



PROCEEDINGS

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

Cutting Edge Innovations for Sustainable Development Goals

Universitas Muhammadiyah Yogyakarta (Indonesia)

October 13 - 14 2020

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Focal Conferences



- ✔ (ICPU) The 2nd International Conference on Pharmaceutical Updates
- ✔ (ICOMS) The 6th International Conference on Management Sciences
- ✔ (ICLAS) The 9th International Conference on Law and Society
- ✔ (ICMHS) The 4th International Conference Medical and Health Sciences
- ✔ (ICAF) The 6th International Conference for Accounting and Finance
- ✔ (ILEC) The 2nd International Language and Education Conference
- ✔ (ICONURS) The 2nd International Conference on Nursing
- ✔ (ICITAMEE) The 1st International Conference on Information Technology, Advanced Mechanical and Electrical Engineering
- ✔ (IConARD) International Conference on Agribusiness and Rural Development
- ✔ (ISHERSS) The 2nd International Symposium on Social Humanities Education and Religious Sciences
- ✔ (ICONPO) The 10th International Conference on Public Organization
- ✔ (DREAM) The 5th Dental Research and Exhibition Meeting
- ✔ (ICHA) The 5th International Conference on Hospital Administration
- ✔ (ICOSA) The 3rd International Conference on Sustainable Agriculture





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Preface by the Chairperson of the 4th ICoSI 2020



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

Assalamu'alaikum Wr. Wb.

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

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

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

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

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

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

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

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

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

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

Thank you!

Wassalamu'alaikum Wr. Wb.

Yogyakarta, Indonesia, 14 October 2020



Welcoming Remarks by the Rector of Universitas Muhammadiyah Yogyakarta



Assoc. Prof. Dr. Gunawan Budiyanto

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

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

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

Cutting Edge Innovations for Sustainable Development Goals

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

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

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

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

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

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



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TRACK ECONOMICS, LAW, EDUCATION, SOCIAL, AND HUMANITIES



The Promotion and Protection of Human Rights in Islam for Creating the Culture of Peace

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ABSTRACT

Many people struggle for justice, fundamental freedom and human rights. They suffer, caused the violations of their rights. The struggle for human rights, especially for justice has deep historical and political roots, in the fight against oppression in civil society and the political oppression. The violations of human rights are very terrible and uncountable again. The violation of human rights spread in all over the world. The violation of human rights invite the people to know more profound the meaning and value of human dignity. In front of the violations of human rights, all the people must respect the value of human person. With this reason, the promotion and protection of human rights in Islam for all Muslims must be a priority program in every country to create the culture of peace. The promotion and protection of human rights in Islam are considered as an obligation to promote, to protect and to observe the human value, which is the dignity of human person. The government gives the guarantee for protection to the people with the just law, good policy, and the other guarantees, so they live in justice, peace and safety in their own country. The culture of human rights will grows and the Muslims are capable to create the culture of peace. The human rights in Islam give a contribution to create the society more peaceful and harmony.

Keywords: *Promotion and Protection, Human Rights in Islam, Culture of Human Rights and Culture of Peace*

1. INTRODUCTION

To promote and protect human rights for continuing peace is Islamic theological program for creating culture of peace today and for the future. The situation of violence, aggression, terror, the violations of human rights, and war can not be resolved professionally, without base on right and true Islamic theological reflection. Islam as religion which has obligation to promote and protect human rights, must have a professional solution for creating the culture of peace. The consequences for the Muslims should in in harmony and to combat againsts the crime, for build the peaceful and welfare society. All violence and other forms of conflict which cause the victims must be eliminated, because this violence is real crime in the islamic perspective. So the obligations for Muslims is to create the culture of peace in this universe.

2. THE CULTURE OF DEATH AS SOCIAL FACT

The culture of death is real as social historical fact in this universe today. This phenomenon as consequences of the violence, aggression, terror and the violations of human rights that remain spread in all over

the world in this universe. It is not possible to find a country without any violence, aggression, terror and violation of human rights. It is very terrible, such as the professional killing, systematic murder, genocide, torture, other cruel and inhuman treatment, and violence against the human being, specially women and children. It will cause to grow up the culture of terror and the culture of death . These cultures do not respect the human life. The professional killing, systematic murder and torture are real social fact, which are not distinct and justly resolved. These criminal actions will grow more terrible, if the international corporations and the official organs of the government provoke and take apart in this matter, do not want to obstacle and stop them, although they have authority, power and are capable to do it .

Violence, aggression, terror, the violations of human rights and war is real social historical fact. This phenomenon is very terrible, as human tragedies which always cause the victims. So it must be resolved professionally. Islam, as a religion has official teaching to resolve it.

In the Qur'an, there is very interesting the discussion between God and the Angels, when God



would like to create human person as khalifah in this universe: “When your Lord said to the angels, “I am placing a successor on earth”. They said, “Will You place in it someone who will cause corruption in it and shed blood, while we declare Your praises and sanctify You?” He said, “I know what you do not know” (Q.s. Al-Baqarah 2:30).

The Angels’ question is very logic that human person in this universe “cause corruption in it and shed blood”, but why He remain create the human person? With the violence of human person against the others, there are many victims. The creations of God, that is human person who must build this universe, but they combat against the others and cause the victims. In the Qur’an states: “Corruption has appeared on land and sea, because of what people’s hands have earned, in order to make them taste some of what they have done, so that they might return” (Ar Rum 30: 41).

The human violence in the large scale is very terrible and there are huge of victims. Is it possible to create continuing peace in this universe? With active non violence, the Muslims would like to combat against all the violence to create the culture of peace for welfare of the people.

Observing the actual situation of this world today, there are many violence, aggression, terror and violations of Human Rights in all over the world. The human situation is really terrible. Up till now the violations of human rights grow up and more professional. There are many victims. The governments of many countries are not capable to protect and promote the human rights for people in their countries, although it is their task and they have power for resolve this problem. They should fulfill the rights of their people, but many people to be victims of the political action of their governments and other violence of the power in the society. The dignity of human person as if has not value in their life .

The situation of human rights in Asia , for example is real terrible. On August 1997, Asian Human Rights Commission (AHRC) established The Asian Charter on Human Rights, this Charter was updated on 30 March, 1998. The governments of the Asian countries in that time have not yet decision to compose the Asean Charter of Human Rights, later published the Asean Charter on November 20, 2007. In background to the Charter, established by AHRC, we consider how the struggle of Asian people for fundamental freedom and human rights. They suffer, caused the violations of their rights. This Charter affirms that the Asian struggle for rights and freedoms has deep historical roots, in the fight against oppression in civil society and the political

oppression of colonialism, and subsequently for the establishment or restoration of democracy. The reaffirmation of rights is necessary now more than ever before. Asia is passing through a period of rapid change, which affects social structures, political institutions and the economy. Traditional values are under threat from new forms of development and technologies as well as political authorities and economic organizations that manage these changes (1.1).

The leaders of the Asian governments always promote Asian Value and stress that it is more important than human rights. But what is Asian value, they did not declare and announce. In reality, the Asian value has no value when there are violations of fundamental freedom and human rights. Also the situation and development of this area makes dehumanity, as the charter said that in particular the marketization and globalization of economies are changing the balance between the private and the public, the state and the international community, and worsening the situation of the poor and the disadvantaged. These changes threaten many valued aspects of life, the result of the dehumanizing effect of technology, the material orientation of the market, and the destruction of the community. People have decreasing control over their lives and environment, and some communities do not have protection even against eviction from their traditional homes and grounds. There is a massive exploitation of workers, with wages that are frequently inadequate for even bare subsistence and low safety standards that put the lives of workers in constant danger (1.2). The situation of Asian people shows as a catastrophic mosaic. “Asians have in recent decades suffered from various forms of conflict and violence, arising from ultra-nationalism, perverted ideologies, ethnic differences, and fundamentalism of all religions. Violence emanates from both the state and sections of civil society. For large masses, there is little security of person, property or community. There is massive displacement of communities and there are an increasing number of refugees” (1.4).

Observing the situation of Asia, it is very contradictive, because Asia as continent is very rich in natural resource, culture, race, religions, but this people suffers. The Asian Charter says: “Asian development is full of contradictions. There is massive and deepening poverty in the midst of growing affluence of some sections of the people. Levels of health, nutrition and education of large numbers of our people are appalling, denying the dignity of human life. At the same time valuable resources are wasted on armaments, Asia being the largest purchaser of arms. Our governments

claim to be pursuing development directed at increasing levels of production and welfare but our natural resources are being depleted most irresponsibly and the environment is so degraded that the quality of life has worsened immeasurably, even for the better of among us. Building of golf courses has a higher priority than the care of the poor and the disadvantaged”. (1.3)

Asia is never in peaceful situations. Also in Indonesia, there are more than 4.600 Churches and Mosques are burnt by the people in the name of God or religious mandate. Unfortunately it can be observed how the people in Asia, especially in Indonesia enter in the conflict situations, violate the human rights and fundamental freedom. Problem of majority and minority, prejudice, and the characteristic religions, always provoke the people do not support to live in harmony. The violations of human rights, is very terrible and uncountable again . There are many victims in Asia, especially in Myanmar.

The violation of human rights spread not only in Asia, but also in all over the world, especially in Latin America and Africa. The violation of human rights in these two continents invite us to know more profound the meaning and value of human dignity. Human persons have value in their freedom and dignities as a human person. All human person have the same dignity, with differences in function and activity in their society.

The violation of Human Rights is real terrible, the consequences are the protection and promotion of Human Rights as an obligation for all human being, especially the government and the institutions who promote the dignity of human persons. It is possible to create the peaceful situation in this world?

3. THE ISLAMIC OBLIGATIONS TO CREATE THE CULTURE OF HUMAN RIGHTS

Observing the culture of death and terror, which provoke so many violence, aggression, terror and the violations of human rights, all the people must respect the value of human person. With this reason, the promotion and protection of human dignity for justice must be a priority program to build the culture of peace in our country. The promotion and protection of human rights are considered as an obligation to promote, to protect and to observe the human value, which is the dignity of human person to create the real culture of peace . In this situation, active non violence as Islamic doctrine is real actual, and the Muslims have obligations to observe it.

In these situations Muslims have obligations with active non violence to create the culture of peace and human rights in Islam. Muslims must promote and to protect the value of human persons and their fundamental rights in Islamic perspectives. In the Islamic teachings, the human rights, justice and peace are inherent rights in our dignity as human person.

Islam is the unique religion in this world, which has the official teaching of human rights. Beside the Qur’an and Hadits, since the prophet Muhammad, with the Declaration of Medina, Hudaibiyah Treaty, the Universal Declaration of Human Rights in Islam (of 1981), until the Cairo Declaration on Human Rights in Islam (of 1991), Islam always promote the human rights and would like to build the culture of peace in all over the world; but many Islamic countries and organizations are ignore to implement these heritage and Islamic instruments of human Rights in Islam for peace. Now we have obligations to build the culture of peace and capable to counter the challenges from all aspects.

The culture of peace can be built, if the culture of life has been respected, and the people, especially the organ of the government takes care and respect to Human Rights and promote them as well as possible. So the human life will grows to the directions of the welfare for the people and more civilized. If the people develop the culture of peace and respect to the Human Rights, the human civilizations will grow for respect them. We have task to develop the culture of peace in our social life.

4. THE ISLAMIC OBLIGATION FOR CREATING CULTURE OF PEACE

The obligation for creating the culture of peace is important doctrine in Islam. As a religion the main doctrine on peace must be realized in the social life for society. Peace is central of the existence of Islam. In this social life, it can be observed that there are violence, terror, violations of human rights and aggression base on the interpretation of the doctrine of Islam. The violence and aggression remain spread in all over the world until now. There are violations in many countries in this universe. It is not possible to find a country, which free from this violation and conflicts, which causes so many victims. It is very terrible, such as the professional killing and systematic murder. It will cause to grow the culture of death. This culture does not respect on the human life. The professional killing and systematic murder are real social fact, which are not distinct and justly resolved.

These criminal actions will grow more terrible, if the official organs of the government provoke and take



apart in this matter, do not want to obstacle and stop them, although they are capable to do it .

The promotion and protection of human rights is really actual way to build the culture of peace. The culture of peace can be built, if the culture of life has been respected, the people, especially the organ of the government takes care and respect to the other religions, human dignity and promote them as well as possible. So the human life will grows to the directions of the welfare for the people and more civilized. If the people develop the culture of peace, the human civilizations will grow for respect them. The Muslims have task to develop the culture of peace. And the role of Islam as religion is very important.

Art. 1 of the Resolution of United Nations on culture of peace establishes, “ A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on:

Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;

Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;

Full respect for and promotion of all human rights and fundamental freedoms;

Commitment to peaceful settlement of conflicts;

Efforts to meet the developmental and environmental needs of present and future generations;

Respect for and promotion of the right to development;

Respect for and promotion of equal rights and opportunities for women and men;

Respect for and promotion of the right of everyone to freedom of expression, opinion and information;

Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace”

The culture of peace can be formulates as: “A culture of peace is an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament”.

The culture of peace is contrary with the culture of war and violence. This is illustrated in the following table:

Culture of War and Violence	Culture of Peace and Non-Violence
Belief in power that is based on force	Education for a culture of peace
Having an enemy	Understanding, tolerance and solidarity
Authoritarian governance	Democratic participation
Secrecy and propaganda	Free flow of information
Armament	Disarmament
Exploitation of people	Human rights
Exploitation of nature	Sustainable development
Male domination	Equality of women and men

The question is what the role of Islam as religion to create the culture of peace. It is clear that all Muslims must implement peace in the society, promote and support peace and give large possibility to maintain peace in all over the world. We must capable to promote the peace in the society.

5. THE CHALLENGES TO MAINTAIN THE CULTURE OF PEACE

The challenges of Islamic public acceptance for creating the culture of peace should not in the theory or concept, but in the praxis, when we observe our situation in this universe, or especially in Asia. The doctrine of Active non violence is real actual today.

The promotion and protection of human rights are considered as an obligation to promote, to protect and to observe the human value, which is the dignity of human person. In this sense, the contribution of Human Rights in Islam must be clear. All Muslims in this world have obligation to promote the Human Rights in Islam; and now to create the culture of peace as real and actual obligation of the faithful. To create this culture, we must be capable to implements of Human Rights in



Islam as Islamic official doctrine and as guide of our social life. Human Rights as in the Cairo Declaration are really Islamic official documents, that we must promote and to be acknowledge in all over the world.

These documents of Human Rights in Islam, such as Medina Declaration, Hudaibiyah Treaty, Universal Declarations of Human Rights in Islam (1981) and Cairo Declaration of Human Rights in Islam, must be fundamental instruments of Human Rights, which we must promote in all Islamic aspect of life. These documents are really basic Islamic doctrine, and all Muslims must consider, know, understand and implement in our society. These Human Rights are integral and inseparable part of our life, which are capable to support all our society to follow and develop them.

So the challenges to create culture of peace are first, the public acceptance of Islamic people, the second is the knowledge of our people to the human rights Instruments, and the third is implementation of Human Rights in Islam in our society as instruments for realizing the culture of peace. It is not easy, but we must capable to create it, because to promote the culture of human Rights in Islam is our obligation as an expression of our Islamic faith and also as manifestation of our faith in Allah.

With the culture of peace, all the people in every country hope that the world where we live more democratic, fraternal, harmony and peaceful. We must participate actively for promotion and collaborate on culture of peace to Create this World more Peaceful and Harmony.

6. CONCLUSION

The challenges for Active non violence for continuing peace as an islamic theological program for creating culture of peace is real today. As religion of Peace, Islam has an obligation to build this culture, and always against professionally violence, aggression, terror, the violations of human rights, and war. Base on true Islamic theological reflection, observing the situations in this universe, it is urgent now to create the culture of peace. Islam as religion which has obligation to promote peace, must have a professional solution for peace. The consequences for the Muslims should build the peaceful society and common good for all the people. All violence and other forms of conflict which cause the victims must be eliminated professionally with active non violence, because all violence in this universe is criminal action in the islamic perspective. Muslims in all over the world must participate with active non violence to create the culture of peace.

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