Editorial:
Between Tradition and Modernity

The relationship between religious 'tradition' and 'modernity' is a central theme in various academic debates. Of the heatedly debated topic is concerning religious identity in the face of constantly political, economical, and global changes. As with other religious communities, Muslims have to response to these changes, on the one hand, and to the call for preserving their religious identity, on the other.

This volume of Al-Jami'ah presents readers with articles addressing Muslim responses to the fast development of modernity and democracy. Muzakki's *Advancing Larger Democracy in Indonesia through Islamic Print Media* sides with the definite thesis that democracy should guide a society to its fundamental cultural root, which serves a source for power and agents in the struggle for authority in the face of diverse voices of those 'who speak on behalf Islam.' The struggle for power necessarily invites public discourse that includes people with various backgrounds raising diverse opinions and interests. Mediated communication through media plays a vital role within this struggle. In Indonesia, the rise of print-Islam, Muzakki argues, generates self autonomy as Muslims started to look for Islamic guidance independently. Consequently, the authority of traditional *'ulamā'* is more or less declining.

As with Muzakki, giving special attention to Yogyakarta, Mark Woodward's *Reflections on Java and Islam 1979-2010* emphasises on consequences of modernity and its relation to cultural changes. In spite of tangible features of changes, such as communication, education and transportation, Woodward also remarks another intangible feature that also plays a role in fostering social dynamic. The shifting meaning of *kebudayaan* and *agama*, he argues, is of the importance change showing the old tension between sacred and profane in religious studies.

Topic on democracy in terms of politics is discussed throughout

two articles penned by Ali Nurdin and of Arskal Salim. However, both reveal different approaches in their discussions. Whereas Nurdin's *PKS' Democratic Experiences in Recruiting Members and Leaders* deals with the practice of democracy in an Indonesian Islamist party, Partai Keadilan Sejahtera (PKS), Salim's the *Contested Representation of Muslim Civil Society in Indonesia, 1990-2001* addresses different responses of two largest Indonesian Islamic civil society organisations (Nahdlatul Ulama/NU and Ikatan Cendekiawan Muslim Indonesia/ICMI) to the existing state. Nurdin argues that, despite controversial issues about the PKS long project for an Indonesian Islamic State, PKS has practiced democratic principles, particularly in selecting the party leader and the candidacy of parliament members. By contrast, seeing from a theoretical point of view, Salim mentions that democratic responses should be analysed in terms of opportunity structure for participation rather than substantive and procedures in democratisation. NU and ICMI, Salim argues, are two largest Indonesian Islamic civil societies that responded to the dynamic Indonesian state in different ways. The author goes further that differences between the two groups reflect the diversity of Islamic interpretations given in such a complex socio-political life. Therefore, analysing the relationship between the state, civil society, and democracy, one should begin with political contexts under which a certain interpretation is born.

Problems of globalisation and varieties of responses are discussed by Hatib Abdul Kadir and Maufur throughout their *Religious Response to Globalisation*. Both argue that all religious communities are sharing the risk of globalisation's impact upon their religions. Yet they raise different responses to the issues, which the authors categorise into different but overlapping several categories: ideological, ambivalent, integrative, exclusive, and imitative.

Global value manifested in the so-called universal human rights becomes a subject of Andang's analysis in his *Declarations and the Indonesian Constitution on Religious Freedom*. Focusing on the issues of the concept of deity and the meaning of religion, the views on religious freedom and religion-state relation, Andang sheds light on the comparison of universal understanding of the issues (UDHR), Islamic perspective (Islamic Declaration on Human Rights), the Asian view (the Bangkok and Kuala Lumpur Declaration), and Indonesian state concept (the 1945

Indonesian Constitution). Andang argues, the Indonesian interpretation of religious freedom is under the spell of Islamic concept rather than the other concepts.

Syamsul Rijal presents the result of his fieldwork of an Islamist group. His *Indoctrinating Muslim Youths: Seeking Certainty through An-Nabhanism* discusses the indoctrination process of Islamists organisation, i.e. the Hizbut Tahrir Indonesia/HTI. Focusing on the HTI in Makassar, Rijal finds that the younger generation is more potentially attracted to the HTI's ideology, which promises simplicity and certainty in their life. On the other hand, Rijal discovers that Muslims having traditional Islamic educational background, unlike their counterparts with secular education, can resist the temptation of the HTI's ideology.

Focusing on Islamic education in a plural society, Agus Nuryatno's *Islamic Education in Pluralistic Society* evaluates three general models of teaching religion. These models include teaching religion *in, at,* and *beyond* the wall. Whereas *in* the wall is a model of religious teaching concerned with its own religion, the *at* the wall teaches religion with its relationship to other religions. The best model, Nuryatno argues, is religious education *beyond* the wall which helps students to work together with people of other faiths—a model which promises more peace, justice, and harmony in soceity.

Abdul Mun'im's Jadaliyyat *al-Istiqrā' wa'l-Istidlāl fī'l-Tashrī' al-Islāmy* deals with the logic in (re)framing Islamic law (fiqh). As with other Islamic sciences, the inductive-deductive logic proves to be fruitful in the development of Islamic law. a piece of *Ta'thīr Taṭbīq Qānūn al-Zakāh wa'l-'Awāmil al-Dīmūghrāfiyya* discusses the current development of Acehnese by underlining the prospect of zakat regulation issued by the Aceh government. According to the author, in response to the local government's policy by increasing the amount of zakat had to be paid to Baitulmal, most of the Acehnese showed reluctant to obey the regulation. The local government's intervention into the people's religiosity seems fruitless. The last but not least, Nabil Fouly Muhammad's article discusses thought of a prolific author, Abbas Mahmud al-Aqqad. The author argues, despite controversies surrounding the figure, al-Aqqad represents an Islamic thinker who tries to formulate Islam in accordance with modern values and tradition.