

Editorial

From Public Domain to Islamic Philosophy

Islam has been a package of public domain. In its historical scene, it has been shaped and shaping the ways Muslim engage with and define their lives. The current edition of *Al-Jāmi'ah: Journal of Islamic Studies* throws light on various issues, one of which deals with that of religion and public domain addressed. Through his “Catholics, Muslims, and Global Politics in Southeast Asia,” Sumanto argues that religion never lose a role in the modern world, but has greater one to play, particularly in the public domain. An article “Piety, Politics, and Post-Islamism: *Dhikr Akbar* in Indonesia” by Noorhaidi Hasan presents more or less the same tone of argument. Specifically in dealing with *dhikr akbar*, Hasan contends that in the *dhikr* activities the notion of piety has become a complex web of discursive, symbolic and experiential practices in Indonesian Muslim communities. Interestingly, Hasan also found a certain process of negotiations and—social, political, and cultural—transactions in holding *dhikr* ceremony.

Sunarwoto’s article featuring *dakwah radio* is another piece yet dealing with the same theme Islam in the public domain. He argues that *dakwah radio* represents a modern form of *iftā’* tradition in the Muslim world—an arena in which “being Islam” is highly contested through various mediums, such as in radio. Andri Wanto’s article further elaborates the issue, presenting the blurring border between Islamic parties and non-Islamic parties. Particularly, he discusses the role of political parties in West Sumatra, Minangkabau, with special attention to the current proliferation of Islamic *shariah* by laws.

Prominent Muslim figures also become subjects of the four articles. Jajang’s article on Haji Hasan Mustapa’s *dangding* sheds a new light of the process of Islamisation of Sundanese West Java. Carefully reading *dangding*, the author argues that Islam was incorporated into local

Sundanese tradition--a unique form of local Islams in Indonesia. In short, Hasan Mustapa played a critical role in coloring Sundanese Islam. Zainul Bahri's article uncovers a figure from different time and space, that is Ibn Arabi with his doctrine of *wahdat al-adyān* (the unity of religions). Indeed, Ibn Arabi's left the legacy known in Islamic history, which can potentially become a basis of peace among differing religions. Khusein's article presents the modern Qur'anic exegete Shahrour who offers a unique approach to the legal verses in the contemporary world context. The author argues that *sbarī'a ḥudūdīyya* of Shahrour can be characterized as an open-ended process of socio political and moral codes. Shahrour attempts to be faithful in the Quranic text, but at the same time, he injects some ideas and values of modernity under the light of humanism. On the other hand, Zuhri's article (in Arabic) discusses the position of Islam in the modern world through the lens of classical Muslim philosopher Ibn Hazm. The last, but not the least, Raihani sheds new light on the practices of education in Indonesia, particularly paying attention to two schools Ibnu Rusydi and an-Najah.