



PROCEEDINGS

INTERNATIONAL CONFERENCE

Internationalization of Islamic Higher Education Institutions Towards Global Competitiveness

Sultan Agung Islamic University, Semarang, Indonesia | September 20 – 21, 2018



ISBN 978-602-5995-18-7

UNISSULA PRESS

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- ☉ Prof. Dr. Amal Zarkasyi
- ☉ Prof. Dr. H. Nasir Hamzah, SE., M.Si
- ☉ Prof. Dr. H. Hambali Thalib, SH., MH

TABLE OF CONTENT

<u>Lecturer Motivating Student to Realize Autonomous Learning: with Particular Reference to the Faculty of Islamic Studies, Universitas Islam Sultan Agung (Unissula) Semarang Indonesia</u> <i>Muhammad Muhtar Arifin Sholeh</i>	
<u>Automatic Exchange of Information: Education Era</u> <i>Ahmad Rudi Yulianto</i>	
<u>Indonesian International Islamic University (UIII) Present to Give Positive Contribution in Ordering The World Islamic Civilization</u> <i>Fahrina Yustiasari Liri Wati</i>	
<u>Islamic Good University Governance</u> <i>Hani Werdi Apriyanti</i>	
<u>Government Policy Directions on Illegal Unreported Unregulated (IUU) Fishing in Indonesia</u> <i>Hanuring Ayu</i>	
<u>Changing Uncondusive Working Culture in Islamic Higher Education Institution to be Learning Organization</u> <i>Hidayatus Sholihah</i>	
<u>Trading Friction and Spread Decomposition in Indonesian Stock Exchange</u> <i>Immas Nurhayati, Irwan Adi Ekaputra, Zaäfri Ananto Husodo</i>	
<u>Analysis of Factors Associated with Subjective Fatigue Among Motorcycle Drivers in Online Ojek</u> <i>Luqman Effendi, Tryana Syadiah</i>	
<u>Educational Resolution and Reformulation Through Higher Education Based on Multiple Intelligence and Its Implications on The Creation of Quality HR</u> <i>Nella Lucky</i>	
<u>Leadership Mentality in Indonesia's PTKIS Internationalization</u> <i>Saproni Saproni</i>	
<u>Case Study: Overview of the Initial Stage of the Implementation of Non-Communicable Diseases Integrated Service Post (POSBINDU PTM) at Glugur Darat Health Center Medan in 2014</u> <i>Siti Khodijah Parinduri, Andreanda Nasution</i>	
<u>Exergy Analysis of A Hermatic Turbine 500 kW Organic Rankine Cycle Geothermal Binary Power Plant</u> <i>Yogi Sirodz Gaos, Muhamad Idham Bayu Aji, Irvan Wiradinata, Yuggo Afrianto</i>	
<u>Application of Authentic Assessment in Various Learning Methods in Improving Student's Morals Through Religious Subjects</u> <i>Nurzannah Nurzannah</i>	
<u>Stress Levels and Stressors of First Year Students in Faculty of Medicine, University of Muhammadiyah Sumatera Utara</u> <i>Desi Isnayanti, Nursahara Harahap</i>	

<u>Improving Student's Study Result Using Role Playing Methods and Animation Media on Arabic Courses in the Faculty of Islamic Religion University of Muhammadiyah Sumatra Utara</u> <i>Hasrian Rudi Setiawan</i>	
<u>Understanding and Attitude of Students on Islamic Life Values in Students in Islamic Higher Education</u> <i>Ilham Khairi Siregar, Dony Darma Sagita</i>	
<u>Motivation to Educate Lecturers in the Islamic Religion Faculty of Muhammadiyah University of Sumatera Utara</u> <i>Gunawan Gunawan, Robie Fanrenza</i>	
<u>Enhanced Learning Outcomes Using Interactive Edutainment Learning Method</u> <i>Chandra Anugrah Putra</i>	
<u>Democratizing Political Parties Institution Through Checks and Balances Mechanism</u> <i>Jamaludin Ghafur</i>	
<u>Analysis of The Role of Higher Education in The Development of Pedagogic Competence of Madrasah Teachers Through The Learning of School Garden</u> <i>Salati Asmahasanah, Maemunah Sa'diyah, Ibdalsyah Ibdalsyah</i>	
<u>Policy Required to Halal Product Certification in Indonesia</u> <i>T.Riza Zarzani N, Irwan Jasa Tarigan</i>	
<u>Contemporary Muslim Intellectuals on Critique of Islamic Reason</u> <i>Nirwan Syafrin</i>	
<u>Inculcate the Value of Decency Based on Dandang Tingang Philosophy</u> <i>M. Fatchurahman, Bulkani Bulkani, Asep Solikin</i>	
<u>The Concept of Human Rights, Democracy and the Rule of Law</u> <i>Syafrinaldi Syafrinaldi, Syafriadi Syafriadi</i>	
<u>The Integration of Character Values on Science Process of Students in SDN-8 Langkai, Palangkaraya City</u> <i>Rita Rahmaniati</i>	
<u>The Impact of Information and Communication Technology Toward Islamic Religion in the World</u> <i>Evizal Abdul Kadir</i>	
<u>History and New Paradigm of Islamic Higher Education in Facing Global Competition</u> <i>Syafhendry Syafhendry, Setyo Utomo</i>	
<u>How Islamic University Beneficial For Industry Revolution 4.0?</u> <i>Wahyu Setiawan, Mutoharoh Mutoharoh, Naila Najihah</i>	
<u>The Impact of Greenpeace Anti-Palm Oil Campaign Towards Indonesian Palm Oil Export to Europe in 2008-2010</u> <i>Dini Tiara Sasmi</i>	
<u>Stakeholder Perception of Student's Teaching Practice and Community Service in Songkhla Thailand</u> <i>Santi Lisnawati, Nadeeyah Tehmadma</i>	

Al-Qur'an Epistemology and Science Orientation

Zulkarnaini Umar

Control System Design in Production Machines Paving Block Made from Plastic Waste

M. Hariansyah, Abdul Karim Halim

Syahwat Management, Tabarroja, Leadership Ethics Education In Islamic Perspectives

Iswan Iswan, Herwina Bahar

The Implementation of Fall Risk Assesment With Patients Safety Incidents In Islamic Hospital of Sultan Agung Semarang

Lilik Muhibatul Mila, Dyah Wiji Puspita Sari, Rita Kartikasari

Optimization of CSR Programs for Education Development in Central Kalimantan

Biroum Bernardianto

Telemedicine For Diabetes Mellitus Management in Community

Iskim Luthfa

Primary School Services Quality in Border Area of Indonesia – Malaysia

Retnowati WD Tuti, Mawar Mawar, Nida Handayani, Muhammad Sahrul

Improving Short Stories Writing Skill Using Three Dimensional Media on Ix Class Students In SMPLB A Tan Miyat, Bekasi, West Java

Khaerunnisa Khaerunnisa, Mutiarani Mutiarani

Analyzing Journal “Plastic Bags to Prevent Hypothermia in Preterm and Low Birth Weight Infants” as Viewed in Transcultural Nursing Practice

Nopi Nur Khasanah, Kurnia Wijayanti

The Concept of Character Values in Curriculum 2013: An Islamic Perspective

Andarini Permata Cahyaningtyas

Booster Expression in Image Building of Green Islamic Campus Program at the Promotional Brochure of Universitas Muhammadiyah Palangkaraya: Can it Reach the Market Share in the Era of Industry 4.0?

Ilham Ilham, Bulkani Bulkani, Saiffullah Darlan

Islamic Academic Culture (BudAi) Model as A Strategy of Education and Civilization in Sultan Agung Islamic University (UNISSULA) Semarang: Theory and Practice

Agus Irfan, Didik Murwantono

Hydroterapy in Influencing The Changes of Elderly Blood Pressure

Nutrisia Nu'im Haiya, Iwan Ardian, Iskim Luthfa

The Implementation of Scratch Application in Mathematics Learning

Sri Imawati, M. Arif Shubchan

Cross Cultural Competencies for Informatics Engineering Graduates: A Case Study of Women from Dayaknese Communities of Central Kalimantan

Ika Windiarti, Bulkani Bulkani, Agung Prabowo

Analysis of Diarrhea in Toddlers in East Ciputat Primary Health Care in 2017

Siti Riptifah Tri Handari, Rizki Warida Hasibuan, Andriyani Andriyani, Ernyasih Ernyasih

Drill Strategy in Memorizing Short Surah Of Holy Qur'an Of The 3rd Graders Of SD Labschool FIP UMI

Siska Kusumawardani, Zaitun Zaitun

Description of The Meaning of Life of Women Commercial Sex Workers in Semarang

Dwi Heppy Rochmawati, Indra Tri Astuti

Caring of Acute Deterioration Patient in Term of Leadership Ability Among Nurses at Selected Islamic Hospital

Ahmad Ikhlasul Amal, Suyanto Suyanto, Retno Setyawati, Moh Arifin Noor, Indah Sri Wahyuningsih, Fitria Endah Janitra, Dyah Wiji Puspita Sari

Islamic Education Policy Strategy in Indonesia's Digital Era

Evi Satispi, Taufiqurokhman Taufiqurokhman

Reviving the Spirit of Scholarship in Islamic Universities: Reflections from the Life of Some Early Muslim Scholars

Ismail Hashim Abubakar

Audiovisual Media Assisted Guided Inquiry Model in Improving Learning Results

Herwina Bahar, Iswan Iswan, Sri Sudarningrum

Legal Setting Model About Forest Destruction Prevention Based On Indigenous People Of Dalihan Na Tolu In North Sumatra

Anwar Sadat Harahap, Ahmad Laut Hasibuan

Anti Corruption Education Based on Values Poda Na Lima

Disna Anum Siregar, Mohammad Nurdin Amin, Anwar Sadat Harahap

The Behavior of River Use Towards Leptospirosis

Iskim Luthfa, Moch. Aspihan, Swastika Dwi Saptarini

The Modeling of Micro Business Assistance by The Larger Business in The Cooperation Agency and Msme In Semarang

Dedi Rusdi, Khoirul Fuad

Religious Values in "Kapas-Kapas di Langit" Novel by Piepiet Senja and Its Implementation on Bahasa Indonesia Learning In Senior High School

Turahmat Turahmat, Oktarina Puspita Wardan, M. Rashif Aufa

Building Students' Character Through Integrated Teaching Learning Activities at Madrassa

Haryanto Haryanto, Akhirin Akhirin

Writing Multicultural Education in Indonesia

Ahmad Susanto

**CALL FOR
PAPER**

INTERNATIONAL CONFERENCE

INTERNATIONALIZATION OF ISLAMIC HIGHER EDUCATION INSTITUTIONS TOWARDS GLOBAL COMPETITIVENESS

KEYNOTE SPEAKERS

Dr(HC). H.M Jusuf Kalla
Vice President of the Republic of Indonesia



Dr. H. Nor Arfan bin Haji Zaenal
Universitas Sultan Syarif Ali,
Brunei Darussalam



Prof. Dato' Dr. Musa Ahmad
Universiti Sains Islam Malaysia



Prof. Dato' Wira Jamil Utsman
International Institute of
Islamic Thought (IIIT)



Prof. Guy Daly
Coventry University-UK



Prof. Dr. Sultan Abu-Orabi Aladwan, Ph.D
Association of Arab University



Prof. Dr. Stefan Koos
Universitaet der Bundeswehr
Munchen (Germany)



Prof. Abdul Aziz Utsman Al Twaibri
ISESCO of Saudi Arabia



Prof. Dato' Sri Dr. Zaleha Kamarudin
Rector of International Islamic
University Malaysia



BACKGROUND

Educational excellence, quality innovation, good governance, and triple helix have become the exigent issues that commonly engage the institutions of higher education and universities world over. These issues are more pressing and demanding in the Muslim world in general, and in Indonesia exceptionally. Given the fact that the private institutions of higher education in the country constitute the predominant number, and the bulk of it is affiliated to Islam, consequently such questions avail themselves against the private Islamic institutions of higher education. Therefore, *Badan Kerjasama Perguruan Tinggi Islam Swasta Se-Indonesia* (BKS-PTIS), The Council of All-Indonesian Private Islamic Higher Education Institutions) has decidedly embarked on the initiatives to meet the very challenges to bring forward its members together towards the international standard for sustainable development and, thus, the global competitiveness.

As for its annual academic forum this year, the Council takes the title: THE INTERNATIONALIZATION OF ISLAMIC HIGHER EDUCATION INSTITUTIONS TOWARDS GLOBAL COMPETITIVENESS as the broad and main theme. It is an academic event that involves all of its members in a number of activities such as research & innovation exhibition for the faculty members and inter-varsity student's activities competition. Along line with the programme, the international conference, roundtable discussion, and the BKS-PTIS annual meeting will mark the peak of this annual gathering.

The international conference aims at gathering together presidents, rectors, researchers, and educational practitioners among the Council's members as well as those of the interested ones both the local and international counterparts, to address and challenge the current issues of higher education. Moreover, it serves as an international platform for academics, researchers, and institutions of higher education and universities to present, share, and exchange the inno-sights, ideas, and best practices, in addition to benchmark themselves to the models of global excellence. It would serve as an international network opportunity for them to engage education and research & publication collaboration with each other to explore the possibility of enhancing Islamic educational alliances and linkages for the betterment of the higher education in the Muslim world.

Sultan Agung Islamic University (UNISSULA), Semarang, one of the prominent members of the Council, is honored to have been deliberately selected to host this important annual event and this international conference. It will be taking place on 20 – 21 September 2018.

SUB-THEME & TOPICS

The main theme of this international conference is Internationalization of Islamic Higher Education Institutions towards Global Competitiveness. The relevant topics with this theme are:

- 1. Internationalization of Islamic Higher Education Curriculum: Realities, Challenges and Opportunities**
 - Islamic Application in Digital Era
 - Pedagogical Issues in Islamic Higher Education
 - Islamic Higher Education Curriculum in Digital Era
 - Islamic Higher Education and The Market Ideology
 - Islamic Higher Education and Global Peace
- 2. Creating Ecosystem for Internationalization Islamic Higher Education Institution**
 - Universities Rating Measurement Tools
 - Top Management Commitment, the Required Regulatory Framework and Public Policy
 - Islamic Leadership, Technology, People and Culture, Process.
- 3. Cross-border Higher Education: Islamic Perspective, Concept and Practices in Particular Areas (Engineering, Health Sciences and Social Humanities)**
 - The Institutionalization of the Provision of Higher Education across Nation Borders
 - Transnational/borderless/offshore Education
- 4. Internationalization at Campus**
 - Internationalizing the Campus: Holistic Approach
 - Global and Cross Cultural Competencies

VENUE

The conference will be held on September 20-21, 2018 and located at UNIVERSITAS ISLAM SULTAN AGUNG (UNISSULA) Jl. Raya Kaligawe KM. 4 Semarang

IMPORTANT DATES

Deadline of full paper submission	: August 30, 2018
Notification of full paper submission	: September 7, 2018
Camera ready submission	: September 14, 2018
Paper Submission	: http://bksptis.unissula.ac.id
Registration	: July 15 to September 20, 2018
The day of conference	: September 20 to 21, 2018

CONFERENCE FEE	INTERNATIONAL	DOMESTIC
Presenter	60 USD	IDR 600.000,-
Participant	35 USD	IDR 300.000,-
Student participant (With valid ID)	25 USD	IDR 250.000,-
Additional paper	20 USD	IDR 200.000,-

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PAYMENT

Name of Bank : BNI SYARIAH SEMARANG
Name of Account : LPPM UNISSULA
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RUNDOWN **RAKERNAS & INTERNATIONAL CONFERENCE BKS-PTIS**

Thursday, 20th September 2018

OPENING OF RAKERNAS AND INTERNATIONAL CONFERENCE

Venue: Auditorium Building UNISSULA | Time: 07.30 - 13.00

Time	Agendas	PIC
07.30 - 08.00	Registration	<i>Riana P., S.Pd, MA, M.Pd</i>
08.00 - 08.05	Opening	<i>Rio Luhung Pribadi, S.Pd</i>
08.05 - 08.15	Qur'an recital <i>Arina Zuhaila Amna - Student of Dentistry</i>	<i>Made Dwi A., S.Sos,M.I.Kom</i>
08.15 - 08.25	Singing Indonesian National Anthem	<i>Made Dwi A., S.Sos,M.I.Kom</i>
08.25 - 08.35	Opening speech by the Rector of Unissula <i>Ir. H. Prabowo Setiyawan, MT, PhD</i>	<i>Dr. Abdul Rochim, ST, MT</i>
08.35 - 09.00	Speech by the Chairman of BKS-PTIS <i>Prof. Dr. Hj. Masrurah Mokhtar, MA</i>	<i>H. Andre Sugiyono, ST, MM, PhD</i>
09.00 - 09.30	Keynote speech - 1: Minister of Research Technology and Higher Education Republic of Indonesia <i>Prof. H. Mohamad Nasir, Ph.D., Ak.</i>	<i>Setyo Soeprapto, SH, MM</i>
09.30 - 10.00	Keynote speech - 2: Senior Minister of State Singapore (Ministry for Education and Ministry of Environment) <i>Prof. Sidek Saniff</i>	<i>Setyo Soeprapto, SH, MM</i>
10.00 - 10.07	Prayer Recital	<i>Ustadz Ahmad Yasin</i>
10.07 - 10.30	Coffee break	<i>Hj. Asiyah</i>
10.30 - 10.45	Symbolic Signing Ceremony of MoU	<i>Muna Madrah, MA</i>
10.45 - 11.10	Presentation of Sponshorship <i>PT. Moratelindo Jakarta</i>	<i>drg. H. Suryono, SH, MM, PhD</i>
11.10 - 12.00	Lunch	<i>Hj. Asiyah</i>
	Signing MoU	<i>Muna Madrah, MA</i>
12.00 - 13.00	Dzuhur prayer time	<i>Bagus SW, S.Kom, M.Cs</i>

Thursday, 20 th September 2018		
INTERNATIONAL CONFERENCE		
PLENARY SESSIONS		
Venue: Auditorium Building UNISSULA Time: 13.00 - 17.30		
13.00 - 13.30	Invited Speaker - 1: <i>Prof. Dr. Sultan Abu-Orabi Aladwan , Ph.D, FRCS</i> <i>Association of Arab University</i>	<i>Dr. Henny Pratiwi Adi, ST, MT</i> & <i>Moderator -1</i>
13.30 - 14.00	Invited Speaker - 2 : <i>Prof. Dato. Dr. Musa Ahmad</i> <i>Universiti Sains Islam Malaysia</i>	
14.00 - 14.30	Q & A and Summary	<i>Moderator -1</i>
14.30 - 15.00	Presentation of Sponshorship	<i>drg. H. Suryono, SH, MM, PhD</i>
15.00 - 16.00	Coffee break	<i>Hj. Asiyah</i>
	Ashar prayer time	<i>Bagus SW, S.Kom, M.Cs</i>
	Signing of MoU	<i>Muna Madrah, MA</i>
16.00 - 16.30	Invited Speaker - 3 : <i>Prof. Dato 'Sri Dr. Zaleha Kamarudin</i> <i>Rector of International Islamic University Malaysia</i>	<i>Dr. Henny Pratiwi Adi, ST, MT</i> & <i>Moderator -2</i>
16.30 - 17.00	Q & A and Summary	<i>Moderator -2</i>
17.00 - 17.10	Closing	<i>Rio Luhung Pribadi, S.Pd</i>

Friday, 21st September 2018**PLENARY SESSIONS**

Venue: Faculty of Economics 3rd Floor UNISSULA | Time: 08.00 - 10.00

08.00 - 08.10	Opening	<i>Made Dwi A., S.Sos,M.I.Kom</i>
08.10 - 08.40	Invited Speaker - 4 : <i>Prof. Dr. Stefan Koos</i> <i>Universitaet der Bundeswehr Munchen, Germany</i>	<i>Dr. Henny Pratiwi Adi, ST, MT</i> & <i>Moderator -3</i>
08.40 - 09.10	Invited Speaker - 5 : <i>Prof. Guy Daly</i> <i>Conventry University, UK</i>	
09.10 - 09.40	Q & A and Summary	<i>Moderator -3</i>
09.40 - 10.00	Coffee break	<i>Hj. Asiyah</i>

Friday, 21st September 2018**SYMPOSIUM OF BKS-PTIS**

Venue: GKB Building UNISSULA | Time: 10.00 - 12.00

Time	Agendas	PIC
10.00 - 10.05	Opening	<i>Made Dwi A., S.Sos,M.I.Kom</i>
10.05 - 10.20	Invited speaker -2: <i>Prof. Dr. Dawood Abdulmalik Al-Hidabi</i> <i>Director of IGN and Chairman of the Islamic</i> <i>Agency for Quality Assurance for Quality</i> <i>Assurance and Accreditation of IIUM</i>	<i>Ja'far, PhD</i> & <i>Moderator</i>
10.20 - 10.35	Invited Speaker - 2: <i>Prof. Dr. Sultan Abu-Orabi Aladwan , Ph.D, FRCS</i> <i>Association of Arab University</i>	
10.35 - 11.15	Q & A and Summary	<i>Moderator</i>
11.15 - 11.50	Lunch	<i>Hj. Asiyah</i>
11.50 - 13.00	Friday prayer time	<i>Bagus SW, S.Kom, M.Cs</i>

Friday, 21 st September 2018		
PARALLEL SESSIONS		
Venue: Faculty of Economics 3 rd Floor UNISSULA Time: 10.00 - 17.00		
10.00 - 11.00	Parallel session - Hall	<i>Chairil Anwar, MPd</i>
10.00 - 11.00	Parallel session - Room 1	<i>Ardiana YP., ST, MT & Moderator -2</i>
10.00 - 11.00	Parallel session - Room 2	<i>Ardiana YP., ST, MT & Moderator -3</i>
10.00 - 11.00	Parallel session - Room 3	<i>Ruseno A., MA. Psi & Moderator -4</i>
10.00 - 11.00	Parallel session - Room 4	<i>Ruseno A., MA. Psi & Moderator -5</i>
11.00 - 11.45	Lunch	<i>Hj. Asiyah</i>
11.45 - 13.00	Friday prayer time	<i>Bagus SW, S.Kom, M.Cs</i>
13.00 - 15.00	Parallel session - Hall	<i>Chairil Anwar, MPd</i>
13.00 - 15.00	Parallel session - Room 1	<i>Ardiana YP., ST, MT & Moderator -2</i>
13.00 - 15.00	Parallel session - Room 2	<i>Ardiana YP., ST, MT & Moderator -3</i>
13.00 - 15.00	Parallel session - Room 3	<i>Ruseno A., MA. Psi & Moderator -4</i>
13.00 - 15.00	Parallel session - Room 4	<i>Ruseno A., MA. Psi & Moderator -5</i>
15.00 - 15.30	Coffee break	<i>Hj. Asiyah</i>
	Ashar prayer time	<i>Bagus SW, S.Kom, M.Cs</i>
15.30 - 16.30	Parallel session - Hall	<i>Chairil Anwar, MPd</i>
15.30 - 16.30	Parallel session - Room 1	<i>Ardiana YP., ST, MT & Moderator -2</i>
15.30 - 16.30	Parallel session - Room 2	<i>Ardiana YP., ST, MT & Moderator -3</i>
15.30 - 16.30	Parallel session - Room 3	<i>Ruseno A., MA. Psi & Moderator -4</i>
15.30 - 16.30	Parallel session - Room 4	<i>Ruseno A., MA. Psi & Moderator -5</i>
16.30 - 17.00	Awarding Best Papers and Closing - Hall	<i>Dr. Henny Pratiwi Adi, ST, MT</i>

Friday, 21 th September 2018		
RAKERNAS		
Venue: GKB Building UNISSULA Time: 13.00 - 17.00		
13.00 - 15.00	Discussion	<i>H. Andre Sugiyono, ST, MM, PhD</i>
15.00 - 15.30	Coffee break	<i>Hj. Asiyah</i>
	Ashar prayer time	<i>Bagus SW, S.Kom, M.Cs</i>
15.30 - 16.30	Discussion	<i>H. Andre Sugiyono, ST, MM, PhD</i>
16.30	Closing	<i>H. Andre Sugiyono, ST, MM, PhD</i>

Friday, 21 st September 2018		
GALA DINNER		
Venue: Balaikota Semarang Time: 18.30 - 21.00		
18.30 - 19.00	Registration	<i>Deasy Ismalia</i>
19.00 - 20.00	Dinner	<i>Deasy Ismalia & Setyo S., SH, MM</i>
19.00 - 20.00	Opening	<i>Deasy Ismalia</i>
19.00 - 20.00	Performance of Gambang dance of Semarang	<i>Made Dwi A., S.Sos,M.I.Kom</i>
19.00 - 20.00	Solo Organ	<i>Deasy Ismalia</i>
20.00 - 20.10	Speech by the Rector of UNISSULA	<i>Deasy Ismalia</i>
20.10 - 20.25	Speech by the Chairman of BKS-PTIS	<i>Deasy Ismalia</i>
20.25 - 20.40	Speech by the Mayor of Semarang	<i>Deasy Ismalia</i>
20.40 - 20.50	Awarding souvenir	<i>Deasy Ismalia</i>
20.50 - 20.55	Prayer Recital	<i>Ustadz Ahmad Yasin - Unissula</i>
20.55 - 21.00	Closing	<i>Deasy Ismalia</i>

Saturday, 22 th September 2018		
City Tour of Semarang		
Meeting Point at Aston Hotel Time: 08.00 - 13.00 WIB		
07.30 - 08.00	Picking up at Aston Hotel	<i>Setyo Soeprapto, SH, MM</i>
08.00 - 08.15	Checking time of participants	<i>&</i>
08.15 - 08.30	Departing to Lawang Sewu	<i>Bagus SW, S.Kom, M.Cs</i>
08.30 - 10.30	Lawang Sewu Tour	
10.30 - 11.00	Departing to Grand Mosque of Central Java	
11.00 - 12.00	Grand Mosque of Central Java Tour	
12.00 - 12.30	Dzuhur prayer time	
12.30 - 13.00	Departing to Aston Hotel	

THE IMPACT OF INFORMATION AND COMMUNICATION TECHNOLOGY TOWARD ISLAMIC RELIGION IN THE WORLD

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Abstract – Rapid development of Information and Communication Technology (ICT) in this age makes changes of human life and not less in Islamic religion. ICT has undoubtedly become the central drive for the evolution of a modern society. ICT plays an important role in development of the modern society which carries moral obligation to drive the society for an authenticated output. Ethical issues are directly related with ICT to diminish the unauthenticated uses of ICT applications. ICT services provide important part in development of the advanced society which represents moral responsibility to motivate the society for an authorized return. Ethical issues directly related to use of unauthentic use of ICT services. The Muslim world, like the rest of the participates in the world of evolution such changes in lifestyles bring raise a number of ethical issues. The global explosion of the Internet and its continued use by individuals, Islamic organizations and scholars to motivate society. Islamic ethics address the means whereby mankind ideally accommodates divine guidance as applicable human behavior as well as good conduct and personal morality. In today, there are thousands of Islamic websites operating and online in various of countries as well as languages. Thus it appears that a new paradigm has emerged in the construction of Islamic knowledge. With an ever-growing number of Muslims connecting to the Internet and submitting questions to even the most geographically remote mufti, it is well worth considering the role and impact of these Internet-based muftis and on-line fatwas.

Keywords: ICT, Islamic Religion, Online, Websites, Society

1. Introduction

The Internet has transformed the character of human social interaction in such a manner so as to allow us to connect with many individuals. Boyd and Ellison (2008) explain that since their appearance of social networking websites (SNW) have drawn millions of users who have 'integrated these sites into their daily practices. Wilson et al. (2009) suggest that SNW have come to play such a significant role in enabling communication and relationship building for many individuals, in particular young people, that it would be crucial to investigate the various factors that influence their usage. The initiation of the mobile phone has had a massive impact on the way people communicate around the globe. Through the use of these devices people are not tied to fixedines any longer and are free to call anyone, anytime, anywhere. The addition of smartphones and other online mobile devices such as the tablet brought about the added value of mobile Internet usage. Coupled with social media applications this technology enabled people to use SNW on the go, from any location around the hour. Zichkur and Smith (2012) report that 46 percent of Americans use smartphones, with reasons for using them including convenience, nonstop access to email, Internet, gaming, camera, texting and making phone calls.

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Religiosity and the Internet as a cultural system, religion needs to be regarded in the framework of technology adoption and Internet usage patterns, since we can easily fail to notice that it permeates almost all aspects of life with its related practices (Hirschman 1983). Rather than the general propensity to view technology adoption, media usage and religion separately, the interplay between the medium adopted and religion need to be considered jointly for a wider and deeper appreciation of the interaction between the two (Buddenbaum, 2002). The relationship between religiosity and communication technology as an empirical concern is a complex and multi-dimensional as there remains a perceived inherent conflict between science and religion with their opposing and mutually exclusive world views (Brossard et al, 2009). It is important to recognize the distinction between religion (a person's religious denomination) and religiosity (the strength of a person's religious observance, as signified by their observance of their religion's rituals, and the extent to which their daily life is guided by the precepts adopted by their religion). Religion can be a highly powerful force guiding moral behavior and deterring religious people from taking part in many socially undesirable activities. groups of. Table 1 shows the data of internet usage in the world from the year of 2000 to 2016.

Table 1. Comparison of world internet usage from year 2000 to 2016

Year	Internet Users**	Penetration (% of Pop)	World Population	Non-Users (Internetless)	1Y User Change	1Y User Change	World Pop. Change
2016*	3,424,971,237	46.1 %	7,432,663,275	4,007,692,038	7.5 %	238,975,082	1.13 %
2015*	3,185,996,155	43.4 %	7,349,472,099	4,163,475,944	7.8 %	229,610,586	1.15 %
2014	2,956,385,569	40.7 %	7,265,785,946	4,309,400,377	8.4 %	227,957,462	1.17 %
2013	2,728,428,107	38 %	7,181,715,139	4,453,287,032	9.4 %	233,691,859	1.19 %
2012	2,494,736,248	35.1 %	7,097,500,453	4,602,764,205	11.8 %	262,778,889	1.2 %
2011	2,231,957,359	31.8 %	7,013,427,052	4,781,469,693	10.3 %	208,754,385	1.21 %
2010	2,023,202,974	29.2 %	6,929,725,043	4,906,522,069	14.5 %	256,799,160	1.22 %
2009	1,766,403,814	25.8 %	6,846,479,521	5,080,075,707	12.1 %	191,336,294	1.22 %
2008	1,575,067,520	23.3 %	6,763,732,879	5,188,665,359	14.7 %	201,840,532	1.23 %
2007	1,373,226,988	20.6 %	6,681,607,320	5,308,380,332	18.1 %	210,310,170	1.23 %
2006	1,162,916,818	17.6 %	6,600,220,247	5,437,303,429	12.9 %	132,815,529	1.24 %
2005	1,030,101,289	15.8 %	6,519,635,850	5,489,534,561	12.8 %	116,773,518	1.24 %
2004	913,327,771	14.2 %	6,439,842,408	5,526,514,637	16.9 %	131,891,788	1.24 %
2003	781,435,983	12.3 %	6,360,764,684	5,579,328,701	17.5 %	116,370,969	1.25 %
2002	665,065,014	10.6 %	6,282,301,767	5,617,236,753	32.4 %	162,772,769	1.26 %
2001	502,292,245	8.1 %	6,204,310,739	5,702,018,494	21.1 %	87,497,288	1.27 %
2000	414,794,957	6.8 %	6,126,622,121	5,711,827,164	47.3 %	133,257,305	1.28 %

In addition, religion has an integrative function in the form of social support coming from the religious group which the individual belongs to. This support acts as an alternative to the aforementioned behaviors as anxiety-reducing mechanisms (Hood et al, 2009). Therefore, the more highly attached people are to the values of their religion and the more integrated they are into their religious community, the less susceptible they are to various chemical and behavioral dependencies. Secularization theory suggests that increased Western emphasis on rational thought, scientific empiricism and technical progress over the past 400 years have led to a steady decline of mysticism and religion as valid world views about the nature of things (Swatos & Christiano, 1999). Utilizing secularization theory as a framework, Armfield and Holbert (2003) argued the strength of religiosity should be negatively related to Internet use because the content found on the web is largely secular in nature and non-representative of religious values. The findings based on US survey data were consistent with this hypothesis. Secularization theory is one of the principal paradigms in the study of mass media and religion (Buddenbaum & Stout, 1996) and provides the base for the work in this study. This theory suggests that attachment to strong religious beliefs reflects a lifestyle that is traditional in nature, and that this life style is coming under mounting attack from rising secularism that is spreading across the world (Swatos & Christiano, 1999). All types of mass media are hypothesized to reflect the move toward increasing secularization, presenting a largely secular picture of the world we inhabit. As a result, strong religious beliefs correlate negatively to all forms of mass media use because the overwhelming majority of media content does not reflect traditional religious values. This argument is consistent with the personal identity function delineated in uses and gratifications perspective (e.g. Blumler, 1979), which postulates that individuals often turn to media to reinforce some preexisting norm or value structure and stay away from media channels that do not reflect their values. The present study sought to extend Armfield and Holbert's (2003) work by considering whether young adults with greater religious profile differ from those who are the opposite in terms of the perceived consequences of social media usage. Do religious individuals view the positive and negative outcomes of social media usage in the same ways as less religious ones? Based on secularization theory one would expect religious people to suffer less from the negative aspects of social media usage while viewing positive features as inconsequential or unimportant to them.

2. ICT Toward Islamic Religion

Internet was initiated as a medium of communication between government scientists and experts in the defense force with no intentions to use it as a public medium for mass communication (M. Jaffe, 1995). The way people communicate with each other has changed with ICT. ICT, which began with a telephone voice contact has now created a direct two-way relationship, a combination of sound and pictures known as "video conferencing" (M. A. Yusof, & N. Mohd, 2013). Instead of having various devices for various uses in terms of communication, internet can be accessed for communication purpose through various devices such as a laptop, smartphones and/or tablets. Online services such as Skype, instant messaging services, e-mails and others can be used for communication. Synchronous communication (quick) and asynchronous (not in real time) communication happens over internet. Twitter is an example for the former and YouTube is an example for the latter. When two or more individuals communicate in real time via texting or chatting, it's a synchronous form of communication (A. F. Wood, & M. J. Smith, 2001).

Over time, internet has become (M. Jaffe, 1995) a platform for the public to communicate online with sophisticated devices. With the evolution of Social Networking Websites (SNW) (A. Bandura, 2007), internet has attracted many more users. Social media provides a platform for users to share and communicate their views regarding religion and beliefs as well as many other matters (Ashitari, 2009). Thus Muslim communities can use the internet as a medium for shaping their relationship between their social, political affiliations and religious identity (Ashitari, 2009). People from all over the world are able to discuss issues related to Islam through available online discussion forums. Muslims and non-Muslims can take part in the online discussions. Everybody in the forum can raise questions. Paltalk and Yahoo Messenger are examples of free accessible software for online discussions that can be downloaded and used to participate while writing or speaking. Many Islamic talks and discussion rooms are run by different scholars are accessible in Paltalk 24 hours a day.

Moreover, ICT has witnessed a rapid growth and made has influenced human relationships, especially in progressing new means of communication. This new technology offers a system for its users to communicate with each other disregarding time, place and distance. Figure 1 show a graph internet usage in the world since 1993 to 2015.

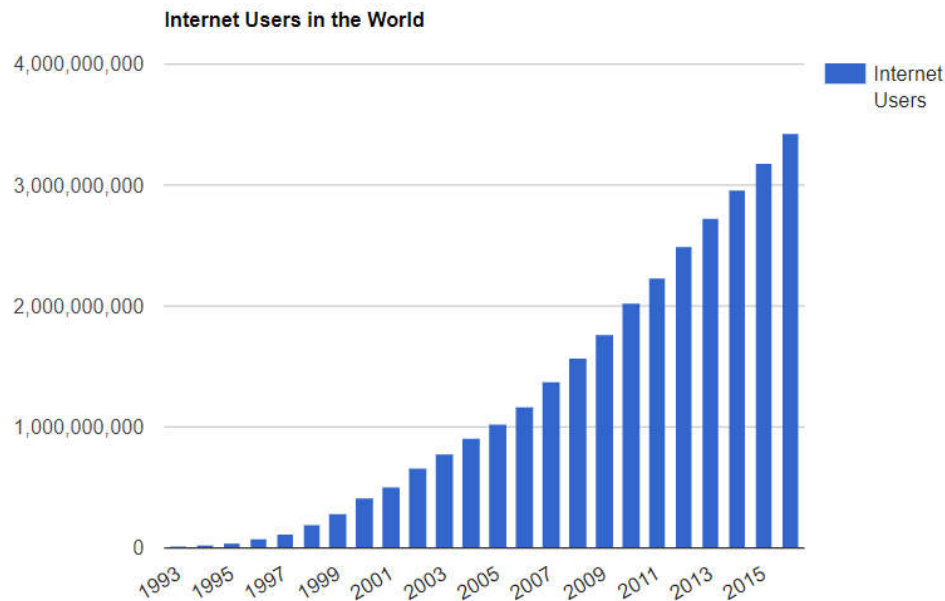


Figure 1. Internet usage in the world from year 1993 to 2015

The development of ICT has dramatically reformed teaching and learning procedures in higher education (Anderson, J. W. 2003). The use of ICT provides strong learning settings and can alter the learning and teaching process so that students are able to consider knowledge in an operative, self-directed and useful way (Bentzin, A. 2003). Attending Islamic classes becomes easy through IT even while one is at home. Virtual classes make it possible to take part in classes globally. Currently, Muslims who cannot afford to travel, especially women who have restricted movements, can learn and train at home. They can take part in online classes and lectures carried out by top scholars all over the world.

2.1. Islamic Websites and Social Media

There is a general expectation that the mass media have at least some effects on audiences. Within the field of media studies, this issue has been a central debate for decades, with views oscillating between those who consider the media to have powerful effects on audiences and those who hold that such effects are limited. Although in the 1930s media effects were thought to be direct and powerful, subsequently, in the absence of supporting evidence, it was concluded that media effects were more limited than first thought. However, the diffusion of television in the 1960s and '70s reinvigorated effects research. Among the most important contributions is that of Stuart Hall, who highlights the polysemic nature of texts and thus of differential readings (Hall, 1980). Hall explains that while the producers of media content will construct their messages in order to encourage their “preferred” reading, this reading may not necessarily be “dominant”. The culture, knowledge and experiences of audiences may all contribute to a “negotiated” and even an “oppositional” reading of the text.

The predominant attitude underlying the attacks was that Arabs and Muslims were not Australians and were not welcome in the Australian. The study identified a widespread perception in the community that media reporting was a central contributor to a climate of inter-community tension and racist violence. In order to investigate the relationship between the negative reporting of Islam and violence, discrimination and socio-economic marginalization of Muslims, empirical research is required to test the public’s knowledge of Islam and attitudes

towards Muslims. In this regard, researchers have made significant progress by shows that only one-fifth of the peoples surveyed had a knowledge of Islam that was “reasonable or better”, and that half of those he surveyed knew “a little” about the faith. One-third of respondents were completely ignorant of Islam. The respondents’ lack of knowledge of Islam was related to their feeling of being threatened by Islam, with 61 per cent of those with a little knowledge of Islam feeling threatened, dropping to 46 per cent among those with a reasonable or better knowledge of Islam. Demonstrating the importance of direct contact with Muslims in counteracting misconceptions, his study reports that less than half of the respondents knew any Muslims.

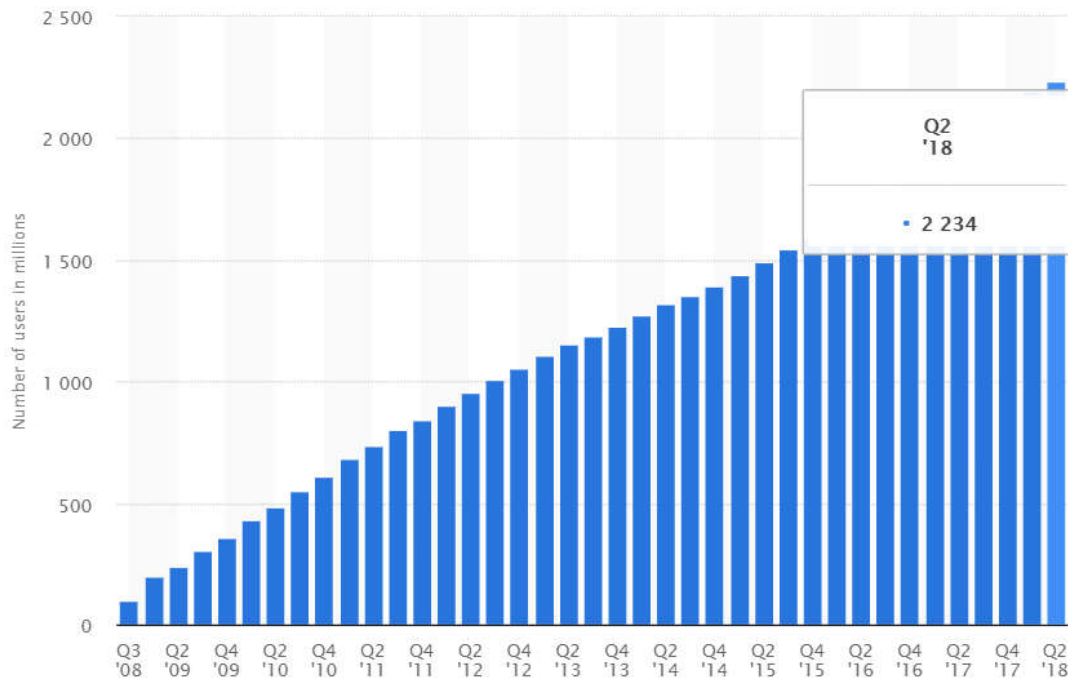


Figure 2. Number of monthly active Facebook users worldwide as of 2nd quarter 2018

The most of social media usage as graph shows in figure 2 are the active users accessing and content talking about Islamic material. Some of users have been survey to get information what the discussing while in the social media. The questions included in the survey sought responses regarding the respondents’:

- Knowledge of Islam and its main teachings;
- Interaction with Muslims;
- Acceptance of Muslims as part of Australian society;
- Perceptions of Muslims as a threat to the Australian;
- Main source of information about Islam and Muslims;
- Perceptions about how Muslims are represented in the media;
- Perceptions about how political leaders influence understandings of Islam and Muslims; and
- Perceptions of statements made by political leaders about Islam and Muslims

2.2. ICT Toward Shari’ah E-Commerce

The number of internet users in the world is growing notably. Different websites give Muslim scholars and organizations the opportunity to spread Islam globally through the web. The presence of many websites offering Islamic subjects online makes it crucial to inspect their Islamic attributes and the elements that attract Muslims to use Islamic websites.

The website whose main objective is to portray the commandments of Allah (SWT) in accordance with the teachings of Prophet Muhammad (SAW) is called an Islamic website (M. Mahmud, et al 2011). The website which offers significant and pertinent attributes attracts more users to learn/search information about Islam. Islamic online services have lately become a significant element of many Islamic websites. These online services are evaluated by the facilities of free-software/applications, chats/blogs/forums, educational training, community development programs, online marriage opportunity, online donation, relief/assistance activities, and direct consultation with online scholars (M. Mahmud, et al 2011).

The use of information and communication technology for online commercial transactions may present some Shari'ah issues. In general, e-commerce deals with any form of business transaction executed utilizing ICT (D. Whiteley, 2010). Turban et al. (2012) explains e-commerce as the procedure of buying, selling, transferring or exchanging products, services and/or information via computer networks, including the internet. E-commerce is a very important concept in Islam. However, certain Shari'ah concepts and necessities must be achieved to certify its acceptability and validity. All e-commerce transactions must achieve necessary requirements regarding form (i.e. offer and acceptance), contracting parties (i.e. buyer and seller) and the subject matter (i.e. object and price) in order to certify their validity in view of Islamic law of contract (M. Muhammad, 2013). These requirements include connectedness, intelligibility and conformity of the offer and acceptance, mutual agreement of the contracting parties, capability of both parties to engage into transactions, legal ownership of the benefit being exchanged, permissibility of the benefit, deliverability of the asset, and the absence of anonymity. Moreover, every e-commerce transaction must be free of the component of usury (riba), uncertainty (gharar) and gambling (maisir) and must confirm the profit and justice of the contracting parties. Therefore, buyers and sellers need to "screen" the complete procedures of online transactions to confirm their agreement with Islamic law of contract.

2.3. Online Media Application for Islamic Society

In the study of Islam and Muslims in the West and the issue of inter-community relations, a major focus has been the representation of Muslims in the mass media. This body of literature essentially consists of content and discourse analyses of media coverage of Islam and Muslims. A considerable body of literature concerning the representation of Muslims in the United Kingdom and United States has been produced, and provides some relevant insights for this article. Islam as media representations of British Muslims, presents the findings of her analysis of selected content of two British newspapers over a two-year period (1994-1996). Found that while the coverage of British Muslims was more detailed than that with an overseas focus, an "orientalist" discourse was present in the reporting. Orientalism treats the Orient and Orientals as an "object" of study inscribed by "otherness". This typology is based on a real specificity but detached from history, and is thus conceived as intangible and essential (Said, 1978). Focusing on the American context, (Fawaz Gerges, 2003), in his article "Islam and Muslims in the minds of America", argues that negative media representation of Islam and Muslims, coupled with the influence of certain lobby groups and foreign-policy elites, exerts significant influence on the US public, which in turn fosters hardline US foreign policy towards political Islam. Figure 3 shows a number internet users based on classification by region and continental.

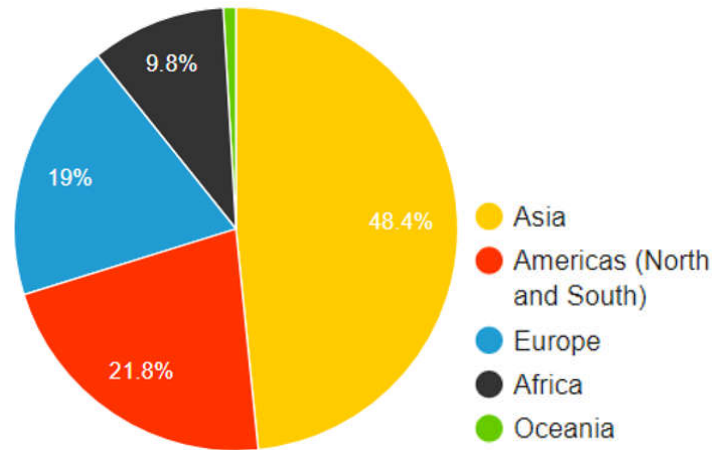


Figure 3. Number active Facebook users worldwide based on continental

While most analyses of the representation of Islam and Muslims in the mass media tend to focus on “factual” media, predominantly newspapers, and television news to a lesser extent, “fictional” media are equally important in the context of this research. The relationship between fictional and factual media in this context tends to be one of resonance. This point is affirmed by the whose work, *Reel bad Arabs: how Hollywood vilifies a people*, demonstrates that Hollywood films portraying Arabs and Muslims frequently allude to or are based upon actual events or issues, giving fictional films a factual or authoritative character. In his analysis of more than 900 films portraying Arabs and Muslims, Shaheen found the films repeatedly dehumanized Arabs and Muslims, portraying them as heartless, brutal, uncivilized, religious fanatics who are violent and terrorists. He argues that, because of their repetitious nature, such portrayals have a negative impact on public discourse and policy. Films that offered audiences a humane and humanized understanding of Islam and Muslims were very few.

Barzilai and Barzilai-Nahon (2005) argue that the Internet is a 'cultured technology' meaning that the Internet, and by extension social media, shape and are shaped by the culture in which it is being used. This view acknowledges that the Internet is a technology that frames the cultural landscape by means of complex social and value-construction processes. Understanding the religious culture is significant to those who aim to explain the values of different Internet cultures. With the rise in religious fundamentalism comes a reaction to globalization and technology (Campbell, 2005). The Internet is viewed by Muslims as largely a reflection of Western values and beliefs. There is fear in the Islamic world of the loss of its own identity due to the overwhelming amount of western content transmitted through the Internet. Some religious establishments view the Internet as a western tool intended for the destruction of the traditional values of Islam. The practice of free speech enabled by the Internet results in what is considered by religious authorities as undermining the hierarchical structure of ethics and morality that lies at the heart of traditional religion (Spigelman, 2000). In spite of the numerous theoretical attempts to ground the relationship between the religion of Islam and Internet usage, there is little empirical research done in predominantly Muslim societies. In the present study, I will attempt to enhance our understanding of social media usage and religiosity as it pertains to Islam. Unlike some Muslim countries, the practice of Islamic rituals in Kuwait is not enforced on the populace. However, it can be argued that the Australian is largely Conservative, and the practice of Islamic rituals is widespread among the population. On the other hand, Kuwait has one of largest social media penetration in the Arab world with 1 in every 3 people having a Twitter account according to one source (MEPRA 2013). This high level of social media usage coupled with conservative religious values compels us to examine the interplay between social media and religion. This will hopefully allow us to understand how the social media experience is shaped by the culture in which it is used as posited in the concept of 'cultured technology' (Barzilai and Barzilai-Nahon, 2005).

3. The Role of Internet in Islamic Society

Several studies have been published concerning this new phenomenon, yet their results remain ambiguous and conflicting. Gary R. Bunt has provided extensive analysis of “cyber Islamic environments” in his two monographs (Bunt 2000; 2003). Jon Anderson and Dale Eickelman have discussed more broadly different forms of “New media” in the Muslim world (Anderson, Eickelman 2003). Stefano Allievi and Jørgen Nielsen have analyzed the very specific role of information and communication technologies (ICT) in the construction of Muslim identity and communities (Allievi, Nielsen 2003). Garbi Schmidt has explored how charismatic role traditionally granted by sufi sheikh is negotiated in the social space that the Internet creates (Schmidt 2004). The construction of religious authority in Western Europe, with some regard paid to the Internet, was studied by Martin van Bruinessen and Alexandre Caeiro (Bruinessen 2003; Caeiro 2003, 2004). Nevertheless, these studies, originating mainly from western academic circles, lack a Middle-Eastern or Muslim perspective, like the examination of the potential of the Internet for da’wa (spreading the Islamic message) by Tarek Hassan Mostafa (Mostafa 2000).

For a long time, the Internet was seen as an influential and subversive medium which inherently promotes democracy, direct participation and generally, contests established and traditional authorities, especially in nondemocratic environments. A major change in the organization of society was predicted to occur by some thinkers of the techno avant-garde scene. Especially after the fall of the communist authoritarian regimes in the Eastern Europe, the connection between this process and information and communication technologies has taken on a powerful, implicit veracity.¹⁰ As Jessica Mathews has noted: “In the absence of thorough analysis unexamined assumptions about the Internet’s likely impact have become conventional wisdom.”¹¹ These very same expectations are clearly evident in works critically analyzing the role of ICT in the Islamic or Arabic world. “The Internet and globalization are acting like nutcrackers to open societies and empower Arab democrats with new tools” noted Thomas Friedman in 2003.¹² Directly addressing the issue of on-line fatwas, an American Muslim intellectual Muqtedar Khan even stated that “the Internet has made everyone a mufti”.¹³ Although Islamic websites have firmly entrenched themselves in the media ecology Islam online claims that it has more than a million hits a day¹⁴ there is no proof that the Internet itself is an antidote to authoritarianism and could radically reshape the foundations of the decision making process. The construction of Islamic knowledge in Europe is a complex matter with a lot of social, political and economic factors in play and cannot be understood solely within a media-centric logic.¹⁵ The following paragraphs describe three ways in which the Internet and mainly the fatwa-issuing sites have contributed to the development of European Muslim communities. These processes, or interventions, will be analyzed within the broader context Islamic discursive development in the global sphere, the networking of Muslim communities in Europe, and the construction of interpretative authority in relation to Islamic law. The findings are preliminary results of qualitative research and content analysis conducted between 2005 and 2006, as well as research of other scholars.

4. Conclusion

The article focus on the use of ICT impact to the University, extending Islamic knowledge by means of online Islamic literature, Qur’an, its recitation, translation, Tafseer and the traditions of the Prophet (PBUH). It also discusses available online Islamic websites have been launching such as www.islamonline.com and software, which can be downloaded from the web free of charge. Information Technology gives Muslims the opportunity to gain Islamic education from their homes through virtual classes. Islamic games and videos are accessible for children to learn Islam. This interactive software motivates Muslim children to learn Islam. Today, every Muslim and non-Muslim can listen not only to Islamic talks by famous researchers of the Muslim world but can take part in online discussions on various Islamic topics. They have the opportunity to ask questions and convey their perceptions. The significance of IT in Islam is duly acknowledged in the Muslim world. From the perspective of the researchers, the Muslim world should generate a concentrated online accessible Islamic library to translate Islamic literature into every language for the global society.

Acknowledgements

Thank you for Universitas Islam Riau to funding this research with contract no 233/LPPM/UIR/2018 and support from YLPI for the facility in this campus.

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CERTIFICATE

is hereby awarded to:

Evizal Abdul Kadir

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entitled:

The Impact of Information And Communication Technology toward Islamic Religion in The World

at international conference "**Internationalization of Islamic Higher Education Institutions towards Global Competitiveness**" conducted by Sultan Agung Islamic University collaboration with
Inter Islamic Universities Cooperation of Indonesian (IIUC)

Semarang, 20-21 September 2018
10-11 Muharram 1440 H



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