



The 2nd International Conference on Religious and Cultural Sciences

"Can Social, Economic, and Business Science Relate to World Peace?"

INCRECS

Dear Tri Wahjoedi, Anita Kartika Sari, Triana Susanti, Sri Rahayu, Mochamad, and Choifin

Thank you for contributing an article abstract entitled

"A Study of Food Delivery Through Bibliometrik Visualizing from 1962 to 2019"

to the 2nd International Conference of Religious and Cultural Science (INCRECS2). We are happy to announce that your abstract is accepted to be presented in INCRECS2, 17 September 2020.

Indonesian participant

First author fee after 31 July 2020 Rp500.000

Each next author fee after 31 July 2020 Rp250.000

International participant

First author fee after 31 July 2020 USD150

Each next author fee after 31 July 2020 USD100

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Thank you for joining the conference. We will see you online soon. Till then, stay safe and keep peace!

Malang, 02 September 2020

Yours truly



INCRECS

Dr. Novrida Qudsi Lutfillah, SE., AK., MSA., CA.

Head of Organizing Committee

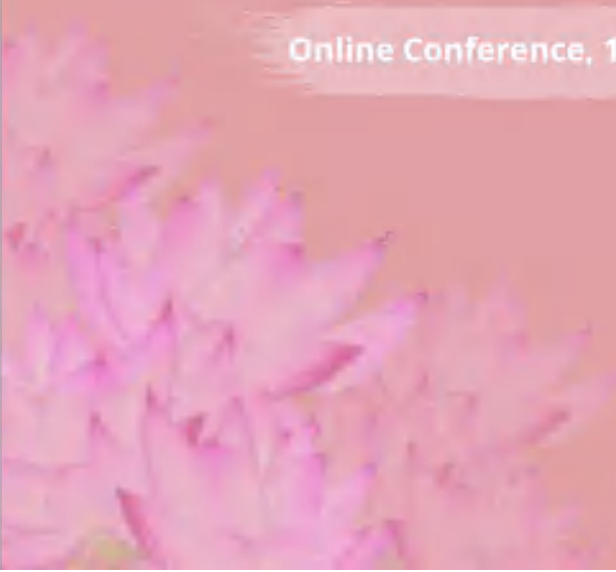


PROCEEDING BOOK OF CONFERENCE

The 2nd International Conference on Religious and Cultural Sciences & Call for Paper

"Can Social, Economic and Business Science Relate to World Peace?"

Online Conference, 17 September 2020





INCRECS

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Publisher:
PENELEH

Proceeding Book of Conference

The 2nd International Conference on Religious and Cultural Sciences & Call for Paper

“Can Social, Economic and Business Science Relate to World Peace?”
Online Conference, 17 September 2020

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Preface

After the success of INCRECS1 with the theme “Religious and Cultural Paradox Social, Economic and Business Science”, now Yayasan Peneleh Jang Oetama and the Indonesian Alliance of Economics and Business Journals” (ALJEBI) present with utmost humility “INCRECS 2” with the theme “Can Social, Economic, and Business Science relate to World Peace?”

Sosrokartono once said:

Just like a lotus flower, with goodness and holiness, even if it grows in swamp, in dirty water, the lotus is still of many use, healthy to consume

If social, economic, and business science are the sciences that raise issues of social interaction and society, could then they add to the chaotic complexity of the world or could it actually trigger world peace? Can we as academics and practitioners in social, economic and business sciences be able to become like lotus by staying good, holy and useful in the midst of this dirty messyworld?

Malang, September 2020

Peneleh Research Institute Director



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Introduction About the Conference

After the success of INCRECS1 with the theme “Religious and Cultural Paradox Social, Economic and Business Science”, now Yayasan Peneleh Jang Oetama and the Indonesian Alliance of Economics and Business Journals” (ALJEBI) present with utmost humility “INCRECS 2” with the theme “Can Social, Economic, and Business Science relate to World Peace?”

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The conference accepts paper, both conceptual and empirical, not limited to, in the following areas:

PATH 1. Humanism and Capitalism: Its Consequences to Knowledge Production

- Religious and cultural history of humanism and capitalism
- Humanism and capitalism sustainability through religious and cultural tradition
- Humanism and capitalism in social, economic, and business education
- Breaking away from humanism and capitalism through religious and cultural means

PATH 2. Methodological Issues in Religious and Cultural Context

- Secular methodology as a contributor to disharmonious social, economic, and business sciences
- Methodological alternative based on religious and cultural values
- Critics to objective and calculative methodology

PATH 3. Embracing Religious and Cultural-Based Education for Social, Economic, and Business Sciences

- Integrating religious-cultural issues in to social, economic, and business curriculum
- Holistic learning method in social, economic, and business education



- Regulating international education standard: is it urgent?
- Highlighting the phenomena of international classes by universities

PATH 4. Industrial Revolution 4.0, Fintech 3.5 and Society 5.0, Where to Next?

- The effect of Industrial Revolution 4.0, Fintech 3.5 and Society 5.0 to social, economic, and business education
- Maintaining religious and cultural values in disruptive era
- Proposing a “new” way of civilization without the box of Industrial Revolution 4.0, Fintech 3.5 and Society 5.0

PATH 5. Altering Economic and Business Practice

- Ethics in the workplace
- Can religious and cultural values be employed as the base of ethics?
 - Integration of religious-cultural aspects in annual reporting
- New frontier of religious-cultural business and economics practices

PATH 6. New Religion Emergence

- Technoreligion: when human becomes the new God through technology
- Humanism religion versus traditional religions
- Human rights against cultural traditions
- New Age Movement impact on social, economic, and business sciences
- The future of traditional religions

PATH 7. Cultural and Religious Values for Social, Economic, and Business Practices

- Sufism, the religious-spiritual way to the new economies
- Attaining Nirvana in business practices
- Practicing Dharma for a better social, economic, and business practices
- Can salvation be the core of business practices?
- Inter-religious discourse on social, economic, and business science and practices



PATH 8. Social, Economic, and Business Sciences and Practices in the Realm of Pragmaticism

- Capital market and accounting issues
- Behavioural aspects in social, economic, and business Practices
- Management and leadership
- Financial reporting and its trend
- Discussing public sector management and reporting
- Economic development and poverty alleviation
- Gender and community empowerment
- GCG, Sustainability reporting and CSR

PATH 9. Philosophical Issues in Social, Economic, and Business Sciences

- Ideological dimension of Social, Economic, and Business Sciences
- Discussing the philosophy of Social, Economic, and Business Sciences
- Religion and Culture as the philosophical foundation of Social, Economic, and Business Science

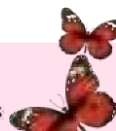
PATH 10. Social Science and World Peace

- Social sciences and its relation to world peace
- How epistemological choices can direct social practices

Key Speakers

Dr. Aji Dedi Mulawarman

A.D. Mulawarman is the founder of Yayasan Rumah Peneleh and Yayasan Peneleh Jang Oetama. He is also currently a lecturer of Universitas Brawajaya. His books are amongst which: “Jang Oetama Jejak dan Perjuangan HOS Tjokroaminoto” (Best Seller, 2015), “2024: Hijrah untuk Negeri” (2017), and “Akuntansi Pertanian a Prophetic Legacy” (2019). He is also the head of Islamic Business and Economics



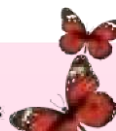
Lecturers Forum (www.fordebi.or.id), member of national presidium of Indonesian Multiparadigm Accounting Society (www.mami.or.id), as well as Alliance of Indonesian Economics and Business Journal Manager (www.aljebi.or.id). He is well known amongst the Indonesian youths as he strives to continuously instill religious and nationality spirit through Peneleh Foundation activities.

Dr. Fransisco Budi Hardiman

Dr. Fransisco Budi Hardiman. He was born in Semarang on July 31, 1962. He studied philosophy at the bachelor's degree at STF. Driyarkara. His study was completed in 1988. Then, he continued his study of philosophy in Munich, Germany. In 1996, Hardiman got Magister Artium from the Hochschule für Philosophie, the title of the thesis is *Demokratie als Diskurs* (analyzing Jürgen Habermas' thoughts on democracy). In 2001, he achieved a Doctor der Philosophie from the Hochschule für Philosophie too, the title of the dissertation is *Die Herrschaft der Gleichen* (analyzing Simmel, Broch, Canetti, and Hannah Arendt's thoughts on totalitarianism). He taught philosophy at STF. Driyarkara (1992-2018), Pelita Harapan University (2001- present), Atma Jaya University, Universitas Indonesia and Multimedia Nusantara University. Hardiman written dozens of books on philosophy, including: *Memahami Negativitas* (2004), *Demokrasi Deliberatif* (2009), *Humanisme dan Sesudahnya* (2011), *Dalam Moncong Oligarki* (2013), *Seni Memahami* (2015), *Demokrasi dan Sentimentalitas* (2018), and *Pemikiran Modern* (2019).

Prof. Evangelos Afendras

E. A. Afendras is the international ambassador of Peneleh in Greece. Afendras graduated from The John Hopkins University, majoring in humanities-linguistics (1961-1968). With teaching experience going back to 1966 and spanning many countries (Albukhary International University Malaysia, Kasetsart University Thailand, Indian Institute of Management Kashipur, etc), Afendras has developed a deep interest and a personal perspective on learning. As a teacher or trainer, he emphasises the empowerment of learners through negotiation of objectives and



content, through the joint choice of projects and problems from a platform of enquiry-based learning. Having entered the Pacific and Asian region in 1970 through multicultural Hawaii, he likes to tease some of his Asian students that though a Greek, he has lived in Asia much longer than they have. He hopes to continue putting his experience to use in areas such as education for refugees, poverty reduction and sustainable development.

Dr. Steve Bakalis

S. Bakalis' academic background is in the area of international economics education and management, which includes Innovation and capability development in higher education. He has played a key role in the development and coordination of international business courses in Malaysia, China, and Thailand. Bakalis was a Programme Director in the Ministry of Higher Education in Oman (2006-2008) where he led the establishment of a School of International Business, educator and researcher in Victoria University Melbourne, Australia (1990-2012), Visiting Research Fellow in University of Adelaide, Australia (2012-2016), and more recently international strategy advisor in Central University of Finance and Economics Beijing, China. He is currently living in Melbourne, Australia.

Dr. Sun Jin

Sun is an UCLA visiting scholar, Anderson School of Management, University of California, Los Angeles (UCLA), United Nations & WTO International Trade Center coordinator for Trade Finance Department. She completed her doctoral degree in Renmin University of China specializing in International Economics, School of

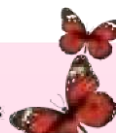


Economics (focus on Macroeconomics). She has also completed Elite Training from Central University of Finance and Economics (CUFE). Sun has obtained *European Studies* Certificate from Xiamen University of China. Some of her publications are “Logical Evolution and Diversified Features of China’s Characteristic Economic Development Mode” (April 2016); “The Summary of the 1st Forum for Geopolitical Economy” (Jan. 2016), and “Measuring the Trade Costs between China and Other ‘Belt and Road’ Countries and Analyzing their Influential Factors” (2016). Currently Sun is an associate professor from the Central University of Finance and Economics, Beijing- China.

Host



Yayasan Peneleh Jang Oetama



Peneleh Jang Oetama Foundation is an organization engaged in strengthening the religiosity and nationality of the youth. Peneleh Foundation now has thousands of activists from core programs, namely: Activists School, Research Volunteers, and Peneleh Youth Volunteer Camps. As a form of concern for the integration of science and religion and culture, the foundation has published the **International Journal of Religious and Cultural Studies (IJRACS)**



The Indonesian Economic and Business Journal Alliance (ALJEBI) which now has more than 80 economic and business journals in Indonesia, founded in 2015, feels that raising the issue of integration of Indonesian social, economic and business sciences is important in the midst of the swift globalization. There is no denying that a very strong flow of information has the potential to undermine national identity. It is absolute for every nation to recognize the roots of their respective cultures and religions which are believed, so one will not lose each cultural anchor, with the spirit of mutual respect for differences.

Co Hosts:

UPN Veteran Jakarta



Universitas Pembangunan Nasional “Veteran” Jakarta yang selanjutnya disebut UPN “Veteran” Jakarta merupakan perguruan tinggi negeri di lingkungan Kementerian Riset, Teknologi, dan Pendidikan Tinggi yang berkedudukan di Jakarta Selatan, Provinsi DKI Jakarta dan memiliki kampus di Kota Depok serta Kabupaten Bogor, Provinsi Jawa Barat. Prinsip dasar UPN “Veteran” Jakarta sendiri ialah pengembangan ilmu pengetahuan dan teknologi dilandasi nilai universal dan



objektif dalam mencapai kebenaran ilmiah; penyelenggaraan tridarma perguruan tinggi dilandasi keimanan, kebebasan, dan tanggung jawab akademik serta Sesanti Widya Mwat Yasa; dan peningkatan tata kelola UPN “Veteran” Jakarta yang baik dicirikan dengan melaksanakan manajemen mandiri, modern, dan berkelanjutan. UPN “Veteran” Jakarta merupakan perguruan tinggi yang memiliki ciri khas Bela Negara.

UBP Karawang

VISI :

”UBP Karawang Bereputasi Nasional dan Berwawasan Kebangsaan”.

MISI :

1. Melaksanakan pendidikan yang menunjang pengembangan dan penerapan IPTEK berbasis teknologi informasi
2. Melaksanakan penelitian berskala nasional berbasis kearifan lokal
3. Melaksanakan pengabdian kepada masyarakat melalui upaya pemberdayaan masyarakat
4. Melaksanakan pembinaan wawasan kebangsaan
5. Meningkatkan kerjasama dalam bidang tridharma perguruan tinggi dengan berbagai institusi nasional dan internasional





Trisakti School of Management VISI

Menjadi Perguruan Tinggi Kelas
Dunia Di Bidang Akuntansi dan
Manajemen pada tahun 2032

MISI

1. Menyelenggarakan pendidikan tinggi (pengajaran, penelitian dan pengabdian pada masyarakat) secara profesional yang berkualitas internasional.
2. Menghasilkan lulusan yang kompeten, berdaya saing, dan berkarakter.
3. Menjalin dan memperluas kerjasama dengan berbagai pihak, baik dalam negeri maupun luar negeri.



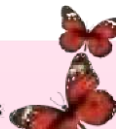
Universitas Islam Madura Pamekasan VISI

Menjadi Perguruan Tinggi Unggul dan
berdaya saing di Tingkat Asia Tahun
2045 yang berkarakter Islam Ahlus
Sunnah Wal-jamaah

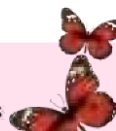
MISI

1. Menyelenggarakan pendidikan akademik, pendidikan vokasi, pendidikan profesi dan pendidikan spesialis serta mengembangkan program-program studi yang bermutu dan menjadi rujukan masyarakat Asia dengan tata kelola pendidikan yang amanah, baik dan terbuka (*open and good governance university*).





2. Melaksanakan penelitian dan pengabdian masyarakat yang unggul dan bereputasi Asia;
3. Meningkatkan kualitas tenaga pendidik dan tenaga kependidikan yang kompeten sesuai dengan kebutuhan dan pengembangan kelembagaan;
4. Mencetak lulusan yang memiliki kemantapan aqidah, keagungan akhlak, profesional dan kemampuan teknopreneur berkarakter Islam AhlulSunnah Wal-Jamaah.
5. Melakukan pengembangan dan penyebaran ilmu pengetahuan, teknologi, seni, dan budaya serta meningkatkan taraf kehidupan masyarakat.
6. Terwujudnya perguruan tinggi yang memiliki tata kelola yang baik, bersih, dan akuntabel dalam pelaksanaan otonomi perguruan tinggi.
7. Menghasilkan sumber daya manusia yang beriman dan bertaqwa kepada Allah SWT, berakhlak mulia, memiliki wawasan luas, memiliki kompetensi, dan berpartisipasi dalam pembangunan dan hidup ditengah-tengah masyarakat dengan menerapkan nilai-nilai islam ahlussunnah wal jamaah;
8. Terwujudnya kualitas tenaga pendidik dan tenaga kependidikan yang kompeten sesuai dengan kebutuhan dan pengembangan kelembagaan;
9. Menghasilkan lulusan berkualitas, professional, bersikap ilmiah, menguasai ilmu dan teknologi, berakhlakul karimah, beriman dan bertakwa, serta berperilaku Islam AhlulSunnah Wal-Jama'ah.
10. Menerapkan ilmu pengetahuan, penemuan, teknologi yang mutakhir, seni, budaya yang dapat dipertanggungjawabkan untuk meningkatkan taraf hidup masyarakat



STIE Mahardhika Surabaya

Berdiri sejak tahun 1981, Sekolah Tinggi Ekonomi Mahardhika adalah sebuah sekolah bisnis ekonomi yang memiliki orientasi yang kuat dan berkualitas internasional.

Sebagai pemegang peranan penting di sektor pendidikan, STIE Mahardhika adalah salah satu dari sedikit sekolah manajemen bisnis yang menghadirkan dunia nyata dalam setiap kegiatan kampusnya, dengan sistem pembelajaran Problem and Project Based Learning dan konsep kreatif Gila Marketing yang diciptakan oleh Alm. Profesor Doktor Rahmady Radiany. Setiap mahasiswa dibekali dengan ilmu Entrepreneurship melalui proyek yang berdasar dengan problem nyata.



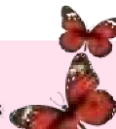
FEB UPN Veteran Yogyakarta

Berdirinya Fakultas Ekonomi adalah dibukanya jurusan baru berdasarkan Keputusan Menteri Urusan Veteran RI nomor: 157/Kpts/1959 tanggal 26 Oktober 1959, di mana Akademi

Pembangunan Nasional (APN) "Veteran" menambah satu jurusan lagi yaitu Jurusan Pimpinan Perusahaan dan kuliah pertama dimulai tanggal 26 November 1959. Sejak tanggal 30 Juli 1965 berdasarkan Keputusan Menteri Urusan Veteran dan Demobilisasi, Menteri

Perguruan Tinggi dan Ilmu Pengetahuan nomor:140/Kpts/1965, APN "Veteran" sebagai Perguruan Tinggi Kedinasan (PTK) ditingkatkan





statusnya menjadi Perguruan Tinggi Pembangunan Nasional (PTPN) "Veteran" Yogyakarta dan Jurusan Pimpinan Perusahaan ditingkatkan menjadi Fakultas Ekonomi Jurusan Manajemen Perusahaan. Sejak tanggal 30 Nopember 1977 berdasarkan Keputusan Menteri Pertahanan Keamanan RI nomor: Skep 1555/XI/1977, PTPN Yogyakarta diubah menjadi Universitas Pembangunan Nasional (UPN) "Veteran" Yogyakarta. Pada saat itu Fakultas Ekonomi masih tetap dengan satu jurusan yaitu Jurusan Manajemen Perusahaan.

Pada tanggal 27 Pebruari 1993 berdasarkan Keputusan Menteri Pertahanan RI nomor: Kep/01/II/1993, Fakultas Ekonomi disamping menyelenggarakan Jurusan Manajemen juga membuka dua jurusan baru yaitu Jurusan Ilmu Ekonomi dan Jurusan Akuntansi. Kegiatan akademik kedua jurusan dimulai pada tanggal 6 September 1993 dan dijadikan hari jadi kedua jurusan tersebut. Terhitung mulai 1 April 1995, UPN "Veteran" Yogyakarta beserta seluruh fakultas dan jurusan beralih status dari PTK menjadi Perguruan Tinggi Swasta (PTS), berdasarkan keputusan bersama Menteri Pendidikan dan Kebudayaan dan Menteri Pertahanan Keamanan tanggal 29 November 1994 nomor: 0307/0/1994 / Kep/10/XI/1994.

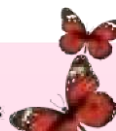
STIE PGRI Dewantara, Jombang Visi

Visi STIE PGRI Dewantara Jombang adalah Menjadi Perguruan Tinggi yang Unggul di Bidang Ekonomi dan Bisnis yang berwawasan Global Pada Tahun 2028.

Misi

1. Menyelenggarakan pendidikan dan pembelajaran yang bermutu dan relevan dengan tantangan nasional dan global.
2. Mengembangkan ilmu pengetahuan dan teknologi melalui kegiatan penelitian yang bermutu dengan didukung pengembangan sumberdaya yang berkelanjutan.
3. Menyelenggarakan kegiatan pengabdian masyarakat dengan dijiwai semangat pelayanan, partisipatif, dan kemitraan serta





saling memajukan yang memperhatikan perubahan lingkungan global.

4. Membangun *sustainability* melalui pengembangan kelembagaan yang berorientasi pada mutu dan jejaring (*network*) kerjasama yang saling menguntungkan.

Universitas Wijaya Kusuma Surabaya

Program Studi Magister Akuntansi (M.Ak) berada dibawah naungan Universitas Wijaya Kusuma Surabaya memiliki tiga konsentrasi Akuntansi Keuangan, Akuntansi Manajemen, dan Akuntansi Sektor Publik dengan visi adalah menjadi program studi akuntansi sebagai program studi unggulan, berkualitas, dalam melaksanakan Tri Dharma Perguruan Tinggi yang menghasilkan tenaga professional, trampil, berkarakter kebangsaan, berkemampuan berwirausaha dan berwawasan lingkungan.



Prodi Ekonomi Islam Universitas Mulawarman

Program Studi S1 Ekonomi Islam berada pada satu rumpun keilmuan di Jurusan Ilmu Ekonomi dan Studi Pembangunan (IESP) di Fakultas Ekonomi dan Bisnis, Universitas Mulawarman. Program ini didirikan sesuai dengan karakteristik masyarakat Kalimantan Timur yang kental dengan nuansa Islami, serta juga guna menjawab kebutuhan tenaga ahli, dan tenaga profesional di bidang Ilmu Ekonomi dan Studi Islam.



Program Studi Ekonomi Islam didirikan berdasarkan Surat Keputusan Pendirian Program Studi Nomor 528/E/Q/2014, Tanggal 17 Oktober 2014 dengan Pejabat Penandatanganan SK Djoko Santoso, yang saat itu menjabat Direktur Jendral Pendidikan Tinggi.



Jurusan Akuntansi Universitas Surabaya VISI

menjadi pusat pembelajaran akuntansi unggul yang bertaraf internasional **MISI** menciptakan professional unggul dan melayani masyarakat melalui pembelajaran akuntansi yang holistic-inovatif berbasis knowledge, wisdom dan integrity.



Prodi Akuntansi UIN Sunan Ampel Surabaya

VISI "Menjadi Program Studi Akuntansi yang unggul dan kompetitif bertaraf internasional pada tahun 2039"

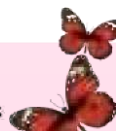
MISI : Menyelenggarakan pendidikan dan pengajaran ilmu akuntansi sektor bisnis, syariah dan publik melalui proses pembelajaran yang didukung oleh Teknologi

Informasi dan Komunikasi.

Mengembangkan riset di bidang akuntansi sektor bisnis, syariah dan publik yang relevan

dengan kebutuhan masyarakat. Mewujudkan pola pemberdayaan ekonomi masyarakat yang religius berbasis riset akuntansi. Melakukan kerjasama dengan berbagai insitusi yang relevan dengan kegiatan prodi.





Jurusan Manajemen Universitas Surabaya VISI

menjadi lembaga yang berkualitas dan terpercaya dalam pembelajaran manajemen. **MISI** menghasilkan tenaga manajerial yang memiliki jiwa wirausaha, kepemimpinan visioner, karakter, humanis, dan profesionalisme yang berwawasan nasional dan global guna pengembangan masyarakat bisnis dan industri



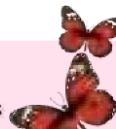
Fakultas Ekonomi Universitas Pakuan Visi

Menjadi Fakultas Ekonomi sebagai Pusat Pengembangan Akademik yang Unggul, Mandiri dan Berkarakter serta menguasai IPTEK pada tahun 2023.

Misi

1. Menyelenggarakan pendidikan tinggi berbasis IPTEK di bidang manajemen, akuntansi, keuangan dan perpajakan yang kompeten, profesional dan berwawasan global





2. Menggali dan mengembangkan kompetensi di bidang manajemen, akuntansi, keuangan dan perpajakan secara berkesinambungan yang dilandasi sikap arif dan bijaksana dalam penerapannya untuk kesejahteraan masyarakat
3. Meningkatkan penelitian dan pengembangan di bidang manajemen, akuntansi, keuangan dan perpajakan yang bermanfaat bagi ilmu pengetahuan dan masyarakat
4. Menjalani kemitraan yang saling memberi manfaat dengan institusi, dunia usaha dan masyarakat pada tingkat regional, nasional dan internasional

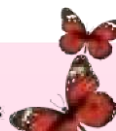
Politeknik Imigrasi

Politeknik Imigrasi (POLTEKIM) adalah pendidikan kedinasan yang bernaung dibawah Kementerian Hukum & Hak Asasi Manusia Republik Indonesia. Politeknik ini didirikan pada 1962 dan sempat terhenti sebelum kemudian difungsikan kembali pada tahun 2000.

POLTEKIM bertujuan mencetak kader pimpinan di lingkungan Ditjen imigrasi dan Kemenkumham masa depan di mana lulusannya kelak akan ditempatkan di seluruh kantor imigrasi di Indonesia dan atau di perwakilan imigrasi di luar negeri.



Pembentukan akademi ini ditetapkan dalam Keputusan Menteri Hukum dan Perundang-undangan Republik Indonesia, nomor:M.08-DL.01-05 tahun 2000 tentang Pedoman Pengajaran, Pelatihan dan Pengasuhan pada Akademi Imigrasi. Dalam keputusan tersebut dijelaskan bahwa dalam proses pendidikan di AIM terdapat tiga bagian pendidikan, yaitu pengajaran, pelatihan, dan pengasuhan. Pengajaran di POLTEKIM adalah upaya pendidikan yang berbentuk kuliah, ceramah dan instruksi di kelas dengan tujuan untuk memperoleh, memperdalam dan memperluas ilmu dan pengetahuan akademis dalam pembentukan kepribadian taruna Poltekim dengan titik berat pada aspek kecerdasan



dan kemampuan intelektual. Pelatihan bertujuan membentuk taruna agar memiliki kemampuan dan penguasaan pengetahuan tentang keimigrasian, dengan dilandasi kepribadian dan kepemimpinan yang tangguh, dengan titik berat pada aspek keterampilan yang mengacu pada profesionalisme. Pengasuhan bertujuan membentuk taruna agar memiliki kemampuan dalam menghayati dan mengamalkan nilai-nilai budaya serta menguasai pengetahuan akademis dengan kepribadian dan kepemimpinan yang tangguh, dengan titik berat pada aspek mental kejuangan. Bagi lulusan AIM yang telah di wisuda akan mendapat Brevet Pejabat Imigrasi (PI) dan langsung mengikuti Pendidikan Penyidik Pegawai Negeri Sipil (PPNS) di Pusat Pendidikan Reserse dan Kriminal Polri di Cisarua, Bogor.

Pascasarjana Universitas Islam Kediri

Program Pascasarjana Universitas Islam Kediri adalah pendidikan formal jenjang S2 yang berdiri pada tanggal 5 Januari 2000. Program ini dimulai dengan dua program studi dengan SK Nomor : 03/DIKTI/KEP/2000 yaitu program studi Magister Manajemen (MM), dan Magister Agribisnis (M.Agr). kemudian pada tahun 2008 dibuka program studi baru yaitu Magister Ilmu Hukum (MH) dengan



SK Nomor : 555/D/I/2008. Pada tahun 2015 semua program studi tersebut mendapatkan status Terakreditasi dengan Nilai B dari Badan Akreditasi Nasional Perguruan Tinggi (BAN-PT).

Program Pascasarjana ini diperuntukkan bukan saja bagi kalangan akademisi, akan tetapi juga kalangan praktisi dari berbagai disiplin ilmu. Hal ini dimaksudkan untuk memberi kesempatan yang seluas-luasnya kepada peserta program dalam upaya meningkatkan dan mempertajam wawasan keilmuan masing-masing. Seiring dengan itu, program ini dirancang untuk memberi peluang seluas-luasnya kepada Mahasiswa agar dapat belajar mandiri, pendalaman teori dan penelitian

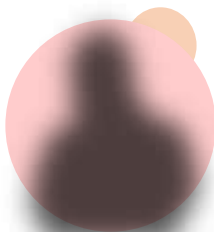


ditunjang dengan supervisi dari para dosen. Merupakan bagian tak terpisahkan dari program ini. Tidak berlebih apabila Pascasarjana ini merupakan salah satu ujung tombak Universitas Islam Kadiri dalam upaya membangun Research University sebagai perwujudan Excellent in Quality. VISI Menjadikan Program Pascasarjana Universitas Islam Kadiri berskala Nasional yang mampu menghasilkan dan mengembangkan Magister berjiwa entrepreneur yang islami pada tahun 2030. MISI Melaksanakan Tri Dharma Perguruan Tinggi yang mampu menghasilkan Magister berjiwa entrepreneur yang islami.



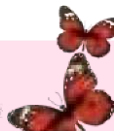
Summary of Key Speech

The Living (Accounting) Science Agenda Tazkiyah Dikotomi Sains Timur- Barat ¹



Dr. Aji Dedi Mulawarman²

Sains bukan lagi urusan Timur dan Barat, karena keduanya telah masuk pada jebakan realitas global yang sama, Agama Manusia Mesin, agama manusia tanpa jiwa, manusia yang telah hilang kesuciannya. Hasilnya jelas nampak dalam kontekstualitas eksisting saat ini, terpinggirnnya Tuhan, agama, lokalitas, keragaman budaya, menjadi satu logika tunggal, peradaban material, bahkan menjadi simpul utama sains dan etika universal, tak terkecuali akuntansi, “harus” menjadi bagian dari realitas pragmatis; “hanya” berkutat pada diskursus ilmiah untuk menegaskan kuasa utamanya dalam bentuk laporan keuangan secara global dan etika universal akuntan. Keduanya bepusat pada “kuasa kepentingan” lembaga internasional bernama IFAC (International Federation of Accountants). Berdasarkan itulah maka akuntan(si) di seluruh dunia harus menghambakan diri penuh ketundukan (compliance) pada dua aturan penting IFAC, bukan kepada yang lainnya. Hilangnya kesucian sains baik di Timur maupun di Barat, pada saat keduanya bertempur pada logika yang sama, materialisme, yang bisa jadi mendorong terjadinya perang dagang dan kuasa politik, atau, atau kegagalan manusia mengendalikan pusat Agama Manusia Mesin,

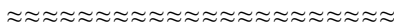


¹ *Summary* ini dipersiapkan sebagai bahan presentasi pada sesi Seminar dalam *The Second International Conference on Religious*, Online, 17 September 2020.

² Ketua Dewan Pembina Yayasan Peneleh Jang Oetama; Ketua Umum DPN FORDEBI (Forum Dosen Ekonomi dan Bisnis Islam); Staf Pengajar Universitas Brawijaya yaitu biotechnology dan artificial intelligence, yang berujung pada Pandemi Corona Virus Disease 19 (COVID-19).

Upaya mengembalikan fitrah sains (akuntansi) dan manusia (akuntan) menuju fitrah yang sejati perlu dilakukan melalui jalan tazkiyah, bahwa Tuhan adalah pusat eksistensi segala sesuatu, sebagaimana Qur'an melihat bahwa Timur dan Barat adalah milik Allah, karena, kemanapun manusia menghadap di sanalah wajah Allah, Allah yang Mahaluas dan Maha Mengetahui (Qur'an Surat Al-Baqarah: 115). Tazkiyah sains bukan masalah obyektif-subyektif, bukan memisahkan dunia-akherat, bukan pula epistemologis yang terjebak pertempuran positivisme dan non positivisme, apalagi hanya men-drive pada dua kubu besar sains Timur vis a vis Barat.

Tazkiyah adalah jalan penyucian kembali sains (termasuk akuntansi) sebagaimana asalnya, menuju Sains Sejati, merujuk Qur'an Surat Al Baqarah ayat 177. Ayat tersebut menjelaskan dengan gamblang mengenai visi pencapaian kebenaran yang berjiwa kebaikan sejati (Taqwa), representasi Sains Sejati yang bukan oposisi Timur atau Barat, tetapi setiap sains yang hidup dan utuh, bak teratai kesucian, The Living Science. Manusia bertakwa, bak bunga terarai, yang sadar bahwa proses tazkiyah yang hidup selalu melakukan refleksi terus menerus tanpa jeda dengan mengedepankan diri sebagai utusan, abdi, dan gembala-Nya untuk mengembalikan peran kesucian menjadi Insan Kamil atau disebut Nasr (1989)¹ sebagai Pontifical Man.



¹ 3 Nasr, SN. 1989. *Knowledge and the Sacred*. State University of New York Press. New York



The Living (Accounting) Science Tazkiyah Dichotomy Agenda of East-West Science²

Dr. Aji Dedi Mulawarman³

Science is no longer a matter of East and West, because both have entered into the trap of the same global reality, the Religion of Human Machine, *i.e.* the religion of humans without souls, humans who have lost their sanctity. The result is clearly visible in the existing context, the marginalization of God, religion, locality, cultural diversity, becoming a single logic, material civilization, and even becoming the main node of universal science and ethics. As well as accounting then "must" become part of the pragmatic reality; "Only" dwells on scientific discourse to assert its main power in the form of global financial reports and the universal ethics of accountants. Both are centered on the "power of interest" of an international institution called IFAC (*International Federation of Accountants*). Based on that, accounting throughout the world must serve them in full *compliance* to these two important IFAC rules, not to the others. The loss of sanctity in both the East and the West, when both of them are fighting on the same logic, materialism, which could lead to trade wars and political power, or, it could be the failure of humans to control the center of the Human Machine Religion, namely *biotechnology* and *artificial intelligence*, that culminated in the *Corona Virus Disease 19* (COVID-19) pandemic

² ¹ This summary was prepared for a presentation at the Seminar session at The Second International Conference on Religious, Online, 17 September 2020.

³ Chairman of the Board of Trustees of the Researchers Foundation Jang Oetama; Chairman of the DPN FORDEBI (Forum Dosen Ekonomi dan Bisnis Islam); Brawijaya University Lecturer.



Efforts to revive the nature of science (accounting) and humans (accountants) to true nature - science that lives based on the divine spirit and not mortal science in space and time - needs to be done through the *tazkiyah* way, in which God is the center of the existence of everything, both in the East and in the West. Qur'an even notices that East and West belongs to God, not man, because, wherever human faces there is God's Face, Allah is All-Embracing and All-Knowing (Qur'an Surah AlBaqarah: 115). *Tazkiyah* science is not objective-subjective issues, separating the world and the hereafter (religion and praxis of the world) and not too caught up in fighting paradigmatic epistemological positivism and non positivism, moreover just being stimulant on two major camps of science; The East *vis a vis* the West.

Tazkiyah is the purification of science as it came back, heading straight Science, referring Qur'an Surah Al Baqarah verse 177. That verse clearly explains the vision of attaining truth that true good spirit in Islam is called the concept of *Taqwa*. True goodness as a representation of the True Science is not the opposition East or West, but every science alive and intact, *The Living Science*. Humans are cautious, like lotus flowers, who are aware that the *tazkiyah* process that lives always reflects continuously without pause by prioritizing themselves as a messenger, servant, and shepherd for science to restore the role of holiness to being *Insan Kamil* or called Nasr (1989)⁴ as the *Pontifical Man*.

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<sup>4</sup> Nasr, SN. 1989. *Knowledge and the Sacred*. State University of New York Press. New York.



**Summary of Key Speech**  
**The New Philosophy of Science: Gerbang untuk Sains Timur?**



Dr. Fransisco Budi Hardiman  
Universitas Pelita Harapan, Indonesia

**Abstrak**

The New Philosophy of Science, khususnya pemikiran Paul Feyerabend, mempersoalkan obyektivisme dan universalisme dalam paradigma sains modern dan mendobrak pintu bagi pluralisme metodologi dalam sains. Dari situ 'sains Timur' menjadi topik diskursus sains. Sama seperti Feyerabend, Fritjof Capra menggempur paradigma sains lama dan meyakini paradigma yang dibawa fisika kontemporer dapat menawarkan holisme sebagaimana ditemukannya juga dalam sains Timur, seperti:



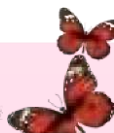
kedokteran tradisional Tiongkok, praktik pengobatan herbal, filsafat Tao, astronomi kuno, shamanisme. Tetapi tidakkah holisme itu datang terlalu pagi, jika tidak mau dikatakan sekedar ‘placebo intelektual’? Dapatkah ia mengakhiri hegemoni sains Barat? Bagaimanakah kita menempatkan sains Timur di dalam konstelasi baru itu? Penulis berpendapat bahwa sains Barat dan Timur merupakan bagian diskursus peradaban. Holisme dan pluralisme perlu dijumpai dengan pendekatan ketiga yang dipelajarinya dari Hans-Georg Gadamer, yakni: relasionisme, di mana sains Timur dituntut untuk memasuki arena diskursus sains dengan standard logika dan evidensi demi kepastian manfaatnya untuk kemanusiaan.

**Kata-kata Kunci:** diskursus sains, holisme, pluralisme, relasionisme, sains Timur, wawasan dunia

Ulasan ini mulai dengan sebuah duduk perkara, yakni: apakah pluralisme metodologis yang dibuka oleh Feyerabend dan holisme yang digagas oleh Capra dapat mendekati sains Barat dan sains Timur dan bahkan dapat mengakhiri hegemoni sains Barat?

Untuk menjawab pertanyaan itu, pertama-tama diperlukan sebuah pembatasan metodologis. Ulasan ini bukan sains, melainkan sebuah diskursus sains yang bergerak pada ranah epistemologis, ontologis, dan aksiologis. Dengan distingsi realitas, dunia, dan fakta, diskursus sains fokus pada persoalan wawasan dunia (worldview) yang merupakan epistemologi.

Pemikiran Feyerabend dibahas dalam rangka upaya the new philosophy of science untuk mengatasi obyektivisme yang mencapai klimaksnya dalam positivisme logis Lingkungan Wina. Dengan memperhitungkan kondisi subyek dalam perolehan pengetahuan, Popper, Kuhn, Lakatos, dan Feyerabend fokus pada sejarah sains untuk menunjukkan bahwa sains merupakan pengetahuan yang berkembang lewat konteks historis yang di dalamnya komunitas ilmuwan memainkan peranan yang sangat penting untuk mengkonstruksi teori. Feyerabend meradikalkan kritik atas obyektivisme dengan anything goes dan membuka pluralisme metodologis yang di dalamnya metode-metode non-Barat, sains Timur, memiliki hak eksistensinya. Manuver ini adalah sebuah kritik imanen atas sains Barat.



Berbeda dari Feyerabend, Capra meninjau sejarah sains pada ranah wawasan dunia. Dia tidak hanya mengkritik sains Barat klasik sebagai wawasan dunia mekanistik, melainkan juga menemukan paralelisme antara sains Barat kontemporer, yakni fisika nuklir, dan mistisisme Timur. Dari situ dia mendiagnosis munculnya paradigma baru, yaitu wawasan sistem kehidupan, yang berciri holistik.

|                     | <b>Sains Barat<br/>Klasik</b>  | <b>Feyerabend<br/>(Koeksistensi<br/>Sains Barat dan<br/>Timur)</b> | <b>Capra<br/>(Paralelisme Sains<br/>Barat Kontemporer dan<br/>Sains Timur)</b> |
|---------------------|--------------------------------|--------------------------------------------------------------------|--------------------------------------------------------------------------------|
| <b>Epistemologi</b> | Obyektivisme                   | Pluralisme                                                         | Holisme                                                                        |
| <b>Ontologi</b>     | <i>Mind-<br/>MatterDualism</i> | <i>Incommensurability</i>                                          | <i>Self-organizing Whole</i>                                                   |
| <b>Aksiologi</b>    | Depersonalisasi                | Relativisme<br>Epistemis                                           | Intuitionisme Utopis                                                           |

Ulasan ini lalu mendiskusikan secara kritis perbedaan maneuver pluralisme Feyerabend dan holisme Capra dalam membuka pintu diskursus sains bagi sains Timur. Juga ditunjukkan persoalan mendasar keduanya. Dalam kondisi pluralitas holisme datang terlalu dini, sementara pluralisme bukan kondisi akhir sejarah yang tidak dapat berubah. Karena itu ditawarkan relasionisme Gadamer. Pada ranah dunia makna sains Barat dan Timur tidak hanya incommensurable, melainkan juga dapat didekatkan lewat diskursus sains, tetapi pada ranah dunia obyektif, yang menentukan sains sebagai sains tetaplah standar tinggi logika dan evidensi. Pintu ketat sains ini harus dilalui sains Timur, jika ingin dikualifikasikan sebagai sains yang fokus pada dunia obyektif. Hegemoni sains Barat dapat diakhiri tidak dengan esoterisme, melainkan dengan tetap fokus pada pencarian evidensi dalam dunia obyektif.

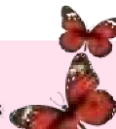
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The New Philosophy of Science: Gateway to Eastern Science?

Dr. Fransisco Budi Hardiman
Universitas Pelita Harapan, Indonesia Abstract

The New Philosophy of Science, particularly Paul Feyerabend's thinking, takes issue with objectivism and universalism in the paradigm of modern science and breaks the door for methodological pluralism in science. From there "Eastern science" becomes the topic of scientific discourse. Just like Feyerabend, Fritjof Capra demolishes old scientific paradigms and believes that the paradigms brought by contemporary physics can offer holism as found in Eastern science, such as: traditional Chinese medicine, herbal medicine practices, Taoist philosophy, ancient astronomy, shamanism. But doesn't holism come too early, if you don't want to say it's just an 'intellectual placebo'? Can it end the hegemony of Western science? How do we place Eastern science in this new



constellation? The author argues that Western and Eastern science are part of the discourse of civilization. Holism and pluralism need to be bridged with the third approach he learned from Hans-Georg Gadamer, namely: relationism, in which Eastern science is required to enter the arena of scientific discourse with logical standards and evidence in order to ensure its benefits for humanity.

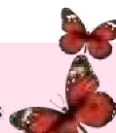
Key words: science discourse, holism, pluralism, relationism, Eastern science, worldview

This review begins with a problem, namely: can the methodological pluralism opened by Feyerabend and the holism initiated by Capra be able to bring Western science and Eastern science closer together and even end the hegemony of Western science?

In order to answer this question, a methodological limitation is needed first of all. This review is not science, but a scientific discourse that moves in the epistemological, ontological, and axiological realms. With the distinction of reality, world and facts, scientific discourse focuses on worldview issues which are epistemology.

Feyerabend's thoughts are discussed in the context of the efforts of the new philosophy of science to overcome objectivism which reaches its climax in the logical positivism of the Vienna Environment. Taking into account the condition of the subject in the acquisition of knowledge, Popper, Kuhn, Lakatos, and Feyerabend focus on the history of science to show that science is knowledge that develops through a historical context in which the scientific community plays a very important role in constructing theory. Feyerabend radicalizes the criticism of objectivism with anything goes and opens up methodological pluralism in which non-Western methods, Eastern science, have a right to exist. This maneuver is an immanent critique of Western science.

Different from Feyerabend, Capra examines the history of science in the realm of world insight. He did not only criticize classical Western science as a mechanistic worldview, but also discovered parallelism between contemporary Western science, namely nuclear physics, and Eastern mysticism. From there he diagnosed the emergence



of a new paradigm, namely the insight into living systems, which is characterized as holistic.

| | Classical Western Science | Feyerabend (Coexistence of Western and Eastern Sciences) | Capra (Parallelism of Contemporary Western Science and Eastern Science) |
|---------------------|----------------------------------|---|--|
| Epistemology | Objectivism | Pluralism | Holism |
| Ontology | <i>Mind-Matter Dualism</i> | <i>Incommensurability</i> | <i>Self-organizing Whole</i> |
| Axiology | Depersonalization | Epistemic Relativism | Utopian Intuitionism |

This review then critically discusses the differences between Feyerabend's pluralism maneuvers and Capra's holism in opening the door to scientific discourse for Eastern science. Also indicated the basic problems of both. In a condition of plurality, holism comes too early, while pluralism is not a condition of the end of history that cannot change. That is why Gadamer's relationism is offered. In the realm of the world, the meaning of Western and Eastern science is not only incommensurable, but can also be brought closer through scientific discourse. However, in the realm of the objective world, which determines science as science remains a high standard of logic and evidence. Eastern science must pass through this tight door, if it is to qualify as a science that focuses on the objective world. The hegemony of Western science can end not with esotericism, but by remaining focused on the search for evidence in the objective world.



Proceeding Book of Conference
The 2nd International Conference on Religious and Cultural
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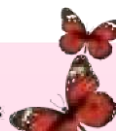
2nd INTERNATIONAL CONFERENCE on Religious and Cultural Science

17
Sept.
2020



SESSION 2

Can Social, Economic, and Business Science Relate to World Peace?



Summary of Key Speech **East West Tensions from Prehistory to Present: And** **Now?**



Prof. Evangelos A. Afendras
Greece

In pursuing an autoethnographic approach to understanding issues around me, I locate my early awareness of the East-West conflict during my childhood. My preschool years were during the Left-Right Civil War which succeeded the Nazi occupation of my country, with a heavy hand of the UK and then the US, having without consulting us decided that we belonged in the “Western sphere of influence”. That was a time when national entities were decided by the Great Powers with a map, a ruler and a pencil. Sixty years later I found myself crossing many times such a pencil line separating Oman from the UAE.

I reflected much in drafting this paper on the meaning of East and West, and North and South, Left and Right, Then and Now and Tomorrow, War and Peace.

Considering myself a present-day Odysseus, I could not escape thinking back to the Trojan War, and soon arrived at the conclusion that it may have been the earliest epic narrative of East-West tension. I explored it again, a topic and an age to which I have a long connection.

While preparing my paper for my Peneleh sisters and brothers last year I reflected on the process of Globalization, what ties up East and West, and its long history, back to Ancient times. Maps,



descriptions, The Periplous, a name familiar to my Indonesian friends from the bookshop chain.

So, trade figured from early times as the bond between East and West, a bond that often came with tensions. The exchange of goods, trade, was succeeded by conquest, colonialism, the establishment of empires. The spread of religion with or without swords, followed partly similar routes – Buddhism, Christianity, Islam, and then in more recent times, the spread of political ideological beliefs and practices, eg Communism. Political organization varied, most frequently we encounter kingdoms or empires on a grander scale. Communication was crucial for all of these processes and language was the means of “exchange”, writing also became important for a range of needs, often adapted locally to allow religious proselytization. Migration was there from the earliest times, the movement of populations whether fleeing or flocking or traded as commodities (slavery). Diversity developed in various forms as different populations cohabited geographic units, often down to the neighborhood.

Decolonization after WWII started in various regions, mostly through revolutions – China, Indochina, Indonesia – and the old Roman technique of divide and rule was used extensively and often left permanent scars. I remember hearing daily news of the Mau Mau rebellion as a child, of course we in Greece at the time were plugged into a colonial information network.

The need for energy, oil as a key fuel, brought into focus the area of intersection between East and West, frequent sponsored coup d'états including in Iran, a continuous involvement of the UK and US and a succession of wars.

The brutality of the Holocaust of the Nazis, combined with Colonial, geopolitical manipulation, brought about another major injustice with lasting impact, the creation of Israel and establishment of Zionism as a major player. These were again the powers that practiced the map-ruler-pencil approach to drawing borders on their possessions or protectorates. And more wars.

Monumental greed (is it ‘good?’ - Bush), raw capitalism, exploitation of entire continents (Africa as the epitome of this), has brought us to a globalized world of abject poverty, starvation of millions, modern slave labor so that the elites can enjoy their luxury goods,



political consciences for sale, education as a commodity for trade, ignorance reigning supreme. Ethics deleted from the dictionary. And all this in a rapidly disintegrating Natural Environment, a natural consequence of all the rest. The Market as God.

And then came the Pandemic.

My response is that now we should do our utmost to implement the UN's SDGs. As a teacher and a learner, I support Goal 4- Quality Education as a key target. I believe awareness, analytical and critical thinking, solidarity, phronetic wisdom are essential to implementing the other SDGs as well. Education for the youth and for the old, education for everybody, but education along didactic lines different from the dominant model. For all of us, the tragic impact of this latest Pandemic cannot and should not be lost but help us steer to a better future.

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## **Summary of Key Speech A Historical Roadmap Of Free Trade During A Pandemic**



Dr. Steve Bakalis  
Australia and  
Dr. Sun Jin  
China

We are living in a world facing an economic downturn whose scope and magnitude is staggering as we face the difficult task of managing a serious public health crisis without causing economic and social devastation. According to World Bank's dire forecasts, the global economy will shrink by 5.2% this year. Economic activity among advanced economies and developing economies is anticipated to shrink by 7% and 2.5 % respectively. Free trade is also under threat, with the eternal temptation being to raise the walls (of protectionism) among nations. By considering the available facts and evidence we argue in favour of an economically and culturally interconnected world, despite the rise of tensions between East and West.

Along the way we navigate through economic principles of philosophers that provided the foundations for free trade, especially



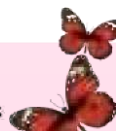
Plato and Confucious, that also influenced David Hume, Adam Smith, Frederic Bastiat, David Ricardo, and others. History also tells us that the Silk Road in antiquity became one of the strongest cultural connections between the Western and Eastern civilization, during the rise of the Han Dynasty that espoused confucian values, which coincided with Alexander the Great's reign who was influenced greatly by the teachings of Plato (and Aristotle). But despite this supporting evidence suspicions of Neomercantilism have surfaced as evidenced by attacks on a weakened multilateral trading system, and increasing challenges faced by the WTO. Yet, during these turbulent times the imperative must remain an increased commitment to multilateralism because history has shown that mercantilism is a self-defeating policy.





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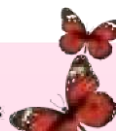
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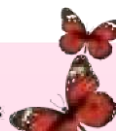
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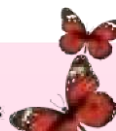
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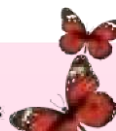
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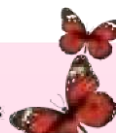


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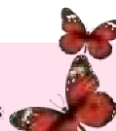


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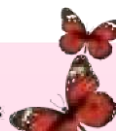
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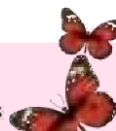
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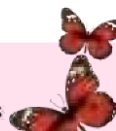
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# A Study of Food Delivery Through Bibliometrik Visualizing from 1962 to 2019

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**Abstract.** Online Food Delivery using smart phones has become a new service trend in recent years. This has been research but as yet no idea of a publication in the area of Food Delivery which shows the big picture using data from all countries. This study aims to map the publication status of the internationally published Food Delivery studies indexed by Scopus using bibliometric visualization. The bibliometric method and analyzed research data were implemented using the analytical search results service from the VOSviewer and Scopus applications. Research data of 1,345 documents published from 1962 to 2019 were obtained from the Scopus database. The results of this study indicate an increasing trend in the number of international scientific publications in the field of Food Delivery every year. Most of the countries, affiliates, and authors of Food Delivery publications are United States, Western Michigan University and Poling, A. There are three patterns of collaborative researchers in publications in the field of Food Delivery. This study confirms the classification of the convergence axis consisting of publications in the field of Food Delivery to characterize the accumulated knowledge generated from six decades of literature: Dose Response, Animal, Theoretical Study, Article, Food Delivery, Food intake which is abbreviated as the DATAFF theme. Keywords— Food Delivery, Bibliometrics, Vosviewer.

## 1. Introduction

We are currently in the era of the Industrial Revolution 4.0 [1]. New technological developments that have emerged in this era have greatly changed the way business is implemented[2]. The massive growth in online services has also brought changes to the lifestyle of the general public[3]. With the mobile Internet, online Food Delivery using smart phones has become a new service in recent years[4]. In the restaurant industry, due to the increasing number of cellular cellphone users and the spread of the internet wherever we are, online Food Delivery is becoming increasingly popular[5]. Now the Food Delivery service industry has emerged as a large and prospective industry [6].

Online Food Delivery is a food ordering and delivery service from various restaurants through a website or application[7]. Customers can order food from their preferred restaurant via the website or app, and the food will be delivered to their home or workplace within a short period of time, regardless of time and weather[8], [9]. In general, this Food Delivery service is convenient, practical and certainly saves time, especially for people who are resting at home or busy working[4]. But on the other hand, the

development of this business also faces many obstacles [10], for example when food orders occur in the same time period and in large quantities. Of course this will result in a large number of delivery requests but in a short duration too. Therefore, timely delivery of food can be difficult during rush hour. Therefore, many new methods are being investigated to overcome this challenge[4].

However, previous research related to Food Delivery is generally limited in one field[11], and one country[12], [13], [14]. There is no publication on Food Delivery which shows the big picture by visualizing it from year to year with data from all countries. Also, there is no publication in the field of Food Delivery that specifically addresses the relationship between affiliation, author, citation and impact of their research. The growth in the number of academic documents related to the topic of Food Delivery that has been published and indexed by Scopus from 1962 to 2019 is 1,345 documents. Therefore, this study aims to measure the status of the research map in the field of Food Delivery published internationally.

## **2. Research Methods**

This study has mapped the status of research in the field of Food Delivery published at the international level in the last 57 years. The research data was obtained from the Scopus database using document search services in September 2020. The study was conducted using the bibliometric method and data analysis and visualization using the search results analysis feature on Scopus and the VOSViewer application[15], [16].

This research identified keywords related to Food Delivery to identify and search for articles in the Scopus database with 1,345 documents published from 1962 to 2019 at the international level. The study limits data collection in 2019 regardless of 2020 (excluding 2020) so that the annual data obtained describes the conditions of the study for a full year from January to December. The query command to apply when mining data in Scopus is TITLE-ABS-KEY ("food delivery") AND PUBYEAR <2020. The study conducted a co-authorship analysis with the author's analysis unit and the full count method using VOSViewer to obtain author collaboration networks. This study conducted an event analysis along with a keyword analysis and a complete calculation method using VOSViewer to obtain the keyword network.

## **3. Result and Discussion**

This section will explain the increase in data yield by affiliation, author, country, subject area, documents per year from sources, documents per year from fields and documents cited, keyword networks, and author networks in the field of Food Delivery.

### *3.1. Documents based on Higher Education Affiliates from the Food Delivery Studies*

The most productive research affiliates in the Food Delivery study were Western Michigan University with 40 documents, La Trobe University with 22 documents, Harvard Medical School with 21 documents, Indiana University Bloomington with 19 documents, West Virginia University with 17 documents, Johns Hopkins University with 16 documents. documents, CNRS Center National de la Recherche Scientifique with 16 documents, University of Florida with 16 documents, Utah State University with 16 documents, National Institute on Drug Abuse NIDA with 15 documents, as seen in Figure 1.

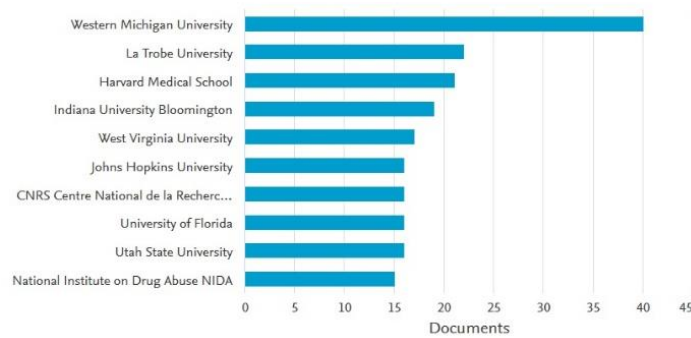


Figure 1. Documents Number based on Higher Education Affiliates from the Food Delivery Studies

### 3.2. Documents based on Authors from the Food Delivery Study

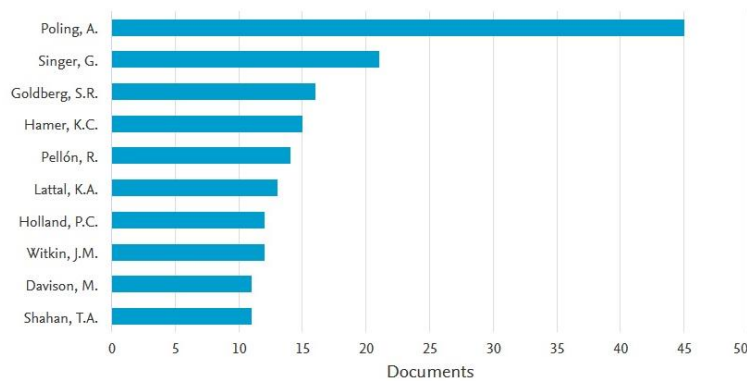


Figure 2. Documents Number based on Authors from the Food Delivery Studies

In Figure 2 it can be explained that the authors with the most publications in the field of Food Delivery are Poling, A. with 45 documents, Singer, G. with 21 documents, Goldberg, S.R. with 16 documents, Hamer, K.C. with 15 documents, Pellón, R. with 14 documents, Lattal, K.A. with 13 documents, Holland, P.C. with 12 documents, Witkin, J.M. with 12 documents, Davison, M. with 11 documents, and Shahan, T.A. with 11 documents,

### 3.3. Country based documents from the Food Delivery Studies

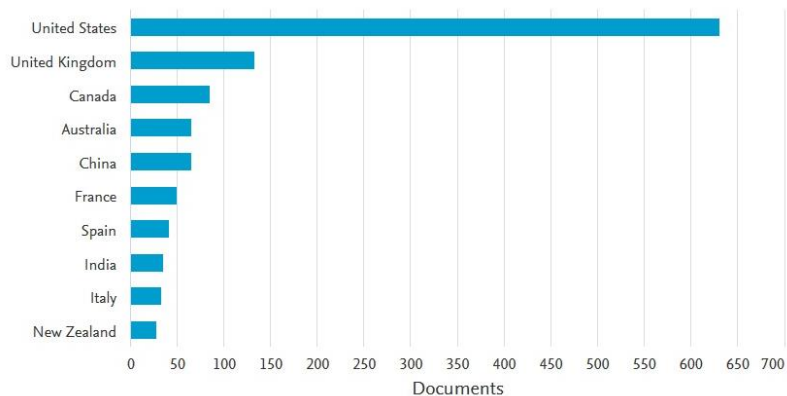


Figure 3. Number of Documents by Country from the Food Delivery Studies

From Figure 3 it can be explained that the countries that make the largest contribution in the publication of the field of Food Delivery are United States with 630 documents, United Kingdom with 132 documents, Canada with 84 documents, Australia with 65 documents, China with 65 documents, France with 49 documents, Spain with 41 documents, India with 34 documents, Italy with 32 documents, New Zealand with 27 documents.

### 3.4 Documents based on Subject Areas from the Food Delivery Studies

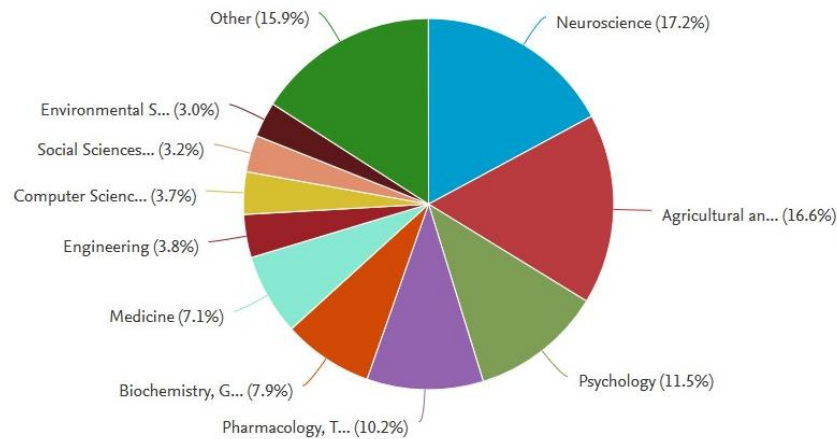


Figure 4. Number of Documents based on Subject Areas from the Food Delivery Studies

The fields of study of the most international academic publications in the field of Food Delivery are Neuroscience with 405 documents (17.2%), Agricultural and Biological Sciences with 392 documents (16.2%), Psychology with 271 documents (11.5%), Pharmacology, Toxicology and Pharmaceutics with 240 documents (10.5%), Biochemistry, Genetics and Molecular Biology with 186 documents (7.9%), Medicine with 167 documents (7.1%), Engineering with 89 documents (3.8%), Computer Science with 87 documents (3.7%), Social Sciences with 76 documents (3.2%), Environmental Science with 72 documents (3.0%), and others 15.9%.

### 3.5 Documents per year based on sources from Food Delivery Studies

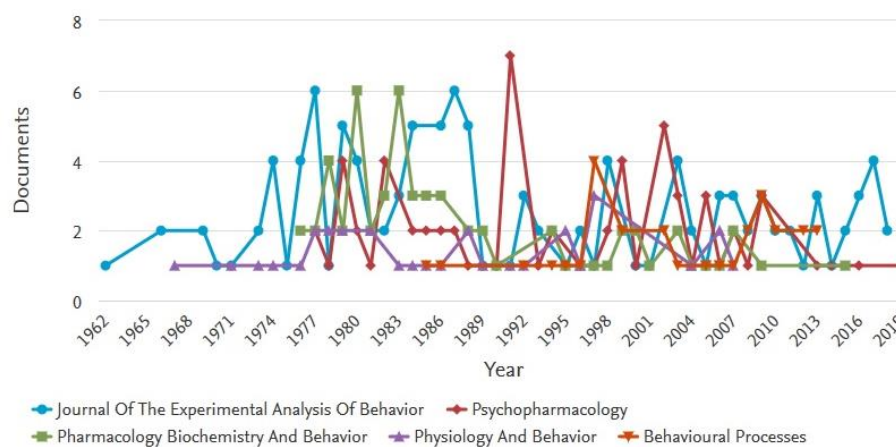


Figure 5. Number of Documents Per Year Based on Sources from the Food Delivery Study







#### 4. Conclusion

The results of this study indicate the map status and research trends in the field of Food Delivery at the international level which have increased every year. United States, with 630 documents is the most productive country in publication in the field of Food Delivery. The most prolific research institutes and individual researchers in Food Delivery publications are Western Michigan University with 40 documents and Polling, A. with 45 documents. The subject areas and most sources in publications in the field of Food Delivery are Neuroscience with a proportion of 17.2%, and Journal Of The Experimental Analysis Of Behavior with 118 documents. Most citations are works by Xu, A., Wang, Y., Keshaw, H., (...), Lam, K.S.L., Cooper, G.J.S. with the title "The fat-derived hormone adiponectin alleviates alcoholic and nonalcoholic fatty liver diseases in mice" with 1,0337 cited documents. There are three patterns of collaborative researchers in publications in the field of Food Delivery.

In terms of contributing implications for knowledge, this study proposes a classification of the convergence axis consisting of publications in the field of Food Delivery to characterize the pool of knowledge generated from six decades of literature: Dose Response, Animal, Theoretical Study, Article, Food Delivery, Food intake which is abbreviated as DATAFF theme. As implications for practicality, identifying key themes in the field of Food Delivery leads to understanding the development of studies to understand general topics and contexts, as well as research gaps. With all this, new studies can be directed towards overcoming the lack of study and advancing knowledge in the field. The most researched themes also show Food Delivery's contribution to the development of the Food Delivery business.

Researchers expect future researchers to analyze contributions and explain Development Policy by measuring citations based on a combination of data obtained from Scopus & Web of Science.

#### Acknowledgment

We would like to thank our friends, teachers, parents, family, and Indonesia.

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After the success of INCRECS1 with the theme “Religious and Cultural Paradox Social, Economic and Business Science”, now Yayasan Peneleh Jang Oetama and the Indonesian Alliance of Economics and Business Journals” (ALJEBI) present with utmost humility “INCRECS 2” with the theme “Can Social, Economic, and Business Science relate to World Peace?” Sosrokartono once said: Just like a lotus flower, with goodness and holiness, even if it grows in swamp, in dirty water, the lotus is still of many use, healthy to consume If social, economic, and business science are the sciences that raise issues of social interaction and society, could then they add to the chaotic complexity of the world or could it actually trigger world peace? Can we as academics and practitioners in social, economic and business sciences be able to become like lotus by staying good, holy and useful in the midst of this dirty messyworld?



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