

Editorial:

FROM RADICALISM TO MINORITY ISSUES

This edition presents contemporary themes around Islam and Muslims in Indonesia from the issues of radicalism, online media, a Dutch scholar during colonial era, women's resistance to shariatization, local practice of Islamic sufism, minority group, and broader theme of the relation of religion and science. To begin with, James Adam Fenton sheds light on the way in which Indonesian society has responded to radical ideology. He argues that dialogue in open society with democratic spirit helps the society to disengage from radicalism.

Two works are devoted to study online media: Rusli's and Yuyun Sunesti's. Rusli focuses on website established by Yusuf Qaradawi which promotes moderate salafism. In the website, Rusli finds the ideas of Muhammad Abduh, Muhammad Rashid Rida, al-Shawkani, and al-Afghani in many fatwas posted in the website. Islamic law on minorities (*fiqh al-aqalliyāt*), like *taysīr* (facilitation), *wasatīyyah* (moderation), and *i'tidāl* (equilibrium) are among the principles which are promoted in the website. On the other hand, Yuyun Sunesti pays attention to the heroic and anti-heroic descriptions of Indonesian radical figures involved in the 2002 Bali bombing. The different groups with different perception mirror the division and fracture in Indonesian Muslim society in seeing the issues of terrorism.

On the other hand, Jajat Burhanuddin highlights the vital role played by the Dutch scholar Christian Snouck Hurgronje during colonial era. As a scholar he paved the way to understanding the local issues. In this regard, Hurgronje served as a bridge between the colonial government and many local religious leaders. In building his scholarly career and serving advisor for the Dutch government, Hurgronje indeed contributes to both sides particularly in communicating to both the government and Muslim leaders.

Muhammad Ansor studies the resistance of women to the regulation of Islamic dress code in Langsa, Aceh as part of Sharia implementation in the province. Indeed, not all Muslim population, particularly women, simply accept the way in which sharia has been implemented during the recent wave of shariatization fever. Another work by Suciwati draws our attention to a mystical group Pangestu in Salatiga Central Java. The members of the group found new spirituality and cohesive relationship which cannot be found in the regular Islamic ceremonies, a factor which leads this group to successful recruitment. Chiara Formichi's work, on the other hand, poses a question on the recent categorization of Sunni and Shiite in the Indonesian society. She finds that both Sunni and Shiite communities have long practiced Shiite elements of rituals with devotion to the Prophet Muhammad and his progeny.

Two articles do not specifically deal with Indonesian studies: Mugijatna's and Amin Abdullah's. Mugijatna's work pays attention to the way in which Rudyard Kipling's short stories represent Muslims. Mugijatna's analysis shows that Kipling describes Muslims as both evil character and slaves, whereas British men as benevolent masters. Amin Abdullah, on the other hand, proposes a bridge connecting science and religion. For him, science has many approaches and dimensions, not merely positivistic perspective which shed negative light on religion. Religion can be seen with new approaches of science. The two categories, science and religion, are not necessarily in the opposition.