



# OSAKA JAPAN



SPRING, MARCH  
March 24–26, 2020

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International House, Osaka  
大阪国際交流センター



# **Conference Proceedings**

**March 24-26, 2020**

**Osaka, Japan**

**ICBASS**

**The 7th International Conference on Business and Social Sciences**

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# Local Host: Dr. Hiroshi Uechi

## Welcome Message

Dear delegates and colleagues,

It is my great honor to welcome all of you to the International Conferences in Osaka, Japan, which promote exchanges of information, communications and collaborations among researchers worldwide. I am Hiroshi Uechi, your local host in Osaka, Japan, and a Professor at Osaka Gakuin University, working in the field of physics, theoretical nuclear-astrophysics, biochemical interactions, and energy-harvesting technologies. We are living in the 21st century by succeeding cultural, economic, technological and scientific progress as a legacy of the prosperity of humanity in the present day. We have prospered and enjoyed the seed of advanced culture of currently society, but still have serious and delicate unsolved issues in ecology, environment, energy resources, economy, and education system. We need active and constructive communications and collaborations in all expertise in order to resolve problems and sustain in our societies, environmental and ecological systems, energy resources.

The international conference will host many distinguished leading experts, executives and entrepreneurs in the fields of their expertise. On behalf of the participants for their enthusiastic support and contributions. In addition to researchers' mutual communications, we would like to welcome all of you to the conferences and hope that every participant and accompanying family member will enjoy cultural explorations in Osaka.

Thank you.

**Dr. Hiroshi Uechi**  
**Osaka Gakuin University**

## International Committees

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## **Special Thanks to Session Chairs**

Chia Li Lin, Shu-Te University, Taiwan

Porntip Shoommuangpak, King Mongkut's University of Technology North Bangkok, Thailand

Yi Chen Lin, National University of Tainan, Taiwan

Cheng-Han Wu, National Cheng Kung University, Taiwan

Chih-Long Lin, National Taiwan University of Arts, Taiwan

March 24, 2020 @ International House Osaka

## **Tuesday at a Glance**

**08:50-09:10**      **Gathering for Socializing Event**  
**@ 2<sup>nd</sup> Floor Pre-function Area**

**09:00-17:00**      **One-day Tour in Osaka and Kyoto**

March 25, 2020 @ International House Osaka

## Wednesday at a Glance

08:30-16:00 Registration | 2<sup>nd</sup> Floor Pre-function Area

09:00-10:30 Oral Session (1) (2) (3)

10:30-10:45 Tea Break & Networking

11:45-13:00 Group Photo Memories & Lunch Break

13:00-14:30 Oral Session (4) (5) (6)

13:30-14:30 Poster Session (1)

14:30-14:45 Tea Break & Networking

14:45-16:15 Oral Session (7) (8)

15:00-16:00 Poster Session (2)

March 26, 2020 @ International House Osaka

## Thursday at a Glance

**08:30-12:00**      **Registration | 2<sup>nd</sup> Floor Pre-function Area**

**09:00-10:30**      **Oral Session (1) (2) (3)**

**9:30-10:30**      **Poster Session (1)**

**10:30-10:45**      **Tea Break & Networking**

**10:45-12:15**      **Oral Session (4) (5)**

**11:00-12:00**      **Poster Session (2)**

**12:15-13:30**      **Group Photo Memories & Lunch Break**

# General Information

## Registration

You will be able to pick up your registration pack and name card at the Conference Registration Desk. The Conference Registration Desk will be situated on the **2<sup>nd</sup> floor** at **International House Osaka** during the following time:

**8:30-16:00, Wednesday, March 25, 2020**

**8:30-12:00, Thursday, March 26, 2020**

## Name Badges

When you check in, you will receive a registration pack, which includes your name badges. Wearing your badge is required for entrance to the sessions. You must wear your badge at all times during the conference.

## Refreshment Breaks

Complimentary coffee, tea, water and light snacks will be available during the scheduled coffee breaks.

## What to Wear & Bring

Attendees generally wear business casual attire. You may wish to bring a light jacket as meeting rooms are air-conditioned and sometimes cool.

# Presentation Guide

## Oral Presentations

The time for the Oral Presentation (90 min/ Session)

<b>Number of Presentation</b>	<b>Presentation Time</b>
3	15-25 min. each (+5 min. Q&A)
4	15-18 min. each (+4 min. Q&A)
5	15 min. each (+3 min. Q&A)
6	12 min. each (+3 min. Q&A)

Presenters are reminded that the time slots should be divided fairly and equally by the number of presentations, and that they should not overrun. The session chair is asked to assume this timekeeping role and to summarize key issues in each topic.



## **Poster Presentations**

### **The time for the Poster Presentation (50-60 min/Session)**

Please stay in the session to the end of it. All poster presenters must bring your poster materials with you in your session time. You can post your poster 10 minutes before your session starts.

### **Materials Prepared by the Presenters:**

- 1. Home-made Poster(s)**
- 2. Material: not limited, can be posted on the canvases**
- 3. Recommended Poster Size: 60cm \* 120 - 140cm**

## Presentation Certificates

Presenters will receive a certificate of presentation from their Session Chair or a member of staff at the end of their session.

## Equipment

### Oral Presentation:

All presentation rooms are equipped with a screen, an LCD projector and a laptop computer installed with Microsoft PowerPoint. You will be able to insert your USB flash drive into the computer and double check your file in PowerPoint. We recommend that you bring two copies of your presentation in case one fails, and suggest sending yourself the presentation by email as a third and final precaution.

### Poster Presentation:

Materials Provided by the Conference Organizer:

1. X-frame display & Base Fabric Canvases (60cm×160cm)
2. Adhesive Tapes, clamps, or clips
3. Our staff on-site will assist you to put up on the poster board with the clips we provide



### A Polite Request to All Participants

Participants are request to arrive in a timely fashion for all addresses and refrain from talking amongst themselves and ensure that mobile phones are switched off or set to silent mode during presentations.

# Room Schedule I

Wednesday, March 25, 2020

	Room A	Room B	Room C	Room D
8:30-16:00	Registration @ 2nd Floor Pre-Function Area			
09:00-10:30	<b>Oral Session (1)</b> Special Session: Energy & Sustainability/ Material Science and Engineering	-	<b>Oral Session (2)</b> Special Session: Energy & Sustainability	<b>Oral Session (3)</b> Special Session: Energy & Sustainable Development
10:45-11:45	-		<b>Keynote Speech</b>	-
11:45-13:00	Group Photo Memories & Lunch Break			
13:00-14:30	<b>Oral Session (4)</b>	-	<b>Oral Session (5)</b>	<b>Oral Session (6)</b> Business & Management
13:30-14:30		<b>Poster Session (1)</b>		
14:45-16:15		-		
15:00-16:00	<b>Oral Session (7)</b>	<b>Poster Session (2)</b>	<b>Oral Session (8)</b>	-

10:45-12:15 | Room D

## Thursday Oral Session (5)

**Culture/ Social Studies**

**Session Chair: Assoc. Prof. Chih-Long Lin**

30031

*The Influence of Lighting Color Temperature and Lighting Illuminance on the Touch Motivation of Metal Craft*

Chih-Long Lin, National Taiwan University of Arts, Taiwan

30072

*Philosophy of the Millenials on Zakat Digitalization in Indonesia*

Masduki Masduki, UIN Sultan Syarif Kasim Riau, Indonesia

Tika Mutia, UIN Sultan Syarif Kasim Riau, Indonesia

30129

*The Structure Model of Smart University Factors Affecting the Success of Management of Higher Education in Phra Nakhon Si Ayutthaya Province, Thailand*

Phathombut Keawsomnuk, Phranakhon Si Ayutthaya Rajabhat University, Thailand

Kamonwan Wanthanang, Phranakhon Si Ayutthaya Rajabhat University, Thailand

Muneeroh Yeedum, Phranakhon Si Ayutthaya Rajabhat University, Thailand

## **Philosophy of the Millenials on Zakat Digitalization in Indonesia**

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### **1. Background/ Objectives and Goals**

The Millenials are now considered as the generation that most often use digital media to support their activities. Zakah through digital media is now a topic often mentioned by various groups. Simply, put the phenomenon of millennial generation paying zakah through digital media can be explained philosophically through the theory of phenomenology.

### **2. Methods**

This study uses an interpretive paradigm with a qualitative approach. The subject of the research is Millennials generation while the object is philosophy of millennials on digitalization zakah.

### **3. Expected Results/ Conclusion/ Contribution**

Philosophically this Research found 3 (three) motives why Millennials choose zakah transactions digitally, namely: Can be accessed anytime and anywhere, Follow all-digital trends and want to exist like Millennial Influencers.

**Keywords:** *The Millenials, Zakah and Digitalization.*

### **Background/ Objectives and Goals**

The Millenials are now considered as the generation that most often use digital media to support their activities. Zakah through digital media is now a topic often mentioned by various groups. Simply, put the phenomenon of millennial generation paying zakah through digital media can be explained philosophically through the theory of phenomenology. The most interesting thing is the increasingly high public interest in using digital media in their daily lives. This is also influenced by the

proliferation of digital platforms that help facilitate community activities, for example in matters of telecommunications services via the internet. Besides being practical, digital media is considered capable of saving a lot of time in a payment or purchase transaction. Such as social media, websites, internet applications, are rapidly growing massively in use in the community in recent times.

Millennial generation is now considered as the generation that most often uses digital media to support its activities. Millennials are those who were born between 1982-1994. They are people of productive age and consumers who dominate the market today.<sup>1</sup> The phenomenon of the increasing use of digital media in helping daily activities can also be seen from the increasing number of people who pay zakat digitally, especially from Millennial generation in Indonesia. As quoted by CNBC Indonesia that, the trend of digital zakat payment has been felt since 2016. This was revealed by Deputy of the National Amil Zakat Agency (Baznas) Arifin Purwakananta.

Based on Baznas data, digital zakat payments rose 12% starting in 2016 since many platforms and e-commerce provide services to fulfill their zakat. It is predicted that the increase will increase 16% this year. Arifin said, all contributors to digital zakat are millennials. Even said by the man who graduated from the University of Indonesia, most zakat distributors are millennials, not rich people. "So young people in Indonesia or in other Muslim countries have a high level of concern even though they seem to like playing gadgets. But, when asked to help, they have their own way to distribute the assistance," Baznas Deputy Arifin Purwakananta told CNBC Indonesia.<sup>2</sup>

As we known, Zakat is one of the pillars of Islam and is one of the important elements of Islamic law. Therefore, the law provides for the obligatory zakat for every Muslim and Muslim who has met certain requirements. Allah SWT says, "But they are not commanded except to worship Allah by purifying their allegiance to Him in the practice of pure religion, and for them to offer prayers and perform charity. And that is the religion of the straight "(QS. Al-Bayyinah [98]: 5). With the advent of technological advancements, where mobile phones are becoming more sophisticated, the internet has become ubiquitous and no longer difficult to access.

So, do not be surprised if young people like the millennial generation utilize digital media to help them pay zakat. Zakat through digital media is now a topic often mentioned by various groups. Simply put, the phenomenon of millennial generation paying zakat through digital media can be explained through the phenomenological

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<sup>1</sup> <https://www.indonesiapr.id/gaya-komunikasi-generasi-millennial/> accessed 12 September 2018

<sup>2</sup> <https://www.cnbcindonesia.com/syariah/20180611151922-29-18777/baznas-milenial-hobi-zakat-dan-beramal-via-aplikasi-digital> accessed 17 December 2019

theory of communication. This theory provides a scientific approach to studying a phenomenon in a way and uniqueness in terms of the people observed. In the life of millennial generation communicating we find this phenomenon. Treat life where it is very clear there is no gap between their characters in cyberspace and the real world. For example, in terms of smartphone usage time. Communication in any case they are more likely to use a smartphone than directly meet. This also happens when this Millennial generation wants to pay alms and alms. They are more likely to choose to use online media. Besides being more practical, it also seems to help them save time.

In several previous studies, researchers argued that Millennial Generation and Digital Zakat have not been done much. It can be said that this research is also a new study for the Department of Communication Studies of UIN Suska Riau because it alludes to a recent study of the development of Communication Science at this time which is Millennial Generation Communication which is identical to social media and developments in the Muslim world namely in terms of Zakat payment. A journal that discusses Millennial Generation in 2017 by Poppy Panjaitan and Arik Prasetya Universitas Brawijaya with the title "The Influence of Social Media on the Productivity of Millennial Generation (Study of PT. Angkasa Pura I Employees at Juanda International Airport Branch).

That research paper has ensured social media influence on millennial productivity. The population used in this research will be the entire millennial generation employees at PT Angkasa Pura I Juanda International Airport Branch. Sampel yang digunakan dalam this penelitian adalah 78 employees millennial. Metode generation penelitian yang digunakan pada this penelitian adalah pengukuran menggunakan mix method dengan variabel sebagai variabel Social Media Work Productivity sebagai bebas dan variabel terikat. The method of sampling in this research uses the method of quantitative method with proportional random sampling method. To analyze and analyze the institution, we use the method of analyzing descriptive statistics and inferential statistics with the Likert Scale method in processing the data of the questionnaire. The result of this research shows that social media has a significant and positive impact on work productivity. Accordingly, it is recommended that PT Angkasa Pura I of the Juanda International Airport Branch to make regulations or policies on the use of the internet in working hours for employee productivity is maintained.<sup>3</sup>

## Methods

This study uses an interpretive paradigm with a qualitative approach. The theory

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<sup>3</sup> <http://administrasibisnis.studentjournal.ub.ac.id/index.php/jab/article/view/1884> accessed 28 September 2018

in this study is Alfred Schutz's Phenomenology. Simply put, the phenomenology of communication provides a science approach to studying a phenomenon in a way and uniqueness from the side of the people being observed. The research subject is Millennial Generation in Indonesia while the object is the Millennial Generation Phenomenon in Paying Zakat Digitally. Qualitative research is an approach that is deemed relevant to examine phenomena that occur in society, which places the view of researchers on something that is studied subjectively and always tries to understand the meaning of individuals (Moleong, 2001: 3). The purpose of this study was to determine the extent of the phenomenon of zakat payments digitally among Millennials.

Data collection techniques in this study are through online data observation / tracing and the rest through interviews and documentaries. Through documentary methods, information is stored or documented as material. After the researchers conducted pre-research, the location of this research was chosen, namely various cities in Indonesia with a number of Millennials who are actively using online media continuously. The main informant is Millennial Generation who was born in 1982 to 1994, most of whom are now young entrepreneurs. Supporting informants in this study subsequently were from the National Amil Zakat Agency (BAZNAS), and Rumah Zakat, based in Jakarta.

The informants determined were based on purposive sampling technique which is as many as 3 (three) people who will be taken from searches on the internet through social media platforms such as Instagram, Whatsapp and Youtube. In addition to the main informant, the researcher will also triangulate with several supporting informants such as from BAZNAS and Rumah Zakat so that the data collected will be more accurate. In selecting this informant the researcher used a purposive technique in which the researcher chose people who were considered to know clearly the problem under study (Faisal, 1990: 12).

Furthermore, the researchers conducted observations through online search in online / online media and interviews with millennials were considered not easy considering the researchers must determine the right time so that it does not interfere with their work time and activities.

## **Results**

### **Motive of Millennials Choosing Digital Zakat**

The massive technological developments increasingly facilitate the activities of everyone, especially in the payment of alms. Zakat of income, zakat maal, and zakat fitrah which are usually paid conventionally at this time can already be done digitally. Among them through e-commerce applications that can be directly accessed through



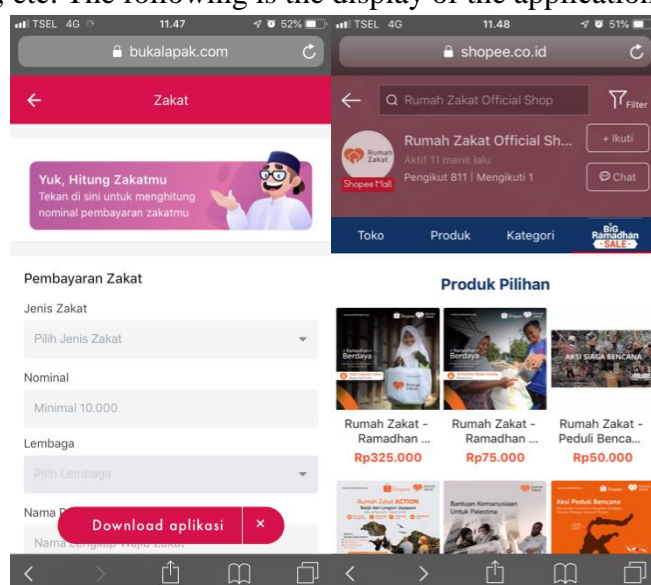
online platforms. Most Millennials choose to pay zakat through online platforms because it is considered more accessible through their "gadgets". The current transaction to pay zakat digitally is also made easier by the application of a Virtual Robot, which is launched by the zakat distribution agency Baznas. Baznas in collaboration with PT Sinergi Digital Teknologi launched a virtual zakat service (zakat virtual assistant) with a voice command, with a voice command, named Lenna.<sup>4</sup>

Of course this easiness attracts Millennials because it becomes a new lifestyle for those who are preoccupied with work activities but, do not want to miss worship especially in sharing through Zakat. Found 3 (three) motives why Millennials choose zakat transactions digitally, namely:

1. Can be accessed anytime and anywhere
2. Digital Multipurpose Trend
3. Exist as Millennial Influencers

If examined from the perspective of phenomology, the motive above is in accordance with that perspective, which is one of the traditions in defining every communication event that occurs around us, to the phenomenal things.

Then from the researchers' online search results that currently there are various types of e-commerce such as, Shopee, Open shanties, etc. that have collaborated with several Zakat Institutions including the National Amil Zakat Agency (Baznas), Zakat House, Zakat Forum, etc. The following is the display of the application;



Pict 1. (Left) Payment Zakat by Buka Lapak.com (right) Shopee. co.id<sup>5</sup>

4

<https://www.cnbcindonesia.com/syariah/20180611162033-29-18787/kenalkan-lenna-robot-virtual-un-tuk-bantu-hitung-zakat-anda> accessed 10 March 2019.

<sup>5</sup> Online Data

The motive of Millennials to do alms digitally was conveyed by the majority of informants who on average were online shop entrepreneurs in Jakarta. They feel greatly helped by the ease of paying zakat digitally through applications on their gadgets. The following is an excerpt from an interview with one of the informants.

"All activities will not be interrupted just because of accessing zakat payment services digitally, moreover soon we will welcome the unholy Ramadan. Of course, many people who want to pay their zakat, such as zakat fitrah, zakat mal and zakat profession. My daily activities that require buying and selling online make me not have time to come to visit Baznas. So yeah, with this digital zakat it is certainly very easy and efficient ".<sup>6</sup>

### **The Phenomenon of Digital Zakat**

Increasingly advanced technology has indeed become a major factor in changing the habit of society, especially young millennials who are considered to be the most sensitive to the slightest change in the world of technology. Various activities that were done manually can now be accessed from the palm of your hand. From the research of researchers, Baznas since 2017 opened digital services brought a nice change where 80 growth for digital, the average donation is below 100 thousand but the amount is very large. Baznas Deputy Arifin Purwakananta said Baznas had been utilizing external platforms including digital payment (financial technology), crowdfunding, virtual assistant zakat, robot chat and zakat payment through the QR Code.<sup>7</sup>

From the findings in the field, besides accessing directly to the e-commerce website, the payment of zakat by Millennials today is also often through Mobile Cash or often called M-Cash or Mobile Banking. Many financial and banking services provide these services so they can be accessed anywhere. So, in addition to financial activities such as transfer of funds between savings, customers can also directly channel their zakat. In accordance with the results of the interview as follows:

"I often rely on mobile banking in financial matters, anything can be directly transferred, other than practical, efficient, safe because it does not take long. In addition, there are also features for alms and alms so that I do not need to bother coming directly to the office / zakat institution ".<sup>8</sup>

Most Millennial informants admit that they use the Mobile Banking application more frequently rather than having to use manual cash and so on. Following are some of the mobile banking applications:

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<sup>6</sup> informan, March 2019

<sup>7</sup> ibid

<sup>8</sup> Infoman, March 2019



Pict 2. Bank Application, Danamon Bank, BNI and Mandiri Bank<sup>9</sup>

Whereas the Baznas itself has now launched a virtual zakat service in the form of a Voice Command. This virtual service is named Lenna. This virtual application turned out to get a positive response from people who want to distribute zakat. According to Arifin (Baznas);

“Now zakat also has a virtual assistant that can help the public in meeting information needs regarding zakat. For this reason, Baznas launched a virtual zakat service (zakat virtual assistant) with voice commands, called Lenna. For zakat profession and zakat maal, if the assets owned do not meet nishab, then it will be directed to charity or alms, the muzakki can choose the payment method, namely by e-wallet Lenna balance or transfer through a bank account. Payment that is legally valid. ”

<sup>9</sup> online data



Pict 4. Virtual Zakat Baznas, named Lenna. <sup>10</sup>

Increasingly advanced technology has indeed become a major factor in changing the habit of society, especially young millennials who are considered to be the most sensitive to the slightest change in the world of technology. Various activities that were done manually can now be accessed from the palm of your hand.

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