

## Editorial:

# REORIENTATION OF ISLAMIC STUDIES IN INDONESIA

2004 is an important year for the history of Sunan Kalijaga Islamic State University. The State Institute of Islamic Studies (IAIN) Sunan Kalijaga, the oldest IAIN in Indonesia, by the middle of this year, was transformed into an Islamic university and, consequently, its scopes of studies has to be broadened to not only cover Islamic, religious studies, *Islamwissenschaft*, but also to grasp non-religious ones. The transformation of the Islamic State University (UIN) Sunan Kalijaga has its main mission to make an interconnection between “religious” and “secular” sciences and then brings them in a single process of education. The ideal aim of such education is both to develop Muslims who comprehensively master modern technology and to produce scientists who properly understand Islamic teachings. It is an extremely big challenge for the academicians of UIN Sunan Kalijaga to make a better portrait of Indonesian Islam.

It is undeniable that Indonesia as the most populous Muslim country has been suspected recently to be one of terrorists’ home lands. Some terror actions were abruptly attributed to certain Indonesian Islamic groups. On the other hand, Islamic radical movements have grown in certain milieu and got a remarkable number of supporters, though some other Muslim groups accuse them misinterpret the core of Islam. It needs further studies to properly see whether it steams from merely religious understanding, or it is because of other external factors, like an effort to escape from political, economical, and social crisis. Above all, these phenomena lead us to an assumption that Indonesian Islam has been seen in ways, proper and improper one, which result various images of Islam ranging from a terror religion to a liberal one.

Nevertheless, it seems that Indonesian Muslims still trust Islam, whatever they portray it, to overcome their problems.

For the present edition of *al-Jāmi‘ah*, the editors have chosen articles, which bring the same notion: a modern view on Islamic studies, though they vary in subject and discussion. To mention examples, Djam’annuri explores the general concept of religion that can be categorized on the basis of normative, geographical, ethnographic-linguistics, philosophical, morphological, and phenomenological classifications. Concerning the main sources of Islam, two writers critically address their articles to *ḥadīth* studies, namely that of Barmawi Mukri on the concept of the rightness of *ṣahāba* and that of Acep Sugiri on *ḥadīth* of bequest. Ahmad Bunyan Wahib makes an overview on the discourses of *sharī‘a* enforcement in Indonesian socio-political life. Studying the the *Tāj al-Salāṭīn* in the context of the history of Aceh, Amirul Hadi proposes the use of literature works as an alternative source for historians to reconstruct the past. Some other articles focus on issues concerning Islamic studies in general with an intention to make a brighter image(s) of Islam in Indonesia. (Editor/M. Nur Kholis Setiawan)