

Editorial

ISLAM IN ASIA AND EUROPE

The subjects of discussion in this edition of *Al-Jāmi'ah* are mostly modern Indonesia with the exception of Al Makin's paper on early Islam and Miftahurrohim N. Sarkun on classical Islamic jurisprudence. To begin with, Nina Nurmila overviews the extent to which modern Indonesian Quranic and tradition exegetes gives new meaning to the basic sacred text of Islam. Indeed Nurmila finds that the issues of gender have attracted the attention of Indonesian intellectuals, who argue for gender equality and men's and women's equal role both at home and work. In fact, many Indonesian exegetes reject the inferiority of women at home with regard to conventional understanding that men are seen superior in domestic leadership.

Pribadi, on the other hand, highlights the identity of Madurese in relation to the way in which santri culture always revives in this island. According to Pribadi, the main components in the Madurese culture and politics are *kiai* or *ulama* (religious leader), *pesantren* (traditional Islamic boarding school), and NU (Nahdlatul Ulama, the biggest Islamic organization in Indonesia). These factors always played critical role from the Dutch colonial time down to the reform period. At the same time, the Madurese never lose their traditional ethnic values and traditions.

Sujadi highlights the history of youth Islamic movement in Europe, with particular attention to the PPME (Young Muslim Association in Europe). This organization plays a role in shaping the identity of Indonesian Muslim in the Netherlands. Not only does the PPME hold Islamic sermons regularly from mosque to mosque, but the organization also publishes various bulletins in which religious views of the organizations' activists can be seen. Through reading these bulletins, Sujadi spells out the differences among branches of the PPME in terms of their affiliations, preachers, and ideologies.

Al Makin's study of classical Islamic literature sheds new light on the relation of the followers of Musaylima, another prophet contemporary to Muhammad of Medina, with early Islamic sect Kharijite Najdiyya. Musaylima, whose prophetic activities were based in Yamama, challenged the power of Medina not only during the lifetime of Muhammad but also after the latter's death. In fact, after the first caliph Abu Bakr, who sent the troop under the command of Khalid b. Walid, defeated Musaylima, the prophet's followers still practiced his teachings. Interestingly, some followers of Musaylima later integrated in the Islamic early sect Kharijite Najdiyya.

This edition still presents other modern themes of Indonesia: an article by Masdar Hilmy underlines a critical stance to the method of fight against radicalism and terrorism; Syafiq Mahmadah Hanafi writes modern theory of economy; and Najid Burhani raises the issues of Islamic fasting in the Netherlands. Finally, an Arabic work by Miftahurrahim Sharkun discusses medieval topic of Islamic jurisprudence with particular attention to Shafi'i and Abu Hanifah.