2.4. Sacred Text and Media in the Changing World

TREND OF THE HADITH STUDY IN THE WORLD OF CYBER MEDIA:
Studies on the Literature of the Hadith

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Hadith as the teachings of Islam, many Muslims found in various literature hadith that developed in its history. From the beginning the existence of the Hadith was not something written through the transmission orally and memorized. However, as the times progressed, hadith was indispensable and began writing. The diversity of the books of hadith that developed also varied and gave rise to two terms of Hadith scholars, namely cleric mutaqaddimin and muta'akhkhirin ahadith. Both scholars have produced various Hadith books. Ulama 'muta'akhkhirin whose time began in the 4th century until now has led to various literature hadith different and different from mutaqaddimin ulama. Currently, in the global era of Hadith literature is increasingly easy to find and diverse. Diversity and ease of it along with the development of study of hadith in PTKI and in society. However, the ease must be wary of because google is not khadim kiyai who can deliver the validity of the science. Therefore, with the proliferation of maktabah syamilah, download files in the form of pdf, doc and so on should be wary and check and recheck with the original book. Variety of the hadith of the book is growing rapidly so as to retrieve studies that are far with the original that is the science of hadith and the meaning of hadith covered in the world of text alone.
Keywords: Mutaqaddimin, Muta'akhkhirin, Literature Hadith, Global

LIVING QUR'AN: STUDY OF PHENOMENON 'MEME' IN CYBER COMMUNITIES

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The development of internet and social media technology are a new phenomenon of contemporary Muslim lifestyle. The development of the era is used by certain groups in spreading their understandings. The medium used in mediating popular culture is the internet media, like Facebook, Instagram, and other applications. The groups of Cyber Community-FPI groups, cyber-army Muslims- as the object of the researcher's study are result of the hermeneutical reception on religion in the form of a meme visualization. The presence of popular culture presents make researcher to review about how the phenomena of societies have performed reception to the understanding of religion (al-Qur'an) and how the meaning of visualization of the aesthetic reception is presented as a form of living Qur'an study. The research use living Qur'an and phenomenology approaches through analysis of reception theory. The results of this study provide an overview that indirectly the communities have shown its existence in understanding the religion that is poured in the form of aesthetic receptions. Using the visualization of the Qur'anic verse and the images as the background of the meme visualization give a great significance in influencing the reader societies. From a review of the approaches, it can be concluded that this new cultural phenomenon becomes a global village form that contain messages which is mediated by technology. From the existence of the global village, the impact and the contribution of a reception are given a new form, namely the form of digital humanities that begin to become the identity of the communities.

CELEBRITY'S KYAI ANDNEW MEDIA

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The article is a study of celebrity's kyai in Indonesia, mainly on K.H. Anwar Zahid whose propagates are widely uploaded in the YouTube media. The model of propagation has changed over time, and religious proselytizing on YouTube is one of the models in which Islamic propagation is disseminated through new media. This study will examine how far the role of YouTube as a new media in creating new authority for a kyai. This study is important to see how the new media presence strengthens the kyai's authority as a religious leader in society. The question to be answered in this research is how kyai's authority in the era of new media? How K.H. Anwar Zahid builds his authority? also, how K.H. Anwar Zahid used that authority in his propagation? This research combines empirical and theoretical data on K.H. Anwar Zahid which is online (YouTube) and offline (direct). The results of this study indicate that the new media does not shift the traditional authority of a kyai as a religious leader, but rather the authority is further strengthened with the celebrity authority of a new media that gets consensus recognition by the public.
Keywords: religious proselytizing, kyai, new media, religious authority.

3. Philosophy and Theology on the Apocalyptic and Changing World

3.1. The Philosophy of Violence and Radicalism

ISIS TERROR ACTIVITIES AS POSTMODERN MECHANISM

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Beside the fact that terrorism has its root in history, it appears with different expressions. In the modern era when nation state is present, at least there are four waves of terrorism: anarchist wave, anti-colonial wave, new left wave, and religious wave (Rapoport 2002). Every wave operates with its unique and distinct activities and mechanism, for terrorism is also a means to certain objectives, it always adapts its methods with the spirit of the age.
Two important drives for the emergence of terrorism in the late nineteenth century are technology and the development in the field of transportation and information (Rapoport, 2002). These two factors have grown rapidly nowadays and even become the core foundation for social mechanism in this postmodern era (Baudrillard, 1995).
This paper will argue that terror activities done by ISIS -with its use of high technology means, cybernetic elaborations and the play of signs and simulations, relate with the very postmodern conditions. These activities are executed not coincidentally, but designed with considerations. These advance mechanism increases the scope of terror into wider audiences across the globe with the help of new media. If it refers to something, it presents the development in the field of terrorism in the shadow of new stage of history called postmodern era.
Keywords: ISIS, terrorism, high-technology, posmodern condition.

THE DOCTRINE OF APOCALYPTIC MOVEMENT,
the Seventh-day Adventist (SDA) Church

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As the church denomination that emphasizes on the doctrine of apocalyptic movement, the Seventh-day Adventist (SDA) Church advocates Christ's Second Coming as the solution for the society's entire problem. Thus, as matter of fact, most of the SDA church in the world tends to be passive in building relationship with other religious institutions. Yet, for the last five years, there are movements in SDA Indonesia that encourage and even initiate interfaith dialog with the other adherent of religious institution especially with Muslim communities. Taking the case of SDA Church Indonesia, this paper explores how the apocalyptic theology of Adventism stimulates the member to participate in interfaith dialogue with Muslim communities. Prior to the second coming of Isa Al-Masih, there is biblical prophecy that convey Ishak and Ishmael's line would work together to prepare the way for the return of the Messiah. Hence, drawing from that understanding of apocalyptic theology which has long been buried, I argue that rather than being ignorant toward dialogue the apocalyptic theology of SDA church encourages Indonesian Adventist to actively engage in inter-religious dialogue, especially with Muslim communities as the descendant of Ishmael's.

ISLAMIC RADICALISM AND OCCIDENTALISM
IN POSTCOLONIAL PERSPECTIVE

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In globalized world, the spread of Islamic Radicalism moves against the main actors of globalization. Radical Islam sees globalization as another episode of colonialism (neo-colonialism) that is full contained with Western interest. In other side, Occidentalism that has been declared as soft approach to respond Western tradition, in fact only did minimum efforts. Therefore, it seems that Islamic radicalism more dominates the global theatre than Occidentalism. This paper explores the dynamics of Islamic Radicalism and Occidentalism through Postcolonial perspective. Theories from Trinity of Postcolonial Thinkers - Gayatri Chakravorty Spivak, Edward Said, Homi Bhabha- are applied for this paper's framework of analysis, besides some other notable scholars. By Postcolonial Studies, this paper compares the root, objectives, and method of Islamic Radicalism and Occidentalism.
Keywords: Radicalism, Islam, Occidentalism, Globalization, Postcolonial

AHIMSA (NON-VIOLENCE DOCTRINE) AND THE JUSTIFICATION OF VIOLENCE: Buddhism vs Buddhist Nationalism

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Ahimsa or Non-violence, along with compassion, are the basic principles in Buddhist ethics. It came from Shramanic tradition, along with Jainism in Indian Philosophical tradition, as a result of animal sacrifices rejection that very common rites Vedic era. This principle also implemented in Gandhi's struggle in Indian liberation movement. Non-violence became the most basic principle that well known in Buddhist societies around the world.

However, the social, politics, and economic dynamics in some Buddhist communities, such as in Myanmar and Sri Lanka, showed that although the non-violence is the basic principle in their religion still the violence also occur severely. Is there a justification of violence in Buddhist doctrine such as in another religion? There is no justification of violence in Buddhist at all. How we answer this problem. We should differentiate between Buddhism and Buddhist Nationalism. In case of Buddhism Nationalism, although they used Buddhist as identities, still it is a kind of nationalism. As a kind of nationalism, they could be justified violence as any other nationalism. This case similar to Islam as religion and Islamism as political ideology. Therefore, we should differentiate between Buddhism as religion and Buddhist Nationalism as political ideology as well.

Keywords: Ahimsa, Non-Violence, Buddhist Nationalism

3.2. Peace and Feminine Issues

THE CONCEPT OF *SULH-E KUL* (UNIVERSAL PEACE) OF JALALUDDIN AKBAR and its Relevance for Nowadays

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Religion is often blamed as the main trigger of social conflict. It is even being brought into political contestation and is used as the tool to defeat the political opponents. This situation has been happened throughout the time, and is getting arise nowadays especially in the country where Islam is the major religion. In such situation, the role of government and ruler in spreading tolerance and peace are really needed for the betterment of society. This paper will elaborate about the concept of *Sulh-e Kul* (Universal Peace) of Jalaluddin Akbar, and its relevance for nowadays. Being situated in the middle of multi-religious society, Akbar'scourt is demanded to embrace and bear in all religions. The political contestation in Akbar's era often cause tension among the three majors religion namely Hindu, Islam and Jain. Akbar, with his Sulh-e Kul, was trying to calm down the tension and drive the society into peace and harmony. He made the *Ibadat Khana* (House of worship) as the place for gathering and discussion for all creeds such as Shi'a, Sunni, Brahmans, Jains, Zoroastrians, Sufis, Philosophers, Hindus and others. Under Akbar's court, all religions and creeds have the equal right to enjoy exquisite pleasure and practice their beliefs freely. As the respect to Hindus, Animal Slaughtering, Bird-catching, and fishing were also banned under Akbar's religious

policy. In political side, Akbar posted Hindus, Jain and Sikh into some important positions of his court and made no distinction among them. Although he was not able to read and write, Akbar had a great passion on knowledge. He invited the scholars from all religions to *Ibadat Khanna* to get clear understanding about their religion. He also travelled to several parts to meet the Sufis leader and in-depth his knowledge of Islam. Akbar was not only the patron of all religions, but was also the patron of humanity. Briefly, this paper examined deeply about Akbar's *Sulh-e kul*and found that it is relevant for nowadays situation. This is qualitative library research which use some primary resource relating to Akbar such as Akbar biography entitled *"Akbarnama"* and *"Aini Akbari"* of Abul Fazl. Other books related to peace, tolerance, and Mughal also cited in thispaper.

Keywords: Peace, Tolerance, Harmony, Jalaluddin Akbar, Sulh-e kull, Universal Peace

TASAWUF AND NATURE EMBODIMENT

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Gadis Arrivia narrated that Goddess Religion is a counterbalance of religion with male-imagined God in terms of imprisoning wo-men corporeality and sexuality, and, on the other hand, is a religion in which God-ess is strictly associated with fertility and thus environment. Islam has tasawuf, which is considered the very land of patriarchal religious notion of Islam. This paper excavates religious traces of tasawuf being masculinized and withdrawn from the Earth as its source of spirituality. In a particular section, it also discusses the simultaneous process of Islamization in Java and of the extraction of Javanese from the nature.

Keywords: Tasawuf, body, nature, ecofeminism.

GENDER EQUALITY IN THE PERSPECTIVE OF JAWADI AMULI

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Nowadays, issues of gender are much attractive to be discussed in Indonesia, especially for academicians, researchers, and activists. But all things that related to gender always be seen from the perspective of social, politic, anthropology, and economic. Namely Jawadi Amuli as the modern sufi who concerns to 'irfan, theology, philosophy, *ushul al-fiqh*, and tafsir. Amuli has a different view on gender equality. He put three basics of theories, such us: al-Qur'an, 'irfan, and philosophy.
Amuli reminds back about the rights and obligations that belong to man and woman based on their potential and quality. The substantion of human is *rūh* or spirit which has no gender, *rūh* neither man orwoman. Issue of gender equality in Indonesia still be known as a product of western thought. In fact, gender equality is an issue which caused many kinds of gap in society, for the examples: domestic violence, early age marriage, and authority to earn money for married couple.

Keywords: Gender equality, Jawadi Amuli, al-Qur'an, 'irfan, philosophy