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JURNAL PENELITIAN KOMUNIKASI



KEMENTERIAN KOMUNIKASI DAN INFORMATIKA RI
BADAN PENELITIAN DAN PENGEMBANGAN SDM
BALAI PENGEMBANGAN SUMBER DAYA MANUSIA DAN PENELITIAN
KOMUNIKASI DAN INFORMATIKA BANDUNG

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KEMENTERIAN RISET, TEKNOLOGI, DAN PENDIDIKAN TINGGI
DIREKTORAT JENDERAL PENGUATAN RISET DAN PENGEMBANGAN
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SALINAN

KEPUTUSAN DIREKTUR JENDERAL PENGUATAN RISET DAN PENGEMBANGAN
KEMENTERIAN RISET, TEKNOLOGI, DAN PENDIDIKAN TINGGI
REPUBLIK INDONESIA

30/E/KPT/2018

TENTANG

PERINGKAT AKREDITASI JURNAL ILMIAH PERIODE II
TAHUN 2018

DIREKTUR JENDERAL PENGUATAN RISET DAN PENGEMBANGAN
KEMENTERIAN RISET, TEKNOLOGI, DAN PENDIDIKAN TINGGI,

- Menimbang : a. bahwa dalam rangka melaksanakan ketentuan Pasal 6 ayat (5) Peraturan Menteri Riset, Teknologi dan Pendidikan Tinggi Nomor 9 Tahun 2018 tentang Akreditasi Jurnal Ilmiah, perlu menetapkan Peringkat Akreditasi Jurnal Ilmiah;
- b. bahwa berdasarkan hasil akreditasi jurnal ilmiah yang ditetapkan oleh Tim Akreditasi Jurnal Ilmiah Kementerian Riset, Teknologi, dan Pendidikan Tinggi pada tanggal 27 September 2018 dan 12 Oktober 2018, perlu menetapkan Peringkat Akreditasi Jurnal Ilmiah Periode II Tahun 2018;
- c. bahwa berdasarkan pertimbangan sebagaimana dimaksud pada huruf a dan huruf b, perlu menetapkan Keputusan Direktur Jenderal Penguatan Riset dan Pengembangan Kementerian Riset, Teknologi, dan Pendidikan Tinggi tentang Peringkat Akreditasi Jurnal Ilmiah Periode II Tahun 2018;
- Mengingat : 1. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi (Lembaran Negara Republik Indonesia Tahun 2012 Nomor 158, tambahan Lembaran Negara Republik Indonesia Nomor 5336);
2. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang Penyelenggaraan Pendidikan dan Pengelolaan Perguruan Tinggi (Lembaran Negara Republik Indonesia Tahun 2014, Nomor 16, tambahan Lembaran Negara Republik Indonesia Nomor 5500);
3. Peraturan Presiden Nomor 13 Tahun 2015 tentang Kementerian Riset, Teknologi, dan Pendidikan Tinggi (Lembaran Negara Republik Indonesia Tahun 2015 Nomor 14);
4. Keputusan Presiden Nomor 121/P Tahun 2014 tentang Pembentukan Kementerian dan Pengangkatan Menteri Kabinet Kerja Periode Tahun 2014-2019;
5. Keputusan Presiden Nomor 99/M Tahun 2015 tentang Pemberhentian dan Pengangkatan Dari dan Dalam Jabatan Pimpinan Tinggi Madya di Lingkungan Kementerian Riset, Teknologi, dan Pendidikan Tinggi;

6. Peraturan Menteri Keuangan Republik Indonesia Nomor 49/PMK.02/2017 tentang Standar Biaya Masukan Tahun Anggaran 2018;
7. Peraturan Menteri Riset, Teknologi dan Pendidikan Tinggi Nomor 15 Tahun 2015 tentang Organisasi dan Tata Kerja Kementerian Riset, Teknologi dan Pendidikan Tinggi (Berita Negara Republik Indonesia Tahun 2015 Nomor 889);
8. Peraturan Menteri Riset, Teknologi, dan Pendidikan Tinggi Nomor 9 Tahun 2018 tentang Akreditasi Jurnal Ilmiah; (Berita Negara Republik Indonesia Tahun 2018 Nomor 428);

MEMUTUSKAN:

- Menetapkan : KEPUTUSAN DIREKTUR JENDERAL PENGUATAN RISET DAN PENGEMBANGAN KEMENTERIAN RISET, TEKNOLOGI, DAN PENDIDIKAN TINGGI TENTANG PERINGKAT AKREDITASI JURNAL ILMIAH PERIODE II TAHUN 2018.
- KESATU : Menetapkan Peringkat Akreditasi Jurnal Ilmiah Periode II Tahun 2018 sebagaimana tercantum dalam Lampiran yang merupakan bagian yang tidak terpisahkan dari Keputusan Direktur Jenderal ini.
- KEDUA : Akreditasi Jurnal Ilmiah sebagaimana dimaksud dalam Diktum KESATU berlaku selama 5 (lima) tahun sejak dinilai baik oleh Tim Akreditasi Jurnal Ilmiah.
- KETIGA : Akreditasi Jurnal Ilmiah sebagaimana dimaksud dalam Diktum KESATU dapat mengajukan kembali kenaikan peringkat setelah menerbitkan minimal 1 (satu) nomor penerbitan.
- KEEMPAT : Setiap jurnal ilmiah wajib mencantumkan masa berlaku akreditasi dengan menuliskan tanggal penetapan dan tanggal akhir masa berlaku akreditasi.
- KELIMA : Apabila dikemudian hari ditemukan ketidaksesuaian dengan Pedoman Akreditasi Jurnal Ilmiah, maka status akreditasi jurnal ilmiah yang bersangkutan dapat dicabut atau diturunkan.
- KEENAM : Keputusan Direktur Jenderal ini mulai berlaku pada tanggal ditetapkan.

Ditetapkan di Jakarta
pada tanggal 24 Oktober 2018
DIREKTUR JENDERAL
PENGUATAN RISET DAN PENGEMBANGAN,

TTD.

MUHAMMAD DIMYATI
NIP 195912171984041001

Salinan sesuai dengan aslinya,
Direktorat Jenderal Penguatan Riset dan Pengembangan
Kementerian Riset, Teknologi, dan Pendidikan Tinggi
Kepala Bagian Hukum, Kerjasama, dan Layanan Informasi,

TTD.

Syarip Hidayat
NIP 197306101997031004

SALINAN
LAMPIRAN
KEPUTUSAN DIREKTUR JENDERAL
PENGUATAN RISET DAN PENGEMBANGAN
KEMENTERIAN RISET, TEKNOLOGI, DAN
PENDIDIKAN TINGGI
NOMOR 30/E/KPT/2018
TENTANG PERINGKAT AKREDITASI JURNAL
ILMIAH PERIODE II TAHUN 2018

PERINGKAT AKREDITASI JURNAL ILMIAH PERIODE II TAHUN 2018

Peringkat	No	Nama Jurnal	E-ISSN	Penerbit
Peringkat 1 (Satu)	1	Acta Medica Indonesiana	23382732	PB PAPDI (Perhimpunan Dokter Spesialis Penyakit Dalam Indonesia)
	2	AJAS (Agrivita Journal of agricultural science)	24778516	Fakultas Pertanian, Universitas Brawijaya
	3	Al-Jami'ah: Journal of Islamic Studies	2338557X	Universitas Islam Negeri Sunan Kalijaga
	4	Atom Indonesia	23565322	Badan Tenaga Nuklir Nasional
	5	Biodiversitas : Journal of Biolodical Diversity	20854722	Jurusan Biologi Fakultas Matematika dan Ilmu Pengetahuan Alam Universitas Sebelas Maret
	6	BIOTROPIA	1907770X	SEAMEO-BIOTROP
	7	Bulletin of Electrical Engineering and Informatics	23029285	Universitas Ahmad Dahlan
	8	Cakrawala Pendidikan	24428620	Lembaga Pengembangan dan Penjaminan Mutu Pendidikan UNY
	9	Electronic Journal of Graph Theory and Applications	23382287	Indonesian Combinatorial Society (InaCombS), Institut Teknologi Bandung (ITB) Indonesia dan GTA Research Centre, The University of Newcastle Australia
	10	<i>Gadjah Mada International Journal of Business</i>	23387238	Fakultas Ekonomika dan Bisnis Universitas Gadjah Mada
	11	HAYATI Journal of Biosciences	20864094	Perhimpunan Biologi Indonesia bekerja sama dengan Departemen Biologi Fakultas Matematika dan Ilmu Pengetahuan Alam Institut Pertanian Bogor
	12	<i>IJAIN (International Journal of Advances in Intelligent Informatics)</i>	25483161	Universitas Ahmad Dahlan
	13	<i>IJASEIT (International Journal on Advanced Science, Engineering and Information Technology)</i>	24606952	INSIGHT -Indonesian Society for Knowledge and Human Development

14	IJOG : Indonesian Journal on Geoscience	23559306	Sekretariat Badan Geologi
15	Indonesian Journal of Geography	23549114	Faculty of Geography UGM and The Indonesian Geographers Association
16	Indonesian Journal of Islam and Muslim Societies	2406825X	Program Pascasarjana, IAIN Salatiga
17	<i>Indonesian Journal of Pharmacy</i>	23389486	Fakultas Farmasi, Universitas Gadjah Mada
18	<i>Indonesian Journal of Science and Technology</i>	25278045	Universitas Pendidikan Indonesia
19	International Journal of Technology	20872100	Faculty of Engineering Universitas Indonesia
20	<i>International Journal on Electrical Engineering and Informatics</i>	20875886	Institut Teknologi Bandung
21	Journal of Engineering and Technological Sciences	23385502	Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM), Institut Teknologi Bandung
22	Journal of ICT Research and Applications	23385499	Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM), Institut Teknologi Bandung
23	Journal of Mathematical and Fundamental Sciences	23385510	ITB Journal Publisher
24	Journal of Regional and City Planning	25026429	Lembaga Penelitian dan Pengabdian kepada Masyarakat, Institut Teknologi Bandung
25	Journal of the Indonesian Tropical Animal Agriculture	24606278	Fakultas Peternakan dan Pertanian UNDIP
26	Journal on Mathematics Education	24070610	The Indonesian Mathematical Society
27	Jurnal Manajemen Hutan Tropika	20892063	Departemen Manajemen Hutan Fakultas Kehutanan IPB dan Persatuan Sarjana Kehutanan Indonesia
28	Jurnal Pendidikan IPA Indonesia	20894392	Fakultas Matematika dan Ilmu Pengetahuan Alam Universitas Negeri Semarang
29	Jurnal Respirologi Indonesia	26203162	Perhimpunan Dokter Paru Indonesia
30	Microbiology Indonesia	20878575	Perhimpunan Mikrobiologi Indonesia (Indonesian Society of Microbiology)
31	Operations and Supply Chain Management: An International Journal	25799363	Pusat Publikasi Ilmiah LPPM Institut Teknologi Sepuluh Nopember
32	Paramita: Historical Studies Journal	24075825	Jurusan Sejarah, Fakultas Ilmu Sosial, Universitas Negeri Semarang dan

				Masyarakat Sejarawan Indonesia
	33	<i>QJIS (Qudus International Journal Of Islamic Studies)</i>	24769304	Pusat Penelitian dan Pengabdian Masyarakat (P3M) STAIN KUDUS
	34	Studia Islamika	23556145	UIN Syarif Hidayatullah Jakarta
	35	TEFLIN Journal	0215773X	TEFLIN (The Association of Teachers of English as a Foreign Language in Indonesia)
	36	<i>Tropical Animal Science Journal (Media Peternakan)</i>	2615790X	Fakultas Peternakan Institut Pertanian Bogor dan Himpunan Ilmuwan Peternakan Indonesia
	37	Wacana, Journal of the Humanities of Indonesia	24076899	Universitas Indonesia
Peringkat 2 (Dua)	1	Aceh International Journal of Science and Technology	25032348	Program Pascasarjana, Universitas Syiah Kuala
	2	Acta Veterinaria Indonesiana	23374373	Fakultas Kedokteran Hewan IPB
	3	Adabiyat : Jurnal Bahasa dan Sastra	25492047	Fakultas Adab dan Ilmu Budaya Univ. Islam Negeri Sunan Kalijaga
	4	Addin	24769479	STAIN Kudus
	5	AFKARUNA: Indonesian Interdisciplinary Journal of Islamic Studies	25990586	Universitas Muhammadiyah Yogyakarta
	6	Agraris : Journal of Agribusiness and Rural Development Research	25279238	Program Studi Agribisnis, Fakultas Pertanian, Universitas Muhammadiyah Yogyakarta
	7	Agritech	25273825	Fakultas Teknologi Pertanian, Universitas Gadjah Mada
	8	Ahkam: Jurnal Ilmu Syariah	24078646	Fakultas Syariah dan Hukum, Universitas Syarif Hidayatullah Jakarta
	9	AKADEMIKA: Jurnal Pemikiran Islam	23562420	Lembaga Penelitian dan Pengabdian kepada Masyarakat Institut Agama Islam Negeri Metro
	10	Aksara	25800353	Balai Bahasa Bali
	11	Al-'Adalah	2614171X	Fakultas Syariah Universitas Islam Negeri Raden Intan Lampung
	12	Al-Ahkam	25023209	Fakultas Syariah dan Hukum, Universitas Islam Walisongo Semarang
	13	ALCHEMY Jurnal Penelitian Kimia	24434183	Universitas Sebelas Maret

14	Al-Daulah : Jurnal Hukum dan Perundangan Islam	25030922	Program Studi Siyasah Jinayah, Fakultas Syariah dan Hukum, Universitas Islam Negeri Sunan Ampel Surabaya
15	Al-Ihkam: Jurnal Hukum dan Pranata Sosial	24423084	Jurusan Syariah STAIN Pamekasan
16	Al-Iqtishad : Jurnal Ilmu Ekonomi Syariah (Journal of Islamic Economics)	24078654	UIN Syarif Hidayatullah Jakarat bekerjasama DPP Ikatan Ahli Ekonomi Islam Indonesia
17	Al-Manahij : Jurnal Kajian Hukum Islam	25794167	Fakultas Syariah IAIN Purwokerto
18	Al-Qalam	2540895X	Balai Penelitian dan Pengembangan Agama Makassar
19	Al-Risalah : Forum Kajian Hukum dan Sosial Kemasyarakatan	25409522	Fakultas Syariah Institut Agama Islam Negeri Sulthan Thaha Saifuddin Jambi
20	Al-Tahrir : Jurnal Pemikiran Islam	25022210	IAIN Ponorogo
21	Al-Ta'lim Journal	23557893	Fakultas Tarbiyah dan Keguruan IAIN Imam Bonjol Padang
22	Anima	26205963	Laboratorium Psikologi Umum Universitas Surabaya
23	Animal Production	25415875	Fakultas Peternakan Universitas Jenderal Soedirman
24	APMBA (Asia Pacific Management and Business Application)	26152010	Jurusan Manajemen FEB Universitas Brawijaya
25	Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban	24429473	Jurusan Pendidikan Bahasa Arab Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah
26	Arena Hukum	25274406	Fakultas Hukum, Universitas Brawijaya
27	Asy-Syir'ah Jurnal Ilmu Syari'ah dan Hukum	24430757	Fakultas Syari'ah dan Hukum UIN Sunan Kalijaga
28	Balaba: Jurnal Litbang Pengendalian Penyakit Bersumber Binatang Banjarnegara	23389982	Balai Penelitian dan Pengembangan Kesehatan Banjarnegara
29	Berkala Ilmu Kedokteran (Journal of the Medical Sciences)	23563931	Fakultas Kedokteran Universitas Gadjah Mada Yogyakarta
30	Berkala Ilmu Kesehatan Kulit dan Kelamin (Periodical of Dermatology and Venerology)	25494082	Departemen/Staf Medik Fungsional Kesehatan Kulit Dan Kelamin Fakultas Kedokteran Universitas Airlangga
31	Berkala Ilmu Perpustakaan dan Informasi	24770361	UPT Perpustakaan UGM

32	Berkala Penelitian Hayati (Journal of Biological Researchers)	2337389X	Perhimpunan Biologi Indonesia (PBI) Cabang Jawa Timur
33	<i>Binus Business Review</i>	24769053	Universitas Bina Nusantara
34	Biopropal Industri	25022962	Balai Riset dan Standardisasi Industri Pontianak
35	BIOSAINTIFIKA: Berkala Ilmiah Biologi	23387610	Jurusan Biologi, Fakultas Matematika dan Ilmu Pengetahuan, Universitas Negeri Semarang
36	BISNIS & BIROKRASI : Jurnal Ilmu Administrasi dan Organisasi	23557826	Pusat Kajian Ilmu Administrasi, Fakultas Ilmu Administrasi, Universitas Indonesia
37	Brawijaya Law Journal : Journal of Legal Studies	25030841	Fakultas Hukum, Universitas Brawijaya
38	Buletin Ekonomi Moneter Perbankan	24609196	Pusat Riset dan Edukasi Bank Sentral. Bank Indonesia
39	Buletin Kebun Raya (The Botanic Garden Bulletin)	24601519	Pusat Konservasi Tumbuhan Kebun Raya - LIPI
40	Buletin Penelitian Sistem Kesehatan	23548738	Pusat Humaniora Kebijakan Kesehatan dan Pemberdayaan Masyarakat, Badan Penelitian dan Pengembangan Kesehatan
41	Buletin Penelitian Tanaman Rempah dan Obat	25274414	Pusat Penelitian dan Pengembangan Perkebunan, Kementerian Pertanian
42	Buletin Peternakan	2407876X	Fakultas Peternakan Universitas Gadjah Mada
43	Celt : A Journal of Culture, English Language Teaching and Literature	25024914	Fakultas Bahasa dan Seni, Universitas Katolik Soegijapranata
44	<i>Civil Engineering Dimension</i>	1979570X	Universitas Kristen Petra
45	CommIT (Communication and Information Technology) Journal	24607010	Universitas Bina Nusantara
46	Dental Journal (Majalah Kedokteran Gigi)	24429740	Fakultas Kedokteran Gigi Universitas Airlangga
47	Dentika : Dental Journal	2615854X	Fakultas Kedokteran Gigi USU
48	DIMENSI: Journal of Architecture and Built Environment	23387858	LPPM Universitas Kristen Petra Surabaya
49	Dinamika Ilmu: Jurnal Pendidikan	24429651	Fakultas Tarbiyah dan Ilmu Keguruan IAIN Samarinda
50	Dinamika Kerajinan dan Batik : Majalah Ilmiah	25286196	Balai Besar Kerajinan dan Batik
51	Dinamika Pendidikan	25025074	Jurusan Pendidikan Ekonomi Universitas

			Negeri Semarang (UNNES)
52	Economic Journal of Emerging Markets	2502180X	Universitas Islam Indonesia
53	Edukasia: Jurnal Penelitian Pendidikan Islam	25023039	Program Studi Pendidikan Agama Islam Jurusan Tarbiyah STAIN Kudus
54	EDUSAINS	24431281	Jurusan Pendidikan IPA Fakultas Ilmu Tarbiyah dan Keguruan UIN Hidayatullah Jakarta
55	Eksplorium : Buletin Pusat Pengembangan Bahan Galian Nuklir	2503426X	Pusat Teknologi Bahan Galian Nuklir Jakarta
56	EKUITAS : Jurnal Ekonomi dan Keuangan	25485024	Sekolah Tinggi Ilmu Ekonomi Indonesia Surabaya
57	el Harakah: Jurnal Budaya Islam	23561734	Universitas Islam Negeri Maulana Malik Ibrahim Malang
58	ELKOMIKA: Jurnal Teknik Energi Elektrik, Teknik Telekomunikasi, & Teknik Elektronika	24599638	Teknik Elektro Institut Teknologi Nasional
59	EMITTER : <i>International Journal of Engineering Technology</i>	24431168	Politeknik Elektronika Negeri Surabaya
60	Epistemé : Jurnal Pengembangan Ilmu Keislaman	25023705	Pascasarjana IAIN Tulungagung
61	Esensia : Jurnal Ilmu-Ilmu Ushuluddin	25484729	Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga
62	Etikonomi	24610771	Fakultas Ekonomi dan Bisnis UIN Syarif Hidayatullah Jakarta
63	Floribunda	24606944	Penggalang Taksonomi Tumbuhan Indonesia
64	Folia Medica Indonesiana	2599056X	Fakultas Kedokteran Universitas Airlangga
65	Forum Arkeologi	25276832	Balai Arkeologi Bali
66	Forum Geografi	24603945	Fakultas Geografi UMS
67	Ganendra : Majalah IPTEK Nuklir	25035029	Pusat Sains Dan Teknologi Akselerator (PSTA) Badan Tenaga Nuklir Nasional (BATAN) Yogyakarta
68	Geoplanning : Journal of Geomatics and Planning	23556544	Geomatics and Planning Laboratory, Departement of Urban and Regional Planning, Diponegoro University
69	Global Medical and Health Communication	24605441	Pusat Penerbitan Universitas-Lembaga Penelitian dan Pengembangan Masyarakat (P2U-LPPM) Fakultas Kedokteran

			Universitas Islam Bandung
70	Global Strategis	24429600	Department of International Relations, Faculty of Social and Politics, Universitas Airlangga
71	Harmonia : Journal of Arts Research and Education	25412426	Department of Drama, Dance and Music, Faculty of Language and Arts, Universitas Negeri Semarang
72	Hasanuddin Law Review	24429899	Fakultas Hukum Universitas Hassanudin
73	HSJI (Health Science Journal of Indonesia)	23383437	Badan Penelitian dan Pengembangah Kesehatan Kementerian Kesehatan
74	Humanitas: Indonesian Psychological Journal	25986368	Fakultas Psikologi Universitas Ahmad Dahlan
75	IBDA` : Jurnal Kajian Islam dan Budaya	24775517	LPPM IAIN Purwokerto
76	IJCCS (<i>Indonesian Journal of Computing and Cybernetics Systems</i>)	24607258	Indonesian Computer, Electronics, and Instrumentation Support Society (IndoCEISS)
77	IJEIS (<i>Indonesian Journal of Electronics and Instrumentation Systems</i>)	24607681	Indonesian Computer, Electronics and Instrumentation Support Society (IndoCEISS)
78	ILMU KELAUTAN: Indonesian Journal of Marine Sciences	24067598	Jurusan Ilmu Kelautan Fakultas Perikanan dan Ilmu Kelautan Universitas Diponegoro
79	Ilmu Pertanian (<i>Agricultural Science</i>)	25277162	Fakultas Pertanian Universitas Gadjah Mada
80	Ilmu Ushuluddin	25027530	Himpunan Peminat Ilmu Ushuluddin (HIPIUS) bekerjasama dengan Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta
81	Indonesia Law Review	23562129	Djokosoetono Research Center (DRC) Faculty of Law University of Indonesia
82	Indonesian Capital Market Review (ICMR)	23563818	Management Research Center (MRC), Fakultas Ekonomi dan Bisnis Universitas Indonesia
83	Indonesian Journal of Business and Entrepreneurship	24077321	Graduate Program of Management and Business, Bogor Agricultural University (MB-IPB)
84	Indonesian Journal of Clinical Pathology and Medical Laboratory	24774685	Perhimpunan Dokter Spesialis Patologi Klinik Indonesia
85	Indonesian Journal of Obstetrics and Gynecology	23387335	Perkumpulan Obstetri dan Ginekologi Indonesia

	(Majalah Obstetri dan Ginekologi Indonesia)		
86	Indonesian Journal of Tropical and Infectious Disease	23560991	Lembaga Penyakit Tropis Universitas Airlangga
87	Indonesian Journal of Urology	23551402	Ikatan Ahli Urologi Indonesia (IAUI)
88	Industria : Jurnal Teknologi dan Manajemen Agroindustri	25493892	Jurusan Teknologi Industri Pertanian, Fakultas Teknologi Pertanian, Universitas Brawijaya
89	Inferensi : Jurnal Penelitian Sosial Keagamaan	25021427	LP2M Institut Agama Islam Negeri (IAIN) Salatiga
90	Inovasi : Jurnal Politik dan Kebijakan	26148935	Badan Penelitian dan Pengembangan Provinsi Sumatera Utara
91	<i>International Journal of Agriculture System (IJAS)</i>	25806815	Universitas Hasanuddin
92	International Journal of Remote Sensing and Earth Sciences	2549516X	Lembaga Penerbangan dan Antariksa Nasional (LAPAN)
93	International Journal of Renewable Energy Development : JRED	22524940	Jurusan Teknik Kimia Universitas Diponegoro
94	International Journal on Emerging Mathematics Education	25485806	Universitas Ahmad Dahlan bekerjasama dengan SEAMEO Regional Centre for QITEP in Mathematics
95	International Research Journal of Business Studies	23384565	Universitas Prasetya Mulya
96	Iqtishadia: Jurnal Kajian Ekonomi dan Bisnis Islam	25023993	Program Studi Ekonomi Syari'ah Jurusan Syaria'h dan Ekonomi Islam Sekolah Tinggi Agama Islam Negeri (STAIN) Kudus
97	Islamica: Jurnal Studi Keislaman	23562218	Program Pascasarjana UIN Sunan Ampel Surabaya
98	Istinbath	18296505	Jurusan Syari'ah, Sekolah Tinggi Agama Islam Negeri Mataram
99	JAI (Jurnal Anestesiologi Indonesia)	2089970X	Universitas Diponegoro. Bagian Anestesiologi dan Terapi Intensif
100	JAM : Jurnal Aplikasi Manajemen	23026332	Jurusan Manajemen, FEB, Universitas Brawijaya
101	Jantra	19079605	Balai Kajian Sejarah dan Nilai Tradisional Yogyakarta
102	JAS (Journal of ASEAN Studies)	23381353	Universitas Bina Nusantara
103	JDM (Jurnal Dinamika Manajemen)	23375434	Jurusan Manajemen, Fakultas Ekonomi, Universitas Negeri Semarang

104	JEJAK : Jurnal Ekonomi dan Kebijakan	24605123	Jurusan Ekonomi Pembangunan Falkutas Ekonomi Universitas Negeri Semarang
105	JGEET (Journal of Geoscience, Engineering, Environment and Technology)	25415794	UIR PRESS
106	JKAP (Jurnal Kebijakan dan Administrasi Publik)	24774693	Magister Administrasi Publik FISIPOL UGM
107	JKKI : Jurnal Kedokteran dan Kesehatan Indonesia	25272950	Fakultas Kedokteran, Universitas Islam Indonesia
108	JNTETI (Jurnal Nasional Teknik Elektro dan Teknologi Informasi)	24605719	Jurusan Teknik Elektro dan Teknologi Informasi Fakultas Teknik UGM
109	Journal of Biomedicine and Translational Research	25032178	Fakultas Kedokteran, Universitas Diponegoro
110	Journal of Degraded and Mining Lands Management	25022458	Fakultas Pertanian, Universitas Brawijaya
111	Journal of Dentistry Indonesia	23554800	Fakultas Kedokteran Gigi Universitas Indonesia
112	<i>Journal of Economics, Business, & Accountancy</i>	2888785X	Sekolah Tinggi Ilmu Ekonomi Perbanas Surabaya
113	Journal of Education and Learning	23029277	Universitas Ahmad Dahlan Yogyakarta
114	<i>Journal of Indonesian Economy and Business</i>	23385847	Fakultas Ekonomi dan Bisnis, UGM
115	Journal of Islamic Architecture	23564644	Jurusan Teknik Arsitektur UIN Maulana Malik Ibrahim Malang
116	Journal of Mechatronics, Electrical Power, and Vehicular Technology	20886985	Pusat Penelitian Tenaga Listrik dan Mekatronik Lembaga Ilmu Pengetahuan Indonesia
117	Journal of Tropical Life Science : International Journal of Theoretical, Experimental, and Applied Life Sciences	25274376	Jurusan Biologi, Fakultas Matematika dan Ilmu Pengetahuan Alam, Universitas Brawijaya
118	<i>Journal of Urban Society's Arts</i>	2355214X	Institut Seni Indonesia Yogyakarta
119	<i>Journal of Visual Art and Design</i>	23385480	Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM), Institut Teknologi Bandung
120	JPBI (Jurnal Pendidikan Biologi Indonesia)	25276204	Universitas Muhammadiyah Malang
121	JRP (Jurnal Review Politik)	26156504	Fakultas Ushuluddin dan Filsafat UIN Sunan Ampel Surabaya
122	JSINBIS (Jurnal Sistem Informasi Bisnis)	25022377	Program Magister Sistem Informasi Universitas Diponegoro
123	JSP (Jurnal Ilmu Sosial dan Ilmu Politik)	25027883	Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Gadjah Mada

124	JTEP (Jurnal Keteknikan Pertanian)	23388439	Perhimpunan Teknik Pertanian Indonesia (PERTETA) bekerjasama dengan Departemen Teknik Mesin dan Biosistem, FATETA, Institut Pertanian Bogor
125	Jurnal Agro	24077933	Jurusan Agroteknologi Fakultas Sains dan Teknologi UIN Sunan Gunung Djati Bandung
126	Jurnal Agronomi Indonesia (Indonesian Journal of Agronomy)	23373652	Perhimpunan Agronomi Indonesia dan Departemen Agronomi dan Hortikultura, Fakultas Pertanian Institut Pertanian Bogor
127	Jurnal Akuakultur Indonesia	23546700	Departemen Budidaya Perairan, Fakultas Perikanan dan Ilmu Kelautan, Institut Pertanian Bogor dan Indonesian Society for Scientific Aquaculture
128	Jurnal Akuntansi	25498800	Fakultas Ekonomi Universitas Tarumanagara
129	Jurnal Akuntansi dan Auditing Indonesia	25286528	Program Studi Akuntansi, Fakultas Ekonomi, Universitas Islam Indonesia Yogyakarta
130	Jurnal Akuntansi dan Keuangan	23388137	Program Studi Akuntansi, Fakultas Ekonomi, Universitas Kristen Petra Surabaya
131	Jurnal Akuntansi dan Keuangan Indonesia	24069701	Departemen Akuntansi Fakultas Ekonomi dan Bisnis Universitas Indonesia
132	Jurnal Analisis Kebijakan Kehutanan	25026267	Pusat Penelitian dan Pengembangan Sosial, Ekonomi, Kebijakan dan Perubahan Iklim
133	Jurnal Anestesi Perioperatif (Perioperative Anesthesia Journal)	23388463	Fakultas Kedokteran, Universitas Padjadjaran
134	Jurnal Aplikasi Bisnis dan Manajemen (JABM)	24607819	Program Pascasarjana Manajemen dan Bisnis, Institut Pertanian Bogor (MB-IPB)
135	Jurnal Aplikasi Statistika dan Komputasi Statistik	26151367	Sekolah Tinggi Ilmu Statistik
136	Jurnal Aplikasi Teknologi Pangan	24605921	Indonesian Food Technologists
137	Jurnal Bahan Alam Terbarukan	24072370	Program Studi Teknik Kimia UNNES
138	Jurnal Bimas Islam	19789009	Direktorat Jenderal Bimbingan Masyarakat Islam, Kementerian Agama

139	Jurnal Bioteknologi dan Biosains Indonesia	2548611X	Kedeputian Bidang Teknologi Agroindustri dan Bioteknologi - BPPT
140	Jurnal Bisnis dan Manajemen	24424617	Departemen Manajemen dan Bisnis, Fakultas Ekonomi dan Bisnis, UNPAD
141	Jurnal Ekologi Kesehatan	23548754	Pusat Teknologi Intervensi Kesehatan Masyarakat, Badan Penelitian dan Pengembangan Kesehatan
142	Jurnal Ekonomi dan Bisnis	25280147	Fakultas Ekonomika dan Bisnis Universitas Kristen Satya Wacana
143	Jurnal Ekonomi dan Pembangunan Indonesia	24069280	Departemen Ilmu Ekonomi Fakultas Ekonomi dan Bisnis Universitas Indonesia
144	Jurnal Ekonomi Kuantitatif Terapan	23030186	Jurusan Ekonomi Pembangunan Fakultas Ekonomi Universitas Udayana
145	Jurnal Ekonomi Pembangunan	25030272	Lembaga Ilmu Pengetahuan Indonesia
146	Jurnal Ekonomi Pembangunan : Kajian Masalah Ekonomi dan Pembangunan	24609331	Lembaga Pengembangan Publikasi Ilmiah, Universitas Muhammadiyah Surakarta
147	Jurnal Elektronika dan Telekomunikasi	25279955	Pusat Penelitian Elektronika dan Telekomunikasi, Lembaga Ilmu Pengetahuan Indonesia
148	Jurnal Entomologi Indonesia	20890257	Pengurus Pusat Perhimpunan Entomologi Indonesia
149	Jurnal Farmasi Indonesia	2355696X	Pengurus Pusat Ikatan Apoteker Indonesia
150	Jurnal Farmasi Klinik Indonesia	23375701	Program Magister Farmasi Klinik, Universitas Padjadjaran
151	Jurnal Farmasi Sains dan Komunitas (Journal of Pharmaceutical Sciences and Community)	25277146	Fakultas Farmasi Universitas Sanata Dharma
152	Jurnal Fitopatologi Indonesia	23392479	Perhimpunan Fitopatologi Indonesia
153	Jurnal Gizi dan Pangan	24070920	Departemen Gizi Masyarakat, Fakultas Ekologi Manusia, Institut Pertanian Bogor bekerjasama dengan Perhimpunan Peminat Gizi dan Pangan Indonesia (PERGIZI PANGAN) Indonesia
154	Jurnal Gizi Klinik Indonesia	25024140	Prodi S2 Ilmu Kesehatan Masyarakat, Fakultas

			Kedokteran, Universitas Gadjah Mada
155	Jurnal Hama dan Penyakit Tumbuhan Tropika	24610399	Universitas Lampung
156	Jurnal Hortikultura Indonesia (JHI)	26142872	Perhimpunan Hortikultura Indonesia
157	Jurnal Hubungan Internasional	25033883	Program Studi Hubungan Internasional, Universitas Muhammadiyah Yogyakarta (UMY)
158	Jurnal Hukum & Pembangunan	25031465	Fakultas Hukum, Universitas Indonesia
159	Jurnal Hukum dan Peradilan	25281100	Pusat Penelitian dan Pengembangan Hukum dan Peradilan, Mahkamah Agung RI
160	Jurnal Hukum Internasional : Indonesian Journal of International Law	23565527	Fakultas Hukum Universitas Indonesia
161	Jurnal Hukum IUS QUIA IUSTUM	2527502X	Fakultas Hukum, Universitas Islam Indonesia Yogyakarta
162	Jurnal Iktiologi Indonesia	25798634	Masyarakat Iktiologi Indonesia
163	Jurnal Ilmiah Islam Futura	24077542	Program Pascasarjana UIN Ar-Raniry Banda Aceh
164	Jurnal Ilmiah Kursor	23016914	Fakultas Teknik, Universitas Trunojoyo Madura
165	Jurnal Ilmiah Peuradeun: Media Kajian Ilmiah Sosial, Politik, Hukum, Agama dan Budaya	24432067	The International Journal of Social Sciences
166	Jurnal Ilmu Kefarmasian Indonesia	26146495	Fakultas Farmasi Universitas Pancasila
167	Jurnal Ilmu Kehutanan	24773751	Fakultas Kehutanan Universitas Gadjah Mada
168	Jurnal Ilmu Keluarga dan Konsumen	25023594	Departemen Ilmu Keluarga dan Konsumen, Fakultas Ekologi Manusia, Institut Pertanian Bogor
169	Jurnal Ilmu Komputer dan Informasi (Journal of Computer Science and Information)	25029274	Fakultas Ilmu Komputer, Universitas Indonesia
170	Jurnal Ilmu Komunikasi	24078220	Jurusan Ilmu Komunikasi, Fakultas Ilmu Politik dan Ilmu Sosial, Universitas Pembangunan Nasional (UPN) "Veteran" Yogyakarta
171	Jurnal Ilmu Komunikasi	25488643	Prodi Ilmu Komunikasi FISIP Universitas Atma Jaya Yogyakarta

172	Jurnal Ilmu Lingkungan	18298907	Program Studi Magister Ilmu Lingkungan Sekolah Pascasarjana Universitas Diponegoro
173	Jurnal Ilmu Pendidikan	24428655	Universitas Negeri Malang
174	Jurnal Ilmu Pertanian Indonesia	24433462	Lembaga Penelitian dan Pengabdian kepada Masyarakat Institut Pertanian Bogor
175	Jurnal Ilmu Sosial	25484893	Fakultas Ilmu Sosial dan Ilmu Politik Universitas Diponegoro
176	Jurnal Ilmu Teknologi Kayu Tropis	16933834	Masyarakat Peneliti Kayu Indonesia
177	Jurnal Industri Hasil Perkebunan (Journal of Plantation Based Industry)	24770051	Balai Besar Industri Hasil Perkebunan
178	Jurnal IUS : Kajian Hukum dan Keadilan	2477815X	Magister Ilmu Hukum Universitas Mataram
179	Jurnal Kajian Bali (Journal of Bali Studies)	25800698	Pusat Kajian Bali Universitas Udayana
180	Jurnal Kajian Komunikasi	24775606	Lembaga Penelitian, Pengabdian, dan Penerbitan Fikom Universitas Padjadjaran
181	Jurnal Kardiologi Indonesia	26204762	Perhimpunan Dokter Spesialis Kardiovaskular Indonesia
182	Jurnal Kawistara Jurnal Ilmu Sosial dan Humaniora	23555777	Sekolah Pascasarjana Universitas Gadjah Mada
183	Jurnal Kebijakan Sosial Ekonomi Kelautan dan Perikanan	25273280	Pusat Penelitian Sosial Ekonomi Kelautan dan Perikanan
184	Jurnal Kedokteran Brawijaya	23380772	Fakultas Kedokteran Universitas Brawijaya
185	Jurnal Kedokteran Hewan	25025600	Fakultas Kedokteran Hewan, Universitas Syiah Kuala
186	Jurnal Kelautan Tropis	25283111	Fakultas Perikanan dan Ilmu Kelautan Universitas Diponegoro
187	Jurnal Kependidikan: Penelitian Inovasi Pembelajaran	25805533	LPPM Universitas Negeri Yogyakarta
188	Jurnal Kependudukan Indonesia	25028537	Pusat Penelitian Kependudukan, Lembaga Ilmu Pengetahuan Indonesia
189	Jurnal Keperawatan Indonesia	23549203	Fakultas Ilmu Keperawatan Universitas Indonesia
190	Jurnal Keperawatan Padjadjaran	24427276	Fakultas Keperawatan Universitas Padjadjaran
191	Jurnal Kesehatan Lingkungan Indonesia	25027085	Program Studi Magister Kesehatan Lingkungan, Fakultas Kesehatan Masyarakat, Universitas Diponegoro

192	Jurnal Kesehatan Reproduksi	23548762	Pusat Penelitian dan Pengembangan Upaya Kesehatan Masyarakat, Badan Penelitian dan Pengembangan Kesehatan, Kemenkes RI
193	Jurnal Ketahanan Nasional	25279688	Program Studi Ketahanan Nasional, Pascasarjana, Universitas Gadjah Mada yang bekerjasama dengan Lembaga Ketahanan Nasional (Lemhannas)
194	Jurnal Keuangan dan Perbankan	24432687	Universitas Merdeka Malang
195	Jurnal Kimia dan Kemasan	25499424	Balai Besar Kimia dan Kemasan Kementerian Perindustrian
196	Jurnal Kimia Valensi	25483013	Program Studi Kimia Fakultas Sains dan Teknologi Universitas Islam Negeri (UIN) syarif Hidayatullah Jakarta
197	Jurnal Komunikasi ASPIKOM	25488309	Divisi Litbang ASPIKOM
198	Jurnal Komunikasi Islam	20886314	Jurusan Komunikasi dan Penyiaran Islam Fakultas Dakwah IAIN Sunan Ampel Surabaya
199	Jurnal Magister Hukum Udayana (Udayana Master Law Journal)	25023101	Fakultas Hukum Universitas Udayana
200	Jurnal Manajemen	25498797	Fakultas Ekonomi Universitas Tarumanagara
201	Jurnal Manajemen & Agribisnis	24072524	Program Pascasarjana Manajemen dan Bisnis, Institut Pertanian Bogor bekerjasama Perhimpunan Ekonomi Pertanian Indonesia (PERHEPI)
202	Jurnal Manajemen dan Kewirausahaan	23388234	Program Studi Manajemen, Fakultas Ekonomi, Universitas Kristen Petra Surabaya
203	Jurnal Manajemen dan Pelayanan Farmasi (Journal of Management and Pharmacy Practice)	24432946	Pascasarjana Fakultas Farmasi Universitas Gadjah Mada
204	Jurnal Manajemen Teknologi : Indonesian Journal for the Science of Management	20897928	Unit Research and Knowledge, Sekolah Bisnis dan Manajemen Institut Teknologi Bandung
205	Jurnal Manajemen, Strategi Bisnis, dan Kewirausahaan	23028890	Jurusan Manajemen, Fakultas Ekonomi, Universitas Udayana
206	Jurnal Neuroanestesi Indonesia	24602302	Indonesian Society of Neuroanesthesia and Critical Care INA-SNACC

207	Jurnal Pascapanen dan Bioteknologi Kelautan dan Perikanan	24069264	Balai Besar Penelitian dan Pengembangan Pengolahan Produk dan Bioteknologi Kelautan dan Perikanan
208	Jurnal Pendidikan : Teori, Penelitian, dan Pengembangan	2502471X	Pascasarjana Universitas Negeri Malang
209	Jurnal Pendidikan Islam	24608149	Fakultas Tarbiyah dan Keguruan UIN Sunan Gunung Djati Bandung Bekerjasama dengan ASPI Indonesia
210	Jurnal Pendidikan Islam	23563877	Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta
211	Jurnal Pendidikan Kedokteran Indonesia : The Indonesian Journal of Medical Education	22525084	Asosiasi Institusi Pendidikan Kedokteran Indonesia
212	Jurnal Pendidikan Matematika	25491040	Program Studi Magister Pendidikan Matematika FKIP Universitas Sriwijaya
213	Jurnal Pendidikan Teknologi dan Kejuruan	24772410	Fakultas Teknik Universitas Negeri Yogyakarta
214	Jurnal Pendidikan Vokasi	24769401	Asosiasi Dosen dan Guru Vokasi Indonesia dan Program Pascasarjana UNY
215	Jurnal Penelitian dan Evaluasi Pendidikan	23386061	Program Pascasarjana Universitas Negeri Yogyakarta bekerjasama dengan Himpunan Evaluasi penelitian Indonesia
216	Jurnal Penelitian Hukum De Jure	25798561	Badan Penelitian dan Pengembangan Hukum dan HAM
217	Jurnal Penelitian Karet	25030469	Pusat Penelitian Karet - PT. Riset Perkebunan Nusantara
218	Jurnal Penelitian Kehutanan Wallacea	24077860	Balai Penelitian Kehutanan Makassar
219	Jurnal Penelitian Komunikasi	24600172	Balai Pengkajian dan Pengembangan Komunikasi dan Informatika (BPPKI) Bandung
220	Jurnal Penelitian Komunikasi dan Opini Publik	25274554	Balai Pengkajian dan Pengembangan Komunikasi dan Informatika (BPPKI) Manado
221	Jurnal Penelitian Politik	25027476	Pusat Penelitian Politik, Lembaga Ilmu Pengetahuan Indonesia (LIPI)
222	Jurnal Penelitian Pos dan Informatika	20889402	Pusat Penelitian dan Pengembangan Pos dan

			Informatika, Kementerian Kominfo
223	Jurnal Penelitian Transportasi Darat	25798731	Puslitbang Transportasi Jalan dan Perkeretaapian
224	Jurnal Penelitian Transportasi Multimoda	25798529	Pusat Penelitian dan Pengembangan Transportasi Antarmoda
225	Jurnal Pengajaran MIPA	24433616	FMIPA Universitas Pendidikan Indonesia
226	Jurnal Pengelolaan Sumberdaya Alam dan Lingkungan (Journal of Natural Resources and Environmental Management)	24605824	Sekolah Pascasarjana Institut Pertanian Bogor
227	Jurnal Pengembangan Energi Nuklir	25029479	Pusat Kajian Sistem Energi Nuklir (PKSEN) BATAN Jakarta
228	Jurnal Pengolahan Hasil Perikanan Indonesia	2354886x	Masyarakat Pengolahan Hasil Perikanan Indonesia
229	Jurnal Penyuluhan	24424110	Program Pascasarjana Ilmu Penyuluhan Pembangunan IPB bekerjasama dengan Perhimpunan Ahli Penyuluhan Pembangunan Indonesia
230	Jurnal Perbenihan Tanaman Hutan	25276565	Balai Penelitian Teknologi PerbenihanTanaman Hutan Bogor
231	Jurnal Perempuan	25412191	Yayasan Jurnal Perempuan
232	Jurnal Perikanan Universitas Gadjah Mada	25025066	Departemen Perikanan Universitas Gadjah Mada
233	Jurnal Perlindungan Tanaman Indonesia	25484788	Departemen Hama dan Penyakit Tumbuhan, Fakultas Pertanian, Universitas Gadjah Mada
234	Jurnal PIKOM (Penelitian Komunikasi dan Pembangunan)	25490176	Balai Pengkajian dan Pengembangan Komunikasi dan Informatika (BPPKI) Medan
235	Jurnal Psikologi	2460867X	Fakultas Psikologi Universitas Gadjah Mada
236	Jurnal Psikologi	23021098	Fakultas Psikologi Universitas Diponegoro
237	Jurnal Reaktor	24075973	Jurusan Teknik Kimia Fakultas Teknik, Universitas Diponegoro
238	Jurnal Rechts Vinding : Media Pembinaan Hukum Nasional	25802364	Pusat Penelitian dan Pengembangan Sistem Hukum Nasional Badan Pembinaan Hukum Nasional Kementerian Hukum dan HAM RI

239	Jurnal Rekayasa Elektrika	2252620X	Jurusan Teknik Elektro, Universitas Syiah Kuala
240	Jurnal Rekayasa Kimia dan Lingkungan (<i>Journal of chemical engineering and environment</i>)	23561661	Jurusan Teknik Kimia, Universitas Syiah Kuala, Banda Aceh
241	Jurnal Rekayasa Proses	25491490	Fakultas Teknik Universitas Gadjah Mada
242	Jurnal Riset Pendidikan Matematika	24771503	Program Studi Pendidikan Matematika Program Pascasarjana Universitas Negeri Yogyakarta
243	Jurnal Sain Veteriner	24073733	Fakultas Kedokteran Hewan Universitas Gadjah Mada
244	Jurnal Segara	24611166	Pusat Penelitian dan Pengembangan Sumber Daya Laut dan Pesisir
245	Jurnal Selulosa	25276662	Balai Besar Pulp dan Kertas Bandung
246	Jurnal Siasat Bisnis	25287001	Fakultas Ekonomi, Universitas Islam Indonesia
247	Jurnal Sistem Informasi (<i>Journal of Information System</i>)	25026631	Fakultas Ilmu Komputer, Universitas Indonesia
248	Jurnal Sosial Ekonomi Kelautan dan Perikanan	25274805	Pusat Penelitian Sosial Ekonomi Kelautan dan Perikanan
249	Jurnal Sosioteknologi	2443258X	Kelompok Keahlian Ilmu Kemanusiaan FSRD ITB
250	Jurnal Studi Komunikasi dan Media	24076015	Balai Pengkajian dan Pengembangan Komunikasi dan Informatika
251	Jurnal Sumberdaya Lahan	19070799	Balai Besar Penelitian dan Pengembangan Sumberdaya Lahan Pertanian
252	Jurnal Tamanan Industri dan Penyegar (<i>Journal of Industrial and Beverage Crops</i>)	25287222	Pusat Penelitian dan Pengembangan Perkebunan
253	Jurnal Teknik Industri : Jurnal Keilmuan dan Aplikasi Teknik Industri	20877439	Jurusan Teknik Industri, Fakultas Teknologi Industri, Universitas Kristen Petra
254	Jurnal Teknik Sipil	25492659	Institut Teknologi Bandung
255	Jurnal Teknologi Bahan & Barang Teknik	20894767	Balai Besar Bahan dan Barang Teknik
256	Jurnal Teknologi dan Industri Pangan	2087751X	Perhimpunan Ahli Teknologi Pangan Indonesia (PATPI) Bekerjasama dengan Departemen Ilmu dan Teknologi Pangan, FATETA IPB

257	Jurnal Teknologi dan Sistem Komputer	23380403	Departemen Teknik Sistem Komputer, Universitas Diponegoro
258	Jurnal Teknologi Industri Pertanian	22523901	Departemen Teknologi Industri Pertanian, Institut Pertanian Bogor
259	Jurnal Teknologi Informasi dan Ilmu Komputer	25286579	Fakultas Ilmu Komputer, Universitas Brawijaya
260	Jurnal Teknologi Pendidikan	26203081	LPPM Universitas Negeri Jakarta
261	Jurnal Teknosains	24431311	Sekolah Pascasarjana Universitas Gadjah Mada
262	Jurnal Theologia	2540847X	Fakultas Ushuluddin dan Humaniora, Universitas Islam Negeri Walisongo
263	Jurnal Vektor Penyakit	23548835	Balai Litbang P2B2 Donggala, Badan Penelitian dan Pengembangan Kesehatan
264	Jurnal Veteriner : Jurnal Kedokteran Hewan Indonesia	24775665	Fakultas Kedokteran Hewan, Universitas Udayana
265	Jurnal Wasian : Wahana Informasi Penelitian Kehutanan	25025198	Balai Penelitian Kehutanan Manado
266	Jurnal Wilayah dan Lingkungan	24078751	Laboratorium Pengembangan Wilayah dan Manajemen Lingkungan, Departemen Perencanaan Wilayah dan Kota, Universitas Diponegoro
267	k@ta	23026294	Universitas Kristen Petra Surabaya
268	Kafa`ah : <i>Journal of Gender Studies</i>	23560630	Center for Gender and Child Studies (PSGA) LP2M IAIN Imam Bonjol Padang
269	Kalam	25407759	Fakultas Ushuluddin UIN Raden Intan Lampung
270	Kalpataru	25500449	Pusat Penelitian Arkeologi Nasional
271	KARSA: Jurnal Sosial dan Budaya Keislaman	24424285	STAIN PAMEKASAN
272	KEMAS : Jurnal Kesehatan Masyarakat	23553596	Jurusan Ilmu Kesehatan Masyarakat, Fakultas Ilmu Keolahragaan, Universitas Negeri Semarang
273	Kesmas: Jurnal Kesehatan Masyarakat Nasional	24600601	Fakultas Kesehatan Masyarakat Universitas Indonesia
274	KOMUNITAS: <i>INTERNATIONAL JOURNAL OF INDONESIAN SOCIETY AND CULTURE</i>	24607320	Jurusan Sosiologi dan Antropologi Universitas Negeri Semarang

275	KONSELING RELIGI : Jurnal Bimbingan Konseling Islam	24772100	Prodi Bimbingan dan Konseling Islam Jurusan Dakwah dan Komunikasi, STAIN Kudus
276	Kontekstualita : Jurnal Penelitian Sosial Keagamaan	25481770	Lembaga Penelitian Dan Pengabdian Kepada Masyarakat, IAIN STS Jambi
277	Kwangsan: Jurnal Teknologi Pendidikan	26224283	Balai Pengembangan Media Televisi Pendidikan, Kementerian Pendidikan dan Kebudayaan
278	Lingua Cultura	2460710X	Universitas Bina Nusantara
279	Linguistik Indonesia	25802429	Himpunan Profesi Masyarakat Linguistik Indonesia
280	LITERA	24608319	Fakultas Bahasa dan Seni Universitas Negeri Yogyakarta
281	Lontar Komputer : Jurnal Ilmiah Teknologi Informasi	25415832	Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LPPM) Universitas Udayana
282	Madania : Jurnal Kajian Keislaman	25021826	IAIN Bengkulu
283	Majalah Anestesia dan Critical Care	25027999	Perhimpunan Dokter Spesialis Anestesiologi dan Terapi Intensif Indonesia (PERDATIN)
284	Majalah Geografi Indonesia	2540945X	Fakultas Geografi Universitas Gadjah Mada
285	Majalah Ilmiah Globe	25022172	Badan Informasi Geospasial
286	Majalah Kedokteran Gigi Indonesia	24422576	Fakultas Kedokteran Gigi Universitas Gadjah Mada
287	Majalah Kulit, Karet, dan Plastik	24604461	Balai Besar Kulit, Karet, dan Plastik
288	Majalah Obat Tradisional	24069086	Fakultas Farmasi Universitas Gadjah Mada
289	Majalah Obstetri dan Ginekologi	25981013	Departemen Obstetri dan Ginekologi Fakultas Kedokteran Universitas Airlangga Surabaya
290	<i>Makara Hubs-Asia (Human Behavior Studies in Asia)</i>	24069183	Universitas Indonesia
291	<i>Makara Journal of Health Research</i>	23563656	Direktorat Riset dan Pengabdian Masyarakat, Universitas Indonesia
292	Makara Journal of Technology	23564539	Direktorat Riset dan Pengabdian Masyarakat, Universitas Indonesia
293	Marine Fisheries : Jurnal Teknologi dan Manajemen Perikanan Laut	25411659	Departemen Pemanfaatan Sumber Daya Perikanan, Fakultas Perikanan dan Ilmu Kelautan, Institut Pertanian Bogor

294	Masalah-Masalah Hukum	25274716	Fakultas Hukum, Universitas Diponegoro
295	Masyarakat, Kebudayaan dan Politik	25286013	Universitas Airlangga
296	Mazahib : Jurnal Pemikiran Hukum Islam	24606588	IAIN Samarinda
297	Media Gizi Mikro Indonesia	23548746	Balai Penelitian dan Pengembangan Gangguan Akibat Kekurangan Iodium (BPP GAKI), Badan Penelitian dan Pengembangan Kesehatan
298	Media Hukum	25031023	Laboratorium Ilmu Hukum Fakultas Hukum Universitas Muhammadiyah Yogyakarta
299	Media Kesehatan Masyarakat Indonesia	23564067	Fakultas Kesehatan Masyarakat Universitas Hasanuddin
300	Media Komunikasi Teknik Sipil	25496778	Badan Musyawarah Pendidikan Tinggi Teknik Sipil Seluruh Indonesia (BMPTSSI
301	Mimbar : Jurnal Sosial dan Pembangunan	23032499	Pusat Penerbitan Universitas, LPPM, Universitas Islam Bandung
302	Miqot : Jurnal Ilmu-ilmu Keislaman	25023616	Universitas Islam Negeri (UIN) Sumatera Utara
303	MIX : Jurnal Ilmiah Manajemen	24605328	Program Pasca Sarjana Magister Manajemen Universitas Mercu Buana
304	Molekul : Jurnal Ilmiah Kimia	25030310	Jurusan Kimia FMIPA Universitas Jenderal Soedirman Purwokerto
305	Mozaik Humaniora	24428469	Unit Penelitian, Publikasi, dan Dokumentasi, Fakultas Ilmu Budaya, Universitas Airlangga
306	Musawa : Jurnal Studi Gender dan Islam	25034596	Pusat Pengarusutamaan Gender dan Hak Anak (P2GHA), UIN Sunan Kalijaga Yogyakarta
307	Mutawatir : Jurnal Keilmuan Tafsir Hadith	25026321	Jurusan Tafsir Hadis Fakultas Ushuluddin dan Filsafat UIN Sunan Ampel Surabaya
308	Naditira Widya	25484125	Balai Arkeologi Kalimantan Selatan (Balai Arkeologi Banjarmasin
309	Nadwa : Jurnal Pendidikan Islam	25028057	Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Walsongo Semarang
310	Neurona	25023748	Perhimpunan Dokter Spesialis Saraf Indonesia (PERDOSSI)

311	<i>Nurse Media Journal of Nursing</i>	24068799	Fakultas Kedokteran, Universitas Diponegoro
312	Omni-Akuatika	24769347	Fakultas Perikanan dan Ilmu Kelautan, Universitas Jenderal Soedirman
313	<i>Padjadjaran Journal of Dentistry</i>	25496212	Fakultas Kedokteran Gigi Universitas Padjadjaran
314	PADJADJARAN: Jurnal Ilmu Hukum (<i>Journal of Law</i>)	24429325	Fakultas Hukum Universitas Padjadjaran
315	Paediatrica Indonesiana: <i>Indonesian Journal of Pediatrics and Perinatal Medicine</i>	2338476X	Indonesian Pediatric Society Publishing
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323	REGISTER Journal	2503040X	IAIN Salatiga
324	Reinwardtia	23378824	PUSLIT BIOLOGI-LIPI
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344	<i>The Journal of Pure and Applied Chemistry Research</i>	25410733	Jurusan Kimia, Universitas Brawijaya

	345	<i>The South East Asian Journal of Management</i>	23556641	Management Research Center, Departemen Manajemen Fakultas Ekonomi Universitas Indonesia
	346	TREUBIA	2337876X	PUSLIT BIOLOGI-LIPI
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DAFTAR ISI

THE IMPLEMENTATION OF SHARIA MARKETING COMMUNICATION IN THE MUSLIM FASHION E-COMMERCE IN INDONESIA

Melly Maulin Purwaningwulan1-14

REPRESENTASI NASIONALISME MIKRO DI MEDIA SOSIAL: PERSOALAN BAGI INDONESIA SEBAGAI “IMAGINED COMMUNITY”

Karman, Somo Arifianto15-28

GERAKAN OPINI DIGITAL #INDONESIAATERSERAH PADA MEDIA SOSIAL TWITTER DI MASA PANDEMI COVID-19

Fajar Rizali Rakhman, Rizky Wulan Ramadhani, Ahmad Fatoni29-44

ANALISIS NETIKET KONTEN YOUTUBE DI MASA PANDEMI COVID-19

Christiany Juditha.....45-58

PANDANGAN JURNALIS TERHADAP KEGIATAN KONFERENSI VIDEO OLEH HUMAS SAAT PANDEMI COVID-19

Roswita Oktavianti, H. H. Daniel Tamburian.....59-74

KUALITAS INFORMASI PUBLIK DALAM TWITTER: PERBANDINGAN PEMERINTAH DAERAH DI YOGYAKARTA DAN DKI JAKARTA

Iman Amanda Permatasari, Achmad Nurmandi, Junior Hendri Wijaya75-90

PERJUANGAN PEREMPUAN PADA TOKOH PUTRI JASMINE DALAM FILM ALADDIN (2019)

Nanda Puspita, Lucy Pujasari Supratman91-104

PENGANTAR REDAKSI

Tahun 2021 Indonesia masih dilanda pandemi covid-19 alih-alih kian mereda, justru kasus positif covid-19 menunjukkan kenaikan. Menghadapi hal tersebut pemerintah kemudian mengeluarkan berbagai kebijakan seperti Pembatasan Sosial Berskala Besar (PSBB), Pemberlakuan Pembatasan Kegiatan Masyarakat (PPKM), yang semuanya bertujuan untuk menekan rantai penyebaran virus covid-19. Pandemi covid-19 memengaruhi semua lini kehidupan dan telah mengubah perilaku masyarakat, tidak hanya perilaku hidup sehat namun juga perilaku dalam penggunaan teknologi terutama teknologi digital, perhatian masyarakat otomatis beralih ke kegiatan *online*, perilaku dalam media sosial, perilaku kerja jurnalis/humas, perilaku konsumen, kebiasaan baru di sektor pendidikan, dan lain-lain. Konten-konten positif dan negatif terkait covid-19 pun bermunculan melalui kanal media sosial.

Jurnal Penelitian Komunikasi yang terbit secara periodik dan tepat waktu juga merupakan hasil dari manfaat perkembangan media digital, yang memungkinkan redaksi dan penulis tetap dapat produktif mempublikasikan karya tulis. Tujuh tulisan pada volume kali ini menghadirkan berbagai isu penting di bidang komunikasi dan TIK. Di antaranya artikel yang mengulas tentang etika netiket pada konten kreatif. Perubahan perilaku dalam bermedia sosial di masa pandemi covid-19, menunjukkan kreasi positif tanpa batas dari kreator konten, di sisi lain beberapa di antaranya tidak lagi memikirkan edukasi dan etika. Namun kemudian masalah muncul karena sebagian orang kini rela melakukan apa saja demi mendapatkan *followers*, *subscribers*, dan *likes* yang banyak di media sosial. Mereka tidak peduli dampaknya, yang penting viral dan menjadi perbincangan warganet meski konten yang dibuat tidak beredukasi dan beretika. etika komunikasi atau netiket khususnya dalam konten-konten YouTube yang diproduksi semasa pandemi Covid-19. Fenomena ini menunjukkan bahwa persoalan etika tidak lagi menjadi perhatian utama bagi kreator konten. Kini banyak kreator terlebih dahulu melempar konten ke khalayak, kemudian menunggu reaksi mereka. Hingga di sini sebuah negosiasi virtual telah terjadi, termasuk pada konten dengan kandungan isi yang tidak etis.

Kemudian juga artikel yang mengulas terkait pandangan jurnalis terhadap kegiatan konferensi video di masa pandemi. Pandemi Covid-19 mengubah kerja jurnalis dan hubungan masyarakat (humas). Aturan Pembatasan Sosial Berskala Besar dan tatanan Normal Baru membuat humas menunda kegiatan yang biasanya menghadirkan massa. Komunikasi dengan publik melalui jurnalis beralih dari komunikasi tatap muka menjadi komunikasi dalam jaringan. Eksekutif perusahaan dan humas menggunakan teknologi komunikasi konferensi video untuk berkomunikasi.

Tulisan-tulisan dalam jurnal ini diharapkan dapat memberikan informasi bagi pembaca dan memperkaya pembahasan dengan berbagai sudut pandang. Dengan kondisi yang mengharuskan kita semua untuk selalu menjaga kesehatan, diharapkan juga agar kita semua dapat produktif menghasilkan karya-karya yang dapat dirasakan banyak pihak dan semoga pandemi ini segera berakhir.

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DDC 659.1

Maulin Purwaningrum, Melly

The Implementation of Sharia Marketing Communication in The Muslim Fashion E-Commerce in Indonesia

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 1-14

Abstract - This research aimed to analyze the implementation of muamalah provisions based on Islamic law in Muslim fashion e-commerce. The case study method was utilized to achieve the objective. The theoretical approach used is marketing communication management in Islam. The research was conducted at HIJUP.COM, the first and largest Muslim fashion e-commerce in Indonesia. The data collection techniques used in this study were written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study. Seven informants consisted of experts and practitioners of e-commerce, sharia marketing communication, and religious leaders selected through a purposive sampling technique. The results proved that e-commerce transactions followed the general selling and purchasing contract in Islamic law. Ideally, the implementation process includes four characteristics of sharia marketing, that is Theistic (Al-Rabbaniyah), Ethical (Al-Akhlaqiyah), Realistic (Al-Waqiah), and Humanistic (Al-Insaniyah). Obstacles in implementing sharia marketing communication included the low level of understanding and kaffah and the creative processes that must be smarter because it includes two dimensions, business and the hereafter.

Keywords: sharia marketing communication, e-commerce, Indonesian Muslim, muslim fashion.

DDC 302.23

Karman and Arifianto, Somo

Representation of Micro Nationalism in Social Media: A Problem For Indonesia As "Imagined Community"

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 15-28

Abstract - Indonesia is a country diverse in many aspects. The Indonesian nation is united by

nationalism even though they do not know each other. However, nationalism as an "imagined community" is challenged by the presence of micronationalism. This nationalism appears in many communities within the country, including cultural communities. One of the phenomena in Indonesia was the presence of the Keraton Agung Sejagat (KAS) kingdom. This article describes the meaning of the KAS micronationalism symbol as represented in their cultural parade. The research data was obtained from shared media (YouTube), which featured the KAS cultural parade. The data were analyzed using semiotic analysis, as Roland Barthes introduced. In conclusion, micronationalism's symbolic meaning shows not only unequal welfare but also the imagination that Indonesia is not united. The communities have their imaginations and depictions. The new communication technology supports achieving their goals and ideology, even though it is not following Indonesia's national interests. This study recommends increasing public literacy, not only media literacy but also cultural literacy in the archipelago, so that media use is in accordance with national interests and identities.

Keywords: representation, micronationalism, social media, imagined community, Keraton Agung Sejagat.

DDC 302.23

Rakhman, Fajar Rizali; Ramadhani, Rizky Wulan, and Fatoni, Ahmad

Digital Movement of Opinion #Indonesiaterserah on Social Media Twitter in The Covid-19 Pandemic

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 29-44

Abstract - The #IndonesiaTerserah Digital Movement of Opinion was used by netizens to express disappointment towards the government and the public related to the Covid-19 pandemic in Indonesia. This study's purpose is to determine the perceptions or opinions formed in the community on the hashtag #IndonesiaTerserah during the Covid-19 pandemic. The research method used was a mixed method by combining quantitative methods for statistical calculations of communication networks with a sample of 2000 tweet data, 779 actors and 863 relations using Netlytic and Gephi, with the qualitative method to analyze text using the Digital Movement of Opinion, which describes and explains

social networks and their network structures. The results showed that #IndonesiaTerserah was able to create mobility in the opinion of netizens in a communication network with the help of @radioelshintia and @cnnindonesia (Popular Actors), 449 Closeness Actors, @ridwanhr (Betweenness/Intermediary Actor), @donadam68, @reiza_patterns, @ toperendusara1, @bangariza, @ kholil78 (Eigenvector/Significant Actor). Disappointment of netizens has mainly shown to people who were less aware of suppressing the number of Covid-19 in Indonesia with an analysis value of 32%; to the government in making confusing policies and unable to provide for daily needs with an analysis value of 21%, and to both of them at 11%. Moreover, the use of hashtags was interpreted widely and differently by 36%.

Keywords: #IndonesiaTerserah; digital movement of opinion; communication network.

DDC 004.678

Juditha, Christiany

Netiquette Analysis of Youtube Content in The Covid-19 Pandemic

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 45-58

Abstract - The rise of videos on YouTube channels which content is viral yet insensitive to the current condition of the Covid-19 pandemic shows that ethical issues in creative content are becoming serious problems. The purpose of this study is to examine the issue of netiquette during the Covid-19 pandemic in YouTube content. This research used the qualitative content analysis method. The results concluded that a prank video, which showed the distribution of groceries containing trash and stones by Ferdian Paleka and the video of Indira Kalistha, who were reluctant to follow the procedures for preventing Covid-19, had very little ethics and did not educate the public. Both YouTubers also did not realize that they had the power to influence their many followers using their content. Prank videos made mainly by content creators are considered a kind of creativity to meet the audience's desire for entertainment. Moreover, fierce competition between creators cannot be avoided; hence ethics is ruled out sometimes, and they merely intended to gain more subscribers. On the contrary, a viral video of Edward Suhadi frying eggs in the campaign aimed for people not to panic buying during the Covid-19 pandemic received many positive responses from citizens. This video also inspires people to take social action.

Keywords: communication ethics, netiquette, content creative, YouTube.

DDC 070.4

Oktavianti, Roswita and Tamburian, H.H. Daniel
Video Conferencing Conducted By Public Relations During The Covid-19 Pandemic Through The Lens of Journalists

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 59-74

Abstract - Covid-19 pandemic has altered journalists and public relations (PR) works. The city's large-scale social restriction and the New Normal scenario have forced PR personnel to avoid large mass events. The executive and the public relations are now using video conferences to communicate with their publics through journalists. This study explored the video conferencing conducted by PR during the Covid-19 pandemic from the journalist's perspective. The researchers used face-to-face interviews with print and online journalists in Jakarta as a data collection technique. This research showed that journalists have different perspectives when public relations officers were doing a video conference during the pandemic. Some points highlighted are the apps that public relations used, the time and duration of the event, the profile of the participants, and the content of the events. When compared with face-to-face events, video conferencing done by public relations has weaknesses either technically or content of the event. However, most journalists prefer online meetings if the pandemic still not yet over. Meanwhile, if public relations activities turn face-to-face during the pandemic, they should impose a strict health protocol.

Keywords: journalist, public relations, video conference, publicity.

DDC 343.099 9

Permatasari, iman Amanda; Nurmandi, Achmad and Wijaya, Junior Hendri

The Quality of Public Information on Twitter: DI Yogyakarta and DKI Jakarta Regional Government Comparison

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 75-90

Abstract - Twitter is considered one of the most appropriate media or platforms to realize transparency, participation, and accountability in governance. Social media adoption is also carried out by the Provincial Government of DKI Jakarta and the Special Region of Yogyakarta (DIY). This study aimed to explain the quality of public information of the Yogyakarta Provincial Government and the DKI Jakarta Provincial Government through Twitter in 2019. The method used was descriptive qualitative by depicting a comparison of public information quality of both regional governments. The content analysis was processed with Nvivo application 12 Plus by

collecting research data through Twitter accounts, online media, and literature reviews. The results showed that the DKI Jakarta Provincial Government and the Yogyakarta Provincial Government actively used Twitter to convey information. The use of Twitter @humas_jogja by the Yogyakarta Provincial Government has fulfilled five public information quality variables: transparency (52%), participation (53%), trust (32%), human resource capacity (50%), and accountability (62%). Meanwhile, the DKI Jakarta Provincial Government Twitter account had a transparency value (47%), participation (48%), trust (68%), human resource capacity (49%), and accountability (37%). Each provincial government had a relationship with these variables. Therefore, it could be seen that the public information on Twitter of the Yogyakarta Provincial Government and the DKI Jakarta Provincial Government had the quality. This article contributes to the government's evaluation of Twitter adoption and its relationship to the quality of public information provided to the public.

Keywords: Twitter, government social media, public information, DKI Jakarta, DI Yogyakarta.

DDC 791.43

Puspita, Nanda and Supratman, Lucy Pujasari

The Women's Struggle in Jasmine's Character in The Aladdin Movie (2019)

Journal of Communication Research July 2021, Vol. 24 No. 1, p. 91-109

Abstract - Aladdin (2019) is a movie produced by Walt Disney Pictures. The issues that emerged in this movie are how a woman struggles to become a sultan (leader of the kingdom). Princess Jasmine's strong character is a central figure depicted in a critique of the role of women who are still considered marginal. The purpose of this study was to explain the struggle of Middle Eastern women to fight the shackles of patriarchal leadership. The research used a qualitative method which was analyzed through critical discourse. The results of this study were obtained through a series of dialogues and analyzed scenes to bring up Princess Jasmine's struggle to become a sultan and change the patriarchal system of power in the kingdom, which Princess Jasmine ultimately led. While in the reader's position, the character of Putri Jasmine was placed as a woman trapped in a patriarchal system and struggled using her consciousness as a feminist to get equality in the patriarchal domination monarchy.

Keywords: women struggle, feminism, movie, critical discourse analysis.

DDC 659.1

Maulin Purwaningrum, Melly
Implementasi Komunikasi Pemasaran Syariah
pada E-Commerce Fashion Muslim di Indonesia
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24
No. 1 hal. 01-14

Abstrak - Tujuan penelitian ini adalah untuk menganalisis secara mendalam implementasi ketentuan muamalah berdasarkan hukum Islam pada *e-commerce* fesyen Muslim di Indonesia. Penelitian ini menggunakan metode studi kasus guna mencapai tujuan tersebut. Pendekatan teoretis yang digunakan adalah pengelolaan komunikasi pemasaran dalam Islam. Penelitian dilakukan di HIJUP.COM yang merupakan *e-commerce* fesyen Muslim pertama dan terbesar di Indonesia. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah dokumentasi tertulis, catatan arsip data digital, wawancara mendalam dan terfokus, observasi partisipan, perangkat fisik, dan studi literatur. Tujuh informan yang terdiri dari ahli dan praktisi di bidang *e-commerce* dan komunikasi pemasaran syariah serta tokoh agama dipilih melalui teknik purposive sampling. Hasil penelitian membuktikan bahwa transaksi *e-commerce* pada dasarnya sesuai dengan kontrak jual beli umum dalam hukum Islam. Idealnya, proses implementasi mencakup empat karakteristik pemasaran syariah, yaitu Teistis (Al-Rabbaniyah), Etis (Al-Akhlaqiyah), Realistik (Al-Waqiah) dan Humanistik (Al-Insaniyah). Hambatan dalam implementasi komunikasi pemasaran syariah adalah pada tingkat pemahaman dan tingkat ke-*kaffah*-an yang masih kurang dan juga proses kreatif yang harus lebih pintar karena mencakup dua dimensi, bisnis dan akhirat.

Kata Kunci: komunikasi pemasaran syariah, *e-commerce*, muslim Indonesia, fesyen muslim.

DDC 302.23

Karman, dan Arifianto, Somo
Representasi Nasionalisme Mikro di Media Sosial:
Persoalan Bagi Indonesia sebagai "Imagined
Community"
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24
No. 1, hal. 15-28

Abstrak - Indonesia adalah negara yang memiliki keragaman dalam banyak aspek. Bangsa Indonesia dipersatukan oleh nasionalisme walaupun mereka

tidak saling mengenal. Namun, nasionalisme sebagai "imagined community" mendapat tantangan dengan hadirnya nasionalisme mikro. Nasionalisme ini muncul pada banyak komunitas dalam satu negara, antara lain komunitas budaya. Salah satu fenomenanya di Indonesia adalah kehadiran kerajaan Keraton Agung Sejagat (KAS). Artikel ini mendeskripsikan makna simbol nasionalisme mikro KAS yang direpresentasikan pada kirab budaya mereka. Data penelitian diperoleh dari media berbagi (YouTube) yang menampilkan parade kirab budaya KAS. Data dianalisis menggunakan analisis semiotika seperti yang Roland Barthes perkenalkan. Kesimpulannya, makna simbolik nasionalisme mikro menunjukkan bukan hanya kesejahteraan yang tidak merata melainkan juga imajinasi bahwa Indonesia tidak bersifat tunggal. Komunitas KAS memiliki imajinasi dan gambaran tentang mereka sendiri. Teknologi komunikasi baru mendukung pencapaian tujuan dan ideologi mereka, walaupun tidak sesuai dengan kepentingan nasional Indonesia. Penelitian ini merekomendasikan peningkatan literasi masyarakat, tidak hanya literasi media tapi literasi budaya di nusantara sehingga penggunaan media dapat sesuai dengan kepentingan dan identitas nasional.

Kata kunci: representasi, nasionalisme-mikro, media sosial, komunitas terbayang, Keraton Agung Sejagat.

DDC 302.23

Rakhman, Fajar Rizali; Ramadhani, Rizky Wulan,
dan Fatoni, Ahmad
Gerakan Opini Digital #Indonesiaterserah pada
Media Sosial Twitter di Masa Pandemi Covid-
19
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24
No. 1, hal. 29-44

Abstrak - Gerakan Opini Digital #IndonesiaTerserah digunakan oleh warganet untuk menunjukkan ekspresi kekecewaan pada pemerintah dan masyarakat terkait pandemi Covid-19 di Indonesia. Tujuan dari penelitian ini adalah untuk mengetahui persepsi atau opini yang terbentuk di masyarakat pada *hashtag* #IndonesiaTerserah di masa pandemi Covid-19. Metode penelitian yang digunakan yaitu *mixed methods* dengan menggabungkan metode kuantitatif untuk perhitungan statistik jaringan komunikasi dengan sampel 2000 data *tweet*, 779 aktor dan 863 relasi menggunakan *netlytic* dan *gephi*, dengan metode kualitatif untuk menganalisis teks menggunakan *Digital Movement of Opinion* yang

menggambarkan dan menjelaskan jaringan sosial beserta struktur jaringannya. Hasil penelitian menunjukkan #IndonesiaTerserah mampu menciptakan mobilitas pendapat warganet dalam suatu jaringan komunikasi dengan dibantu peran @radioelshinta, @cnnindonesia (aktor populer), 449 aktor kedekatan, @ridwanhr (aktor perantara), @donadam68, @reiza_patters, @toferendusara1, @bangariza, @kholil78 (aktor penting). Kekecewaan warganet terutama ditunjukkan kepada masyarakat yang kurang sadar dalam menekan angka persebaran Covid-19 di Indonesia dengan nilai analisis 32%, kepada pemerintah dalam membuat kebijakan yang membingungkan dan tidak dapat menyediakan kebutuhan dengan nilai analisis 21%, serta kepada keduanya sebesar 11%. Penggunaan *hashtag* dimaknai secara luas dan berbeda sebesar 36%.

Kata Kunci: #IndonesiaTerserah; gerakan opini digital; jaringan komunikasi.

DDC 004.678

Juditha, Christiany
Analisis Netiket Konten Youtube di Masa Pandemi Covid-19
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24 No. 1, hal. 45-58

Abstrak - Maraknya video di kanal YouTube yang kontennya viral namun tidak sensitif dengan kondisi pandemi Covid-19 saat ini menunjukkan bahwa persoalan etika pada konten kreatif menjadi masalah serius. Tujuan penelitian ini adalah untuk mengkaji persoalan netiket di masa pandemi Covid-19 dalam konten YouTube. Penelitian menggunakan metode analisis isi kualitatif. Hasil penelitian menyimpulkan video *prank* pembagian sembako berisi sampah dan batu oleh Ferdian Paleka dan video Indira Kalistha yang enggan mengikuti tata cara pencegahan Covid-19, sangat minim etika dan tidak mengedukasi masyarakat. Kedua *YouTuber* juga tidak menyadari memiliki kekuatan untuk memengaruhi para pengikutnya yang banyak dengan konten yang dibuat. Video *prank* yang banyak dibuat oleh kreator konten dianggap sebagai sebuah kreativitas untuk memenuhi keinginan khalayak akan hiburan. Apalagi persaingan ketat antara kreator makin tinggi, sehingga kadang etika dikesampingkan dan hanya mengejar jumlah *subscribers*. Sebaliknya, video nasi telur ceplok milik Edward Suhadi yang viral, juga mendapat banyak tanggapan positif dari warganet soal kampanye agar masyarakat tidak melakukan *panic buying* di masa pandemi Covid-19. Video ini pun menginspirasi masyarakat untuk melakukan aksi sosial.

Kata kunci: etika komunikasi, netiket, konten kreatif, YouTube.

DDC 070.4

Oktavianti, Roswita dan Tamburian, H.H. Daniel
Pandangan Jurnalis Terhadap Kegiatan Konferensi Video oleh Humas Saat Covid-19
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24 No. 1, hal. 59- 74

Abstrak - Pandemi Covid-19 mengubah kerja jurnalis dan hubungan masyarakat (humas). Aturan Pembatasan Sosial Berskala Besar dan tatanan Normal Baru membuat humas menunda kegiatan yang biasanya menghadirkan massa. Komunikasi dengan publik melalui jurnalis beralih dari komunikasi tatap muka menjadi komunikasi dalam jaringan. Eksekutif perusahaan dan humas menggunakan teknologi komunikasi konferensi video untuk berkomunikasi. Penelitian ini ingin mengetahui bagaimana pandangan jurnalis terhadap kegiatan konferensi video oleh humas saat pandemi Covid-19. Peneliti menggunakan teknik pengumpulan data berupa wawancara tatap muka kepada jurnalis media cetak dan daring. Penelitian ini menunjukkan bahwa jurnalis memiliki pandangan yang berbeda-beda dalam menjalani kegiatan konferensi video yang diselenggarakan oleh humas di saat pandemi. Beberapa hal yang disoroti oleh jurnalis yaitu aplikasi yang digunakan, waktu penyelenggaraan, durasi, peserta yang terlibat, dan kemasan acara. Penelitian juga menunjukkan bahwa kegiatan humas secara daring memiliki kelemahan baik secara teknis maupun kemasan acara jika dibandingkan dengan kondisi tatap muka. Namun, sebagian besar jurnalis mengharapkan humas berkomunikasi menggunakan platform konferensi video jika pandemi belum berakhir. Sementara, jika wabah belum berakhir dan kegiatan humas sudah beralih menjadi tatap muka, jurnalis berharap kegiatan dilakukan dengan protokol kesehatan yang ketat.

Kata kunci: jurnalis, hubungan masyarakat, konferensi video, publisitas.

DDC 343.099 9

Permatasari, iman Amanda; Nurmandi, Achmad dan Wijaya, Junior Hendri
Kualitas Informasi Publik dalam Twitter: Perbandingan Pemerintah Daerah DI Yogyakarta dan DKI Jakarta
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24 No. 1, hal. 75-90

Abstrak - Twitter dianggap sebagai salah satu media atau platform yang paling tepat dalam mewujudkan transparansi, partisipasi, dan akuntabilitas tata kelola pemerintahan. Adopsi media sosial juga dilakukan Pemerintah Provinsi DKI Jakarta dan Daerah Istimewa Yogyakarta (DIY). Penelitian ini bertujuan untuk menjelaskan kualitas informasi publik

Pemerintah Provinsi DIY dan DKI Jakarta yang disampaikan melalui Twitter pada tahun 2019. Metode yang digunakan adalah deskriptif kualitatif melalui penggambaran perbandingan kualitas informasi publik kedua pemerintah daerah tersebut. Analisis konten ini diolah menggunakan aplikasi Nvivo 12 Plus dengan mengumpulkan data penelitian melalui akun Twitter kedua pemerintah daerah, media daring dan kajian literatur. Hasil penelitian menunjukkan bahwa Jakarta dan DIY aktif menggunakan Twitter sebagai sarana menyampaikan informasi. Penggunaan Twitter @humas_jogja oleh Pemerintah Provinsi DIY telah memenuhi kelima variabel kualitas informasi publik yaitu: transparansi (52%), partisipasi (53%), kepercayaan (32%), kapasitas SDM (50%), dan akuntabilitas (62%). Sementara, akun Twitter Pemprov DKI Jakarta memiliki nilai transparansi (47%), partisipasi (48%), kepercayaan (68%), kapasitas SDM (49%), dan akuntabilitas (37%). Masing-masing Pemprov memiliki hubungan dengan variabel-variabel tersebut. Maka terlihat Twitter DIY dan DKI Jakarta telah memiliki informasi publik yang berkualitas. Artikel ini memberikan kontribusi sebagai bahan evaluasi pemerintah dalam adopsi Twitter dan hubungannya terhadap kualitas informasi publik yang diberikan kepada masyarakat.

Kata Kunci: Twitter, media sosial pemerintah, informasi publik, DKI Jakarta, DI Yogyakarta.

DDC 791.43

Puspita, Nanda dan Supratman, Lucy Pujasari

Perjuangan Perempuan pada Tokoh Putri Jasmine dalam Film Aladdin (2019)
Jurnal Penelitian Komunikasi Juli 2021, Vol. 24 No. 1, hal. 91-109

Abstrak - Film Aladdin (2019) adalah film yang dihasilkan oleh Walt Disney Pictures. Isu-isu yang muncul dalam film ini adalah tentang bagaimana seorang perempuan berjuang untuk menjadi seorang sultan (pemimpin kerajaan). Karakter kuat Putri Jasmine sebagai tokoh sentral yang tergambar dalam sebuah kritik pada peran perempuan yang masih dianggap marginal. Tujuan dari penelitian ini adalah menjelaskan perjuangan perempuan Timur Tengah untuk melawan belenggu kepemimpinan patriarki. Penelitian ini menggunakan metode kualitatif yang dianalisis melalui wacana kritis. Hasil dari penelitian ini didapatkan melalui rangkaian dialog dan adegan yang dianalisis untuk memunculkan perjuangan Putri Jasmine menjadi seorang sultan dan mengubah sistem patriarki kekuasaan dalam kerajaan yang pada akhirnya berhasil dipimpin oleh Putri Jasmine. Sementara pada posisi pembaca, tokoh Putri Jasmine ditempatkan sebagai sosok perempuan yang terkurung dalam sistem patriarki dan berjuang dalam kesadarannya sebagai seorang feminis untuk mendapatkan kesetaraan dalam monarki dominasi patriarki.

Kata kunci: perjuangan perempuan, feminisme, film, analisis wacana kritis.

THE IMPLEMENTATION OF SHARIA MARKETING COMMUNICATION IN THE MUSLIM FASHION E-COMMERCE IN INDONESIA

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IMPLEMENTASI KOMUNIKASI PEMASARAN SYARIAH PADA E-COMMERCE FASHION MUSLIM DI INDONESIA

Abstract: *This research aimed to analyze the implementation of muamalah provisions based on Islamic law in Muslim fashion e-commerce. The case study method was utilized to achieve the objective. The theoretical approach used is marketing communication management in Islam. The research was conducted at HIJUP.COM, the first and largest Muslim fashion e-commerce in Indonesia. The data collection techniques used in this study were written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study. Seven informants consisted of experts and practitioners of e-commerce, sharia marketing communication, and religious leaders selected through a purposive sampling technique. The results proved that e-commerce transactions followed the general selling and purchasing contract in Islamic law. Ideally, the implementation process includes four characteristics of sharia marketing, that is Theistic (Al-Rabbaniyah), Ethical (Al-Akhlaqiyah), Realistic (Al-Waqiah), and Humanistic (Al-Insaniyah). Obstacles in implementing sharia marketing communication included the low level of understanding and kaffah and the creative processes that must be smarter because it includes two dimensions, business and the hereafter.*

Keywords: *sharia marketing communication, e-commerce, Indonesian Muslim, muslim fashion.*

Abstrak: Tujuan penelitian ini adalah untuk menganalisis secara mendalam implementasi ketentuan muamalah berdasarkan hukum Islam pada *e-commerce* fesyen Muslim di Indonesia. Penelitian ini menggunakan metode studi kasus guna mencapai tujuan tersebut. Pendekatan teoretis yang digunakan adalah pengelolaan komunikasi pemasaran dalam Islam. Penelitian dilakukan di HIJUP.COM yang merupakan *e-commerce* fesyen Muslim pertama dan terbesar di Indonesia. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah dokumentasi tertulis, catatan arsip data digital, wawancara mendalam dan terfokus, observasi partisipan, perangkat fisik, dan studi literatur. Tujuh informan yang terdiri dari ahli dan praktisi di bidang *e-commerce* dan komunikasi pemasaran syariah serta tokoh agama dipilih melalui teknik purposive sampling. Hasil penelitian membuktikan bahwa transaksi *e-commerce* pada dasarnya sesuai dengan kontrak jual beli umum dalam hukum Islam. Idealnya, proses implementasi mencakup empat karakteristik pemasaran syariah, yaitu Teistis (*Al-Rabbaniyah*), Etis (*Al-Akhlaqiyah*), Realistis (*Al-Waqiah*) dan Humanistis (*Al-Insaniyah*). Hambatan dalam implementasi komunikasi pemasaran syariah adalah pada tingkat pemahaman dan tingkat ke-*kaffah*-an yang masih kurang dan juga proses kreatif yang harus lebih pintar karena mencakup dua dimensi, bisnis dan akhirat.

Kata kunci: komunikasi pemasaran syariah, *e-commerce*, muslim Indonesia, fesyen muslim.

INTRODUCTION

The Pew Research Center on Religion and Public Life stated that in the next 40 years, the number of Muslims is expected to increase by 73% compared to 1.6 billion Muslims in 2010, to 2.8 billion in 2050. Furthermore, in 2030, Muslims will contribute to 26,5% of the world population. Indonesia is a country with an 87% Muslim population that makes Indonesia the largest Muslim country in the world (Wulandari, 2018).

Indonesia is included in the list of the ten most religious countries. Indonesian society considers religion as an essential thing in everyday life. When a country experiences an increase in per capita income, the people will become more secular. However, in contrast to the conditions of other countries, in Indonesia, with the increase of per capita income, the people are increasingly religious (Yuswohady *et al.*, 2015). Various phenomena show the increasing spiritual level of Muslims in Indonesia. For instance, the expanding number of Muslim women who wear hijab, the high interest in Islamic-based schools, the sensitivity of halal label issues in food and cosmetics, the rise of Muslim fashion e-commerce or hijab online stores and the growth of industries that suitable with Sharia provisions.

Middle-class Muslim consumers in Indonesia change both in terms of views and behavior in shopping. According to Yuswohady, the increase in their prosperity encourages them to become more religious. The figure of Muslim consumers who have extensive knowledge, global mindset, and technological literacy, but on the other side, firmly applying Islamic values in their daily life. When consumers understand and start using products to fulfill their spiritual needs, producers must be able to produce universal values, the combination between product benefits (functional benefits and emotional benefits) and spiritual benefits (Yuswohady *et al.*, 2015).

On the other side, Indonesia has the potential to develop e-commerce transactions. Consumers get various facilities to conduct e-

commerce transactions. The Muslim fashion industry is one of the creative industries in Indonesia that is advancing using e-commerce. Researchers are interested in examining the provisions of muamalah based on Islamic law in Muslim fashion e-commerce. Islam is a comprehensive religion, which has rules and regulations that govern all aspects of human life. In Islam, business is conducted according to applicable legal provisions to ensure no party will be harmed.

According to Watono & Watono, marketing communication conducted by the company is focused on what is expected by consumers. The concept of marketing communication sees the essential element of the entire brand development process as the depth of understanding of consumers. Only by understanding consumers, the company will be able to build integrated marketing communication strategies (Watono & Watono, 2011).

One of the most critical changes in the values of middle-class Muslim consumers in Indonesia is the high level of social connection. The social connection dimension describes the level of relationship between a person and their social environment. This social environment includes the minor units, such as family and neighbors, the wider community environment such as the state, to the global or universal community environment. This dimension reflects how much a person influences and is influenced by their social environment. The emergence of social technologies and tools such as the internet and social media allows connections between individuals now not only limited to physical or offline-connection) but also virtually or online-connection). This change is due to higher education and a broad level of association. They are active in various communities and have a dynamic interaction in the internet world. One of their interesting behaviors is online purchase behavior (Yuswohady *et al.*, 2015). Yuswohady also stated that the broad Muslim fashion market in Indonesia could be seen from many e-commerce or online shops as the increase of

Muslim middle-class consumers' number (Yuswohady *et al.*, 2015).

Meanwhile, Janmohamed stated that the Muslim generation believed that identity includes good and modern faith. The choice of halal products, the Islamic lifestyle was an affirmation of their existence. Categories that conformed to sharia and were considered important are fashion accessories, skin and hair care, fashion apparel, regular finance, and body care (Janmohamed, 2016). Another example is the buying behavior of the hijab, which turns out to prioritize commitment in carrying out obligations. The findings demonstrated that customers' hijab purchase intention was significantly influenced by religious commitment, satisfaction, dressing style, and knowledge source (Saeed, Grine & Shafique, 2021).

According to consumer tendencies, current business actors change business orientation from the rational, emotional, and spiritual levels. In the end, consumers will consider the suitability of products and services to the spiritual values they believe in. According to Huda, marketers address functional-technical marketing at the intellectual (rational) level by using several marketing strategies, such as determining segmentation, formulating targeting, executing positioning, applying marketing mix, and branding. Then at the emotional level, the marketer's ability to understand consumers' emotions and feelings. Spiritual marketing is the highest level. People do not merely calculate profits or losses, and they are no longer affected by mundane matters (Huda *et al.*, 2017). The calling of the soul drives it because it contains spiritual values. Sharia marketing is a strategic business discipline that aims to direct the process of creating, offering, and changing the value from one initiator to its muamalah principles in Islam (Kertajaya & Sula, 2006).

Research related to sharia marketing communication has been conducted focusing on general halal living, while research that explicitly examines Islamic marketing communication in Muslim fashion e-commerce has never been conducted before.

The following are some examples of research that become the material of comparison in this article. Boediman Eko Putra, with a study titled "Halal LifeStyle in Marketing Communication and E-Commerce" explained that marketing communications and e-commerce affect business operations in this 3.0 era. The influence is mainly due to the collaboration of "many too many" customer relationships and applying spiritual values and functions through an internet connection. In the era of spiritual intelligence, business is not only about money and profit but also about continuity, strengthening brand image, and establishing authentic distinctions between products. The concept of halal is only a small part of Islamic principles or sharia. Marketing communication techniques in sharia e-commerce are strictly prohibited from using any type of media for sexual attraction, false testimonials and pseudo-research, exaggeration and coercion to deliver messages, as well as wasteful production and advertising processes (Boediman, 2017).

Najmaeia *et al.* conducted research entitled "Marketing from Islamic Perspective, tapping into the Halal Market" This research intended to determine the need to apply the aspects of Islamic marketing to the company's marketing strategy and, more specifically, build an understanding of 4Ps through in-depth analysis of different dimensions. Islamic principles towards 4Ps marketing are fundamental, especially when companies are targeting the halal market. A company must determine its marketing practices by applying Islamic values along with a contemporary marketing mix. In particular, the 4Ps marketing mix from an Islamic perspective is very compatible with the environment of people who live in Islamic societies changing significantly (Najmaeia *et al.*, 2017).

Another research entitled "Sharia Marketing: Strategic Activities for the Purpose of Material and Spiritual Welfare" showed noteworthy stages of sharia marketing activities. First, determine the product. The manufacture of products in sharia marketing must comply with halal rules; not causing cause negative or corrupt thoughts, not

interfering, and not containing elements of usury and maysir, according to morals, legally owned, must be clear and precise both in quantity and quality. The second, the bidding process. The communication process in sharia marketing is permitted to use print and online media both directly and indirectly without conflicting with the values of Islamic law. The communication process to offer the products recommended in sharia marketing is conducted not to cause vanity handling. Third, the change in value. Changing values in the application of sharia marketing are oriented to changes in material values and changes in values by considering the spiritual values (Rustam, 2017).

Despite the growing number of research papers dealing with Islamic consumption and the Islamic marketing themes, concepts like the Islamic consumer and what was used to be called the 'halal' market raise a considerable controversy. Being a Muslim does not necessarily involve being an Islamic consumer. Therefore, the Islamic consumer is likely the consumer who seeks to consume some specific products and services that create and symbolize a particular Islamic social identity (Karoui & Khemakhem, 2019).

From the results of the previous research, the problems that arise on how comprehensive the implementation of Islamic marketing is still unanswered, especially in the Muslim fashion industry. Therefore, this research aims to answer that problem using the case study method. This research is expected to provide an in-depth analysis of the implementation of Islamic marketing communications in Muslim fashion e-commerce in Indonesia, between sharia and business. This research is also expected to impact increasing religious values of Indonesia's industries considering government policies regarding e-commerce and sharia marketing. To summary, the following are the research questions:

How is the implementation process of sharia marketing communication in the Muslim fashion e-commerce industry in Indonesia?

What are the obstacles the Muslim fashion e-commerce industry faces in Indonesia in implementing sharia marketing communication?

How are the benefits of the Muslim fashion e-commerce industry in Indonesia in implementing sharia marketing communication?

CONCEPTUAL FOUNDATION

E-Commerce

Electronic Commerce or abbreviated as e-commerce, all business activities include consumers, manufacturing companies, service providers, and intermediary traders who use computer network facilities (internet) (Barkatullah, Halim & Prasetyo, 2005). The types of e-commerce are:

1. E-commerce Business to Business (B2B).

People or parties run an e-commerce business with mutual business interests where both parties already know each other and know each other's business processes.

2. E-commerce Business to Customer (B2C).

B2C is a type of business conducted between business people and consumers. For instance, between producers who sell and offer their products to general consumers online.

3. Consumer e-commerce to Business (C2B).

A business type that consumers carry out to producers who sell products or services. Example C2B: the consumer will tell the details of the product or service he wants through the internet media, then the producer will offer the product or service that the customer wants.

4. Consumer to Consumer (C2C) E-commerce.

C2C is the type of e-commerce that involves electronic transactions of goods or services between consumers. Transactions are conducted through third parties that provide online platforms for buying and selling transactions

5. E-commerce Business to Administration (B2A).

B2A is e-commerce that includes transactions or services conducted online between companies and government agencies or public administration. This type of e-commerce involves many services, especially in health, fiscal, social security, employment, documents, and legal registers.

6. Consumer to Administration (C2A) E-commerce.

Type C2A includes all electronic transactions carried out between individuals and public administration. Examples of areas that include this type of e-commerce are education (information dissemination), taxes (filing and payment of taxes), health (payment of health services), and others.

7. Online to Offline (O2O).

O2O is an e-commerce that tries to get customers to use two channels, both offline (physical store) and online. O2O identifies customers in online fields such as email and internet advertising, then uses various tools and approaches to attract customers to use the scope of online and offline (Barkatullah, Halim & Prasetyo, 2005).

Computer-Mediated Communication Theory

Researchers use Computer-Mediated Communication theory because this theory describes all forms of individuals' communication and groups who interact with each other through a computer in an internet network. This theory is considered appropriate to explain the behavior of individuals when shopping online and how e-commerce interacts with consumers and clients. Using this theory, we can explain how individual behavior is formed and changed by exchanging information using computer media. Computer-Mediated Communication (CMC) or communication using a computer intermediary is new in the field of communication. This concept emerged from the diffusion process of innovation in communication technology, especially regarding communication through new media. In this context, "Computer-Mediated

Communication (CMC) is an integration of computer technology capabilities with the activities of our daily lives" (Wood & Smith, 2005).

CMC dimensions, according to Darmawan, consist of:

1. Dimensions of Accessibility

This dimension indicates that the communication process to convey information through CMC can achieve broad access or reach.

2. Speed Dimensions

Indicates the process of delivering information by the sender through CMC capable of showing the speed of reception by the receiver.

3. Amount Dimension (Amount or Quantity of Information)

This dimension shows that the information conveyed by the sender to the receiver via CMC can meet the required amount of information needed.

4. Cognitive Effectiveness Dimensions

This dimension shows that the information conveyed by the sender to the receiver via CMC can instill and enrich knowledge effectively about the information needed.

5. Dimensions of Relevance

This dimension shows that the information delivered by the sender to the receiver via CMC meets the level of compliance with the needs of the person accessing it.

6. Dimensions of Motivating (from Information)

This dimension shows that the information conveyed by the sender to the receiver via CMC can foster motivation to understand and apply the information received (Darmawan, 2014).

Muslim Generations #GenM

Details of the four characteristics of #GenM, according to Yuswohady et al.:

1. Religious. With the firm belief and obedience of #GenM in Islamic teachings, every pattern of their actions is always based on the values of faith, Islam, and

sincerity, included in buying and consuming products and services.

2. Modern

- a. Knowledgeable. #GenM is a knowledgeable and knowledgeable generation. They were born in the late 1980s when education was so easy and inexpensive.
- b. Digital Savvy. #GenM is five screens heavy users. Generations that depend on technology and massively use five types of screens (television, desktop, iPad laptops, and smartphones) every day.
- c. Global Mindset. #GenM was also born in an era when they can access information, values, lifestyle, technology, and global products easily. With a global exposure that is so massive, mainly because of the internet.

3. Universal Goodness

- a. *Rahmatan Lil' Alamin*. #GenM sees Islam as a blessing for all nature and all its contents. Islam is not only good and beneficial for Muslims but also all humanity.
- b. Humanist. Islam places humanism in the context of submission, obedience, and devotion to the highest authority, which is Allah. Humanism not only promotes human rationality but unites religious and humanitarian values.
- c. Inclusive. Islam in Indonesia has a long history as an inclusive and tolerant religion accommodating the influence of local culture or traditions.

4. High Buying Power

- a. High consumption. The group of middle-class people who already have a standard of living.
- b. High Investment. This generation has excess income (discretionary income) that can be invested in various investment instruments.
- c. High Giving. "The richer, the smarter, the more giving". That's the right phrase to describe #GenM. #GenM already has a large discretionary income. Idle income is not only

invested to develop wealth, but is also set aside for other people in need in the form of zakat, donations, alms, *waqf* (*ziswaf*), and various philanthropic activities (Yuswohady *et al.*, 2017).

Characteristics of Sharia Marketing

There are four characteristics of sharia marketing (Kertajaya & Sula, 2006):

1. Teisti (*Al-Rabbaniyah*)

One of the characteristics that are not found in conventional marketing is known so far is its religious nature (*diniyah*). These kinds of conditions are created not because of compulsion but depart from an awareness of religious values, which are considered important so that they will not fall into actions that can harm others. *Rabbaniyah's* character also shows that the law of Allah SWT, established for all of the servants on earth, is the fairest rule and law. A believer of these principles will always feel monitored by Allah SWT not to volunteer themselves to humiliate themselves in the presence of the Perfect Essence. This quality is the source of all virtue. If these attitudes and traits were firmly planted in a servant's heart, then they would not do things that would plunge them into the abyss of destruction, such as lying, exaggerating the news, bribing, and causing harm.

2. Ethical (*Al-Akhlaqiyah*)

This ethical character (*akhlaqiyah*) is a derivative of the theistic character (*rabbaniyah*). In that sense, someone who believes in and realizes Allah SWT's existence and the qualities that are praiseworthy for Allah SWT will become a person who emerges from noble qualities and attitudes (*akhlaq karimah*) of Allah SWT. They always feel that Allah SWT is constantly watching them, and on the Day of Judgment, they will be held accountable for all their actions in the world. Thus, marketing sharia is a marketing concept that emphasizes moral and ethical values, no matter what religion. Moral and ethical values are universal values taught by all religions. Islam is a religion that affirms that the Prophet sent by Allah SWT has a mission to perfect noble morals.

Furthermore, the apostle also once advised that the best human beings can make positive contributions to others, and this positive contribution only comes from moral and ethical people. Noble morality can be said to be the goal of the principles of other Islamic thought, such as *aqidah* (belief) and sharia (worship and muamalah). It means all that God commands to humankind, both in faith and worship, has the same goal to become individuals with noble character.

3. Realistic (*Al-Waqiah*)

Sharia Marketing is not an exclusive, fanatical, antimodern, and rigid marketing concept. Sharia Marketing is a flexible marketing concept, as is the breadth and flexibility of Islamic sharia that underlies it. Always prioritize professionalism, religious values, piety, and honesty in all daily activities. In fiqh, the term *al-afw* is known as an area deliberately not touched by the text. This area is filled with the *ijtihad* of the *mujtahid*, according to the time and conditions. However, the general principles of sharia, the spirit, and guidance of the *muhkam* (clear) texts must be kept in mind. This principle is in line with what the Prophet Muhammad SAW said in: "Indeed, Allah SWT has determined provisions, do not break them. Allah SWT has decreed some compulsory matters, do not waste them. Allah SWT has forbidden some things, do not break them" Hadith History of Al Daruquthni (Kertajaya & Sula, 2006).

4. Humanistic (*Al-Insaniyah*)

Islamic Sharia is enforced, solely for the benefit of humankind, so that human dignity is elevated, human nature is maintained and preserved, and animal traits can be restrained by the guidance of the sharia. By having humanistic values, a human becomes a controlled and balanced man (*tawazun*), not a greedy figure, justifying all efforts to get the maximum benefit. Nor is a happy human being above the suffering of others or a figure whose heart is dry from social care, along with what Allah SWT affirms that Allah SWT sent Muhammad as the Prophet and Messenger for all humankind, not only for the Arabians. Besides that, the presence of Islam on this

earth is to place all humans in the same position. There is no difference between Arabians and non-Arabians. Everything is in the same position before Allah SWT, which makes it different from the level of piety in each human being.

METHOD

The research was conducted with a qualitative approach. The qualitative approach is seen as more relevant and suitable because it aims to explore and understand what is hidden in e-commerce that is part of internet marketing. Qualitative research relies heavily on in-depth observations of human behavior and the environment. The orientation of qualitative research seeks to uncover social realities.

The method that is considered most appropriate for this research is the case study. "The object that can be appointed as a case is a contemporary one, which is ongoing. It can also have been taken place but still leaves a broad impact and influence on the community when the case study research is conducted" (Arifianto, 2016). The contemporary phenomenon in this research is the phenomenon of Islamic fashion e-commerce and sharia marketing communication. The data collection techniques used in this study are written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study.

The purposive sampling technique determined the research informants. Researchers use inclusion criteria, which means that informants are selected by researchers based on the research objectives. There were seven informants, those who understood sharia marketing communication and those experienced in Muslim fashion e-commerce. The seven informants had credibility and information that was in accordance with the research objectives. "There are no rules regarding the number of respondents/informants in qualitative research. Achievement of validity, meaning

Table 1
Research Informants

No	Name	Information
1	Hanna N. Faridl	Chief Community Officer (CCO) of HIJUP.COM
2	M. Kh. Rachman Ridhatullah	Marketing, Director of PT Sygma Media Inovasi, and also Lecturer
3	Ali Syamsuddin	Islam Lecturer and Head of MUI Bandung
4	Tine Agustin Wulandari	Brand Ambassador of Muslim Fashion Product
5	Yuki Hastarina	Owner of KIMI (Muslimah's Fashion Brand) and also Tenant of HIJUP.COM
6	Sri Dewi Anggadini	Sharia Economy Expertise (Lecturer)
7	Dewi Woromurti	Consumer

Source: Research Data, 2018

and understanding in qualitative research requires more information about the selected respondents/informants and researchers' analytical abilities than the number of respondents/informants" (Patton, 1990).

DISCUSSION

E-commerce is selling and purchasing through an internet network where buyers and sellers do not meet directly but communicate through the internet (Ahmad & Hermawan, 2013). In terms of its consumption, e-commerce transactions are permitted by Islam if it fulfills the pillars and the legitimate conditions of sale and purchase because it is seen from its form, e-commerce using the sale and purchase transaction model. "Yes, as long as it can be accounted for, able to have direct dialogue, any media that can be interactive are allowed, but one thing that tends to be maintained is the seriousness of the truth of the seller, they have to send the goods after the consumer has paid, they must have good intentions and security" (Interview with Ali Syamsuddin, October 1, 2018).

The Implementation Process of Sharia Marketing Communication

First, the implementation process of sharia marketing communication begins with

the company's vision and mission, which is following the character of sharia marketing communication. The researchers found that the foundation of Muslim fashion e-commerce in Indonesia was built following the divine (*rabbaniyah* or religious) character. As the result of an interview with the Chief Community Officer (CCO) of HIJUP.COM, "The biggest mission of HIJUP.COM which until now is still applied is 'becoming a boat of worship' for all, especially Muslim women (*Muslimah*). The mission becomes a support system for Muslim women, to 'look good, feel good, do good. The mission is not about the sale. The point is to be the spread (*syiar*) of Islam. To be brand that boasts Islam, boasts Indonesia" (Interview with Hanna N. Faridl, January 22, 2018). This vision and mission are reflected in the work culture in HIJUP, which is characterized by a pleasant atmosphere and religious behavior.

Second, the subsequent implementation is on the Islamic marketing ethics side. The company strives to be honest (*amanah*), fair business, smart (*fathanah*), and communicative (*tabligh*). As stated by one of the tenant or business partners of HIJUP.COM about fair revenue sharing and mutually beneficial cooperation, "They cut the estimation, just a consignment from the total turnover, the percentage of each brand is different. So it is not just selling. That is what

I feel, there is an attempt to lift. To make us go forward together. And that is why they tend to offer to have collaboration" (Interview with Yuki Hastarina, January 6, 2018)

Third, implementing a marketing framework that includes honesty on product, price, place, and promotion. The results of the research showed that:

1. The marketing system in the context of the product:
 - a. Products that are halal and thoyyib
 - b. Products that are useful and needed
 - c. Products that are potentially economic or beneficial
 - d. Products with high added value
 - e. In numbers that are economically and socially scaled
 - f. Products that can satisfy the community

There are four conditions: Characteristics, Quality, Creativity, Quantity (*Karakteristik, Kualitas, Kreativitas, Kuantitas* – 4K) to become HIJUP tenants, to make the quality of the product well maintained. "The items are good, friendly Customer Service, and the model is up to date" (Interview with Dewi Woromurti, December 18, 2017). With a "look good" campaign for Muslim women (*Muslimah*), HIJUP product designs are diverse, fashionable, sporty, and *syar'i*.

2. Marketing system in the context of the price:
 - a. Reasonable cost of production
 - b. As a healthy competition tool
 - c. Measured the people's purchasing power
 - d. Decent company margins
 - e. As a tool of consumers' attraction

The consequence of good product quality and well-known brands is high prices. Those comments came from some HIJUP consumers. However, one payment method, credit card, is considered not per Islamic law.

3. Marketing system in the context of the distribution:
 - a. Speed and timeliness
 - b. Security and integrity of goods
 - c. Competition facility in providing services to the community
 - d. Consumers get the right and fast service

Researchers as consumers of HIJUP experienced the HIJUP shipping process, which is quick and safe.

4. Marketing system in the context of the promotion:
 - a. The facility to introduce goods
 - b. Information of the usefulness and qualifications of goods
 - c. The facility of goods attraction to consumers
 - d. Facts information that is supported by the honesty

The promotional platform that trend to used is social media. The advantages of HIJUP promotion are soft selling with the high intensity of creative content through social media, especially Instagram and Youtube. HIJUP creative content that is dominant is about empowering Muslim women (*Muslimah*) and inspirational spiritual messages. As well as through social media, HIJUP routinely conducts events aimed at the communities. However, photos that promote products are often commented on by consumers because it is considered inappropriate, so there needs consistency from the promotion division in implementing Islamic rules. "The shift, the megatrend makes people miss spiritual things, try to combine truth and trend, make the fashion business as one of the spirits of *da'wah*" (Interview with Rachman, December 5, 2017). Characteristics of sharia social media are competent, intelligent, and wise. Companies need human resources with a spiritual personality (piety), serving, and humility to manage social media accounts. In social media content that keeps the promises, do not cheat, honest, reliable and does not like to disparage or ghibah (Purwaningwulan & Wahyudin, 2017).

Fourth, the effort to compete fairly, knowing that other entrepreneurs have equal opportunities to develop. Competitors are partners who participate in the successful implementation of sharia economics. From the observations, HIJUP.COM, as research's object, routinely conducts sharing sessions or workshops to share success tips.

The Obstacles in Sharia Marketing Communication Implementation

Sharia economy in Indonesia is still not ideal and lagging behind the neighboring country, such as Malaysia. This condition is caused by obstacles that cannot be ignored. "The first obstacle is the sellers' knowledge about sharia provisions; the second obstacle is that sharia requires honesty while profits are usually achieved through a dishonest way, to have high profit, they usually use dishonest way. Therefore, the orientation is to have profit as much as possible, and this is the trade which follows Western economic-political patterns" (Interview with Ali Syamsuddin, October 1, 2018).

From the results of observations and interviews, researchers analyzed that the obstacles in sharia marketing communication implementation are:

1. The level of kaffah in the implementation of Islamic Sharia principles is still considered relatively low. Most of the Muslims in Indonesia are still not understand the Islamic economy or do not carry out in the way that it should be; in Surah Al-Baqarah (2: 268), "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from God and bounty. And Allah is all-Encompassing and Knowing".
2. Human resources in the Islamic economy are still minimal because the sharia system is known recently in Indonesia, and academic institutions or training are still limited.
3. The limited network of sharia Muslim fashion business cooperation, while competition in this industry is extraordinary.
4. Government support and policymakers determine the success of sharia economic development in Indonesia. The government must encourage more sharia-based economic growth with positive interventions.

Especially on the implementation of e-commerce, Sri Dewi Anggadini revealed that "The development of the digital economy that supports the development of sharia economic

is still not managed optimally. With this condition, it is necessary to have optimal support from the government because the laws or regulations governing the sharia economy are minimal" (interview with Sri Dewi Anggadini, October 20, 2018). Now, there is only three legislation concerning sharia economy, namely, Law Number 41/2004 concerning Waqaf, Law Number 19/2008 concerning Sharia Securities of State, and Law Number 21/2008 concerning Sharia Banking, while Law Number 39/1999 concerning Management of Zakat which is still an amendment process.

The Advantages of Sharia Marketing Communication Implementation in Muslim Fashion E-Commerce

The development of the sharia economy will restore Islamic values amid the economic life of the community. There has been an awareness of the importance of ethics, honesty, and other Islamic principles in business. Islamic principles bring virtue and benefit to all humanity regardless of ethnicity, race, religion, or belief (Yuswohady *et al.*, 2017). Sharia is identical to kindness. Sharia provides spiritual value to consumers. Spiritual value is a benefit obtained because consumers have obeyed religious orders. In the end, peace of mind will appear. "Both companies and consumers will be safer and more comfortable if they are implementing sharia economic principles because sharia economic system, in essence, is a profit-sharing system" (Interview with Sri Dewi Anggadini, October 20, 2018).

This sharia economic system is considered a promising alternative system for realizing the benefit and common welfare in the community. The basis of the Islamic economy refers to the prohibition of usury and advice for sale and purchase. "Entrepreneurs will feel lawful and relieved to take profit because it does not mix with usury, those who do not understand sharia said that usury is looking for profit, but Allah still separates usury is forbidden (haram)" (interview with Ali Syamsuddin, October 1, 2018). Sharia marketing communication is oriented towards

the togetherness in economic prosperity for all humanity. In other words, the Islamic economic system is an economic system oriented to *Rakhmatan Lil Alamin* (mercy for the universe).

"The advantages can be seen from two sides: on the side of the seller, their business is in line with religion, the God's willing. On the side of consumers, of course, sharia marketing affects the level of trust in the products marketed" (Interview with Tine Agustin Wulandari, October 7, 2018). Islam views property by the reference of faith (*aqidah*) suggested by the Noble Quran, considering human welfare, nature, society, and ownership rights. The Prophet once said that trade (business) is an area that brings the most blessings. Thus, trading or business activities are the areas that provide the most profits (Muhamad, 2018).

Islamic marketing is a field that is being sought after. In recent years, the interest in understanding Muslims as consumers and marketers has become increasing among academics and managers. Middle-class Muslim pay attention to Islamic values in their consumption patterns. Muslim entrepreneurs are innovative and have been successful in integrating religious principles and capitalist aspirations. The world community of Muslim is an extraordinary market force which growth rate and developments exceed the world average rate of economic growth. The vital force of the middle-class is an economically viable capability already qualified. This ability which making them have access towards resources, literacy, and stability in making economic decisions (Sandikci, Rice & Elgaar, 2011).

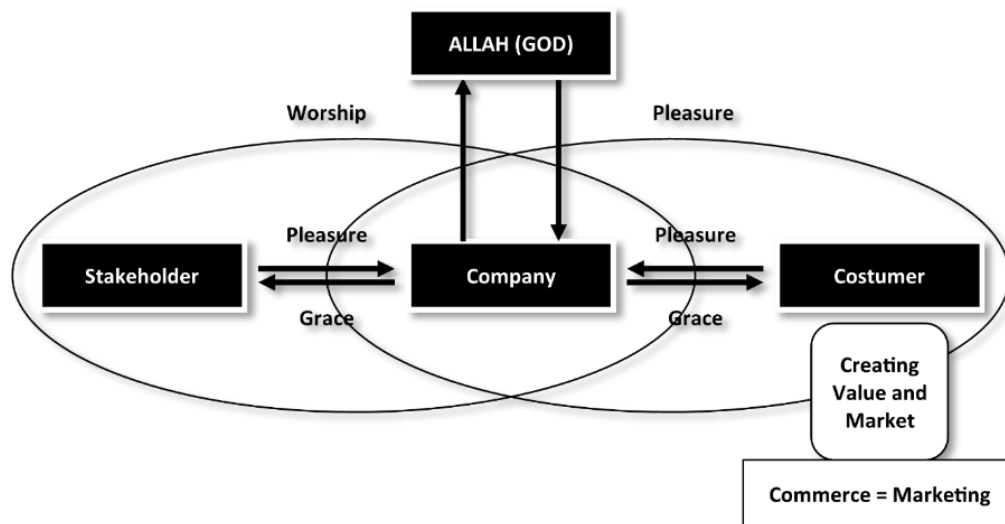
In Indonesia, the shift from conventional economic to sharia economic is interesting to observe. We hope that this is not just a trend that will dim someday when there are new trends in the national economy. There are differences in the basic concepts and philosophies between conventional marketing

and sharia marketing. Conventional marketing is free of value and does not base on religious values in all marketing activities. Marketers are only more focused on achieving sales targets set by the company. In sharia marketing, a marketer must feel that their every marketing activity is constantly monitored by Allah *Subhanahu Wa Ta'ala* (may God be glorified and exalted - Muslim honorific). So they will be cautious in maintaining marketing activities. However, the positioning of sharia products can no longer only emphasize its sharia concept but must also offer functional and emotional benefits. When they rely only on the sharia concept, they are trapped in the commodification trap because all competitors also do the same thing (Zainal *et al.*, 2017).

Figure 1 reveals that the purpose of marketing in Islam is not merely to gain profit but to get pleasure from Allah *Subhanahu Wa Ta'ala*. The system of *muamalah* (social affairs) in Islam provides welfare and justice to all parties involved in marketing. The reality is indeed complicated to implement and still proceed towards the ideal. "Although the development of sharia marketing in Indonesia must be acknowledged positively, it means that more people are aware of sharia marketing even though the practice has not 100% yet" (Interview with Tine Agustin Wulandari, October 7, 2018).

According to Zainal *et al.*, Islamic marketing communication is needed with following reasons:

1. Islamic marketing communication able to encourage the creation of profit (*madiyah*). Islamic marketing communication is creatively challenged to be able to communicate the soul of Islam in the product as well as its benefits in the packaging of a strategy. It means, product that is traded using sharia marketing still has to be creative, paying attention to product packaging which illustrate Islamic values;



Source: Muhamad (2017: 84)

Figure 1. Marketing Framework in Sharia Business

2. Islamic marketing communication creates blessings. The marketing communication design requires knowledge (*tsaqofah*) about the product fact (*tahqiqul manath*) and able to explore the legal aspects of the product (*tahqiqul hukmi*);
3. Islamic marketing communication creates a dignified human civilization and prevents damage to the life order (Zainal *et al.*, 2017).

The essential element of marketing communication is the brand soul and selling idea, which will determine content and customer contact points. This element is an extraordinary challenge for Muslim fashion e-commerce in Indonesia because Islam is understood in various ways according to the beliefs and, of course, Indonesian culture. Islamic provisions combine with the creative DNA of Muslim fashion in Indonesia, from Sabang to Merauke. Designers have different characters inspired by Indonesia's cultural diversity to fulfill market demand. In the Muslim world, clothing reflects the wearer's identity, tastes, income, regional trade patterns, and religiosity (Barnard, 2007).

CLOSING

Conclusion

The implementation of Islamic marketing communication in the Muslim

fashion e-commerce in Indonesia is not yet fully sharia because there are still requirements relating to the law that cannot be fulfilled. We can not consider Muslim fashion e-commerce as a business that automatically implements sharia. In fashion, Muslims use it, while the marketing process does not necessarily follow Islamic law.

The most significant obstacle the Muslim fashion e-commerce industry faced in Indonesia in the implementation of sharia marketing communication was the lack of a comprehensive understanding of sharia marketing communication from producers and consumers. The use of the sharia concept is not just to Islamize something but also to rule that a business must be conducted with no deviation from Islamic rules.

The benefits of sharia marketing communication implementation were based on the spirit of worship to Allah SWT, optimally conducted for the common welfare, not for the benefit of certain groups or individuals. Muslims are not a homogeneous and static group. Ideally, Muslims apply business processes that apply Islamic values in the whole process, a business that prioritizes fairness and honesty. Islamic marketing is also not only limited to marketing ethics or spiritual marketing. Islamic marketing must also be universal and accepted by all parties. Islamic marketing has a good impact after implementing its marketing strategy.

However, the development of the Muslim fashion industry in Indonesia can enhance religious culture. Applying religious culture means reducing the forbidden cultures and even inspiring migration (*hijrah*) in Indonesia.

Recommendation

Researchers recommend that the responsibility of education and socialization of sharia marketing is the responsibility of all parties, including the elements of the religious leader (*ulama*), government, and intellectuals, especially the support from the government in the compiling of sharia economic regulations that facilitate Indonesian entrepreneurs.

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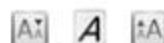
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THE IMPLEMENTATION OF SHARIA MARKETING COMMUNICATION IN THE MUSLIM FASHION E-COMMERCE IN INDONESIA

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IMPLEMENTASI KOMUNIKASI PEMASARAN SYARIAH PADA E-COMMERCE FASHION MUSLIM DI INDONESIA

Abstract: *This research aimed to analyze the implementation of muamalah provisions based on Islamic law in Muslim fashion e-commerce. The case study method was utilized to achieve the objective. The theoretical approach used is marketing communication management in Islam. The research was conducted at HIJUP.COM, the first and largest Muslim fashion e-commerce in Indonesia. The data collection techniques used in this study were written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study. Seven informants consisted of experts and practitioners of e-commerce, sharia marketing communication, and religious leaders selected through a purposive sampling technique. The results proved that e-commerce transactions followed the general selling and purchasing contract in Islamic law. Ideally, the implementation process includes four characteristics of sharia marketing, that is Theistic (Al-Rabbaniyah), Ethical (Al-Akhlaqiyah), Realistic (Al-Waqiah), and Humanistic (Al-Insaniyah). Obstacles in implementing sharia marketing communication included the low level of understanding and kaffah and the creative processes that must be smarter because it includes two dimensions, business and the hereafter.*

Keywords: *sharia marketing communication, e-commerce, Indonesian Muslim, muslim fashion.*

Abstrak: Tujuan penelitian ini adalah untuk menganalisis secara mendalam implementasi ketentuan muamalah berdasarkan hukum Islam pada *e-commerce* fesyen Muslim di Indonesia. Penelitian ini menggunakan metode studi kasus guna mencapai tujuan tersebut. Pendekatan teoretis yang digunakan adalah pengelolaan komunikasi pemasaran dalam Islam. Penelitian dilakukan di HIJUP.COM yang merupakan *e-commerce* fesyen Muslim pertama dan terbesar di Indonesia. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah dokumentasi tertulis, catatan arsip data digital, wawancara mendalam dan terfokus, observasi partisipan, perangkat fisik, dan studi literatur. Tujuh informan yang terdiri dari ahli dan praktisi di bidang *e-commerce* dan komunikasi pemasaran syariah serta tokoh agama dipilih melalui teknik purposive sampling. Hasil penelitian membuktikan bahwa transaksi *e-commerce* pada dasarnya sesuai dengan kontrak jual beli umum dalam hukum Islam. Idealnya, proses implementasi mencakup empat karakteristik pemasaran syariah, yaitu Teistis (*Al-Rabbaniyah*), Etis (*Al-Akhlaqiyah*), Realistis (*Al-Waqiah*) dan Humanistis (*Al-Insaniyah*). Hambatan dalam implementasi komunikasi pemasaran syariah adalah pada tingkat pemahaman dan tingkat ke-*kaffah*-an yang masih kurang dan juga proses kreatif yang harus lebih pintar karena mencakup dua dimensi, bisnis dan akhirat.

Kata kunci: komunikasi pemasaran syariah, *e-commerce*, muslim Indonesia, fesyen muslim.

INTRODUCTION

The Pew Research Center on Religion and Public Life stated that in the next 40 years, the number of Muslims is expected to increase by 73% compared to 1.6 billion Muslims in 2010, to 2.8 billion in 2050. Furthermore, in 2030, Muslims will contribute to 26,5% of the world population. Indonesia is a country with an 87% Muslim population that makes Indonesia the largest Muslim country in the world (Wulandari, 2018).

Indonesia is included in the list of the ten most religious countries. Indonesian society considers religion as an essential thing in everyday life. When a country experiences an increase in per capita income, the people will become more secular. However, in contrast to the conditions of other countries, in Indonesia, with the increase of per capita income, the people are increasingly religious (Yuswohady *et al.*, 2015). Various phenomena show the increasing spiritual level of Muslims in Indonesia. For instance, the expanding number of Muslim women who wear hijab, the high interest in Islamic-based schools, the sensitivity of halal label issues in food and cosmetics, the rise of Muslim fashion e-commerce or hijab online stores and the growth of industries that suitable with Sharia provisions.

Middle-class Muslim consumers in Indonesia change both in terms of views and behavior in shopping. According to Yuswohady, the increase in their prosperity encourages them to become more religious. The figure of Muslim consumers who have extensive knowledge, global mindset, and technological literacy, but on the other side, firmly applying Islamic values in their daily life. When consumers understand and start using products to fulfill their spiritual needs, producers must be able to produce universal values, the combination between product benefits (functional benefits and emotional benefits) and spiritual benefits (Yuswohady *et al.*, 2015).

On the other side, Indonesia has the potential to develop e-commerce transactions. Consumers get various facilities to conduct e-

commerce transactions. The Muslim fashion industry is one of the creative industries in Indonesia that is advancing using e-commerce. Researchers are interested in examining the provisions of muamalah based on Islamic law in Muslim fashion e-commerce. Islam is a comprehensive religion, which has rules and regulations that govern all aspects of human life. In Islam, business is conducted according to applicable legal provisions to ensure no party will be harmed.

According to Watono & Watono, marketing communication conducted by the company is focused on what is expected by consumers. The concept of marketing communication sees the essential element of the entire brand development process as the depth of understanding of consumers. Only by understanding consumers, the company will be able to build integrated marketing communication strategies (Watono & Watono, 2011).

One of the most critical changes in the values of middle-class Muslim consumers in Indonesia is the high level of social connection. The social connection dimension describes the level of relationship between a person and their social environment. This social environment includes the minor units, such as family and neighbors, the wider community environment such as the state, to the global or universal community environment. This dimension reflects how much a person influences and is influenced by their social environment. The emergence of social technologies and tools such as the internet and social media allows connections between individuals now not only limited to physical or offline-connection) but also virtually or online-connection). This change is due to higher education and a broad level of association. They are active in various communities and have a dynamic interaction in the internet world. One of their interesting behaviors is online purchase behavior (Yuswohady *et al.*, 2015). Yuswohady also stated that the broad Muslim fashion market in Indonesia could be seen from many e-commerce or online shops as the increase of

Muslim middle-class consumers' number (Yuswohady *et al.*, 2015).

Meanwhile, Janmohamed stated that the Muslim generation believed that identity includes good and modern faith. The choice of halal products, the Islamic lifestyle was an affirmation of their existence. Categories that conformed to sharia and were considered important are fashion accessories, skin and hair care, fashion apparel, regular finance, and body care (Janmohamed, 2016). Another example is the buying behavior of the hijab, which turns out to prioritize commitment in carrying out obligations. The findings demonstrated that customers' hijab purchase intention was significantly influenced by religious commitment, satisfaction, dressing style, and knowledge source (Saeed, Grine & Shafique, 2021).

According to consumer tendencies, current business actors change business orientation from the rational, emotional, and spiritual levels. In the end, consumers will consider the suitability of products and services to the spiritual values they believe in. According to Huda, marketers address functional-technical marketing at the intellectual (rational) level by using several marketing strategies, such as determining segmentation, formulating targeting, executing positioning, applying marketing mix, and branding. Then at the emotional level, the marketer's ability to understand consumers' emotions and feelings. Spiritual marketing is the highest level. People do not merely calculate profits or losses, and they are no longer affected by mundane matters (Huda *et al.*, 2017). The calling of the soul drives it because it contains spiritual values. Sharia marketing is a strategic business discipline that aims to direct the process of creating, offering, and changing the value from one initiator to its muamalah principles in Islam (Kertajaya & Sula, 2006).

Research related to sharia marketing communication has been conducted focusing on general halal living, while research that explicitly examines Islamic marketing communication in Muslim fashion e-commerce has never been conducted before.

The following are some examples of research that become the material of comparison in this article. Boediman Eko Putra, with a study titled "Halal LifeStyle in Marketing Communication and E-Commerce" explained that marketing communications and e-commerce affect business operations in this 3.0 era. The influence is mainly due to the collaboration of "many too many" customer relationships and applying spiritual values and functions through an internet connection. In the era of spiritual intelligence, business is not only about money and profit but also about continuity, strengthening brand image, and establishing authentic distinctions between products. The concept of halal is only a small part of Islamic principles or sharia. Marketing communication techniques in sharia e-commerce are strictly prohibited from using any type of media for sexual attraction, false testimonials and pseudo-research, exaggeration and coercion to deliver messages, as well as wasteful production and advertising processes (Boediman, 2017).

Najmaeia *et al.* conducted research entitled "Marketing from Islamic Perspective, tapping into the Halal Market" This research intended to determine the need to apply the aspects of Islamic marketing to the company's marketing strategy and, more specifically, build an understanding of 4Ps through in-depth analysis of different dimensions. Islamic principles towards 4Ps marketing are fundamental, especially when companies are targeting the halal market. A company must determine its marketing practices by applying Islamic values along with a contemporary marketing mix. In particular, the 4Ps marketing mix from an Islamic perspective is very compatible with the environment of people who live in Islamic societies changing significantly (Najmaeia *et al.*, 2017).

Another research entitled "Sharia Marketing: Strategic Activities for the Purpose of Material and Spiritual Welfare" showed noteworthy stages of sharia marketing activities. First, determine the product. The manufacture of products in sharia marketing must comply with halal rules; not causing cause negative or corrupt thoughts, not

interfering, and not containing elements of usury and maysir, according to morals, legally owned, must be clear and precise both in quantity and quality. The second, the bidding process. The communication process in sharia marketing is permitted to use print and online media both directly and indirectly without conflicting with the values of Islamic law. The communication process to offer the products recommended in sharia marketing is conducted not to cause vanity handling. Third, the change in value. Changing values in the application of sharia marketing are oriented to changes in material values and changes in values by considering the spiritual values (Rustam, 2017).

Despite the growing number of research papers dealing with Islamic consumption and the Islamic marketing themes, concepts like the Islamic consumer and what was used to be called the 'halal' market raise a considerable controversy. Being a Muslim does not necessarily involve being an Islamic consumer. Therefore, the Islamic consumer is likely the consumer who seeks to consume some specific products and services that create and symbolize a particular Islamic social identity (Karoui & Khemakhem, 2019).

From the results of the previous research, the problems that arise on how comprehensive the implementation of Islamic marketing is still unanswered, especially in the Muslim fashion industry. Therefore, this research aims to answer that problem using the case study method. This research is expected to provide an in-depth analysis of the implementation of Islamic marketing communications in Muslim fashion e-commerce in Indonesia, between sharia and business. This research is also expected to impact increasing religious values of Indonesia's industries considering government policies regarding e-commerce and sharia marketing. To summary, the following are the research questions:

How is the implementation process of sharia marketing communication in the Muslim fashion e-commerce industry in Indonesia?

What are the obstacles the Muslim fashion e-commerce industry faces in Indonesia in implementing sharia marketing communication?

How are the benefits of the Muslim fashion e-commerce industry in Indonesia in implementing sharia marketing communication?

CONCEPTUAL FOUNDATION

E-Commerce

Electronic Commerce or abbreviated as e-commerce, all business activities include consumers, manufacturing companies, service providers, and intermediary traders who use computer network facilities (internet) (Barkatullah, Halim & Prasetyo, 2005). The types of e-commerce are:

1. E-commerce Business to Business (B2B).

People or parties run an e-commerce business with mutual business interests where both parties already know each other and know each other's business processes.

2. E-commerce Business to Customer (B2C).

B2C is a type of business conducted between business people and consumers. For instance, between producers who sell and offer their products to general consumers online.

3. Consumer e-commerce to Business (C2B).

A business type that consumers carry out to producers who sell products or services. Example C2B: the consumer will tell the details of the product or service he wants through the internet media, then the producer will offer the product or service that the customer wants.

4. Consumer to Consumer (C2C) E-commerce.

C2C is the type of e-commerce that involves electronic transactions of goods or services between consumers. Transactions are conducted through third parties that provide online platforms for buying and selling transactions

5. E-commerce Business to Administration (B2A).

B2A is e-commerce that includes transactions or services conducted online between companies and government agencies or public administration. This type of e-commerce involves many services, especially in health, fiscal, social security, employment, documents, and legal registers.

6. Consumer to Administration (C2A) E-commerce.

Type C2A includes all electronic transactions carried out between individuals and public administration. Examples of areas that include this type of e-commerce are education (information dissemination), taxes (filing and payment of taxes), health (payment of health services), and others.

7. Online to Offline (O2O).

O2O is an e-commerce that tries to get customers to use two channels, both offline (physical store) and online. O2O identifies customers in online fields such as email and internet advertising, then uses various tools and approaches to attract customers to use the scope of online and offline (Barkatullah, Halim & Prasetyo, 2005).

Computer-Mediated Communication Theory

Researchers use Computer-Mediated Communication theory because this theory describes all forms of individuals' communication and groups who interact with each other through a computer in an internet network. This theory is considered appropriate to explain the behavior of individuals when shopping online and how e-commerce interacts with consumers and clients. Using this theory, we can explain how individual behavior is formed and changed by exchanging information using computer media. Computer-Mediated Communication (CMC) or communication using a computer intermediary is new in the field of communication. This concept emerged from the diffusion process of innovation in communication technology, especially regarding communication through new media. In this context, "Computer-Mediated

Communication (CMC) is an integration of computer technology capabilities with the activities of our daily lives" (Wood & Smith, 2005).

CMC dimensions, according to Darmawan, consist of:

1. Dimensions of Accessibility

This dimension indicates that the communication process to convey information through CMC can achieve broad access or reach.

2. Speed Dimensions

Indicates the process of delivering information by the sender through CMC capable of showing the speed of reception by the receiver.

3. Amount Dimension (Amount or Quantity of Information)

This dimension shows that the information conveyed by the sender to the receiver via CMC can meet the required amount of information needed.

4. Cognitive Effectiveness Dimensions

This dimension shows that the information conveyed by the sender to the receiver via CMC can instill and enrich knowledge effectively about the information needed.

5. Dimensions of Relevance

This dimension shows that the information delivered by the sender to the receiver via CMC meets the level of compliance with the needs of the person accessing it.

6. Dimensions of Motivating (from Information)

This dimension shows that the information conveyed by the sender to the receiver via CMC can foster motivation to understand and apply the information received (Darmawan, 2014).

Muslim Generations #GenM

Details of the four characteristics of #GenM, according to Yuswohady et al.:

1. Religious. With the firm belief and obedience of #GenM in Islamic teachings, every pattern of their actions is always based on the values of faith, Islam, and

sincerity, included in buying and consuming products and services.

2. Modern

- a. Knowledgeable. #GenM is a knowledgeable and knowledgeable generation. They were born in the late 1980s when education was so easy and inexpensive.
- b. Digital Savvy. #GenM is five screens heavy users. Generations that depend on technology and massively use five types of screens (television, desktop, iPad laptops, and smartphones) every day.
- c. Global Mindset. #GenM was also born in an era when they can access information, values, lifestyle, technology, and global products easily. With a global exposure that is so massive, mainly because of the internet.

3. Universal Goodness

- a. *Rahmatan Lil' Alamin*. #GenM sees Islam as a blessing for all nature and all its contents. Islam is not only good and beneficial for Muslims but also all humanity.
- b. Humanist. Islam places humanism in the context of submission, obedience, and devotion to the highest authority, which is Allah. Humanism not only promotes human rationality but unites religious and humanitarian values.
- c. Inclusive. Islam in Indonesia has a long history as an inclusive and tolerant religion accommodating the influence of local culture or traditions.

4. High Buying Power

- a. High consumption. The group of middle-class people who already have a standard of living.
- b. High Investment. This generation has excess income (discretionary income) that can be invested in various investment instruments.
- c. High Giving. "The richer, the smarter, the more giving". That's the right phrase to describe #GenM. #GenM already has a large discretionary income. Idle income is not only

invested to develop wealth, but is also set aside for other people in need in the form of zakat, donations, alms, *waqf* (*ziswaf*), and various philanthropic activities (Yuswohady *et al.*, 2017).

Characteristics of Sharia Marketing

There are four characteristics of sharia marketing (Kertajaya & Sula, 2006):

1. Teisti (*Al-Rabbaniyah*)

One of the characteristics that are not found in conventional marketing is known so far is its religious nature (*diniyah*). These kinds of conditions are created not because of compulsion but depart from an awareness of religious values, which are considered important so that they will not fall into actions that can harm others. *Rabbaniyah's* character also shows that the law of Allah SWT, established for all of the servants on earth, is the fairest rule and law. A believer of these principles will always feel monitored by Allah SWT not to volunteer themselves to humiliate themselves in the presence of the Perfect Essence. This quality is the source of all virtue. If these attitudes and traits were firmly planted in a servant's heart, then they would not do things that would plunge them into the abyss of destruction, such as lying, exaggerating the news, bribing, and causing harm.

2. Ethical (*Al-Akhlaqiyah*)

This ethical character (*akhlaqiyah*) is a derivative of the theistic character (*rabbaniyah*). In that sense, someone who believes in and realizes Allah SWT's existence and the qualities that are praiseworthy for Allah SWT will become a person who emerges from noble qualities and attitudes (*akhlaq karimah*) of Allah SWT. They always feel that Allah SWT is constantly watching them, and on the Day of Judgment, they will be held accountable for all their actions in the world. Thus, marketing sharia is a marketing concept that emphasizes moral and ethical values, no matter what religion. Moral and ethical values are universal values taught by all religions. Islam is a religion that affirms that the Prophet sent by Allah SWT has a mission to perfect noble morals.

Furthermore, the apostle also once advised that the best human beings can make positive contributions to others, and this positive contribution only comes from moral and ethical people. Noble morality can be said to be the goal of the principles of other Islamic thought, such as *aqidah* (belief) and *sharia* (worship and muamalah). It means all that God commands to humankind, both in faith and worship, has the same goal to become individuals with noble character.

3. Realistic (*Al-Waqiah*)

Sharia Marketing is not an exclusive, fanatical, antimodern, and rigid marketing concept. Sharia Marketing is a flexible marketing concept, as is the breadth and flexibility of Islamic sharia that underlies it. Always prioritize professionalism, religious values, piety, and honesty in all daily activities. In fiqh, the term *al-afw* is known as an area deliberately not touched by the text. This area is filled with the *ijtihad* of the *mujtahid*, according to the time and conditions. However, the general principles of sharia, the spirit, and guidance of the *muhkam* (clear) texts must be kept in mind. This principle is in line with what the Prophet Muhammad SAW said in: "Indeed, Allah SWT has determined provisions, do not break them. Allah SWT has decreed some compulsory matters, do not waste them. Allah SWT has forbidden some things, do not break them" Hadith History of Al Daruquthni (Kertajaya & Sula, 2006).

4. Humanistic (*Al-Insaniyah*)

Islamic Sharia is enforced, solely for the benefit of humankind, so that human dignity is elevated, human nature is maintained and preserved, and animal traits can be restrained by the guidance of the sharia. By having humanistic values, a human becomes a controlled and balanced man (*tawazun*), not a greedy figure, justifying all efforts to get the maximum benefit. Nor is a happy human being above the suffering of others or a figure whose heart is dry from social care, along with what Allah SWT affirms that Allah SWT sent Muhammad as the Prophet and Messenger for all humankind, not only for the Arabians. Besides that, the presence of Islam on this

earth is to place all humans in the same position. There is no difference between Arabians and non-Arabians. Everything is in the same position before Allah SWT, which makes it different from the level of piety in each human being.

METHOD

The research was conducted with a qualitative approach. The qualitative approach is seen as more relevant and suitable because it aims to explore and understand what is hidden in e-commerce that is part of internet marketing. Qualitative research relies heavily on in-depth observations of human behavior and the environment. The orientation of qualitative research seeks to uncover social realities.

The method that is considered most appropriate for this research is the case study. "The object that can be appointed as a case is a contemporary one, which is ongoing. It can also have been taken place but still leaves a broad impact and influence on the community when the case study research is conducted" (Arifianto, 2016). The contemporary phenomenon in this research is the phenomenon of Islamic fashion e-commerce and sharia marketing communication. The data collection techniques used in this study are written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study.

The purposive sampling technique determined the research informants. Researchers use inclusion criteria, which means that informants are selected by researchers based on the research objectives. There were seven informants, those who understood sharia marketing communication and those experienced in Muslim fashion e-commerce. The seven informants had credibility and information that was in accordance with the research objectives. "There are no rules regarding the number of respondents/informants in qualitative research. Achievement of validity, meaning

Table 1
Research Informants

No	Name	Information
1	Hanna N. Faridl	Chief Community Officer (CCO) of HIJUP.COM
2	M. Kh. Rachman Ridhatullah	Marketing, Director of PT Sygma Media Inovasi, and also Lecturer
3	Ali Syamsuddin	Islam Lecturer and Head of MUI Bandung
4	Tine Agustin Wulandari	Brand Ambassador of Muslim Fashion Product
5	Yuki Hastarina	Owner of KIMI (Muslimah's Fashion Brand) and also Tenant of HIJUP.COM
6	Sri Dewi Anggadini	Sharia Economy Expertise (Lecturer)
7	Dewi Woromurti	Consumer

Source: Research Data, 2018

and understanding in qualitative research requires more information about the selected respondents/informants and researchers' analytical abilities than the number of respondents/informants" (Patton, 1990).

DISCUSSION

E-commerce is selling and purchasing through an internet network where buyers and sellers do not meet directly but communicate through the internet (Ahmad & Hermawan, 2013). In terms of its consumption, e-commerce transactions are permitted by Islam if it fulfills the pillars and the legitimate conditions of sale and purchase because it is seen from its form, e-commerce using the sale and purchase transaction model. "Yes, as long as it can be accounted for, able to have direct dialogue, any media that can be interactive are allowed, but one thing that tends to be maintained is the seriousness of the truth of the seller, they have to send the goods after the consumer has paid, they must have good intentions and security" (Interview with Ali Syamsuddin, October 1, 2018).

The Implementation Process of Sharia Marketing Communication

First, the implementation process of sharia marketing communication begins with

the company's vision and mission, which is following the character of sharia marketing communication. The researchers found that the foundation of Muslim fashion e-commerce in Indonesia was built following the divine (*rabbaniyah* or religious) character. As the result of an interview with the Chief Community Officer (CCO) of HIJUP.COM, "The biggest mission of HIJUP.COM which until now is still applied is 'becoming a boat of worship' for all, especially Muslim women (*Muslimah*). The mission becomes a support system for Muslim women, to 'look good, feel good, do good. The mission is not about the sale. The point is to be the spread (*syiar*) of Islam. To be brand that boasts Islam, boasts Indonesia" (Interview with Hanna N. Faridl, January 22, 2018). This vision and mission are reflected in the work culture in HIJUP, which is characterized by a pleasant atmosphere and religious behavior.

Second, the subsequent implementation is on the Islamic marketing ethics side. The company strives to be honest (*amanah*), fair business, smart (*fathanah*), and communicative (*tabligh*). As stated by one of the tenant or business partners of HIJUP.COM about fair revenue sharing and mutually beneficial cooperation, "They cut the estimation, just a consignment from the total turnover, the percentage of each brand is different. So it is not just selling. That is what

I feel, there is an attempt to lift. To make us go forward together. And that is why they tend to offer to have collaboration" (Interview with Yuki Hastarina, January 6, 2018)

Third, implementing a marketing framework that includes honesty on product, price, place, and promotion. The results of the research showed that:

1. The marketing system in the context of the product:
 - a. Products that are halal and thoyyib
 - b. Products that are useful and needed
 - c. Products that are potentially economic or beneficial
 - d. Products with high added value
 - e. In numbers that are economically and socially scaled
 - f. Products that can satisfy the community

There are four conditions: Characteristics, Quality, Creativity, Quantity (*Karakteristik, Kualitas, Kreativitas, Kuantitas* – 4K) to become HIJUP tenants, to make the quality of the product well maintained. "The items are good, friendly Customer Service, and the model is up to date" (Interview with Dewi Woromurti, December 18, 2017). With a "look good" campaign for Muslim women (*Muslimah*), HIJUP product designs are diverse, fashionable, sporty, and *syar'i*.

2. Marketing system in the context of the price:
 - a. Reasonable cost of production
 - b. As a healthy competition tool
 - c. Measured the people's purchasing power
 - d. Decent company margins
 - e. As a tool of consumers' attraction

The consequence of good product quality and well-known brands is high prices. Those comments came from some HIJUP consumers. However, one payment method, credit card, is considered not per Islamic law.

3. Marketing system in the context of the distribution:
 - a. Speed and timeliness
 - b. Security and integrity of goods
 - c. Competition facility in providing services to the community
 - d. Consumers get the right and fast service

Researchers as consumers of HIJUP experienced the HIJUP shipping process, which is quick and safe.

4. Marketing system in the context of the promotion:
 - a. The facility to introduce goods
 - b. Information of the usefulness and qualifications of goods
 - c. The facility of goods attraction to consumers
 - d. Facts information that is supported by the honesty

The promotional platform that trend to used is social media. The advantages of HIJUP promotion are soft selling with the high intensity of creative content through social media, especially Instagram and Youtube. HIJUP creative content that is dominant is about empowering Muslim women (*Muslimah*) and inspirational spiritual messages. As well as through social media, HIJUP routinely conducts events aimed at the communities. However, photos that promote products are often commented on by consumers because it is considered inappropriate, so there needs consistency from the promotion division in implementing Islamic rules. "The shift, the megatrend makes people miss spiritual things, try to combine truth and trend, make the fashion business as one of the spirits of *da'wah*" (Interview with Rachman, December 5, 2017). Characteristics of sharia social media are competent, intelligent, and wise. Companies need human resources with a spiritual personality (piety), serving, and humility to manage social media accounts. In social media content that keeps the promises, do not cheat, honest, reliable and does not like to disparage or ghibah (Purwaningwulan & Wahyudin, 2017).

Fourth, the effort to compete fairly, knowing that other entrepreneurs have equal opportunities to develop. Competitors are partners who participate in the successful implementation of sharia economics. From the observations, HIJUP.COM, as research's object, routinely conducts sharing sessions or workshops to share success tips.

The Obstacles in Sharia Marketing Communication Implementation

Sharia economy in Indonesia is still not ideal and lagging behind the neighboring country, such as Malaysia. This condition is caused by obstacles that cannot be ignored. "The first obstacle is the sellers' knowledge about sharia provisions; the second obstacle is that sharia requires honesty while profits are usually achieved through a dishonest way, to have high profit, they usually use dishonest way. Therefore, the orientation is to have profit as much as possible, and this is the trade which follows Western economic-political patterns" (Interview with Ali Syamsuddin, October 1, 2018).

From the results of observations and interviews, researchers analyzed that the obstacles in sharia marketing communication implementation are:

1. The level of kaffah in the implementation of Islamic Sharia principles is still considered relatively low. Most of the Muslims in Indonesia are still not understand the Islamic economy or do not carry out in the way that it should be; in Surah Al-Baqarah (2: 268), "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from God and bounty. And Allah is all-Encompassing and Knowing".
2. Human resources in the Islamic economy are still minimal because the sharia system is known recently in Indonesia, and academic institutions or training are still limited.
3. The limited network of sharia Muslim fashion business cooperation, while competition in this industry is extraordinary.
4. Government support and policymakers determine the success of sharia economic development in Indonesia. The government must encourage more sharia-based economic growth with positive interventions.

Especially on the implementation of e-commerce, Sri Dewi Anggadini revealed that "The development of the digital economy that supports the development of sharia economic

is still not managed optimally. With this condition, it is necessary to have optimal support from the government because the laws or regulations governing the sharia economy are minimal" (interview with Sri Dewi Anggadini, October 20, 2018). Now, there is only three legislation concerning sharia economy, namely, Law Number 41/2004 concerning Waqaf, Law Number 19/2008 concerning Sharia Securities of State, and Law Number 21/2008 concerning Sharia Banking, while Law Number 39/1999 concerning Management of Zakat which is still an amendment process.

The Advantages of Sharia Marketing Communication Implementation in Muslim Fashion E-Commerce

The development of the sharia economy will restore Islamic values amid the economic life of the community. There has been an awareness of the importance of ethics, honesty, and other Islamic principles in business. Islamic principles bring virtue and benefit to all humanity regardless of ethnicity, race, religion, or belief (Yuswohady *et al.*, 2017). Sharia is identical to kindness. Sharia provides spiritual value to consumers. Spiritual value is a benefit obtained because consumers have obeyed religious orders. In the end, peace of mind will appear. "Both companies and consumers will be safer and more comfortable if they are implementing sharia economic principles because sharia economic system, in essence, is a profit-sharing system" (Interview with Sri Dewi Anggadini, October 20, 2018).

This sharia economic system is considered a promising alternative system for realizing the benefit and common welfare in the community. The basis of the Islamic economy refers to the prohibition of usury and advice for sale and purchase. "Entrepreneurs will feel lawful and relieved to take profit because it does not mix with usury, those who do not understand sharia said that usury is looking for profit, but Allah still separates usury is forbidden (haram)" (interview with Ali Syamsuddin, October 1, 2018). Sharia marketing communication is oriented towards

the togetherness in economic prosperity for all humanity. In other words, the Islamic economic system is an economic system oriented to *Rakhmatan Lil Alamin* (mercy for the universe).

"The advantages can be seen from two sides: on the side of the seller, their business is in line with religion, the God's willing. On the side of consumers, of course, sharia marketing affects the level of trust in the products marketed" (Interview with Tine Agustin Wulandari, October 7, 2018). Islam views property by the reference of faith (*aqidah*) suggested by the Noble Quran, considering human welfare, nature, society, and ownership rights. The Prophet once said that trade (business) is an area that brings the most blessings. Thus, trading or business activities are the areas that provide the most profits (Muhamad, 2018).

Islamic marketing is a field that is being sought after. In recent years, the interest in understanding Muslims as consumers and marketers has become increasing among academics and managers. Middle-class Muslim pay attention to Islamic values in their consumption patterns. Muslim entrepreneurs are innovative and have been successful in integrating religious principles and capitalist aspirations. The world community of Muslim is an extraordinary market force which growth rate and developments exceed the world average rate of economic growth. The vital force of the middle-class is an economically viable capability already qualified. This ability which making them have access towards resources, literacy, and stability in making economic decisions (Sandikci, Rice & Elgaar, 2011).

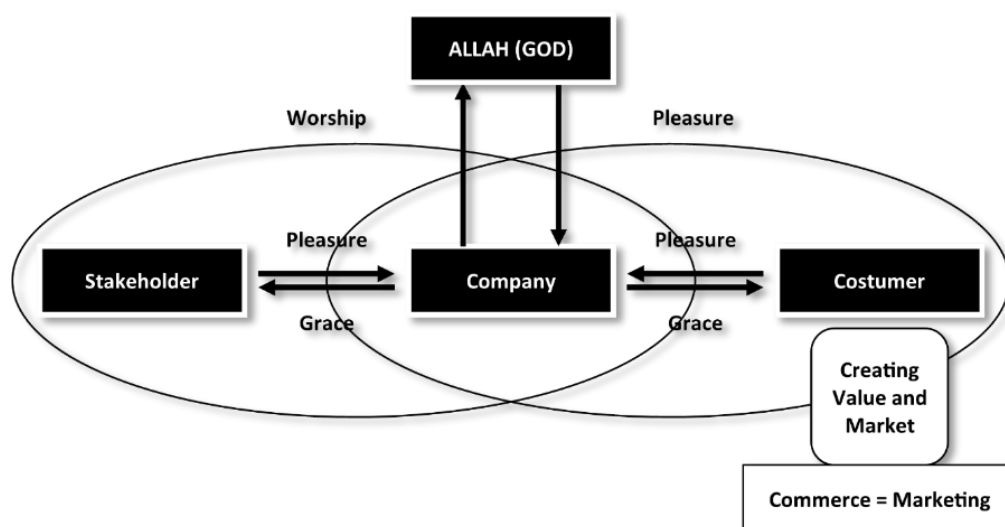
In Indonesia, the shift from conventional economic to sharia economic is interesting to observe. We hope that this is not just a trend that will dim someday when there are new trends in the national economy. There are differences in the basic concepts and philosophies between conventional marketing

and sharia marketing. Conventional marketing is free of value and does not base on religious values in all marketing activities. Marketers are only more focused on achieving sales targets set by the company. In sharia marketing, a marketer must feel that their every marketing activity is constantly monitored by Allah *Subhanahu Wa Ta'ala* (may God be glorified and exalted - Muslim honorific). So they will be cautious in maintaining marketing activities. However, the positioning of sharia products can no longer only emphasize its sharia concept but must also offer functional and emotional benefits. When they rely only on the sharia concept, they are trapped in the commodification trap because all competitors also do the same thing (Zainal *et al.*, 2017).

Figure 1 reveals that the purpose of marketing in Islam is not merely to gain profit but to get pleasure from Allah *Subhanahu Wa Ta'ala*. The system of *muamalah* (social affairs) in Islam provides welfare and justice to all parties involved in marketing. The reality is indeed complicated to implement and still proceed towards the ideal. "Although the development of sharia marketing in Indonesia must be acknowledged positively, it means that more people are aware of sharia marketing even though the practice has not 100% yet" (Interview with Tine Agustin Wulandari, October 7, 2018).

According to Zainal *et al.*, Islamic marketing communication is needed with following reasons:

1. Islamic marketing communication able to encourage the creation of profit (*madiyah*). Islamic marketing communication is creatively challenged to be able to communicate the soul of Islam in the product as well as its benefits in the packaging of a strategy. It means, product that is traded using sharia marketing still has to be creative, paying attention to product packaging which illustrate Islamic values;



Source: Muhamad (2017: 84)

Figure 1. Marketing Framework in Sharia Business

2. Islamic marketing communication creates blessings. The marketing communication design requires knowledge (*tsaqofah*) about the product fact (*tahqiqul manath*) and able to explore the legal aspects of the product (*tahqiqul hukmi*);
3. Islamic marketing communication creates a dignified human civilization and prevents damage to the life order (Zainal *et al.*, 2017).

The essential element of marketing communication is the brand soul and selling idea, which will determine content and customer contact points. This element is an extraordinary challenge for Muslim fashion e-commerce in Indonesia because Islam is understood in various ways according to the beliefs and, of course, Indonesian culture. Islamic provisions combine with the creative DNA of Muslim fashion in Indonesia, from Sabang to Merauke. Designers have different characters inspired by Indonesia's cultural diversity to fulfill market demand. In the Muslim world, clothing reflects the wearer's identity, tastes, income, regional trade patterns, and religiosity (Barnard, 2007).

CLOSING

Conclusion

The implementation of Islamic marketing communication in the Muslim

fashion e-commerce in Indonesia is not yet fully sharia because there are still requirements relating to the law that cannot be fulfilled. We can not consider Muslim fashion e-commerce as a business that automatically implements sharia. In fashion, Muslims use it, while the marketing process does not necessarily follow Islamic law.

The most significant obstacle the Muslim fashion e-commerce industry faced in Indonesia in the implementation of sharia marketing communication was the lack of a comprehensive understanding of sharia marketing communication from producers and consumers. The use of the sharia concept is not just to Islamize something but also to rule that a business must be conducted with no deviation from Islamic rules.

The benefits of sharia marketing communication implementation were based on the spirit of worship to Allah SWT, optimally conducted for the common welfare, not for the benefit of certain groups or individuals. Muslims are not a homogeneous and static group. Ideally, Muslims apply business processes that apply Islamic values in the whole process, a business that prioritizes fairness and honesty. Islamic marketing is also not only limited to marketing ethics or spiritual marketing. Islamic marketing must also be universal and accepted by all parties. Islamic marketing has a good impact after implementing its marketing strategy.

However, the development of the Muslim fashion industry in Indonesia can enhance religious culture. Applying religious culture means reducing the forbidden cultures and even inspiring migration (*hijrah*) in Indonesia.

Recommendation

Researchers recommend that the responsibility of education and socialization of sharia marketing is the responsibility of all parties, including the elements of the religious leader (*ulama*), government, and intellectuals, especially the support from the government in the compiling of sharia economic regulations that facilitate Indonesian entrepreneurs.

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