MAINSTREAMING INDONESIAN ISLAM

Navigating Culture and Media in a Complex Society

Achmad Uzair Fauzan
Faruk Yazar
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Editors

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Tribute

This project is dedicated to
Dr. Sulistyaningsih, S.Sos., M.Si., who served
as vice dean and played a crucial role in
overseeing it. It is also a tribute to
Achmad Zainal Arifin, M.A., Ph.D.,
who committed his time and expertise
as a reviewer for this project.

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Introduction

Indonesia is a nation rich in natural resources, culture, and traditions, offering important lessons in promoting togetherness and unity through the unique local treasures of each region. This diversity not only strengthens national identity but also offers important insights into how embracing differences can serve as a source of strength and resilience in addressing contemporary challenges.

While we are blessed as a nation, Indonesia's distinctiveness does not imply that it is without challenges. Globalization, with its promise of development as well as health risks such as covid pandemic and inequality, internet, communication technology, among others present contemporary challenges to the way we understand ourselves, how we interact with fellow citizens and the world, respect our culture as well as nature. A dialogue becomes a form of encounter between us and those contemporary challenges of modernity. As a muslim majority country, Muslim identity is certainly part of that dialogue.

The dialogue between religious identity and global culture is increasingly vital in our interconnected society, especially in light of the impact of communication technology on social practices. Digital platforms enable real-time interactions across diverse religious and cultural backgrounds, fostering mutual understanding and collaboration. However, this globalization also exposes deep-seated inequalities, as not all communities have equal access to technological resources or the ability to participate in these dialogues. Furthermore, health issues, such as the spread of misinformation during global health crises, can exacerbate existing disparities and create new challenges for public health policies. The future of development must therefore consider these complexities, ensuring that policies promote inclusive growth while addressing the risks of cultural homogenization and social fragmentation. It is essential for policymakers to foster environments that support equitable access to technology and encourage respectful dialogue between religious identities and global culture, thus harnessing the potential of globalization while mitigating its adverse effects.

That dialogue is highlighted in the chapter articles of the first book in the series titled *Mainstreaming Indonesian Islam: Dynamics in Contemporary Cultural, Media and Policy Practice.* The chapters address a range of topics, revealing the intricate nature of Indonesian society while emphasizing the transformative impact of media and policy implications from contemporary social and political landscape. Through these chapters, readers will explore how Indonesia's rich cultural heritage and Islamic values interact with the challenges of modernity. As editors, we feel privileged to have reviewed and refined these manuscripts, and we hope this work inspires further dialogue and exploration of Indonesia's vibrant social landscape.

Moreover, the diversity of topics in the book chapters reflects how local culture and Islamic values in Indonesia can synergize with the dynamics of modernity, particularly through the media's role as a catalyst for social change. Media not only serves as a means of communication but also as a vital platform for promoting local identity and narratives of unity. By utilizing media to mainstream local and Islamic values, Indonesia has the opportunity to demonstrate that the complexity of its society is not a hindrance but a strength for building an inclusive, harmonious, and adaptive community in the face of global changes. The role of media in mainstreaming local and Islamic values also has the potential to enhance Indonesia's positive image on the international stage. It can serve as a conduit to highlight the distinct local cultural heritage, moderate religious practices, and social harmony, positioning them as a model for coexistence in a diverse society.

The first chapter, authored by Bono Setyo, illustrates the media's role in the propagation of religious radicalism. This reflective essay effectively presents the dynamics of media's role and function, which various groups compete to use for disseminating their respective ideologies. This reflective essay thoroughly examines the dynamics of how different groups compete to utilize media for promoting their own ideologies. Lelita Azaria Rahmadiva further explores the media theme by specifically focusing on the coverage of COVID-19, highlighting it as an "infodemic." The overwhelming influence of social media and other online platforms has resulted in rampant misinformation concerning the pandemic, leaving Indonesian society confused about how to handle the inaccuracies related to the situation. Additionally, the individuals behind the media significantly influence the direction of reporting, emphasizing the critical need for media literacy to empower the public to critically engage with information and mitigate the harmful effects of misinformation.

Both writings emphasize the significance of media literacy in Indonesian society, particularly in the digital era, where an overwhelming amount of information—often inaccurate—spreads rapidly. Media literacy is vital not only for combating the dissemination of radical ideologies and misinformation but also for equipping the public to identify reliable information amidst the overload of information. Throughout the pandemic, media literacy proved essential in promoting awareness of the importance of science-based information, helping reduce confusion and fostering public trust in the government's response efforts. Additionally, the media's role as a key player in shaping public opinion underscores the importance of accuracy and responsibility in reporting, aspects that should not be overlooked.

The chapters on media, authored by Suzanna Alivia Putri et al. and Tri Muryani et al., specifically address media addiction and reveal compelling insights into the realities faced by social media users in Indonesia, particularly regarding social media addiction. The growing dependency on smartphones and social media can lead to phubbing behavior, which occurs when an individual ignores the person they are with in favor of their digital devices, such as phones, tablets, or computers. The term "phubbing", a combination of "phone" and "snubbing," describes the act of ignoring someone. Furthermore, this behavior limits physical relationships with others. Phubbing not only diminishes the quality of social interactions but also risks damaging emotional connections among individuals, whether in family settings, friendships, or workplace relationships. This phenomenon highlights the social challenges posed by the digital age, where virtual interactions frequently take precedence over in-person presence in daily connections.

Social media addiction, which leads to phubbing, can also negatively impact mental health by increasing feelings of loneliness, social isolation, and anxiety. Individuals who are overly focused on digital devices tend to miss opportunities to build deep emotional connections with those around them. This creates a negative cycle, where alienation from real interactions drives individuals to increasingly rely on social media as an escape, ultimately exacerbating their dependency. The prevalence of virtual interactions over face-to-face connections can further undermine individuals' sense of belonging and emotional well-being. Thus, it is crucial to raise awareness of these effects and encourage a more mindful and balanced use of social media to foster healthier relationships both online and offline.

Furthermore, Putri et al. demonstrate a significant positive correlation between smartphone addiction and phubbing behavior, indicating that as smartphone addiction rises, so does the tendency to engage in phubbing. In addition, the duration of smartphone use was found to have an effect on phubbing behavior; individuals who used their phones for more than 16 hours exhibit higher levels of phubbing behavior. The chapter suggests that smartphone use should be managed and awareness should be raised to strengthen social interactions. It emphasizes that young individuals should consciously regulate their smartphone use and actively work to improve their social interactions.

Another topic that reflects the complexity of Indonesian society is captured in the chapter written by Fitriani Jamaluddin et al. on communal intellectual property. This chapter offers a valuable perspective on communal intellectual property, an area that still lacks clear regulations. As a vast and diverse nation, Indonesia's communal intellectual property is both rich and challenging to manage effectively. Inadequate management can trigger ownership disputes between communities or even exploitation by external entities. This situation emphasizes the necessity of strong legal frameworks that not only protect communal intellectual property but also empower communities to assert their rights. Additionally, it highlights the importance of education and capacity-building at the grassroots level to ensure that local communities are equipped to manage and benefit from their intellectual property. Therefore, comprehensive regulations and active involvement from local communities are necessary to safeguard communal intellectual property while ensuring equitable distribution of its benefits to all rightful stakeholders.

Furthermore, the protection of communal intellectual property in Indonesia needs to take into account the cultural aspects and local values unique in each community. A culturally sensitive approach that respects traditions and local wisdom will aid in preserving cultural identity while promoting recognition of collective rights. Additionally, collaboration among the government, indigenous communities, academics, and legal practitioners is crucial for developing effective and sustainable protection mechanisms. Without such collaboration, the risk of exploitation and misappropriation of these communal resources remains high. By ensuring that local communities benefit directly from the protection of their intellectual property, the initiative can contribute to economic growth that is both equitable and culturally enriching. Thus, communal intellectual property not only serves as a preserved cultural heritage but also becomes a strategic asset for culture-driven economic development.

Hastangka et al. discuss ecological policy in Indonesia, with particular focus on Islamic education. This chapter enhances the Indonesian public's understanding of government policies related to Islamic education. Integrating ecological policy into Islamic education is crucial for not only promoting environmental awareness but also embedding sustainability values within the curriculum. In Indonesia, a country rich in biodiversity, this policy offers a strategic opportunity to teach the younger generation about the significance of preserving nature as a sacred responsibility. Additionally, incorporating ecological policies into Islamic education can deepen spiritual practices by providing a contextual approach to environmental issues. This chapter also promotes dialogue between educational policies and religious practices, fostering a more comprehensive understanding of sustainability and environmental preservation within Indonesian Muslim society.

Another important topic is the issue of medical waste, as discussed by Fajrul Ilmy Darussalam. This chapter is crucial because the management of medical waste is an urgent concern in Indonesian society, especially following the COVID-19 pandemic. Inadequate management of medical waste poses a significant danger to both public health and the environment. Items such as disposable masks, syringes, and personal protective equipment need to be handled through specialized systems to prevent contamination and inhibit the spread of diseases. The chapter also highlights the insufficient public awareness and inadequate infrastructure for managing medical waste, which could exacerbate the environmental crisis. Consequently, collaboration among the government, healthcare institutions, and the public is crucial to formulate more effective policies, including the development of environmentally friendly waste management technologies. Such initiatives will not only reduce the harmful impacts of medical waste but also promote a healthier and more sustainable environment.

Wahyu Kuncoro explores the dynamics of millennial voters during the 2019 presidential election, emphasizing that their behavior is closely linked to their perceptions and awareness. This chapter illustrates how factors such as access to information, knowledge, and educational backgrounds play a crucial role in shaping their voting decisions, particularly favoring candidates who provide clear benefits. Moreover, the millennial generation tends to adopt a more critical stance on social and political issues that impact their future, including education, employment, and climate change. Their familiarity with digital information empowers them to actively research and compare candidates' political stances through social media and online platforms. As a result, gaining insight into the preferences and behaviors of millennial voters is vital for creating more effective campaign strategies moving forward. The findings indicate that education and information access significantly affect millennial voting choices, with voters placing a premium on candidates who exhibit competence and present well-defined policies.

Additionally, the social prestige and perceived power of the candidates play a crucial role in shaping voter preferences. The study indicates a shift towards rational decision-making among millennials, who are increasingly skeptical of traditional political ideologies and focus on pragmatic considerations. The research highlights the importance of digital engagement, as millennials rely on social media for political information. It emphasizes the need for political candidates to communicate transparently and address the specific concerns of this demographic. Overall, the study provides valuable insights into the motivations and behaviors of millennial voters, which can inform future electoral strategies.

The complexity of Indonesian society is also reflected in the writing of Qorir Yunia Sari, who specifically addresses the issue of migrant workers. The problem of migrant workers is widespread in Indonesia. Indonesian migrant workers play an important role in the global economy, but they are often faced with significant challenges regarding their rights abroad, including legal protection, discrimination, and poor working conditions. The writing highlights that, despite many migrant workers contributing substantial remittances, they frequently face exploitation and difficulties accessing essential services such as healthcare and education. Additionally, the complexities surrounding the migrant worker issue involve social and cultural dynamics, where they are often marginalized both in their home country and in the countries where they work. Therefore, there needs to be a joint effort between the government, non-governmental organizations, and receiving countries to improve the protection and welfare of migrant workers. A more holistic approach to addressing this issue will aid in achieving greater social and economic equity for them and their families left behind.

Rina Sari Kusuma examines the intersection of religious education and celebrity worship among Muslim K-pop fans. The phenomenon of fanbases and idols in the Indonesian K-pop scene is intriguing, showcasing a wide variety of expressions. In this chapter, Kusuma discusses the concept of celebrity worship in relation to religious education in Indonesia. This chapter explores in depth the interaction between Muslim K-Pop fans' religious upbringing and celebrity culture and reveals the effects of this interaction on individuals' identities. The research shows how religious beliefs and popular culture can coexist and how this is reflected in the lives of individuals.

Meanwhile, Hurun'in et al. explore the connection between celebrity worship and self-esteem among fans in the BAIA Community. The writings of Kusuma and Hurun'in et al. illustrate how celebrity worship not only shapes individual identities but also influences social and religious values in the lives of fans. For Muslim K-pop fans, this dynamic becomes more complex as they navigate between global popular culture values and local religious norms. Additionally, research on the BAIA Community demonstrates how fans' self-esteem can be positively or negatively impacted by their relationship with idols, depending on how they interpret this connection. This phenomenon highlights how popular culture can serve as a space for interaction, merging various aspects of identity, from religious to psychological.

The topic of the diaspora of the Habib (descendants of the Prophet) in Indonesia is thoroughly explored in Ryan Achmad Basir's writing, particularly regarding the Ba'alawi Diaspora and their role in strengthening bilateral relations between Indonesia and Yemen. This chapter rigorously examines the historical aspects, dynamics, and contributions of the Ba'alawi diaspora to Indonesian society. Basir effectively demonstrates how the

Ba'alawi diaspora has become an integral part of Islam's development in Indonesia while also playing a crucial role in establishing social and economic networks between Indonesia and Yemen. Through their roles as scholars, merchants, and community leaders, the Ba'alawi diaspora has significantly influenced the formation of an inclusive Islamic identity in Indonesia that is rooted in local traditions. Furthermore, this chapter illustrates that the bilateral relationship between Indonesia and Yemen is founded not only on political and economic interests but also on cultural and spiritual connections. By analyzing the contributions of the Ba'alawi diaspora, this writing offers a fresh perspective on how the history of diaspora can enhance inter-country relations and enrich Indonesia's cultural diversity.

Muryanti et al. explore the topic of religious tourism through a comparative analysis of several ASEAN countries, including Thailand, Indonesia, and Singapore. Their work provides a comprehensive examination of tourist destinations, visitor demographics, development strategies, and the unique features of each nation. This chapter underscores the potential of religious tourism to boost local economies while simultaneously promoting the cultural and religious identities of these countries. Muryanti highlights the specific characteristics of religious tourism sites across ASEAN, noting Singapore's cultural harmony, Thailand's Theravada spirituality, and Indonesia's Islamic diversity. Furthermore, the analysis reveals that the success of religious tourism development is greatly impacted by effective marketing strategies, robust infrastructure, and active involvement from local communities. By adopting a comparative approach, this chapter offers valuable insights into the collaborative opportunities available to ASEAN countries in promoting religious tourism as a competitive regional attraction in the global marketplace.

The final topic in this chapter presents a compelling exploration by Erwan Baharudin et al., who delve into the significance of the kris in Indonesian society. Baharudin analyzes how to counter the negative perceptions associated with the kris, focusing on the experiences of kris owners from santri families. The authors effectively illustrate that the kris, as a form of cultural heritage, holds profound symbolic value—serving both as a family heirloom and as a representation of spiritual identity for the Indonesian people. In santri communities, the kris is often viewed with mixed feelings; it is regarded as a symbol of noble culture, yet it is also linked to mystical beliefs that may contradict Islamic values. This research provides a new perspective on how santri families manage the narrative surrounding the kris, recontextualizing its significance to better align with their religious principles. Consequently, this chapter not only addresses cultural dimensions but also emphasizes the efforts to reconcile local traditions with the principles of religious modernity within Indonesian society.

In conclusion, the collection of writings in this book chapter showcases the diversity and complexity of Indonesian society through various themes that address contemporary issues. The authors provide profound reflections that not only reveal the challenges faced by Indonesia but also highlight the opportunities available in managing its cultural heritage, religious identity, and the dynamics of modernity. By integrating academic insights with diverse perspectives, we hope this book would make a significant contribution to understanding how local values and Islam can work in harmony with global developments. We hope this work serves as an inspiration and a valuable reference for readers, encouraging further discussions on the roles of culture, religion, and media in building an inclusive, adaptive, and sustainable society. Furthermore, it reinforces the importance of embracing diversity amid the rapid pace of globalization.

Editors

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Contents

Chapter 1

The Fragile Web: How Twitter Fuels the Spread of Religious Radicalism?

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Abstract

This chapter examines how Twitter (now X) significantly contributes to the spread of religious radicalism in digital-driven societies. As an open and accessible social media platform, Twitter amplifies various ideological interests by enabling rapid, large-scale communication about trending issues related to religion. This dynamic exacerbates polarization, fosters social fragmentation, and makes meaningful dialogue increasingly challenging. By tracing these patterns, the chapter highlights the platform's role in reinforcing echo chambers and heightening societal tension, fueling real-world conflicts. The data was primarily collected by observing the phenomenon of religious radicalism on Twitter through the use of specific hashtags. The chapter presents two key findings: (1) Twitter serves as a breeding ground for religious radicalism, and (2) the individuals spreading these issues are often prepared to engage with netizens, using virality as a powerful tool to amplify their messages. These two facts highlighted the complex ways in which social media platforms, like Twitter, influence and reinforce the spread of radical ideologies, with implications for both policymakers and technology developers in addressing this persistent digital-age challenge.

Keywords: Radicalism, extremism, religious radicalism, social media, Twitter

Introduction

Over the last 25 years, media and digital technology have undergone significant changes, particularly in the context of Islam and religion (Mupida 2019). This development aligns with the shift from traditional to modern society, also known as a technology-literate society (Hjarvard 2008). The most decisive factor in changing the social milieu within digital technology is the emergence of social media, which serves as both a platform and a tool for spreading religious teachings and various ideologies (Mupida and Mustolehuddin 2020). It's not surprising that religious content is widespread on social media, an open space for everyone to connect and interact (Campbell 2010). Unfortunately, social media is also a breeding ground for hate speech, radicalism, and extremist narratives (Awan 2017). This highlights the new patterns of social interaction and religious discourse through social media channels (Cheong et al. 2012). Additionally, platforms like Twitter have become influential in real-world life, including their impact on social movements due to their various elements and characteristics (Bonilla and Rosa 2015).

In common depiction attracting my observation on Twitter, individuals or groups with radical beliefs tend to oppose differences reactively, either through direct actions or by verbally condemning or accusing other groups of heresy, or by withdrawing from social environments. This attitude stems from the belief that they hold absolute truth, which cannot be debated, making any form of dialogue or negotiation seen as a threat to their identity or beliefs (Wiktorowicz 2005). As a result, radicalism not only creates polarization within society but also widens the gap between differences, making it increasingly difficult to bridge (Khosrokhavar 2017). This situation is made worse by social media, which allows for the massive and uncontrolled spread of these ideologies, creating a space where hatred and violence can flourish unchecked (Conway et al. 2019).

Due to the rapid advancement of communication technology, it's not surprising that religion has adapted its approach to dawah (religious preaching) by using more modern platforms such as social media. This includes a wide range of teachings from moderate to radical themes. Radicalism is an ideology that seeks to bring about change and reform in social and political systems through violent methods (Wiktorowicz 2005). Social media, particularly Twitter, has provided a new space for radicalism to spread and reach a larger audience without being limited by geographical boundaries (Awan 2017). As a result, social media has become not just a communication tool, but also a powerful propaganda instrument for groups aiming to disseminate radical ideologies and the concept of a caliphate (Conway et al. 2019). This chapter will delve into the patterns of spreading religious radicalism through social media, specifically Twitter.

In this chapter, I use the name Twitter (now called X) throughout the essay because the data collected through social media observation was from January to December 2019. I conducted several observations focusing on hashtags that specifically mention religious radicalism and extremism. By examining trending hashtags, I was able to identify patterns in discourse, engagement levels, and the types of content being shared. Additionally, this approach facilitated a deeper understanding of how radical ideologies are framed and disseminated within digital communities, providing valuable insights into the mechanisms of online religious radicalization.

Meanwhile, I chose to focus on Twitter in this chapter because of its ability to facilitate open discussions, the use of hashtags that promote the spread of radical messages, and the platform's viral nature, which allows extremist content to be quickly disseminated to a wide audience (Fisher et al. 2019). Furthermore, Twitter's algorithms, designed to boost user engagement, inadvertently amplify radical narratives, giving those spreading hate and violence a larger platform (Tufekci 2017). It's crucial to further explore how Twitter's unique characteristics provide space for radicalism to thrive and its impact on broader social structures.

Research on radicalism on online platforms has become an increasingly important and relevant area of study. According to data from digital content monitoring agencies, the spread of extremist content based on religion has significantly increased. Several reports indicate that radical content on social media has risen by as much as 70% over the past five years (Conway et al. 2019). This increase is attributed to social media being seen as a new model of communication, where geographical and social barriers no longer hinder the spread of messages (Klausen 2015). Additionally, the algorithmic nature of social media platforms, such as Twitter, allows radical content to quickly reach a wider audience. A study by Weimann (2016) shows that social media, through its algorithms and viral nature, is capable of amplifying radical messages and even triggering acts of violence in the real world.

Furthermore, extensive discussions have emerged regarding the link between social media and religious radicalism in Indonesia (Dewi and Sujibto 2024). These discussions have covered various topics, including recruitment and the use of social media for operations (Moir 2017), the ways in which social media fosters terrorism in Asian countries (Jati 2021), strategies for countering terrorism on social media (Caoduro et al., 2021; Huda, 2019; Oktavianus and Davidson, 2023; Sodik and Sujibto 2019), and the impact of film and social media in combating radicalism (Schmidt 2021). This chapter significantly contributes to efforts to accurately and comprehensively map information related to the spread of radical ideologies through social media, particularly Twitter.

The resurgence of religious radicalism

The debate over radicalism today, particularly in the context of Indonesia, is mostly related to religious radicalism. This radical ideology is often associated with social movements and jihadist movements, which aim to transform societal structures through extreme interpretations of religious doctrine (Moir 2017). These jihadist movements emphasize the establishment of a caliphate within a country, portraying it as a divine obligation and a solution to perceived societal injustices (Jati 2021). Initially, the radical ideology stemming from jihad was disseminated through religious narratives, such as books, study circles, and other religious groups (Schmidt 2021). These channels not only serve as platforms for spreading extremist views but also create echo chambers that reinforce radical beliefs (Weimann 2016). The primary targets of this movement are young people and students, who are often more impressionable and eager for identity and purpose (Caoduro et al. 2021). This vulnerability makes educational institutions critical battlegrounds for ideological influence (Huda 2019; Oktavianus and Davidson 2023).

The spread of this movement is closely linked to the context of campus dawah (religious preaching) movements in Indonesia, where radical elements exploit existing religious sentiments to recruit followers. By framing their ideology as a form of social justice or a response to oppression, these movements can more easily attract individuals seeking meaning and belonging, thus perpetuating a cycle of radicalization that poses a significant challenge to social cohesion and stability (Kailani 2009).

With the advancement of technology, radicalism, also known as the jihad movement, has effectively spread its religious teachings through various means (Hasan 2016). These teachings are not only confined to traditional religious gatherings and printed materials but have significantly extended to social media platforms like Facebook, YouTube, Instagram, Telegram, and Twitter. The viral nature of social media allows radical content to reach vast audiences instantaneously, creating echo chambers where extremist narratives are amplified and normalized. In this context, it is undeniable that television and social media play a significant role in shaping religious activities in Indonesia, influencing public perception and potentially radicalizing vulnerable segments of the population (Muzakki 2008). This shift to digital platforms not only increases the accessibility of radical ideologies but also presents new challenges for countering extremism, as these platforms facilitate anonymity and foster community among individuals who might feel marginalized in traditional social settings.

Radical movements, such as those carried out by groups like the Islamic State of Iraq and Syria (ISIS), have been widely disseminated through the internet (Sunarto 2017). This digital propagation allows their influence to spread rapidly and extensively across borders, far beyond traditional means of communication (Conway, 2017). As a result, radicalism cannot be simply identified by physical appearances, such as wearing large veils, robes, or ankle-length pants. Instead, it is rooted more deeply in the beliefs and ideologies held by individuals or groups, particularly in how they respond to differences and diversity (Saltman & Winter, 2014). This movement is often associated with conservative Islamic ideologies that advocate for a return to traditional values and the implementation of Islam as a complete political system. They strive for the establishment of an "Islamic state" governed by sharia law in its entirety (Roy, 2017). The online platforms not only expedite their reach but also allow them to create closed communities, reinforcing extreme views without external moderation (Weimann, 2016). This makes the battle against radicalism more complex, as the ideological shift is deeply embedded in personal and collective belief systems, rather than mere outward expressions (Wahid 2014).

Radicalizing Twitter

Any social media basically plays a role according to the users' need and preference, including Twitter. However, one of the social media platforms considered the most advanced in the spread of religious radicalism is Twitter. In Indonesia, Twitter has become a fertile ground for nurturing seeds of radicalism. Twitter's real-time interaction and wide reach allow radical groups to quickly spread their messages and recruit followers. The use of hashtags and trending topics on Twitter creates an environment where extremist narratives can rapidly gain traction, bypassing traditional media filters. Research using web scraping has shown a more agile pattern of radicalism dissemination through technology. This demonstrates how sophisticated algorithms can identify and target susceptible individuals, amplifying the reach of radical content (Sunarto 2017). The speed and scale at which these ideologies spread on Twitter make it a powerful tool for extremists to cultivate ideological echo chambers, further entrenching radical views among users.

The phenomenon of religious radicalism on the internet and social media is truly fascinating to discuss. The main reason is that the ways in which radicalism spreads on the internet and social media are diverse and easily found across various sites. Moreover, the government's efforts to address websites that actively spread radicalism on social media and the internet have been inadequate. This issue remains a point of contention among the public and academics (Weimann 2016; Aly et al. 2017). Furthermore, weak regulations and the lack of coordination between government agencies and social media platform providers often make monitoring radical content ineffective. Additionally, the constantly evolving strategies of radicalism dissemination, which adapt to technological advancements, make it challenging for the government to fully curb its influence (Jati 2021). As a result, the spread of radical ideologies has become increasingly widespread and poses serious security gaps for the future. This phenomenon highlights the urgent need for a more comprehensive approach, involving collaboration between the government, society, academics, and technology companies to confront the threat of radicalization in the digital world.

Social media platform Twitter has become a favored choice for extremist groups to spread radical ideologies online. This preference is largely due to Twitter's perceived safety compared to other platforms such as Facebook, Instagram, and YouTube. One main reason for this preference is the platform's emphasis on brevity, allowing for quick and impactful communication of radical messages in 280 characters or less. Additionally, Twitter's real-time interaction creates a sense of immediacy and urgency, enabling extremists to capitalize on current events and trends to amplify their narratives. Another significant factor is the use of hashtags, which not only help organize content but also enhance the visibility of extremist discourse. By creating trending topics, these groups can reach a wider audience, drawing in individuals who might be searching for related content or who are already aligned with their ideologies. Furthermore, Twitter's algorithm tends to promote engaging content, inadvertently allowing radical narratives to gain traction and potentially go viral.

Moreover, the platform's relative anonymity provides a layer of security for users who may be hesitant to openly express their extremist beliefs elsewhere. This environment fosters the creation of echo chambers, where users are continuously exposed to similar ideologies, reinforcing their radical beliefs without external challenge. Consequently, Twitter becomes not just a tool for communication but a critical vehicle for radicalization, enabling extremist groups to build communities, share propaganda, and recruit followers in ways that other platforms struggle to match. Understanding the various reasons behind Twitter's appeal to extremist groups makes it clear that addressing the challenge of radicalization on this platform requires a nuanced approach that considers both the technology itself and the sociocultural dynamics at play.

There are several reasons why extremist groups prefer using the social media platform Twitter to spread radical ideologies and narratives. Twitter offers anonymity, a wide global reach, and rapid information dissemination, making it highly effective for those who wish to propagate their ideology without revealing their identity (Berger and Morgan 2015). Additionally, the platform's algorithm, which often promotes content based on user interaction, enables radical narratives to quickly reach a larger and more polarized audience (Marwick and Lewis 2017). Therefore, regulations addressing online radicalism have become a serious concern for the government, including the Ministry of Communication and Information Technology (Kominfo) and the National Counter-Terrorism Agency (BNPT). Since many conversations related to radicalism online often avoid overt jihadist narratives, extremist groups frequently use symbols, images, and memes to disguise their messages, further complicating detection efforts by authorities (Weimann 2016).

Figure 1: Tweeting about caliphate. Compiled by author (taken on September 02, 2019)

Social media has the potential to become a breeding ground for radical ideologies. In 2016, a report from the Brookings Institute revealed that over 46,000 Twitter accounts supported the ISIS movement by spreading violent videos and jihadist materials through social media (Berger and Morgan 2015). These violent videos were sold worldwide, showing that the internet has become a new force in conveying religious symbols and driving social change in religion (Weimann 2016). Social media provides a space for non-state actors to mobilize followers, reinforce narratives, and manipulate public opinion more easily and quickly without filtering from formal institutions (Awan 2017). Furthermore, the viral nature of social media allows radical content to spread widely within minutes, expanding the reach of dangerous ideologies to various segments of society that are vulnerable to influence (Alvares and Dahlgren 2016). Consequently, regulations and digital de-radicalization efforts have become increasingly urgent to address the spread of radical ideas.

Figure 1 illustrates how users actively resist the democratic system in Indonesia, portraying it as flawed or illegitimate, and instead advocate for a caliphate as the ideal alternative solution. This resistance is often framed through narratives that delegitimize democratic principles and promote the caliphate as a superior, divinely ordained system, highlighting the ideological conflict between radical elements and the prevailing political order. Such narratives not only undermine public trust in democratic institutions but also exploit socio-political grievances to gain traction among disillusioned individuals. By framing the caliphate as a utopian solution, these radical groups simplify complex governance challenges, appealing to those seeking clear, absolute answers in a rapidly changing socio-political landscape.

The dissemination of radical ideologies through the internet and social media has a profound impact on individuals' religious beliefs and behaviors. Social media not only provides information but also serves as a tool for psychological manipulation, capable of significantly influencing a person's beliefs (Awan 2017). It is not surprising that many individuals are attracted to the idea of jihad in Syria or even join ISIS after being exposed to various jihad-related websites (Berger and Morgan 2015). The influence of radical ideology is powerful because the narratives often exploit emotional aspects, such as feelings of oppression and a distorted spiritual calling (Weimann 2016). Those exposed to these radical ideas often consume videos of warfare, bomb-making tutorials, and other content that depicts intimidation, violence, and propaganda purportedly in the name of Islam (Alvares and Dahlgren 2016).

Recently, there has been a surge in radical narratives on websites and social media, leading to the spread of intolerance, hate speech, and other destructive messages. This reflects the fact that extremist groups are effectively using digital platforms to promote their ideologies and influence public opinion. They primarily rely on internet-based media to spread their radical narratives and propaganda, and they use social media to recruit new members, taking advantage of algorithms to reach a wider audience (Berger and Morgan 2015). This approach not only increases the visibility of radical messages but also creates opportunities for new followers to get involved, strengthening their networks and spreading intolerant ideologies across different segments of society. Given the impact of this situation, it is increasingly urgent to understand and counter these radical narratives in order to prevent society from being engulfed by extremism.

The internet serves as a platform for radicals and terrorists to access information or engage in terrorist activities independently. Bomb-making manuals, details about terrorist movements, and military tactics for terrorist purposes are readily available online, making it easy for anyone to learn. This environment allows radicals not only to access knowledge but also to connect with like-minded individuals or groups, strengthening their networks (Awan 2017). Consequently, the potential to spread extremist ideologies is even greater because this information is not only accessible but is also often presented in engaging and easily digestible formats, such as tutorial videos and discussion forums (Berger and Morgan 2015). Therefore, the internet poses a significant risk in accelerating the process of radicalization and facilitating acts of violence (Forest, 2006; Weimann, 1994).

Tweeting religious radicalism

We currently live in the digital age, where everything is easily accessible through the internet. Internet usage encompasses all aspects of life, including social, educational, religious, and professional fields, as well as various other aspects. In Indonesia, the number of internet users is quite high, ranking fourth in Asia and the sixth largest in the world (Internet World Stats 2020). According to the Datareportal 2019 report, social media is one of the most favored types of internet media among Indonesians today. Out of a total population of 268.2 million, the number of internet users reaches 150 million (56%) (Datareportal 2019). This widespread internet penetration has transformed how Indonesians interact, communicate, and access information, making digital platforms integral to daily life. The high engagement with social media highlights its potential as a powerful tool for education, social change, and economic development, but it also raises concerns about the spread of misinformation and radical ideologies. As internet usage continues to grow, addressing the challenges and maximizing the benefits of this digital transformation becomes increasingly critical for fostering a well-informed and connected society.

These figures illustrate the importance of the internet in the daily lives of Indonesian people, where digital platforms not only function as communication tools but also serve as sources of information, entertainment, and economic opportunities. The influence of social media in shaping public opinion and social interaction has become increasingly significant, enabling the emergence of social movements, campaigns, and discussions that can affect public policy and societal behavior (Dewi and B.J. Sujibto 2024). This highlights the necessity of understanding the dynamics of internet and social media usage, especially in the context of addressing the challenges and opportunities presented by the digital era (Castells 2012). Moreover, the growing reliance on social media underscores its dual role as both a platform for empowerment and a potential conduit for societal risks, such as polarization and the spread of radical ideologies. This makes it imperative for policymakers, educators, and technology companies to collaborate in fostering a digital ecosystem that promotes positive engagement while mitigating harmful consequences.

Figure 2: The debate over caliphate. Compiled by author (taken on June 15, 2019)

The tweet displayed in Figure 3 illustrates how Twitter has become a platform for debate between those who support and oppose the idea of a caliphate in the Indonesian context. Those in favor of radical movements can easily post and rally followers on Twitter, utilizing the platform's algorithms to rapidly and massively expand the reach of religious radicalism. Conversely, those from the opposing group also have space to conduct counter-narratives, although they often face challenges such as disinformation and the spread of fake news, which further complicates public discourse. Twitter, as an open digital space, thus becomes a battleground of opinions where the influence and narrative power of each group are measured through the responses and interactions of other users.

Conclusion

Religious radicalism and other radical ideology have a significant impact on social media by attracting terrorist or radical groups like ISIS in recutting and approaching the candidates. These groups use any platforms including Twitter to spread jihadist narratives and content that claim to represent Islam. The extremist movements focus on themes like migration, jihad, caliphate, and intolerance and seek to counter the spread of ultra-conservatism. While social media has positive benefits, it also has significant negative consequences. These platforms amplify the reach of radical ideologies, making it easier for extremists to recruit globally and form transnational networks. The accessibility of social media also enables the rapid dissemination of misinformation and propaganda, further fueling ideological polarization and societal divides. Addressing these challenges requires a multi-faceted approach, including stronger content moderation, counter-narrative campaigns, and digital literacy programs to mitigate the influence of radical groups online.

Finaly, it's important to understand that social media can be both a tool for connection and a breeding ground for radicalization. This essay highlights how platforms like Twitter have been used to spread religious radicalism. Indonesian audiences take this platform into consideration to be part of how radical ideology could easily transform into society by bombarding the issue into Twitter. The wide reach of these platforms means that extremist ideologies can infiltrate even the most resilient communities. Therefore, it's crucial for stakeholders, such as governments, civil society, and technology companies, to develop comprehensive strategies to address these risks. This can be achieved through enhanced media literacy programs, stricter content moderation policies, and community engagement initiatives. By fostering a more informed and resilient society, we can hope to reduce the influence of radical narratives and promote a more tolerant and peaceful online discourse.

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Chapter 2

Benefit Sharing in Communal Intellectual Property: A Pathway to Social Empowerment

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Abstract

Communal intellectual property (CIP or KIK in Indonesian term), collectively owned by communities, is protected in Indonesia and encompasses traditional knowledge, cultural expressions, genetic resources, and indications of origin with cultural and economic value. However, Indonesia lacks specific regulations on the economic use of CIP, despite the Nagoya Protocol's framework for access and benefit sharing of genetic resources. This chapter analyzes the application of benefit-sharing to CIP and its potential to enhance the economic welfare of CIP owners. Using secondary data from laws, regulations, and relevant literature, the chapter finds that while benefit-sharing can apply to other types of IP, it requires sui generis regulations and contract models to ensure equitable profit sharing between CIP owners and users, thereby boosting owners' economic outcomes. Furthermore, the findings highlight the importance of integrating cultural preservation with economic development to ensure sustainable and inclusive benefits for communities.

Keywords: Intellectual property, communal property, benefit sharing, social empowerment

Introduction

Intellectual property is identified with individual ownership, but the reality is that intellectual property also adheres to communal things (Putri and Putri 2021). Communal intellectual property[1] refers to the wealth owned by a few people (Shafi'i 2023) in a society and in terms of mutual interests (Sulistianingsih et al. 2021). It is a quite sensitive issue when it comes to its protection because the nature of communal property is communal and inherent in indigenous peoples, in contrast to the individual nature of intellectual property. In Indonesia, community wealth is inseparable from society, especially indigenous peoples consisting of various tribes throughout the archipelago. The scope of communal rights is (Government Regulation (PP) Number 56 of 2022 concerning Communal Intellectual Property 2022) traditional cultural expressions, traditional knowledge, genetic resources, indications of Origin, and potential geographical indications. In addition, intellectual property is regulated in the Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) and the UN Convention, which emphasize the protection of traditional knowledge. Therefore, Indonesia, which has ratified TRIPS, is obliged to comply with TRIPS rules by specifically regulating matters related to intellectual property, including communal intellectual property.

Communal intellectual property, in accordance with the definition in laws and regulations, is closely related to the economic aspect, even though the community, especially indigenous peoples, views that communal wealth is more synonymous with cultural heritage (Putri et al.2022) than the economic aspect. In fact, if examined, communal intellectual property has a commercial value that, if used properly, will benefit indigenous peoples. As is the case, the use of traditional knowledge in terms of traditional medicine in Bengkulu has received intellectual property protection, and traditional medicine has been used at the Bengkulu Regional Hospital (Fitri et al.2018). In addition, communal intellectual property in the form of a traditional cultural expression, namely the *Gotilon Party* (Theresssa 2021), is held in North Sumatra. It is also part of tourism promotion, which has economic benefits. This highlights the untapped potential of communal intellectual property to serve as a strategic resource for sustainable

1 Communal intellectual property is said to be a communal property that has economic value while upholding the moral, social, and cultural values of the nation. (Government Regulation (PP) Number 56 of 2022 concerning Communal Intellectual Property 2022)

economic empowerment when appropriately managed and protected.

The economic aspect of communal intellectual property should be used as well as possible, for example, through the concept of benefit sharing. It is the distribution of benefits for the parties involved (Djulaeka et al. 2004). In the context of communal intellectual property, the profits are distributed communally to all parties involved in the protection of communal intellectual property. Nevertheless, there has been no generic regulation on the distribution model to whom the benefits can be given. The benefits in question are closely related to the economic aspect. If communal intellectual property is used as well as possible, it will become a model of empowerment in society. Moreover, the equitable distribution of benefits can foster community participation and collective ownership, strengthening the protection and sustainable use of communal resources. This approach also aligns with global frameworks like the Nagoya Protocol, which emphasize fairness and equity in accessing and utilizing communal resources.

Implementing the concept of benefit sharing within the framework of communal intellectual property requires a clear and inclusive regulatory structure. Such regulations should ensure that the distribution of benefits is not only fair but also takes into account the diverse contributions of community members, including knowledge holders, cultural practitioners, and local leaders. For example, a structured benefit-sharing mechanism could incentivize communities to actively engage in preserving and innovating their cultural assets, thereby creating a sustainable cycle of cultural and economic enrichment. Furthermore, establishing transparent contracts and mechanisms for profit sharing would provide legal certainty for both communities and external parties, such as businesses or researchers, fostering mutual trust and collaboration. By addressing these gaps, the economic potential of communal intellectual property can be fully realized while maintaining its cultural integrity.

Several studies have discussed communal intellectual property, such as "*Protecting Communal Intellectual Property in Indonesia: Constraints Faced by The Directorate General For Intellectual Property*" (Ramadhan and Siregar 2022). This chapter focuses on the exploration of legal protection efforts and inventory efforts that can be carried out by the Directorate General of the Ministry of Law and Human Rights in terms of communal intellectual property. In addition, there has been research titled "*Protecting Indonesia's Communal Intellectual Property Rights: A TWAIL Perspective*"

(Putri et al. 2024). This chapter discusses the urgency and use of TWAIL in protecting communal intellectual property rights. Currently, few articles have that discussed the concept of benefit sharing in communal intellectual property, and if maximized, this concept will become social empowerment which can improve the community's economy. This normative research employed the statute approach, using laws and regulations. The data were collected and analyzed qualitatively by comparing laws and regulations related to communal intellectual wealth.

The concept of benefit sharing is particularly relevant in addressing the challenges highlighted in previous studies on communal intellectual property. While existing research, such as Ramadhan and Siregar (2022), emphasizes the legal and administrative hurdles faced by the Directorate General of Intellectual Property in safeguarding communal resources, and Putri et al. (2024) underline the importance of adopting TWAIL (Third World Approaches to International Law) to ensure fair protection, there remains a gap in exploring benefit sharing as a practical framework. By integrating benefit-sharing principles, communal intellectual property can transition from merely being a protected cultural asset to becoming a driver of economic growth and societal development. This approach not only secures the cultural heritage of indigenous communities but also provides them with sustainable economic opportunities, thereby strengthening communal rights and their role in broader economic systems.

Advocating CIP

Communal intellectual property represents the collective knowledge of a community, society, or ethnicity, passed down through generations (Ramadhan and Siregar 2022). It serves as a cornerstone of cultural identity, preserving traditions, practices, and values that define and unite the community while offering a foundation for innovation and economic opportunities. It encompasses traditional knowledge, cultural expressions, geographical indications (Sulistianingsih et al. 2021), and biodiversity (Putri et al. 2022). As a legacy of cultural heritage, its creators are often unknown, reflecting its deep integration into community practices over time (Widyanti, 2022). In some cases, communal intellectual property may originate from the individual creativity of a community member, subsequently preserved and shared through specific means, such as dreams (Koto et al. 2022). Its preservation not only safeguards cultural identity but also strengthens the resilience of communities by providing them with unique resources that contribute to their social, economic, and ecological sustainability.

Given its longstanding history and cultural significance, preserving communal intellectual property is essential, as it embodies the identity and richness of a nation's heritage (Directorate General of Intellectual Property, 2019). Moreover, its preservation is not only a cultural imperative but also an economic opportunity, as it holds significant potential for driving sustainable development through tourism, agriculture, and creative industries. Recognizing and protecting communal intellectual property through appropriate legal frameworks can ensure that communities receive equitable benefits while safeguarding their cultural legacy for future generations. Intellectual property has existed for a long time, it is necessary to preserve it, considering that it can be said to be a national identity (Directorate General of Intellectual Property 2019).

In the intellectual property regime in Indonesia, communal Intellectual property consists of: (1) traditional cultural expressions, which are traditional creations, made in groups or individuals that show social and cultural identities preserved from generation to generation (Herzani 2021); (2) traditional knowledge, which is closely related to knowledge as well as innovations introduced by indigenous peoples or community groups (Siddiq 2018); (3) potential geographical indications, which mark a product related to the geographical origin or indicate its quality or reputation (Zahida et al. 2021); (4) genetic resources, which are substantive knowledge about the nature and usefulness of genetic resources owned by indigenous peoples and community groups (Nuryanti 2016); and (5) indications of origin, which refer to the characteristics of the origin of goods or services with no direct relations to natural factors (Government Regulation (PP) Number 56 of 2022 concerning Communal Intellectual Property). Communal intellectual property is a very important part of Indonesia, so the government has designed the National Priority Program for 2020-2024 by including cultural strengthening through the protection of communal intellectual property (Ayu and Wesna 2023).

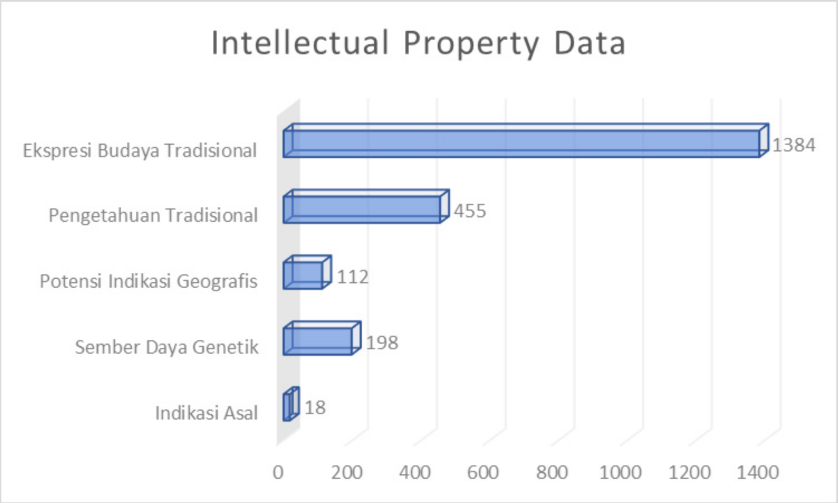

Figure 1: Data processing results of Indonesian communal intellectual property (Intellectual Property Data 2024).

Based on data from the Directorate General of Intellectual Property of the Ministry of Law and Human Rights, currently, the most recorded types of communal intellectual property are genetic resources and traditional cultural expressions, and the least recorded one is indications of origin.

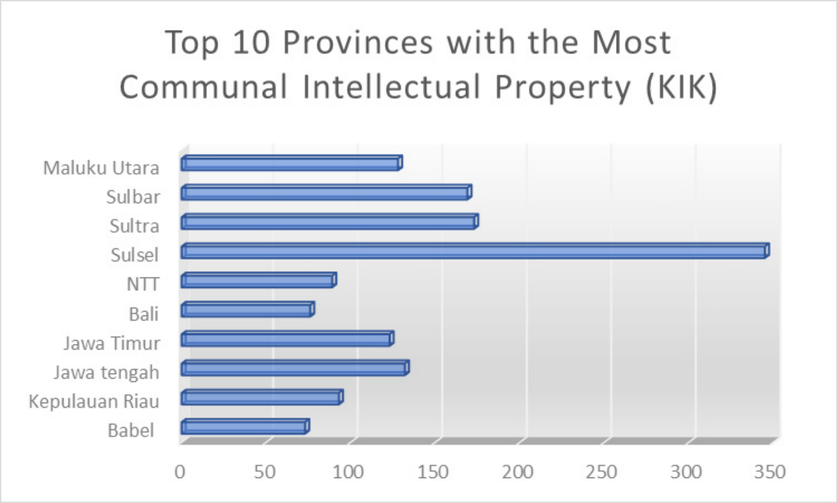

Figure 2: Data processing results of Indonesian communal intellectual property (Intellectual 2024).

Of the 38 provinces in Indonesia, there are 10 provinces with the highest number of registered KIKs. Of these 10 provinces, it can be seen that South Sulawesi has registered the highest number of communal intellectual property with the Directorate General of Intellectual Property of the Ministry of Law and Human Rights.

The concept of benefit sharing is also related to the distribution of profits and related to genetic resources (Jamaluddin 2023). The terms access and benefit sharing are regulated in the Nagoya Protocol. It is a binding framework of agreements that contains the fair distribution of benefits for the provider country as well as for indigenous peoples and local communities (Chennells 2013). So far, the concept of benefit sharing has been synonymous with genetic resources (Rosendal 2006). Genetic resources are related to things such as plants, microbes, animals, and other sources. For more details, the Nagoya Protocol explains that genetic resources are the protection of genetic resources that come from nature, whereas these genetic resources are not the result of human thought and cannot be protected by intellectual property (Oliver & Rukundo 2018). Benefit sharing is important to protect developing countries in terms of conservation and protection of their genetic resources, including in terms of protection of traditional knowledge in society (ICTSD 2006). The concept of benefit sharing emphasizes the economic distribution of benefits and effort to promote local communities that receive benefits from the concept. In addition, benefit sharing can be said to create mutually beneficial relations (Warsiki Susi Irianti 2017) for the community and parties who utilize traditional knowledge and genetic resources.

A pathway to social empowerment

Communal intellectual property and social empowerment are closely interrelated, as demonstrated through the concept of benefit sharing. A benefit-sharing contract contributes to social empowerment by directly providing social, economic, and cultural benefits to the community, particularly to indigenous peoples. This approach ensures that the community retains control over its resources while fostering sustainable development. Additionally, it encourages active participation from community members in the preservation and utilization of their cultural assets, creating a sense of ownership and collective responsibility. By aligning cultural preservation with economic incentives, benefit sharing becomes a powerful tool for promoting both equity and resilience within communities.

Benefit sharing for communal intellectual property as part of the intellectual property regime is closely related to the economic aspect (Rismana and Hariyanto 2021). In the general concept of benefit sharing, there are 2 parties involved, namely user and provider (Oliver and Rukundo 2018). They are parties directly involved in intellectual property, i.e., communal intellectual property. Because the context referred to in this case is communal intellectual property, the provider in this case refers to indigenous peoples. On the other hand, the user is any party who utilizes communal intellectual property. Referring to Santaningias (2020), the eexamples of the use of communal intellectual property in Indonesia are as follows:

No	Types of KIK	Provider	User
1	Coastal Batik	Not Registered	China
2	Sambal Balang	Not Registered	The Netherlands
3	Sambal Petai	Not Registered	The Netherlands
4	Pineapple Chili	Not Registered	The Netherlands
5	Jepara Carving	Not Registered	France
6	Jepara-Distinctive- Ornamental Frame	Not Registered	United Kingdom
7	Bali Silver Handicraft	Not Registered	United States of America

Figure 3: Research data processing results 2024

From the data, it can be seen that several types of KIK have not been registered in the data of the Directorate General of Intellectual Property, but they have been used by other parties, all of whom are foreign parties. The obscurity of the provider of communal intellectual property that is actually owned by indigenous peoples will provide great benefits for the user. Still, on the other hand, indigenous peoples do not even get any benefits at all. So, in addition to users and providers, government involvement is also important because of the complexity of communal intellectual property which is related to economic, cultural, and legal aspects (Simatupag 2019). Establishing a clear regulatory framework would not only protect indigenous rights but also foster trust and collaboration between providers, users, and the government. Such a framework can serve as a safeguard against exploitation while enabling indigenous peoples to reap the economic and cultural benefits of their heritage.

The concept of benefit sharing offered in the utilization of communal intellectual property should involve the provider and user. The former can refer to indigenous peoples or the government. Benefit sharing involving the parties must be stated in a fair and equitable contract they make *(Secretariat of The Convention on Biological Diversity Montreal* 2021). According to the Nagoya Protocol, the benefits arising from the utilization of communal intellectual property must be distributed fairly and evenly between the user and provider on the basis of mutual agreement stated in the benefit-sharing contract. Such agreements not only ensure justice and equity but also foster transparency and trust among stakeholders. Moreover, they serve as a legal safeguard to prevent the exploitation of indigenous knowledge while promoting sustainable and respectful collaboration.

The contract must be able to accommodate the interests of the parties involved, so that it must not be biased and must not only benefit certain parties. It contains at least the following things: (1) the parties, i.e., the provider (indigenous peoples or the central Government or regional government) and the user who receives benefits from communal intellectual property (Pimantoro 2015); and (2) clauses related to the use of communal intellectual property. The contract must clearly stipulate what will be obtained by the provider, how long communal intellectual property will be used, how the ownership of the communal intellectual property by indigenous peoples will be recognized. It must also contain clauses related to dispute resolution between the user and provider.

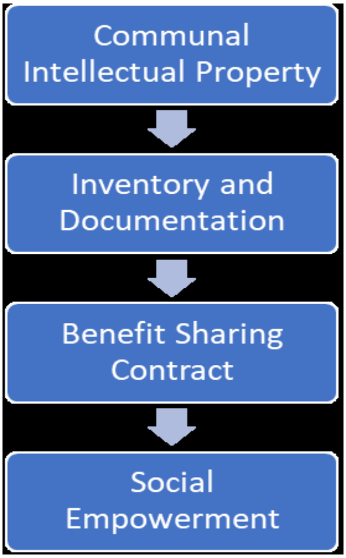

Figure 4: Intellectual property relations scheme, benefit sharing, and social empowerment (Research data processing results 2024)

In the benefit-sharing contract, indigenous peoples are involved as communal intellectual property providers. In addition to indigenous peoples as the community of origin of communal Intellectual Property, the government can also act as a custodian in the contract. The role of the regional and central government is quite crucial as a custodian, and they must actively compile the inventory and documentation of communal intellectual property. Suppose some users want to use the property. In that case, the government must assist indigenous peoples in making their contracts. Therefore, the contracts made with users are not biased, and it can be ascertained that the benefits received by the provider are commensurate with what the user gets for the use of communal intellectual property. For this reason, the contract must be clearly stated.

However, based on communal intellectual property data at the Directorate General of Communal Intellectual Property of the Ministry of Law and Human Rights (Intellectual 2024), out of 38 provinces in Indonesia, only 2,167 data on communal intellectual property are recorded. So, the first step that the government should take is to carry out an inventory and documentation (Kurnilasari et al.2018). Inventory and documentation of communal intellectual property should be performed as the first step to find out about communal intellectual property in Indonesia. For example, documenting traditional knowledge is important in facilitating the safety and effectiveness of traditional medicine (Abbott 2014).

In addition, the documentation system will greatly provide the use of traditional knowledge. Documentation can also be used as part of commercialization, in this case, the commercialization of communal intellectual Property (Abbott 2014). For instance, in the Kalahari Desert of South Africa, the San community entered into a contract with a pharmaceutical company for the use of traditional knowledge, i.e., hoodia (diet drug) (Chennells 2013). South African people, in this case San peoples, realize the benefits of their communal intellectual property, i.e., traditional knowledge. Besides, India maximizes potential geographical indications (Kumar 2017) of Darjeeling tea, famous tea from Darjeeling, India. There, those involved in the cultivation and production of tea are locals who get economic benefits from the commercialization of the tea. Community empowerment through communal intellectual property is an important thing to do, although social empowerment through the intellectual property approach is not easy (Oriyakhogba 2020) However, by using the concept of benefit sharing, it is not difficult to provide fair benefits for the user and provider.

It is worth noting that many indigenous peoples still do not know the potential and usefulness of the communal intellectual property they have. Because Indonesia is a country with diverse cultures, communal intellectual property as part of intellectual property is not of public concern (Fathoni 2014). Communal intellectual property is an inseparable part of indigenous peoples so the concept of intellectual property adhering to the culture of indigenous peoples is strange to them. In fact, knowing and utilizing the potential of communal intellectual property can boost the economy of a region, especially if it is stated in the benefit-sharing contract. If this is put to good use, the contract benefit-sharing can be one of the models for empowering the community, especially indigenous peoples. Empowerment, in this case, refers to the ability of individuals and groups in terms of knowledge, skills, and resources to determine the direction and results in their own lives (Hi Ibrahim et al. 2020).

Although the benefit-sharing contract is closely related to the economic aspect, it is equally important to emphasize that the contract also recognizes the communal intellectual property of indigenous peoples. Therefore, the contract is inherently tied to the moral aspect, acknowledging the communal wealth owned by society and defining it as culture. This moral recognition not only affirms the intrinsic value of their cultural heritage but also fosters respect and dignity for the community as the rightful custodians. By acknowledging and protecting this culture, the sustainability of the group is directly ensured, allowing their traditions to thrive across generations. Furthermore, such recognition strengthens the community's identity and resilience, empowering them to actively participate in and benefit from cultural and economic exchanges.

Recognizing the ownership of communal intellectual property is an integral part of the benefit-sharing contract. The economic and moral aspects of this recognition are deeply connected to the empowerment of indigenous peoples. By appreciating communal intellectual property, the sense of ownership within indigenous communities is strengthened, fostering greater pride and responsibility for preserving their cultural heritage. As a result, the public gains a deeper understanding of the importance of protecting communal intellectual property and its potential for economic value, particularly through commercialization. These elements are formalized within the benefit-sharing contract, ensuring that the benefits derived from communal intellectual property are clearly defined and equitably distributed. Furthermore, such contracts not only protect indigenous rights but also serve as a model for balancing cultural preservation with sustainable economic development.

Conclusion

Communal intellectual property is an inseparable part of society, particularly indigenous peoples, as it reflects their cultural identity and heritage. The utilization of communal intellectual property should be designed to empower society, requiring a clear and equitable scheme. One effective approach is the implementation of benefit-sharing contracts, which ensure that the economic benefits derived from communal intellectual property are distributed fairly. While its utilization must have a significant economic impact on society, the recognition and moral acknowledgment of communal intellectual property are equally vital to safeguarding cultural integrity. By integrating economic empowerment with cultural recognition, communal intellectual property can serve as both a tool for sustainable development and a means of preserving the legacy of indigenous communities for future generations.

Despite the potential outlined in this chapter, several limitations remain in addressing the complexities of communal intellectual property. The discussion primarily focuses on the theoretical framework of benefit-sharing contracts and does not fully explore the practical challenges of implementation, such as establishing clear ownership and resolving conflicts between stakeholders. Additionally, the chapter does not delve into specific case studies or examples of successful benefit-sharing practices, which could provide valuable insights for application. Another limitation is the lack of detailed examination of existing legal and policy gaps, particularly regarding enforcement mechanisms to protect communal intellectual property from misuse. Future research should address these limitations by incorporating empirical studies and exploring diverse cultural contexts to develop more comprehensive and actionable strategies.

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Chapter 3

Lessons Learned from COVID-19: Managing Accurate Information to Deal with the Infodemic

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Abstract

Effective communication has a strategic role in responding to infodemic problems. Studies related to the infodemic in recent years have been dominated by discussions of the infodemic in terms of the channel component, i.e., digital media. This chapter tries to fill the gap by providing a new perspective on accurate information during the pandemic. It aims to analyze the process of preparing accurate information as an important factor in the success of effective communication. The qualitative method with the case study approach was conducted to analyze the regional government in Klaten Regency. The problem raised is the government's efforts to overcome the infodemic by managing accurate information. The chapter offers four steps to prepare the accurate information, i.e., mapping information, determining information concepts, grouping types of information, and applying accurate information criteria. This chapter is expected to provide a new perspective on overcoming the infodemic in both crisis and normal situations.

Keywords: COVID-19, infodemic, accurate information, hoax, digital media

Introduction

Infodemic is a challenge to face in the digital era. According to WHO, it is a phenomenon where too much information including false or misleading information, is circulating in both the physical and digital environments during a disease outbreak (Global Infectious Hazard Preparedness 2021). This condition confuses so that it has an impact on determining behaviors that can harm health. The impact of the infodemic can cause distrust in health authorities, the state, and damage the public health response. The impact is more dangerous than the Coronavirus itself. The impact of an infodemic occurs randomly, and anyone can be a victim. Some of the cases occurred in Klaten Regency. Several fatal cases started from hoaxes received by the public. For instance, the COVID-19 handling team consisting of health workers, the government, and volunteers, was often rejected by the community physically and verbally.

The first case occurred during the initial pandemic wave in Bayat District. Most people believed in the hoax which said that COVID-19 funerals with health protocols were made by the government to scare the public. For example, people brought sharp weapons and hard objects to obstruct and prevent Tim Kubur Cepat (Quick Funeral Team/TKC) from burying the dead bodies of COVID-19 patients with protocols. The second case occurred in Polanharjo District during the second wave of the pandemic. It was a misunderstanding between the TKC and the hospital so that the former mistakenly took an empty COVID-19 coffin and buried it. This news immediately became a spotlight in the community and validated the hoax which said that the funeral with the COVID-19 protocol was only carried out to scare the community. This information was then clarified by the TKC and the hospital; they stated that there had been a miscommunication. But this news had developed and was believed by the public.

In the third case was, a group of youths threw stones at a hearse in Jogonalan District, Klaten Regency. One of the reasons was that they believed in the hoax that funerals with the COVID-19 protocol had been made by the government to scare the public. The latest case occurred in Ngawen District in a community group that mourned a body exposed to COVID-19. This case began when a family member did not say that one of his family members had died of COVID-19. The family believed in the COVID-19 hoax. The body that should be buried with the COVID-19 protocol was treated like an ordinary corpse. As a consequence, a COVID-19 cluster was formed in the village. Then, the village was isolated, and its people died consecutively after having been exposed to COVID-19.

Some of these cases are just a few of the many cases identified by the government. This phenomenon stems from the development of the digital and information society, where information systems and regulations related to the dissemination of information are not ready (Almuttaqi 2020). One of the reasons for this exposure to a lot of information is the rapid development of information and communication technology, especially the internet and social media. The number of Indonesian internet users in 2021 reached 202.6 million. In other words, 73.7% of the people has accessed the internet. The number of internet users in Indonesia increased by 40% during the COVID-19 pandemic (Bakki 2021). On the one hand, internet media can facilitate education and socialization related to the COVID-19 pandemic (Herbawani et al. 2021). However, the massive use of media also provides great opportunities for people to be exposed to infodemic (Anggarani et al. 2022). Therefore, the infodemic phenomenon is often associated with the use of digital media. Then how to fight it?

Effective communication has a strategic role in dealing with infodemic problems. Communication carried out in normal situations has posed a challenge to establishing effective communication, especially if it is carried out during a crisis such as a pandemic (Purworini et al. 2019). Meanwhile, effective communication is needed to provide information, response, and handling physically at the level of massive information circulation. Effective communication is urgent and should be applied in times of crisis. It can be seen from various perspectives, and the role of each communication component also affects the success of communication. Communication components generally consist of source, message, channel, receiver, and effect (Abrams and Dreyer 2021; Griffin et al. 2012). Research related to infodemic is widely discussed in terms of digital media (Gisondi et al. 2022; Singh and Banga 2022a). Digital media is considered the significant milestone in solving infodemic problems. On the one hand, the massive dissemination of information is mainly due to the presence of digital media. Infodemic problems are widely discussed at the level of digital media which is classified as a channel component.

On the other hand, the solution to deal with this infodemic should be seen from another perspective. All of these components should have an equal portion to realize effective communication. One of the communication components worth considering is the message. The problem related to the infodemic is basically not only in the mass of the media, but also the message's role in conveying accurate information. Based on previous research, infodemic studies tend to be synonymous with the use of new media among the public (Gisondi et al. 2022; Singh and Banga 2022a). It is undeniable that exposure to a large amount of information is indeed the impact of the presence of new media such as the web, social media, and online news (Biradar et al. 2023; Gupta et al. 2022). Several studies have shown that infodemic handling is more oriented towards handling digital aspects (Singh and Banga 2022b). Some have mentioned that the solution could be digital literacy to prevent the spread of the infodemic (Cho et al. 2022; Eysenbach 2020).

According to previous research conducted in Arabia, efforts to handle information during the pandemic have been carried out by the private sector and the government by accelerating digital media through applications (Hassounah et al. 2020). In addition, research on the infodemic in the context of digital media is also carried out through a social media-based science communication project called Dear Pandemic, the mission of which is to educate and empower individuals to successfully navigate the vast amount of information circulating during the pandemic. (Albrecht et al. 2022). Further research has also looked at the power of social media in spreading misinformation (Gisondi et al. 2022) and how the infodemic can be handled through social media (Alam et al. 2021).

Some literatures have provided recommendations to overcome the infodemic through good, appropriate, and accurate information for the public (Gerwin 2012; Loukas et al. 2022; Pousadela 2020; Roosinda 2022). However, there have been few specific studies on how to provide this accurate information during the pandemic. Accurate information is very important to pay attention to, especially in times of crisis because misinformation received by the public can have a fatal impact on themselves and their environment. Moreover, the rapid spread of misinformation, particularly through social media platforms, can undermine public trust in health authorities and disrupt coordinated crisis responses. This highlights the urgency for more targeted research and practical frameworks to guide the dissemination of reliable information during global emergencies.

This chapter tries to contribute to the study of efforts to provide accurate information in times of crisis or disaster through the experience of the COVID-19 pandemic. Therefore, accurate information management can be formulated to counter the infodemic both in normal and crisis situations. It used qualitative method with the case study approach to the government, volunteers, and the community in Klaten Regency. This case study was conducted from 2020 to 2022 by collecting data through interviews, observations, and literature review. I was a semi-participant observer, who partially participated in the observed environment and situation. The data obtained were then tested for data validity using source and method triangulation to see the validity of the data. Then, the data were analyzed in three stages, i.e. data reduction, data display, and conclusion drawing (Miles et al. 2018).

COVID-19 is one of many pandemics that have occurred and is classified as a global crisis. The problems during the COVID-19 pandemic lay in health, economy, social, and defense aspects of a country. The key to successful handling can be classified into two aspects: technical aspect and communication aspect (PAHO 2019). Communication is an important factor that needs to be considered because it plays a pivotal role in the success of handling. Effective communication is able to encourage good coordination between COVID-19 task forces and effective information dissemination to the public. The problem is how to communicate effectively during the pandemic, which is a crisis.

Communication carried out in normal situations is not necessarily effective, especially in times of crisis where the situation among communicators is uncertain. Communication is effective if there is an understanding of the meaning between the sender and the recipient of the message. In addition to the suitability of the media needed, message content is an important component worth considering.

> "One of the problems with COVID-19 yesterday was that before the public got information from the government, the community had already received information from social media. So that's it first, and some people believed it more. When information from the government was present, it became difficult to get *a positioning* in the community." (Interview with HS on June 15, 2022)

> "So many people failed to understand in the community. What we conveyed was sometimes different from what they had previously received (information). So, it's hard to understand, it took extra effort." (Interview with AB on June 14, 2022)

What happened during the COVID-19 pandemic shows that information changed very quickly. It also shows the obstacles that were often found. First, there was discrepancy between the speed of information change from the government and organizations responsible for COVID-19 information and the information disseminated or accepted in the community. Second, the COVID-19 pandemic occurred in the post-truth era, where a lot of information is circulating and has not been valid for truth but has been considered true by the public. Third, the authorities often used medical terminology to disseminate COVID-19 information, making it difficult for the public to understand the content of the information.

To overcome this problem, the Klaten Regency Government formulated strategic steps in managing accurate information so that the public could easily accept messages. Therefore, the messages should be accessible, understandable, and accountable. There were stages of information preparation carried out by the Klaten Regency Government to ensure the accuracy of information content during the emergency disaster response period. This finding is based on a case study conducted at the Klaten Regency Government. The stages of preparing accurate information were formulated based on the problems encountered during the COVID-19 pandemic as well as trial and error on the formulation of information carried out by the government.

> "Whatever information comes out of the government, we must first ascertain the facts, data, and truth. Second, the information that we handle is not necessarily an abolition of obligations, but there is a responsibility for it. In other words, information from the government is justified and right, not arbitrary. If there is anything, the government's reputation is at stake. The danger is also that the community trusts us. So, we really need to be careful." (Interview with AM on June 06, 2022)

On the one hand, the information needed in times of crisis needs to be conveyed quickly or in real time. On the other hand, the information released also needs to go through systematic stages to ensure its accuracy. The Klaten Regency Government implemented systematic steps to prepare accurate information and minimize misinformation during the pandemic. These stages of accurate information formulation needed to be considered to ensure that the information released was correct and accurate. The stages were comprised of (1) mapping the circulating information; (2) defining information concepts; (3) grouping the types of information; and (4) applying accurate information criteria.

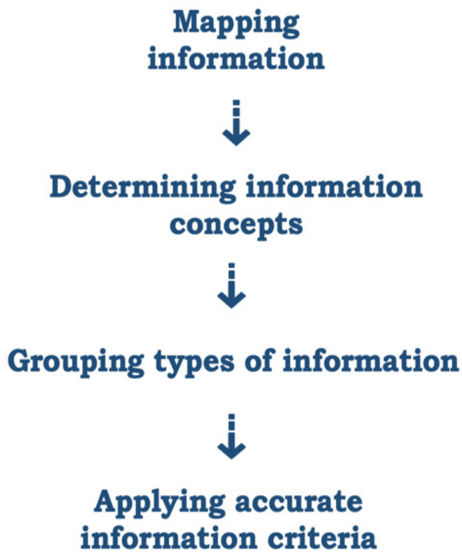

Figure 1: Stages of preparing accurate information (Source: Primary research data, 2022)

The Klaten Regency Government prepared information in several stages to control information circulating in the midst of the infodemic. Furthermore, it is discussed as follows.

Mapping information

The government mapped information in three steps, namely (1) analyzing a situation, (2) identifying the circulation of misinformation/disinformation, and (3) identifying information needed by the community. Information mapping was the initial stage to identify the community's needs for information, especially information to confirm or justify fake news published by irresponsible persons. After information had been mapped, it was known to be important or urgent to disseminate. Grouping types of information is the second stage that is carried out. It was important to differentiate the types of information to be released and determine the urgency of the information to be published. During the COVID-19 pandemic, the speed and accuracy of information were crucially important because changes in regulations made by the government to apply to the community were extremely fast, from PPKM Level 1 to Level 4. In addition, each region had different rules depending on the situation and conditions.

> "Our principle at that time was to make the data daily. In cases, close contacts, management, treatment place, and isolation area, it was all there every day. This information was formulated based on the analysis of the situation starting from the positive patient, region, and so on." (Interview with AB on June 14, 2022)

> "... If there was a lot of information related to incomprehension. About the 5M protocol, restrictions on activities, curfews, the virus was like this, ... regulations from the government also continued to change depending on conditions, ... The important thing was related to education and socialization." (Interview with APP on June 06, 2022)

In addition to the speed and accuracy of information, the purpose of publishing information also needed to be considered. During the COVID-19 pandemic, the information released by the Klaten Regency Government was divided into two, namely public information related to the real-time situation and information related to public incomprehension. This grouping of information was based on the nature and form of the information as well as its level of urgency. This type of information was grouped to make it easier for the government to release information.

Table 1. Type of information

Indicator	**Public information related to the situation**	**Information related to public misunderstanding**
Information content	Contains government policies, rules, instructions	Based on the needs and conditions of the community, understands the community situation and explains public information related to the situation
Information format	Short, concise, clear	Detailed and in-depth
Form of information	Narration and infographics	Narration and infographics
Information frequency	Released every day or when there are new instructions	Not released daily (depending on the need)
Nature of information	On-time	Circumstantial

Source: Reviewed by the writer, 2021

Based on Table 1, these two pieces of information served different purposes. Public information related to the situation had to be updated every day because it was related to the number of additional suspected, confirmed, and deceased patients. It was used as the basis for determining policies and rules in each region. Meanwhile, information related to public incomprehension explained information related to COVID-19, such as forms of handling, prevention, or other similar information. Grouping this type of information made it easier to prioritize the information to be released.

Grouping types of information

The Klaten Regency Government divided the concept of information into two, namely the concept of information content and the concept of information design. Both have an important role and influence on the effectiveness of the information to be disseminated. The first step is concept of information content. The concept of planning-based information was adjusted to the Regional Development Plan and the situation and conditions during the pandemic. In addition to the concept of news based on plans, information content was also important and considered by the government in the context of information preparation. Content is a message or information is presented through a medium, either through the media or face-to-face encounters (Castells 2013; Stephen W. Littlejohn et al. 2012). The content of the message that the government paid attention to was related to the language, message design, and the media used. The content of the information was also based on the concept of news that had been previously planned.

> “We also conveyed educational information. Information related to the community’s incomprehension is still pending. We most often encounter public misunderstanding about health protocols. Because, I’m sorry, the public still considers the pandemic to be something harmless.” (Interview with AB on June 14, 2022)

The message or information content had to be adapted to the situation, conditions, background, and psychology of the community. Conveying accurate information in normal situations is not easy, so it is more difficult to convey it in times of crisis. Many factors needed to be considered during the COVID-19 pandemic, such as the psychological condition of the community, policy differences among regional governments, the rapid spread of hoaxes, and unequal access to public information. The psychological condition of the community determined whether the information conveyed would be well received or not. During the pandemic, people were exposed to a lot of information, and allowing them to access incorrect and misleading information could cause stress.

The second step is information design concept. The purpose of determining the concept of information was to determine the concept of information content and message design. During the COVID-19 pandemic, accurate information was disseminated so that the public read it. In fact, the public was more interested in accessing information from other sources, instead of the government. Meanwhile, the most accurate information regarding the development of rules and situations was released by the government as the vanguard of public information. This condition posed a challenge to attracting public interest and awareness.

> "You have to read the psychology of the community. The meaning of the message is greatly influenced by the form of the message conveyed. At that time, we were in urgent need of what we adjusted. Sometimes, in the scope of government, this kind of thing seemed trivial. But this was effective... How would the engagement be? How would the public read it? We had to ensure them until this information was understood. The important thing was that we prepared information in such a way, we disseminated it. If it is not read, it will not reach the community. What was the purpose?" (Interview with JP on June 06, 2022)

The information was prepared by the government during the pandemic in text, audio, visual, and audio-visual formats. Text and visual information were the most published. For example, infographics was easier and faster to be understood by the public. The purpose of graphic design is to optimize the delivery of the intent and meaning of the message, so that the purpose of the message can be achieved (Barnard 2013; Temporal 2015). The design is able to have a psychological influence on people who see or read (Barnard 2013).

In addition to the format and graphic design of the information, the format of the language also determined whether the information was easily understood or not. The language used was also considered to give the impression that the information conveyed was closer and easier to be understood by the public. The language used could be formal or informal, depending on the information conveyed. Formal language can be used to convey official or urgent public information, such as rules, policies and laws. Informal language is used on social media through *captions, hashtags,* and infographics created in non-urgent content. Familiar language or term, local is used with a *local wisdom* approach where the community is familiar with the language. Like the greeting "*lur"* for Javanese which means brother. The use of familiar language can increase proximity, which makes it easier for people to understand the information received.

Applying accurate information criteria

Accurate information during the COVID-19 pandemic is one of the serious problems that have not been solved until now. The accuracy of information during the COVID-19 pandemic depended on many things, namely the time of information release, the situation and conditions on the ground, the rules and policies or regulations of the central and regional governments enforced, and other information circulation factors such as the mass and digital media. This condition caused the emergence of an infodemic. The real problem with COVID-19 was not only the circulation of the virus, but also the massive circulation of information. However, the public could not filter it. Today's society easily accesses and uploads information via personal media. This allows massive misinformation to be stirred up. In this situation, it becomes difficult for educated and uneducated people to differentiate between correct and incorrect information. COVID-19 is new, and no one knows the correct information about it. It cannot be denied that this condition occurs and endangers lives if mishandled.

Therefore, the Klaten Regency Government applied accurate information criteria guidelines issued by the competent authority for public information, such as the government. In practice, these criteria were not structured systematically and were only adopted by the authorized government (Diskominfo) without any standard guidelines. The accurate information criteria were applied in accordance with the leadership's instructions, and the author tried to establish these criteria systematically. This accurate information criteria could minimize the misinformation disseminated. Through case studies during the COVID-19 pandemic, the researcher established accurate information criteria adopted by the government as a filter for information dissemination.

> "…. Sources should be selected for those who have the most authority. From the community, yes, from the government as well… And it should be issued by competent experts. This needs to be underlined…" (Interview with JP on June 06, 2022).

> "The validity of this information was one more thing; it also needed to be seen from the time of submission. For example, in 2020, the Chamber for COVID Prevention became an accurate information source … but now it is not… The community followed the rule issued a month ago; now there is a new rule." (Interview with HS on June 16, 2022).

> "… The accurate information we sought to provide for the public was highly dependent on objective conditions and indicators… Each region had a different situation. Valid information here was not necessarily valid in other regions… We had the Rules of the Game All information related to the handling of COVID was region-based" (Interview with AB 2022).

> "The information would not come out without a statement from the leadership. The way we worked was structured. … The report was important as a final step. It proved that this message was valid. The leader knew the process." (Interview with APP 2022).

The Klaten Regency Government applied these five criteria for accurate information:

1. Credible sources within their capacity;
2. Fast time according to the situation and conditions;
3. Journalistic standards;
4. Information based on local conditions and situations; and
5. The leader's paraphrase to show that the information was processed.

These stages were necessary monitor accurate information released by the government during the emergency disaster response period (Rahmadiva et al. 2023). Reflecting on the COVID-19 pandemic, the information released by the government and all its stakeholders focused on information related to the handling of COVID-19. During the pandemic, particularly during the Emergency PPKM period, the government released information to:

1. Enforce public compliance with health protocols;
2. Understand and enforce public compliance with the Emergency PPKM rules;
3. Raise public awareness of restrictions on non-essential activities;
4. Reduce the risk of spreading COVID-19; and
5. Accelerate the handling of COVID-19 in Klaten Regency.

Information in accordance with the stated objectives became strategic information handled by the government. The concept of news focused on information related to the COVID-19 pandemic did not mean that information not related to Covid-19 was not important to be reported. The government maintained the balance of other information, but its portion was smaller than that of information about COVID-19.

The preparation of accurate information on Covid-19 was one of the government's efforts to control the infodemic. It was so urgent that it should be done quickly, and the information should be effectively conveyed to the public. The information was disseminated to increase public awareness and knowledge of a program or information conveyed (Leeuwis and Ban 2013; Servaes 2020).

Conclusion

From the experience during the COVID-19 pandemic, information is one of the important things to manage. Information in the situation changed very quickly. So, there were many delays in information due to unpreparedness for correct dissemination. This condition worsened the pandemic situation with the presence of the infodemic. Obstacles were often found in handling information during the pandemic. First, there was the speed of change in existing information, and dissemination to the public was unbalanced. Second, a lot of information circulated. Despite being not valid, it was considered correct by the public. Third, medical terminology was often used, making it difficult for the general public to understand the content of the information.

This chapter offers four steps to prepare accurate information to facilitate its management during the pandemic, namely mapping information, defining information concepts, grouping types of information, and applying accurate information criteria. This chapter is expected to provide a new perspective on overcoming the infodemic in both crisis and normal situations.

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Chapter 4

Ecological Policy in Indonesian Islamic Education: Issues and Challenges

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Abstract:
Among the predominant themes in these studies are religious moderation, gender in Islam, and the intersection of Islam and environmental issues. This chapter seeks to address this gap by focusing on integrating system thinking and design thinking into ecological policy within the framework of Islamic education, to advance the SDGs. It further investigates the implementation of ecological policies in Islamic educational settings, aiming to foster sustainable school ecosystems and cultivate environmentally conscious communities (green citizens), while identifying the pertinent issues and challenges. It adopts a qualitative methodology, incorporating interviews with school leaders and educators, alongside a critical review of relevant literature. The findings suggest that the integration of design and system thinking into ecological policies within Islamic education in Indonesia holds significant potential for informing global ecological policy strategies. Furthermore, this chapter highlights that the prevailing ecological policies within the Islamic educational system are deeply rooted in a theo-ecological humanistic approach. While Indonesian Islamic

education demonstrates an awareness of environmental issues and climate change, the implementation of such policies is often fragmented and lacks systematic coherence, largely due to the traditional emphasis on theological and moral instruction. Consequently, this chapter advocates for the integration of religious moral values as a means to fortify Islamic education's capacity to effectively address environmental challenges and climate change, drawing on insights from the Indonesian context.

Keywords: Ecology, Islamic education, education policy, ecological crisis, Indonesia

Introduction

The human capacity to sustain ecological balance is a fundamental determinant of the future viability of life. However, the occurrence of natural disasters such as landslides and floods can be attributed to the unsustainable exploitation of natural resources by humans, underscoring the urgent need for proactive ecological policies. These policies have increasingly become a focal point and a guiding principle across various domains of life. For example, the World Health Organization (WHO) has developed a comprehensive global strategy to address the interrelated challenges of health, environment, and climate change. This strategy emphasizes primary prevention, encourages cross-sectoral collaboration, fosters political and social support, and incorporates ongoing monitoring to advance sustainable development (WHO 2020).

The World Water Forum (WWF) has increasingly steered discussions on environmental policy toward broader societal engagement, highlighting four primary areas of concern: water conservation, access to clean water and sanitation, food and energy security, and natural disaster mitigation (Pristiandaru 2024). In Indonesia, environmental issues have emerged as a pivotal theme in the 2024 presidential election campaigns, with all three pairs of presidential and vice-presidential candidates integrating these concerns into their strategic agendas. For instance, the presidential candidate Anies Baswedan, alongside his running mate Muhaimin Iskandar, has emphasized a commitment to "realizing sustainable ecological justice for future generations." Similarly, Prabowo Subianto and Gibran Rakabuming Raka have articulated a mission to "strengthen the alignment of harmonious living with the environment, nature, and culture, while fostering interfaith tolerance to achieve a just and prosperous society." In parallel, Ganjar

Pranowo and Mahfud MD have prioritized economic development that rigorously accounts for environmental sustainability (Oktaviani 2023).

The escalating issues of climate change, natural disasters, and ecological crises have driven a paradigm shift towards integrating ecological principles into global social, political, legal, economic, and educational policies. This intensifying humanitarian crisis stemming from ecological degradation is contributing to increasingly severe conditions on Earth, with significant repercussions for the future of human civilization. The Royal Meteorological Society has reported that global temperatures have exceeded the critical threshold of 1.5 degrees Celsius. Furthermore, from February 2023 to January 2024, the global average temperature rise reached 1.52 degrees Celsius (Poynting 2024).

Ecological policies are expected to advance the goal of sustainable development. Sustainable development issues are prominently reflected in global concerns, including climate change, ozone layer depletion, biodiversity loss, environmental degradation, and poverty (Rosana 2018). These principal issues have attracted substantial international attention and have been met with various strategies, models, and approaches. The pursuit of sustainable development has become increasingly critical, especially as the ecological crisis intensifies the deterioration of planetary conditions. This ecological crisis has given rise to new forms of disparity and injustice, affecting both future generations of humanity and the environment (Varutti 2024).

Studies consistently demonstrate that the exploitation of natural resources, driven by the pursuit of economic growth and technological progress, has markedly accelerated environmental degradation (Ade 2024). The modern scientific paradigm, with its emphasis on rationality and its neglect of spiritual considerations, has fostered a propensity for resource exploitation that has significantly contributed to the ecological crisis. This materialistic perspective on nature, prevalent in contemporary society, often overlooks the spiritual dimensions inherent in the natural world, thereby exacerbating environmental challenges (Budiman 2021).

In 2021, the Institute for Economics and Peace (IEP) published the Ecological Threat Report, which highlighted that ecological threats could exacerbate conflicts and trigger mass migration unless substantial measures are undertaken to limit environmental damage. The report outlines common forms of ecological threats, including natural disasters, resource scarcity, and anomalies in temperature or weather (Walsh 2021).

From a global perspective, strategies have been formulated to address ecological issues through paradigms and approaches focused on building climate and disaster resilience and enhancing environmental sustainability (Bank 2021).

The world currently faces at least three major environmental challenges: firstly, climate change; secondly, biodiversity loss; and third, pollution (Majni 2022). In the context of Indonesia, the World Risk Report has highlighted the country as one of the most susceptible to the climate change crisis (Ningrum 2024). The Asian Development Bank (2021) reports that Indonesia is "ranked in the top-third of countries in terms of climate risk, with high exposure to all types of flooding and extreme heat" (Bank 2021). This evaluation is based on five factors: exposure, vulnerability, susceptibility, and lack of adaptive capacities. According to the 2023 World Risk Report, Indonesia has moved to the second position, following the Philippines, as the country most at risk from the consequences and impacts of climate change (IFHV 2023).

Broadly, strategies and models to address environmental issues that contribute to food and energy crises have focused on fostering social innovations within communities, supported by various stakeholders. Examples of such initiatives include the development of educational gardens for sustainable development, the establishment of energy-self-sufficient villages, clean village programs, the construction of hybrid power systems (solar and wind), and the use of renewable energy for residential, educational, and religious purposes. These measures have been undertaken to achieve sustainable social transformation and are integral components of the eco-policy framework implemented in Indonesia (Pertamina 2021).

In the realm of education, the ecological policy initiatives developed by the Ministry of Environment and Forestry concentrate on fostering sustainable ecosystems and promoting environmental preservation within educational environments. This policy is implemented through the Green School program, also known as the Adiwiyata Schools initiative. The objective of these programs is to cultivate awareness and impart knowledge to the younger generation regarding the conservation and protection of local plant life. In 2023, the Ministry of Environment and Forestry recognized 551 schools in Indonesia, including 134 Adiwiyata Independent Schools and 417 Adiwiyata National Schools (Hidup 2023). Nonetheless, the representation of Islamic educational institutions among these awardees remains minimal. Of the 551 schools honored, only 7 Islamic educational institutions received the Adiwiyata Independent Award, while 59 received the Adiwiyata National Award (Kehutanan 2023; Decision of the Minister of Environment and Forestry of the Republic of Indonesia No. 1061. 2023).

Nevertheless, it appears that the effectiveness and impact of global and national agendas in addressing the environmental crisis have yet to be fully realized. This is evident from the continued lack of integration among national and local policies, including those of the Ministry of Environment and Forestry, the Ministry of Education and Culture, and the Ministry of Religious Affairs, in tackling environmental issues, climate change, and other ecological concerns. Indonesia, as an archipelagic nation highly susceptible to natural disasters, faces substantial challenges. This chapter analyzes the issues and challenges related to ecological policy within Indonesian Islamic education. Specifically, it will examine how Indonesian Muslims conceptualize environmental issues through education and assess how Indonesian Islamic perspectives contribute to sustainable development education by positioning environmental concerns as a pivotal paradigm in the governance of sustainable Islamic education for enhanced environmental preservation.

In the sociological and religious context, Indonesia possesses the largest Muslim population, in addition to followers of other religions such as Christianity, Catholicism, Buddhism, Hinduism, Confucianism, and various indigenous belief systems. Furthermore, Indonesia is also home to 50-70 million indigenous people (ADPC 2020). What roles do the largest religious communities in Indonesia play in addressing ecological challenges? Are there ecological policies that these religious communities might propose as part of their contribution to environmental preservation? What issues and challenges arise in the implementation of ecological policies within Indonesian Islamic education?

This chapter aims to elucidate the role of ecological knowledge within Indonesian Islamic education and to analyze how design and systems thinking are integrated into policy-making to mainstream ecological issues and address existing environmental challenges. It also investigates the issues and challenges associated with the transformation of ecological policies within Indonesian Islamic education. The relevance and urgency of this chapter are underscored by Indonesia's position as one of the top ten countries globally with a predominantly Islamic population.

According to the World Population Review, "Indonesia is the country with the largest number of Muslims, with an estimated 231 million

Muslims, representing 86.7% of the Indonesian population and nearly 13% of the global Muslim population" (Review 2024). Indonesia is also home to various religious educational institutions and the Ministry of Religious Affairs, which address religious issues. Within the context of Islamic education, Indonesia encompasses a diverse range of institutions across its provinces, including both formal and informal settings such as Madrasahs, Pesantrens, and Dayahs, as well as informal religious education organizations initiated by community groups or foundations. Additionally, there are Islamic educational institutions in regions characterized by local conditions that remain largely untouched by national policies. Siswanto's research underscores a significant theological connection between Islam and environmental stewardship, asserting that Islam provides guidance on environmental management as a human responsibility (Siswanto 2008).

In the period spanning 2023-2024, a survey of the dynamics within Indonesian Islamic education has revealed a marked neglect of environmental governance and awareness. Empirical evidence indicates that the surrounding environment of Indonesian Islamic educational institutions does not reflect a concerted effort to address environmental issues. Furthermore, Indonesian Islamic education is perceived by the community as primarily focusing on personal religious and moral development rather than environmental concerns. In the pedagogical process, both educators and students tend to cultivate religious culture, with environmental issues treated merely as a matter of institutional management rather than an integral component of the curriculum. Previous research from 2019 reported that students in Indonesian Islamic education continue to struggle with applying the principles of the 3 Rs (recycle, reuse, and reduce) (Rokhmah 2019).

This chapter employed qualitative method. Data are gathered through a comprehensive literature review and in-depth interviews with three educators and two school administrators from Islamic educational institutions, conducted on April 4 and 5, 2024. The interviews are conducted in two regions of Sumatra—specifically North Sumatra—and Jakarta. This geographic selection is intended to represent the western part of Indonesia, which is characterized by diverse ethnic and cultural backgrounds, thereby highlighting aspects of heterogeneity. Jakarta is selected as the capital city to provide a representation of national heterogeneity at its most prominent level.

The case study conducted in North Sumatra focuses on Pondok Pesantren Modern Al Barokah and Pesantren Baitulssalam, located in Simalungun

Regency. These pesantren are distinguished by their commitment to environmental sustainability, setting them apart from other pesantren that predominantly emphasize physical development. Their approach to environmental conservation is notably comprehensive. Pesantren, as informal community-based educational institutions, are recognized by the state. In Jakarta, the study selects Madrasah Ibtidahiah, Ujung Menteng, Cakung, East Jakarta due to its location in a densely populated area with limited land availability. This Islamic school is notable for its high initiative in responding to environmental issues, its green environmental design, and its environmentally friendly concept.

Data analysis employed interpretive-descriptive, heuristic, and holistic methodologies. The interpretive-descriptive analysis aims to explore and reinterpret field findings and secondary data to gain new insights into the discussed themes. This process involves examining findings, drawing conclusions, and presenting data descriptively. Heuristic and holistic analyses are utilized to examine primary and secondary data sources in detail, focusing on patterns, contexts, and settings of the research locations. These analyses are designed to elucidate the findings observed during the research process, highlighting dynamics and changes that occur.

Ecological policy in the Indonesian context

Several environmental policies enacted by the Indonesian government are distributed across various ministries. For example, the Ministry of Tourism has recognized the importance of natural, economic, social, and cultural environments through Law No. 10/2009. The National Development Plan 2005–2025 highlights the role of tourism in the holistic protection and preservation of the environment (Bittner 2024). Additionally, Law No. 32 of 2009 pertains to Environmental Protection and Management. The Regulation of the Minister of Environment and Forestry No. 23 of 2022 amends the previous Regulation No. P.52/MENLHK/SETJEN/KUM.1/9/2019 concerning the Movement for Environmental Awareness and Culture in Schools. Furthermore, the Regulation of the Minister of Environment and Forestry No. P.53/MENLHK/SETJEN/KUM.1/9/2019 addresses the Adiwiyata Award.

Additional regulatory frameworks, aimed at demonstrating the state's commitment to protecting, maintaining, and conserving the environment, have been promulgated. These include the Minister of Forestry Regulation No. 60 of 2014 on the Classification of the Health Conditions of River

Basins, the Minister of Forestry Regulation No. 29 of 2009 concerning Biodiversity, and the Minister of Environment and Forestry Regulation No. 7 of 2018 on Climate Change Risk Assessment. These regulations serve as instruments for upholding and preserving environmental policies, fostering consensus among the government, stakeholder groups, and the broader public (Perdinan 2022).

In the regional context, the implementation of regional autonomy since 1999 has transferred the responsibility for environmental governance to local authorities. Although numerous ecological policy regulations have been issued by various ministries, practical integration remains fragmented, with these regulations often lacking mutual reinforcement to support comprehensive environmental policies effectively. Within the Islamic religious sphere, the Indonesian Ulema Council (MUI) has issued Fatwa MUI No. 41 of 2014 on waste management to safeguard the environment, which can serve as a reference and moral foundation for coordinated environmental conservation efforts at all levels and stages. These ecological policies provide a framework for Indonesian Islamic Education to establish its paradigms, models, and programs, including Biodiversity Conservation.

Ecological policies formulated and enacted by central and regional governments, as well as religious communities, are expected to embody the principles of sustainable development. Nevertheless, there appears to be a lack of concrete evidence demonstrating progress toward environmental protection and quality enhancement. Hartuti Purnaweni's study provides a reflective critique of the discrepancies between regulatory frameworks and actual policy implementation, revealing inconsistencies in efforts toward sustainable environmental conservation. Issues related to environmental and environmental law often exhibit a disregard for the values, rights, and responsibilities of both society and government in the context of sustainable environmental management (Purnaweni 2004).

In 2019, the Indonesian government was sued by environmental groups and activists for failing to ensure clean air in Jakarta, with the case brought before the Central Jakarta District Court. On September 16, 2021, in case number 374/Pdt.G/LH/2019, which was filed on July 4, 2019, the court partially upheld the plaintiffs' claims. The court ruled that the defendants—Defendant I (President Joko Widodo), Defendant II (Minister of Environment and Forestry), Defendant III (Minister of Home Affairs), Defendant IV (Minister of Health), and Defendant V (Governor of DKI Jakarta)—had engaged in unlawful conduct (Wakang 2023).

Islamic education's response to ecological issues

The global paradigm of sustainable development has profoundly impacted the field of education, including Islamic religious education. This influence is evident in the initiatives and policy transformations undertaken within Islamic educational institutions, aimed at addressing environmental issues. These institutions have adopted an approach that promotes the concept of eco-pesantren, which is intended to instill the principles of sustainable development and to integrate religious moral values into the lives of students in conjunction with environmental stewardship (Fua 2013).

Islamic education possesses significant potential to address critical ecological issues by integrating Islamic principles, values, and teachings into environmental awareness, management, and conservation (Akbar 2023). Nevertheless, current cultural practices among students within Indonesian Islamic education institutions exhibit a concerning trend regarding their participation in environmental activities. Typically, students engage in such activities as a consequence of disciplinary action rather than from an intrinsic awareness or commitment. For example, when students are unable to memorize Quranic verses or religious lessons, they may be assigned tasks such as cleaning the school grounds, gardens, or toilets as a form of punishment. As a result, these activities are often perceived merely as punitive measures, rather than as opportunities to cultivate environmental consciousness.

Within the sphere of Islamic education, there is a burgeoning movement toward heightened environmental awareness, notably exemplified by the Eco-Pesantren model. This model has emerged as a prominent trend and paradigm in efforts to tackle ecological challenges and mitigate climate change. Historically, these traditional Islamic educational institutions, particularly pesantren, have been primarily viewed as entities focused on religious instruction and proselytization. However, the increasing prominence of global environmental concerns has redirected the focus and policies of pesantrens towards environmental conservation. The integration of design thinking and systems thinking within these institutions has expanded beyond purely theological matters, now encompassing broader social and environmental issues. Initiatives to embed environmental curricula within pesantren education, coupled with tangible actions in waste management, clean water provision, and sanitation, have been implemented across various pesantrens in Indonesia (Syakir 2022).

Internal issues prevalent within Islamic educational institutions, particularly pesantrens, encompass environmental challenges such as waste management, the excessive use of plastic, and the arrival of food items from students' guardians, often encased in plastic packaging. Additionally, the consumption of snacks for events and factory-produced beverages in plastic containers poses common environmental concerns in these institutions. A study by Khairani and Fauzi, conducted at the Al-Irsyad Islamic Pesantren in Tenggaran 7, Batu City, Malang, demonstrates how this pesantren contributes to addressing environmental issues and mitigating climate change within the context of Islamic education. The measures adopted by this pesantren include minimizing the use of packaged goods, providing larger containers in the canteen and cooperative, implementing a healthy cooperative policy, offering nutritious and healthful meals in the canteen, and organizing training sessions for all pesantren residents on effective waste management practices (Khairani 2023).

Other pesantrens in Indonesia have similarly advanced Eco farming models, exemplified by Pesantren Ath-Thaariq in Garut, West Java. This concept is oriented towards the management of agriculture in a manner that promotes sustainable green land usage, serving as both a source of essential resources and income for farmers. According to this pesantren, the produce obtained reflects the interrelation between humanity and the natural environment, contributing to a harmonious balance between human existence and ecological sustainability. This approach signifies a religious response to environmental issues (Suprianto 2022).

Empirical observations conducted by the research team during the 2021-2022 period reveal significant examples of environmental innovation within educational institutions. For instance, a Madrasah Aliyah in Jakarta, despite its restricted land area, has effectively utilized the available space by cultivating grapevines and incorporating various hanging potted plants, along with an ornamental fish pond. Similarly, Madrasah Ibtidaiyah (MI) Al Falah, located in Ujung Menteng, Cakung, Jakarta, operates in a densely populated area where no open land exists and the surface is entirely paved. In response to these limitations, the institution has innovatively repurposed waste materials into plant pots and cultivated climbing plants, thereby enhancing the green aesthetics of the school environment. These initiatives exemplify a commitment to integrating green practices even within constrained and urban settings.

Current status of ecological policy

The response to ecological policies within Islamic education in Indonesia manifests in diverse ways. Data from the Ministry of Religious Affairs indicate that the number of Islamic educational institutions has expanded significantly, with a total of 87,396 institutions across both public and private sectors at the primary and secondary levels. The distribution of these institutions is as follows:

Table 1. Number of Islamic educational institutions in Indonesia.

School Category	Number
Raudhatul Athfal (RA/S) – Pre-School Level	31.172
Madrasah Ibtidaiyah (MI) – Elementary School Level	26.744
Madrasah Tsanawiyah (MTs) – Secondary School Level	19.386
Madrasah Aliyah – High School Level	10.094

Source: https://infopublik (accessed on October 20, 2024)

Table 1 demonstrates that Islamic educational institutions hold a pivotal and significant role in advancing the integration of Islamic thought and the educational paradigm aimed at sustainable development in Indonesia. These institutions are crucial in emphasizing environmental conservation and addressing climate change issues. Currently, widespread reports indicate a high incidence of natural disasters, such as floods, landslides, droughts, storms, high sea waves, forest fires, and earthquakes, across various regions of Indonesia. These occurrences are indicative of the intensifying effects of climate change. Additionally, the deteriorating environmental quality further aggravates conditions that are increasingly unfavorable for human habitation.

The diversity of Islamic education institutions in Indonesia has significant implications for the methods and models they employ in addressing environmental, social, and humanitarian issues. For example, in Aceh, the Dayah system (a variant of Islamic boarding schools unique to Aceh) has yet to integrate environmental concerns, given the prevailing focus on supporting Islamic Sharia. Internally, Islamic education institutions tend to concentrate on issues related to educational practices and management. Our analysis has identified that the primary concerns within these institutions are:

- Enhancing the effectiveness of learning through the new curriculum
- Preparing for examinations
- Ensuring accreditation readiness
- Reaccrediting schools

Despite some Islamic education institutions having been awarded the Adiwiyata Award since 2016, recognizing their contributions to environmental preservation, such accolades are primarily granted to state-run Madrasahs that benefit from adequate infrastructure and hold an “A” accreditation from the National Accreditation Board for Schools/ Madrasahs (BAN S/M). This reflects a progressive shift in Indonesian Islamic thought towards demonstrating awareness and commitment to environmental conservation through ecological policies within Islamic education. However, several challenges persist within the Islamic education sector concerning environmental issues, climate change, and the integration of Islamic thought into sustainable development in education. These challenges include:

- Fragmented ecological policies: Ecological policies tend to be fragmented across various institutions and ministries, resulting in insufficient coordination in addressing environmental and climate change issues.
- Limited policy reach: Ecological policies have not effectively penetrated lower levels, particularly within Indonesian Islamic education institutions.
- Absence of targeted policies: The Ministry of Religious Affairs has yet to develop a comprehensive policy framework to systematically and structurally address climate change, global warming, and environmental issues within Islamic education.
- Inadequate focus on climate issues: Climate change issues are not given adequate attention within Islamic education in Indonesia. The lack of systematic planning has led to a reactive rather than proactive approach to global issues such as climate change and global warming, resulting in piecemeal responses rather than coordinated strategies.

These factors underscore the necessity for more integrated and systematic approaches to environmental policy within the context of Islamic education in Indonesia. The findings reveal that numerous Islamic educational institutions have not yet actively participated in the Adiwiyata program, which is administered by the Ministry of Environment and Forestry as part of its efforts to address environmental and climate change issues. This is apparent from the limited number of Adiwiyata award recipients among Islamic educational institutions. Additionally, there is a significant deficiency in guidance from both the education authorities and the Ministry of Religious Affairs concerning the response to global issues and climate change (Madrasah 2024).

At the Modern Al Barokah Pesantren, which includes both Madrasah Aliyah Al Barokah and MTs Al Barokah, the Head of Madrasah Aliyah (Islamic Education) Al Barokah, located in Simalungun Regency, North Sumatra, has provided insights regarding the ecological policies implemented at their institution:

> "The school's policy regarding the response to environmental issues for students is established. The institution has implemented a policy that includes encouraging students to consume more water and increasing the availability of fruits in the kitchen. To ensure the children's health, there is also a policy within the School Health Unit (UKS) to enhance vigilance and conduct routine health monitoring. Furthermore, the institution has undertaken efforts to plant trees; the founders have demonstrated environmental awareness by utilizing the favorable climate conditions at the pesantren. This has led to the planting of fruit trees, such as longan and durian, as well as the cultivation of crops in the surrounding area. These greening initiatives have been in effect since the pesantren was founded in 2011." (Saragih 2024).

The data presented above reveal that the circumstances and conditions related to ecological policies are largely influenced by the innovation and creativity of individual institutions. The general directives and recommendations from educational authorities or government agencies have not been sufficiently conveyed. (Arif 2024). Therefore, there is a pressing need to develop a comprehensive framework for ecological policies within Islamic education in Indonesia, as outlined below:

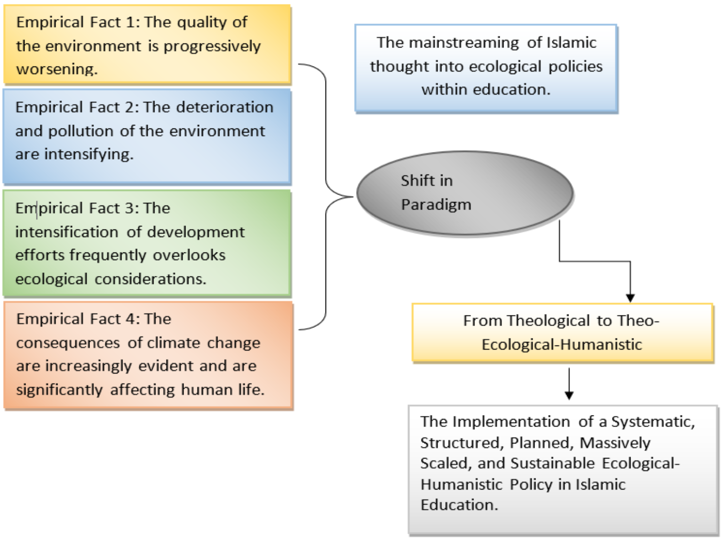

Figure 1: Comprehensive framework for the integration of Islamic thought into ecological policies within Islamic education. Source: Analysis by the research team, 2024.

In essence, Islamic thought is underpinned by a robust foundation across ontological, epistemological, and axiological dimensions, which supports the establishment of a paradigm for sustainable environmental education. This is exemplified by Islamic ecological jurisprudence, which provides the ontological and epistemological basis for examining the interplay between Islamic jurisprudence and ecology. This concept offers a comprehensive understanding and application of Islamic principles aimed at the protection and preservation of the environment (Rahman 2023).

However, this has not yet garnered sufficient attention or become a mainstream practice. Nonetheless, there is considerable potential and opportunity for development, given the sociological and demographic context of Indonesia, where the majority of the population is Muslim, the annual observance of National Santri Day, and the existence of influential religious organizations. These factors can provide significant support and impetus for the integration of systems thinking and design thinking in formulating ecological policies within Islamic education in Indonesia. The establishment of a grand design for mainstreaming Islamic thought into the Islamic education system—both institutionally and socio-culturally—constitutes a crucial process for achieving a transformative governance of Islamic education grounded in a theo-ecological-humanistic paradigm.

Table 2. Design thinking for ecological policy in Indonesian Islamic education. Source: Researchers' own work, 2024.

Aspect	Description
Curriculum	The national curriculum established by the Ministry of Religion and the local curricula designed by Indonesian Islamic schools reflects differing approaches. In some cases, curricula are enhanced by incorporating local wisdom that promotes environmental stewardship. For example, in West Java, Islamic educational institutions implement a local wisdom initiative called "Rabu-nyunda" every Wednesday, which integrates additional curriculum elements rooted in local environmental values. This initiative includes practices such as ensuring that food is fully consumed and encouraging the use of locally produced food products.
Teaching and Learning Process	● The provision of instruction and knowledge to students within Islamic education regarding healthy food consumption. ● The implementation of training programs for the production of organic fertilizers. ● Assignments that require students to utilize environmentally friendly materials, such as creating items from different types of leaves. ● The adoption of teaching methods aimed at fostering environmental awareness. For instance, students are guided on appropriate responses to situations such as blocked drains or littered areas.
Implementation	● "Clean Friday" Initiatives: This involves activities such as the cleaning of gardens, green spaces, toilets, and the surrounding environment. ● Incorporation of Environmental Religious Messages: For example, the integration of the principle that "cleanliness is part of faith" (Annadzofatu minal Imaan) within the educational curriculum. ● Provision of Waste Bins: Strategically placed waste receptacles within Indonesian Islamic educational institutions. ● Segregation of Waste: Implementation of separate bins for organic and non-organic waste. ● Minimization of Plastic Water Bottles: Efforts to reduce the use of plastic drinking containers. ● Smoking Restrictions for Teachers: Prohibition on smoking by teachers or any display of smoking in the presence of students. ● Semester Programs for Environmental Awareness: Activities where students are taken on field trips to observe and collect waste around their school environment, and learn methods for addressing these issues. ● Reward System for Environmental Engagement: Students who actively participate in environmental activities are awarded star stickers, with an increased number of stickers reflecting higher levels of environmental consciousness at the primary education level.

Overall, Islamic education in Indonesia provides a robust framework for addressing critical ecological issues by integrating spiritual, ethical, and practical dimensions into environmental awareness, management, and preservation, thereby contributing to the creation of a sustainable world. Various models of Indonesian Islamic education have increasingly emphasized the-ecological aspects in their approach to sustainable development education. The contribution of Islamic thought to environmental issues in Indonesia has been concretely realized through the development of environmental and humanitarian-based Quranic interpretations. This is exemplified by the emergence of environment-oriented Islamic educational institutions, such as agrarian pesantren, agricultural pesantren in Ciwidey, Bogor, and ecological pesantren in Garut. The transformation of theological knowledge into an ecological-humanistic paradigm represents a significant development in Indonesian Islamic thought, aimed at fostering education for sustainable development within the country.

Conclusion

The role of ecological policy within Indonesian Islamic education can substantially contribute to the field of knowledge by addressing environmental and climate change issues. The design and systems thinking approach to ecological policy in Indonesian Islamic education have prominently advanced the Theo-Ecological Humanistic paradigm. This paradigm has directed and oriented Indonesian Islamic education towards making meaningful contributions to both society and the environment in the preservation and stewardship of nature.

The establishment of an environmental governance paradigm within Indonesian Islamic education is expected to serve as an inspiration for both society and the global community, guiding the development of systems and design thinking that integrate learning, vision, and mission toward sustainable environmental management and preservation. Nevertheless, in practice, the implementation of this ecological policy remains unstructured and unsystematic, largely due to the theo-centric focus inherent in Islamic education. Additionally, there is a notable absence of policy from the Ministry of Religious Affairs to institutionalize environmentally friendly religious education aimed at fostering environmental awareness. The ecological policy paradigm in Indonesia has mainstreamed the moral dimensions of Islamic values related to the environment, which can be translated into the educational ecosystem, design thinking, and systems thinking within Islamic education policies across various countries. On a technical level, ecological policies emerge based on the initiatives and roles of external stakeholders, such as overseers of Indonesian Islamic education, who occasionally provide information to relevant parties. Policies are often communicated verbally during activities. This chapter recommends the necessity for further studies to develop a paradigm that advances Islamic thinking from theological to theo-ecological-humanistic perspectives.

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Chapter 5

Celebrity Worship and Self-Esteem among Early Adults in the BAIA Community in Yogyakarta

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Abstract

This chapter explores the phenomenon of celebrity worship, focusing on BTS, a globally renowned boy band from South Korea. It aims to examine the relationship between celebrity worship and self-esteem among early adult members of the BAIA community in Yogyakarta. A quantitative approach with a correlational method was employed, involving 89 participants aged 20-30 years. The sample was selected using non-probability sampling with a quota sampling technique. Self-esteem was designated as the independent variable, while celebrity worship was the dependent variable. The research utilized two primary instruments: the self-esteem scale, with a reliability coefficient of 0.906, and the celebrity worship scale, with a reliability coefficient of 0.932. The findings indicate that both variables fall within the moderate category. Hypothesis testing using Pearson correlation analysis revealed a significant negative relationship between self-esteem and celebrity worship behavior ($r = -0.457$, Sig. $= 0.000 < 0.005$). These results suggest that higher levels of celebrity worship are associated with lower levels of self-esteem among early adults in the BAIA community, highlighting the psychological implications of intense fan behavior. This study contributes to understanding the intersection of self-perception and fandom culture in young adults.

Keywords*: *Celebrity worship, fans, idols, early adulthood, self esteem

Introduction

Nowadays, the internet makes it easy for everyone to access updated information instantly. This accessibility has facilitated the emergence and rapid spread of popular culture, commonly known as pop culture, which is designed to captivate and appeal to the masses. South Korean pop culture, or Hallyu, is a prime example of a pop culture phenomenon that has garnered global attention. Among the most prominent and sought-after aspects of Korean pop culture are its dramas and music, which have captivated international audiences with their unique storytelling and innovative production styles (Putri et al. 2019). The global reach of Hallyu is further amplified by social media platforms, enabling fans worldwide to engage with and promote Korean pop culture. This widespread popularity not only showcases the power of the internet in shaping cultural trends but also reflects the influence of South Korea's creative industries on global entertainment. Moreover, Hallyu has become a cultural bridge, fostering cross-cultural understanding and appreciation through its diverse content.

One Korean boy band that is highly popular and has a significant influence on many people is BTS. Currently, BTS' account on X (Twitter), @bts_twt, boasts 48.5 million followers, while its official Instagram account, @bts.bighitofficial, has reached 74 million followers. Apart from X and Instagram, BTS is also active on platforms like V-live, YouTube, and Weverse, ensuring consistent engagement with their global fanbase. From the results of the 2020 BTS ARMY census, it is estimated that the number of BTS fans in Indonesia alone is 80,895 people (Azmi 2022). According to Spotify data, Indonesia ranks as the second-largest contributor to K-pop song traffic globally (Rohmah 2023), with BTS being the most frequently streamed Korean group on the platform (Utami and Winduwati 2020). This level of influence underscores BTS's significant role in driving the global popularity of K-pop. Furthermore, their ability to connect with diverse audiences through music and social media highlights the evolving nature of celebrity influence in the digital age. By leveraging such platforms, BTS has transcended traditional boundaries of fandom, turning their cultural presence into a worldwide phenomenon.

BTS's influence extends beyond mere entertainment, as their presence impacts various aspects of culture, economy, and social behavior. Their philanthropic campaigns, such as the "Love Myself" initiative in partnership with UNICEF, exemplify how their global reach is used for positive social change. Additionally, BTS has been credited with reshaping perceptions of Korean culture and language, inspiring fans to learn Korean and engage with Korean traditions. This phenomenon showcases how celebrity figures can become ambassadors of cultural exchange, fostering greater understanding and connection among diverse audiences. BTS's success serves as a testament to the power of leveraging digital platforms to build a unified, global community, demonstrating the profound impact of celebrities in shaping modern cultural narratives.

It is common to find fans willing to devote significant time, energy, and even financial resources to interact with their idols. Consumption activities carried out by fans often include purchasing albums, attending concerts, watching live streams or performances, downloading videos of performances, listening to their idols' songs, watching variety shows featuring their idols, and buying official merchandise. These activities not only signify fans' admiration but also contribute significantly to the commercial success and visibility of their idols. Such dedication often reflects a deep emotional connection between fans and their idols, driven by a sense of belonging and identity within the fan community. Moreover, these consumption patterns exemplify how fandom has evolved into a form of participatory culture, where fans actively engage in promoting and supporting their idols. This intense engagement highlights the economic and cultural impact of fandom, which plays a crucial role in shaping the global entertainment industry. Additionally, these behaviors underline how idol-fan relationships have transformed into a powerful dynamic that influences both consumer behavior and pop culture trends on a global scale.

As fans follow and learn more about their idols' activities, they gradually develop a deeper understanding of their idols. Over time, this growing fascination can lead to obsession and addiction, where fans desire to become more involved with their favorite idol's persona (Cheung and Yue 2003). Fans are often willing to dedicate considerable attention to their idols, engaging in behaviors that reflect this devotion. According to Maltby (2003), this form of one-way interaction, where individuals develop an obsession with celebrities, is referred to as celebrity worship. If this behavior does not interfere with daily functioning, it is generally considered normal, as it is prevalent in many people. Typically, this behavior serves as a medium for exploration in the process of identity formation, helping fans shape their own sense of self through their connection to idols. Fans have a strong desire to stay informed about their idols' activities, constantly seeking updates on their personal lives and public appearances (Putri et al. 2019). This continuous engagement reinforces their emotional connection to the idol and can play a key role in fan identity development, illustrating how fandom can become a significant part of individuals' lives. Moreover, this deep involvement can blur the lines between admiration and obsession, highlighting the psychological impact of celebrity worship on fans.

The celebrity worship theory categorizes fan-idol relationships into three stages: social relationships, intense personal feelings, and pathological disorders. The pathological tendency represents the highest level of fan engagement with idols. According to research by McCutcheon, Lange, and Houran (2002), celebrity worship often begins in adolescence, typically between the ages of 12 and 18, with the peak occurring at 14 to 16 years old. This behavior usually declines in early adulthood. During adolescence, individuals are especially vulnerable to imitating and internalizing the behaviors and values of their idols. This is also a period marked by confusion over new roles, prompting adolescents to seek self-identification through peers, adults, or idols they perceive as role models (Ka and Liu 2013). However, findings from recent studies challenge this notion. A 2022 BTS ARMY census survey revealed that the majority of BTS fans—53.63%—are early adults aged 18-29 years. This suggests that K-pop fans, including BTS ARMY, are predominantly within the early adulthood stage, contrary to the assumption that fandom peaks in adolescence. Consequently, this chapter focuses on early adult BTS ARMY members as its primary subject.

This shift in demographic highlights an evolving trend in celebrity worship, where early adults continue to engage deeply with their idols well beyond adolescence. Unlike the fleeting idolization often associated with teenage years, early adults may find more profound and enduring connections to their favorite celebrities, integrating them into their personal identities and lifestyles. Factors such as increased autonomy, disposable income, and access to digital platforms likely contribute to the sustained intensity of fandom during this life stage. Furthermore, early adults may use their fan identity as a means of navigating complex adult roles, finding solace, inspiration, and a sense of belonging within fan communities. This evolution underscores the importance of studying celebrity worship not just as a developmental phase but as a multifaceted phenomenon that adapts to the needs of individuals across different stages of life.

This shift in demographic trends reflects the evolving nature of celebrity worship and fandom, where early adults may experience a different kind of emotional engagement with idols compared to adolescents. For early adults, the connection to idols may be shaped by shared values, cultural appreciation, and the pursuit of escapism amid real-world pressures such as career challenges and personal growth. Unlike adolescents, early adults may also utilize fandom as a way to foster community connections and create support networks, especially in navigating transitional life phases. This underscores the potential of celebrity worship to serve not only as entertainment but also as a source of motivation and emotional resilience. This highlights the need for further research to understand how celebrity worship manifests differently across age groups and how these dynamics influence identity formation, social behaviors, and emotional well-being in early adulthood. Additionally, exploring the intersection of fandom and psychosocial development could provide deeper insights into its role in shaping long-term attitudes and interpersonal relationships.

According to Maltby, celebrity worship behavior is influenced by several factors, such as age, education, social skills, gender, and race/ethnicity (Maltby et al. 2004). Building on previous research, scholars have summarized additional factors that contribute to celebrity worship, including a close relationship with the opposite sex, race/ethnicity and media, age, self-esteem, religiosity, emotional autonomy, attachment style, and an irresponsible personality. Self-esteem is one of the key factors in celebrity worship. According to Robinson, self-esteem is a more specific component of self-concept, which involves an element of evaluation or assessment of the self, either positive or negative. Self-esteem can be both positive and negative. A person with positive self-esteem tends to be more confident, makes decisions firmly, and is less easily influenced by others (Robinson and Cameron 2012). In contrast, an individual with negative self-esteem may experience withdrawn behavior, worry about rejection from others, struggle with self-control, and have an overall sense of dissatisfaction with themselves. As a result, such individuals may form a celebrity worship relationship, seeking minimal rejection and validation from their idols.

Aziza (2022) conducted a study involving 100 respondents as a research sample and found that there is a negative relationship between self-esteem and celebrity worship, which means that the lower the celebrity worship, the higher the self-esteem. This contrasts with the results of research conducted by Lutfi (2022) using a sample of 161 K-pop fans, which found a positive correlation between self-esteem and celebrity worship. In Lutfi's study, the higher the self-esteem, the higher the level of celebrity worship. This discrepancy between the findings of the two studies suggests that the relationship between self-esteem and celebrity worship may be more complex and context-dependent than initially assumed. Additionally, the varying results could be influenced by different cultural contexts, fan dynamics, or the specific celebrity fandoms being studied. Based on the gap between theory and the results of Lutfi's research (2022), it is interesting for researchers to make self-esteem one of the research variables, as further investigation could uncover new insights into how self-esteem and celebrity worship interact in different fan communities.

Data collection in this chapter employed a quantitative approach with a correlational method. The population targeted in this study consisted of members of the BAIA community, aged 20-30 years, with a total sample size of 89 individuals. The sample was selected using non-probability sampling with a quota sampling technique to ensure that the participants represented the relevant demographic group. This method allowed for a balanced representation of various subgroups within the population, ensuring that the results could reflect the broader characteristics of the community. By using this sampling technique, the study aimed to capture diverse perspectives on the relationship between self-esteem and celebrity worship among early adults. Furthermore, the sample size was deemed adequate to provide reliable statistical analysis and contribute meaningful insights into the research questions.

Analyzing self-esteem and celebrity worship

Before conducting further analysis, it is essential to verify whether the data meets the assumption of normality, as this determines the appropriateness of the statistical methods to be used. Normality tests assess whether the data conforms to a normal distribution, which is a key requirement for parametric statistical tests. The Kolmogorov-Smirnov (KS-Z) test was employed in this study to evaluate the distribution of the data. This test is widely recognized for its effectiveness in assessing normality and provides a significance value to determine whether the data deviates from a normal distribution. Ensuring the data is normally distributed is a crucial step in maintaining the robustness and reliability of the study's statistical findings.

Tabel 1. Normality test results

Nilai KS-Z	P	Description
0,064	0,200	Normal

The results of the normality test using the Kolmogorov-Smirnov (KS-Z) technique showed a P value > 0.05, which means the data is normally distributed. In the table above, it can be seen that the KS-Z value is 0.064 and the significance value is 0.2. This indicates that the significance value of 0.2 > 0.05, meaning the data in this study is normally distributed. The normality of the data is a critical prerequisite for many statistical analyses, particularly those that rely on parametric methods. The significance value of 0.2, which exceeds the 0.05 threshold, confirms that the dataset adheres to the assumptions of normality, ensuring the reliability and validity of subsequent analyses. A KS-Z value of 0.064 further supports the conclusion that the data distribution aligns with a normal curve, indicating minimal deviation from expected patterns. This normal distribution allows researchers to confidently apply statistical tests like t-tests or ANOVA, which require data normality to produce accurate results. Moreover, the normality of the data enhances its generalizability, suggesting that findings from this study could be more effectively applied to larger populations.

In addition to ensuring the suitability of parametric statistical methods, the confirmation of data normality also minimizes potential biases in interpreting the results. This means that the observed relationships and patterns within the data are more likely to reflect true underlying trends rather than artifacts of skewed or non-normal data distributions. Furthermore, the validation of normality provides a solid foundation for comparing this dataset with those from future studies or related research, fostering a broader understanding of the phenomenon under investigation. It also ensures that any predictive models or inferential analyses derived from the data can achieve greater accuracy and reliability, thereby enhancing the overall robustness of the chapter's conclusions.

Table 2: Correlation hypothesis test results

Variables	Pearson Correlation	Square (R)	Significance (P)	Description
Self-esteem & Celebrity Worship	-0,457	0,209	0,000	Negative correlationand significant

Based on the results of the linearity test in Table 1, the Linearity value is 0.000 and the Sig value. Deviation from linearity of 0.395. With the linearity P value <0.005 and the deviation from linearity value <0.005, the variable has a relation. Therefore, from the table, it can be concluded that the self-esteem variable (X) has a significant linear relationship with the celebrity worship variable (Y). In addition, a negative correlation coefficient value of 0.457, including a moderate correlation and a Pearson correlation value of 0.000, was obtained. While the R square value is 0.209, which means that the self-esteem variable has an effective contribution to the celebrity worship variable equivalent to 20.9%, the remaining 79.1% is influenced by other variables not measured in this study.

In this chapter, 2 demographic data can be explained from the majority of respondents, namely: 1) female gender, as many as 87 people with a percentage of 97.8%; 2) age 21 years with a percentage of 14.6%. When viewed from the description of the category of each variable, it can be seen that *celebrity worship* in members of the BAIA community, as many as 53 subjects or 59.5% are included in the moderate category or belong to the Intense Personal Feelings aspect. Similarly, in the self-esteem variable, 58 subjects, or 65.2% of members of the BAIA community, are included in moderate category.

Table 3. Categorization of self-esteem scores

Category	Formula	Number of subjects	Percentage
Low	$X < 21$	18	20.2%
Moderate	$21 \le X < 33$	58	65.2%
High	$33 \le X$	13	14.6%
Total			100%

Based on Table 3, it can be seen that the categorization is divided into three groups: low, medium, and high. In the low category, there are 18 subjects, which is equivalent to 20.2% of the total subjects in the study.

A total of 58 individuals, or 65.2% of the subjects, fall into the medium category. Meanwhile, 13 subjects, or 14.6%, fall into the high self-esteem category. Based on these categorization results, it can be interpreted that a significant number of subjects have low self-esteem. Self-esteem is an important aspect of life as it influences a person's attitudes and behaviors. Low self-esteem is often associated with feelings of inadequacy, poor self-worth, and vulnerability to stress. Individuals with low self-esteem may also struggle with forming healthy relationships and maintaining positive social interactions. Therefore, understanding the distribution of self-esteem levels in this study could provide valuable insights into the underlying psychological factors affecting the subjects' behavior and well-being.

The dominance of the medium self-esteem category (65.2%) suggests that the majority of subjects have a balanced perception of their self-worth, which may contribute to relatively stable attitudes and behaviors in their daily lives. However, the presence of 20.2% in the low self-esteem category is concerning, as it indicates a sizable group that may face challenges in coping with stress, developing confidence, and achieving personal growth. These individuals might be more susceptible to negative influences or external validation, potentially hindering their ability to pursue goals and build resilience. Conversely, the 14.6% in the high self-esteem category highlights a smaller portion of the population with strong self-confidence and a positive self-view, which likely supports their social competence and emotional well-being. This distribution underlines the need for targeted interventions, particularly for those with low self-esteem, to enhance their coping mechanisms, promote healthier self-perceptions, and foster a more supportive social environment.

Table 4. Categorization of celebrity worship scores

Category	Formula	Number of subjects	Persentase
Low	$X < 61$	20	22.5%
Moderate	$61 \leq x < 79$	53	59.5%
High	$79 \leq X$	16	18%
	Total		100%

Based on Table 4, it can be seen that the categorization is divided into three groups: low, medium, and high. There are 20 subjects, or 22.5%, in the low category; 53 subjects, or 59.5%, in the medium category; and 16 subjects, or 18%, in the high celebrity worship category. Based on this data, it can be observed that 20 individuals fall into the low celebrity worship category, while 69 others fall into the medium to high categories. Celebrity worship is the act of idolizing a celebrity, often by fans, and this form of worship is sometimes negative in nature. A fan who is fond of an idol can easily develop feelings of celebrity worship if they continuously seek information about the idol, which is concerning as it may lead to negative behaviors.

This data suggests that a majority of the subjects (59.5%) fall into the medium celebrity worship category, indicating that while many fans have a connection with their idols, this relationship is not necessarily extreme. This middle group could be characterized by fans who follow their idols' activities and engage with their media but do not exhibit obsessive behaviors. However, the 18% in the high celebrity worship category are more likely to show behaviors that may go beyond admiration, potentially leading to negative consequences, such as neglecting real-life responsibilities or exhibiting obsessive tendencies. The 22.5% in the low category represents those who either have a minimal connection to their idols or do not engage in celebrity worship behaviors at all, which may suggest that for many individuals, celebrity worship does not play a significant role in their lives. This distribution reflects varying degrees of engagement with celebrity culture and highlights the potential risks of excessive involvement, which could negatively impact personal well-being and social relationships.

This chapter aligns with the findings of research conducted by Aziza and Eryani (2022). Although the characteristics of the subjects and research locations differ, their results similarly reveal that individuals with low self-esteem tend to exhibit a high level of celebrity worship. These findings are consistent with a study by Sitasari et al. (2019), which found that low self-esteem drives individuals toward celebrity worship. This phenomenon occurs because individuals with low self-esteem often fear rejection from their peers, prompting them to seek solace and companionship within fan communities centered around a shared idol. Cheung (1997) further explains that individuals may join such communities as a form of self-association with figures who possess success and elevated social status, namely celebrities. This behavior not only reflects a need for connection but also underscores a psychological attempt to enhance self-worth by identifying with admired figures in a socially validating context.

Conclusion

Based on the results of the research and discussion conducted regarding the relationship between self-esteem and celebrity worship behavior, it can be concluded that there is a significant negative relationship between self-esteem and celebrity worship, as evidenced by the Pearson correlation value of -0.457 with a significance value of P = 0.000. This indicates that the lower a person's self-esteem, the higher their tendency toward celebrity worship behavior, and vice versa. The majority of members of the BAIA Yogyakarta community, who are in early adulthood, exhibit moderate levels of self-esteem and moderate levels of celebrity worship behavior, falling within the category of intense personal feelings. This finding highlights the potential psychological vulnerability associated with moderate self-esteem levels, which might drive individuals to seek external validation through idolization. Such tendencies underline the importance of fostering healthier self-esteem to mitigate the risk of excessive reliance on celebrity figures for emotional fulfillment.

While this chapter provides valuable insights into the relationship between self-esteem and celebrity worship behavior, several limitations should be acknowledged. First, the study's reliance on self-reported data may introduce biases, as participants might not always provide accurate reflections of their behaviors or feelings. Second, the cross-sectional design of the research limits the ability to infer causality between self-esteem and celebrity worship behavior, as the data only represents a snapshot in time. Third, the study focuses specifically on members of the BAIA Yogyakarta community, which may restrict the generalizability of the findings to other populations or cultural contexts. Future research could address these limitations by employing longitudinal designs, incorporating diverse participant groups, and using mixed-method approaches to gain a more comprehensive understanding of the dynamics between self-esteem and celebrity worship behavior.

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Chapter 6

Medical Waste and Sustainable Society: Ecocentrism Environmental Ethics in Medical Waste Management

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Abstract

Medical waste is a critical issue in modern society. This chapter explores ecocentrism values in medical waste management at Sawerigading Hospital, Palopo City. Using a qualitative field research approach, the study focuses on the Sub-Coordinator of Non-Medical Support and the Head of the Sanitation Installation as key subjects. Employing philosophical reflection and environmental ethics analysis through ecocentrism theory, this chapter incorporates description, interpretation, internal coherence, and confirmability in its analysis. The findings reveal principles of partnership, dynamic balance, and diversity in waste management efforts, aligning with values of awareness, sustainability, and community responsibility. These principles are evident in the hospital's structured waste management systems, adherence to regulations, and use of standard operating procedures for liquid and solid waste.

Keywords: Ecocentrism, medical waste, environmental ethics, sustainable society, hospital

Introduction

Waste production is one of the most pressing global problems faced by modern society. This issue highlights the lack of public awareness regarding environmental sustainability, as evidenced by the rapid increase in waste generated across various sectors of daily life. According to data from the United Nations Environment Programme (UNEP), 2.24 billion tons of waste are produced by humans every year, and only 55 percent of this waste is managed properly. The growing volume of waste not only strains waste management systems but also contributes significantly to pollution, further exacerbating environmental degradation. This problem is a leading cause of biodiversity loss (UN Environment Programme 2023), as toxic waste and pollution destroy natural habitats and disrupt ecosystems. Inadequate waste disposal also leads to the accumulation of microplastics in oceans, further endangering marine life and food chains.

The United Nations Environment Programme also highlights the waste problem faced by Indonesia. Data from the National Waste Management System (SIPSN) shows an increase in annual waste discharge in Indonesia, which reached 34.9 million tons in 2022, averaging 95,500 tons per day. This figure is significantly higher than the waste production in 2019, which was only 29.3 million tons, with 80,200 tons of waste per day (Indraswari 2023). One of the biggest contributors to Indonesia's annual waste production is the health sector. In 2020, according to the Ministry of Environment and Forestry, the medical sector became a major contributor to waste in Indonesia, with a 30 percent increase due to the handling of COVID-19 pandemic cases (KLHK 2020). National medical waste management, based on data from Kompas in 2021, was only able to process a maximum of 458.5 tons of medical waste per day. The average production of medical waste by hospitals is estimated at 383 tons per day, not including the production of individual waste (Katingka 2023). Ironically, the increase in the amount of medical waste has often not been matched by the capacity and quality of medical waste management in existing health facilities, particularly outside Java.

Sawerigading Regional Public Hospital (RSUD) is one of the government health facilities in Palopo City that has a medical waste management system. This is certainly crucial for the people of Palopo City, as data from the Head of the Palopo City Environment and Hygiene Office shows a rapid increase in the amount of medical waste, reaching 20,800 kilograms in May 2020 (Lib 2020). As revealed by the Head of the Sanitation Installation at

Sawerigading Hospital (Interview on May 29, 2023), Fiqhi Arjuna, there was an increase in the amount of solid medical waste at Sawerigading Hospital during the first two quarters of 2023. This growing volume of medical waste highlights the urgent need for more efficient and scalable waste management systems to address the challenges of public health crises and hospital waste handling.

Environmental problems often occur because of an inappropriately anthropocentric paradigm in modern society. Anthropocentrism is the belief that the values of life are centered on humans and that all other beings are merely means to human ends. Anthropocentrism views humans as the center of everything and often ignores or underestimates the intrinsic value of nature and other living things. This view can affect the way humans treat the environment and other living things, as the universe is a tool or resource for the benefit of humans alone (Kopnina 2020). Humans seem to be the "center" of motion of all the revolutions of the universe. Exploitation and domination of nature then become evidence of the lack of public awareness of environmental sustainability so that various environmental crises and natural disasters are no longer inevitable.

This paradigm must change from anthropocentrism to the principles of ecocentrism. The principle of ecocentrism is an alternative in the study of environmental ethics that emphasizes the importance of awareness of the interconnectedness of all elements in the universe. Social systems and ecological systems (ecosystems) should be understood as a balanced interaction, not harming each other (Utami 2008). This is an effort to maintain and preserve environmental sustainability as a whole. It is then important to understand, realize, and apply this idea in various sectors of community life, especially in the health sector, such as health facilities in every region throughout Indonesia. The idea of ecocentrism calls for the creation of a much more balanced life based on ecological principles. The principles, according to Capra, consist of the principles of networks, cycles, solar energy, partnerships, dynamic balance, and diversity (Keraf 2014). These principles should be realized and applied by every individual to form a sustainable society.

Medical waste that is not managed with pro-environmental principles may have much greater destructive power and will endanger living things as a whole. Natural disasters, environmental pollution, and the transmission of various diseases are just a few examples of the different adverse impacts that will lurk if environmental problems continue to be ignored. This is the main concern of this chapter. Identification and analysis through philosophical reflection on medical waste management in Palopo City health facilities is important to be done immediately because there has been no research on this matter. This chapter provides a comprehensive analysis of the application of the principles of ecocentrism and environmental ethics in medical waste management at Sawerigading Hospital; it also as an effort to form and increase awareness of a sustainable ecological society, especially in Palopo City.

This chapter employs a qualitative method focused on actual problems. It prioritizes philosophical reflection on a problem that is urgent and important to address, both structurally and normatively (Bakker and Zubair 2021). The approach used in this chapter is a case study with an analysis of Fritjof Capra's ecocentric environmental ethics. Data collection was carried out through observation, direct interviews with relevant parties, and documentation. The data were then analyzed using several methodological elements, such as description, interpretation, internal coherence, and confirmability (Bakker and Zubair 2021). These steps were employed to gain an in-depth understanding of the management of medical waste at Sawerigading Hospital.

Ecocentrism and environmental ethics

The study of environmental ethics, according to Hin, can be broadly understood in three approaches, namely the instrumental, axiological, and anthropological approaches. The instrumental approach is an effort to improve the relationship between humans and nature, which uses the human point of view as the main perspective. Humans have full control over environmental management for their own interests and needs. This approach is quite different from the other two approaches, namely the axiological and anthropological approaches. The axiological approach is more of an effort to preserve every value of every element in the universe. The anthropological approach is an effort by humans to realize and maintain the values contained in the universe as a whole without any desire to dominate (Marfai 2019).

One of the notions that has developed in the study of environmental ethics is ecocentrism or deep ecology. Ecocentrism is an alternative approach in the study of environmental ethics regarding the sustainability and sustainability of the universe. Ecocentrism requires mutual respect and cooperation by all elements as part of the universe, without domination and exploitation that will harm one another. This is an effort to understand the essence, aesthetics, and unity contained in the universe (Keraf 2014). The theory of ecocentrism basically aims to raise public awareness that humans are a unity in the universe, not as separate parts of each other. Ecological problems will directly or indirectly affect human social systems and vice versa (Marfai 2019). This view shows that each element in the life of the universe contains its own values and has the right to develop these values, which are free from the power of parties outside itself. One of the theories developed in the study of environmental ethics is Frintjof Capra's ecocentrism theory, which emphasizes several main principles in an effort to realize sustainability in people's lives, such as the principle of partnership based on or directly related to the principle of networking, then the principle of dynamic balance which is realized by the principle of solar energy or the use of renewable energy, and the principle of diversity based on the realization of the principle of a good cycle in the life of living things.

Principle of partnership

The principle of partnership can be understood as a principle that upholds the principle of openness to relate, support, cooperate, and complement each other to achieve common goals. Each member in the partnership principle has understood their role and supported their existence so that they can develop together as a mutually beneficial group (Keraf 2014). This principle must, of course, be based on awareness of the networking principle, which Capra also emphasizes. According to him, all components of the ecological community, including humans, live and develop in a single chain that is intertwined with each other in a complex and extensive network of relationships. Each member lives and acquires its entire identity and existence through interactions with members of other ecological communities. Human communities, in this case, can certainly only develop and settle in a sustainable manner if there is awareness of the diverse relationships and interrelationships between members as the foundation of human community life (Keraf 2013).

The principle of partnership is important in various sectors of human life, one of which is in the management of medical waste by health services. Sawerigading Hospital, in tackling and preventing the problem, has made several efforts related to the principle of partnership, such as cooperation with internal and external parties. The Head of Sanitation Installation of Sawerigading Hospital, Fiqhi Arjuna, stated that:

> "The solid waste is produced from each room, in which there are many sharp objects, remnants of human body fluids or parts of the human body. In addition, medicine packaging, etc., is collected in each room separately from domestic waste. Domestic waste is like household waste. The sorting is carried out separately, using yellow bags for medical waste, while the domestic one is sorted using black bags. Domestic waste is transported or collected internally at the domestic Temporary Disposal Site (TPS), while medical waste is collected at the Temporary Disposal Site of Hazardous and Toxic Waste (B3). In addition, every item that enters the hospital is required to attach an MSDS." Interview on May 21 (Arjuna, 2023).

Sawerigading Hospital carries out internal cooperation by compiling and implementing various regulatory systems in medical waste management in the hospital area. One of them is shown by the implementation of the role of each unit, where each room at Sawerigading Hospital sorts the type of waste, then it is transported by the cleaning service to the Temporary Disposal Site (TPS) according to the content material (Material Safety Data Sheet) using complete Personal Protective Equipment (PPE), which is then recorded in sanitation periodically. This can also be seen in the achievement of several indicators of Minimum Service Standards (MSS) for waste management in 2020 and 2021, such as a person responsible for managing hospital waste (Director's Decree in accordance with the class of the hospital refers to Permenkes Number 1204 of 2004), hospital waste management facilities and equipment (solid and liquid), liquid and solid waste management in accordance with laws and regulations, and liquid waste quality standards (Sawerigading 2023).

The principle of partnership in the form of external party cooperation is carried out by Sawerigading Hospital to establish collaboration and working relationships with several other parties in medical waste management. The Sub-Coordinator of Non-Medical Support at Sawerigading Hospital, Herfin, said:

> "This hospital certainly produces waste, but it does not do any treatment to be burned here. Although this hospital already has an incinerator, it does not have a permit to use it. This incinerator has been in existence since 2016, but it has not been able to operate due to licensing constraints." Interview on May 15 (Herfin 2023).

Then, it was also revealed by the Head of Sanitation Installation of Sawerigading Hospital, Fiqhi Arjuna:

> "The obstacle we found here is the location of waste treatment in Barru. Meanwhile, our colleagues come from Makassar. The third party we work with comes from Makassar, Mitra Hijau Asia. They pick up our waste here, and they currently also have a treatment unit." Interview on May 21 (Arjuna 2023).

> "This incinerator is also in progress, and it is waiting for changes in environmental approval from the provincial government. We cooperate with the City Environment Office to deal with domestic waste. We also transport it to the Final Disposal Site." Interview on May 21 (Arjuna 2023).

The hospital actually has a tool to destroy medical waste, namely an incinerator. However, its operating license is still constrained, and it has not been issued, so it is necessary to cooperate with a third party. The third party is PT Mitra Hijau Asia as the transporter and processor because it has its own equipment to destroy the medical waste it transports in accordance with applicable procedures and regulations. Likewise, cooperation with the local government, central government, and related ministries is needed regarding the application of laws and regulations in the implementation of a public service agency. All cooperation with various parties can be seen as an effort by Sawerigading Hospital to maintain a dynamic balance in the environment.

Principle of dynamic balance

An ecosystem is a network able to maintain the system in a dynamic balance when experiencing various indefinite changes. Uncertain environmental conditions always cause nature to face disturbances, which is the basis for the network of life to be flexible (Keraf 2013). The principle of flexibility is necessary in shaping and maintaining the dynamic balance of the entire community or living organism. All forms of fundamental change, especially related to the transformation of values and perspectives, can support and maintain all the balance that has been formed from all obstacles and obstacles that can occur at any time (Keraf 2010). It can be seen in several efforts made by Sawerigading Hospital to carry out all its functions and obligations as a health service facility in Palopo City.

The Head of Sanitation Installation of Sawerigading Hospital, Fiqhi Arjuna, stated:

> “We are also currently making efforts to reduce waste; for example, the use of paper for recording medical records, prescription books, and others has begun to be reduced and replaced by electronic medical records. This has begun to be mandatory because it is a directive from the ministry.” Interview on May 29 (Arjuna, 2023).

> “The dialysis bottles that have been used will be reused for syringe containers. Because the requirements of the syringe container are not easily torn, not easily penetrated by sharp objects, the dialysis bottle is indeed suitable for use for syringe containers.” Interview on May 29 (Arjuna, 2023).

In addition, other steps are also taken by Sawerigading Hospital, as revealed by Fiqhi Arjuna:

> “If the electricity goes out, the WWTP automatically does not work. This often causes the raw water that enters for the first time to become black or dirty. So, one of the units that the generator engine must provide is the WWTP unit.” Interview on May 29 (Arjuna 2023).

Some of these steps show that the hospital makes efforts to handle medical waste, such as by reusing dialysis bottles used in the blood washing process as syringe containers, shifting the use of paper to electronics or relying on the role of technology, and providing generators in anticipation of certain situations so that the Wastewater Management Plant (WWTP) can continue to function and face various possibilities of change. These efforts show some gradual and simple eco-design. Each facility can be designed as simple as possible, but should have big goals, with the basic assumption that nothing is wasted directly into waste or nothing is produced as waste or zero waste because something considered waste is no longer useful in a life process (Keraf, 2010). The ecological design is also a form of mutual awareness of creating and preserving environmental diversity.

Principle of diversity

Nature, with the diversity of organisms in it, has made each community interrelated or interdependent (human community and ecosystem community), where one organism can absorb influences from the outside, but at the same time still influence and support the development of the life of other organisms (Keraf 2013). Humans, as one of the diversity of organisms in nature, should always try to protect nature so that other organisms inhabiting nature can remain sustainable, so live and let it live (Keraf 2010). One example of efforts that humans can make is not to dispose of waste generated from all daily activities directly without treatment. Unfortunately, some developing countries actually store or discharge domestic wastewater into the waters, which can cause serious ecological problems such as water quality degradation and even the loss of biodiversity (Sari 2023). The losses resulting from these actions will certainly have an impact on the entire community, both the human community and the ecosystem community.

The importance of maintaining biodiversity is also realized by the Sawerigading Hospital, which then strives to ensure that the liquid medical waste produced does not harm every living organism (human community and ecosystem) and can benefit the life of animal organisms such as fish and aquatic ecosystems. The Head of the Sanitation Installation of the Sawerigading Hospital, Fiqhi Arjuna stated that for medical devices containing mercury, in accordance with the directive from the Ministry of Environment, the procurement has now been automatically stopped (interview with Arjuna on May 29, 2023.

Then, another step is an effort to prevent pollution, according to Fiqhi Arjuna:

> "In the WWTP, there is an indicator pond or natural indicator pond filled with fish. Then, these fish are what we always monitor. If one of the fish dies, the moisture content is not suitable for being thrown into the waters or sewers. Likewise, the clarity and smell are also always monitored periodically every month. Pregnancy examinations must always be controlled and checked. The examination of the level or parameters of pollutants in the water is by bringing the sample to the Laboratory of the Health Laboratory Center." Interview on May 29 (Arjuna 2023).

This series of efforts is made by the hospital to manage liquid medical waste using the Wastewater Management Installation (WWTP) so that the hazardous waste produced is not directly disposed of carelessly, which can cause environmental damage, but through various processes in accordance with the provisions until the liquid waste is finally no longer dangerous to human life as well as the life of the environmental ecosystem. Liquid waste generated from all bathrooms, laundry facilities, nutrition installations, and laboratories flows to the WWTP through several stages, such as control basins, equalization basins, aerobic and anaerobic processing basins, then drainage into sewers. The Head of the Sanitation Installation of the Sawerigading Hospital, Fiqhi Arjuna said:

> "The water source comes from the bathroom, which flows into the control basin, then it flows directly to the WWTP. This control tub is what connects one room to another. There are around 63 control tubs in this hospital. The entire stream of water is accommodated in an equalization basin, which contains filters, such as coarse and fine filters. Various forms of plastic that enter are filtered in the first filtration stage, and then finer objects such as hair and others are filtered in the second filtration stage. Then, it enters the equalization tub. In the equalization basin, all its contents are precipitated so that the water that enters the next stage and the level of each parameter to be checked are the same. After that, the next phase is to go to the processing basin, which consists of processing aerobes with anaerobes. In the processing of Aerob, air (O2) flows, which is also equipped with a filter called Honeycomb. The filter functions to grow decomposing bacteria. Then, in the final stage, chlorine injection is carried out to reduce bacteriological levels. Then it is thrown into a body of water or a sewer." Interview on May 29 (Arjuna 2023).

The waste produced can also be useful and safe for the survival of various other organisms, as shown by an indicator or control pond at the Wastewater Management Installation (WWTP) which later puts fish into the pond and then drain into the ditch or ditch outside the hospital area. This is an effort by the Sawerigading Hospital to maintain the existing principle of diversity by processing waste from activities in the hospital as best as possible so as not to pollute nature inhabited by many organisms.

This principle should, of course, also be in line with other principles, namely the cyclical principle. Every organism, according to Capra, will grow and develop naturally thanks to the supply of energy and matter as "food" from the uninterrupted supply chain of energy and matter that comes from the environment in which each organism grows and develops. Each living system, at the same time, will continuously produce the rest of its production process into waste, which will then be useful as energy and matter for other organisms. Therefore, in the process of a mutually supportive life cycle, what is produced and released as waste will be useful as food converted into energy and matter for other organisms (Keraf 2010).

The three ecocentric principles contained in the various efforts to manage medical waste at Sawerigading Hospital are in line with the values that should be realized in every waste management activity by the community as well as the local government in public services and the South Sulawesi Provincial Regulation Number 6 of 2022, namely the value of awareness and togetherness, the value of benefits and sustainability, and the value of responsibility. The principle of partnership in the management of medical waste at Sawerigading Hospital is shown by the awareness of Sawerigading Hospital in handling the waste produced by involving various related parties together. Furthermore, the principle of dynamic balance in the management of medical waste at Sawerigading Hospital is shown by the use of waste as a resource that can be used to meet various needs of the community so that it does not have a negative impact on public health and the environment or is environmentally friendly. The principle of diversity in the management of medical waste at Sawerigading Hospital is shown by the responsibility to realize community rights and a good and healthy environment.

These various efforts demonstrate the significant attention and concern of Sawerigading Hospital towards medical waste management, aiming for the universal sustainability of life despite its limitations. These actions are crucial and should continue to be optimized and developed to become a meaningful contribution of Sawerigading Hospital in realizing a sustainable society in Palopo City. By addressing these challenges, the hospital can also set an example for other healthcare facilities in the region to follow. Additionally, further collaboration with local government and environmental organizations could enhance the effectiveness of medical waste management efforts, leading to broader positive impacts.

Conclusion

The results of this chapter are principle of partnership, the principle of dynamic balance, and the principle of diversity contained in medical waste management at Sawerigading Hospital, Palopo City, in line with the value of awareness and togetherness, the value of benefits and sustainability, and the value of responsibility for waste management by the community and local governments in public services in South Sulawesi. These principles are illustrated by a person in charge of hospital waste management, the availability of hospital waste management facilities and equipment, liquid and solid waste management in accordance with laws and regulations, and liquid quality standards that are regulated and have all been described in the system, mechanism, and standard operating procedures for medical waste management. These three are the ethical principles of ecocentrism, which emphasize the importance of maintaining the survival of all species or environmental communities and paying attention to all their long-term interests.

This chapter is limited to examining philosophical values through the perspective of ecocentrism in the study of medical waste management at Sawerigading Hospital, Palopo City. This can certainly serve as a foundation and provide input for future studies that explore various other perspectives, enabling the gradual resolution of the waste problem, particularly medical waste. By incorporating diverse frameworks, future research could uncover more holistic solutions that consider both environmental and social dimensions. Furthermore, a deeper exploration of policy implications could help bridge the gap between theoretical ethics and practical waste management strategies.

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Chapter 7

Smartphone Addiction and Phubbing Behavior among Generation Z Social Media Users

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Abstract

The emergence of smartphones with all their advanced features has not only had a positive impact but also a negative impact on human life. One of the negative impacts of using smartphones is phubbing behavior. This chapter aims to determine the relationship between smartphone addiction and phubbing behavior in Generation Z (Gen Z) social media users. The hypothesis in this study is that there is a significant positive relationship between smartphone addiction and phubbing behavior in Gen Z social media users. The tool for measuring phubbing behavior used in this chapter is the SAS-SV (Smartphone Addiction Scale-Short Version) which was developed by Mumtaz (2019) based on the smartphone addiction theory of Kwon and Yang (2013). The subjects of this chapter were 281 people. From the results of the hypothesis test, it is known that the significance value (p) is 0.000 ($p<0.05$), which indicates that there is a significant positive relationship between smartphone addiction and phubbing behavior in Gen Z social media users. This research contributes to the development of science which strengthens the importance of managing smartphone use, especially in the use of social media, so as not to make people behave more individualistically when in groups.

Keywords: Generation Z, phubbing behavior, smartphone addiction, social media, netizen

Introduction

The Indonesian Central Statistics Agency (2020) reported that the percentage of the Indonesian population using smartphones has reached 62.84%. This represents a significant increase compared to 2010, when it was only 38.05%. The rapid growth in smartphone users is closely linked to the rising number of internet users and the expanding network coverage in Indonesia. Meanwhile, according to the Hootsuite and We Are Social survey (2022), the proportion of internet users in Indonesia has reached 73.7%, or 204.7 million people. The number of internet users has increased by 1%, or 2.1 million, compared to 2021. Hootsuite and We Are Social also reported that Indonesia is the fifth-largest internet-using country in the world, with an average daily internet usage of 8 hours and 36 minutes. Another survey conducted by the Indonesian Internet Service Providers Association (2015) found that the majority of smartphone users in Indonesia are in the 18–25 age range.

This phenomenon is caused by individuals in this age category who are active in digital technology and can operate internet-based technology. This age range is included in the Generation Z (Gen Z) born from 1995 to 2010, with its characteristic as a generation that has been exposed to various technologies from an early age (Firamadhina and Kristen 2021). This technology can be in the form of smartphones, computers, the internet, or social media. Apart from that, Gen Z is also known as a digital native, because it is a generation that was born in an era that is all digital and technology is developing rapidly (Rastati 2018). One of the features of smartphones that is commonly used by the majority of people is social media which is accessed via the internet. Social media is often used by people in various age groups, from children to the elderly.

Based on a survey conducted by Hootsuite and We Are Social (2022), the largest number of social media users are in the 18–24-year age range with a percentage of 32% and the 25-34 years age range with a percentage of 32.6%, followed by the 35-44 years age range. With a percentage of 14.2%, ages 13-17 with a percentage of 11.5%, ages 45-54 with a percentage of 6%, and ages 55-64 with a percentage of 1.7%. A survey conducted by the Central Statistics Agency (2021) showed that there are three top purposes for internet use by Indonesian people. In the first order, people use the internet to access social media, in the second order to get information/news, and finally, the purpose of using the internet is as a means of entertainment. Data on social media usage in 2024 from databooks.katadata.co.id shows a total of 191 million users (73.7% of the population), with active users of 167 million users (64.3% of the population) and internet penetration of 242 million users (93.4% of the population). As for age, social media users are dominated by those aged 18-34 years (54.1%), with the female gender (51.3%) and male (48.7%) (Panggabean 2024).

However, one of the negative impacts of excessive smartphone use is phubbing behavior. Phubbing is an abbreviation of phone and snubbing, which refers to the behavior of hurting the person you are talking to by pretending to pay attention when they are invited to communicate, but their focus and gaze are occasionally focused on the smartphone they are holding (Youarti and Hidayah 2018). In short, phubbing is a form of behavior that ignores the surrounding environment by focusing attention only on the smartphone (Hura, Sitasari, and Rozali 2021). Phubbing behavior is often carried out during meetings, eating together, or when someone is with their friends. Excessive use of smartphones not only has an impact on interpersonal relationships but also results in a lack of communication skills which results in difficulty making eye contact with the person you are talking to (Karadag et al. 2015).

A preliminary study conducted by Mumtaz (2019) on 67 people who have social media, both those who are aware of phubbing behavior and those who are not aware of phubbing, found that as many as 85.1% had consciously committed phubbing and the largest targets of this behavior were friends with a percentage of 88.1%, then followed by partners and families. As many as 31.2% of the 67 respondents admitted that they were able to control themselves when using smartphones, so they did not end up phubbing. For respondents who phubbed, they could spend as much as 8-16 hours a day playing with their smartphones. Based on research conducted by Fauzan (2018), several predictors and the cause of phubbing behavior are academic cyberloafing, self-regulation, and fear of missing out (FOMO). FOMO and self-regulation also have a significant influence on phubbing behavior indirectly with smartphone addiction as a mediator variable.

Other research by Chotpitayasunondh and Douglas (2013) also states that variables such as internet addiction, fear of missing out, and self-control have a significant influence on phubbing behavior through the smartphone addiction variable. Social media addiction is one of the factors that influence the emergence of phubbing behavior (Karadag 2015; Saloom and Veriantari 2021). However, this chapter has several differences from previous research that researchers found. In this chapter, we use the smartphone addiction theory from Kwon et al., (2015) and the phubbing behavior theory from Karadag et al. (2015). The theory that we use for this chapter is different from the theory used in Ratnasari and Oktaviani's (2020), namely the theory from Roberts and David (2016) to explain phubbing behavior variables and the theory from Roberts et al., (2014) to explain cell phone addiction variable. Apart from that, theoretical differences were also found in Isrofin and Munawaroh's research (2021) which used the theory from Chotpitayasunondh and Douglas (2018) in explaining phubbing behavior variables.

The measuring instruments used in this chapter were the smartphone addiction scale and the phubbing behavior scale. The smartphone addiction scale that is the Smartphone Addiction Scale-Short Version (SAS-SV) which refers to the theory of Kwon et al., (2015) and has been adapted to Indonesian by Mumtaz (2019). The phubbing behavior scale that will be used is the Phubbing Scale which was developed by Fauzan (2018) referring to the theory of Karadag et al. (2015). The measuring instruments used in this research are different from the measuring instruments used in Ratnasari and Oktaviani's research (2020), namely the Phubbing Scale from Roberts & David (2016) and the Cell Phone Addiction Scale from Roberts et al. (2014).

The chapter involved Gen Z as research subjects. The Gen Z is individuals born in 1995-2010 or 12-27 years (Firamadhina and Kristen 2021). In this chapter we chose Gen Z research subjects aged 18-27 years. The subjects in this research are different from the subjects in Pemayun's research (2019), namely Generation Y. Thus, we are interested in researching and finding out whether there is a significant relationship between smartphone addiction variables and phubbing behavior in Gen Z social media users. Coupled with the tendency of individuals who have smartphone addiction with a high intensity of playing smartphones to engage in phubbing, this is a strong reason for researchers to conduct research regarding "the relationship between smartphone addiction and phubbing behavior in Gen Z social media users".

The subjects in this chapter were Gen Z, with an age range of 18-27 years, male and female, and social media users throughout Indonesia. The determination of the research subjects was based on a survey conducted by APJII (2015) which showed that the majority of smartphone users in Indonesia were in the 18–25-year age range. Purposive sampling technique was used to select participants according to predetermined criteria. The total number of participants was 281 people, dominated by women with 216 respondents (76.9%) and followed by the male with 65 respondents (23.1%). Based on age, it can be seen in detail: 20-years old 84 people (29.9%), 19-years old 55 people (19.6%), 21-years old 36 people (12.8%), 28-years old 28 people (10%), 22-years old 22 people (7.8%), 24-years old 20 people (7.1%), 18-years old 18 people (6.4%), 25-years old 8 people (2.8%), 26-years old 5 people (1.8%) and lastly, 5 people aged 27-years (1.8%). The respondent data based on the type of social media used and profession.

The phubbing scale was developed by Fauzan (2018) by referring to the theory of phubbing behavior proposed by Karadag et al. (2015). This scale was compiled using aspects of phubbing, namely aspects of communication disorders and obsession with smartphones. The question items on the phubbing scale total 25 items, consisting of 17 favorable items and 8 unfavorable items, with four answer choices, namely strongly agree (SS), agree (S), disagree (TS), and strongly disagree (STS). The scoring for favorable items is a score of 4 for strongly agree (SS), score 3 for agree (S), score 2 for disagree (TS), and score 1 for strongly disagree (STS). Meanwhile, the score for unfavorable items is a score of 1 for a strongly agree answer (SS), a score of 2 for an agree answer (S), a score of 3 for a disagree answer (TS), and a score of 4 for a strongly disagree answer (STS). The higher the score obtained on the phubbing scale, the higher the level of phubbing behavior the subject has. Conversely, the lower the score obtained by the subject, the lower the level of phubbing behavior the subject has. Based on the results of the reliability test by looking at the Cronbach alpha number, it is known that the reliability coefficient is 0.841. This shows that the phubbing scale has high reliability.

The smartphone addiction scale that researchers will use is the smartphone addiction scale short-version (SAS-SV) which has been adapted into Indonesian by Mumtaz (2019) from the original version compiled by Kwon & Yang (2013). This scale was developed using aspects of smartphone addiction, namely daily life interference, withdrawal, and tolerance. The question items on the smartphone addiction scale consist of 10 items, consisting of 10 favorable items and no unfavorable items, with four answer choices, namely strongly agree (SS), agree (S), disagree (TS), and strongly disagree (STS). The scoring for favorable items is a score of 4 for strongly agree (SS), score 3 for agree (S), score 2 for disagree (TS), and score 1 for strongly disagree (STS).

Results in detail

Data analysis in this research is based on the criteria that have been determined for each measuring instrument, as follows:

Table 1. Research data distribution

Variable	Hypothetical				Empirical			
	Min	Max	Mean	SD	Min	Max	Mean	SD
Smartphone Addiction	10	40	25	5.0	10	40	23.62	6.53
Phubbing Behavior	18	72	45	9.0	27	72	46.28	8.47

The data description aims to determine the categorization of each variable in the respondent group, as well as to position each subject into a group with a certain level based on a series of characteristics that have been measured, where the series is arranged from the lowest to the highest category (Azwar 2012). In the results of this research, the data will be categorized into low, medium, and high based on empirical data.

Table 2. Empirical data categorization norms

Category	Norm Formula
Rendah	$X < M - 1SD$
Sedang	$M - 1SD \leq X < M + 1SD$
Tinggi	$M + 1SD \leq X$

Information:

X : Participant Scores

M : Empirical Mean

SD : Empirical Deviation Standard

The following is a variable categorization of smartphone addiction and phubbing behavior:

Table 3. Categorization of smartphone addiction

Category	Norm Formula	Frequency	Percentage
Low	$X < 17.5$	50	17.8%
Medium	$17.5 \leq X < 30.1$	187	66.5%
High	$30.1 \leq X$	44	15.7%
Total		**281**	**100%**

Table 4. Categorization of phubbing behavior

Category	Norm Formula	Frequency	Percentage
Low	X < 37.8	42	14.9%
Medium	37.8 < X ≤ 54.7	188	66.9%
High	54.7 ≤ X	51	18.1%
Total		**281**	**100%**

We carried out a hypothesis test after testing the assumptions. Hypothesis testing is carried out to test whether the research hypothesis is accepted or not. Apart from that, hypothesis testing also aims to find out the relationship between the independent variable and the dependent variable. The hypothesis in this study is that there is a positive relationship between smartphone addiction and phubbing behavior in Gen Z social media users, where the higher a person's level of smartphone addiction, the higher the level of phubbing behavior and conversely the lower the level of smartphone addiction, the higher the level of phubbing behavior. It will be low anyway. Considering that the data on the variables smartphone addiction and phubbing behavior are not normally distributed, we used Spearman's rho nonparametric hypothesis testing technique.

Table 5. Hypothesis test results

Variables	p	r	R^2	Information
Smartphone Addiction *Phubbing Behavior*	0.000	0.669	0.447	Significant

Based on the table of hypothesis test results above, it can be seen that the significance value (p) is 0.000 ($p<0.05$). This shows that there is a relationship between smartphone addiction variable and phubbing behavior. Then, the correlation coefficient (r) value obtained was 0.669, which shows that there is a positive (unidirectional) relationship between the two variables with high correlation strength. The resulting coefficient of determination (r^2) was 0.447, indicating that the effective contribution of smartphone addiction to phubbing behavior was 44.7%. From the data from the hypothesis test results above, it can be proven that the variables smartphone addiction and phubbing behavior have a significant positive correlation, so it can be concluded that the research hypothesis is accepted.

Apart from testing the hypothesis, the researchers also carried out a correlation test between aspects of smartphone addiction and phubbing behavior to find out how each aspect of the independent variable relates to the dependent variable. In this case, the difference test was carried out using the Mann-Whitney analysis technique, and the correlation test used Spearman's rho analysis technique.

Table 6. Different test results based on intensity of smartphone use

Variables	Duration	*Mean Rank*	*Sum of Ranks*	p	Information
Phubbing Behavior	Less than 16 hours	134.08	33253	0.000	Significant
	More than 16 hours	192.97	6368		

The table above is the result of a different test of phubbing behavior variables based on the intensity of smartphone use. From the results of the different tests, it can be seen that the smartphone addiction variable has a significance value of 0.00 ($p<0.05$), which shows that there is a difference in smartphone addiction between respondents whose intensity of smartphone use is less than 16 hours and more than 16 hours. Judging from the mean rank value, it is known that the variable 'more than 16 hours' has a higher value than the mean rank for the variable 'less than 16 hours', namely 192.97, which proves that respondents with an intensity of smartphone use of more than 16 hours have a higher tendency to greater risk of phubbing than respondents with smartphone usage intensity of less than 16 hours.

Table 7. Different test results based on profession

Variables	Profession	*Mean Rank*	*Sum of Ranks*	p
Smartphone Addiction	Student	144.69	32700.5	0.122
	Worker	125.83	6920.5	
Phubbing Behavior	Student	145.94	32983	0.039
	Worker	120.69	6638	

The table above is the result of different tests of dependent and independent variables based on profession, which are grouped into two parts, namely students (students, pupils) and workers (employees, entrepreneurs, teaching staff, others). From the results of the different tests, it can be seen that the smartphone addiction variable has a significance value of 0.122 ($p>0.05$), which shows that there is no difference in smartphone addiction between students and workers. Furthermore, the phubbing behavior variable has a significance value of 0.039 ($p<0.05$), which shows that there are differences in phubbing behavior between students and workers, where students have a greater tendency to phubbing compared to workers.

Table 8. Correlation test results of smartphone addiction aspects with phubbing behavior

Dimension	r	p	Information
Disruption of daily life	0.383	0.000	Significant
Withdrawal	0.668	0.000	Significant
Tolerance	0.657	0.000	Significant

Based on the results of the correlation test between aspects of smartphone addiction and phubbing behavior, it is known that if the r-value approaches 1.00, the resulting correlation will be stronger. Then, if the significance value (p) is smaller than 0.05 ($p<0.05$), there is a significant correlation between the two. Based on the table above, it can be seen that the aspect of daily life disruption with phubbing behavior has a significance value (p) of 0.000 ($p<0.05$) and an r- value of 0.383, which shows that there is a significant relationship with moderate correlation strength. In the withdrawal aspect, it has a significance value (p) of 0.000 ($p<0.05$) and an r-value of 0.668, which shows that there is a significant relationship with high correlation strength. In the aspect of tolerance with phubbing behavior, it has a significance value (p) of 0.000 ($p<0.05$) and an r-value of 0.657, which shows that there is a significant relationship with high correlation strength.

Smartphone addiction and phubbing behavior

This chapter aims to determine the relationship between smartphone addiction and phubbing behavior in Gen Z social media users. Based on the hypothesis testing that has been carried out, it is known that there is a significant positive relationship between the smartphone addiction variable and phubbing behavior. Thus, the research hypothesis is accepted there is a positive relationship between smartphone addiction variables and phubbing behavior in Gen Z social media users. The higher a person's level of smartphone addiction, the higher the level of phubbing behavior. Conversely, the lower a person's level of smartphone addiction, the lower their phubbing behavior will be. From the results of hypothesis testing, it is also known that the strength of the correlation between the smartphone addiction variables and phubbing behavior is at a high level, as indicated by an r-value of 0.669. Low correlation strength has an r-value between 0.10 to 0.29, moderate correlation strength has an r-value between 0.30 to 0.49, and high correlation strength has an r-value between 0.50 to 1.00 (Joyosentoso 2018).

The results of this study support several previous studies that showed a positive relationship between smartphone addiction variables and phubbing behavior. Research conducted by Adlina (2021), found that the variable smartphone addiction has a strong positive correlation with phubbing behavior in Psychology students at UIN Malang, where high smartphone addiction is in line with high phubbing behavior, and vice versa, low smartphone addiction will have an impact on low level of phubbing behavior. The coefficient of determination shows 0.597, this means that smartphone addiction directly influences phubbing behavior by 59.7% and the rest is influenced by other factors outside of smartphone addiction. Research conducted by Fauzan (2018) also found that smartphone addiction has a significant direct correlation with phubbing behavior and is a mediator variable for other factors that can influence phubbing behavior indirectly, such as self-regulation and fear of missing out (FOMO). The correlation coefficient obtained between the smartphone addiction variables and phubbing behavior is 0.510, which shows that the correlation between the two variables is in the high category. This means that high levels of smartphone addiction will influence high levels of phubbing behavior, conversely, low levels of smartphone addiction will affect low levels of phubbing behavior.

The results of different tests in this study based on student and worker professions on the phubbing behavior variable show that there are differences in the level of phubbing behavior, namely students have a higher level of phubbing behavior compared to workers. This is because the majority of students are currently permitted to bring smartphones into class so they are encouraged to use them even when learning is in progress. This statement is proven by research conducted by Tindell and

Bohlander (Knight 2017) which found that as many as 95% of students brought smartphones to class, 92% of them used smartphones to send messages when learning activities were in progress, and 10% of these students admitted have sent messages while the exam is in progress, at least once. Other research was conducted by Ugur and Koc (2015) who found that 98% of their research subjects had sent or received short messages before learning started and 95% of these students admitted to having done phubbing once or twice in class and as many as 32% of students, they do phub almost every day. The behavior of accessing smartphones and the internet when learning is taking place in class, and is done for personal purposes, is known as academic cyberloafing (Fauzan 2018).

The results obtained confirm previous research, as research conducted by Gokçearslan et al. (Fauzan 2018) found that cyberloafing has a significant positive correlation with smartphone addiction, which means that high cyberloafing will have an effect on high smartphone addiction, conversely, low cyberloafing will have an effect on low smartphone addiction. Students who engage in academic cyberloafing will experience academic problems because this can be called ignoring the teacher or friends who are explaining the material in front of the class. If this behavior is carried out continuously, it will form phubbing behavior in the academic environment.

Furthermore, the results of different tests in this study based on the intensity of smartphone use and phubbing behavior found that the intensity of smartphone use influenced on the level of phubbing behavior where the intensity of smartphone use for more than 16 hours had a higher level of phubbing behavior than the intensity of smartphone use for less than 16 hours. This is in line with research conducted by Syifa (2020) which proves that the intensity of smartphone use influences the emergence of phubbing behavior, which shows that the higher the intensity of smartphone use, the higher the phubbing behavior, conversely the lower the intensity of smartphone use, the higher the phubbing behavior. Phubbing behavior is also low. Research conducted by Anami et al. (2021) also found that the intensity of device use has a significant positive correlation with phubbing behavior with a correlation coefficient of 0.690, which indicates that the correlation between the two variables is in the strong category. This means that the higher the intensity of device use, the higher the phubbing behavior will be, conversely the lower the gadget use intensity, the lower the phubbing behavior.

The results obtained support previous research regarding the intensity of smartphone use which is positively correlated with phubbing behavior, including Munatirah (2018) who found that the intensity of smartphone use has a significant positive correlation with phubbing behavior with a correlation coefficient of 0.605. This indicates that the correlation between the intensity of smartphone use variable and phubbing behavior is in the strong category, where the high and low intensity of smartphone use is in line with the high and low level of phubbing behavior. From several studies, it is proven that the intensity of smartphone uses influences phubbing behavior. Individuals who are busy with their smartphones often get lost in the virtual world and sometimes don't even provide any benefits, even though there are still more important things to do (Anami et al. 2021). Technological developments have a big impact on human life. The important things that can be done when using this technology are calling, sending, or receiving messages via e-mail and other applications, checking messages, and other things that make an individual's life run easier. Smartphone addiction can cause users to experience social disorders, one of which is phubbing (Munatirah 2018).

Smartphone addiction consists of 3 of them; disruption of daily life, withdrawal, and tolerance (Kwon and Yang, 2013), which correlate with the level of phubbing behavior. Daily disturbances are a condition where an individual experiences dependence on a smartphone and spends his time just playing with his smartphone so that he cannot carry out the daily work that he has planned which can disrupt the course of the individual's daily life. This also has an impact on physical health such as difficulty sleeping, pain in the back of the neck or wrist, headaches, blurred vision and difficulty concentrating (Hs and Hidayat 2021).

Withdrawal is a change that occurs in individuals who experience smartphone addiction such as becoming restless, irritable, and cannot stop themselves from using the smartphone, not being separated from the smartphone, and feeling irritated and angry if they are disturbed when using the smartphone so they are constantly with the smartphone (Kwon and Yang 2013). Excessive smartphone users can actually influence individual behavior in communicating. This can be proven by a large number of individuals today who not be separated from smartphones, both when communicating and just playing on social media. This statement is supported by research conducted by Rahmandani et al. (2021) which suggests that individuals with high-intensity smartphone use tend to be more passive, have an individualistic, closed nature, and care less about the surrounding environment, and lack prosocial traits.

Tolerance can be interpreted as the efforts made by individuals to control smartphone use, but always fail to do so (Mumtaz 2019). The tolerance aspect is related to individual self-control in using smartphones. Self-control is the ability that individuals must change or override their responses, eliminate the tendency for unwanted behavior to arise, and refrain from doing things they want to do (Saloom and Veriantari 2021). Lack of self-kontrol skills in can interfere with concentration and increase the intensity of smartphone use (Chotpitayasunondh and Douglas 2016).

This chapter produces a determination coefficient value of 0.447, which shows that the smartphone addiction variable makes an effective contribution to the phubbing behavior variable of 44.7%. The results of this test were then proven by testing the correlation of each aspect of smartphone addiction with phubbing behavior, including disruption of daily life, withdrawal, and tolerance. The results of the analysis show that aspects of daily life disturbance have a significant correlation with phubbing behavior, with the strength of the correlation being in the moderate category. In this case, it is proven that the three aspects of smartphone addiction play a role in the high and low levels of phubbing behavior. As for the remainder, 55.3% of the subjects' phubbing behavior was influenced by other predictor factors outside this research. Other factors that have been proven to also have a significant influence on phubbing behavior such as FOMO (Hura, Sitasari, and Rozali 2021) which can encourage individuals to engage in phubbing, where feelings of anxiety, and fear of missing out on information as well as high curiosity about other people's activities, create Individuals are encouraged to continue using their smartphones even when interacting with other people.

In general, this chapter has several limitations. Among other things, there is an imbalance in the composition of male and female research participants, with female participants far outnumbering male subjects. We acknowledge that, during the data collection process, we were unable to ensure a balanced number of participants from each gender. Furthermore, in the measurement tool for phubbing behavior, many items did not meet the recommended scale validity criteria of 0.3. As a result, we lowered the scale validity threshold to 0.2 during the trial process. Additionally, the scope of the research subject area is still too broad, covering areas throughout Indonesia, so the amount of data collected is insufficient to represent the entire population. Moreover, the effective contribution of the smartphone addiction variable is 44.7%, with the remainder influenced by other factors outside the scope of this research. Further studies are needed to explore other factors that may serve as predictors of phubbing behavior.

Conclusion

Based on research conducted on Gen Z social media users, it can be concluded that there is a significant positive relationship between smartphone addiction and phubbing behavior in this demographic. This indicates that the higher the level of smartphone addiction a subject exhibits, the higher their likelihood of engaging in phubbing behavior. Conversely, lower levels of smartphone addiction are associated with reduced phubbing behavior. This relationship highlights the pervasive influence of smartphone dependency on interpersonal interactions, often leading to neglect of face-to-face communication. Given the prominence of social media in shaping Gen Z's social habits, these findings underscore the need for interventions to promote mindful smartphone usage and improve the quality of real-world relationships.

However, it is important to note the limitations of this chapter. The analysis is primarily based on quantitative data, which may not fully capture the nuanced motivations and contextual factors influencing smartphone addiction and phubbing behavior. Additionally, the findings are specific to Gen Z social media users and may not be generalizable to other age groups or demographics. Future research could benefit from incorporating qualitative approaches and exploring cultural, psychological, and situational variables that further shape these behaviors. This would provide a more comprehensive understanding of the interplay between technology use and social dynamics.

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Chapter 8

Religious Diaspora as Enabler: *Ba'alawi* Diaspora and their Role in Bilateral Relations Between Indonesia and Yemen

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Abstract

This chapter analyzes the role of Ba'Alawi as one of the enablers in the advancement of bilateral relations between the Republic of Indonesia and the Republic of Yemen. Ba'Alawi's role as Yemeni diaspora in the political sphere has rarely been seen, particularly due to their character as a strictly socio-cultural community. This chapter thoroughly investigates Ba'Alawi's role in advancing the bilateral relations between Indonesia and Yemen, particularly in three different aspects: education, religious affairs, and trade. While Ba'Alawi characteristics limit its role in political advancement, Ba'Alawi has significantly played a role in ensuring Yemen's influence in (religious) education by highlighting its distinct social form and, subsequently, the formation of new religious consciousness which respects highly the Ba'Alawi descendants as the keeper of Prophet Muhammad's sacred religious tradition and mystical spirituality. This formation of new religious consciousness by the Yemeni diaspora resulted in the emergence of a new cultural product that ultimately raised engagement and exchange between the two nations in educational and trade affairs. This chapter used Vertovec's three meanings of diaspora to better comprehend the context of Ba'Alawi's role in the development of Indonesia-Yemeni bilateral relations.

Keywords: Ba'Alawi diaspora, Ba'alawi role, Indonesia-Yemen relations, religious diaspora, new religious consciousness

Introduction

Ba'Alawi diaspora has been known for its distinct identity as a religious diaspora in Indonesia. This position was made firmer by the Dutch colonial administration which proclaimed the status of Ba'Alawi diaspora as part of the Far Eastern communities recognized as second-class citizens within the Dutch East Indies colonial citizenship, together with Arabic, Chinese, Japanese and other Asian diaspora communities. Using this status, the Ba'Alawi diaspora community in Indonesia expanded their influences and capacities by establishing schools, foundations, and business enterprises. This opportunity made the Ba'Alawi diaspora's position even stronger and respected amongst Muslim communities in Indonesia. This was proven by the appointment of Sayyid Uthman as the Mufti of Betawi by the Netherlands-Indies colonial administration (Azra 1995). Recently, as Rijal (2023) marked in his recent work on the resurgence of Hadrami, more attempts have been made to ensure the privileged access and status by strengthening the educational network, emphasizing educational lineage to Yemen's Ba'Alawi educational institutions, and keeping the bloodline of the members of Ba'Alawi community.

Several works have explained the resurgence of Ba'Alawi communities in several cities across Indonesia. According to Nurish (2024), the leadership of assimilated Hadrami Ba'Alawi community rose in Banyuwangi. As noted by Amaruli et al. (2022), the celebration and commemoration of Habib Hasan bin Yahya's death interestingly showed how Ba'Alawi community tried to remake and integrate their cultural identity into Indonesian identity. The Ba'Alawi diaspora community sought to enhance their status by securing their genealogical records to preserve their bloodline and hereditary status to Prophet Muhammad through Fatimah az-Zahra (daughter of Prophet Muhammad). Thus, in 1926, in order to establish their legacy as the inheritor of Prophet Muhammad's legacy and ancestry, the Ba'Alawi diaspora in Indonesia formed a social organization known as Rabithah Alawiyyah. Rabithah Alawiyyah's activities mainly revolve around efforts to educate and nurture the young generation of the Ba'Alawi diaspora in Indonesia and maintain solidarity among Ba'Alawi elders. Rabithah Alawiyyah's biggest responsibility lies in their task to keep and preserve a genealogical record of every Ba'Alawi diaspora in Indonesia and the Southeast Asian region.

Aside from these activities, Rabithah Alawiyyah did not venture into another field of activity and initiative. Many of the members of the Ba'Alawi diaspora initiated their own social and educational organizations, most of which are in the form of *majlis* (religious gatherings) which invite locals and Ba'Alawi members alike to recite *salawat* and to conduct religious lectures, particularly on the issue of respect for Prophet Muhammad and his descendants, including the Ba'Alawi community. Ismail Fajrie Alatas illustrated Bāʿalawī's active role in the revival of Islam in Indonesia. During the New Order, Bāʿalawī established strong relationships with the local kyai (religious scholars). Alatas's article examines the network between Bāʿalawī and kyai during the late 1990s. Alatas argued that in 1997, the social capital of Bāʿalawī and kyai rose with increasing public appreciation of their position as religious authorities, especially through the proliferation and expansion of *taklim* assemblies (*majelis takim*/groups which are dedicated to studying traditional Islam literature). Alatas argued that Bā'alawī made more contributions to the dissemination of Islamic religious teaching in Indonesia compared to other Hadrami diaspora in Indonesia. Alatas viewed Ba'Alawi's role more than just part of diaspora community, but already integrated into Indonesian society as a whole (Alatas 2010).

Rijal's (2020) notable work on the revitalization of Ba'Alawi Hadlrami community shows that the *habaib* has framed and promoted their newly established relations with existing religious authorities to facilitate a traditional Sunni revival, not an exclusively Hadhrami revival. In fact, the reestablishment of relations has created new forms of transnational Sunni networks between Yemen and Indonesia, as well as other countries. Through this network, the main aspiration among ḥabaib is the expansion and strengthening of traditionalist Sunni Islam (*ahl al-sunnah wa aljamā'ah*) throughout the world. The Indonesian Ba'alawi diaspora has used their status and ties to Hadhramaut as a way to increase their religious authority, and thereby gain popularity and financial rewards. But this does not only apply to ḥabā'ib alone. It could be witnessed that there is an increasing tendency among traditionalist Muslims, especially Islamic boarding school graduates, to continue their studies in Hadhramaut (Rijal 2020).

Other research by Fuadi e al. (2022) on the issue of Hadhramaut intellectualism in the recent decades also needs to be evaluated comprehensively. This article elaborates the current role of Islamic missionary activity (*da'wa*) in Indonesia, which is now being propagated by the descendants of Hadhramaut, namely *Alawiyyin* or better known as *Habib*. The network between Hadhramaut Islamic boarding schools and Indonesian Islamic boarding schools is connected through three main Islamic boarding schools in Hadhramaut, the destinations for Indonesian students in Hadhramaut. These Islamic boarding schools are Darul Musthafa, Rubath Tarim, and the more inclusive al-Ahgaff University. The three Islamic boarding schools maintain relationships with traditional/*salaf* Islamic boarding schools in Indonesia, especially those founded by *habaib* such as *Darullughah Wadda'wah* (*Dalwa*) in Bangil, Pasuruan. The development of the *Alawiyyin da'wa* stage in Indonesia is accelerating. This was strengthened by the *da'wa* movement of first-generation students of Habib Umar bin Hafidz, such as Habib Mundzir bin Fuad al-Musawa, who founded the *Majelis Rasulullah*, which has thousands of followers in Jakarta. Apart from preaching through the *ta'lim* assembly, Tarim Hadhramaut alumni also developed education at Islamic boarding schools (Fuadi et al. 2022).

This chapter engaged with Steven Vertovec's three meaning of diaspora to grasp the context of Ba'Alawi diaspora's role as an enabler in fostering the bilateral relations between Indonesia and Yemen. Steven Vervotec explained that diaspora is a term often used today to describe practically all populations considered 'deterritorialized' or 'transnational'. Diaspora is anybody who comes from countries other than their current place of residence, and who have social, economic, and political networks. Across the borders of nation-states or even spanning the entire world. Such populations are increasing in prevalence, numbers, and self-awareness. Some of them are emerging as (or have long been) important players in the construction of national narratives, regional alliances, or the global political economy (Vervotec 1999).

Three meanings can be obtained from the concept of 'diaspora'. These meanings refer to what we call 'diaspora' as a social form, 'diaspora' as a type of consciousness, and 'diaspora' mode of cultural production. In this categorization, it is further suggested that these somewhat different meanings each have particular utility for conceptualizing, interpreting, and theorizing the processes and developments influencing South Asian religions beyond South Asia and possibly religions of Asia in general (Vervotec 1999). The definition that Vertovec developed is the meaning of diaspora as a social form. Several points associated with the general social category of diaspora, drawing on the classical Jewish model, can be gleaned from a series of descriptive and theoretical works. These characteristics include: a particular type of social relationship strengthened by special ties to history and geography; tensions in political orientation considering that diaspora communities are often faced with divided loyalties towards their homeland and host country; and the economic strategy of transnational groups as an important new source and power in international finance and trade.

A relatively new approach to 'diaspora' places greater emphasis on describing diverse experience, states of mind, and sense of identity in a certain diaspora community. 'Diasporic consciousness' is a particular type of consciousness said to be emerging among contemporary transnational communities. Its specificity is variously described as characterized by a dual or paradoxical nature. It is shaped negatively by experience of discrimination and exclusion and positively due to identification with historical legacies (such as 'Indian civilization') or contemporary world cultural or political forces (such as 'Islam') (Vervotec 1999). The final set of meanings that various authors attributed to the idea of 'diaspora' is usually deliberated in discussions of the impacts of globalization. In this sense, anthropologists perceived globalization as a process that involves a widespread flow of cultural objects, images, and cultural meanings that results in diverse processes of creolization, back-and-forth transference and influence, reciprocity, identity re-contestation and renegotiation, and continuous transformation (Vervotec 1999).

Here, the authors used two indicators relevant to this research. The first meaning that the authors used is diaspora as a social form. The authors also used the meaning of diaspora as a type of consciousness in their analysis. With the presence of the descendants of the Prophet Muhammad in Indonesia and the increasing role of *habaib* in Indonesia, these groups who call themselves as Ba'Alawi diaspora have contributed to maintaining and advancing the nature of relations between Indonesia and Yemen. Through religious congregations founded by *habaib*, such as large religious gatherings like *Tabligh Akbar* and *Taklim* which are increasing in number in Indonesia, *habaib* gained more prominence in the socio-religious sphere of the Indonesian populace. All this development allowed another sector, trade or *Tijarah* managed by *habaib,* which could directly or indirectly impact economic exchanges between Indonesia and Yemen. This chapter especially places more focus on the contribution of *habaib* or Ba'Alawi diaspora community in Indonesia to the development of social and religious exchanges between Indonesia and Yemen during the contemporary era, notably during the presidency of Joko Widodo.

Ba'alawi diaspora as case study

This chapter starts with a discussion on the position of Ba'Alawi diaspora amongst Yemeni diaspora in Indonesia and Indonesian society in general. Based on the prevailing social stratification, the Arab-Hadrami community in the Dutch East Indies was divided into two large groups, namely *sayyid* (Ba'Alawi, the descendants of the Prophet Muhammad) and *non-sayyid* (commoners). These two factions organized themselves into *Ar-Rabithah al-'Alawiyah* (*sayyid*), which was founded in 1928, and *Al-Irshad* (*non-Sayyid*), which was founded in 1914. Before the emergence of these two organizations, the Arab-Hadrami community had similarities. Initially, an association called Jamiat Kheir was founded in Batavia in 1901 (Batubara and Muhajir 2022). The *Sayyid* group founded Rabithah Al-Alawiyyah, which was separated from Jamiat Kheir as a response to pressure from the *non-Sayyid* group. With the approval of the Governor General of the Dutch East Indies, this association was recognized and received the status of an independent legal entity (*rechtpersoon*) on December 27, 1928 (Saeputro and Amaruli 2021).

One of the most crucial episodes of the Yemeni diaspora in Indonesia was the declaration of the 1934 Arab Youth Pledge (*Sumpah Pemuda Arab*). The 1934 Arab Youth Pledge was the culmination of the Arab-Hadrami people's identity struggle against discrimination both from the Dutch East Indies colonial government and within the Yemeni diaspora. The internal discrimination in question was a shift of the debate within the community from the debate about the different qualities of *sayyid* and *non-sayyid* to whether the Yemeni diaspora should be evaluated on the basis of its attachment to the Indonesian ancestry or not. The 1934 Arab Youth Pledge confirmed that Indonesia was the homeland of the Hadrami Arabs. This pledge emphasized that Yemeni diaspora's descendants were the sons of the Indonesian nation and had to serve their homeland. This movement, which quickly spread in Java, Sumatra, Sulawesi, and Kalimantan, proved that the Yemeni diaspora in Indonesia were committed to Indonesia as their true homeland (Amaruli 2018).

Apart from the Chinese in Indonesia, the Yemeni diaspora in Indonesia are one of the two most significant 'foreign-origin' groups in Indonesia. After the Chinese, they constitute the second-largest oriental minority in the country. Like the Chinese, they live throughout Indonesia, from Aceh at the northern tip of Sumatra Island in the west to Papua in the easternmost region of the archipelago. Over the centuries, Yemeni communities, like the Chinese, have managed to find a distinct and requisite place in Indonesian society. Yemenis, like the Chinese, had settled in the coastal areas of present-day Indonesia long before European colonizers—especially the Portuguese and Dutch—first landed on the archipelago in the 16th century. After the arrival of the Portuguese and then the Dutch, the number of Arab immigrants gradually decreased and then increased again after the opening of the Suez Canal in 1869 (Al Qurtuby 2017).

In Indonesia, many Yemeni (especially Hadramaut origin, which will be called as Hadrami) people are successful in business: a number of wealthy families in Singapore and Jakarta were (and still are) of Hadrami origin, while in India, the profile of Yemeni diaspora living there seems to be more similar to that of East Africa. In destination areas where Islam is practiced, the Shafi'i school of legal thought is generally dominant, such as in Hadramaut. The Hadramis, especially *sada* (singular form of *sayyid*), provide religious leadership throughout the coastal areas in Asia and Africa. Although the Hadrami in Southeast Asia may not be very numerous, they appear to be widespread and, at least in the past, had influence beyond their numbers. From Aceh to Papua, Vietnam to Timor, they have been economically successful and provided religious and political leadership. Many of them married into the local ruling family and took over power – the Pontianak sultan (Kalimantan), Siak (Sumatra), and several rulers of the Malay states were of Hadrami origin. Some argued that Hadrami descendants could also be found within the bloodlines of the sultans of Brunei. Timor Leste's second prime minister, Mari Alkatiri, as his name suggests, is a Hadrami, as is former Malaysian prime minister Abdullah Ahmad Badawi and the prominent former Indonesian foreign minister Ali Alatas (Walker 2022).

According to Rabithah Alawiyah, there are approximately 1.2 million people among Arab-Indonesians who "claim" the title of *habib* (the beloved one). The origins of their ancestors came from Yemen, more precisely in Hadramaut. Their family tree stretches back tens of centuries from Hadramaut (Yemen) to Tanah Abang (Jakarta). The most popular phrase to "honor" the descendants of the Prophet Muhammad from the line of

Sayyidah Fatimah ra is *habib* or, in the plural form, *habaib* (Quthny & Muzakki 2021). In the residences of *habaib* in Southeast Asia, it could be seen that *habaib* kept the genealogy of their family on the walls. The ties between family members are not only based on the legend of a common ancestor but also detailed genealogical records. The most complete records of their genealogy are in Indonesia, not in Hadramaut. Currently, two organizations in Jakarta, Rabitah al-Alawiyah and Naqabatul Asyrof al Qubra, are conducting research on the Hadrami *sada* genealogy and its recording. The existence of these records allows family members to check how their genealogy is related to family figures (Shahab 2018).

In the context of developing the capacity of human resources, Rabithah always coordinates with several government and non-government institutions. This can be seen from the composition of the management of Rabithah's central board, which is made up of members of the Indonesian Ulema Council (*Majelis Ulama Indonesia*). Several Rabithah administrators developed their own institutions and organizations, such as the *Al-Muwasholah Council* led by Habib Muchsin Al Hamid and Hamid Ja'far Al-Qadri. There are also several religious assemblies formed, such as the well-known *Majelis Rasulullah* which Habib Munzir Al-Musawa founded. Apart from that, several Rabithah Alawiyah administrators also have professional careers as researchers and academics, such as Husin Alatas Ph.D., Chancellor of Jami'at Kheir University of Jakarta and lecturer at the Bogor Agricultural Institute. (Suparto 2019).

In the context of Islamic religious education in Indonesia itself, the Alawiyah congregation's influence can be said to be broad and large. The Alawiyah order originates from the name of its founder, a descendant of Imam Ahmad ibn Isa Al-Muhajir, one of the grandchildren of the 'Alawi tribe. The starting point for the development of the Alawiyah Order itself began with the role of the *Habaib* or Hadrami descendants of Isa Al-Muhajir. The relationship between Hadramaut-Yemen and the Alawiyah Order cannot be separated, and they are integrated to each other. As time went by, the primary role of the *Habaib* changed from initially being immigrants and diaspora to becoming role models as descendants of the Prophet Muhammad. The prominence given to *Habaib* by the society would be the most important modality for the Ba'Alawi diaspora in their service to the general public (Rangkuti 2022).

The religious traditions of the Alawiyyah Order then flourished, among other things, as a popular Sufi Order. This Sufi order focuses on religious expression centered on the piety and obedience of the Prophet. One of the notable examples of this tradition is *Haul Solo,* which is an annual commemoration of the death of Habib ʿAli bin Muhammad al-Habsyi in the month of Rabiul Tsani, according to the Hijri calendar. This event is also used to commemorate the death of his son, Habib ʿAlwi bin ʿAli al-Habsyi, and his grandchildren, Habib Anis bin ʿAlwi al-Habsyi, and Habib Ahmad bin ʿAlwi al-Habsyi. Furthermore, a collective visit (pilgrimage) to the graves of Habib ʿAlwi bin ʿAli al-Habsyi, Habib Anis bin ʿAlwi al-Habsyi, and Habib Ahmad bin ʿAlwi al-Habsyi in this haul underscores one of the central teachings of *tariqah*, namely belief in blessings, which is believed to be manifested in the souls and bodies of famous saints and scholars. Pilgrimages and annual commemorations, therefore, provide special meaning for Alawiyyin in strengthening their identity (Husein 2021).

Ba'alawi diaspora as enabler

Relations between Indonesia and Yemen actually date back much longer. Even long before the war broke out in Yemen, the relations between Indonesia and Yemen had been established at a formal level but were not as open as they are today. In fact, the first groups to study in Yemen were Habib Munzir, Habib Ali Zainal Abidin, Habib Novel bin Jindan, and other habib groups. Long before they came, the Ba'alawi diaspora relationship that had been established was proven by *murasalat* or *Habaib's* correspondence through letters which were sent by ship. One of the *habibs* who opened wider relations between Indonesia and Yemen, especially in the fields of religion and student affairs, is Abuya Habib Hasan bin Ahmad Baharun. Starting from this generation, Indonesia sent numerous students to continue their religious education in Yemen.

The 1990s witnessed the revitalization of *Tariqah Alawiyah*, following the establishment of the Dar al-Mustafa educational college in Hadhramaut, which was founded by charismatic scholar, Habib Umar bin Hafidz. Since 1994, Dar al-Mustafa has actively been recruiting students from Indonesia. The mobilization of Indonesian students to Hadhramaut was made possible by the improvement of diplomatic relations between the Republic of Indonesia and the Republic of Yemen, which emerged at the end of the Cold War. Although *Sayyid* community has been established in Jakarta for many years, new connections which were forged with Hadhramaut and Dar al-Mustafa in the 1990s resulted in the resurgence of religious identity of the *Sayyid* and the practice of *Tariqah Alawiyah.* As a result, the *habib* community became an increasingly influential scholastic community. The holy shrines of leading preachers of Ba'Alawi, such as Habib Ali Kwitang and Habib Gubah al-Haddad (Mbah Priok), were revitalized. Prayer groups such as the taklim assembly and dhikr assemblies were also increasingly popular during this time (Syechbubakr 2017).

The advent of Ba'alawi religious institutionalization in Indonesia began when Habib Umar made a visit to Dalwa. Abuya Hasan Baharun, the founder of Dalwa institution, provided input to Habib Umar on how to construct an Islamic boarding school in Hadhramaut, Tarim. This discussion between Habib Umar and Abuya Hasan Baharun made Abuya Hasan considered to send some of his students to Yemen because he believed in Habib Umar's capacity as a religious scholar. Abuya Hasan was interested in developing Habib Umar's capacity by helping him to construct a religious institution back in Hadhramaut. On the other hand, many Habaib in Yemen also provided contribution and input to Habib Umar to establish an Islamic boarding school. Finally, Habib Umar founded the Darul Mustafa as one of the prominent Islamic boarding schools in Tarim, Hadhramaut. Abuya Hasan's contribution to the development of Darul Mustafa is significant, such as outlining the rules, collecting the payment, and sending some of Dalwa's staff to Yemen to help in managing the kitchen. Even the first female disciple to go to Darul Mustafa was a student who had graduated from Dalwa. This historical episode proves the significant role of Ba'Alawi diaspora in advancing the bilateral relations and people-to-people connection between Indonesia and Yemen.

When Habib ʿUmar arrived in Indonesia one month later, he was introduced by the Indonesian Ba'alawi diaspora to local clerics and invited to deliver speeches at various religious gatherings. After spending almost a month in Indonesia, he returned to Ḥaḍramawt together with forty Indonesian youths, both Ḥaḍramī and non-Ḥaḍramī descendants, who would be educated under his personal care. Forty students here in Yemen were the forerunners and the first generation who witnessed the establishment of the Darul Mustafa in 1996. Gradually, more and more students from Yemen and other Arab countries started to enroll at Darul Mustafa, and this was followed by Muslim reverts from Western countries. Due to the increasing number of Indonesians interested in studying at Darul Mustafa, in 1999, Habib ʿUmar›s wife opened the adjacent women's academy, called Dār al-Zahrāʾ. The process of study in Darul Mustafa would take around three or four years. These students started forming their own *majlis taklim* (Islamic study group), which acted as a medium for the students to preach whatever they had learned from Habib Umar and other teachers at Darul Mustafa. These students eventually became significant agents that would represent the teaching of Ba'Alawi spirituality and the centrality of Tarim and Hadramaut as a place of spiritual importance for Indonesian Muslims (Alatas 2016).

Darul Mustafa educational institution, which is still directed by Habib Umar bin Hafiz, is well known and respected among Islamic scholars throughout the world, especially by the followers and scholars who follow Imam ash-Shafii's jurisprudence. The educational system which was used in this institution is exactly the same as the traditional Islamic boarding school system in Indonesia. The institution has produced notable and outstanding scholars of Shafi'i legal school, such as Habib Munzir Al-Musawwa, Habib Zindan bin Zindan, and Habib Shoureh Al Juffri. Most of their *fiqh* books used in the curriculum are based on the works written by Ba'Alawi scholars and general Muslim scholars of the Imam ash-Shafii legal school (Shodiqin 2021). Until now, more educational institutions have existed and been developed in Hadramaut, such as Rubat Tarim and Al-Ahgaff University. However, the development of educational institutions in Yemen is growing to the point where it is expanding to some areas surrounding Hadramaut and beyond, such as Seiwun, Mukalla', San'a, Shihr, and so on.

As a result of various years of cooperation and collaboration between the people of Indonesia and Yemen, Ambassador Abdulghani of Yemen expressed his gratitude for the close cooperation between both countries, especially regarding the development of Islamic education. He also expressed great appreciation for Indonesia's trust in sending students to the Republic of Yemen to continue their education. In a meeting with the Minister of Religion, the Ambassador said that currently there are more than 4,000 Indonesian students who continue their education in the Republic of Yemen. They usually study at the Darul Mustafa University, Tarim University, or Hadramaut University. Indonesia and Yemen have similar commitment to developing the values of Islamic education. This is shown through tolerance, *wasatiya* (moderation), and the spreading of the message of *Rahmatan Lil Alamin* (grace for the universe). The then-Minister of Religion, Fakhrul Razi said that Indonesian government is open to establishing closer cooperation in the advancement of Islamic education with the Republic of Yemen (Kemenag 2020).

The development of relations between Indonesia and Yemen is occurring at a rapid pace, especially with the Habaib taking the role of an enabler of the bilateral relations. Since the return of the Habaib as graduates from Yemeni religious institutions, preaching of Ba'alawi diaspora and Tariqa Alawiyyah has become increasingly widespread in Indonesia. As such, the activities of religious education and prayer assemblies, events such as the Prophet Muhammad's Birthday and Haul (anniversary of the death of scholars), etc., have also become much more visible in the daily lives of Indonesian Muslims.

On the other hand, the advancement of bilateral relations between Indonesia and Yemen has made the economies of both countries significantly progress. The arrival of international students to Yemen and Hadramaut, especially the flocks of Indonesian students, has a huge impact on the economy of the surrounding area where the students lived and continued their studies. These students undertaking their studies in Yemen had a place to live and required necessities such as food and clothes. Thus, locals provided them with these necessities and hospitalities, and this resulted in the progression of the local economy. Vice versa, similar advancements were also made possible by Ba'alawi diaspora who aimed to further the economic cooperation between Indonesia and Yemen. A specific example that needs to be mentioned here is Habib Abdul Qodir Ba'abud, who is well-known as one of the Ba'alawi tour operators of Hajj, Umra, and pilgrimage to holy sites in Yemen and surrounding countries. Habib Ba'abud also organizes a *Daurah* tour where pilgrims will come to Yemen to study in Tarim and surrounding cities in Hadramaut for 40 days and perform pilgrimage to the graves of the older generations of saints and habaib in Yemen. This Dauroh is also organized through joint collaboration between *Darul Mustafa* and *Majlis Al-Muwashalah.* This program is aimed at people who want to study religious knowledge intensively but do not have a lot of time.

The rise of prayer assemblies after the arrival of Tarim and Yemeni graduates from Yemen shows that great enthusiasm is still growing among the Muslim community to express their love for the Prophet Muhammad. Uniquely, the assemblies were utilized and promoted through several marketing and promotional strategies that are also contemporary in nature. One of these is using new media, such as the internet, to target new members of the congregation. It is not surprising that various studies prove that there is an inseparable relationship between the assembly prayers, new media, and enthusiasm among the Muslim communities in Indonesia, who view the rise of Hadramaut and Ba'alawi spiritualism as rising religious identity. The media used here is an online media platform that is relatively popular among the younger generation.

These assemblies finally transformed into an enterprise of religiosity that takes advantage of the aspirations coming from middle-class Muslim millennials to achieve their goals and vision and mission (Huda 2020). *Majelis Rasulullah* can be said to be the most popular *da'wah* group in Indonesia, and it has attracted tens of thousands of people to attend events conducted by this group. To explain its popularity, this mainly relies on the popular figure and personality of Habib Munzir bin Musawwa, who is said to be close to young members of the congregation. Borrowing Bayat's perspective regarding the younger generation and Muslim youth aspiration, participation of Indonesian Muslim youth in habaib sermon group is not just for spiritual refuge, but also because they see it as a place where they can express their piety and their aspirations as religious youth community (Rijal 2020).

One of the Ba'alawi preachers who is widely received by the millennial community is Habib Hussein Jafar Al Hadar also known as Habib Jafar is an Indonesian-born preacher, writer, and philosopher. Habib Jafar started his career in the world of social media writing by creating a channel on YouTube called "*Jeda Nulis* (Writing Hiatus)" while still in college. According to him, this channel is a means of *da'wah* and religious sermons digitally rather than lecturing and speaking from the pulpit. Habib Jafar said that preaching is not only possible to be delivered from the pulpit, but contemporary preaching can also utilize existing technology like YouTube. Apart from that, Habib Jafar also wore typical clothing during this time preaching, namely wearing a T-shirt, jeans, and a white cap (Fajrussalam Nursyahbani, Khoirunnisa, Nurbaiti, Ningrum 2023).

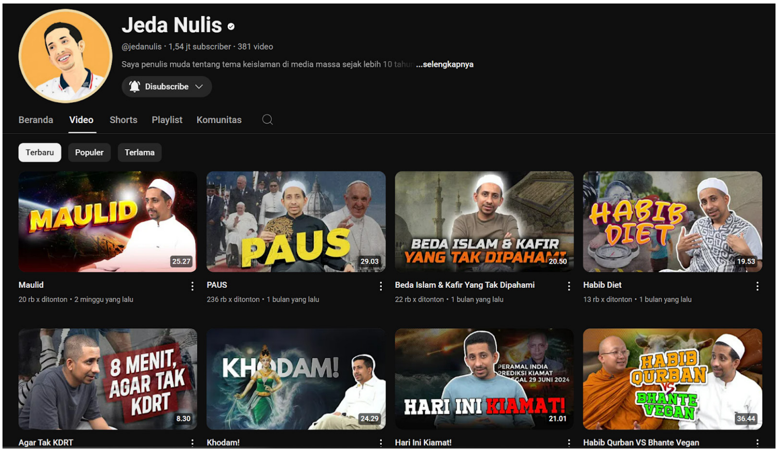

Figure 1: A screenshot of Habib Hussein bin Ja'afar's YouTube channel, one of the famous Ba'Alawi Hadlrami preachers, who has a wide viewership and followers on social media

There is also a *Hubabah* (*Syarifah*/female descendant of the Prophet) is particularly prominent among the younger women generation. The preacher is Syarifah Halimah Alaydrus. She was one of the earlier students of Habib Umar bin Hafidz. The close relations of Syarifah Halimah Alaydrus and Habib Umar could be considered similar to familial kinship. Syarifah Halimah Alaydrus was the first student of Darul Zahra, which was founded by Habib Umar and his spouse. Syarifah Halimah Alaydrus was his student who was sent to inner villages and hamlets surrounding Hadhramaut to convey religious messages and provide lectures to the masses.

Figure 2: Closing ceremony of Daurah Shaifiyyah (Source: almuwasholah.com)

There is also a specified summer program called as *Daurah Shaifiyyah.* This program is called *Daurah Shaifiyah* which means religious intensive training in summer. Daurah Shaifiyah has many participants from various countries such as Indonesia, Malaysia, Dubai, Qatar, Singapore, Thailand, Somalia, Tanzania, Kenya, Italy, Sweden, Australia, America, South Africa, England, and several other countries. At the same time, the Daurah educational committee also prepared various translation and language support teams according to the needs of Daurah participants. Our operations during the Daurah happened at a fast pace, from morning to evening. The *daurah* activities included recitation of various Islamic religious books with the Darul Mustafa, following rituals and moral tradition, weekly sermon every Friday night, and many more activities planned by Daurah. Every activity is *daurah*-led directly by a great habaib (the name for the descendants of the Prophet Muhammad peace be upon Him) in Tarim, such as the five daily prayers led by Habib Umar, daily spiritual exercise led by Habib Ali Masyhur, and Grand Mufti of Tarim, Habib Abu Bakar Al Adeni. All *Daurah* activities were coordinated by the habaib and *masyaikh* who is certainly wise and pious. Apart from that, local participants can also feel the cool Islamic atmosphere in Tarim which is known as a "cultural Islamic city" in the Yemeni Peninsula (Tribun News 2019).

Another impact is how Islamic boarding schools in Indonesia are now not only founded by *kyai* (Javanese Muslim preacher), but now more Islamic boarding schools are led and founded by *Habaib*. For example, Anwarrutaufiq Islamic boarding school was founded and led by Habib Jamal bin Toha Ba'agil; Ribath At-Taqwa Islamic boarding school which was founded and led by Habib Abdul Qodir Ba'abud; the Darullughah wadda'wah Islamic boarding school was built and led by Habib Abuya Hasan bin Ahmad Baharun, who founded an educational institution called Dalwa International Islamic University.

Conclusion

The increasing presence of *habaib* preaching in Indonesia can improve the Sunni Islam narrative that has long been embedded in the Indonesian society. In fact, the Ba'alawi diaspora exists in Indonesia and has maintained long-term relations with their homeland, namely Yemen. This established relationship is made possible through *murasalat* or by means of correspondence. The most important aspect strengthenin these established relations is the arrival of Habib Umar bin Hafidz in Indonesia.

He was ordered directly by Habib Abdul Qodir bin Ahmad Assegaf to leave for Indonesia to increase the *da'wah* activity conducted by Ba'alawi diaspora scattered throughout the archipelago. Thus, today, it is proven that *da'wah* in Indonesia cannot be separated from the nature of the preaching conducted by the descendants of the Prophet Muhammad PBUH and had a significant impact on the development of contemporary religious discourses in Indonesia.

Therefore, this chapter tries to answer the question on the role and contribution of the Ba'alawi diaspora in the relations between Indonesia and Yemen, especially in the religious aspect. The author used Steven Vervotec's diaspora approach which is described by studying the diaspora phenomenon into general patterns of how religious transformation occurs within the diaspora community and how the diaspora can influence the development of religious attitude of the general public in the country, especially in social and economic aspects. Steven Vervotec offers several approaches to using this view. However, the authors only used two approaches, namely: 'diaspora' as social form and 'diaspora' as type of consciousness.

With the ever-expanding role of *habaib* in Indonesia through Taklim and Tabligh Akbar increasingly widespread in Indonesia, more and more enthusiasts from various circles are joining the sphere of influence created by *habaib* and contributing to the development of relations between Indonesia and Yemen. The influx of Indonesians to Yemen through religious education and pilgrimage can directly improve the community's economy. In addition, tours to Yemen which were presented by several agencies in Indonesia and with *Daurah* (religious courses) to Darul Mustofa can also provide benefits for both Indonesian and Yemeni people.

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Chapter 9

A Comparative Study of Religious Tourism Development: Thailand, Indonesia, and Singapore

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Abstract

The Southeast Asian region, particularly Thailand, Indonesia, and Singapore, is a key hub for religious and halal tourism, attracting global Muslim visitors with its historical, cultural, and culinary offerings. These countries utilize religious sites, such as mosques and temples, to boost tourism and foreign exchange. Halal tourism is characterized by the presence of mosques, halal food, and accommodations. This chapter collects secondary data from academic research, website updates, and news, and applies Talcott Parsons' AGIL theory to analyze the strategies these countries employ in religious tourism development. The findings reveal shared strategies, including government involvement, improved infrastructure, cultural preservation, innovative attractions, targeted promotion, and community-based tourism. These strategies align with the AGIL framework to enhance economic stability through tourism.

Keywords: Religious tourism, halal tourism, Southeast Asia, Thailand, Singapore, Indonesia

Introduction

Religious tourism, as a spiritual journey, is one of the oldest forms of tourism, predating the emergence of other types. Every year, approximately 300-350 million visitors travel to religious tourist destinations worldwide. Religious tourism reinforces the sanctity of places associated with various religions, including Islam, Buddhism, Christianity/Catholicism, Judaism, and Confucianism (Imandintar and Idajati 2019). Religion provides guidance for its followers in undertaking religious journeys. This tradition has existed since ancient times, with relics such as Stonehenge and cave paintings revered as sacred sites for religious pilgrimage. Over time, this tradition has evolved, with modern pilgrims seeking spiritual fulfillment in sacred places across the globe. Furthermore, religious tourism now plays a significant role in the global economy, contributing to local communities through cultural exchange and economic activity.

The development of religious tourism is inseparable from the issue of identity, which is inherent in a life of diversity, bearing in mind that religion is an identity that has significant influence on the behavior of its followers. Religious tourism development is part of the efforts in visualizing and preserving an identity, which in this case is the sustainability of a particular religion. Such development effort is also a way to maintain peace and safety in places where tourism is operated (Dwjayadi 2017). In a number of contexts, religious tourism is also referred to as halal tourism, which was introduced in 2015 during the World Halal Tourism event held in Abu Dhabi, UEA. This event oversaw meetings among actors in the halal tourism industry and provided business opportunities for investors to invest by looking into the extremely promising and significant potentials of halal tourism (Septiani 2021).

The term halal tourism for Muslim community is inseparable from its shariah basis. Halal tourism encompasses halal hotels (in line with shariah hotel standards), halal resorts, halal restaurants, and halal trips. Religious tourism has also witnessed rapid development due to its contribution to improving the well-being of communities in the surrounding areas through various economic enterprises (Hasanah 2020). Such condition is further supported by the rising number of global Muslim visitors from year to year. In 2011, the total Muslim traveler expenditure worldwide was at USD 126 billion, in 2020 it reached USD 192 billion, and in 2026 it will reach USD 260 billion as reported in a survey that examined the spending habits of Muslim travelers from 47 countries (CrescentRating 2024b).

Interestingly, Southeast Asia's religious tourism closely correlates with its extremely diverse culture, which in the religious context is manifested in the form of Christianity, Catholicism, Hinduism, Buddhism, and Islam. These various differences result in conflicts and rivalries in religion. Religious tourism in this context has solid appeal in Thailand, Indonesia, and Singapore. Singapore boasts and advantage in the development of religious tourism that prioritizes the Diamond of National Advantages as a derivative of the 4 pillars of competitive advantage theory, namely: factor conditions; demand conditions; related and supporting industries; firm strategy, structure, and rivalry (Muis and Aisyah 2022). Religious tourism encompasses the following dimensions: religious practices; religious belief; religious knowledge; religious feeling; and religious effect. Religious life has a greater impact on the development of religious tourism manifested in various religious activities: religious festivals; religious sites; and religious pilgrimages that are appealing to visitors (Choe and O'Regan 2015).

Religious tourism in Thailand, Indonesia, and Singapore presents both opportunities and challenges that can be leveraged for development by assessing the uniqueness of each country and fostering collaboration in tourism development. This article examines how tourism operators in each country have carried out their roles in developing religious tourism, highlighting the unique aspects of each destination, and the measures they have implemented to address various challenges. These strategies include enhancing infrastructure, promoting cultural heritage, and creating innovative religious tourism experiences. By addressing issues such as sustainability, overcrowding, and local community involvement, these countries can further develop their religious tourism sectors. Collaboration among the three countries could lead to shared best practices and greater regional tourism growth. Furthermore, a focus on digital marketing and social media can help attract younger generations of religious tourists, ensuring the continued growth of this important tourism sector.

Religious tourism in Thailand, Indonesia, and Singapore

The early stage of tourism in Thailand is inseparable from the arrival of American and European armed forces personnel who were exhausted from fighting the war in Vietnam. They considered Thailand a place where they can rest and relax. The activities carried out by military personnel who were there on account of the war in Vietnam had been the early developmental stages of tourism in Thailand. Thailand's entertainment industry is even considered identical to tourism of sand, sun, sea, and sex (Sharafuddin 2015). Tourism activities that began from the Vietnam war subsequently made Thailand famous as a place for tourism and vacation. This then expanded, following global trend, with the development of religious tourism (Dwjayadi 2017). Many people in Thailand depends on the tourism sector for their livelihood. Thailand, ranked as the 9th country with the largest amount of revenue from the tourism sector, has been receiving THB 2000 (I THB more or less 1 million rupiahs) every year since 2014. This information was obtained from the Tourism Authority of Thailand (TAT). Thailand also attracted 32.6 million visitors from around the world in 2016 (Madhyamapurush 2023).

The development of religious tourism in Indonesia lies at the forefront. The government of Indonesia received an award at the World Halal Tourism Summit (WHTS) on the 21st of October, 2015, which serves as one of the drivers in developing religious tourism (Septiani 2021). The development of religious and halal tourism is certainly targeted at Muslim travelers. The halal tourism category had grown 100% more rapidly than other tourism sectors, and in 2020 it had grown up to $200 billion. This is surely inseparable from the global development of religious tourism, wherein halal tourism offers clean and comfortable venues with the beauty of nature and connectivity to halal cuisines as well as facilities and infrastructure provided for worship (Pranika et al. 2023).

Meanwhile, Indonesia was ranked 2nd place in the Global Muslim Travel Index (GMTI) and it succeeded in taking 1st place in 2023. The index score is expected to be able to increase employment in the tourism sector so that it could further empower the community (Ministry of Tourism and Creative Economy, 2023a). The Global Muslim Travel Index is published by CrescentRating as a benchmark in the halal tourism sector that Muslim travelers can refer to (CrescentRating 2024a). GMTI serves as a reference for countries around the world that are in the process of developing their halal tourism sector. The growth of religious tourism in the context of visits to the burial sites of the Nine Saints (Walisongo) in the island of Java have empowered the economy of the surrounding communities. One of such examples can be found in the Sunan Gunung Jati Cemetery in Cirebon.

Tourism is an inseparable part of Singapore, who are considered capable of introducing cultural diversity, a culture of cleanliness, and taking pride in Singapore. These things certainly have an impact on infrastructural improvements and increase in quality of service (Khan, Seng, and Cheong, 1990). Development of religious tourism in Singapore is part of the people's pride in Singapore, as one of the forms of cultural diversity. In 2015, Singapore was rated as one of the friendliest non-Muslim countries to Muslim tourists by the Global Muslim Travel Index (GMTI). Such assessment was given based on security, good service provided to tourists (particularly those visiting with family), ease of finding prayer facilities and halal food shops. Other assessment criteria included the level of services provided to Muslim visitors, availability of facilities for Muslim visitors, and the continuously rising number of Muslim visitor arrivals per annum. In the GMTI MasterCard-Crescent Rating 2015, Singapore was once again selected as the most popular Muslim minority country to visit by Muslim travelers. Being in the top 5, Singapore was awarded 68.4 points (Fransisca 2016).

Religious tourist sites in Indonesia include: (1) Tanah Lot Temple – Bali; (2) Cemeteries of the Nine Saints located in several cities throughout Java: (3) Baiturrahman Mosque – Aceh; (4) Maha Vihara Majapahit – East Java; (5) Jesus Buntu Burake Statue – Toraja; (6) Sam Po Kong Chinese Temple – Semarang; (7) Vihara Buddhagaya Watugong – Semarang; (8) Demak Grand Mosque; (9) Tay Kak Sie Chinese Temple – Semarang; (10) Great Temple of Giri Natha – Semarang; (11) Blenduk Church – Semarang; (12) Cheng Ho Mosque – Surabaya; (13) Borobudur and Prambanan Temples – Central Java; (14) Samosir Island – North Sumatera; and (15) Kawi Mountain – Bali (eigeradventure 2023); (Ministry of Tourism and Creative Economy 2023b).

In addition, Singapore has always been a region serving as an intercultural crossing in its historical development. This led to an abundance of religious tourism managed by Singapore. Some of these religious tourism sites are: (1) Sultan Mosque and Kampong Glam, the historic Sultan Mosque with its traditional shops, trendy cafes, and vibrant street art scene; (2) Malay Heritage Centre, an area where tourists can delve into Singapore's Malay history and culture; (3) Lau Pa Sat Satay Street with Lau Pa Sat, a historic hawker center; (4) Gardens by the Bay, a venue where people can experience the futuristic world of Gardens by the Bay with its cooled conservatories; (5) Masjid Al-Abbas, which is located on Orchard Road; (6) Singapore's Best Hawker Centers is one of the best, cheapest, and most fun way to enjoy a plethora of typical Singaporean dishes in one sitting as visitors can enjoy several delightful menus at the same time; (7) Little India is a shopping center that features Mustafa Centre as the shopping icon in this area on account of it being open 24 hours; (8) Orchard Road offers numerous halal-certified restaurants favored by Muslim travelers. Furthermore, in the Orchard Road area, visitors can also pay a visit to the Singapore Palace and Art Forum, which is the oldest gallery in Singapore (Fransisca, 2016)

Religious tourism sites in Thailand, Indonesia, and Singapore

Thailand is one of the regions in Southeast Asia that boasts religious values, which in this context relates to the development of Buddhism as the religion of the majority of the population. In relation to Buddhism, places deemed to be of religious significance in the country include the following: (1) Wat Phra Kaew Temple located in Bangkok; (2) Wat Arun Temple; (3) Wat Pho Temple; (4) Doi Suthep Temple which requires visitors to climb a steep stairway to reach it; (5) Wat Chedi Luang Temple, an impressive stupa and the tallest in the city of Chiang Mai; (6) Wat Rong Khun Temple (White Temple); (7) Wat Mahathat Temple; and (8) Songkran Festival, a religious and cultural festival that celebrates the New Year (Msigonline 2024).

In addition to Buddhism, religious tourism in Thailand is also developed in its southern regions, covering: Narathiwat, Pattani, Yala, and Satun, amounting to from 65% to 85% of which a small part in Northern and Central Thailand are Muslims (Nurdiansyah 2018). Furthermore, it also developed a travel guide called "Halal Check-in Thailand" and a brochure named "Halal Taste in Thailand". These various efforts have been implemented to facilitate Muslim travelers visiting Thailand as it can be easily accessible by visitors via smartphone (Maharani 2021). Some of the halal tourist destinations people can visit include: (1) Islamic Centre located in Ram Kham Haeng; (2) Java Mosque, Bang Luang Mosque, Indonesia Mosque (Masjid Polo), Yawa Mosque, Bang Luang Mosque, and Ton Son Mosque; (3) Asiatique The Riverfront; (4) The Market Bangkok; (5) Airport area; (6) Platinom Fashion Mall; (7) Pat Pong Night Market; (8) Khlong Lat Mayom Market; and (9) the Market Bangkok (Talangmastour 2023). Among the dishes considered halal in Thailand are: (1) Khao mak gai (yellow rice with fried chicken and typical Thai sauce); (2) Tom Yam; (3) Som Tam; (4) Pad Thai; (5) Massaman Curry; (6) Hormok; (7) Khao Soi; (8) Tom Kha Gai; (9) Gaeng Keow Wan Gai; and (10) Pad Kra Pao Gai (wisatathailand, 2024).

Tourism is one of the biggest industries in Thailand and this has implications on the relatively increasing number of visitors from year to year. According to records from the World Travel and Tourism Council (WTTC), tourism in Thailand produced THB 2,401.1 billion in 2013 (20.2% of GDP); in 2014 it increased by 0.1% to THB 2,404.4 billion (19.6% of GDP). In 2022, Thailand welcomed 11.15 million foreign visitors with a total revenue reaching 16 billion US dollars or approximately IDR 249.47 trillion. Thailand's Minister of Tourism and Sports stated that in 2023 Thailand exceeded other ASEAN countries in terms of total number of visitors by welcoming over 28.09 million travelers. This amount is a 154 percent increase compared to previous year (Beritabuana 2023). Religious tourists coming from Indonesia in 2023 reached 3 million visitors, wherein 20% of travelers visiting halal tourist destinations in Thailand come from Indonesia (Republika 2023).

The rise of religious tourists in the past several years is apparent in a number of publications. Visitors of religious tourist destinations can specifically be observed in the following news reports. According to the Chairperson of the Association of The Indonesian Tours and Travel Agencies (Asita) of East Java, Arifudinsyah, the number of visits to the Burial Sites of the Nine Saints had totaled 45 million per annum. This number grows 5-10% each year (Bisnis.com 2019). Visitors of Sunan Bonang's Cemetery throughout 2020 were as many as 988,647 people, in 2021 there were as many as 1,247,936 visits. Meanwhile, the number of visits to Asmoroqondi's Cemetery in 2020 was at 917,078 visitors and in 2021 it was 1,241,230 visitors (radartuban.jawapos.com 2022). The number of visitors to the city of Cirebon in 2019 was at 1.1 million people with religious tourists visiting the Sunan Gunung Djati burial site amounting to approximately 75% (BPS 2024). The number of visitors to the Sunan Ampel burial site in 2021 reached 100,767 foreign tourists and 9,235,074 domestic visitors. The following year, in 2022, the number of foreign tourists was at 458,635 while local visitors was at 12,613,840 people, making it a total of over 13 million visitors (Jawapos.com 2023).

Borobudur Temple as one of the religious sites also experienced an increase in the number of visitors. The average number of tourists visiting Borobudur is at 2 million visitors (kompas.id 2023), who undoubtedly have varying purposes of visit covering religious activities, temple exploration, museum visit, culinary tour, staying in accommodations around the temple, and purchasing gifts or souvenirs (Indonesia.travel 2024). To be even more specific, reports by the temple's management, i.e., PT Taman

Wisata Candi Borobudur, Prambanan dan Ratu Boko (TWC), indicate that the number of visits made to destinations managed by TWC in the period between the 23rd to the 26th of December, 2023 reached 134,000 visitors, wherein the highest number of visit was at Prambanan Temple with as many as 76,000 visitors, which is followed by visits to Borobudur Temple with as many as 53,000 visitors, and Ratu Boko Temple with 5,000 visitors (Metrotvnews.com 2023).

Singapore is a country with a Muslim minority population, yet it has a high rate of Muslim visitors. In 2017, the number of visitors from Indonesia was the highest reaching 330,081 people. In 2018 there was a 2% increase of tourists namely 3.021 million visitors compared to previous year. In 2019, there were as many as 3.11 million Indonesian visitors. In 2020, on account of the pandemic, the number of people visiting Singapore declined to 2.7 million (Venuemagz 2024). According to the Singapore Tourism Board (STB), in 2021, the number of visitors to Singapore had drastically dropped by as many as 330,000 tourists. In 2022, the rate of visitors experienced a significant increase to 6.3 million visitors, while in 2023 it reached 12-14 million people (Wartajakarta 2024).

Opportunities and obstacles

Some opportunities that Thailand may pursue in developing its religious tourism are influenced by, among others, the following factors: (1) abundance of cultural heritage; (2) spiritual/ religious appeal; (3) rising awareness of religious tourism; (4) improvement of tourism infrastructure (including roads that connect the regions); and (5) progress of tourism organizations for developing tourism (Dwjayadi 2017). Thailand also put in more efforts to attract Muslim (halal) tourists, despite the fact that the majority of the population is the Buddhist community. Such success was influenced by the globally developing religious tourism. Some of the rewards that Thailand gained in developing halal tourism are economic benefits and stronger image of inclusivity for a country that had initially been stereotyped as being discriminatory to the Muslim community (Kantawateera et al. 2013).

Some of the obstacles encountered in developing religious tourism in Thailand, among them, are: (1) lack of balance between commercialization and sanctity, which relates to the behavior of visitors that fail to maintain the sacredness of religious destinations as holy grounds; (2) preservation of cultural heritage; (3) conflict between conservation and tourism interests; (4) legal and policy issues; (5) infrastructural challenges; (6) rising rate of crime; (7) lack of cooperation between government agencies and tourism operators, between central and local governments; (8) Thailand's unstable political conditions unsettling the comfort of travelers during their visit; (9) the state of international security affecting people's interest to travel; (10) very hot weather conditions; and (11) need for improved promotion measures (Kantawateera et al. 2013).

Furthermore, some opportunities that can be leveraged in developing religious tourism in Indonesia are as follows: (1) Indonesians are categorized as a religious society, as Nur Kholis Madjid argued that religious society perceives religion as an aspect of a socially just society (Tahsin 2003); (2) presence of diverse culture and religion; (3) development of religious tour packages; (4) some cities in Indonesia are dubbed as a city of *santri* (Indonesian term for someone who is a student of Islam), which has religious tourism development potentials; (5) availability of other tourist destinations that can be developed in tandem with religious tourist destinations; and (6) existing public awareness of religious tourism development (Angelia and Santoso 2019).

Opportunities in the development of religious tourism in Singapore, among others, include: (1) potential religious tourism sites (mosques) spread throughout several areas in Singapore; (2) Singapore is a Muslim-friendly country, as demonstrated by Changi Airport, which boasts prayer rooms in the terminals furnished with the Holy Quran, *mukena* (typical prayer dress) for women, direction of the qibla, and comfortable space; (3) presence of the Islamic Religious Council of Singapore (*Majlis Ugama Islam Singapura* – MUIS); (4) halal certified venues; (5) halal food in Hawker Center; (6) construction of prayer facilities (Pestleanalysis 2024); development of tourism involving own culture and technology to embrace tourism of the future (Chang and Yeoh 1999). Meanwhile, the obstacles in the development of religious tourism in Singapore include: (1) its limited geographical conditions; (2) environmental degradation that has dire repercussions on regional sustainability (You, 2023); (3) challenges posed by tourism cities similar to Singapore that are developing their religious tourism in the same manner, e.g., Hong Kong, Kuala Lumpur, and Macau.

Strategies for religious tourism development

Some strategies that have been developed to improve religious tourism in Thailand, among others, include: (1) maintenance and preservation of historical sites; (2) promotion of sustainable tourism; (3) development of tourism infrastructure; (4) cultural awareness and education; (5) development of meaningful religious tourism; (6) collaboration with local communities; (7) reinforcing security and protection for visitors; (8) implementing the "kitchen of the world" project to promote Thailand's culinary dishes to the world; (9) use of social media for promoting tourism (Naim, Hidayat, and Bustami 2022); (10) management of mass tourism (lower middle class) and personal tourism (upper class); (11) long term live-in program for foreign visitors; (12) management of common tourism and experience/unique tourism to expand the experience of foreign tourists in addition to offering some main tourist attractions in the form of nature tourism, marine tourism, shopping tourism, and culinary tourism; and (13) development of tourism with the concept of collaboration goal, as part of the "we travel together" program initiated by the government during the pandemic, which is a program that subsidizes travel through digital mechanism (Binus 2024).

A number of strategies applied in the development of religious tourism in Indonesia, among others, are: (1) construction of shariah hotels as stipulated in the Regulation of the Indonesian Minister of Tourism and Creative Economy No. 2 of 2014 on the Guideline for Operating Shariah Hotel Business (Law No. 2/2014). In 2013, as many as 37 shariah hotels were halal certified, 150 hotels were heading towards shariah operations, there were 2,916 restaurants and 303 of them were halal certified and 1,800 were preparing for certification (Fadhlan and Subakti 2022); (2) marketing development by participating in various forum, including World Halal Tourism forum, in numerous countries for tourism promotion; (3) development of tourist destinations; (4) development of tourism institutions and industry; (5) dissemination of information to the public about religious tourism; (6) connecting infrastructure development with tourist sites; (7) drafting of legislations that support tourism development; (8) ease of doing business for the public (Sayekti, 2020); (9) guidance and training to the public and stakeholders regarding halal tourism; (10) dissemination of halal brand; (11) provision of facilities that align with the concept of halal; (12) development of halal tourism according to the standards outlined in Fatwa DSN-MUI NO:108/DSN-MUI/X/2016; (13) procurement of halal product certification (Wulandari and Indahsari 2021); (14) development of halal tourism according to the GMTI standards covering four indicators, i.e., accessibilities, communication, environment, and service (ACES), in order to be included in the global halal tourism assessment criteria (Febriana 2021); (15) strengthening of policies and regulations; (16) increasing investments; (17) raising public awareness and enhancing the capacity of human resources; (18) utilization of digital technology; and (18) implementation of sustainable environment management standards (Ministry of Tourism and Creative Economy 2024a).

The success of tourism development in Singapore is inseparable from the various strategies it had developed, of which among them are: (1) revitalization of the Orchard Road shopping center; (2) hosting of various international events, e.g., Great Singapore Sale, Singapore Food Festival, even culture indicating a melting pot; (3) diplomatic activities coupled with promotions in 20 countries; (4) fostering collaborations with corporates such as: the Land Transport Authority (LTA), NParks, and the Orchard Road Business Association (ORBA) (Cahyaningtyas 2018); (5) regionalization, which implies engaging with local actors (communities and industries) for developing tourism (Tan, Wang, and Yeoh 2002); (6) government policy by establishing the Singapore Tourism Promotion Board (STPB); (7) construction of modern hotels and shopping centers that cater to foreign tourists (Tan et al. 2002).

The rise of religious tourism

Tourism development is part of measures taken across Southeast Asia to enhance the economy. Tourism is also a part of the Sustainable Development Goals (SDGs) (Trupp and Dolezal 2020). Growth in tourism may have an impact on the economy, social inclusion, and environmental sustainability (Fang 2020). Results of a study on tourism in Indonesia indicate that tourism affects the economy and, on the other hand, economic growth affects tourism development, particularly in terms of labor absorption, source of foreign exchange, and the emergence of goods and services producing activities (Yakup and Haryanto 2019). There are similarities and differences in the three countries above, i.e., Thailand, Indonesia, and Singapore, in terms of geographical conditions, tourism activities, and tourism development strategies as presented in the table below. The rise of religious tourism in practice is undoubtedly inseparable from global economic conditions.

Table 1. tourism development opportunities and strategies in Thailand, Indonesia, and Singapore

Comparison	Thailand	Indonesia	Singapore
Population	Muslim Minority	Muslim Majority	Muslim Minority
Market Goal	Visit from various Muslim countries	Huge market potential in halal and religious tourism	Visit from various Muslim countries
Number of Visitors (2022)	28.09 million tourists	5.5 million foreign tourists 800 million domestic tourists	12 – 14 million tourists
Tourism Activities	Culture, freedom, and religious tourism	Known for its natural beauty, with options for adventure tourism, cultural immersion, and relaxation; culture and religious tourism	Focus on family-friendly attractions, e.g., theme parks, cultural experiences, and shopping.
Factor Condition	Known as a country where tourism is its economy's key resource with integration and connectivity between its tourism facilities and infrastructure (airports, restaurants, and tourism sites); high public awareness of tourism	Some regions serving as tourism zones are still lacking in tourism integration and connectivity, tourism awareness needs to be better improved	Boasts geographical benefit for tourism, best human resources in the region, more advanced technological developments, integration and connectivity between supporting facilities and infrastructure for tourism (airport, hotels, restaurants, and tourism sites), high public awareness of tourism
Strategies for Tourism Development	Government's role in developing tourism; Kitchen of the World project; preservation and maintenance of cultural/ historical sites; long term live-in programs for foreigners; special treatment given to foreign tourists; involving local communities in tourism development; tourism promotion	The government established a ministry of tourism; preservation and maintenance of cultural and historical sites; improvement of tourism facilities and infrastructure (hotels, restaurants, and culinary dishes); raising public awareness of tourism; tourism promotion	Government intervention by establishing an institution that specifically oversees tourism; improvement of tourism facilities and infrastructure; shopping tour for visitors; modern technology and cultural attractions; engagement of local communities in tourism management; tourism diplomacy

The tourism development strategies applied by Thailand, Indonesia, and Singapore shows similarities between the three, bearing in mind that the needs of both foreign and domestic tourists in those countries are undoubtedly alike in the current era of technological development. These similarities, among them, include the government's significant interest in tourism as it can accelerate economic growth. The government's role here is manifested by the establishment of an institution specifically tasked at overseeing tourism or a separate ministry of tourism. Another similarity is the development of tourism supporting facilities and infrastructure in the form of adequate accommodation or hotels, unique culinary dishes specific to certain regions, and revitalization of tourism transportation fleet to provide visitor comfort. Preservation of local cultures complemented by technological implements and innovations in tourism development are also similarities the three countries share. Equally important is promotion efforts undertaken through various means, be it direct promotion or through the use of social media.

According to the structural functional perspective, tourism operation activities are part of system needs, particularly in supporting and maintaining economic growth. There are four functions for maintaining the system's balance as outlined in the following. The first one is adaptation (A), which is the ability of the system to adjust with its environment. Tourism adaptation is done by revitalizing tourism facilities and infrastructure, creating innovations in every cultural attraction, culinary dish, and tourism promotion, which can be done directly or by using social media. Thailand, in particular, decided to apply a significant innovation regarding stay permit for tourists by extending such permit for a period of 3-6 months (much longer than Singapore with its 90 days permit and Indonesia with its 30 days permit and 30 days extension allowance), which can be arranged with relative ease as the permit can be completed online; The second function is goal (G) attainment, wherein the system is aimed at achieving its main goal. Tourism operation is meant to drive national economy by involving various stakeholders, i.e., the government, the business sector, and local communities. Tourism is expected to be beneficial for all layers of society. The third function is integration (I), which means that a system manages the interrelations that occur among its components. Tour operators in various sectors are integrated in order to provide tourism services, since there are a number of things that can be done through collaborations in tourism sites, e.g., integrating transportation along with culinary trips and hotels in the form of tour packages. The last function is latency (L), entailing that a system is applied in the attempt of maintaining models for sustainability. Tourism maintains system continuity by creating innovations, rejuvenating tourism facilities and infrastructure, as well as provide comfort to visitors with the hope that they will decide to revisit (Ritzer and Goodman, 2004). AGIL (adaptation, goal attainment, integration, and latency) is a strategy implemented by Thailand, Indonesia, and Singapore to maintain sustainable tourism.

Conclusion

The strategies applied by Thailand, Indonesia, and Singapore in religious tourism operations are similar. The government plays a very crucial role in creating policies and establishing institutions that specifically manage and oversee tourism. The private sector plays a role in operating facilities and infrastructure for visitors, which include provision of hotels, restaurants, shopping attractions or souvenirs shops, and managing tourist attractions or sites. Communities also play a highly significant role in tourism operations by becoming transportation operators, culinary vendors, homestay owners, and others. It is vital that communities engage in tourism so that they can gain economic benefit and be a part of the government's efforts to empower communities. The effects that communities can gain will be greater if they are engaged in the tourism industry. Out of the three countries, Thailand excels in providing services to visitors, while Singapore is superior in terms of utilizing technology to support tourism, whereas Indonesia stands out in terms of the numerous tourist sites it maintains. The strategies carried out by the three countries still need to be improved for the sake of tourism sustainability.

The current study has positive implications on the development of more massive tourism. Bearing in mind that Indonesia can, actually, gain maximum benefits from tourism development that encompasses both domestic and foreign markets. We recommend that future studies continue to explore and analyze this theme, particularly the innovations developed in the respective countries for sustainable tourism.

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Chapter 10

How to Counter the Negative Image of the Kris in Society?: The Experience of Kris Owners in Santri Family

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Abstract

For some people, owning heirloom items like a kris carries an unfavorable connotation, as it is often seen as deviating from religious teachings. However, some santri families still have members who own heirloom items like a kris. This chapter aims to explore the strategies and experiences of kris owners in santri families. Employing a qualitative method with an ethnographic approach, we immersed ourselves in the daily lives of heirloom kris owners within their households. This chapter reveals that conflict arises from differing perspectives, fueled by a lack of in-depth knowledge about the kris. The kris owner faced opposition from their family, particularly from their father, who held negative views about it. The lengthy process of influencing the parents to finally allow the heirloom kris into the family is the main focus of this chapter. The kris owner's strategy was to educate their family about the philosophical and economic value of the heirloom, positioning it as an investment for the future.

Keywords: Kris, heirloom, faith, kris owner, santri family

Introduction

Indonesia hosts many exhibitions of heirlooms, one of which is the kris. These exhibitions not only showcase krises from cities across the archipelago, such as Yogyakarta, Solo, Palembang, Aceh, Bali, Lombok, Minangkabau, Bugis, and Riau, but also display heirloom krises from foreign countries that were once part of the Majapahit kingdom, including the Philippines, Malaysia, and Thailand (Wicaksono 2023; Arman 2014). The kris exhibition is an initiative by the government, community, and cultural actors to preserve the existence of the kris through proper education for the younger generation. However, it cannot be denied that the presence of krises in today's society is often associated with mysticism, leading many to avoid owning one (Baharudin et al. 2022; Hasanah 2018). To counter this perception, exhibitions serve as a platform to highlight the cultural, historical, and philosophical significance of the kris, positioning it as a symbol of Indonesian heritage rather than a mystical object.

The kris is a stabbing weapon, a wavy-bladed dagger, pointed and sharp on both sides. Its functions include social (representing the owner's status), cultural (as part of community traditions), magical (reflecting mystical or symbolic purposes), and commercial (its value and marketability influenced by its functions and meanings). The basic elements of the kris, known as *tosan aji*, are crafted from a blend of impure and pure iron, *pamor* (a decorative material that adds unique patterns), pamor coatings, and curved metal, making it highly valued and often regarded as an heirloom (Rosyid 2019). The intricate craftsmanship and symbolic layers of the kris reflect not just a weapon but a work of art imbued with deep cultural significance. Understanding these elements can help dispel misconceptions about the kris and reframe it as a symbol of identity, heritage, and artistry that deserves preservation and respect.

The kris also functions as a container of revelation, a medium for mantras, a lucky object (some lucky kris are used as weapons), and a tool for *kanuragan* practices (traditional martial arts or spiritual empowerment). Kris can be classified into kris *tayuhan*, crafted through a process involving the spiritual discipline (tapa brata) of the *empu* (kris maker), and kris souvenir, made without such practices and often reserved for specific circles. The kris is considered an antique item due to its intricate manufacturing process, which requires high technical mastery, artistic skill, and a connection to mystical power. Its parts include the hilt, shaft, and sheath (*warangka*). *Warangka* is traditionally made from fragrant *cendhana* wood (believed to enhance magical power), Javanese tamarind wood with its dense core (*galih*) for added strength, *kebak* wood to neutralize evil energies, and *awar-awar* wood for additional protection (Hajid 2022). The kris embodies a harmonious blend of spirituality, artistry, and craftsmanship, making it a unique cultural artifact with layers of symbolic meaning. Recognizing the value of these elements can help preserve the kris as a vital link to Indonesia's cultural and spiritual heritage, ensuring its significance is appreciated by future generations.

Research related to the kris has been conducted within the academic community, notably by Azlina Musa and published in 2018. This article highlights that people in the area continue to believe in shamans for treatment and support. During their rituals, these shamans use krises as a medium to heal diseases and address life challenges within the community. Additionally, research by Rudyanto, published in 2016, emphasizes that individuals still believe in the magical powers associated with heirloom krises (Musa 2018; Rudyanto 2016). However, the significance of kris ownership has begun to change, reflecting broader shifts in cultural and spiritual practices. This evolution raises important questions about how traditional values and beliefs interact with modern perspectives, particularly concerning familial strategies, such as those of Edi, aimed at preserving the care and significance of krises despite conflicting personal beliefs about their power.

However, the existence of the kris risks being lost if no one takes action to preserve it, leading to the extinction of a valuable piece of ancestral heritage. This would be especially regrettable, as the Indonesian kris has received recognition from UNESCO since 2008 as an Intangible Cultural Heritage (Fadli and Sudrajat 2021; Rosyid 2019). Therefore, the preservation and sustainability of the kris must be actively supported by the government and the community to ensure that UNESCO's recognition remains with Indonesia, particularly since the kris originates from the ancestors of the Indonesian people. Efforts to preserve the kris should include raising awareness of its cultural and historical significance, integrating it into educational programs, and promoting it as a symbol of national identity. By doing so, future generations can appreciate the kris not just as a physical artifact but as a reflection of Indonesia's rich cultural legacy.

In our country, the kris is still not widely accepted as an object to be kept and preserved, especially by families from the santri group, who perceive the kris as potentially misleading because it is considered to be associated with divine elements. In reality, this perception often stems from a lack of proper understanding and accurate information about the kris, both from its owners and the cultural context surrounding it. Educating communities, particularly those with misconceptions, about the multifaceted functions of the kris is essential to preserving its status as a cultural artifact. By reframing the kris as a symbol of Indonesian heritage that embodies artistry, history, and tradition, society can begin to view it as a valuable legacy rather than an object of misunderstanding or fear.

In addition, the image of the kris is also increasingly negative, due to the existence of magazines, feature films such as the film entitled pusaka which shows the kris as an object used as a medium in mystical matters such as making people sick without touching the body, as a medium for summoning spirits, and as a medium for getting and obtaining something with the help of spirits. Meanwhile, Indonesia is a country with a majority of Muslim citizens. Considering this, the ownership of krises in Indonesia is certainly controversial due to the image that has developed and also the teachings of Islam that prohibit people from becoming polytheists. However, in some literature and observations in the community, the image that develops is more of an image that is always associated with the mystical kris, especially the Javanese community from the santri group, so that people respond to the heirloom kris as something terrible, frightening, and antipathy (Baharudin et al. 2022; Rudyanto, 2016; Rifchatullaili 2016).

Nonetheless, for the parents of the millennial generation, their perception of the heirloom kris remains negative due to hereditary dogmatism coupled with inaccurate news and portrayals in films about the heirloom kris. Based on these conditions, this chapter aims to explore the existence of heirloom kris owners within santri families. It seeks to examine and confirm whether existing communication strategy theories can function effectively in changing the perceptions of parents and society regarding the heirloom kris.

The method used in this chapter is ethnography in which we directly involved in the activities of heirloom owners within Edi's santri family in Bogor. The term "santri family" refers to a family unit that adheres to religious education in a pesantren. The ethnographic approach was chosen because it allows the author to closely observe and engage with the thoughts, understandings, and behaviors of heirloom owners and their parents through participatory observation and in-depth interviews. This method enables a nuanced exploration of the perspectives of both the owner and their parents toward the heirloom kris. By employing ethnography, this chapter not only investigates individual attitudes but also considers the cultural and social contexts that shape these perceptions. This approach is essential to uncovering how deep-seated beliefs and community narratives about krises are constructed, maintained, and potentially transformed. It also provides insights into the role of communication strategies in bridging generational divides and fostering a more balanced understanding of the heirloom kris within santri family.

Kris image in society

The kris, for some people, represents a cultural identity that is inseparable from various cultural activities, especially on the island of Java. However, the phenomenon of kris existence and ownership is often misunderstood by many Indonesians. This misunderstanding stems from the image of the kris as being synonymous with mysticism, a perception held by some Javanese people that links it closely to the abangan (Javanese syncretic traditions) (Rifchatullaili 2016). Such associations have contributed to the marginalization of the kris in modern Indonesian society, where spiritual elements are often viewed with skepticism. Despite this, the kris remains a powerful symbol of heritage and tradition, encapsulating values and historical narratives that go beyond mystical interpretations. Understanding the kris as a multifaceted cultural artifact requires reevaluating these misconceptions and recognizing its broader significance in shaping Javanese identity and history.

According to Islam, as taught in the Qur'an, Surah An-Nisa, verse 116, a person's faith can be nullified by certain actions that invalidate their belief. Among these, ten specific behaviors are recognized as nullifiers of Islam, one of which is the act of shirk (associating partners with Allah). Shirk includes actions such as prioritizing the will of something or someone over Allah, believing that outcomes are determined by forces other than Allah, and seeking help or intervention from sources other than Allah. This teaching underscores the fundamental importance of maintaining tawhid (the oneness of Allah) in every aspect of a Muslim's life. Acts of shirk are not only considered violations of faith but also disrupt the spiritual connection between an individual and Allah, which is central to Islamic belief and practice. By adhering strictly to the concept of tawhid, Muslims are reminded to place their ultimate trust and reliance solely in Allah.

As part of their cultural identity, santri family own a kris for various reasons, such as (1) art and culture, (2) philosophical value, (3) use as a talisman, (4) entertainment, and (5) investment. However, public perceptions of krises often lean toward viewing them as objects inseparable from mysticism, specifically as amulets. This perception threatens the existence of the kris as a vital piece of cultural heritage handed down from ancestors. It risks reducing the kris's broader cultural and historical significance to a narrow, misunderstood role rooted in superstition. Preserving the kris requires a shift in public awareness to appreciate its multifaceted value beyond mystical interpretations, recognizing it as a symbol of artistry, philosophy, and tradition.

Meanwhile, there are several expectations among those who keep and own krises, such as (1) seeking peace, rectitude, honesty, and safety; (2) gaining authority, prestige, determination, courage, immunity, and protection from supernatural attacks; (3) using the kris as a medium for healing, preventing illness and disturbances, and facilitating ease in childbirth; (4) achieving success in agriculture, trade, and financial prosperity; and (5) employing the kris as a talisman to dominate and win disputes or quarrels (Alam 1982). These diverse expectations reflect the kris's perceived multifunctionality in both spiritual and practical realms, highlighting its cultural significance as more than just an artifact. By understanding these roles, we can better appreciate the kris's deep-rooted value in traditional belief systems and its influence on daily life.

Empirically, this is what drives people to own heirloom krises. However, Islam is very harsh on those who believe in a power other than Allah's (Huda 2021). For some people, owning a kris is to wish for something, because they believe that besides God some material and non-material forms have special powers that can make human wishes come true (Huda 2021; Krisnawan et al. 2022)). This difference in belief is why some people view them as mushrikeen (polytheists) for owning and storing krises and other heirlooms. The informants in this study are Edi and his father Abas. Edi is a student majoring in Computer Science at a private university in Bogor, while his father is a well-known religious figure in Bogor Regency, precisely in the Bojong Gede area. His education is from an Islamic Boarding School in the Rembang area of Central Java.

This negative view is what happened in Edi's family, where his parents saw the kris as something that brought disaster to the family and could lead to shirk, associating partners with Allah, so Pak Abas prohibited his son Edi from owning three heirloom krises, namely the golden kinatah kris Naga Liong, the Singobarong kris, and the Karno Tinanding kris. The Naga Liong kris is golden in color and has 7 curves. The history of this kris was originally a kris made by Ki Anom during the Demak Bintoro era which was a special order for the Duke of Semarang Ki Ageng Pandanaran to be presented to a rich merchant from China. The philosophy of this dragon Kris is as a guard and protection, where the meaning is a reminder to the owner so that the owner can control his lust, while this seven luk represents a request to Allah SWT so that the owner of this Kris always gets help from Allah SWT. Thus, the philosophy contained in the gold kinatah kris luk seven from Edi is that the owner must always remember and ask for protection from Allah so that he is free from misleading desires, while the gold kinatah that coats the kris blade has a high economic value because it is made of 22 karat gold. The warangka of the kris is covered with a silver pendok.

The second kris owned by Edi is the Singobarong luk eleven kris which has a pamor called uler lulut. This kris has a dragon-shaped symbol, which philosophically teaches humans that if they become leaders, they must be tough and strong and have high authority like a lion. For luk eleven, it teaches humans that in addition to physical strength, there are other forces, namely invisible forces that shape the destiny of every human being, therefore every plan, action, and behavior must always be preceded by prayer to Allah SWT, while, inside the kris blade there is a plain look called kelengan and there is also a certain motif called pamor. Edi's Singobarong kris has a pamor called uler lulut, which has a philosophy that when becoming a leader one must be strong, authoritative, and always pray to Allah SWT, the uler lulut pamor is a reminder that a leader must be able to invite and embrace his people both as friends and opponents to be able to follow the rules and policies applied by a leader if he cannot embrace friends and opponents, then he is not ready to become a leader. The warangka of this kris is in the form of ladrang solo which has a silver pendok.

The third kris owned by Edi is the Karno Tinanding kris. This kris is straight and has a taper point on both sides of the blade. This kris has a pamor called ngulit semongko. The Karno Tinanding kris symbolizes the nature of a knight who upholds self-respect and responsibility carries out the mandate entrusted to him and must not be indiscriminate against family and others in carrying out his duties. While this straight kris symbolizes that the end of man always goes to Allah SWT, therefore whatever is done in this world must always be because of Allah SWT. While the watermelon ngulit pamor is a symbol that in interacting with the community must be able to blend and become one. The warangka of this kris is in the form of a ladrang sole with a mask model made of silver.

Looking at the material of Edi's kris collection, which consists of gold plating, and silver pendok, when sold, these three krises can be worth tens of millions of rupiah. In addition to the economic value, the philosophy of the three krises is a reminder for Edi in his daily behavior. Therefore, there is an old man's principle that if a person has not been able to process his thoughts and behavior by what is symbolized in the kris, then that person is not yet suitable to own an heirloom kris.

Conflict over kris ownership

Kris was a weapon of war during royal and colonial times. However, nowadays it has become a habit for a person to consider ugly and negative things that he has not known and knows well and correctly. Especially if it is related to beliefs and religion, so it should be avoided. This was experienced by Edi, whose kris ownership was considered to deviate from the teachings of Islam by his parents, so when talking about krises, Edi often differed from his parents.

The possession and use of sharp weapons such as swords and arrows have been known in Islamic civilization itself. The Prophet Muhammad himself had 9 swords that he cherished. Some of these swords can be seen in the Topkapi Museum in Turkey. The swords were given names by the Prophet, and they were always cared for and cleaned by the Prophet to prevent rust and damage. This implies that in the teachings of Islam, the ownership, and care of kris weapons is not something that is prohibited and cannot be associated with polytheism.

Kris ownership, when viewed through the lens of Islamic history and tradition, reveals a nuanced perspective that contrasts with the negative perceptions some hold today. The practice of naming and preserving weapons, as exemplified by the Prophet Muhammad's care for his swords, reflects a respect for these objects as tools with both functional and symbolic significance. Similarly, the kris, as a cultural artifact, carries historical and artistic value that transcends mystical associations. By contextualizing kris ownership within Islamic traditions, it becomes evident that the act of caring for and valuing such objects is not inherently in conflict with Islamic teachings. Instead, the tension often arises from misunderstandings or lack of awareness, as seen in Edi's case, where cultural heritage and religious beliefs appear at odds. Addressing this tension requires fostering a more informed dialogue that respects both cultural identity and religious principles, bridging gaps between generations and belief systems.

The existence of kris ownership

Mr. Abas, who is a very strong santri figure in his neighborhood, certainly cannot accept the existence of the kris in his family, because he practices Islamic law strongly, and has a negative belief in the heirloom kris. His son, Edi, is a millennial generation, where Edi has begun to be bored with the developing technology and has begun to become interested in the art of kris culture because in his view there are many noble life teachings in a kris that are not widely known by the millennial generation. In addition to this, Edi's concern is the economic value contained in the kris. He learned about this after he frequented kris exhibitions where krises were always being bought and sold. Therefore, Edi began collecting krises obtained from exhibitions and the *tosan aji* community in Bogor. From Edi's childhood, Pak Abas always instilled in Edi the teachings of Islam, so that Edi would not fall into shirk behavior, but when he grew up there was a debate regarding the existence and perspective of the heirloom kris. This indicates that there has been a shift in the meaning of kris in the family (Firdausy 2019).

According to Islamic teachings, owning a kris is permissible if it is for self-protection, but it is forbidden if it is used as an amulet (Hasanah 2018). An example of this is when someone is sick, and that person always holds an heirloom kris. When the person recovers, he believes that he recovered because of the kris, and not because of Allah. This is not allowed because it falls into the category of shirk (Muhlis 2019). Mr. Abas forbade his son to own a kris for fear that he would fall into this understanding because there is very little difference between shirk and not sirik through an object. Such differences in understanding are common in a family. Convince one party to the way of thinking and behavior is not easy, and requires the right communication strategy so that communicants can know exactly what is conveyed by the communicator. We regarded Edi as a communicator and Pak Abas as a communicator. To be able to continue to own the heirloom kris, Edi conducted a communication strategy to Pak Abas, through approaches and showing what was done in caring for the kris. The thing that Pak Abas had in mind was that every certain time the kris was bathed and given offerings of flowers to feed the jinn that resided in the heirloom kris because the kris owned by his son smelled of jasmine flowers.

Every month, after taking care of the kris by rubbing it with jasmine-scented oil, Edi waits for his father when he is relaxing. Edi gives an understanding that bathing here is not like bathing heirlooms known by his father such as every night of one suro and always giving offerings. Edi always explains repeatedly every month that the fragrance applied to the Kris blade is intended to prevent the Kris iron from rusting and the pamor will be visible, so that between the shape of the kris and the pamor there is a noble philosophy and teaching of life, as well as the teachings of behavior in Islamic teachings. The difference is that the material in the kris, namely the gold layer and the pendok made of silver, is an object that has economic value, where the more years the selling value of the kris rises, so it can be used as an investment. The message conveyed by Edi to Pak Abas aims to make Pak Abas know that what Edi is doing is not what he has feared all this time.

The method in the communication strategy carried out by Edi is the repetition method, where Edi repeats the message he conveys to influence Pak Abas, in this case providing an understanding of how to treat his heirloom kris and the purpose of ownership. In addition to repetition, Edi also applies the canalizing method, where he understands and knows the values understood by Pak Abas, after knowing, he slowly Edi influences Mr. Abas, that this heirloom kris owned is not a useless object, this kris is economic benefits if it is later traded, its value reaches tens of millions so that he gets a large profit in investing in the kris. This method was successfully applied in Edi's family so that Pak Abas' previous thoughts regarding the image of the kris slowly changed and finally supported his son to continue to own and keep the heirloom kris.

Conclusion

Sometimes, people are quick to form negative perceptions, basing their opinions on assumptions rather than proper understanding and learning. This is also true for the kris, which is often seen as a misleading object by some santri. This negative image stems from misunderstandings about the heirloom kris, fueled by portrayals in films and magazines that associate it with practices of shirk. To address these misconceptions, kris owners need to employ effective communication strategies to clarify their intentions and actions. One such strategy is the repetition method, where kris owners consistently explain the purpose of their actions, such as cleaning the kris with scented oils to prevent rust rather than as an offering to supernatural beings. Additionally, the canalizing method can be used to gradually shift and direct others' perceptions, encouraging them to adopt a more accurate understanding of the kris as a cultural artifact and symbol of heritage.

This chapter has certain limitations. It primarily focuses on the experiences of one family and does not fully consider the diverse perspectives of other santri family or communities with different cultural contexts. Additionally, while the communication strategies discussed offer valuable insights, their effectiveness may vary based on the audience's openness and existing biases. Future studies could enhance this chapter by including a broader range of participants and examining the effectiveness of various communication approaches in different social and cultural settings. This would provide a more comprehensive understanding of how kris ownership is perceived and how these perceptions can be positively influenced.

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Chapter 11

Strategies for Empowering Migrant Workers Through Women's and Children's Learning Centers

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Abstract

Becoming a migrant worker can face various problems, including departures that do not follow proper procedures, human trafficking, employers failing to uphold workers' rights, limited knowledge of financial management, and difficulties in finding employment upon returning to Indonesia. This chapter examines the strategies for empowering migrant workers through the Women's and Children's Empowerment Center (P3A). It used a qualitative method to closely engage with the experience and practice of P3A. Data collection techniques included observation, interviews, and documentation. This chapter uses Jim Ife's empowerment strategy theory, which explains three strategies to achieve empowerment: planning and policy formulation, organizing social and political actions, and providing education to raise awareness. This chapter scrutinized three strategies are: (1) planning and policy formulation are carried out by establishing P3A, planning programs, and gaining access from the village government; (2) social and political actions are taken to empower migrant workers to become agents of change and submitting the P3A decree to the village government

for recognition; and (3) education is provided through empowerment programs focusing on knowledge and economics.

Keywords: Empowerment; migrant workers; woman studies, children's learning center

Introduction

Migration remains a common phenomenon in Indonesia, with many Indonesians choosing to migrate as a means of becoming migrant workers. In January 2024, the placement of Indonesian migrant workers reached 27,244 people. This number is dominated by female migrant workers, totaling 17,903 women compared to 9,341 men. This figure represents an increase from December 2023, which saw a total of 17,454 migrant workers, with 9,529 women and 7,925 men (BP2MI 2024). The significant gender disparity highlights the prominent role of women in Indonesia's migrant labor force, particularly in domestic and caregiving sectors. This trend underscores the need for policies that address the unique challenges faced by female migrant workers, such as labor rights violations and access to support services. Additionally, the steady rise in migrant worker placements suggests an ongoing demand for Indonesian labor abroad, making it crucial to strengthen pre-departure training and post-return reintegration programs.

Indonesian migrant workers are predominantly women, a situation influenced by several driving factors, including limited job opportunities, which can result in low economic conditions and difficulties in meeting daily needs (Pasaribu 2021). The high wages offered encourage people to become migrant workers, as it allows them to better meet their living needs. The number of Indonesian Migrant Workers (PMI) from the Special Region of Yogyakarta in January 2024 reached 119 people out of the total 27,244 PMI across Indonesia. This figure represents an increase from December 2023, which saw 98 people out of a total of 17,454. In January 2024, the Special Region of Yogyakarta ranked 11th out of 34 provinces in Indonesia (BP2MI 2024). This upward trend indicates a growing awareness and willingness among residents of the Special Region of Yogyakarta to pursue opportunities abroad, reflecting broader national migration patterns driven by economic aspirations.

Indonesian migrant workers face several issues, such as departures that do not follow proper procedures (illegal or unofficial), often facilitated by brokers (Silvy Octavia 2023). Furthermore, there are employers who fail to fulfill the rights of migrant workers, including non-payment of wages, lack of rest days, and inadequate provision of food. In January 2024, there were 114 complaints from Indonesian migrant workers, including cases where workers sought repatriation, wages were unpaid, failed departures, fatalities in the destination country, detention or impending detention, withholding of passports and other documents by recruitment agencies (P3MI), illnesses, employer abuse, failed placements, excessive placement fees, job opportunity fraud, and other issues (BP2MI 2024). These challenges underline the vulnerabilities faced by migrant workers, particularly in navigating unregulated or exploitative systems. Many of these problems stem from a lack of awareness or access to information about legal migration channels and workers' rights. Addressing these issues requires a multifaceted approach, including stricter oversight of recruitment agencies, enhanced pre-departure training programs, and robust bilateral agreements with destination countries to ensure the protection of migrant workers. Furthermore, creating accessible reporting mechanisms and support networks can empower workers to seek help when encountering such challenges.

Migrant workers may also face issues upon returning to Indonesia, where they are referred to as former Indonesian migrant workers (Saleh et al. 2022). One challenge they encounter is poor income management, evident in their financial situation before and after working abroad. Their earnings are primarily used to meet daily needs and build homes, rather than being strategically managed to start a business or create a sustainable source of income for the future. Another significant issue is the difficulty of finding employment, coupled with struggles to adapt and limited knowledge and skills due to years of working abroad and having minimal engagement with the developments in their home environment. These challenges highlight the importance of reintegration programs that include financial literacy training and skills development to empower former migrant workers to rebuild their lives. Such programs can also foster stronger social and economic inclusion, enabling them to contribute effectively to their local communities.

The previous facts were experienced by former female migrant workers in Kulon Progo, Special Region of Yogyakarta (Tonik 2023). When migrant workers return to Kulon Progo, they face difficulties in finding employment. Some former female migrant workers work as laborers, but many others are unable to find work and decide to become housewives. This situation often leads these housewives to rely on the limited income of their husbands, creating financial strain within their households. Former female migrant workers also suffer from a lack of information and knowledge due to having spent many years working abroad, leaving them disconnected from developments in their home country. This disconnection makes it challenging for them to integrate socially and economically into their communities. Moreover, the lack of access to retraining opportunities exacerbates their struggles, limiting their ability to secure jobs or start entrepreneurial ventures. Addressing these challenges requires targeted policies, such as reintegration programs focusing on skill development, financial literacy, and community engagement, to support the transition of former migrant workers into a more sustainable livelihood.

The example highlights the importance of providing information and knowledge to ensure migrant workers are better prepared, able to adapt to their community, and gain access to activities at the village government level. One such institution focused on providing knowledge to migrant workers is Mitra Wacana, an organization dedicated to the empowerment and advocacy of migrant workers in Kulon Progo (Mitra Wacana 2024). The organization provides information and empowers women through education. Mitra Wacana also collaborates with migrant workers and the government to address the issues faced by women. By offering training programs, Mitra Wacana equips former migrant workers with skills that improve their employability and entrepreneurial potential. Its advocacy efforts also raise awareness about the specific challenges faced by female migrant workers, encouraging more inclusive policies at both local and national levels. Such initiatives are vital for fostering social and economic reintegration, enabling women to contribute meaningfully to their communities while achieving personal financial stability.

Mitra Wacana aims to empower migrant workers, focusing on both prospective and former female migrant workers. Empowerment enhances skills and self-reliance, with the goal of improving their situation (Hanafi et al. 2021). Mitra Wacana offers two key programs: economic empowerment and knowledge empowerment, designed to increase awareness of women's issues and help migrant workers address challenges such as employer abuse and difficulty finding work upon returning to Kulon Progo. To address these issues, Mitra Wacana has established Women's and Children's Learning Centers (P3A), the first step in its empowerment efforts. The goal is to create empowered migrant workers who can serve as agents of change, spreading information on migrant worker issues, providing economic training, and helping both former migrant workers and the local community generate income.

The existing studies related to empowerment strategies highlight that: (1) to improve the economic and financial independence of residents, they have been trained in handmade handicrafts made from waste, including the formulation, implementation, and evaluation of the Waste Bank as an empowerment strategy in Sempu village (Hanafi et al. 2021); (2) understanding organizational communication strategies in the economic empowerment process at the DPC SBMI (Indonesian Migrant Workers Union Branch Executive Council) in Malang Regency is fundamental. These strategies include cultivating historical values, establishing SBMI Mart, identifying the audience, using simple messages, and ensuring flexibility in message delivery (Navisa 2022); and (3) the empowerment of migrant workers through the use of local natural resources can improve the skills of housewives and enhance their welfare through the production of nata de coco (Mauliyana et al. 2022).

Therefore, I aim to understand the empowerment strategy for migrant workers through P3A established by Mitra Wacana, from the initial strategy (preparation) to the final stage, which empowers migrant workers and transforms them into agents of change in Kulon Progo and its surrounding areas. This chapter uses a descriptive qualitative approach to explore the empowerment strategies for migrant workers through the Women's and Children's Learning Center (P3A) established by Mitra Wacana (Samsu 2017). The P3A studied in this chapter is P3A Putri Arimbi, located in Sentolo District, Kulon Progo Regency. Established in 2016, P3A Putri Arimbi currently has 17 members, including former female migrant workers, prospective migrant workers, and non-migrant workers (housewives) (Suratinem 2023). By focusing on this specific P3A, this chapter provide insights into the practical application of empowerment strategies and their impact on the local community.

The empowerment strategies

Empowerment strategy serves as the foundation for determining actions, needs, abilities, and capacities required to achieve empowerment in the long term. Empowerment is crucial for enhancing the community's abilities, thereby improving its well-being and prosperity. I analyze the empowerment strategy for migrant workers through the Women's and Children's Learning Center (P3A) using the empowerment strategy theory proposed by Jim Ife. Jim Ife is a professor of social work and social policy at Western Sydney University and has been active in social work education since the 1970s (Western Sydney 2018). According to Jim Ife, there are three key empowerment strategies (Jim Ife and Frank Tesoriero 2016): (1) Conducting planning and policy-making to gain access to resources, participation opportunities, and services; (2) Implementing social and political actions aimed at building effective power; (3) Providing education and raising awareness to enhance the skills and capacity of the community. The researcher analyzed the data obtained in the field using these theories. This theoretical framework provides a comprehensive approach to evaluating the effectiveness of empowerment initiatives and offers a valuable lens through which to assess the impact of the P3A program on migrant workers in Kulon Progo.

Planning and policy-making aim to provide equal access to resources, services, and opportunities for participation in the community. Planning helps clarify the direction and monitor the implementation of the programs that have been formulated. Meanwhile, policies focus on changing structures or institutions to ensure they are accessible to all members of society without discrimination or favoritism. At this stage, there are three important aspects in the implementation of empowerment through P3A as follows. These aspects are essential for ensuring that empowerment initiatives are inclusive, effective, and capable of addressing the specific needs of the community.

Through organization and assistance

Planning is carried out through an organizational approach for individuals and organizations, along with gradual assistance. The implementation of the organizational approach is carried out by Mitra Wacana by establishing organizations in Kulon Progo, one of which is P3A Putri Arimbi, located in Demangrejo Village, Sentolo District. P3A Putri Arimbi was established to realize the empowerment program for migrant workers. The formation of the P3A organization facilitates coordination among members and focuses on providing empowerment assistance.

> "*Mitra Wacana, as a non-governmental organization, implements a slightly different approach, which we call organizing that includes*

mentoring. This mentoring is provided to both individuals and groups or organizations. In each village, an organization called P3A is established." (Wahyu Tanoto 2023).

The mentoring carried out by P3A consists of three stages: micro, meso, and macro. The micro stage focuses on strengthening members, such as improving public speaking skills and increasing women's participation in program implementation. The meso stage focuses on strengthening the P3A organization, including organizational governance, financial management, administration, and village-level policy advocacy. This is important because organizations often face challenges, such as being managed by only one leader and poor financial recordkeeping. Lastly, the macro stage focuses on policy advocacy at the provincial level. Through the achievements of the micro and meso stages, it is hoped that they will support policy advocacy at the provincial level. This aims to ensure a safe environment for carrying out empowerment programs through P3A.

"The empowerment of grassroots groups is carried out starting from the micro, meso, and macro levels. At the micro level, we focus on strengthening individuals, specifically the members of P3A. For example, many women in our area still find it difficult to speak in public, so they are given public speaking skills, knowledge about justice, women's participation, and development planning. At the meso level, the focus is on strengthening the organization, including organizational governance, financial management, administration, and even economics. We know that common challenges for women's groups include not being able to sustain the group, often due to issues with organizational governance. Sometimes, organizations rely solely on the leader, and they collapse because they cannot manage finances properly. As for policy advocacy, we understand that advocacy at this level ensures that the conditions and situations at the meso level—such as at the village level—are guaranteed, and at the macro level, it extends to the regional level of DIY (Special Region of Yogyakarta)." (Muazim 2023).

Empowerment program and its implementation

The development of empowerment programs through P3A Putri Arimbi has been carried out since 2016. Before the establishment of P3A Putri Arimbi, there was Omah Perempuan Sinau Desa (OPSD), which was formed in 2013 by Mitra Wacana. The purpose of OPSD was to introduce or approach the community in Demangrejo village, Sentolo district, Kulon Progo.

> *"In the early stages, we used the term OPSD (Omah Perempuan Sinau Desa) so that the community would not be unfamiliar with the term. OPSD was the forerunner to the formation of P3A. We felt a moral responsibility to introduce to them the issues that are currently happening, such as trafficking that occurs in Kulon Progo." (Wahyu Tanoto 2023).*

The empowerment program through P3A Putri Arimbi is developed gradually, starting from the planning stage, implementation, monitoring, and evaluation. In the planning phase, P3A Putri Arimbi, together with Mitra Wacana, designs a plan for empowerment program activities. These activities are based on the needs and desires of the members of P3A Putri Arimbi as an effort to improve the skills and welfare of the community. The activity planning is carried out at the beginning of each leadership period, which starts in 2021. The activities include socialization and practice. Socialization involves providing materials to the members of P3A Putri Arimbi on women's issues and organizational management. Meanwhile, the practice includes activities such as making soap, pesticides, chips, cakes, and other similar products.

> "*The members are involved in the formulation of the planning and the development of resolutions. We will hold meetings together to create the plan collaboratively. The implementation is also done together.*" *(Wahyu Tanoto 2023).*

Next, the implementation phase is related to carrying out the activities that have been planned. The P3A Putri Arimbi management must ensure the timing of the activities and the number of members who can participate without disrupting other activities, such as those who are housewives or workers. Then, the monitoring phase is carried out by the representatives of Mitra Wacana (Community Organizers) together with P3A Putri Arimbi. This monitoring is done once a month through a Focus Group Discussion (FGD).

> "*We conduct monitoring by involving them through the FGD method. We gather them together. The program monitoring or implementation is done once a month by the field managers, especially the Community Organizers (CO)." (Wahyu Tanoto 2023).*

Finally, the evaluation stage aims to assess the activities that have been carried out. The evaluation is based on simple success indicators, such as changes and developments in the knowledge of the members of P3A Putri Arimbi. These include increased involvement in village development planning, the acquisition of independent knowledge, behavior, and economic independence.

> *"Substantively, it can be considered successful when our group is truly empowered. This includes independence in knowledge, attitudes, behavior, and economic self-sufficiency. However, I think the simplest indicator, based on the framework we agreed upon at the beginning, is when they are able to participate in the village development planning discussions and actively become facilitators. For us, that is already a sign of empowerment." (Muazim 2023).*

These stages have empowered the members of P3A Putri Arimbi. This is evident from the fact that some members are now ready to become daily administrators of P3A, and act as facilitators or agents of change in delivering materials on women's issues, particularly on human trafficking, to the surrounding community.

Access from the village officials

In the policy strategy, P3A Putri Arimbi, together with Mitra Wacana, seeks to gain access from the village government. This policy aims to ensure that P3A Putri Arimbi has access to participate, have control or oversight, and benefit from the implementation of village government policies. Securing access through policy is essential to ensure a safe environment for implementing the program and achieving the empowerment goals for migrant workers. The achievement of this policy includes the issuance of a Decree and the receipt of activity funds from the village government of Demangrejo, Sentolo District, Kulon Progo. The SK and funds were obtained in 2021 and came from the village development fund.

> *"We have to make efforts to ensure that P3A can participate in the village government. Looking at the village development fund programs, we need to determine whether P3A can access these funds or not. It turns out that P3A can, and the village government provides support." (Alfi 2023).*

Conducting social and political actions

The empowerment strategy for migrant workers through P3A Putri Arimbi can be carried out through social and political actions. These actions aim to build effective power for migrant workers within the community. Social action involves movements designed to achieve specific objectives (Hadiyanti and Dhalimunte 2020). Political action focuses on gaining recognition and support from the local village government. This dual approach ensures that migrant workers not only gain access to essential resources but also have their voices heard in decision-making processes. By fostering collaboration with local authorities, political actions can help secure legal protections and socio-economic opportunities for migrant workers. Furthermore, these strategies emphasize the importance of building solidarity among migrant workers, enabling them to collectively advocate for their rights and well-being.

Social action

The social action carried out by P3A Putri Arimbi aims to empower migrant workers and all members of P3A in Demangrejo village, Sentolo subdistrict, Kulon Progo. The social action includes efforts to increase the knowledge and awareness of P3A members about human trafficking prevention and other women's issues. The ultimate goal is to achieve the independence of female migrant workers and all members, including those who are prospective migrant workers, current migrant workers, and former migrant workers.

The social action started with the purpose of establishing P3A Putri Arimbi in Demangrejo village. A survey conducted by Mitra Wacana showed that the community's knowledge is still limited, and human trafficking often occurs in Kulon Progo, including Demangrejo village. Many cases of human trafficking are caused by people becoming migrant workers, one of which is working as domestic helpers. The issues include the withholding of passports, abuse of authority by employers regarding wages, mismatched passports, and even the lack of identification in the country where they work. The establishment of P3A Putri Arimbi in

Demangrejo village is also based on the plan for Sentolo subdistrict to become the industrial center of Kulon Progo. This indicates that Sentolo subdistrict will experience faster economic turnover, and there will be more visitors coming to Kulon Progo.

> *"50% of the 150 people are suspected to be victims of human trafficking. An initial assessment was conducted because they became migrant workers. At the time of the initial assessment, Kulon Progo had the highest number of former migrant workers. Since we couldn't cover all the villages in Kulon Progo to implement the program, we selected a representative area. Sentolo was also planned to become a subdistrict or industrial city center." (Alfi 2023).*

Political action

The establishment of an organization requires recognition from the surrounding community in order for activities to be carried out smoothly. This recognition is categorized as a form of political action. P3A Putri Arimbi submitted a decree (SK) for its establishment to the Demangrejo village government as recognition that P3A Putri Arimbi is part of the village government. Through this decree, P3A Putri Arimbi is also expected to participate in discussions, village-level meetings, and contribute to village development. P3A Putri Arimbi can also engage in monitoring and benefit from policies implemented at the village level. Support from the village government is also evident in the allocation of funds for activities that benefit both the members of P3A Putri Arimbi and the Demangrejo village community.

Providing education and awareness

Providing knowledge and raising awareness are crucial for equipping the lower layers of society with knowledge and skills, thereby enhancing their strength and well-being. The empowerment strategy at this stage can be carried out by offering education to migrant workers who join P3A Putri Arimbi. Education is provided through empowerment programs focused on knowledge and economic empowerment. P3A Putri Arimbi also prepares migrant workers to become agents of change in Demangrejo village and its surroundings. These agents of change can be active as facilitators in delivering materials on human trafficking prevention, women's issues, organizational management, and assisting with practical economic activities to improve the community's economy.

Knowledge empowerment

The knowledge empowerment program at P3A Putri Arimbi is carried out by providing education on the prevention of human trafficking, women's issues, and organizational management. Some of the program activities include delivering materials on gender equality, education, citizenship and women's rights, reproductive health, the Law on Sexual Violence Crimes (TPKS), migration, human trafficking prevention, administration, and financial management. These activities are conducted once a month.

The target outcome of knowledge empowerment through P3A Putri Arimbi is for all members to become independent and capable of explaining to the surrounding community the issues of women and human trafficking. The program also aims to prepare members with potential to work as migrant workers, ensuring they understand the correct procedures for becoming a migrant worker and remain vigilant to avoid becoming victims of human trafficking.

> "*Providing education on gender equality, citizens' and women's rights, education on being free from all forms of violence, safe migration, becoming a procedural migrant worker, and preventing human trafficking. We hope that members can become independent in terms of knowledge.*" (Alfi 2023).

Economic empowerment

The economic empowerment program at P3A Putri Arimbi is carried out by providing practical business materials with economic value. Some activities in the economic empowerment program include practicing how to make salted eggs, chips, cakes, soap, dishwashing soap, clothing, and similar items. The products produced can be sold to neighbors or purchased by members of P3A Putri Arimbi themselves to save costs on buying soap from outside. The proceeds from sales are reinvested by P3A Putri Arimbi to organize other practical activities. The target outcome of economic empowerment through P3A Putri Arimbi is to create an economically independent community by starting small businesses.

"There is also a plan for strengthening women's economy, so the activities include various training sessions, such as training on making dishwashing soap and laundry soap, which can be used by the members themselves and sold as well. Some members even have laundry businesses, so this helps them save money. Economic empowerment involves them currently producing snacks and soap, which are sold within the local community." (Alfi 2023).

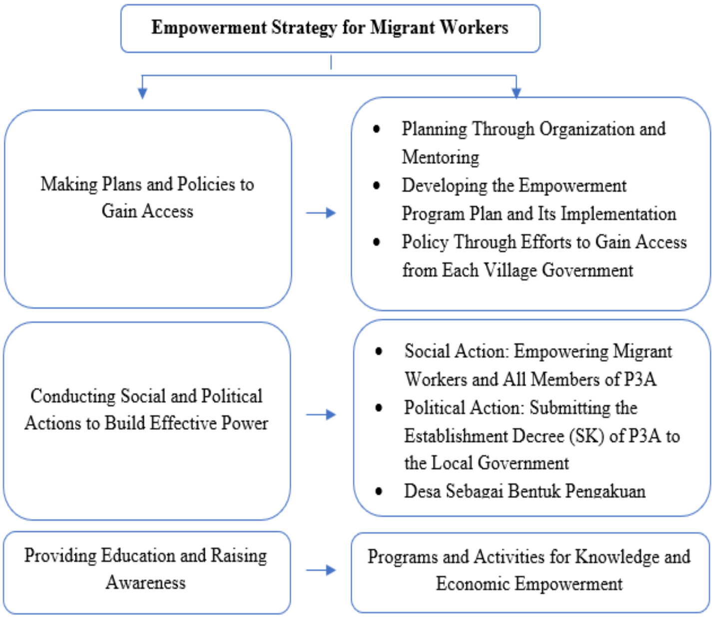

Figure 1: Empowerment strategy for migrant workers through P3A (Source: Author's own work)

Impact of migrant worker

The impact refers to the outcomes resulting from the migrant worker empowerment strategies implemented through P3A. These outcomes show positive changes experienced by P3A members in Kulon Progo. Some of the positive impacts of the migrant worker empowerment strategies include:

Formation of P3A Putri Arimbi

The formation of P3A Putri Arimbi was the initial step in realizing the empowerment strategy that had been planned. The members, consisting of women who are prospective migrant workers, former migrant workers, and the general public, were able to be well-coordinated through the establishment of P3A Putri Arimbi. Activities that provided knowledge on various topics and economic practices were able to run effectively, achieving the empowerment targets. The establishment of P3A Putri Arimbi in Demangrejo Village, Sentolo District, Kulon Progo, also aimed to minimize the occurrence of human trafficking cases in Kulon Progo. Since its establishment in 2016, P3A Putri Arimbi has become a relatively advanced area, now planned as a food industry center for Kulon Progo.

> *"P3A Putri Arimbi has been in Demangrejo since 2016. Most of its members are former female migrant workers, so we focus on empowering them in the areas of human trafficking prevention and entrepreneurial practices. With the establishment of P3A Putri Arimbi, we hope to achieve empowerment for the betterment of their lives and overall well-being." (Sri 2023).*

The increasing members

Initially, the members of P3A Putri Arimbi were former female migrant workers, one of whom had been a victim of human trafficking. Currently, these women have become housewives and laborers. Since its establishment in 2016, the number of members in P3A Putri Arimbi has increased to 17. These members consist of 13 former female migrant workers, and 4 others are women who are prospective migrant workers or housewives.

> *"Initially, there were 3 former migrant workers: Ms. Tumini, myself, and Mrs. Dukuh, who weren't former migrant workers. There's a list of names. I didn't join from the very beginning, it was the women who were former migrant workers, and over time, I was invited to join after Mrs. Irah, around 2019. I was invited by Mrs. Dukuh, who informed me, and then others started inviting, to add more members." (Suratinem, 2023).*

Table 1. List of P3A Putri Arimbi members (Source: Putri Arimbi)

No.	Name	Position	Description
1.	Alfi Ramadhani	Community Organizer	From Mitra Wacana
2.	Sulastri	Chairperson	Mrs. Dukuh
3.	Suratinem	Treasurer	Housewife
4.	Tonik L	Secretary	Former Migrant Worker
5.	Wiwik Ermawati	Member	Former Migrant Worker
6.	Sri Jumiyati	Member	Former Migrant Worker
7.	Ponirah	Member	Former Migrant Worker
8.	Tumini	Member	Housewife
9.	Keminem	Member	Former Migrant Worker
10.	Suminem	Member	Former Migrant Worker
11.	Kariyem	Member	Former Migrant Worker
12.	Parsih	Member	Former Migrant Worker
13.	Sri Wahyuni	Member	Former Migrant Worker
14.	Suprihatin	Member	Former Migrant Worker
15.	Erni Supiyawati	Member	Former Migrant Worker
16.	Suwasti	Member	Former Migrant Worker
17.	Parjiyah	Member	Former Migrant Worker

Support from the village officials

One of the key factors for the success of an empowerment program is the support from the surrounding environment. P3A Putri Arimbi requires support from the village officials to gain access and actively participate in village development. Currently, the village officials of Demangrejo have provided support to P3A Putri Arimbi in running the empowerment program for female migrant workers. This support includes formal recognition through the issuance of a Decree (SK) for the establishment of P3A Putri Arimbi, as well as funding for activities that contribute to the development of Demangrejo village. The Decree for the establishment of P3A Putri Arimbi was granted in 2021. The organization also receives a monthly activity fund amounting to IDR 213,000. Additionally, the village officials of Demangrejo have provided a meeting hall facility to carry out various activities.

"The program receives a fund of around IDR 213,000 for consumption or activity costs. Some of it is saved for the organization's cash reserve. For meeting spaces, if needed, the village government is also willing to provide the facilities, as long as proper coordination is done with the village office first." (Tonik 2023).

As agents of change

P3A Putri Arimbi, together with Mitra Wacana, prepares change agents or facilitators through knowledge empowerment and economic empowerment programs. These change agents are tasked with delivering materials from the knowledge empowerment activities to the surrounding community, such as topics on human trafficking prevention, women's issues, and administrative and organizational management. Change agents are also responsible for providing training to the community on practical activities from the economic empowerment program, such as making soap, pesticides, chips, bread, and other items.

"If becoming a facilitator, one or two people are already available to deliver materials to P3A members and the broader community on topics such as human trafficking prevention, women's issues, organizational management, and business practices. These individuals are part of the membership. Most of the facilitators are board members or officers, such as the chairperson, treasurer, and secretary of P3A, who are already capable of becoming facilitators at the village level." (Alfi 2023).

Figure 2: Making pesticide (left) and training on activity proposal writing (right)

Conclusion

This chapter has discussed the empowerment strategies implemented by the Women and Children Learning Center (P3A) for migrant workers, which includes former female migrant workers, prospective migrant workers, and non-migrant workers (housewives). First, planning and policy-making.

Planning involves the establishment of P3A, gradual accompaniment, and the development of empowerment program plans. The policy aspect focuses on efforts to ensure P3A gains access and participation in local government policies. Second, social and political action. Social action refers to empowering migrant workers through P3A, while political action involves efforts to obtain a decree for the establishment of P3A as formal recognition that P3A is part of the local government. Third, education and awareness-building. This is carried out through programs aimed at knowledge and economic empowerment. Knowledge empowerment includes providing material on women's issues, human trafficking prevention, and organizational management. Economic empowerment involves training in business skills, such as making dishwashing soap. The achievements of the empowerment strategies through P3A include the formation of P3A, an increase in membership, support from the local government, and the preparation of change agents in the surrounding community.

However, this chapter also has limitations. First, it focuses on a single case study of P3A Putri Arimbi, which may not fully represent the experiences and outcomes of other P3As in different regions. Additionally, the study primarily relies on qualitative data, which, while rich in detail, may not provide a comprehensive statistical analysis of the long-term impact of empowerment programs. Finally, due to time and resource constraints, the chapter does not include the voices of all stakeholders involved, such as local government officials and non-member community members, which could provide a more holistic understanding of the empowerment process.

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Chapter 12

TikTok Addiction: A New Social Space and Youth Digital Culture

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Abtract

Social media has brought significant changes to life, from ways of communication and thinking to how individuals express themselves. It has also created new social interaction spaces for its users, including platforms like TikTok. This chapter explores the behaviors of youth TikTok users through the lens of Bourdieu's habitus theory. Our observation was based on secondary data from research articles, online news, and social media. This chapter reveals several intriguing phenomena: (1) youth perceive TikTok as an efficient social media platform due to its short videos, which leads to addictive behaviors; (2) it creates a new social space; and (3) it decreases responsibilities and reduces real-world social interactions. Consequently, TikTok exemplifies how social media reshapes not only individual behavior but also broader social dynamics, warranting further study on its long-term implications for youth culture and social structures. The findings suggest that while TikTok offers new opportunities for social engagement, it also raises critical questions about its impact on mental health, personal development, and the future of social relationships.

Keyword: TikTok addiction, social media, habitus, digital culture, youth

Introduction

The digital development has taken a big role in society and has remarkably determined the social change in many aspects of social life. Numerous digital platforms have been developed to facilitate information transfer, one of which is social media. Social media has brought significant changes to life, from how people communicate, think, express themselves and, in very distinctive practice, behave in everyday life. It has bridged geographical gaps, enabling individuals to connect across the globe instantaneously. Moreover, the accessibility of social media has democratized the dissemination of information, empowering users to share their perspectives and engage in global discussions. This transformative impact underscores the pivotal role of social media in shaping modern communication and cultural exchanges. Indeed, individuals use social media for various purposes, including expressing and actualizing their spirituality (Hjarvard 2011; Qudsy et al. 2021).

A survey conducted by the Indonesian Internet Service Providers Association (APJI) for the 2022-2023 period revealed that 215.6 million Indonesians, or 78.19%, are connected to the internet. Among them, the youth within the age groups of 13-18 years and 19-34 years have an internet penetration rate of over 99%. This means that 99% of millennials access the internet (Medcom.id, March 2023). Specifically, according to the Data Reportal report, 167 million social media users, or approximately 60.4% of Indonesia's total population, access the internet (datareportal.com, February 2023). One social media platform that has risen rapidly is TikTok. In Indonesia, TikTok users rank second globally, reaching 99 million (Kompas.com, 2023). Benni Setiawan explains that the high interest in TikTok is due to its distinctive feature of showcasing short videos (Dzulfaroh 2023). This indicates that people enjoy accessing entertaining information.

The existing studies discussing TikTok include the platform's influence and strategies for addressing users' addiction. The fact has an impact on the learning behavior of students in various regions (Lukita 2022; Rahmayani et al. 2021). Lukita (2022) explains that addiction to TikTok positively affected elementary school students at SD N 1 Mengangkang, Somagede District, Banyumas Regency. She notes that TikTok influenced students' confidence levels by 38.1%. Meanwhile, Rahmayani (2021) observes that TikTok usage significantly contributes to addiction-like behavior related to watching its content. Other studies explore both the negative and positive impacts of TikTok users (Nurmala et al. 2022; Zaputri 2021). The effects of intensive TikTok users include behavioral changes such as reduced social interaction, increased desire to stay trendy, addiction, fostering a consumerist culture, and diminished rest time. Additionally, Fahmi Idris et al. (2020) and Widya Safitri (2022) discuss strategies for managing TikTok addiction, primarily through counseling interventions (Harahap and Satriana 2022; Idris et al. 2020).

This addiction phenomenon implies two perspectives: external and internal factors. External factors can be analyzed through the lens of content features and the regulations implemented on the TikTok application. Historically, this app was established in 2016 by entrepreneur Zhang Yimin (Winarso 2021). From its inception, TikTok was designed as a platform for hosting 15-second short videos. TikTok also offers various features, including adding music, video filters, stickers, and effects, as well as options for comment deletion, blocking, live streaming, gifting, and, more recently, evolving into an e-commerce platform connecting sellers and buyers. From the internal perspective, addiction to this app may occur due to a lack of attention, stress, depression, lifestyle choices, and an individual's inability to control their engagement with the platform's content (Idris et al. 2020). These two factors interact with one another, creating a synergy between the user's needs and the platform's suitability, which drives engagement and potential addiction.

This chapter seeks to explore how young people (as TikTok users) become addicted and the underlying phenomena driving this addiction. TikTok contributes to fostering this addiction by positioning itself as a short-form video platform. This design perpetuates users' curiosity, leading them to engage continuously and eventually forming habitual patterns. The platform's algorithm also plays a significant role by personalizing content based on user preferences, ensuring that users remain engaged for extended periods. Additionally, the gamified features, such as challenges and rewards, encourage users to return frequently and interact with the app. TikTok's ability to blend entertainment with social interaction further amplifies its addictive nature, as users feel a sense of community and recognition. Moreover, the platform's endless scroll feature and autoplay mechanism make it difficult for users to disengage, reinforcing their habitual use.

TikTok features

Various activities of TikTok users include communication, seeking information, engaging in social movements, selling products, or simply killing time. According to data released by kataddata.com, this platform has even been recognized as the most successful, having reached over 2 billion users from various countries. Of these, 1.5 billion downloads came from Google Play, accounting for 75.5%, while the App Store collected 24.5%, or 495.2 million downloads (Annur, 2020). As a platform hosting short videos, TikTok also allows users to flexibly edit and create videos according to their preferences. TikTok even features an automatic editing tool that synchronizes audio with video. In addition, short videos are presented and shared between creators, fostering a dynamic and interactive environment. The ease of use and creative flexibility make TikTok an appealing platform, contributing to its rapid growth and widespread influence on global digital culture.

Moreover, the increasing number of TikTok users reflects the popularity of this platform among Indonesian youth. The users can spend hours scrolling through videos or purchasing items on it which then led to changes in users' daily routines. For instance, five students in class X at MA Bagan Batu, Tanjung Beringin District, Serdang Regency, faced learning difficulties because most of their time was spent on TikTok (Harahap and Satriana 2022). On the other hand, creators also attempt to make videos without considering their own safety and health, such as live streaming themselves in mud baths for hours or producing inappropriate content. This app is frequently used to create challenge videos, such as the Skull Breaker Challenge, where creators edit videos to make it appear as though someone jumps and falls flat on their back (Batoebara 2020). Other videos show individuals eating chilies of certain levels which actually could harm their health. Even though the videos are edited, it is possible that some users believe such actions can be done. Here are some examples of live content performed on TikTok.

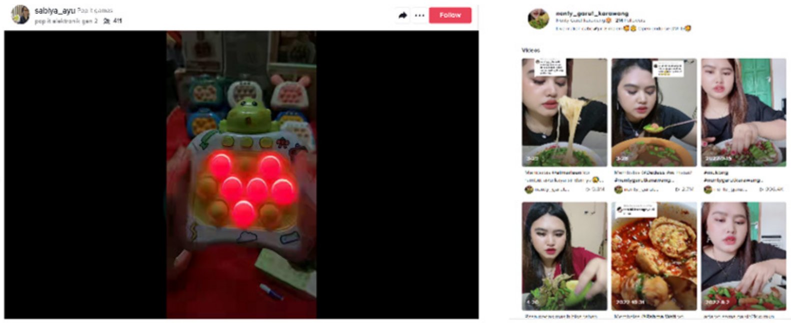

Figure 1: @Sabiya_Ayu's account live streaming by selling Popmie (left) and @nenty_garut_karawang is featuring content of eating chilies at extreme levels (right). (Accessed on January 12, 2023).

Interestingly, during both account @Sabiya_Ayu and @Sabiya_Ayu live streaming by selling several products, users engaging with and watching live reacted by leaving comments visible on the right side. The bottom of the image also displays various gift icons, such as roses, the TikTok logo, balls, donuts, fries, and others. These gifts can be sent by viewers to support or appreciate the content creators during live streams. To access these gifts, users must first pay through the process of purchasing coins on TikTok. Payments can be made through various methods and are integrated with several digital wallets owned by users. TikTok's gifting feature not only serves as a revenue stream for content creators but also fosters a sense of interaction and engagement between the streamer and the audience. This mechanism highlights how live-streaming platforms have evolved into spaces for commerce and community building, making them increasingly influential in shaping digital consumption trends.

Meanwhile, in the image on the right, the account @nenty_garut_karawang produced content by eating chili peppers along with various foods like noodles and meatballs. In one bite, @nenty_garut_karawang consumes more than five green chilies, as an extreme challenge that captures audience attention. Another feature demonstrating that TikTok accommodates a wide range of user activities is mud-bathing content, which often emphasizes unique but unconventional entertainment. These types of content highlight the diversity of trends and challenges that attract viewers on the platform. TikTok's algorithm further amplifies such activities, enabling creators to reach a broader audience by tapping into niche interests. This versatility cements TikTok's position as a leading platform for dynamic and user-generated entertainment. To provide additional information and data related to this, here are some examples of activities conducted by users.

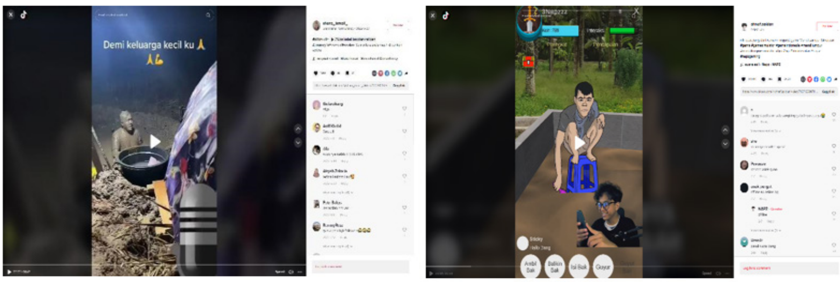

Figure 2: The @Shara_Ismail_ account reacting to the mud bath content (left) and the @ahnaf.zaidan account with the game version of the mud bath content (right).

Figure 2 (left) shows someone taking a mud bath with the words in the video "For the Sake of My Little Family" and this video received a reaction from @Shara_Ismail_. This type of content was widely used to show sadness and misery so that many other users gave gifts and share their empathy. This sympathy was given by users, especially since the live mud bath was done by middle-aged people. Meanwhile, the right image shows @ahnaf.zaidan creating mud bath content online or in the form of a game. Mud bathing in the form of a game is a reaction to the prohibition of mud bathing which is carried out in the real world by inviting parents. The phenomenon of online begging on the TikTok platform has also been widely discussed with various controversies. Mud bathing is considered by observers as part of Dehumanization so that the government needs to intervene to take action against this (Khatami, 2023).

From the image above (the TikTok homepage before users sign up), TikTok already showcases videos that can be watched even if the user has not registered. The various options displayed below the search menu consist of categories users can choose from, including music, sports, entertainment, comedy, fashion, lifestyle, pets, relationships, information, and social topics. These categories can be selected by users to help TikTok tailor its algorithm to match their interests and preferences. As a result, when users register, the videos and content that appear are aligned with their interests, ensuring a comfortable and engaging viewing experience. TikTok also simplifies the user experience by offering various fashion and lifestyle recommendations for its audience. This pre-registration

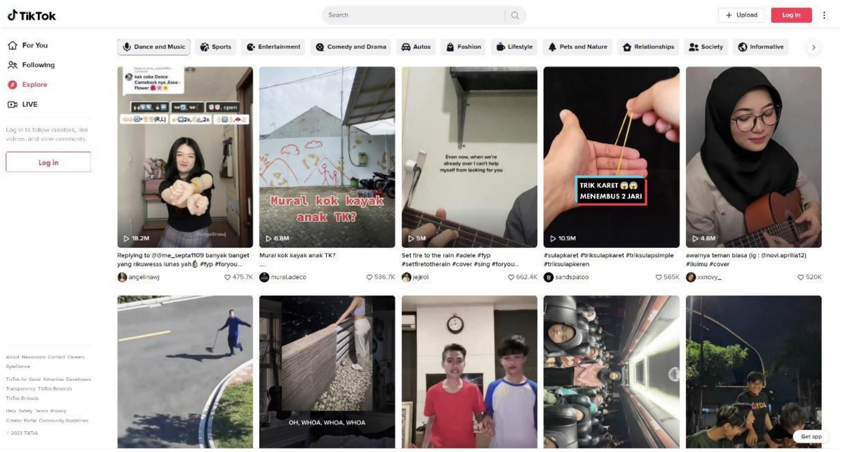

Figure 3: TikTok homepage and its various features. Accessed on January 4, 2023.

As we observed more intensively in 2023, we were able to map TikTok content that accommodates various fields and aspects for each of its users. The platform not only serves as a source of entertainment but also provides space for education, business promotion, and individual creativity development. This highlights how TikTok has transformed into an inclusive and dynamic digital ecosystem, reaching various layers of society. With its continuously evolving features and trends, the platform has the potential to become an even stronger tool for fostering social connections and supporting self-expression.

Topics	Contents
Entertaining	Transition videos, dancing videos, celebrity gossip, etc.
Education	Tutorials and tips on various topics on education, exam exercises, AI development.
Politics	Contents of current issues on politics
Economics	TikTok shop

Table 1. Type of topics through its features (authors' own data, 2023)

The table above shows that TikTok tries to accommodate various interests and talents of its users. This may be the reason why TikTok has become an application with user engagement spanning various countries, ages, education levels, and backgrounds. Anyone has the opportunity to create content and become part of its audience. TikTok users also increased significantly during and after the COVID-19 pandemic (Prasetia 2023).

This growth reflects TikTok's ability to adapt to changing social dynamics and capture the attention of a global audience during a time of heightened digital activity. Its innovative algorithm and diverse content offerings have solidified TikTok as a dominant force in the social media landscape, fostering a strong sense of community and connectivity among users.

Short videos and user curiosity

As a social media platform focused on short video and music genres, TikTok users often spend extended periods on the app, sometimes exceeding 3 hours a day. Several studies have highlighted this as a negative impact (Batoebara 2020; Harahap and Satriana 2022; Nurmala et al. 2022; Zaputri 2021), pointing to user addiction and the creation of new patterns in their daily lives. McLuhan's theory of technological determinism explains this phenomenon, illustrating how technological developments shape social orders and influence individual behavior (Jan et al. 2020). TikTok fosters relationships among users by accommodating various interests and talents, which drives its algorithm to create a unique and engaging social space. Additionally, TikTok enables various economic interactions, such as giving virtual gifts and purchasing items through its TikTok Shop feature. The platform's short videos also generate a sense of continuous curiosity (Idris et al. 2020), compelling users to keep watching. This blend of social, economic, and behavioral dynamics has positioned TikTok as a transformative force in digital culture.

The curiosity of users forms habits that eventually lead to addiction. Bourdieu calls this Habitus. According to Bourdieu, social reality is a dialectical relationship between individuals as structures and agents. Habitus, in Bourdieu's concept, is the objective and subjective structure of agents (Bourdieu, 1985). Bourdieu also mentioned that social spaces shape individual Habitus. TikTok, as one of the social spaces for young people to interact, gives birth to a new Habitus that exists outside of their activities in the real world. In its development, digital technology has indeed opened up the boundaries between space and time in interaction. Communication between individuals, individuals and groups, and groups with groups is now connected through the internet network. The communication space has become limitless, not only locally but globally. Interaction through the internet network has created connections between citizens worldwide, leading to the emergence of netizens. The presence of the internet has made life in several parts of the world easier, faster, and more instantaneous in production, distribution, and consumption (Nugroho, 2021). This transformation in communication and social spaces demonstrates how digital platforms like TikTok are reshaping not only social behavior but also the very structure of modern society.

This concept confirms what Bourdieu mentioned in the concept of Habitus, which is closely related to capital in economic practice (Bourdieu, 1985). TikTok users create and reinforce social spaces to the point of addiction, forming their own ecosystem. Economic values also emerge from various transactions facilitated by the TikTok application, ranging from its transformation into an e-commerce platform with TikTok Shop to gift transactions between users and creators. Economic transactions also occur on this platform through other forms of engagement, such as providing recommendations to other users to earn coins. The complexity of these transactions not only highlights TikTok's role in digital commerce but also underscores its influence in shaping new forms of social relations. As such, TikTok is evolving into a multifaceted platform that blends social interaction with economic activity, making it a key player in the digital economy.

Paradox of the digital world

The addiction to using the TikTok app, as explained in the previous point, may occur because the platform provides short-duration videos. This concern also arose some time ago when many TikTok creators used middle-aged individuals to engage in mud-bathing. This prompted a reaction from Minister of Social Affairs Tri Rismaharini, who planned to send a letter to local governments regarding the rise of online beggars on the TikTok platform (Khatami, 2023). TikTok CEO Shou Zi Chew also confirmed this in an interview with Najwa Shihab (2023). In response, TikTok is trying to create a feature that limits app usage time through account settings. TikTok will send notifications to users as reminders when their usage duration reaches a certain limit. He explained that TikTok limits the maximum usage time to 60 minutes for teenagers, so they have time to engage in real-world activities and interact with their parents. This initiative aims to encourage healthier usage patterns and prevent excessive screen time.

Najwa Shihab once interviewed TikTok CEO Shou Zi Chew in an exclusive interview titled "Exclusive Interview with CEO of TikTok Shou Zi Chew" on June 23, 2023. He stated that TikTok has set a 60-minute usage limit for users under 18 years old. In the interview, Shou Zi Chew provided parents with more tools to control their children's usage. Users can also use the feature to set a time limit for watching videos. However, is this an effective way to address TikTok addiction? Users often skip the notifications provided by TikTok and continue watching the next video out of curiosity. Technology has ultimately taken control of human life, including how they spend their time. From a critical perspective, Virilio argues that the development of information technology will ultimately lead to human destruction (Nugroho, 2021). According to him, every technological discovery carries a flaw in its DNA, so the cult of speed and acceleration caused by technology will be our downfall. Information technology has trapped individuals in a space of speed (dromospheric space) for communication, where the dimension of speed becomes more important than the correction or reflection of these ideals. The efficiency of watching short videos that users enjoy ultimately creates a pseudo space, where genuine connection and reflection are sacrificed for instant gratification. This raises questions about the long-term impact of such technologies on individual well-being and societal values.

It is important to have strong and comprehensive media literacy for each individual, so that when they have to use digital technology and platforms, they fully understand how efficient and how long they should access those platforms. Consciously, users must also understand that social media algorithms are part of the technological developments that are embedded in human life. Such digital capitalism practices are rampant among influencers, both in Indonesia and abroad. Virality has become the primary reference for content creators when producing videos. In practice, moral factors are often overlooked in favor of creating content that appeals to public consumption tastes (Permana & Yusmawati, 2019). This shift towards maximizing virality often results in content that prioritizes popularity over authenticity, which can lead to a superficial understanding of values. Without proper media literacy, users may become passive consumers, unaware of how algorithms shape their online experiences. Therefore, building critical awareness among users about how these platforms operate and the impact of their choices can promote healthier and more informed digital engagement. By fostering this awareness, users can better navigate the complexities of digital content and avoid falling into the trap of mindless consumption.

The concept of awareness, from discursive awareness, practical awareness, to unconscious/cognitive motives, can be a solution to the vulnerability issues of Indonesia's multicultural digital society (Nashir, 2012). Society is not only required to transition from passive consumers to potential consumers but also to develop awareness from practical awareness and unconscious/cognitive motives to discursive awareness. As active users who cannot detach themselves from digital media, modern society often views the free features provided as a benefit for users (Hardiman, 2021). This shift in awareness is essential for enabling users to critically assess their digital experiences and make informed decisions. By fostering discursive awareness, individuals can better understand the implications of their online behaviors and their impact on both personal well-being and broader societal norms. Furthermore, as digital media platforms become more embedded in daily life, empowering individuals with this kind of awareness will contribute to a more balanced and thoughtful engagement with technology

Conclusion

Carefully looking at how young people spend their time on TikTok, it can be concluded that this platform creates addiction for its users. Users often spend a lot of time accessing this platform because TikTok makes them curious. By watching short videos, users continue to wonder what the next video will be. In addition, TikTok also provides various interests that users desire, ranging from entertainment, education, information, politics, hobbies, and more through its algorithm. Users perceive TikTok as a new social space for interaction, which ultimately gives rise to "habits" and forms specific patterns. In this context, TikTok, which is considered an efficient social media platform due to its short videos, actually creates a paradox. TikTok even consumes a lot of users' time. In real life, users often neglect various responsibilities and reduce their social relationships, which ultimately may lead to dehumanization. This growing detachment from reality suggests that the convenience of TikTok can come at a significant cost to personal relationships and mental well-being.

Furthermore, while TikTok offers opportunities for creativity, self-expression, and learning, it also raises concerns about the long-term effects of its addictive nature. The constant engagement with bite-sized content may condition users to expect instant gratification, which can hinder their ability to focus on more complex tasks. Additionally, the personalized algorithms can trap users in echo chambers, reinforcing existing beliefs and preferences while limiting exposure to diverse perspectives. This phenomenon can ultimately reduce critical thinking and promote passive consumption over active participation in meaningful societal discussions. As TikTok continues to shape digital behavior, it is crucial for both users and developers to foster a more balanced approach to technology use that promotes well-being without sacrificing connection and engagement with the real world.

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Chapter 13

Social Structure Analysis on Millennial Voters in Surabaya City: Case of the 2019 Presidential Election

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Abstract

This chapter explores the social characteristics of urban millennial groups that influence individual political behaviors, including voting, attitudes, and participation in the 2019 presidential election in Surabaya. Using a qualitative method with a case study, we collected data and insights through observation and in-depth interviews with selected informants. The findings indicate that several sociological characteristics of millennial voters in Surabaya can be categorized as follows: First, millennials' access to information, level of knowledge, and educational background play a significant role in shaping their choices, with a strong preference for the advantages possessed by a candidate. This drives millennial voters to seek comprehensive information about their chosen candidate. Second, the societal prestige associated with certain occupations or positions of power also influences millennial voting behavior, with power dynamics factoring prominently in their choices. This chapter contributes a sociological perspective on social status as an additional determinant in the voting behavior of urban millennials, highlighting the complex interplay of knowledge, societal roles, and status in shaping political participation.

Keywords: Political behavior, millennial voters, 2019 presidential election, political sociology, Surabaya

Introduction

Research in recent decades has produced sharply differing views on the voting behavior of millennials. As a demographic with diverse social literacy, well-educated and well-informed millennials often display rational and thoughtful voting preferences (Pew Research Center 2014). The millennial generation, born after 1980 and coming of age in the 2000s, earned this name due to their formative years occurring during the new millennium—a period marked by the rapid rise of digital technology. Currently aged 18 to 38, Millennials are typically characterized by a strong interest in visual content and a higher level of self-confidence than previous generations, fueled by their trust and optimism (Dalton 2018). This generation's reliance on digital platforms for information has further shaped their political attitudes, often making them more informed and discerning voters. As a result, Millennials are seen as a critical voting bloc whose behavior may influence political trends and future election outcomes (Winograd and Hais 2011).

In the 2019 general election, data from the General Election Commission (KPU, 2019) showed that millennial voters comprised 40% of the national voter list (DPT), amounting to approximately 80 million out of 193 million voters. This significant demographic made millennials a crucial target for candidates, as their votes held the potential to sway election results. In Surabaya, according to KPU data, there were 2,131,756 registered voters, consisting of 1,041,522 men and 1,090,234 women. These voters were distributed across 8,146 polling stations (TPS) within 154 urban villages and 31 sub-districts. Given their large numbers, millennial voters represented a diverse and influential segment whose political preferences were closely monitored by candidates and campaign teams, shaping campaign strategies and voter outreach efforts. Their role in determining election outcomes highlighted the growing importance of engaging younger, tech-savvy voters in the electoral process (Howe and Strauss 2000).

In terms of age, the largest number of voters are those in the 31-40 years range. The number reached 552,631 voters. Next in order are voters aged 21-30 years, with a total of 409,236 voters. The next order in quantity is voters aged 51-60 years (391,232 people), 41-50 years (382,308), over 60 years (225,549), and finally, voters aged less than 20 years, reaching 170,800. 3,650 of them are voters with disabilities. They include 1,149 voters with physical disabilities (31.48%), 201 voters with visual disabilities (5.51%), and 362 voters with deaf-mute disabilities (9.92%). Then the mentally disabled as many as 301 voters (8.25%) and other disabilities reached 1,637 voters or 44.85%. The voting behavior of the millennial generation is influenced by personal candidates, candidate offers, voter perceptions, the voter's social environment, and the candidate's social environment. They tend to be categorized as psychological and rational voters, who pay attention to the personality and physical appearance of the candidate as well as what the candidate has done and will do (Alfaruqy 2019). The similarity of vision with the candidate, religion, ethnicity, customs and various elements of social identity color the dynamics of choosing millennial groups. Cottam et al. (2012) sociologically believe that voters make decisions based on social identities, for example, parties and issues related to regions, tribes, and regions.

There are at least three characteristics of the millennial generation. The first is confidence: they are highly self-assured, unafraid to express their opinions, and willing to debate openly in public settings. Second, they are creative individuals who think outside the box, rich in innovative ideas, and skilled in communicating their thoughts effectively. Third, they are connected; millennials are adept at socializing within their communities and are highly active on social media and the internet (Ali and Purwandi, 2017). Previous studies have primarily discussed factors such as social identity, attitudes, lifestyle, and voting behavior in millennial groups, emphasizing their status and distinctive qualities as a social group with a significant role in sociological and political realities. Alfaruqi's research (2019) revealed that 18.42% of millennial voters consider social identity as a key factor in decision-making. These characteristics make millennials influential in both cultural and political spheres, as they blend personal values with broader social trends. Their active engagement in social networks also amplifies their political influence, making them an essential demographic for understanding modern electoral dynamics.

Research on how Asian millennials view power (Lee 2017) reveals Asian millennials are often labeled apathetic and complacent in the political landscape, low voter turnout and absent from formal politics.

However, a realistic view reveals that they are actually highly engaged, not only through formal institutions recognized by older generations, but also by encouraging traditional political participation. With the advent of technology and social media, millennials engage with politics through social media and the internet rather than conventional forms such as television news broadcasts and newspapers. Meanwhile, Chen and Urminsky (2019) revealed that people who believe that their political identity is causally centrally related to more self-concept traits are more likely to act in ways consistent with identity norms than those who believe relatively little that political identity has a causal connection. Social identity is the part of a person's self-concept that derives from knowledge of his or her membership in a social group, together with the value and emotional significance attached to membership. Social identity gives rise to in-group and out-group categorizations that have the potential to influence social relations both individually and in groups (Hogg et al. 2004; Lange, Kruganski, and Higgins 2004).

The focus of this chapter emphasizes the sociological and group characteristics that influence voting behavior, particularly within urban millennial groups. These characteristics prompt a fundamental question: how does the unique character of millennial groups shape individual political behaviors, including voting choices, political attitudes, and overall participation? Exploring this question allows us to better understand the factors driving millennials' political engagement, from their educational backgrounds and social networks to the role of digital media in shaping their opinions. By analyzing the collective influence of these elements, the chapter aims to uncover patterns that distinguish millennial voting behavior from that of previous generations. Furthermore, this chapter highlights the potential of millennials to redefine political trends, making them an essential demographic in understanding contemporary electoral dynamics.

The millennial generation, born after 1980 and reaching adulthood around the 2000s, is characterized by its familiarity with rapidly advancing digital technology (Deal et al. 2010). This generation is often referred to as "millennials" because they came of age in the new millennium, a period marked by significant technological growth (Smith & Nichols 2015). Now aged 18 to 38, millennials tend to have a strong interest in visual content and display higher self-confidence than previous generations, a trait linked to their optimism and trust (Guha 2010; Kowske et al. 2010). Law No. 7/2017 on Elections provides assurances for individuals who were at least

17 years old on April 17, 2019, to exercise their right to vote in the 2019 elections. Quantitatively, millennials represent a substantial portion of the population and played a pivotal role in the outcomes of the presidential elections as well as the legislative elections. Their large numbers made the millennial demographic a prime target for political parties, as they remain relatively unaligned with specific political ideologies. As a result, political campaigns sought innovative ways to engage millennials, recognizing their potential to shape future political landscapes.

In the 2019 elections, based on data from the General Election Commission (KPU), the number of millennial voters reached 40% of the national permanent voter list (DPT), or approximately 80 million of the 193 million voters, making their votes highly contested by candidates, as they had a significant influence on the election results. According to Minutes No. 19/PL.02.1-BA/01/KOTA/IV/2019 submitted by KPU Surabaya in 2019, there were 2,131,756 voters in Surabaya, consisting of 1,041,522 men and 1,090,234 women. These voters were distributed across 8,146 polling stations (TPS) in 154 urban villages and 31 sub-districts throughout the city. Referring to Surabaya City's KPU data, in the 2019 Presidential Election, the permanent voter list was recorded at 2,222,183 voters. Of this number, voter participation was 1,635,312 (73.6%), while abstention reached 586,871 (26.4%). Voter participation in Surabaya far surpassed concerns about increasing abstention rates.

The problems revealed in this chapter include the following: How is the sociological character of urban millennial groups in the 2019 presidential election in Surabaya City? How do urban millennial groups perceive social and political issues that influence their decisions in choosing the 2019 presidential candidates? What are the preferences of urban millennial voters in the 2019 presidential elections in Surabaya City? Understanding these questions is crucial in analyzing the factors that shape millennial voting behavior, including their values, interests, and engagement with current political discourse. Additionally, the chapter seeks to explore how millennials' interaction with digital media has affected their political opinions and decision-making processes. By addressing these issues, the chapter aims to provide insights into how millennials, as a distinct demographic, contribute to the political landscape in Surabaya and beyond.

The theoretical framework of this chapter refers to Karl Marx's view of infrastructure (Base) and superstructure. According to Marx, the Superstructure is "who own the means of social production and employers of wage labor," while the Base is "who have no means of production, selling their labor power in order to live." The base-superstructure concept describes society as being divided into two parts: the base or lower structure (infrastructure) and the upper structure (superstructure). In this division, economic factors are placed in the infra-basic structure, while other aspects, such as social systems, law, politics, religion, art, and science, are placed in the superstructure. All processes that occur in the superstructure are influenced by the infra-base structure.

We employed a qualitative method as a constructivist approach to understand and analyze the sociological character of urban millennials in the 2019 presidential elections in Surabaya City. As the researcher, we served as the primary instrument, with data collection focusing on descriptive details and emphasizing the writing process. The analysis prioritized interpreting the meaning behind each event and finding, as these elements were central to the chapter's objectives. Consequently, the chapter was carried out with intensity, requiring a careful observation of events and a high level of attention to detail, as well as the researchers' direct presence in limited, controlled situations. This immersive approach allowed for a nuanced understanding of the participants' perspectives and the contextual factors shaping their political behavior. Through this process, the chapter aims to offer insights into the complexities of millennial voter dynamics within the sociopolitical landscape of Surabaya.

Millennials and rational choice

In the context of elections, the rational choice approach views voting activities as a product of profit and loss calculations, which are not only about the cost of voting and the possibility that their votes can influence the expected results, but also about how voters and candidates use this framework to make decisions regarding electoral participation and candidacy. For voters, profit and loss calculations help them decide which parties or candidates to support, particularly when making the decision whether to vote or abstain (Surbakti 2010). Furthermore, Downs outlines the criteria for rational voters, which include: First, individuals are able to make decisions when faced with various alternative choices. Second, individuals can organize their preferences among the available options in a coherent order. Third, the arrangement of preferences is transitive while still prioritizing the initial choice. Fourth, individuals will always select the alternative they find closest to their preferences. Fifth, if faced with the same choices in similar circumstances at different times, individuals will consistently make the same decision (Evans 2004). These principles suggest that rational voters are guided by a logical process of comparison and consistency, which ultimately shapes their electoral behavior.

Rational voters are characterized by not placing much importance on the ideology of a party or a contestant. Factors such as ideology, origin, traditional values, culture, religion, and psychographics are considered, but they are not significant in the decision-making process. The most important thing for this type of voter is what a party or a contestant can (and has) accomplished, rather than the party or contestant's ideology and values. Critical voters, on the other hand, combine a high orientation toward the ability of a political party or contestant to solve the nation's problems with a strong commitment to ideological matters. The importance of ideological ties results in higher voter loyalty to a party or contestant, making it more difficult for them to switch allegiance compared to rational voters (Wittman 1989). This type of voter is a critical voter, meaning that they will continuously analyze the relationship between a party's value system (ideology) and the policies they propose. These voters must be carefully managed by political parties or contestants, as they have the desire and ability to advocate for ongoing improvements in party performance. However, if their expectations are not met, their potential for disappointment can lead to frustration and the emergence of rival political parties. In this context, the rational choice framework posits that voters make decisions based on perceived benefits and costs, evaluating candidates or parties primarily through their ability to deliver tangible outcomes.

Millennials have very different expectations regarding economic, environmental, and socio-political issues. In comparison to baby boomers, millennials have generally received better education and are more technologically adept, with many excelling in the use of digital tools. This tech-savviness is largely shaped by their lifestyles, as the majority of millennials rely on technology in their daily lives. With high self-confidence, millennials are able to work creatively and maintain positive energy in various fields, including the socio-political arena (Prasetyanti 2017). Their increased access to information and global networks also allows them to engage more actively in social and political issues. As a result, millennials are more likely to advocate for policy changes that align with their values, particularly on issues such as climate change and social justice. The unique combination of education, technological fluency, and sociopolitical engagement makes millennials a powerful force in shaping contemporary political landscapes.

The use of social media among millennials is also quite high. As digital natives, millennials have grown up with technology, making them particularly adept at navigating and utilizing digital platforms. Therefore, elites also participated in campaign events through social media platforms to engage this generation. To attract the attention of millennials, elites employ a variety of inventive content and campaign strategies. Millennials are a generation that grew up with technology, not a generation born with it (Sebastianet et al. 2016). Although they initially experienced analog technology, millennials switched to digital technology and quickly adapted to its rapid advancement. The use of social media among millennials is also quite prevalent. As a result, elites have increasingly used social media platforms for campaign outreach. In addition, conventional media such as television is facing significant challenges. According to Soraya (2019), the majority of programs currently available on television suffer from poor quality content. As a result, people are more inclined to engage with streaming media and social media rather than traditional television. The hallmark of the millennial generation is their information literacy and connectivity through social media networks, all facilitated by the internet. In fact, millennials are very dependent on the availability of information technology, such as the internet. They actively seek change and use the internet to obtain information, particularly now that much of this information can be accessed via web-based platforms.

Millennials' social structure

The formation of various sociological characters in millennial society in urban areas reinforces the idea that these characteristics are shaped by the different work mechanisms in which they are involved. From this, they form unwritten rules and institutions that influence their habits, which in turn become part of their identity and characteristics. Millennial voters living in Surabaya City exhibit social traits that are closely tied to the influence of their livelihoods, particularly as individuals who often work flexibly without fixed procedures. This livelihood shapes a model for the formation of their social character, which applies across social, economic, and political domains. According to Marx's perspective, the millennial group becomes a collective shaped by their livelihoods, which naturally fosters a distinct character. Marx's theory of base and superstructure further illustrates how their livelihoods not only shape their character but also establish a dynamic interconnection between the economic base and the ideological superstructure. This connection highlights how millennials' economic practices influence their political ideologies and social behaviors, creating a unique socio-political identity.

The influence of the economic base on the overall political superstructure is one of the central themes in Marx's theory. Based on this structuralist perspective, the state represents the economic base of a society. A state can develop when accompanied by a division of social labor in society, giving birth to dominant and subordinate classes (Hiariej 2003). Meanwhile, the superstructure in this chapter emphasizes the impact resulting from the economic activities carried out by the urban millennial group. Marx and Hegel argue that the state is part of the superstructure, reflecting the division of society into classes and the dominance of the political structure by the ruling class. The state does not embody the universal will but rather the interests of the bourgeois class (Farihah 2015). More broadly, Marx has provided a traditional theory of two groups within the state, known as the base-superstructure model. Class theory, as one of the approaches in traditional Marxism, places class struggle as the central, essential, and decisive factor in social change. This approach tends to analyze capitalist society from an economic perspective. In this context, capitalist society is divided into two main classes: the proletariat and the bourgeoisie. From this perspective, society consists of two essential elements: the base and the superstructure.

Table 1: Indicator base structure of the millennials

No	Indicator	Character	Outcomes
1	Independent	Making political choices is more of an independent stance. They will enjoy their freedom to choose without being attached to anyone.	Millennials are not co-opted by certain political forces and are not bought off.
2	Smart	Preferring to be politically savvy	Easily selective about the vision and mission being offered.
3	Ideals	Having an idealistic and not pragmatic/opportunistic political stance, with values of humanity, innovation, justice and cosmopolitanism, and no SARA and money politics.	Millennials have a smart vision and a clear goal of becoming a strategic element of the nation for the advancement of education, welfare, easy employment opportunities

No	Indicator	Character	Outcomes
4	Rational	Tend to think about getting more promising and profitable exchanges in the long and sustainable future.	Maturity in calculating the profit and loss of policies and reciprocity in making decisions. Being able to think logically will put forward rational thoughts related to being obtained when choosing to give electoral loyalty.

Livelihood is one of the models of social character formation for millennial groups that apply to social, religious, and political orders. Specifically, the understanding related to politics and voter behavior of the millennial group in Surabaya, shaped by their livelihoods, forms various social characters inherent to them, including the following: *Independent.* Urban millennial voters, in terms of making political choices, are more likely to be independent. They enjoy the freedom to choose without feeling attached to any particular group or party. This attitude is shaped by their work, which often involves the use of technology. Millennials tend to utilize technology in their daily lives, and this fosters an attitude of self-sufficiency, making them difficult to control. The independent attitude they possess, as a superstructure born from their flexible livelihoods and the use of technology, impacts their individual behaviors. Living in uncertainty encourages them to manage themselves independently.

Smart. Urban millennial voters tend to be politically savvy. They can easily grasp the vision and mission being presented by political candidates. With their intelligence, they carefully evaluate their choices before making a decision. This critical thinking ability enables them to distinguish between political messages and assess their relevance to their values and needs. The intelligence of millennial voters contributes to the unique characteristics that define them as a generation. They are accustomed to using their intellect to make informed decisions, which positions them as a key group in advancing democracy in the future. Moreover, this intellectual approach allows millennials to challenge traditional political ideologies and demand more transparency and accountability from political figures. Their ability to adapt to the rapidly changing political landscape also makes them a force for innovation and progress within democratic systems. Ultimately, this savvy and discerning attitude toward political participation ensures that millennials will continue to shape the future of democracy in meaningful ways.

Idealist. Urban millennials often display an idealistic political attitude. In this context, issues like SARA (ethnicity, religion, race, and inter-group relations) and money politics hold less sway over their political choices. They tend to focus on guiding the nation's progress and shaping the future of democracy, firmly believing in the possibility of positive change. Their idealism often drives them to challenge the status quo and demand more ethical governance and social justice. This generation's commitment to ideals such as equality, sustainability, and human rights contributes to their role as a transformative force in politics. Millennials view themselves as agents of change, striving to create a society that reflects their values of fairness and inclusivity, which strengthens their belief in the potential for political and social reform.

Rational. Due to their flexible livelihoods, millennials tend to adopt rational characteristics. They are inclined to think strategically about long-term gains. As a generation capable of logical thinking, they prioritize rational considerations when deciding how to cast their vote, especially in terms of what they can expect in return for their political loyalty. This pragmatic approach leads them to evaluate candidates and policies based on tangible outcomes, rather than being swayed by emotional appeals or ideological rhetoric. Millennials tend to seek transparency and accountability, demanding that their political choices lead to concrete improvements in their lives and society. As voters, they are more likely to assess the cost-benefit ratio of their decisions, making their support contingent on the potential for real change and progress.

From the characteristics outlined above, it is clear that the sociological character developed during the presidential election process highlights millennials' reliance on education and technology. As a result, the outcome of their voting decisions contributes to a more advanced democratic system. Millennials, who are more informed and tech-savvy, tend to make well-considered choices that are influenced by both their educational background and access to digital platforms. This generation's ability to quickly process information and engage with diverse viewpoints enables them to shape a more inclusive and dynamic political landscape. Consequently, their participation in elections not only reflects their personal preferences but also fosters the growth of a more transparent and progressive democracy.

Perception toward election

Perception is a process that allows us to organize all forms of information and interpret impressions of the surrounding environment. Perception occurs through a process that begins when a stimulus is received and processed by our understanding. Most of the impulses that invade our understanding are filtered, and the rest are organized and interpreted. The perception that arises in an individual certainly does not just happen, but occurs through a systematic process. According to Gitosudarmo and Sudita (2015), perception occurs through a process that involves showing, selecting, organizing, and interpreting a stimulus. The showing and selecting process happens because each of the five senses is exposed to various environmental stimuli. A person's organization and interpretation of these stimuli is influenced by past experiences, which shape their perceptions. As for the perceptions of urban millennial groups on social and political issues that influence their decisions in choosing a president, these perceptions are actually not much different from those during the 2014 elections. Issues related to identity politics still dominate their political priorities.

The presidential candidate pair Jokowi-Ma'ruf has been criticized for the way Jokowi recited the Al-Fatihah and basmalah, which were perceived as incorrect, and for lowering the volume of the call to prayer. Meanwhile, the presidential candidate pair Prabowo-Sandi also faced criticism regarding their recitation of greetings, with doubts raised about Prabowo's Al-Fatihah and basmalah. Rumors surrounding the Jokowi-Ma'ruf pair included Jokowi's promises, such as offering cheap basic food cards, the KIP (Indonesian Smart Card) for college students, and pre-employment cards. Informants mentioned that they could accept these promises made by Jokowi and hoped he would keep them. Other informants expressed their satisfaction at receiving the cards, believing they could get up to Rp 5,500,000 just by staying at home. Regarding the issues surrounding the Prabowo-Sandi pair, one key point raised was their opposition to foreign workers, arguing that it harms the interests of the Indonesian people.

The figure refers to the personality traits associated with each candidate pair, Jokowi-Ma'ruf and Prabowo-Sandi. In this category, the Jokowi-Ma'ruf pair faces issues related to simplicity, their closeness to the community, their image, Jokowi's physical appearance, his speaking style, which is sometimes perceived as stuttering, as well as being seen as very thin, less assertive, and easily influenced by other parties. Among these, the most widely circulated issues are related to Jokowi's physique and his way of speaking. Informants argued that Jokowi appeared very thin and his manner of speaking was considered to be stuttering. Meanwhile, the Prabowo-Sandi pair faced criticism related to his ambition for power, his reputation as a former general, his dismissal from the army, failed personal relationships, a questionable personality, and accusations of not paying zakat. These issues were frequently raised by their critics, impacting their public image and voter perceptions.

The negative issues circulating in the 2019 presidential election had a significant impact, triggering social segregation. The community became fragmented based on political orientation and tended to be hostile toward groups with different political views. This division posed a serious threat to the sustainability of democracy and the existence of social cohesion. Factors that influence perception include internal elements such as emotions, experiences, cognitive ability, motivation, and frames of reference. For the millennial generation, these factors shape their perceptions of each candidate. Millennials are able to judge candidates based on their track records and will analyze how these leaders can advance the country. As a result, their political decisions are heavily influenced by their ability to critically assess each candidate's potential for positive change.

Millennials use instant communication technologies such as email, SMS, instant messaging, and social media platforms like Facebook and Twitter. In other words, Generation Y is a cohort that grew up during the internet boom era. The characteristics of Generation Y include individual diversity, influenced by factors such as their upbringing, the economic and social status of their families, and their communication patterns, which are far more open compared to previous generations. They are fanatical social media users, with their lives significantly shaped by technological advancements. Millennials are also more open to political and economic views, making them highly reactive to environmental changes around them. Additionally, they place a higher emphasis on wealth (Aziz 2018). Perceptions that arise from individuals do not occur spontaneously; they go through a process. Perception happens through stages: showing and selecting, organizing, and interpreting stimuli. The showing and selecting stage occur as the five senses are exposed to various environmental stimuli. A person's organization and interpretation of these stimuli are influenced by past experiences. This process highlights how individual perspectives are shaped by both personal and external factors, contributing to their complex decision-making.

While external factors refer to the stimulus itself and the environment in which the perception takes place, the clarity of the stimulus has a significant influence on perception. If the stimulus is in the form of non-human objects, the accuracy of perception largely depends on the individual perceiving it, as these objects do not attempt to influence the perceiver. From this external factor, a common thread can be drawn: when observing the political participation of the millennial generation, there is an external influencing perception where the stimulus in this mechanism comes from the environment and the news that spreads. As a result, the millennial generation can change their direction and political choices due to these external stimuli. The rational choice mechanism that influenced millennial voters in the 2019 presidential election still included instances of money politics. Money politics is believed to be one of the mechanisms that can secure loyalty to candidates (Asmawati 2021). This becomes a key consideration for campaign teams to easily implement their strategies by providing material incentives to secure voter loyalty.

By using the rational choice approach to voting behavior, it can be analyzed that money politics carried out by candidates or campaign teams can significantly influence people's voting behavior. This argument is based on Downs' explanation that rational choice is analogous to the concept of economic supply and demand, where the relationship between voters and candidates is similar to that of prospective buyers (voters) and sellers (candidates) in an interaction framework that emphasizes the calculation of profit and loss (Downs 1957). In this framework, voters make decisions based on what they expect to gain, weighing the perceived benefits of voting for a particular candidate against the costs of participation. This dynamic underscore the transactional nature of political behavior, where financial incentives can serve as a catalyst for aligning voter preferences with the goals of political actors.

Conclusion

Factors that influence perception include internal factors such as feelings, experience, thinking ability, motivation, and frame of reference. These elements help shape the perception of each candidate. Millennials are able to judge leaders based on their track record and analyze how they can contribute to advancing the country. Millennial voters in Surabaya City exhibit a social character that aligns with their livelihood, which often involves flexible work without rigid procedures. This understanding of politics and voter behavior among Surabaya's millennials is shaped by their livelihood, forming distinct social characteristics such as independence, idealism, and rationality. The various patterns that have emerged as sociological traits among Surabaya's millennial generation support Karl Marx's argument that livelihoods, especially those linked to technology, lead to significant changes in individuals and their social behavior.

The flexible, technology-driven nature of millennial work in Surabaya contributes to their distinctive political attitudes, where traditional loyalties to political parties or ideologies may take a backseat to pragmatic considerations. Millennials in this context are more focused on leaders who demonstrate practical solutions to real-world problems rather than those who adhere strictly to ideological platforms. This shift indicates a profound change in how political participation is framed and carried out, with millennials seeking leaders who reflect their values of independence, rationality, and progress. As this demographic continues to grow, it will likely reshape not only the political landscape in Surabaya but also the broader national political discourse, further pushing for a system that prioritizes innovation, adaptability, and inclusivity in governance.

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Navigating Transcultural Fandom: The Intersection of Religious Education and Celebrity Worship among Muslim K-pop Fans

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Abstract

In a global landscape of interconnectivity, interactions between popular culture and fans cross-cultural and religious boundaries. This chapter investigates the dynamic interaction between religious education and celebrity culture intensity among Indonesian Muslim fans of the K-pop group, BTS. Utilizing the theoretical frameworks of parasocial interaction and celebrity worship, this study seeks to see how education affiliated with Islamic religious institutions affects fan behavior. Data was collected from 132 BTS fans using the Celebrity Attitude Scale (CAS) to measure celebrity worship. The results showed that there was no statistically significant difference in the fan behavior of participants who received religious education in an Islamic educational institution compared to participants who did not attend an Islamic educational institution. This suggests that religious education experience does not have a significant impact on the level of celebrity worship that K-pop fans have.

Keywords: K-pop, celebrity worship, religious education, fandom

Introduction

Religion can be considered an important cultural component in transcultural fandom, influencing fan practices, interactions, and interpretations within diverse fan communities (Chin and Morimoto 2015). The intersection of religion and fandom can lead to different fan practices, discussions, and interpretations that reflect the diverse cultural influences present in transcultural fan communities. The role of religion in fan culture contributes to a more comprehensive understanding of the complexity and diversity in transcultural fandom studies, highlighting the importance of considering religious background as a key factor in shaping fan experiences and dynamics.

In the current era of globalization, the increasingly blurred boundaries between cultures have led to the emergence of the phenomenon of transcultural fans. One example is the increasing popularity of K-pop music from South Korea, which has attracted fans from different cultural backgrounds and beliefs. Among these fans are Muslim fans whose religious beliefs and practices interact with their love for K-pop. These *religious* fans are known as individuals who are not only active in religious communities but also embody their religious values in various aspects of life, including celebrity fans (Reysen 2006). K-pop, a genre of South Korean pop music, has experienced a surge in popularity worldwide, leading to the formation of diverse fan communities. This phenomenon has sparked academic interest in understanding how K-pop fosters transcultural fandom, particularly through digital platforms and social media (Han 2017; Yoon 2018; Jung 2011).

Transcultural fandom is the study and exploration of fan practices that transcend national or cultural boundaries, encompassing a range of cultural influences and interactions within fan communities (Chin and Morimoto 2015). It involves understanding how fans from different cultural backgrounds engage with media texts, characters, and narratives, highlighting the complexities of cultural globalization and cross-national fan activity. Transcultural fandom emphasizes the importance of recognizing cultural diversity within fan communities and challenges the idea of a single, homogeneous fan culture. This fandom is characterized by its hybridity, participatory culture, and the ability of fans to act as cultural mediators, contributing to the global spread and local adaptation of K-pop.

In 2020, Indonesia was included in the list of 20 countries with the highest activity of K-pop conversations on Twitter (Afprelaxnews 2021).

Fans in Indonesia interact with Korean pop culture through various means and platforms, using social media networks to access and disseminate K-pop content (Jung & Shim, 2014). Given the large number of Muslim fans, these interactions reflect a complex relationship between religious piety and enjoyment of K-pop (Yoon 2019). The global success of K-pop, as demonstrated by BTS and its fan community ARMY, emphasizes the importance of transcultural fandom in shaping a hybrid pop culture through the use of new media technologies, with social media playing a crucial role in content access and fan identity formation (McLaren and Jin 2020). This transcultural fandom refers to fans' interactions with cultural elements, such as music, movies, or celebrities, from other cultures, often integrating aspects of these cultures into their own cultural identities and practices. For fans with a religious orientation, this integration process involves reconciling their religious values and beliefs with the content of the popular culture they consume.

Transcultural fandom forms the basis of parasocial relationships, where fans develop feelings of intimacy and attachment towards celebrities despite the absence of direct interaction (Giles 2002). Parasocial interaction refers to the type of psychological relationship experienced by audiences in their encounters with personas/celebrities in the media. This relationship is characterized by feelings of intimacy, attachment, and identification, despite the absence of direct personal contact (Giles 2002). At the extreme, there is the phenomenon of celebrity worship where individuals show intense and often obsessive interest, which can lead to activities such as excessive content consumption, stalking, or collecting memorabilia (McCutcheon et al. 2002). These parasocial relationships and celebrity worship are mutually reinforcing, where the depth of the parasocial relationship can increase the intensity of the worship, creating a cycle where media exposure and interaction further strengthen this bond (Greenwood and Long 2009).

There are some fundamental differences between God Worship and the concept of celebrity worship. God worship involves the worship of a spiritual or divine figure believed to possess supreme power, wisdom, and authority, based on established religious beliefs and traditions, with the aim of spiritual growth and benefits that are considered eternal. In contrast, celebrity worship focuses on admiration for ordinary human beings with extraordinary talents or achievements, based on worldly appeal and temporary emotional bonds, with the goal of entertainment, inspiration, or escapism (Maltby et al. 2002; Sansone and Sansone 2014). God worship involves established religious practices and rituals, often associated with moral values and social responsibility, as well as a long-term commitment to spiritual growth (Beck 2006). On the other hand, celebrity worship can lead to unhealthy obsessions, and imitation of negative behaviors, and is more superficial and temporary (Aruguete et al. 2019; Giles and Maltby 2004). Although there are some similarities in terms of awe and emotional affect, God worship and celebrity worship are fundamentally different in their focus, foundation, purpose, and implications.

The relationship between religion and celebrity culture is an interesting topic. Celebrity culture can be a new means for individuals to connect and share experiences, similar to how religion functions. Durkheim argued that religious rituals create a collective joy that unites people and suggested that in the wake of the decline of traditional religion, people are looking for new alternatives to feel connected, one of which is through celebrity culture (Rojek 2001). Although there has been no specific empirical research, the relationship between religion and fandom, including how fans interact with celebrities mostly through media, has similarities to how religious believers feel a connection with their spiritual leaders despite never meeting in person.

There is a possible relationship between religious beliefs and how one interacts with celebrities, although this complexity can vary depending on the individual and their cultural background (Swami et al. 2011). Individuals with strong religious beliefs may have a different view of celebrities than those who are more skeptical of religion who often view celebrities through a lens that reflects their religious values and beliefs (McCutcheon and Richman 2016). Conversely, people who are skeptical of religion may be less supportive overall of celebrity culture. However, the relationship between religiosity and celebrity worship is not entirely linear, as some religious individuals still show attraction to celebrities (Maltby 2001). Religious education plays a key role in shaping individuals' understanding of their spirituality and religiosity. Religious education aims to develop a comprehensive understanding of religious life, encompassing knowledge, moral values, spiritual experiences, and critical thinking skills. Religious education is expected to facilitate direct experience with God, which is considered part of the knowledge tested against religious understanding (Court 2013).

In Indonesia, Islamic religious education began informally, disseminated through families and local communities (Daulay and Tobroni, 2017). Over time, this education changed to a more structured form. Religious education is a compulsory subject in every school in Indonesia. This is done to ensure every student's right to religious education, regardless of their religion (Zuhdi 2018). It is taught in two forms of education, firstly in religious lessons taught in public schools. Religious lessons are given in one or two subjects. The second is through private/Islamic schools such as Islamic boarding schools and schools affiliated with Islamic organizations such as Muhammadiyah and Nahdlatul Ulama (NU). Here, Islamic studies are taught in many subjects and practices compared to public schools. Well-developed religious-spiritual literacy is necessary for individuals to become productive and pluralistic members of the global community (Nash and Eugenio 2012).

Religious education plays an important role in shaping a tolerant society by teaching understanding and respect for the diversity of religious beliefs, cultures, and practices. Religious education curricula should be designed to foster attitudes of tolerance, encourage empathy and cooperation between followers of different religions, and integrate pluralist perspectives. It should also emphasize the development of moral and ethical values that support tolerance, such as honesty, gratitude, and patience. The role of teachers is crucial in creating a supportive learning environment where diversity is valued and celebrated. With a focus on understanding, respect, empathy, and moral values, religious education can play a transformative role in shaping a more tolerant society in the future (Sanaky 2017). By integrating these elements, a tolerant religious education system in Indonesia can effectively support transcultural fandom by fostering a culture of acceptance, understanding, and cooperation among students from diverse religious backgrounds.

This chapter examines the relationship between celebrity worship, and religious educational background using the Celebrity Attitude Scale (CAS). This 22-item Likert scale questionnaire (Maltby 2004) consists of three factors; Entertainment-Social; Intense-Personal, and Borderline-Pathological. A total of 132 Indonesian Muslim K-pop fans were recruited through announcements on Islamic campuses, online fan communities, and social media networks. The K-pop fans studied were fans of BTS, a global male idol group, called ARMY. Indonesian ARMY, known as INDOMI, ranked as the 5th largest viewer of BTS music videos in 2022 with 59.1 million YouTube views, beating BTS' home country of South

Korea (Annur 2022). No data was found on the number of ARMYs in Indonesia. However, one of BTS's fanbases in Indonesia, namely BTS ARMY Indonesia Amino states that members of BTS fans who joined the Amino ARMY Indonesia app reached 112,722 fans in 2024 (BAIA 2024).

Digging into data

The number of female participants (96.2%) was far more dominant than males (3.7%). This is consistent with the results of a global demographic study of 500k BTS ARMY fans conducted by btsarmycensus.com where 96.23% were female. The stereotype that BTS fans are predominantly female often implies that a) BTS fans must be relatively tasteless and b) female fans must be fanatics (BTS ARMY CENSUS, 2022). ARMY is just a bunch of teenagers: K-pop fans are often thought of as little *kids* who lack the maturity to engage in fan activities. In this chapter, it was found that 82.49% of BTS fans are adults 18 years and above. This result is consistent with BTS' global survey which shows 69.7% of fans are over 18 years old (BTS ARMY CENSUS, 2022). Thus, the stereotype that BTS fans are only teenagers is misleading.

Table 1. Respondent description

Component	Variation	Item	Percentage
Gender	Female	127	96,2%
	Male	5	3,7%
Age	Under 18	23	17,4%
	18-29	96	72,7%
	30-39	12	9,09%
	40-49	1	0,7%
Latest Education	Elementary	4	3,03%
	Junior High	7	5,30%
	Senior High	73	55,30%
	Diploma	6	4,54%
	Undergraduate	33	25%
	Postgraduate	9	6,81%
Social Media Used	Instagram	55	41,7%
	X	44	33,3%

Component	Variation	Item	Percentage
	Youtube	20	15,2%
	Application (Amino, Weverse)	6	4,5%
	Miscellaneous	7	5,3%
Affiliated with Islamic Education (Muhammadiyah/ Nahdlatul Ulama)	Yes	75	56,8%
	No	57	43,2%

The latest education of fans is dominated by high school (55.3%) and by undergraduate (25%). Similar results were obtained in the BTS Army global survey with fans with a high school education (27.9%) making up the majority of BTS fans, followed by a bachelor's degree (23.57%). This shows that 1 in 3 BTS fans have a college degree (BTS ARMY CENSUS, 2022). Social media is the main channel for sending, exchanging information about BTS. Instagram is the social media most used by fans to get information about BTS (41.7%). This is because each BTS member already has a personal account on Instagram so fans feel they can get closer to their idols if they use Instagram.

Although the focus of this chapter is on Muslim fans, an educational background that comes from an Islamic religious institution is seen as a variable for a person's religiosity. Religious education plays an important role in shaping an individual's understanding of their religiosity, spirituality. Well-developed religious-spiritual literacy is necessary for individuals to be productive and pluralistic members of the global community, and religious education should facilitate understanding of core religious-spiritual differences (Nash and Eugenio 2012). With a higher number of fans who have been educated with Islamic affiliation at 56.8%, it shows that the majority of BTS fans have more than enough knowledge about Islam.

The Cronbach alpha for the questionnaire items was satisfactory (a=.945). The results indicate that the scores obtained are consistent with the scores of previous studies. The Cronbach alpha obtained in the total CAS (.94) is similar to the Cronbach alpha obtained in previous studies (McCutcheon et al., 2004, 2016). The 22 questions consist of 10 questions on Social Entertainment (ES), 9 questions on Intense Personal (IP) and 3 questions on Borderline-Pathological (Maltby et.al., 2004). The first level, Social Entertainment which relates to a fan's fascination with celebrities for entertainment, is a casual, and harmless level. The second (Intense Personal) and third (Borderline Pathological) levels, as the name implies, indicate a deeper level of involvement as they reflect excessive, and uncontrollable feelings related to the idol (Maltby, Houran, and McCutcheon 2003), as the name implies. The statement items have been translated into Indonesian and adapted to the K-pop celebrities under study.

Table 2. Celebrity attitude scale question items

No.	*Question Item*	*CAS Components*
1	*If I met BTS in person, they would know I'm their biggest fan.*	*IP*
2	*I have a special bond with BTS that cannot be described in words.*	*IP*
3	*I am obsessed with the details of BTS' life.*	*IP*
4	*My friend and I like to discuss what BTS has done.*	*ES*
5	*When something good happens to BTS, I feel like it happens to me too.*	*IP*
6	*One of the reasons I maintain my fascination with BTS is that it allows me to escape from my life's problems.*	*ES*
7	*I have BTS photos or souvenirs that I always keep in the same place.*	*IP*
8	*BTS' success is my success too.*	*IP*
9	*I enjoy watching, reading, or listening to BTS songs because it means a good time.*	*ES*
10	*I see BTS as my soulmate.*	*IP*
11	*I often think of BTS, even when I don't want to.*	*IP*
12	*When BTS (one day) dies, I will feel like dying too.*	*IP*
13	*I enjoy chatting with other people who also admire BTS.*	*ES*
14	*When something bad happens to the boys, I feel like it's happening to me too.*	*ES*
15	*Learning about the life stories of BTS is a lot of fun.*	*ES*
16	*I often feel obligated to study the personal habits of BTS.*	*BP*
17	*If I was lucky enough to meet BTS, and they asked me to do something illegal, I would probably do it.*	*BP*
18	*It's great to be with other people who also love BTS.*	*ES*
19	*When the boys lost or failed to achieve something, I also felt like a failure.*	*ES*
20	*If someone gave me tens of millions of rupiah to do what I love, I would probably consider spending it on personal items (such as handkerchiefs or paper plates) that were once used by BTS.*	*BP*
21	*I like to watch and listen to BTS when I'm in a crowd.*	*ES*
22	*Keeping up with BTS news is a fun way to pass the time.*	*ES*

Table 3 shows that the majority of the Muslim sample's celebrity worship level is at a moderate level (65.9%), followed by high (18.9%) and low (15.5%) levels. This is relevant to Ristiarni's research (2022) which examined a sample of Muslim students at Islamic universities in Indonesia.

Table 3. Categorization of CAS tendency scale

Categorization	Interval	Total	Percentage (%)
Low	X<51.02	20	15,15%
Medium	51.02<=X<=89.22	87	65,9%
High	89.22>=X	25	18,9%
N		132	100%

Table 4 shows the data testing the effect of Muslim fans' educational affiliation background on Celebrity Attitude Scale (CAS) across three components, namely Entertainment-Social (ES), Intense-Personal (IP), and Borderline-Pathological (BP), as well as the total of the three components. The results indicated no significant difference between the two educational backgrounds on all components measured.

Table 4. Categorization of CAS across three components

CAS Components	**Mean (SD)**		**p-value**
	Religiously affiliated education	**Non-religious education**	
Entertainment-Social (ES)	35.80 (9.6)	35.88 (9.9)	**.964**
Intense-Personal (IP)	27.64 (8.6)	28.47 (8.4)	.580
Borderline-Pathological (BP)	6.68 (3.05)	7.39 (2.9)	.180
CAS Total	70.12 (19.1)	71.74 (19.1)	.632
N	74	58	

The Entertainment-Social (ES) component, which measures the social, and entertainment value of celebrities, showed almost the same mean score in both groups (religiously affiliated: 35.80, non-religiously affiliated: 35.88). The p-value of 0.964 indicates that there is no statistically significant difference between the two groups. Several studies have shown that media consumption, and entertainment preferences are often similar across different educational backgrounds. Studies conducted in the Netherlands (van Eijck and Knulst 2005), the United Kingdom (Chan and

Goldthorpe 2007), Finland (Purhonen et al. 2010), Denmark (Katz-Gerro and Jæger 2013), and the United States (Lizardo and Skiles 2015) reveal a trend towards more democratic and omnivorous tastes in contemporary society. These findings found that cultural participation, visual arts consumption, music, and literature preferences, and general cultural consumption profiles are no longer overly stratified by education level.

Some studies provide results on the relationship between religiosity, and media preferences, such as one that found that religiosity among adolescents was associated with less exposure to certain television content, especially content of a sexual or violent nature (Bobkowski 2009). However, another study showed that religiosity was associated with less television viewing overall, but not with specific program preferences (Hamilton and Rubin 1992). However, these studies focused on religiosity and not religious educational background specifically. Factors such as age, culture, and individual differences may also play a role in shaping media consumption habits, regardless of religious background.

The Intense-Personal (IP) component, which measures personal attachment and emotional investment in the celebrity, also showed similar mean scores (religiously affiliated: 27.64, not religiously affiliated: 28.47). The p-value of 0.580 again indicates no significant difference. Various studies have shown that personal attachment to celebrities can be influenced by a variety of factors, including personality traits, and psychological needs of individuals, not just educational background. These studies reveal that factors such as shyness and loneliness (Ashe and McCutcheon 2001), low self-esteem, high neuroticism and psychotic tendencies (Maltby et al. 2003), as well as anxiety, depression and personality disorders (Sansone and Sansone 2014), may contribute to celebrity worship. In addition, the need for attachment and belongingness, relationship status (Greenwood and Long 2011), attachment style, and interpersonal trust (Collisson et al. 2018) may also influence admiration and imagined intimacy with media personalities. These findings emphasize the role of psychological and personality factors in the development of attachment to celebrities, regardless of an individual's level of education.

The Borderline-Pathological (BP) component, which measures unhealthy and obsessive tendencies toward celebrities, showed a marginally higher mean score in fans who had a non-religious affiliated educational background (7.39) compared to those who were affiliated (6.68). Although thep-value of 0.180 indicates the difference is not statistically significant. This finding is consistent with research suggesting that pathological celebrity worship is more closely related to individual psychological vulnerability, and social context than educational influences. These studies reveal that factors such as fantasy and dissociation tendencies (Maltby et al. 2006), higher crime rates (Sheridan et al. 2007), low self-esteem, identity issues, and social isolation (Brooks 2018) play a role in the development of unhealthy celebrity worship. In addition, celebrity worship is also related to problematic internet use, maladaptive daydreaming, and desire for fame (Zsila et al. 2018), as well as narcissism, and social media use (McCain and Campbell 2018).

Finally, the total CAS score, which combines the scores of all components, shows an average score of 70.12 for the group with a religiously affiliated educational background and 71.74 for the group with a non-religiously affiliated educational background, with a p-value of 0.632. This lack of significant difference suggests that religious affiliation in education does not have a significant impact on overall celebrity attitudes. Several studies have shown that underlying attitudes towards celebrities are influenced more by broad social and cultural factors than specific educational affiliations. These studies reveal that adolescents' interest in celebrities is more related to the development of autonomy and attachment (Giles and Maltby 2004) and that media exposure and social factors play an important role in shaping attitudes towards celebrities, regardless of educational background (Chia and Poo 2009). In addition, research has also shown that attitudes towards celebrities are shaped by the broader social and cultural context (Couldry and Markham 2007), structural dynamics within celebrity culture (Driessens 2013), as well as broader industry and social factors, such as marketing and media (Hackley and Hackley 2015). These findings emphasize the influence of broader social and cultural factors in shaping underlying attitudes towards celebrities, rather than the specific role of educational affiliation.

This result shows that there is no significant difference between the two groups in all components of CAS as indicated by the p-value which is higher than >.05. This indicates that the level of celebrity worship between the subsamples tends to be similar, suggesting that religious educational affiliation does not significantly influence the level of celebrity worship among the respondents in this sample. The total score for each participant on each of the three CAS subscales was used to calculate the average score for the CAS subscales. The three totals were 70.12 for fans affiliated with religious education and 71.74 for unaffiliated fans, much higher than totals recorded in the US and UK (between 42 & 55), and even in the Philippines (63.10 & 66.56) (Tengco-Pacquing et al. 2014; Vega et al. 2013).

Each subscale tends to be higher than results obtained in previous studies (Lynn et al. 2016). Previous studies have also typically shown higher mean scores on the ES component, compared to IP, and BP (McCutcheon, Griffith, Aruguete, and Haight 2012; McCutcheon, Lowinger, Wong and Jenkins 2013; McCutcheon et al. 2014), as found in this study. A Pearson correlation coefficient was calculated to assess the relationship between religious background (Religion) and the Celebrity Attitude Scale total score. Analysis revealed a very weak positive correlation between the two variables ($r = 0.042$, $n = 132$, $p = 0.632$). However, this correlation was not statistically significant. The very low correlation coefficient ($r = 0.042$) suggests that religious background has little effect on attitudes towards celebrities in this sample. The lack of statistical significance ($p = 0.632$) further implies that any observed correlation is most likely due to random variation rather than a relationship between the two.

Between idol worship and religiosity

This result is consistent with Liu (2013) who showed a positive correlation between idol worship, and religiosity. Liu's research conducted in Hong Kong shows that religious people there may not see liking idols as contrary to their religious beliefs. In this case, the role of religious education in Indonesia is to form tolerant humans and encourage the perspective that religious plurality is seen as an opportunity for humanity (Sanaky 2017) which has implications for increasing tolerance for different cultures. Korean culture moves as a transnational cultural technology that encourages cultural mobilization so that it eventually frees fans from the previous culture (Lee and Kuwahara 2014). A person becomes a fan not because of cultural similarities or differences but because of the affinity between the fan and the transcultural object (Cicchelli and Octobre 2021).

This engagement leads to immediate transculturation (Jung 2011) where Indonesian Muslim fans adopt, and adapt Korean culture to local culture (Sandvoss 2005). Furthermore, they attempt to integrate their religious values and beliefs into popular culture consumption. For example, there are parodies of some BTS songs, such as Dynamite (Peace 2021, 2024) and Fire into Ramadahan songs. In addition, the emergence of Muslim K-pop communities such as Xkwavers (Yulianingsih 2023) that try to bridge Islamic learning through Korean culture is one of the efforts of fans to integrate narratives, symbols, and interpretations of popular culture into their understanding of religion (Hoover and Clark 2002).

The results of this study suggest that fans affiliated with Islamic religious education can compartmentalize their religious beliefs from their excessive admiration of celebrities. Compartmentalization is when people separate their beliefs from actions that may contradict those beliefs, thus allowing them to feel good about themselves despite contradictions (Maltby et al. 2002). For example, someone may believe in a religious teaching that says to worship no one but God, yet still greatly admire a celebrity, keeping these two attitudes in their different minds. By keeping beliefs and actions in separate 'rooms' of the mind, people can continue to feel positive about themselves, even when their actions do not match their beliefs.

The cultural function of celebrities is significantly similar to the function usually attached to religion (Cañizares 2015). Fans see celebrities as religious figures and incorporate them into their personal goals, and dreams, which is similar to how religious believers see religious figures in their religion. Likewise, when people lose control of themselves, they will look to their favorite celebrities for inspiration and escape, in line with how religious people offer hope and escape. Celebrities become a reflection of what we want or what we hope we will never get.

Conclusion

The phenomenon of media audiences developing attachments to media personae is not new. Fandom is seen as a normal expression of interest and textual appropriation of media content. This study examines the interaction between religious education, and celebrity culture in the context of Muslim K-pop fans in Indonesia, with the case of fans of the global idol group, BTS. The results show that there is no significant difference in the behavior of fans who received religious education in Islamic educational institutions compared to those who did not, suggesting that religious education does not have a major impact on the level of celebrity worship among K-pop fans. The chapter also highlights that the majority of BTS fans in Indonesia are adult females with educational backgrounds dominated by high school, and undergraduate degrees and that social media, particularly Instagram, plays an important role in how fans interact with BTS.

In addition, this study shows that fans who are affiliated with Islamic religious education can separate their religious beliefs from their admiration of celebrities. This suggests compartmentalization, where individuals can separate beliefs from actions that may conflict with those beliefs, allowing them to feel good about themselves despite conflicts. This phenomenon reflects how celebrity culture can resemble the function of religion in some aspects, with fans seeing celebrities as inspiring and escapist figures, similar to the way religious believers see religious figures. Overall, this chapter underscores how the phenomenon of transcultural fandom, as seen among Muslim K-pop fans in Indonesia, shapes the unique interaction between popular culture and religious belief, with social media playing a key role in shaping and sustaining this relationship.

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This book is a significant contribution by Indonesian scholars, particularly in their efforts to promote Islam in Indonesia on the international stage. The articles, derived from the BICOSH 2024 (Biennial International Conference on Social Sciences and Humanities), have been thoroughly refined, making them well-suited for deep reflection and offering practical examples of Islam in Indonesia as it relates to social life.

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