

VOL. 25 NO. 2 (DECEMBER, 2017)

ISSN: 2442-3289

E-ISSN: 2442-4285

KARSA

Journal of Social and Islamic Culture
[Jurnal Sosial dan Budaya Keislaman]

Editor in Chief

Moh. Hefni

Managing Editor

Eko Ariwidodo

Editor

Mien A. Rifai, Mashur Abadi, Mohammad Subhan Zamzami,
Abdul Latif Bustami, Ah. Fawaid, Idri Idri, Erie Hariyanto,
Mohammad Kosim, Edi Susanto, Ainurrahman Hidayat, Mulyadi

Language Adviser

Eva Nikmatul Rabbianty,
Umar Bukhory
Arif Wahyudi

KARSA (ISSN 2442-3289 and E-ISSN 2442-4285) is a peer-reviewed national journal published by Pamekasan State College for Islamic Studies (STAIN Pamekasan). It has been nationally accredited since December 2012 (printed) by the General Director of Higher Education of the Ministry of Education and Culture Affairs, and Karsa also has got online accreditation since April 26th, 2017 by Ministry of Research Technology and Higher Education of Republic Indonesia. It is published twice a year (June and December). It publishes articles of research results, applied theory studies, social and Islamic culture issues.

Address : STAIN Pamekasan Jl. Pahlawan km. 4 Pamekasan, Telp. (+62-324) 333187 Fax. (+62-324) 322551. Homepage : <http://ejournal.stainpamekasan.ac.id/index.php/karsa/>; e-mail: jurnalkarsa@gmail.com.

TRANSLITERATION GUIDE

ا	= a	ط	= th
ب	= b	ظ	= zh
ت	= t	ع	= `
ث	= ts	غ	= gh
ج	= j	ف	= f
ح	= <u>h</u>	ق	= q
خ	= kh	ك	= k
د	= d	ل	= l
ذ	= dz	م	= m
ر	= r	ن	= n
ز	= z	و	= w
س	= s	ه	= h
ش	= sy	ء	= `
ص	= sh	ي	= y
ض	= dl		

Mad dan Diphthongs

â	= a long	أَوْ	= aw
î	= i long	أَيَّ	= ay
û	= u long	إِي	= iy

EDITORIAL

Many Indonesian muslims were much concerned at what they perceived as a concerted effort to Arabize Indonesian Islam and wipe out local practices and liberal interpretations that had been influential among wide segments of the population. Against a perceived Arab-style socio-political Islam, prominent intellectuals pleaded for what they called “cultural Islam”: the expression of Islamic values in Indonesian cultural forms (van Bruinessen, 2014). Indonesian Muslims, on the other hand, have always appeared eager to borrow from other Muslim cultures and many Indonesians consider ‘Arab’ Islam as more authoritative than local versions. But Indonesian Islam boasts a number of unique features which draw the admiration of foreign Muslim observers. The pattern of associational life is one of these. Both Muhammadiyah and Nahdlatul Ulama have been around for so long they appear to be part of the societal landscape; but nowhere else in the muslim world do we find anything quite like them.

The islamisation of trade helped not only in the economic flourishing of the region and the Indonesia in particular, but it also helped spread the religious theory, politics, economics and spiritual aspirations of muslims in the region. The Arab influence not only in Surakarta (or Solo) but also led to the establishment of small kingdoms in coastal areas of South Asia, such as the Trengganu, Menangkabau, Perlak, Sulu and Maguindanao sultanates.

Nevertheless, Indonesia has an ancient history of religious tolerance that is far more peaceful than the history of religions in Europe or the Middle East (Reid in Adeney-Risakotta, 2014). Over many centuries, Indonesia developed impressive social capital for dealing with religious diversity, based on a social imagination of reality that is distinctively different from the West, East, or the Middle East. Absolutist assertions that everyone must submit to the one and only truth feel foreign to most Indonesians. What we see is often determined by predetermined categories that we hold in our minds. No single person has influenced how religion is viewed in Indonesia as much as Clifford Geertz. Geertz, the late American anthropologist, is well known for his division of Javanese Islam into syncretistic muslim abangan (peasants), orthodox muslim santri (pious, conservative traders) and mystic Muslim priyai (aristocrats).

Religions in Indonesia are not meant to be relegated to the private sphere, as if they had no relevance to politics, economics, social relations or law. Most Indonesian muslims believe that religion is the basis not only for private morality, but for public morality as well. Even in the hard sciences, many muslims have an a priori conviction that true religion will never come into conflict with the findings of science. Religion should be part of all

serious thinking about anything and everything. Public national universities are not described as secular, but rather as multi-religious or religiously neutral.

Generally, Indonesian Islam manuscripts or related studies from the islands of Java and Madura (Madurese) discusses aspects of the long and impressive fostering scientific cultural traditions of these islands, which share production on many aspects of socio-cultural studies, including Madurology (Madurologi). In this edition (December 2017) offer insights into all aspect of Islamic culture traditions in a wider setting and the way researchers have studied them. This original and pioneering work also points out what topics needs further exploration to understand these scientific cultural traditions that use a variety of materials, national and local languages, and scripts to a wider public.

This edition try to delineate the various ways in which muslims constitute their Islamic identities through observing practices of religion, politics and cultural diversity. There are many meanings of Islam which are scattered between members of this community, between the elites and the ordinary muslims, and between clerics and lay people. Driven by this concern, the 'Karsa' suggests that there is no single picture of Islam as muslims construe their Islam in response to their surroundings. This studies is intended to resonate how they consider their everyday practices as Islamic across in Southeast Asian countries especially in Indonesia. Theoretically, the studies draws attention to investigating Islam as 'practiced' Islam rather than 'normative Islam' (Waardenburg, 1978: 315 & 2007: 72) and follows the concept of various 'Islam local' rather than conceptualizing 'one Islam' (El Zein, 1977, Asad, 1986; Anjum, 2007; and Bowen 2012). Although, Islamic practices are unified in their embrace of a single framework and distinctive expressions of Islamic practices among muslims become a reflection of particular historical cultural legacies and socio-political contexts. There is no single explanation of the socio-cultural studies in Southeast Asian especially in muslim countries, and 'Karsa' argue that between culture and Islam is a broad topic and multi-branched.

Pamekasan, December 1st, 2017

Managing Editor

<p>KARSA</p> <p>Journal of Social and Islamic Culture [Jurnal Sosial dan Budaya Keislaman]</p>	<p>ISSN: 2442 – 3289 E-ISSN: 2442-4285</p> <p>Vol. 25, No. 2 (December, 2017)</p>
--	---

- ⌘ Editorial ... *i-xiii*

- ⌘ Linking Arabic, Islam, and Economy: Onomastics on Business Name of People of Arab Descent in Indonesia
Eric Kunto Aribowo ... 284-306

- ⌘ The Perception of Mystical Advertising in Television Among Muslim Community (Study on Advertising of Elastex Paint Version “Rain-Handler”)
Windhi Tia Saputra, Drina Intyaswati, Ratu Laura MBP ... 307-333

- ⌘ The Determinant Factors of Motivation to Pay Zakat in Regional Amil Zakat Agency of East Java
Ahmad Ajib Ridlwan, Raditya Sukmana ... 334-345

- ⌘ The Tolerance Value in Habiburrahman El Shirazy’s Novel *Ayat-Ayat Cinta 2*
Anis Kurnia Miftahul Husna, Andayani, Suyitno ... 346-368

- ⌘ *Da’wah* Culture: The Way of Bumi Langit Institute in Popularizing *Tayib* Lifestyle at Imogiri Bantul
Pajar Hatma Indra Jaya ... 369-395

- ⌘ Rokot *Tèkos Jhâghung* (Ritual of Repellent of Maize-Eating Rats in East Madura: A Phenomenological Study)
Mohammad Hefni ... 396-419

- ⌘ Social, Cultural, and Environmental Impact to The Existence of Religious Tourist Site Dian Al-Mahri Depok Jawa Barat
Siti Marti'ah, Berta Dian Theodora ... 420-433

- ⌘ Nature Symbols and Symbolism in Sufic Poems of Ibn Arabi
Cahya Buana ... 434-456

- ⌘ The Power of Inclusive Interaction in Resolving The Religious Conflict (An Interactional Case of JAI, NU, and Muhammadiyah Activists in Bandung City) ... **457-483**

AUTHOR GUIDELINES

The Author Guidelines of KARSA: Journal of Social and Islamic Culture [Jurnal Sosial dan Budaya Keislaman] since the publication year of 2015 (online).

1. Introduction

KARSA (ISSN 2442-3289 and E-ISSN 2442-4285) is a peer-reviewed national journal published by Pamekasan State College for Islamic Studies (STAIN Pamekasan). It has been nationally accredited 2012 by the General Director of Higher Education of the Ministry of Education and Culture Affairs of Republic Indonesia. It is published twice a year (June and December). It publishes articles of research results, applied theory studies, conceptual ideas, and especially concerning with social and Islamic culture issues.

KARSA: Journal of Social and Islamic Culture (Jurnal Sosial dan Budaya Keislaman) was available online since June 1st 2015. This journal was indexed in DOAJ, Indonesia Publication Index (IPI), Google Scholar, Indonesian Scientific Journal Database (ISJD), etc. The KARSA: Jurnal Sosial dan Budaya Keislaman editorial board invites the authors to submit their manuscript to be published in this journal.

2. How to Write the Title, the Name, and the Author's Address

The title of the manuscript should be written on the top of the first page with the center text alignment. Meanwhile, the author's name (without academic degree), and the affiliation address of the author, should be written with the center text alignment also under the title of the article. The author should give two line spaces between the title and the author's name. Then, the space between the author's affiliation address and the abstract title is one space. The keywords must be written below the overall abstract for all words. Those should be arranged in alphabetical order and be separated by semicolon maximally three to five words. Moreover, the title of the article that is written in Indonesian should be also stated in English either (look at the example above). The responsible author, the correspondence author, or the corresponding author must be written first and then followed by the second, the third, and so on. The communication regarding the article revision and the final statement will be informed via email to the correspondence author only. If there is more than one author, the author's names should be written down separately by comma (.). If the author's name consists of at least two words, the first name should not be shorted. If the author's names are only one word, it should be written as it is. However,

in the online version it will be written in two words with the same name repeatedly for the purpose of the metadata indexing (Camdali and Tunc, 2006; Friedman, 2008). Each data retrieval or quoted from other references, the author must write the reference source. References or citations are written in the description/text by the author's name and the year (Irwan& Salim, 1998). If the author of more than two, then just write the name of the first author followed by "et al." (Bezuidenhout et al., 2009; Roeva, 2012). All referenced in the text must be listed in the References section, and vice versa, all that is written in the References should be cited in the text (Wang et al., 2011).

3. The Manuscript General Guidelines

The manuscript text general guidelines are as follows:

1. The manuscript is the authentic research result that has not been published yet in other publication media or publishing houses.
2. The manuscript does not contain any plagiarism element. The editorial board will directly reject the text that indicates plagiarism.
3. The submission and the publication processes are free, without any additional fees.
4. The manuscript that has been written under the guidelines of KARSA (in MS Word format, use this article template) must be submitted through Online Submission System using Open Journal System (OJS) on the KARSA e-journal portal (<http://ejournal.stainpamekasan.ac.id/index.php/karsa>) choose only one procedure. Then, register as one of the author or reviewer in the "Register" bottom.
5. The manuscript article writing guidelines and template can be downloaded. The template and the guidelines of the article writing are available in MS Word (.doc) format.
6. The manuscript online submission can be viewed in the part of online submission guidelines below.
7. The manuscript which is inappropriate with KARSA writing guidelines will be returned to the author before the reviewing process.
8. The manuscript should contain several aspects of a scientific article as follows: (subtitles as the order), which are: (a) the title of the article, (b) the author's name (no academic title), (c) the affiliated author's address, (d) the author's email (e) the abstract and the keywords, (f) the introduction, (g) the research method (h), the research findings and discussion (i), the conclusion (j), the references.
9. The subtitles included in the discussion part (*Introduction, Theoretical Review, Writing Methods, Result and Discussion, and*

Conclusion) should be numbered in the Arabic numbering order started from one. The subtitles are written in the bold and title case format. It uses the left text alignment without underline. The next expanded subtitles should be written in the bold and sentence case format, It should uses the left text alignment and the numbering format level two.

10. The manuscript can be written in Indonesian, English, Arabic, or French with the standard language. The manuscript should consist of twenty (20) to twenty five (30) pages including pictures and tables. The article is written on B5-sized papers (176x250 mm)., with custom margins as follows: left 40 mm, right 30 mm, bottom 30 mm and top 40 mm.
11. The text of the articles must be in Times font, 12pt font size, 1 line-spacing, not separated into two columns but one column (including for the main title, the author's name, and the abstract) with the space between columns 10 mm.
12. The words from uncommon or foreign languages are stated in Italic format. Each paragraph started 11 mm from the left side border while there is no spaces among paragraphs. All numbers are written in Arabic numbering format, except for the new sentence.
13. The tables and pictures are placed in the text group after the referenced tables or pictures. Each picture must be given a caption (Figure Caption) below the picture and be numbered in Arabic numbering format followed by the picture title. Each table must be given a table title (Table Caption) and numbered in Arabic numbering format above the table followed by the table title. The pictures attachment should be guaranteed that they can be printed well (font size, resolution and line space are clearly seen). The picture, the table, and the chart should be placed in the center between text groups. If it has a bigger size, it can be placed in the center of page. The table should not contain vertical lines, while horizontal lines are allowed only for the important point.

4. The Guidelines for the Manuscript Body Text

The title of the manuscript: The title should be informative and be written both briefly and clearly. It cannot diverse multi interpretations. It has to be pinpoint with the issues that will be discussed. The beginning word is written in the capital case and symmetrically. The article title does not contain any uncommon abbreviation. The main ideas should be written first and followed then by its explanations. The article title should be written within twelve words, 12pt-sized font, with the bold selection and in the

center text format. Meanwhile, the abstract has to be written within 250 words maximum and followed by with three to five keywords.

Introduction: The introduction must contain (shortly and consecutively) a general background and a literature review (state of the art) as the basic of the brand new research question, statements of the brand new scientific article, main research problems, and the hypothesis. In the final part of the introduction, the purpose of the article writing should be stated. In the scientific article format, it does not allow to write down the references as in the research report. They should be represented in the literature review to show the brand new of the scientific article.

Research Method: The method is implemented to solve problems, including analytic methods. The methods used in the problem solving of the research are explained in this part.

Discussion and Result: This part consists of the research results and how they are discussed. The results obtained from the research have to be supported by sufficient data. The research results and the discovery must be the answers or the research hypothesis stated previously in the introduction part.

Conclusion: This is the final part containing conclusions and advices. The conclusions will be the answers of the hypothesis, the research purposes and the research discoveries. The conclusions should not contain only the repetition of the results and discussions. It should be the summary of the research results as the author expects in the research purposes or the hypothesis. The advices contain suggestions associated with further ideas from the research.

Bibliography: All the references that used in the article must be listed in this part. In this part, all the used references must be taken from primary sources (scientific journals and the least number is 70-80% from all the references) that published in the last ten years. Each article should has at least ten references.

5. The Guidelines for the Citations and References

Author may cite several articles from *KARSA: Journal of Social and Islamic Culture*. All the served data or quotes in the article taken from the other author articles should attach the reference sources. The references should use a reference application management such as Mendeley or Zotero. The writing format that used in *KARSA: Journal of Social and Islamic Culture* follows the format applied by Chicago Manual Citation Style: 16th Ed (see: http://arts.pdn.ac.lk/ichss/content/Chicago_Manual_of_Style.pdf).

6. The Guidelines for the Literature Reviews

The literature reviews should use a reference application management such as Mendeley or Zotero. The writing format that used in KARSA: *Journal of Social and Islamic Culture* follows the format applied by *Chicago Manual Citation Style: 16th Edition*.

7. The Online Submission Manuscript Guidelines

The manuscript text must be submitted by one of two systems (the second procedure is more preferable):

1. The document should submitted by Online Submission System in the KARSA: *Journal of Social and Islamic Culture* e-journal portal.
2. Firstly, the author should register as either an author or reviewer (checking role as author or reviewer) in the “*Register*”.
3. After the registration step is completed, log in as an author, click in “*New Submission*”. The article submission stage consists of five stages, such as: (1). *Start*, (2). *Upload Submission*, (3). *Enter Metadata*, (4). *Upload Supplementary Files*, (5). *Confirmation*.
4. In the “*Start*” column, chose Journal Section (Full Article), check all the checklists.
5. In the “*Upload Submission*” Columns, upload the manuscript files in MSWord format in this column.
6. In the “*Enter Metadata*” columns, fill in with all the author data and affiliation. Including the Journal Title, Abstract and Indexing Keywords.
7. In the “*Upload Supplementary Files*” columns, the author is allowed to upload supplementary files, the statement letter, or any other else.
8. In the “*Confirmation*” columns, if the data you entered are all correct already, then click “*Finish Submission*”.

If the author has difficulties in the submission process through the online system, please contact KARSA editorial team at email: eko.ariwidodo@stainpamekasan.ac.id or email: jurnalkarsa@gmail.com.

Submission Preparation Checklist

As part of the submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that do not adhere to these guidelines.

1. The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).
2. The submission file is in OpenOffice or Microsoft Word document file format.
3. Where available, URLs for the references have been provided.

4. The text is single-spaced; uses a 12-point font; employs italics, rather than underlining (except with URL addresses); and all illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.
5. The text adheres to the stylistic and bibliographic requirements outlined in the Author Guidelines, which is found in About the Journal.
6. If submitting to a peer-reviewed section of the journal, the instructions in Ensuring a Blind Review have been followed.

ACKNOWLEDGEMENT

This acknowledgement is given to reviewers for their contribution of reviewing articles for KARSA:

1. Mien A.Rifai (Akademi Ilmu Pengetahuan Indonesia)
2. Nurkholis Setiawan (UIN Sunan Kalijaga Yogyakarta)
3. Siti Musdah Mulia (UIN Syarif Hidayatullah Jakarta)
4. Bernard Adeney–Risakotta (Universitas Gadjah Mada Yogyakarta)
5. Nina Nurmila (UIN Sunan Gunung Djati Bandung)
6. Melani Budianta (Universitas Indonesia Jakarta)
7. Abdul Latif Bustami (Universitas Negeri Malang)
8. Abd Ala (UIN Sunan Ampel Surabaya)
9. Masdar Hilmy (IAIN Sunan Ampel Surabaya)
10. Siti Mufidah (UIN Maulana Malik Ibrahim Malang)
11. H.M. Djakfar (UIN Maulana Malik Ibrahim Malang)
12. Latief Wiyata (Universitas Negeri Jember)
13. D. Zawawi Imron (Budayawan Madura)
14. Machasin (UIN Sunan Kalijaga Yogyakarta)
15. Akmad Muzakki, M.A (UIN Sunan Ampel Surabaya)
16. Sahiron Syamsuddin (UIN Sunan Kalijaga Yogyakarta)
17. Imam Amrusi Jailani (UIN Sunan Ampel Surabaya)
18. Agus Eko Sujianto (IAIN Tulungagung)
19. Umi Supratiningsih (STAIN Pamekasan)
20. Ahmad Suaedy (The Wahid Institute Jakarta)
21. I Nyoman Nuryana (Universitas Brawijaya Malang)
22. Urip Santoso (Universitas Airlangga Surabaya)
23. Taufiqurrahman (STAIN Pamekasan)
24. Ema Marhumah (UIN Sunan Kalijaga Yogyakarta)

With all respect this scientific enterprise from the reviewers to ensure the qualified articles of journal develop in the future is really deserves great gratitude, and their sincere readiness as reviewers for the next volumes of KARSA is truly expected.