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PROCEEDINGS

The 4th International Conference on Sustainable Innovation (ICoSI) 2020

Cutting Edge Innovations for Sustainable Development Goals

Universitas Muhammadiyah Yogyakarta (Indonesia)
October 13 - 14 2020

https://icosi.umy.ac.id/

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- **(ICPU)** The 2nd International Conference on Pharmaceutical Updates
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- **(ICLAS)** The 9th International Conference on Law and Society
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Preface by the Chairperson of the 4th ICoSI 2020

Dr. Yeni Rosilawati, S.IP. S.E., MM.

Assalamu'alaikum Wr. Wb.

All praise is due to Allah, the Almighty, on whom we depend for sustenance and guidance. Prayers and peace be upon our Prophet, Muhammad SAW, his family and all of his companions.

On behalf of the organizing committee, it is my pleasure and privilege to welcome the honourable guests, distinguished keynote & invited speakers, and all the participants.

With the main theme of "Cutting-Edge Innovations on Sustainable Development Goals (SDGs)", the 4th International Conference on Sustainable Innovation (ICoSI) 2020 serves as a forum to facilitate scholars, policy makers, practitioners, and other interested parties at all levels from Indonesia and abroad to present their novel ideas, promote cutting-edge research, and to expand collaboration network. The conference has about 1373 participants participating from more than 8 countries 4 continents all over the world, making this conference a truly international conference in spirit.

This multidisciplinary conference was first held in 2012 and has undertaken various changes and adopted to the current technological trends of our education system. From having this conference with just 175 participants back in 2012 we have come a long way in making the conference a huge success with more than 1373 participants participating in this two-day conference.

Formerly, this conference consisted of only 9 (nine) focal conferences. This year, there are 14 focal conferences from various disciplines, namely: 1) The 2nd International Conference on Pharmaceutical Updates (ICPU), 2) The 6th International Conference on Management Sciences

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(ICoMS), 3) The 9th International Conference on Law and Society (ICLAS), 4) The 4th International Conference Medical and Health Sciences (ICMHS), 5) The 6th International Conference for Accounting and Finance (ICAF), 6) The 2nd International Language and Education Conference (ILEC), 7) The 2nd International Conference on Nursing (ICONURS), 8) The International Conference on Information Technology, Advanced Mechanical and Electrical Engineering (ICITAMEE), 9) The 2nd International Conference of Agribusiness and Rural Development (IConARD), 10) The 10th International Conference on Public Organization (ICONPO), 11) The 2nd International Symposium on Social Humanities Education and Religious Sciences (ISHERSS), 12) The 5th Dental Research and Exhibition Meeting (DREAM), 13) The International Conference on Hospital Administration (ICHA), and 14) The 3rd International Conference on Sustainable Agriculture (ICoSA).

Accordingly, We are proud to announce that this year, the 4th ICoSI 2020 breaks the Museum Rekor-Dunia Indonesia (MURI) record as the Virtual Multidisciplinary Conference with the Largest Number of Area of Fields in Indonesia

In addition, this year, this conference holds special value since this is the first conference in the history of our university where the entire conference is taking place remotely on a digital platform through the use of advance technologies due to the Covid-19 Pandemic.

I would take this opportunity to express my highest respect to the Rector of Universitas Muhammadiyah Yogyakarta, Dr. Gunawan Budiyanto who gave approval and ensured the maximal support from all the faculty members of Universitas Muhammadiyah Yogyakarta (UMY) that made this event a big success. In addition, my appreciation goes to all the support teams who have provided their valuable support and advice from planning, designing and executing the program.

Let me conclude my speech by encouraging the delegates to participate with an increasing number in all the activities and discussions through the digital platforms for the next two days. I wish everyone a successful, safe, and fruitful conference.

Thank you!

Wassalamu'alaikum Wr. Wb.

Yogyakarta, Indonesia, 14 October 2020

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Welcoming Remarks by the Rector of Universitas Muhammadiyah Yogyakarta

Assoc. Prof. Dr. Gunawan Budiyanto

Innovation is the beginning of the development of technology, and technology is a development machine that is expected to provide benefits to humans and provide the smallest possible impact on environmental quality. In the concept of sustainable development, development must improve the quality of human life without causing ecological damage and maintain the carrying capacity of natural resources.

International Conference on Sustainable Innovation (ICoSI) is an international conference which is an annual conference held by the University of Muhammadiyah Yogyakarta (UMY), Indonesia. In 2020 this raises the issue of "Cutting-Edge Innovations on Sustainable Development Goals." Therefore, on behalf of all UMY academics, I would like to congratulate you on joining the conference, hoping that during the Covid-19 Pandemic, we can still provide suggestions and frameworks for achieving sustainable development goals.

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About The 4th International Conference on Sustainable Innovation (ICoSI) 2020

Cutting Edge Innovations for Sustainable Development Goals

The 2030 Agenda for Sustainable Development is enacted by the United Nations as a shared blueprint for peace and prosperity for people and the planet, now and into the future. It consists of strategies to improve health and education, reduce inequality, and spur economic growth while also conserving natures by 2030.

This year, however, at the first one-third of its timeline, the SDG Reports shows that the outbreak of COVID-19 did hinder the achievement, or at least decelerate the progress of achieving the 17 goals. In fact, according to the report, "some number of people suffering from food insecurity was on the rise and dramatic levels of inequality persisted in all regions. Change was still not happening at the speed or scale required", accordingly.

Therefore, in this event of pandemic, the quantity and quality of research, innovation, and more importantly multi-disciplinary collaboration are indispensable. Furthermore, there needs to be clear ends of those works. That is how those research are applicable and benefits directly to the society. That is how those research is incorporated as the drivers of policy making, and used practically in the society. Hence, the stakeholders especially the triple helix of higher education institution, government, and industry must be re-comprehended and supported to reach the common goal of the SGD.

International Conference on Sustainable Innovation (ICoSI) has been essentially attempting to strengthen this regard since its first establishment. One of the goals of ICoSI is to provide primarily a platform where scholars, practitioners, and government could grasp the development and trends of research. Hopefully, meeting these actors altogether would result in stronger collaboration, sophisticated and advantageous research, and brighter ideas for further research. Based on these reasoning, this year, the 4th ICoSI 2020 UMY is themed 'Cutting-edge Innovations for Sustainable Development Goals".

Improving from last year conference which brought nine focal conference, this year ICoSI 2020 UMY brings 14 disciplines, from social sciences, natural sciences, and humanities. ICoSI 2020 received as much as 1005 papers. The paper works submitted in ICoSI 2020 UMY will be published in Atlantis Proceedings, IOP Proceedings, National/International Journals, and ICoSI ISBN-indexed Proceedings.

Nevertheless, ICoSI believes that publication is only the beginning of research dissemination. The publications will enhance the chance of the research known by wider audience, and then used, applied, and incorporated at either system, institutional, or personal level of human lives.

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TRACK ECONOMICS, LAW, EDUCATION, SOCIAL, AND HUMANITIES

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The Integration of Law and Religion for New Civilization in Indonesia

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ABSTRACT
Indonesia is one of the countries that practice a mixed system in which the legal system of law, customary law and Islamic law applies. The tradition of the Indonesian legal system which uses a mixed system of law creates its own problems because it is caused by combining various legal system traditions. The high legal needs of the community for lawsuits stemming from the wisdom of the religious values of various components of the country in order to modernize national law in various fields in overcoming the problems of the nation today. The aim of this research is how to Integrate the law and religion for new civilization in Indonesia. This research was conducted through by using the juridical-normative method, author examines library materials and regulations. The research shows that the Indonesia needs a new legal system that is a set or legal system that is able to anticipate and overcome various problems that might arise. Indonesia as one of the countries in the world is inseparable from the influence of globalization. As a result of globalization, it also has an impact in the field of law as well as the need for the concept of integration of the legal system and religion in the new civilization in Indonesia. Religion was civilization, and secular culture was opposed to it.

Keyword: *Integration, Law, Religion, New Civilization*.

1. INTRODUCTION

As science comes from the West, it is a result of thoughts born in the enlightenment era. Starting from a taste not to believe (skeptical), think in a way rational, logical, and objective. All things must be objective, demonstrable, through rational analysis and logic. Instead, theology begins with subjective trust (surrenderness). The term of Religion in socio-anthropology is the translation of the word religion as referring to English terminology and it is not the same as the term religion in the political- administrative of the Republic Indonesia. "Religion" in a sense of Indonesian political-administrative is an officially recognized religion by the government, namely Islam, Christianity Protestant, Catholic,

Hindu, and Buddhist, and in recent times too entered the Confucian religion. Religion closely related to transcends experience, it is because of its nature are beliefs and ceremonies that shared by a group of people. Religion containing the sublime aspiration of human being, source of all culture and even an addiction.

Academically, it is a constant debate on definitive measure of religion. Therefore, academically there are no sound definition on religion. It is often used as a strategy to showing a truth. The definition depends on how useful such definitions for the purposes of our study. The existing theorethical model of the integration of law and religion is under consideration in this article. However, before getting to analytically define the sublime integration of law and religion is required a belief in itself, one belief about the existence of the unseen realm with its own laws, which are beyond the boundaries of senses, whose laws were mostly is in God's hands, and others has been sent down to the prophets and written in the QS Al – Isra: 85 which said "and they ask you, [O, Muhammad], about the soul. Say, "The soul is of the affair of my Lord and mankind have not been given knowledge except a little".

2. LITERATURE REVIEW

2.1. Terms, Definition and Legal Basis of Sharia Banking

Science and technology, especially in modern times, have undergone many changes and are very fast, while religion is moving very slowly, because of that there is a disharmony between religion and science and technology. This conflict occurs not only between religion and science, but also between religion and ideology produced by modern thinking which is closely related to the advances made in modern science and technology. All of this gives rise to new values, some of which are contrary to old values maintained by religion. The further impact of this conflict, especially in the developing world, including our country,

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Indonesia, which is still searching for or strengthening its identity, can lead to instability in the life of the nation and state.

The term "science" in a complete and comprehensive sense, according to The Liang Gie, is a series of human activities with his mind and using various methods so as to produce a regular set of knowledge about natural, social, and individual phenomena for the purpose of attaining truth, understanding, explanation or application. The word "science" comes from the Latin, scientia ("science", English), which means knowledge, while in the aftermath it comes from the form of the verb scire, which means to learn, to know.

The word "science" in today's modern language, derives from the Latin word scientia, which means "knowledge", a meaning that survived throughout the Middle Ages and the Renaissance. The modern notion of science as an organized building of knowledge, acquired by means of specific methods, emerged gradually during the 18th and 19th centuries.

The effort to connect and integrate science and religion does not have to mean unifying or even mixing up, because the identity or character of each of the two entities does not have to be lost, or some people will even say, must be preserved. If not, it is possible that what is gained from the relationship is "neither this nor that", and it is no longer clear what its functions and benefits are. The desired integration is "constructive" integration, this can be interpreted as an integration effort that produces new contributions to science and religion that can be obtained if the two are inseparable.

In the case of the Islamic epistemology paradigm, integration between religion and science is something that is possible, because it is based on the idea of oneness (tauhid). In this respect, science, the study of nature, is thought to be related to the concept of Tauhid (Oneness of God), as are all other branches of knowledge.

The idea of the integration of science and religion in the context of Islamic civilization is identified by S. H. Nasr with traditional scientific terminology, to generally distinguish it from the positivistic and reductionistic modern era science. Science in the context of Islamic civilization is seen as a scientific and intellectual tradition that always tries to apply different methods according to the nature of the subject being studied and the ways of understanding the subject. Muslim scientists, in inculcating and developing a wide variety of sciences, have used every avenue of knowledge open to man, from racialization and interpretation of the Scriptures to observation and experimentation.

Basically, Islam and science are a unity. This means that even without being integrated, both of them have actually been integrated from their origin. If there is a separation between Islam and science, as is the case in the Islamic world, it is due to a misunderstanding of the universal Islamic teaching values (kaafah). In general, the perspective (wordview) of a society will influence the way of thinking (philosophy). Meanwhile, the people's way of thinking is the basis for the development of science. Therefore, knowledge from the West must be filtered first for adoption into Islamic society.

The real products of the process of Islamization of knowledge that Muslims have experienced today are economics and Islamic banking. In Indonesia, the growth of Islamic banks or Islamic financial institutions is very fast. However, the emergence of the term Islamic economics which later became the foundation for the establishment of Islamic banks was the result of the Islamization of science developed by Muslim scientists by adopting existing economics and filtering the secular concepts attached to it, such as the concept of interest, and then replaced with concept in accordance with Islamic teachings.

2.2. State and Religion

In today's state practice, the relationship between religion and state can be classified into three forms, namely integrated (the union between religion and state), intersectional (intersection between religion and state), and secularistic (separation between religion and state. Religion and state in Western countries are considered to have finished with their secularism or separation between religion and state. According to The Encyclopedia of Religion, this concept is an ideology, in which its supporters consciously condemn all forms of supernaturalism and institutions devoted to it, by advocating non-religious or anti-religious principles as the basis for personal morality and social organization.

The separation of religion and state requires a process called secularization, the meaning of which is quite varied, including a revised definition. According to Peter L. Berger it means "a process in which sectors of life in society and culture are released from the domination of religious institutions and symbols".The process of secularization which has implications for the marginalization of religion can differ from one country to another, which is mainly influenced by the cultural and historical backgrounds of each society.

Political secularization also occurs in the context of political modernization in developing countries, including Muslim countries. In this connection, Donald Eugen Smith said several decades ago that actually political secularization and the involvement of religion in politics were running simultaneously. However, according to him, this secularization is truly a more basic process, and it will eventually eliminate the phenomenon of political parties and religious ideology. Political secularization in certain matters and to a certain degree does occur in Muslim countries, such as

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the formation of modern state institutions as the embodiment of a democratic system that replaces state institutions based on religion, the formation of political parties, holding general elections, and so on. . In fact, the process of secularization in a limited manner also occurs in religious states, which integrate religion and countries such as Saudi Arabia and Iran, by legislating certain operational rules that originally came from secular Western countries, such as legal regulations concerning international trade, immigration, and so on.

However, in reality, Muslims still pay attention to religious factors in the life of the nation and state, even though the country has carried out modernization and political secularization along with the globalization process. This is actually inseparable from the characteristics of the teachings of Islam itself, which is not only a theological system, but also a way of life that contains ethical moral standards and norms in the life of society and the state. Islam does not fully differentiate between sacred and profane matters, so devout Muslims reject the separation between religion and state. Therefore, secularization that occurs in Muslim countries generally does not eliminate the religious orientation of society and the state. Even the adoption of a secular system, such as a democratic system and upholding human rights, is in many cases done by granting religious legitimacy through ijtihad and certain adjustments. Without this legitimacy, the ideas or "secular system" will not receive the full support of the majority Muslim population. Ijtihad is part of the modernization of religious understanding (Islamic modernism) so that Islamic teachings remain compatible with the development of modern society without violating Islamic teachings which are fundamental and absolute (qat'i).

2.3. Law and Religion

In Indonesia, several legal systems apply. And in terms of age, the oldest is customary law, then Islamic law and then western law. The three of them have their own characteristics and systems, grow and develop in the society and country of the Republic of Indonesia, therefore the legal system in Indonesia is called plural. If we look at the rules and regulations in secular law, the objective is nothing but social peace, namely by regulating as well as possible and determining the boundaries of rights and obligations in relation to one another. A goal of high value and timelessness is not a cause for concern. When we compare it with Islamic law, the purpose of Islamic law is higher and eternal, meaning that it is not limited to temporary material fields, because individual factors, society, and humanity in general are always considered and linked to one another, and with the law. Islam is intended so that their good can be realized. The existence of Islamic law means law that comes from Islam. The existence of Islamic law cannot be separated from the existence of Islam itself.

Islamic law originates from the Koran and Al Hadith or also known as Sunnah. Everyone who is involved in the field of Islamic law must be bound by the texts of the two sources of law. If there are no clear provisions in the two texts directly, then it must be tied to the spirit of sharia and general basics. In such circumstances a wide field of ijtihad arises from various schools of Islamic law. Thus the source of Islamic law is God's revelation.

2.4. Religion and Civilization

Many experts say religion comes from Sanskrit, namely "a" which means no san "gama" which means chaotic. So religion means not broken (regular). Thus religion is a regulation that regulates the human condition, as well as regarding something unseen, regarding morals and the association of living together.

According to Darajat, religion is a process of human relations that is felt towards something that is believed, that something is higher than humans. Meanwhile, Glock and Stark define religion as a system of symbols, belief systems, value systems and institutionalized behavior systems, all of which are centered on issues that are lived out as the most meaningful (ultimate Mean Hypothetical). Hadikusuma in Bustanuddin Agus gave the opinion that religion is a teaching that was sent down by God to guide people in living their lives.

In Arabic, ordinary civilization is derived from the word hadarah, which is defined as follows: “Civilization, in a general sense, is the fruit of every effort made by humans to improve their living conditions. It is the same, whether the effort made to reach the fruit is really the target, or not. Either the fruit is in material form (mâddiyyah) or immaterial (ma'nawiyyah).

Nasih 'Ulwan gives a slightly different definition. According to him, quoting experts, civilization is: "Human products in the form of civilization (civil) and social with various characteristics of thought (al-fikriyyah), spirituality (al-ruhiyah), intuition (al-wijdâniyyah) and ethics (al-sulûkiyyah) as media to achieve the goals of his nation. Plus, whatever the nation wants in the form of values (qiyam), examples (parables, proverbs), and principles"

A more concise definition is given by Yusuf alQaradawi in his book al-Sunnah Masdaran li al-Ma'rifah wa alHadârah: "A collection of forms of progress; whether it is in the form of material, scientific, artistic, literary or social progress existing in one society or in a similar society"

Thus, civilization has two important sides: first, the side of material progress (al-ruqiy al- mâddî), which

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includes all lines of life such as: industry (sinâ'ah), trade (tijârah), agriculture (zirâ'ah), crafts. (ikhtirâ '), and art (funûn). Second, the meaningful side (al-ruqiy al-ma'nawî), which is related to spiritual values (al-qiyam al-rûhiyyah), moral principles (al-qawâ'id al-akhlâqiyyah), products of thought (al -intâj al-fikrî), and literary works (al-ibdâ 'al-adabî).

3. RESEARCH METHODS

This research is a juridical-normative research with statutory and comparative approach, which means that this research examines the library materials. The research shows how the law regulates such condition and how the application of it is. This study uses secondary data with primary, secondary and tertiary legal materials. This research analysis uses descriptive qualitative

4. RESULT AND DISCUSSION

The main problem with this reality is the emphasis on religious science to the exclusion of science and technology. The emphasis in the sciences of religion is certainly a positive thing. However, leaving aside the development of science and technology, for whatever reason, is not a positive thing. So, here, a conceptual formulation of an integrated epistemology of Islamic education is needed as it was developed in the golden era of Islam, namely Islamic education that encourages the advancement of science and civilization. The integrative-interconnective approach is an attempt to make a connection between religious science and general science. The estuary of the integrative-interconnective approach makes science experience a process of objectification where the knowledge is perceived by non-Muslims as something natural (naturally), not as a religious act. Even so, from the perspective of those who have deeds, they can still regard it as a religious act, including charity, so that Islam can be a blessing for everyone.

The difference between the integration-interconnection approach and the Islamization of science is in terms of the relationship between general science and religious scholarship. If you use the Islamization approach of science, there will be a separation, fusion and crushing between general science and religious knowledge. Whereas the interconnection integration approach is more respectful of existing general science, because general science also has an established epistemology, ontology and axiology basis, while looking for the location of the similarities, both the approach or the inter- scientific method of thinking and incorporating Islamic values, namely monotheism, akhlakul karimah and the principles of rahmatan lil alamin into it, so that general science and religion can work together without defeating each other.

The aim of religion is to manifest this divinity in controlling nature, internal and external. Meanwhile, doctrine or dogma, ritual, holy book, house of worship, are the second details of religion. The synthesis of religion and science is a synthesis of the heart with the brain. We want to bring intellectual light to join a heart full of love, sincerity and gratitude. This combination will give us the ultimate philosophy. This is the religion of the future. al-Qur'an and Sunnah are references to Islamic sciences. Al-Qur'an is a collection of revelations which are "arguments" of sciences. "Dalil" means evidence for the existence of knowledge, not science itself. Therefore, history shows the fact that the Qur'an encourages its people to create scientific ideas which become the basis for the development of science in the future.

From a Western perspective, the ‘religion equals culture’ equation has frequently appeared in unison with another equation: that of ‘secularism equals civilization’. When Muslim countries were colonized by Europeans, the aim was to bring civilization to uncivilized Muslims and democracy to those living under autocratic regimes. When religion turns out to be interesting for both cultural and civilizational reason, the rigid logic of the square has been overcome. A priori, religion can be interesting for all the reasons pointed out in the preceding section, which is why in the history of humanity, religion has often attracted the world’s brightest minds. And when it fell into decline, it often was because the features displayed by religion were too dogmatic. Then values or “the good” would be hermetically codified up to a point that religion was no longer interesting because it offered no intellectual challenge. In other words, religion was civilization, and secular culture was opposed to it (I- proposition).

The creation of integration comes from a correct legal system, whereas all laws are fundamentally based on religion or belief, but it again depends on the laws in force in that State, because law and religion are indeed a unity, but are like two sides of a coin that cannot put together in the implementation. Because religion is absolute or absolute, while law is relative and flexible, which is required for a change if the law is deemed inappropriate and the integrity follows from the flexibility of the law in a country.

Through the integration of law that remains in line with religion and civilization, humans get more comprehensive input regarding all legal regulations in this world because they are accompanied by religion as the basis for their application, so that the law does not deviate and remains in essence, as explained in Al- The Quran is as follows "And this Al-Quran is the perfect explanation for humans, so that they will be warned with it, so that they will know that He is God Almighty and so that people who are wise take lessons." (Surah Ibrahim: 52).

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The integration of legal integration with religion is a way to balance human life so that it becomes a civilized human, because in religion there are applicable laws, there are even special laws that regulate matters in religion, such as Islamic marriage law, Islamic inheritance, zakat, and others. In addition, because law and religion are integrated into one, obeying religious orders and prohibitions will also obey the law. Therefore, law must be able to mediate its relation to religion and civilization into a system that is useful for the development of a better human life.

When humans can understand and apply this unification, then human life can be better organized, because basically all religious people must follow legal rules, which then blend into a complete unity and experience renewal over time. Legal integration equips humans to think and act wisely by understanding that in order for life to be balanced, life is a series of interrelated and inseparable systems.

Civilized humans can be seen from how strongly the laws in society are obeyed together, because the laws made by this State are basically a medium for maintaining the order of the values of community life. Before there was a written law, the law itself was everything that existed in community life and was binding on people's behavior which contained commands and prohibitions so that there were sanctions for those who broke them. If the law is violated in order to achieve the goal, then human civilization can be damaged and no longer organized. A civilized society behaves in accordance with the applicable legal rules. A civilized society is the result of a long and interconnected system of laws that is integrated and in line with religion, because a civilized society is the true goal of the rule of law.

5. CONCLUSION

Indonesia needs a new legal system that is a set or legal system that is able to anticipate and overcome various problems that might arise. Indonesia as one of the countries in the world is inseparable from the influence of globalization. As a result of globalization, it also has an impact in the field of law as well as the need for the concept of integration of the legal system and religion in the new civilization in Indonesia. Religion was civilization, and secular culture was opposed to it.

When religion turns out to be interesting for both cultural and civilizational reason, the rigid logic of the square has been overcome. A priori, religion can be interesting for all the reasons pointed out in the preceding section, which is why in the history of humanity, religion has often attracted the world's brightest minds. And when it fell into decline, it often was because the features displayed by religion were too dogmatic. Then values or "the good" would be hermetically codified up to a point that religion was no longer interesting because it offered no intellectual challenge. In other words, religion was civilization, and secular culture was opposed to it.

The existence of human actions that arise in new civilizations in the global era in Indonesia and the increasing number of crimes or law violations in society, so in addition to religion which provides rules and guidelines for behavior, an integrated law is also needed to strengthen these rules and guidelines. The integration of law and religion must be flexible and keep up with the times. Therefore, the integration of law with religion and civilization is an inseparable unit. Law must be able to carry itself and be able to mediate its relation to religion and civilization into a system that is useful for the development of a better human life.

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