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## *Welcome Speech*

Dean of the Faculty of Tarbiyah and Education

---

*Assalamualaikum Warahmatullahi Wabarakatuh.*

Distinguish guests, speakers, participants, ladies and gentlemen, Good morning!

First of all, let's say thanks to Allah for giving us mercy and blessing, health, and opportunity for this international conference. We should also always send shalawat and salam to the Prophet Muhammad SAW.

Second, I would like to thank the rector, vice-rector, and the conference committee, especially the Head of Biology Education, Dr. Ja'far Luhtfi. Also, to the committee members of the international office, lecturers, and students who support this international conference on religion, science, and education.

This is the third year of the International Conference, and this time we have chosen the theme "*Exploring the Ethical Dimensions of Artificial Intelligence in Religious, educational, and scientific contexts: challenges and Opportunities*". The aim is to analyze ethics through various approaches and dimensions of Artificial Intelligence and its relation with science, religion and education, to get the benefits, to anticipate the misuse, and to continuously improve the development of knowledge and technology education in Tarbiyah and Education Faculty.

Artificial Intelligence is a technology that is rapidly growing and becoming more useful in various aspects of human life, such as industrial robot development, process automation and control systems, big data processing, business analysis, software development, and applications in health, economics, and education. The goal of AI technology development is to improve efficiency, productivity, and ease in various aspects of human life. However, like two sides of a coin, the progress of AI also has negative aspects. This International Conference will discuss AI from various perspectives so that we are confident in using it and aware of its limitations.

Of course, the experts we invite to this conference will discuss it in detail. I will not extend the discussion about AI further, because together with us, the three presenters will discuss it more clearly.

I want to say to the presenters, welcome to the Faculty of Tarbiyah and Education, UIN Sunan Kalijaga, Yogyakarta. Thank you for your availability and presence to share knowledge and experience with us.

Thank you and enjoy this conference. May we all take the blessings and benefits.

*Wassalamualaikum Warahmatullahi Wabarakatuh.*

**Prof. Dr. Hj. Sri Sumarni, M.Pd.**

Dean of the Faculty of Tarbiyah and Education, UIN Sunan Kalijaga Yogyakarta.

## **The Chairperson of the Committee**

---

*Assalamualaikum Warahmatullahi Wabarakatuh.*

Distinguish guests, speakers, participants, ladies and gentlemen, Good morning!

Today, we hold the 3<sup>rd</sup> International Conference on Religion, Science and Education organized by Faculty of Tarbiyah & Education UIN Sunan Kalijaga. Here, please allow me to express my sincere welcome on to all the experts and participant that have participated in this conference.

This conference is attended by 271 participants from many regions in Indonesia and other countries, focusing on interfacing religion, science and education. Ladies and Gentlemen, religion, science and education are the very basic fundamental things related to the development of humankind. Surveys on human civilization show that the betterment of humankind is rooted in those three foundations. It is believed that the educational institutions play a significant role to encourage the integration and interconnection between all three areas which lately have been somehow separated. We have seen things are getting narrower and narrower, finally losing its dimension and essence.

I would like to thank all the keynote speakers and moderator in the plenary session. I also gratefully thank to the officials at UIN Sunan Kalijaga Yogyakarta and to all of the organizing and scientific committee members and participants that contribute to this conference.

On behalf of Organizing committee, we would like to extend our apologies to everyone if we have committed any inconvenience to all of you during this conference. Finally, we wish you a fruitful and pleasant work in the conference.

Thank you very much indeed.

*Wassalamualaikum Warahmatullahi Wabarakatuh.*

**Dr. Muhammad Ja'far Luthfi, M.Si.**  
Chairman of the Conference

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## Table of Contents

Editorial & Committee .....	iii
Welcome Speech .....	v
Table of Contents .....	vii
Abstract from Keynote Speech .....	xvii

---

<b>Bibliometric Review of Research Trends in Artificial Intelligence in Education</b> Moh. Ferdi Hasan	1-7
<b>Description of Response Analysis of Student Participants Class X SMAN 1 Kasihan Bantul</b> Lutfianto Lutfianto, Abdul Munip, Maharsi	9-17
<b>Implementation of al-Ma'un Theology in the concept of educational equality in Indonesia (Study of Ahmad Dahlan's Thoughts in the Social Aspects of Education)</b> Muhammad Alfreda Daib Insan Labib	19-26
<b>Improving The Leadership Spirit of Santri Ma'had Ali Krapyak Yayasan Ali Maksum Yogyakarta Through Wayang</b> Muh. Mukti	27-34
<b>Investigating The Cognitive Level of English Test Developed by English Teacher</b> Rezkilaturahmi	35-39
<b>The Importance of Education For Women To Support Family Economy</b> Ninda Virlia Sasmita, Sita Ratnaningsih, Nurochim, Hasyim Asy'ari	41-48
<b>Anti-Abstention Pesantren: Salafiah Pesantren Ideology and The Efforts of Muara Enim General Election Commissions to Increase Voters Participation</b> Ahmad Naufal Fachriyadi, Afryansyah	49-56
<b>Comparative Study of Islamic Inheritance Law with Customary Inheritance Law in Kotaagung District Tanggamus District, Lampung Province</b> Alyafi'i Alyafi'i, Khoirun Najah	57-62
<b>Learning Al-Qur'an Hadith Using Cooperative Learning Method Type Numbered Heads Together (NHT) to Improve Student Learning Outcomes at MAN Pekalongan</b> Zarkasi, Neli Mu'minatin	63-70
<b>The Ethical Implications of AI in Expressing Religious Beliefs Online: A Restatement of the Concept of Religion</b> Fadhillah Rachmawati, Abdullah Muslich Rizal Maulana, Rizka Rahmi Harefa, Nabilah Zalfaa	71-79
<b>The Ethical Influence of Artificial Intelligence (AI) in Religious Education: Implications, Challenges, and Innovative Perspectives on the Merdeka Curriculum</b> Az-Zahra Aulya Salsabila, Azizah Fathur Rohiem	81-88

<b>The Implementation of A Child-Friendly School Programme In Strengthening The Profile of Pancasila Students Based on Religious Moderation In Elementary Schools</b> Rizki Isma Wulandari wulan	89-96
<b>Values of Islamic Education in The Sekujang Tradition of Serawai Bengkulu (Historical Study)</b> Diana Monita, Moh. Ferdi Hasan	97-104
<b>Enhancing Science Learning: Exploring Literacy and Analytical Thinking Skills (A Literature Review)</b> Muhammad Habib Ash Shiddiqi	105-112
<b>Green Technology Kit: Turning Jelantah Into Berkah a Development Research With AI for SDGs</b> Achmad Fikri, Salmanera Lopiani, Iin Uswatun Hasanah	113-119
<b>Mapping the Evolution of Ethical Dimension on Artificial Intelligence Research through Co-word Analysis</b> Ari Susanto, Khoirul Amin, M Tri Media Putra	121-129
<b>The Effect of Spinach Leaves Powder (<i>Spinacia oleracea</i>) on the Quality of Dried Noodle</b> Mansoor Abdul Hamid, Qi Qi Yip, Chi Hong Yeap, Dr. Oslida Martony, Mat Salleh Ayub, Nabiah Boestamam, Sugianto, M. Ja'far Luthfi	131-139
<b>The Potent of Constituents from Leunca Fruits (<i>Solanum nigrum</i> Linn.) as Anti-Skin Aging against TYRP-1: Molecular Docking and ADME-Tox</b> Faruk Jayanto Kelutur, Agriyaningsih Oktaviana Hadi	141-146
<b>The Role of Artificial Intelligence (AI) as Learning Style Master of Student in Digital Era</b> Nisa Afrinauly Nabila, Kiki Ayu Hermawati, Mela Mariana	147-156
<b>Euphemism Urgency in Multicultural Education of Indonesian Schools in Malaysia</b> Aswan, Anang Santoso, Moch. Syahri	157-163
<b>Relevance of Moral Education Values in Syiir Fatimah with PAI Learning Materials</b> Ummi Ulfatus Syahriyah, Siti Mariyam, Chusnul Maidah, Muhammad Khafid Zulfahmi Zein	165-175
<b>The AI Chatbot Phenomenon and Its Impact on Learning Fiqh (A Study of the Ethical Dimensions of Artificial Intelligence in Learning Islamic Jurisprudence)</b> Abdul Rahman Ramadhan	177-186
<b>Assessment Test of Receptive Skills: Listening and Reading Comprehension of Recount Text Using AI Platfrom (Atomic Learning)</b> Ria Fakhrurriana, Griseldis Faden Herdina	187-192
<b>Curriculum of Chemistry for Biology Course: A Case Study on the Perspectives of Biology Education Students</b> Siti Marfu'ah, Ratna Farwati, Ningsih Ariwati, Ririn Lukviani	193-197
<b>Development of E-module based on Problem-Based Learning Imbued with Character Education Values on Viruses Topics</b> Shil Viina Rohmaniyah, Dina Rahma Fadillah, Sujiyo Miranto	199-206

<b>Differentiated Learning Strategy for Critical Thinking Skills in History Learning</b> Rifa Shania Ramdhani	207-212
<b>Educating For Character Happens Inside the Charming Teacher Room</b> Zaenul Slam	213-221
<b>Effectiveness of Use of Islamic Integrated Mathematics LKPD Using A Scientific Approach to Prepare Students for KSM</b> Zakiyah Nur Millah, Muhammad Maulidani	223-229
<b>Exploring Digital Flashcards for Enhancing English Vocabulary Learning in Elementary Students</b> Suwandi	231-241
<b>Implementation of the Kurikulum Merdeka: A Case Study at Ogan Komering Ilir Regency Senior High School's in Chemistry Classroom</b> Ratna Farwati, Siti Marfu'ah, Anisa Anisa, Kartika Metafisika	243-249
<b>Students' Perceptions of Using AI: Navigating Challenges and Maximizing Learning Opportunities in Educational Fields</b> Jihan Fara Habibah	251-256
<b>Development of a STEM-Project Model to Enhancing Science Process Skills High School Physics Subject</b> Semiono Raharjo, Yenda Puspita	257-265
<b>Trend of STEM Research on Scientific Literacy Skills: A Bibliometric Analysis Using Scopus Database</b> Siti Fatimah, Sutikno, Dyah Rini Indriyanti	267-276
<b>Integrating Instructional Leadership and Teaching Tools of AI in a Class; An Analysis for the Ethical Dimensions</b> Wahyu Fitriana Defi, Yudi Nanda Utama	277-283
<b>Development of Islamic Religious Education Learning Based on Total Quality Management at Salam Berkarya</b> Mohammad Jailani	285-292
<b>School Principal Change Management: Case Study at Madrasah Tsanawiyah Post the COVID-19 Pandemic</b> Anisa Fatimah	293-299
<b>The Use of Machine Translation for Legal Documents of University Students in English Department Class</b> Cecilia Fahima Faradiba, Nurul Aini	301-307
<b>Online Learning and Cognitive Sensory of Students in Learning Ulumul Hadist Based on Whatsapp Group</b> Khoirotul Ni'amah	309-317
<b>Digital Literacy and Teacher Efforts in its Utilization in Islamic Religious Education (PAI) Learning</b> Muhammad Taufiqurrahman	319-330

<b>Students' Perception on Artificial Intelligence Use in Learning Process (Case Study of PAI Students at Singaperbangsa University Karawang)</b> Nur Aini Farida, M. Makbul	331-335
<b>A Literature Review: The Use of Artificial Intelligence (AI) In Mathematics Learning</b> Mohammad Nurwahid, Sofia Ashar	337-344
<b>The Experience of Loneliness and Coping Strategies of Senior Santri and Sufistic Therapy</b> Alif Muhammad Zakaria, Zulkipli Lessy	345-355
<b>Actions of Plagiarism in Students: the Role of Self-Efficacy, Learning Motivation, and Artificial Intelligence in Learning</b> Novian Candra Kurniawan, Mely Kurnia, Maulana Azhar Fadilah	357-365
<b>The Power Netizen +62 in Influence Public Opinion: Analysis of Online Debates on Social Issues</b> Satrio Alpen Pradanna, Hendri Irawan	367-376
<b>Wolfram Alpha (AI): Between Technological Transformation and Ethical Ideas in Education</b> Margo Teguh Sampurno	377-384
<b>Challenges of Early Childhood Moral Education in the Family Based on the Al-Quran Perspective in the Era of Society 5.0</b> Destri Fitriana, Maya Novita Sari, Triana Aprillia, Wahyuni	385-391
<b>Deus Ex Machina: Unraveling Academic Integrity in the AI Narrative</b> FX. Risang Baskara	393-402
<b>Ethical AI Learning and Social Skill Enhancement in Higher Education: A Systematic Review</b> Zazak Soraya	403-411
<b>Studies of Etichal Dimensions of Educationin Artificial Intellegence Era: A Study from A Humanism Philosophy Perspective Inspired by Carl Rogers</b> Sandi Ferdy Yulianto, Novi Rosita Rahmawati, Ghulam Falach, Moh. Zainal Fanani	413-419
<b>Analysis of Senior High School Students' Understanding on Citizen Science Project in Indonesia</b> Utari Akhir Gusti, Nur Hamidah, Topik Hidayat, Siti Sriyati	421-425
<b>Experimentation of Mathematics Learning Assisted by the Digital Linktree Platform on Islamic Integrated Geometry Material to Improve Student Learning Outcomes</b> Nurmalia Khoirunisa Zain, Ulfa Masamah	427-432
<b>Students' Anxiety in Facing Objective Structured Clinical Examination</b> Pomarida Simbolon, Nagoklan Simbolon	433-436
<b>The Influence of Case Method Based Learning on the Learning Motivation of Islamic Religious Education Students, Singaperbangsa University, Karawang</b> M. Makbul, Nur Aini Farida	437-445
<b>Development of Canva-Based E-Module on Biotechnology Subject for 10th Grade High School Students</b> Syifa Aliya Rahma, Sulistiyawati	447-454

<b>Development of a Measuring Instrument for the Level of Integrity of Prospective Religious Teachers Based on Personality Competence</b>	<b>455-461</b>
Amaliyah, suci Nurpratiwi, Muhamad Ridwan Effendi, Sari Narulita	
<b>3D Holo-Learning Based on Holograms as an Interactive Learning Media for High School Students in Malang District</b>	<b>463-468</b>
Rizal Muhaimin, Ghauts Mannah Aji Abdillah, Devi Mariya Sulfa, Delia Mandandari, Coryan Wira Christian, Deny Setiawan	
<b>TAMUS (Ta'lim Musaghar): Augmented Reality-Based Speaking Platform to Improve the Maharah Kalam for Arabic Language Education Students</b>	<b>469-475</b>
Sovia Fahraini, Muhammad Fikri Almaliki	
<b>iLearn: Electronic-English Teaching Platform Based on Artificial Intelligence (AI) For the College Students</b>	<b>477-483</b>
Griselda Gian Heris Herdina, Nurul Aini	
<b>TED-Talk through Language Reactor in Enriching Students' English Vocabulary for University Level</b>	<b>485-489</b>
Naufal Siddiqi Nasrullah, Nurul Aini	
<b>The Collaborative Learning to Enhance Reflective Writing in English</b>	<b>491-495</b>
Nurianti Sitorus	
<b>Implementation of Loose Part Learning Media to Improve Creativity of Early Children in Sumberjaya Village</b>	<b>497-503</b>
Devi Meilasari, Arifah Fauziah	
<b>Discovery Learning to Improve Student Collaboration Animal Tissue Materials Class XI at SMAN 3 Surakarta</b>	<b>505-513</b>
Eva Fadliilatul Fithriyana; Meti Indrowati, Parmadi	
<b>Cooperative Learning Types of Pictures and Pictures in Increasing Student Learning Activity</b>	<b>515-521</b>
Aris Munandar, Juliana Afifah, Desrifa Fitri	
<b>Ontology, Epistemology, and Axiology of Project-Based Learning</b>	<b>523-529</b>
Desi Triyani, Miftahulhairah Anwar, Nuruddin	
<b>Using Podcasts as Listening Formative Assessment Materials in EFL Flipped Classroom Instruction</b>	<b>531-537</b>
Muhammad Firnas Hibatulloh, Nurul Aini	
<b>Implementation of Public Relations Ethics in Government Institutions</b>	<b>539-543</b>
Asep Soegiarto, Abdul Kholik, Anggun Nadia Fatimah, Salsabill Rizkina Putri	
<b>The Implementation of Cyber Public Relations for Optimizing Government Institutions' Websites</b>	<b>545-549</b>
Shalsha Billah, Abdul Kholik, Amanda	
<b>Innovation Readiness Analysis of Battery Electric Vehicle: A Case of Gesits G1</b>	<b>551-559</b>
Rais Habiburrahman, M. Mujiya Ulkhaq	

<b>Investigating Artificial Intelligence (AI) as a Vocabulary Learning Tool: Students' Perception to Use ChatGPT</b> Rizky Vita Losi, Eka Putra, Nurbaiti Ali, Adinda Silvana Dewi	561-566
<b>Ethical Consequentialism in Values and Principles of UNESCO's Recommendation on the Ethics of Artificial Intelligence</b> Rommel Utungga Pasopati, Chili Podang Bethari, Dewi Syifanaya Firdausy Nurdin, Myrilla Shafa Camila, Sanjaya Ahmad Hidayat	567-579
<b>The Forging a Harmonious Relationship between Cyberspace and the Real World</b> Wahidah Suryani, Mashadi Mashadi	581-586
<b>Enhancing Marketing Performance of SMEs through Competitive Advantage</b> Maria Augustine Graciafernandy, Eko Usriyono, Laurene Istiyawari	587-596
<b>Digitalization of Physics Education Using Virtual Laboratory</b> Pretty Oktianti Menur Kusuma Putri, Ika Kartika	597-602
<b>The Opportunities and Challenges in Using Virtual Anatomy</b> Yuliana	603-607
<b>Social Relations of Village Communities to the Development of Artificial Intelligence</b> Riyadus Sholichin	609-614
<b>Literature Review: Effect of Exposure to Weapon Tear Gases CN, CS, and OC on Toxicity</b> Andre Yoan Setyanjana	615-623
<b>Empowering Mothers of Toddlers as an Effort to Reduce Stunting Rates in Surenlor Village</b> Erica Ardhana Fathimah Azzahra, Wiwik Wahyuni, Aden Dhana Rizkita	625-630
<b>Identifying Risk Factors in An Office Work Environment Using the Rapid Office Strain Assessment: A Case Study</b> Vanri Apri Yanto Limbong, M. Mujiya Ulkhaq	631-638
<b>Analysis of Paper Fiber Types based on Color Change</b> Juwairiah Juwairiah, Yusnia Sinambela, Nurianti Sitorus, Raju Gobal	639-643
<b>Identification of Diseases on Corn Leaves Using CNN Denoising (DeCNN)</b> Dzaki Nashrullah Suharto, Rila Mandala	645-653
<b>Esterification of Gondorukem with Glycerol and Malic Anhydride Acid Using Hypophosphorous Acid Catalyzer</b> Hari Sulisty, M. Mufti Aziz, Dendy Vira Manggala	655-660
<b>Synthesis and Characterization of 2-bromo-4,5-dimethoxybenzaldehyde Compound from Veratraldehyde and KBrO<sub>3</sub> In Situ</b> Khoirotun Nafillah	661-666
<b>Vendor Performance Evaluation Using Kraljic's Purchasing Portfolio Matrix and Analytic Hierarchy Process Method (Case study: PT Pertamina Trans Kontinental Central Jakarta)</b> Muhammad Syauqil Akbar, Susatyo Nugorho Widyo Pramono	667-673

<b>The Effect of Profitability, Asset Structure, Asset Growth, and Sales Growth on Capital Structure of Companies Registered at IDX Jakarta Islamic Index 2020-2022</b> Nagina Kencono Putri	675-680
<b>Designing Vendor Performance Assessment: Integrated Methods of Vendor Performance Indicators and Analytical Hierarchy Process</b> Dwi Nurma Heitasari, Jovany Joshua Siregar, Grace Dece Br. Tumanggor, Riska Nauri	681-690
<b>Pertamax Quality Improvement with Ethanol on Octane Number, Density and Water Content</b> Jovany Joshua Siregar, Mirza Faris Rahman, Rafief Baharrudin	691-697
<b>The Application of Nanoparticles as Nanoadsorbents for Methylene Blue 2 Waste Using Zinc Oxide and Titanium Dioxide</b> Febriansyah Husaini Syarif, Syifa Intan Ratiani, Aden Dhana Rizkita	699-706
<b>The Study of Triple-Dip La Nina Phenomenon (2020-2023) and Its Impact on Atmospheric Dynamics and Rainfall in The Indonesian Region</b> Bai'at Alhadid, Anwar Budi Nugroho	707-716
<b>Tsunami Threats Modelling Triggered by Earthquakes in Ujung Loe District, Bulukumba Regency</b> Indah Kurniawati, Rizky Muhammad Rahman, Danial Danial, Asbar	717-722
<b>Characterization of LPG Hose Quality to Improve Consumer Safety Protection</b> Ary Budi Mulyono, Endi Hari Purwanto	723-729
<b>Post-Harvest Quality Improvement Technology Horticulture Fresh Fruit</b> Fathnur Fathnur, La Ode Muhammad Erif, Muhammad Adlan Larisu	731-739
<b>Flood Susceptibility Mapping of Brebes Region Using Multi-Source Geospatial Data and Analytical Hierarchy Process (AHP)</b> Mohammad Obie Restianto, Aris Poniman, Makmur Supriyatno	741-749
<b>Bird Species Inventory in Tlogoguwo Village, Purworejo</b> Pepy Noer Afidah, Vidia Fadilah Rosid, Esy Prawestri, Fitriana	751-758
<b>The Rights of Women in Islam: Reconstruction of Haifa A. Jawad's Thought</b> Sofi Ghoniyah	759-765
<b>Muslims Are Not Moral Agents: A Study of Religious Crossshijaber in Social Media Islamic Psychological Perspective and Relevance with Religious Moderation in Indonesia</b> Wasilah, Adam Rizki Purnawan, M Khoirul Hadi Al Asy'ari	767-777
<b>Yusuf Qaradawy's Ideas on Civilization and the Development of Modern Society: Perspectives on Philosophy</b> Imroatul Istiqomah	779-784
<b>Measuring The Impact of Ethical Dimension in AI Research Literature: Bibliometric Study</b> Khoirul Amin, Ari Susanto	785-793
<b>Study of Tafsir Tarbawi as an Effort for the Relevance of Al-Qur'an Teachings in Educational Development in Indonesia</b> Frenky Mubarok	795-804

<b>Relationship Of Heredity, Environment, and Human Freedom in Islamic Education</b> Muslihudin, Abid Nurhuda, Anastasia, Rumani	805-815
<b>Tawhid As a Foundation in Bulding a Family (Analytical Study of Surah al-An'am verse 151 Based on the Book of Tafsir Ulama Nusantara)</b> Ryan Arief Rahman; Nala Alfia Chusna, Dyah Elisa Rosanti; Rahmat Ardi Nur Rifa Da'I, Syahrinal	817-826
<b>New Trends of Literacy Transformation's Values of Religious Education in Digital Era</b> Dina Aulia Mildasari, Muhammad Mujab	827-833
<b>The Effectiveness of the Character-Building Program on the Dimension of Religious Moral in Students (Case Study of SMP Muhammadiyah 1 Prambanan)</b> Dicky Artanto, Anggraita Febriana Putri	835-842
<b>Implementation of Religious Moderation in Ketandan Village as The Adhesive and Unifier of The Nation</b> Ridaul Maghfiroh, Arifah Fauziah	845-854
<b>Artificial Intelligence (AI) Adoption in Pesantren: Challenges and Readiness</b> Ahmad Subhan Yazid	855-860
<b>Optimal Approaches for Proselytizing on Social Media: Collaboration, Content Oversight, and Digital Literacy</b> Taufik R Talalu, Arifuddin Tike, Mahmuddin, Aminulhaqim R Talalu	861-867
<b>The Effectiveness of the Integrated Islamic LKPD Bangun Flat Based on the Linktree Digital Platform to Facilitate Religious Literacy of Mts Students</b> Muhammad Maulidani, Ulfa Masamah	869-875
<b>The Urgency of Artificial Intelligence in Learning Islamic Religious Education</b> Lita Mela	877-883
<b>IPS Learning Implementation Using Outdoor Study Methods to Improve Student Activity</b> Afifatun Ni'mah, Zarkasi, Noor Fatmawati	885-891
<b>Artificial Intelligence (AI) and The Principle of Moral Responsibility: How Does it Impact Islamic Education in Indonesia?</b> Sarah Dina, Irhas Sabililhaq	893-903
<b>Utilization of Eco-Enzyme Technology from Tomato Waste as Raw Material for Making Hand Sanitizer and Testing Its Inhibitory Power Against Staphylococcus Aureus Bacteria</b> Syifa Intan Ratiani, Rhamal Amir, Shari Bella Shapira, Nisa Sri Wahyuni	905-912
<b>Review of The Benefits of White Murbei as Antioxidants and a-Glucosidase Inhibitors in Diabetes Mellites Sufferers</b> Neng Risanti Al Masum, Antan Saldaw, Rhamal Amir, Aden Dhana Rizkita	913-919
<b>Digitalization of Religious Content: The Disruption of Ulama Authority in Indonesia</b> Muhammad Fakhruddin Al-Razi	921-929
<b>Integrating Technology into The Social Work Education: Preparing Students for Digital Development</b> Hani Puspita Dewi, Watsiq Yasar	931-936

<b>Effectiveness of Social Media-Based STM (Science, Technology, and Society) Learning Model with Case Study Learning Method in Class XI High School Sociology Material</b> Elisa Dourothun Nafis El Adibah Adibah, Depict Pristine Adi, Syafril Wicaksono, M. Khoirul Hadi al Asy'ari	<b>937-942</b>
<b>Digitalization of Employee Cooperative Loan Applications</b> Suwandi, Marsani Asfi, Belinda Novelia, Gytha Nurhana Dhea Praadha Gitama	<b>943-952</b>
<b>Shadow Self and Its Ethical Sense in Superman Robots</b> Chili Podhang Bethari, Rommel Utungga Pasopati	<b>953-964</b>
<b>The Role of Project-Based Learning in Improving the Students' English Writing Skill</b> Fitri Yuliana, Yogi Aldias Zakariyah	<b>965-973</b>
<b>The Effectiveness of Using Learner Worksheets (LKPD) Based on Problem Based Learning (PBL) and Numbered Head Together (NHT) Cooperative Learning Models on Islamic Cultural History Learning Outcomes at MTs Arifah Gowa Regency</b> Ahmad Suryadi, Nurlathifah Thulfitriah B.	<b>975-985</b>
<b>The Benefits of Stars in the Perspective of Quran and Science</b> Firdausita Safitri Rakhmah	<b>987-991</b>
<b>Causality of the Artificial Intelligence Paradigm on Constructivist Perspective for Student Academic Ethics</b> Desi Asmarita; Iffah Khoiriyatul Muyassaroh, Idil Saptaputra	<b>993-1004</b>
<b>Using the Canva Application in Writing News Texts at Hadziqiyah Integrated Vocational School, Jepara</b> Suci Herwani	<b>1005-1014</b>

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# Proceeding International Conference on Religion, Science and Education

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*Abstract from Keynote Speech*

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## **Exploring the Ethical Dimensions of Artificial Intelligence (AI) in Religious, Educational and Scientific Contexts: Challenges and Opportunities**

*Dr. Martha C. Beck, Philosophy*

*Lyon College, Arkansas, USA.*

The Paradigm for Religion, science and education during the colonial era was based on the two foundations of the enlightenment. The purpose of scientific knowledge is to exploit natural resources for human well-being this was the philosophy behind Western colonialism: John Locke: God gave us the earth to use for our well-being; Europeans then traveled around the world to find resources to exploit; if the native people resisted it was because they were not Cristian and did not understand God's will, so we could conquer them; wars for resources were justified. The assumption was that the human psyche was a blank slate, actions are good if they produce happiness and avoid unhappiness. Actions are bad if they produce unhappiness and prevent happiness. By happiness is meant pleasures and the absence of pain. By unhappiness pain and the privation of pleasure. Those whose were raised to experience the higher pleasures should be in charge of setting up a system of cultural conditioning so that every child grows up to be "mature" to prefer higher pleasure. Westerners assumed they were morally superior because they grew up in societies that were more developer, based on science and social science, so they were ignoring local cultures and imposing their own.

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## **Complying to AI Ethical Challenges with Post-Quantum Cryptography**

*Asst. Prof. Artrim Kjamilji, PhD*

*Istanbul Commerce Univeristy, Turkey.*

Over the last decade there has a been widespread usage of Machine Learning (ML) classifiers in scenarios such accurate disease diagnosis at clinics, credit card fraud detection in banks, cyber-attacks prevention of computer systems in different industries, etc. However, privacy and security concerns and law regulations have been an obstacle to the usage of ML classifiers. However, current laws, regulations, and ethical aspects with regards to patients' and hospitals/clinics' data, don't allow the massive and practical implementation of ML in clinics and healthcare research institutions, banks, cybersecurity companies, etc. In this talk, we elaborate a few state-of-the-art techniques used in ML disease diagnosis where in the process we ensure the patients' data (symptoms and final diagnosis) security and privacy as well the privacy of the hospital/clinic (trained ML model) by encrypting these data with sophisticated encryption methods such as Fully/Somewhat Homomorphic Encryption (FSWHE). To these ends, having in mind that several ML classification algorithms such as: Deep Neural Networks (DNN), Support Vector Machines (SVM), Logistic Regression (LR), different flavors of Naive Bayes (NB), etc., can be expressed in terms of matrix operations, with the help of FSWHE, initially we propose a toolkit of secure matrix operations such

as: secure dot (inner) products, secure matrix-vector product, secure matrix-matrix product, secure cascading (one after another) matrix-matrix operations, secure matrix transpose etc. Furthermore, in order to assist the above-mentioned secure matrix operations, then to enhance and enable the desired privacy properties, to the proposed toolkit we add extra secure operations such as: secure sum, secure comparison, secure argmax and secure permutation. Finally, we use the proposed toolkit for secure and private ML classification/inference under strict security, privacy, and efficiency (including the computation and communication costs) characteristics, which outperform the state-of-the-art literature when compared under benchmark related datasets.

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## **Education, Population Mobility, Climates, Claim and Help Risks, and Technology Transformation**

*Prof. Joseph Lo Bianco, AM, FAHA.*

*University of Melbourne, Australia.*

The emergence of accessible, user-friendly, generative Artificial Intelligence (AI) tools has led many to speculate about how it will change our society for the better and the ill. In recent months, AI has had, and will continue to have, a dramatic impact on Higher Education (HE). Many fear the consequences of these tools, which have led to widespread discussions about the nature of work, creativity, and even what it means to be human. For the higher education sector, generative AI poses both opportunities and risks. It is a highly complex change occurring in ways that are challenging education. Generative AI and other ongoing technologies are forcing us to think creatively and literally about new ways of teaching. However, anything regarding AI and future developments will be extremely difficult to predict.

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## **Exploring The Ethical Dimensions of AI in Religious, Educational and Scientific Context : Challenges and Opportunities**

*Al Justine L. Lesmis*

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Artificial Intelligence (AI) is a branch of computer science that aims to create machines capable of intelligent behavior. The term "Artificial Intelligence" was first coined by John McCarthy in 1956, who defined it as "the science and engineering of making intelligent machines" (McCarthy, 2007). How does AI challenge or reinforce ethical and moral principles within religious, educational, and scientific domains? What are the potential risks and benefits of integrating AI into religious practices, educational systems, and scientific research, and how can we balance them? And In what ways can AI influence the evolution of ethical standards and decision-making processes in religious, educational, and scientific communities?. AI systems are designed to perform tasks that would typically require human intelligence, such as visual perception, speech recognition, decision-making, and language translation. The integration of Artificial Intelligence (AI) into various facets of human life has raised significant ethical concerns. AI's impact is far-reaching, affecting sectors from healthcare to finance, and its ethical implications are equally diverse. Bostrom and Yudkowsky (2014) in "The Ethics of Artificial Intelligence" highlight the importance of

addressing these ethical issues, emphasizing that the development and deployment of AI must consider potential risks and benefits. The use of AI in religious practices and interpretations can lead to questions about the authenticity and integrity of religious teachings (McLeod & Gelfert, 2018). As we weave the threads of artificial intelligence into the fabric of society, let us stitch with the needle of ethics, ensuring that in the tapestry of tomorrow, the patterns of human dignity, wisdom, and compassion in religion, education, and science are not only preserved but are made more vibrant.

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