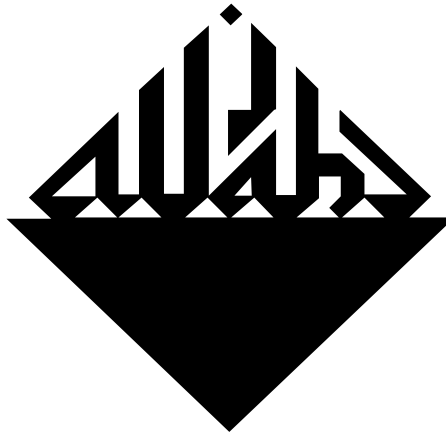


# STUDIA ISLAMIKA

INDONESIAN JOURNAL FOR ISLAMIC STUDIES

Volume 26, Number 1, 2019



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PROMOTING *QARD AL-HASAN* IN NANOFINANCE  
TO COUNTER THE MONEYLENDER IN SOUTHEAST ASIA

Khairunnisa Musari

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THE CONCEPT OF PATAH TITI:  
THE PROBLEM OF INHERITANCE AND  
ITS SOLUTION IN ACEH TENGAH

Fauzi

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THE MULTIPLICITY OF MUHAMMADIYAH'S  
POLITICAL ENGAGEMENT IN INDONESIA'S DPD ELECTION

Amika Wardana & Syahrul Hidayat

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# **STUDIA ISLAMIKA**



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Indonesian Journal for Islamic Studies

Vol. 26, no. 1, 2019

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*Document*

## Indonesia and Two Great Narratives on Islamic Studies

**Komaruddin Hidayat & Dadi Darmadi**

There are at least two interesting facts about Indonesia and the Muslim world. First, Indonesia is the largest Muslim country in the world. With more than 260 million people, Indonesia is the 4th most populous country in the world, and here Islam is the most adhered to religion. With approximately 87 % of its population are Muslims, the largest Muslim population in one country lives in Indonesia.

Second, a large number of Muslim majority countries are not Arabs. According to the Pew Research Center, approximately 20 percent of Muslims live in Arab countries. Turkey and Iran, two non-Arab countries, are the largest Muslim-majority countries in the Middle East. Meanwhile, South Asia and Southeast Asia cover around 62 percent of the world's Muslims. Indonesia alone is home to 12.7 percent of all world's Muslims.

These two facts show Indonesia's unique position in the Islamic world. On the one hand, Indonesia is one of the farthest countries from the Arab World, but Islam that comes from there has been deeply rooted in the daily lives of many Indonesian Muslims. On the other



hand, Indonesia which was colonized for more than three hundred years by Western colonialism, did not take for granted the influence of Arab cultures, and even more in contact with modernity, both directly and indirectly introduced by way of colonialism.

In short, in Indonesia, local norms and values meet the Western and Middle Eastern influences; this is a Muslim country that has a unique blend between the West and the Middle East. In this context, the moderation practiced generally by Indonesian society is a powerful characteristic that distinguishes its form of Islam from that of developed in other countries.

This is what makes many world leaders, encourage Indonesia to play a greater role in international forums and contribute positively to world civilization. In the midst of heated conflicts and the onset of wars in various parts of the world, Indonesia – with its typical Islamic moderation — is increasingly encouraged to propose real efforts in dealing with conflicts and support peace-building in the world in due process.

In late March 2019, the Director of Islamic Higher Education of Indonesia's Ministry of Religious Affairs, Arskal Salim, invited several Indonesian experts and alumni of some notable Western and Middle Eastern universities in a special meeting.

The relatively rare but very enlightening meeting took place at the Santika Premiere Bintaro Hotel, March 27-28 2019, and was attended by Lukman Hakim Saifuddin, Indonesia's Minister of Religious Affairs (MORA). He was accompanied by Oman Fathurahman, one of his Ministry Expert Staff in communication and information management, as well as Kamaruddin Amin, MORA's Director General of Islamic Education.

The forum was intended to socialize the academic drafts on Islamic studies to be introduced in a new university called IIIU (Indonesian International Islamic Universities), while bringing together experts and prospective students interested in Islamic studies in Indonesia. At the event, several experts and university alumni in Islamic studies from Egypt, Saudi Arabia, Sudan, Syria, Morocco, Algeria, Tunisia, Iran and other countries discussed the crucial points in the academic drafts prepared by IIIU's national development planning, led by Komaruddin Hidayat and Bahtiar Effendy to prepare strong an academic higher institution that would contribute to understand the world better by studying Islam in its vast and different manifestations.

\*\*\*

Several years ago, to preserve and promote Islamic culture and civilization, including Indonesia's rich and diverse ones, Indonesia had taken an important step by establishing a new university called *Indonesian International Islamic University* (IIU). UIII, or locally called *Universitas Islam Internasional Indonesia* (UIII), was founded under the mandate of Presidential Regulation Number 57 of 2016 on the Establishment of the Indonesian International Islamic University as a higher education with International standards. It is hoped to be a leading Islamic higher education institution in the fields of Islamic studies, education, political and social sciences, arts and humanities, law, economy and finance, applied and fine arts, and science and technology.



On June 5, 2018, in a formal ceremony during the holy month of Ramadan, President Jokowi Widodo laid the first stone of the building on the vast and green area of 143 hectares to be used as a new campus, located in Cimanggis, Depok, West Java. He gave a very inspiring speech to the audience, emphasizing the necessity for Indonesia to develop and produce scientific knowledge of Islam, not only for Indonesia but for the world.

In this historic moment, the President was accompanied by Jusuf Kalla, Indonesia's Vice President, Minister of Public Housing Mochamad Basoeki Hadimoeljono, Minister of Education and Culture Muhadjir Effendy, Minister of Religion Lukman Hakim Saifuddin, as well as Ahmad Heryawan, the then-Governor of West Java. The event was also attended by hundreds of distinguished guests, ambassadors of Muslim countries, notable experts and representatives of major Islamic organizations such as Nahdlatul Ulama and Muhammadiyah as well as

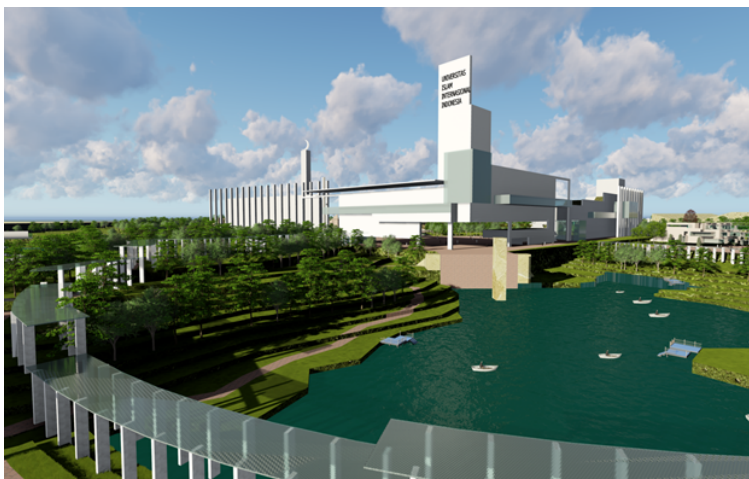
Islamic universities across Indonesia. Rectors of several IAIN and UIN universities also participated in this inauguration of the new university.

\*\*\*

IIIU is a newly established post-graduate institution that provides seven schools and offers various academic programs focusing on the study of Islam and the Muslim world. The university also has various research centers with specific expertise to respond to strategic issues and challenges related to Muslim society worldwide.

The new university has set its goals, including: (1) to procreate scholars that hold the expertise in the fields of Islamic Studies and/or social sciences through multi-disciplinary approach; (2) to be the strategic centers for the study of Islam and society to bring out high quality and inspiring scientific works, shaping and spreading thoughts and knowledge about the world of Islam; (3) to be the center of study, preservation, and development of Indonesia's Islamic culture.

In addition to that, IIIU seeks to: (4) bring out strategic policies to empower the national's identity; and (5) to be the legacy of world civilization, an inspiration for a peaceful, democratic and just/civilized world order.



IIIU is also aimed at developing an umbrella institution dedicated for the study, preservation and promotion of Muslim heritage in the region, and establishes a museum to exhibit a collection of artifacts with historical, aesthetical and scientific significance to the Muslim world.

\*\*\*

The founding of the Indonesian International Islamic University (UIII) is a part of the effort to increase academic community recognition of Islam's role in Indonesia, and to turn the country into one of the world's Islamic civilization centers through higher education with international standards and its various levels.

The Indonesian government wants a world-class Islamic university in Indonesia that not only explores Islamic studies, but also introduces to the world that Islamic in Indonesia can also make a positive contribution in the discovery of knowledge and the preservation of world civilization.

Based on a recent population survey (2015), Indonesia's population in 2019 is projected to reach 266.91 million. The number consists of 134 million of male and 132.89 million female population. With the productive age group (15-64 years old) reaches 183.36 million people or 68.7% of the total population, Indonesia is currently enjoying a demographic bonus period, meaning the country's productive age population outnumbers the unproductive age. These factors have become the important encouragement to strengthen the Indonesian government to find and provide a better and alternative scheme for religious higher education in the Muslim world, employ the best human resources available and offer great programs for anyone in the world who is interested in them.

In the future, when the new campus functions as a full-blown university, it is expected that IIIU will offer graduate studies for over 5,000 Magister students as well as more than 1,000 PhD students in various disciplines. The university will employ at least 500 lecturers and professors. This is certainly not an easy step. However, in order to advance education in Indonesia and in the Islamic world these ideals must be initiated and worked out seriously.

---

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**S***tudia Islamika*, published three times a year since 1994, is a bilingual (English and Arabic), peer-reviewed journal, and specializes in Indonesian Islamic studies in particular and Southeast Asian Islamic studies in general. The aim is to provide readers with a better understanding of Indonesia and Southeast Asia's Muslim history and present developments through the publication of articles, research reports, and book reviews.

The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10,000-15,000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should

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All notes must appear in the text as citations. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Hefner 2009a, 45; Geertz 1966, 114). Explanatory footnotes may be included but should not be used for simple citations. All works cited must appear in the reference list at the end of the article. In matter of bibliographical style, *Studia Islamika* follows the American Political Science Association (APSA) manual style, such as below:

1. Hefner, Robert. 2009a. "Introduction: The Political Cultures of Islamic Education in Southeast Asia," in *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, ed. Robert Hefner, Honolulu: University of Hawai'i Press.
2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din. 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang. 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11<sup>th</sup>, 2007.

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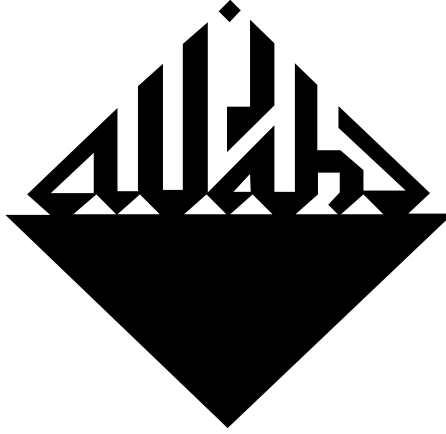


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# سثوديا اسراميا

مجة إنلونيسية للدراسات الإسلامية

السنة السادسة والعشرون، العدد ١، ٢٠١٩



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ءور المرأة في أسرة السلفية الجهادية  
في فرض الانضباط على جسم الأبناء  
أم ناحة فكرتي ومحمد نجيب أزكي

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اليهود في مؤلفات المسلمين  
بإنلونيسيا: دراسة أولية  
عصمة الرفيع

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