

Youth, Pandemic, Media, and Religious Contemporary Issues

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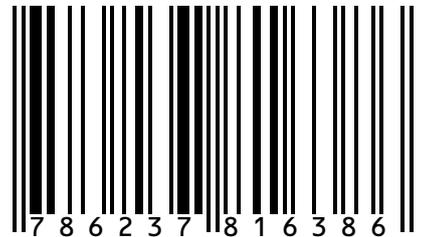
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THE ROLE OF INDONESIAN YOUTH IN THE DIGITAL AGE IN PRESERVE RELIGIOUS CULTURE IN THE MIDDLE OF A PANDEMIC



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Abstract

Youth is an important part of society which is expected to be a successor in caring for and protecting Indonesia. One important thing that currently needs to be cared for and protected during a pandemic is religious culture. This is due to the pandemic that has hit the world, including Indonesia, which has badly affected religious culture. The hustle and bustle that is usually done in religious culture is not permitted, or becomes limited. The aim of this research is to find out and the role of youth in the impact of the pandemic on the passage of religious culture. This research was conducted for 3 weeks in various sub-districts of social media, printed media and various books. The research was started from November 1 to 18, 2020. The method used a qualitative method. The research technique is by observation and interviews. The results of the research obtained are the various active roles of several youth in Indonesia. Some of them are with the active role of some youth in preserving culture in Indonesia in the midst of a pandemic, namely by publishing several cultures in Indonesia to various media. Then uploading various cultures in Indonesia on various social media that is owned is also tantamount to socializing a culture in the photo. The role of youth in preserving the existing culture in Indonesia does not seem fully existent, but there are those who do preserve it with various skills that young people have. Skills in writing or skills in video processing. A skill that is quite valuable when you are in a pandemic situation. Where these skills can also be used to capture the moment when the pandemic is hitting Indonesia and the world. Broader use for pandemics and culture.

Keywords: Culture, Religion, Youth, Pandemic, Indonesia, Technology

Abstrak

Pemuda merupakan bagian penting dari masyarakat yang di harapkan dapat menjadi penerus dalam merawat dan menjaga Indonesia. Salah satu hal penting yang saat ini perlu di rawat dan di jaga pada masa pandemi yaitu budaya keagamaan. Hal ini disebabkan pandemi yang telah melanda dunia termasuk Indonesia telah membuat budaya keagamaan ikut terkena dampak buruknya. Keramaian yang biasa di lakukan

dalam budaya keagamaan menjadi tidak ijin, ataupun menjadi terbatas. Tujuan dari penelitian untuk mengetahui dan peran pemuda pada dampak pandemi terhadap berjalannya kebudayaan keagamaan. Penelitian ini dilakukan selama 3 minggu di kecamatan berbagai media sosial, media cetak dan berbagai buku. Penelitian dimulai dari tanggal 1 sampai 18 November 2020. Metodenya menggunakan metode kualitatif. Teknik penelitian yaitu dengan observasi dan wawancara. Hasil penelitian yang di dapatkan yaitu berbagai peran aktif beberapa pemuda yang ada di Indonesia. Beberapa diantaranya dengan peran aktif beberapa pemuda dalam melestarikan budaya di Indonesia di tengah pandemi yaitu dengan publikasi beberapa budaya yang ada di Indonesia ke berbagai media. Kemudian mengunggah berbagai budaya yang ada di Indonesia di berbagai media sosial yang dimiliki juga sama saja dengan sosialisasi tentang suatu budaya yang ada di dalam foto tersebut. Peran pemuda dalam melestarikan kebudayaan yang ada di Indonesia tampak belum sepenuhnya ada, namun tetap ada yang melestarikan dengan berbagai skill yang para pemuda miliki. Skill dalam menulis ataupun skill dalam mengolah video. Skill yang cukup berharga saat berada di situasi pandemi. Dimana dengan skill tersebut juga dapat di gunakan untuk mengabadikan moment saat pandemi tengah melanda Indonesia dan dunia. Kegunaan secara lebih luas pada pandemi dan budaya.

Kata Kunci: Budaya, Agama, Pemuda, Pandemi, Indonesia, Teknologi

Introduction

The pandemic that is currently sweeping the world in 2020 is making drastic changes in the world. Especially Indonesia. This of course also affects various aspects of life that are usually done by many people in a crowd. The impact that is more visible is different, namely in the aspect of cultural preservation in Indonesia. Cultures that are generally preserved by other than those that have been in a much longer period of time in exploring a culture are clearly in need of additional participation by youth in the digital era. Even if culture cannot run normally as usual, there are other alternatives that can be done with the main role between those who have been involved in a culture for a long time or youth.

The main problem topic that occurs in this paper is the problem of preserving the religious culture that existed during the pandemic that hit Indonesia. Then the problem also investigates the role of Indonesian youth in solving problems of religious culture in the midst of the pandemic. Where there are good things on the bad side that existed during the pandemic in the world, including Indonesia. The good thing is that the pandemic comes in the middle of an era that has entered the stage of the Digital Age. Many things have become alternatives in the midst of a pandemic. Some cultures have become diverted to the digital world. Of course this requires a big role from experts in the digital field. In this case, young people who grow up in the age of digital development are hopeful in

preserving cultural problems that occur in the midst of a pandemic by utilizing the digital world.

The current state of the problem is more of a pandemic problem which has not yet ended in November 2020. Although there have been some bright spots on the end of the pandemic, namely the presence of the Covid 19 Virus Vaccine which has become a pandemic that has hit various countries including Indonesia. Religious culture, which should have run in time, has become diverted to new alternatives or the absence of culture because of concerns over the bad effects if a culture is carried out in the midst of a pandemic. Efforts to preserve culture must also be bright. Youth who have stepped into a role in the digital world, need to increase awareness of various youths throughout Indonesia in contributing to solving the problems of religious culture in the midst of a pandemic.

Linking the research in this paper that has been carried out related to problems, it was found after various searches on social media from various sources, namely at Opac UIN Sunan Kalijaga, Google Cendekia, and various sites on social media. So it produces findings from titles that have nothing in common with other studies. There have been many research related to pandemics, it's just that what is included in the core of the research in this paper has not been found in common on various sites on social media.

The average research found on social media is about education, although there are still many who

research besides education. However, what the researchers found was the average education level. In the form of opinions, news, journals, books and scientific articles. This is a natural thing, because the big impact that can be obtained from the pandemic is in the world of education where some learning processes are carried out with substitutes in the digital space.

Limited knowledge in this paper regarding problems also remains, namely limitations on literature sources and action research in the field which is plagued by pandemics. Because various places that became the reference for research samples were closed. Literature is also more about journals and books. Inadequate interviews were conducted due to problems that returned to the pandemic and time constraints. However, still maximize the remaining time and contents in the midst of limitations.

The problem of the role of youth during the pandemic in the study of religious culture is considered important to be examined. The cause of the importance of this theme is examined, namely the impact that is expected to further solve the problem of preserving religious culture that is in the midst of a pandemic. The main cause of the preservation of religious culture is important to do more to the culture that must be preserved so that it does not become extinct in the world. Culture is also included in the category of important things that Indonesia has. Cultural wealth in Indonesia that must be preserved by various generations, especially the

young generation who are expected to become the nation's successor in the future.

Method

The method used in the research paper is a qualitative method. Research with qualitative methods is more about the reality that exists in humans, in a broader sense of the reality that exists in a group of people called society. The clarity regarding qualitative methods that is different from other methods such as quantitative and R&D is found in data collection techniques. Data collection techniques in qualitative research are observation and interviews. The technique most used in qualitative research has more actualization in data collection techniques.

The target contained in the qualitative method is to solve problems in the human element of society which are judged to never run out of scrutiny. It is like a problem about God that really does not run out to be examined from various points of view. Another meaning is also qualitative research, namely researching something that does not have a top branch in the completion of the research. However, there are still ends of the research concluded by researchers. So as to produce research that can be used in other research by other researchers as well.

In this paper, the research refers to religious culture which looks quite broad if it is further studied using qualitative methods. Then pandemic research is also something that is currently becoming a trending

topic in various parts of the world and there is no end to be examined until November 2020. Seeing the breadth of research, there is an end that is taken as a result of research.

Result

1. Definition

a. Definition of youth

Youth includes boys and girls aged 12 to 25 years in accordance with the determination of the Inter Regional Seminar on the Training of Professional Voluntary Leaders in Denmark in 1969 which was organized by UNESCO (N. Dadljoeni, 1974)¹. The meaning further states that youth are equal in age from junior high school to university level. The average school age in Indonesia for junior high school students in grades 1 to 3 is around 12 to 15 years old. Then the high school age is between 16 to 18 years. Higher education is not limited in average age. However, the average also at the S1 to S2 levels is between the ages of 19 to 25 years.

The criticality of youth is at the peak of the age of being a youth, which is between 19 and 25 when they have entered the stage of being a student. It is in the world of student affairs that young people are formed with attitudes from various circumstances, from the environment and academics to be more critical of their surroundings. Sensitivity to various important circumstances observed by students. Some students who have come to a higher level of

¹ Rudy Gunawan, Youth Nationalism in Social Change, (Jakarta: UHAMKA Repository, 2012), page 3.

criticism can actualize their criticism into a much more tangible form of action. For example, when the pandemic hit Indonesia, various students expressed their criticisms about the problems of religious culture in Indonesia in various writings that were sent to various online media and print media.

Youth is included in the category of the younger generation. Further understanding in relation to students in the younger generation is what determines the nation in the next future. Students, as the core of the younger generation, have advantages in scientific thinking, in addition to their youthful enthusiasm, critical nature, logical maturity and cleanliness from the stains of their time order.²

It further means that the young generation in all levels from the beginning to the end. Various levels of the younger generation in the sense of being young people who are expected to be the successor to the struggles of their predecessors in the welfare of the nation. Youth, in the sense that the younger generation who are currently in their time, should prepare themselves as well as they can to become the nation's successor. The main thing is to continue the struggle of its predecessors in preserving the existing religious culture in Indonesia so that it does not become extinct from the nation.

²Rudy Gunawan, *Nasionalisme Pemuda Dalam Perubahan Sosial*, (Jakarta: Repository UHAMKA, 2012), hlm. 4.

b. Understanding the Digital Age

The digital era is a form of sailing the oceans or the world of the internet³. Ocean that can be categorized as a virtual world. However, in this virtual world, there are various things that have a wider impact. Because even though they are in a pseudo-virtual world, a person can be delivered to various lives. Reading or watching various videos can be a further example of the extent of life in cyberspace. Simply by reading an opinion on a website that is in cyberspace, readers can travel to various thoughts and even places, this is according to the content in an article.

The history that exists in the digital world is contained in an explanation in an article. The explanation is that there has been a digital revolution since the 1980s with the change of mechanics and analog to digital technology and it continues to develop until today⁴. So in this case it can be further understood that the digital world does not only run at one time. The digital era continues to develop from time to time with definite developers, namely humans who can be referred to as researchers and scientists in the field of digital technology. In the following years, technology will be much more advanced with various updates that are always there from scientists.

³Andreas Hartono, *Mengaktualisasikan Amanat Agung Matius 28 : 19-20 dalam Konteks Era Digital*, Jurnal KURIOS, hlm. 165.

⁴ Wawan Setiawan, *Era Digital dan Tantangannya*, (Artikel "Seminar Pendidikan Nasional 2017) hlm. 2.

Technological advances in the digital era certainly have various impacts, namely positive and negative impacts. The two impacts can collaborate well. The positive impact is more on the world when it is experiencing sudden events that require alternative substitutes for something that cannot be done in the immediate world. It is like when a pandemic is sweeping the world. Learning in the world of education, for example, has a wider impact between positive and negative impacts. The positive impact that is obtained is that various alternatives are obtained. The existing religious culture has been saved, although not completely. Some religious cultures have been transferred to use health protocols. Furthermore.

c. Definition of Religious Culture

Culture is a way of life that develops, and is shared by a group of people, and is passed on from generation to generation⁵. In this part, culture becomes quite important. In a further definition, it is stated that culture first appeared in a fairly simple condition or it could also be that culture appeared first with no simplicity. Between these two parts, culture can be further developed by the next generation with a much more complete development that covers various shortcomings. Cultural development carried out from generation to generation also

functions further as a complement to the preservation of a culture. Preserving culture also serves further as a form of avoiding the extinction of a culture. Because preserving a good and important culture that exists in a region or country is an important thing. Without cultural inheritance from generation to generation, it is possible for culture to become extinct. Of course this is not desirable, it is very necessary to have efforts to preserve culture from generation to generation.

According to Clifford Geertz, religion is a pattern of human life⁶. This has become an existing way of life. Because since the first human existence in the world, there have been indications of religion. This is like the pattern of life when burying a corpse that was exemplified by some birds to the descendants of the first Prophet Adam. The pattern of turning a corpse as exemplified by some of these birds has remained until the existing ages. whereas at this time religion has really been firmly attached to human life. Religion can also be the identity of a country. For example, the country of Saudi Arabia is identical to Islam, so in the Arab state it is also synonymous with Islam from various aspects both architecture and characteristics of human life in the chapter of religious culture. Another country that can be an example is the Vatican state which is identical to a religion between Catholicism and Christianity which oversees various groups that are below

⁵Harni Kusniyati, dkk, Aplikasi Budaya Toba Samosir Berbasis Android, Jurnal Teknologi Informatika UIN Syarif Hidayatullah Jakarta) hlm. 1.

⁶Dr. H. Roibin, M.Hi, Relasi Agama dan Budaya Masyarakat Kontemporer, Malang : UIN Malang Press, 2009. Hlm. 75.

its level. The pattern of human life is also evident from the religions of the respective groups in general. Because in religion there are certain rules to its people.

The unity between religion and culture is summarized as an example that comes from a book which has the following meanings:

Indications of the occurrence of dialectical patterns between religion and culture, in Islam, can be seen in the phenomenon of changing patterns of religious understanding and religious behavior and religious behavior from pure Islamic tradition, for example giving birth to various local Islamic features, including Sunni Islam, Si'i Islam, Islam. Mu'tazili and Islamic Khawariz.⁷Of course, this pattern can also be seen in various things that have become facts in today's society. For example Indonesia, which adheres to Sunni Islam. It is also clear that within Indonesia, various religious adherents also adhere to Sunni Islam.

d. Understanding Pandemic

Epidemic understanding can mean an increase and often suddenly. Meanwhile, the number of cases of this disease usually increases above the expectation in a certain area or environment. An epidemic can be defined as the same epidemic. It can usually occur in a more limited and smaller geographic area. Clusters are based on events that occur in a larger area than expected, although estimates

⁷ Dr.H. Roibin, M. Hi, *Relasi Agama dan Budaya Masyarakat Kontemporer*, Malang : UIN Malang Press, 2009, hlm. 70 -71.

may not be known. Pandemics are based on epidemics that have spread to several countries or continents, so that they have infected several countries or continents, so that they have infected most people (Centers for Disease Control and Prevention, 2003)⁸.

Further understanding of a pandemic has become a trend at this time because a pandemic is in the midst of society and has not yet been completed. Various parties have also made efforts to resolve the pandemic. Including in mid-November 2020 the pandemic has seen a bright point with the presence of various Covid 19 virus vaccines which have given good hope to various communities in various parts of the world in resolving the existing pandemic.

2. The Role of Indonesian Youth in the Digital Age in Preserving Religious Culture

Youth in Indonesia, from the observations of researchers, show that various youth in Indonesia are quite active in preserving religious culture. This is evident from the publication of various papers on culture, dance works from youth, to the stage of Indonesian youth who took the initiative to take advantage of the sophistication of the digital era to socialize religious culture in Indonesia. A quite good initiative from the youth is the initiative to hold webinars or

⁸Wahjono, Peran Manajemen Lembaga Pendidikan Dalam Bertahan Menghadapi Pandemi Covid 19, *Jurnal INFOKAM* 2020, hlm.152.

become the committee for several webinars.

The role of other youths was also seen when several youths who were categorized as KKN (Real Work Lecture) students from UIN Sunan Kalijaga conducted socialization to preserve the culture of KKN places in various regions including those that were unique in the midst of a pandemic that carried out preservation by entering information on various cultures in the KKN location. to be sent to various media.

The games that exist in society are not only immortalized in serious works. Sometimes there are also those who take photos during the implementation of religious culture. After taking the photo, then upload it on social media. The form of uploading on social media has also become a material for socialization to various communities in preserving the existing culture.

The historical traces of religious culture in the past also need to be preserved by various parties, including youth in the digital era. It is like the culture behind the various temples in Indonesia. One of the temples in Indonesia that can witness traces of religious culture in Indonesia is Prambanan Temple. A temple located on the border between Yogyakarta and Klaten. Besides that, there are also patterns that are inside the temple is a Buddhist style.

There are still quite a lot of other temples that need to be traced in Indonesia. However, the area which is said to have been the area in ancient

times was the center of the triumph of religious culture in the form of temples between Hindu and Buddhist temples, is in Prambanan district. This is evidenced by the number of temples found around the Prambanan area. There are Barong Temple, Ijo Temple, Ratu Boko Temple, Banyunibo Temple and Sojiwan Temple.

The investigations that the researchers have done have yielded various facts. Among them around the temple which is declared a cultural heritage affecting the surrounding environment. Some of them are the environment that participates in cultural influences that refer to religion. A sign of a religion that is in accordance with the type of Barong temple is the presence of a monastery in a location not far from Barong Temple.

The location which is a cultural heritage in the form of a temple can be preserved by youth in various ways, such as writing about religious culture in various temples. Painting religious images on various temples. Until uploading on social media and providing clarity regarding the culture in the temple. The slightest contribution of youth in preserving the existing culture in Indonesia is sufficient to help preserve the cultural elements that exist in a cultural heritage.

Then remember if November 2020, Indonesia and the world are still hit by a pandemic, preserving culture by visiting must still adhere to established health protocols to avoid

the Covid 19 virus and protect others from the Covid 19 virus.

Discussion

Youth is an important part of a country which is expected to continue the nation's struggle. In this case the important struggle in the discussion is the struggle to preserve religious culture in Indonesia. The thing that is a challenge for youth today is the challenge because of the pandemic that is currently hitting Indonesia. Makes youth have to shift focus to other things that are much more effective. Luckily when the pandemic was taking place in Indonesia and the world, technology had entered the digital era. A lot of things started out easy. The various alternatives that exist during the pandemic exist in cyberspace. Included in the chapter of cultural preservation in Indonesia. Social media such as Instagram, Facebook and Whatshap can be a diversion in the chapter of cultural preservation in the midst of a pandemic.

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