

Editorial

Religiosity, Spirituality, and Ideology

The current edition of *Al-Jami'ah: Journal of Islamic Studies* throws light on various themes related to contemporary development of Islamic religiosity with its multiple contexts. Indeed, Islam has become inspirations for many who uphold its dogma. Muslims, like any other who embrace other faiths, have participated in the creation of various traditions along human history. The first article, penned by Octavia with the title “*Islamism and Democracy: a Gender Analysis on PKS's Application of Democratic Principles and Values*,” focuses on the internal dynamic within the Prosperous Justice Party (Partai Keadilan Sejahtera/PKS) with regard to the way in which the group has dealt with gender issues. The author detects the internal development of the PKS in which its activists responded to the gender issues in two ways. The first group remains conservative in line with Islamist ideology. The second group seems to start looking at the issue in a rather progressive way. Whereas the conservative wing displays their ideological stance, the progressive wing exhibits pragmatic step in response to the demand of the current context. After all, this shows ambiguity in the party's position pertaining to gender issues.

Islam in the public and popular themes becomes a subject of discussion of the following two articles. Muttaqin's “*Reglossing Spirituality: Islam and the Changing Meaning of Spiritualitas and Spiritual in Contemporary Indonesia*” shows us a shift in the meaning of spirituality in the Indonesian public both in ideas and practices. The writer finds that ‘spirituality’ and ‘religion’ are moving to the direction in which both are closer and are not against each other as many suggest. Of significant factors for this transformation is the current global spiritual market emerging in the Indonesian public sphere. Another article on popular Islam is by Dicky Sofjan. With the analysis of *Gender Construction in Dakwahainment*, he

specifically discusses the gaining popular TV programme “*Hati ke hati Bersama Mamah Dedeh*.” The author argues that one of the main keys for the programme’s success lies in the formula upheld by the producer and the creative team, that is the combination of 70% *tuntunan* (spiritual guidance) and 30% *tontonan* (entertainment viewing). Sofjan further sees that the gender understanding which the programme constructed is inconsistent in contradictory, by which he means that the program tend to both empower and weaken Muslim women viewers.

Frank Dhont’s “*the Historical Figure of Omar al-Mukhtar and Islamic Martyrdom in Indonesia*” sheds light on the centrality of the figure in an anti-colonial movement. According to Dhont, although al-Mukhtar was Libyan by origin, the sway of his went beyond his country. This was due to the Islamic spirit in the form of collective solidarity known as *umma* in the aegis of Pan-Islamism under which to fight against colonial hegemony. In the current post-colonial world where Islam is still seen as a power in the Muslim identity *vis-à-vis* or in alignment with the nation-state, the Islamic martyr Omar al-Mukhtar becomes a symbol of people’s voice in the face of the government seen as the colonial power’s successor. To compare Libya and Indonesia, the acknowledgement of Indonesian Muslim national heroes seems to show similarity to the above picture in Libya in which the past and the present still intertwine.

Fauzi writes the piece “*Religious Symbolism and Democracy Encountered: A Case of Prostitution Bylaw of Bantul*,” which shows how Islam in Bantul shapes many public debates dealing particularly with public morality. In the case of prostitution, the public contestation over its meaning which many political parties relate to Islamic terms did take a place. Both parties, pro and against the regulation on prostitution, used Islamic terms. Indeed, the difference, and perhaps the boundaries, between the two parties involving in the debates blurred.

Wahhabism in Indonesia attracts the attention of Inayah Rohmaniyah and Mark Woodward, who write “*Wahhabism, Identity and Secular Ritual: Graduation at an Indonesian High School*.” Looking particularly at a *pesantren* with Wahhabi affinity, that is Pondok Pesantren Madrasah Wathoniyah Islamiyah (PPMWI), the two are critical to the common assumption holding that Salafi, or more specifically Wahhabi, has contributed to the construction of exclusivist identities, leading to many

social unrests and violence. With particular attention to the case of graduation ceremony of the *pesantren*, it is argued that religious tolerance and non-violence are surprisingly elements that can be seen in the defining features of Wahhabi identity in the *pesantren*.

The following Ismail's "*Paving the Way for Interreligious Dialogue, Tolerance, and Harmony: Following Mukti Ali's Path*" addresses a famous Muslim figure in Indonesia. The author highlights the contributions of Mukti Ali in nurturing harmonic co-existence among Indonesian believers. The author argues that not only does Ali represent a new model of Indonesian ulama, combining traditional and modern scholarship, but he also proposes the principle of 'agreement in disagreement' which the New Order adopted as the national policy for the sake of mutual understanding among Indonesians with various faiths.

The rest three articles are in Arabic. Arief's *Taşammur al-Dawlah al-Qawmiyyah fī Mithāq al-Madīnah* shows that the Medina Charter contains the seeds of concept of modern nation state. The author argues that the Madinah Charter evokes a set of constitution currently adopted by modern states. Ibnu Burdah's with the title *al-Ab'ād al-Tā'ifiyyah al-Islāmiyyah fī'l-Thaurah al-Shu'ubiyyah al-'Arabiyyah 2010-2011* specifically deals with the current political situation in the Middle East, focusing on the newly Islamic reformation in the Middle Eastern states. The author argues that Islamic sectarian tones -Sunni and Shiite- were well-accentuated during and after the popular Arab springs, whereas the last article, that of Ahmad Malthuf Siraj entitled *Al-Zawāj bayna'l-Adyān wa-Ahammiyat Taqnīnib fī Indonesia*, critically discusses the importance of inclusion inter-religious marriage in the Indonesian laws.

These articles site nicely together and are complementary to each other. Contributors of this volume have shed a broader understanding of how Islam has played a special role and force in various societies. Of significant contribution of these article lays on the intersection of Islam with politics, education and public morality, in addition to the discussion of transnational Muslim movement in Indonesia.