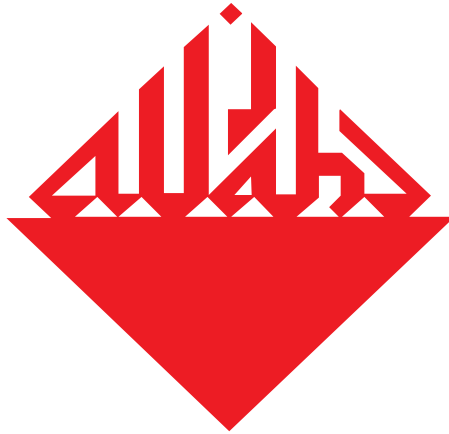


STUDIA ISLAMIKA

INDONESIAN JOURNAL FOR ISLAMIC STUDIES

Volume 29, Number 3, 2022



TOK TAKIA'S LEGACY IN AYUTTHAYA, THAILAND:
TRACING QADRIYYAH CIRCULATIONS
THROUGH THE BAY OF BENGAL

Christopher Mark Joll & Srawut Aree

POLITICAL CONSCIOUSNESS OF MUHAMMADIYAH:
HISTORICAL TRAJECTORIES AND FUTURE

Ridho Al-Hamdi

FOSTERING A KNOWLEDGE CULTURE FOR PEACE,
DEVELOPMENT, AND INTEGRATION:
MUSLIM EDUCATION IN THE PHILIPPINES

Alizaman D. Gamon & Mariam Saidona Tagoranao

STUDIA ISLAMIKA

STUDIA ISLAMIKA

Indonesian Journal for Islamic Studies

Vol. 29, no. 3, 2022

EDITOR-IN-CHIEF

Saiful Mujani

MANAGING EDITOR

Oman Fathurahman

EDITORS

Jambari

Didin Syafruddin

Jajat Burhanudin

Fuad Jabali

Ali Munbanif

Saiful Umam

Dadi Darmadi

Jajang Jahroni

Din Wabid

Euis Nurlaelawati

INTERNATIONAL EDITORIAL BOARD

M. Quraish Shihab (Syarif Hidayatullah State Islamic University of Jakarta, INDONESIA)

Martin van Bruinessen (Utrecht University, NETHERLANDS)

John R. Bowen (Washington University, USA)

Virginia M. Hooker (Australian National University, AUSTRALIA)

Edwin P. Wieringa (Universität zu Köln, GERMANY)

Robert W. Hefner (Boston University, USA)

Rémy Madinier (Centre national de la recherche scientifique (CNRS), FRANCE)

R. Michael Feener (National University of Singapore, SINGAPORE)

Michael F. Laffan (Princeton University, USA)

Minako Sakai (The University of New South Wales, AUSTRALIA)

Annabel Teh Gallop (The British Library, UK)

Syafaaturun Almirzanah (Sunan Kalijaga State Islamic University of Yogyakarta, INDONESIA)

ASSISTANT TO THE EDITORS

Testriono

Muhammad Nida' Fadlan

Rangga Eka Saputra

Abdullah Maulani

ENGLISH LANGUAGE ADVISOR

Benjamin J. Freeman

Daniel Peterson

Batool Moussa

ARABIC LANGUAGE ADVISOR

Tb. Ade Asnawi

Yuli Yasin

COVER DESIGNER

S. Prinka

STUDIA ISLAMIKA (ISSN 0215-0492; E-ISSN: 2355-6145) is an international journal published by the Center for the Study of Islam and Society (PPIM) Syarif Hidayatullah State Islamic University of Jakarta, INDONESIA. It specializes in Indonesian Islamic studies in particular, and Southeast Asian Islamic studies in general, and is intended to communicate original researches and current issues on the subject. This journal warmly welcomes contributions from scholars of related disciplines. All submitted papers are subject to double-blind review process.

STUDIA ISLAMIKA has been accredited by The Ministry of Research, Technology, and Higher Education, Republic of Indonesia as an academic journal (Decree No. 32a/E/KPT/2017).

STUDIA ISLAMIKA has become a CrossRef Member since year 2014. Therefore, all articles published by STUDIA ISLAMIKA will have unique Digital Object Identifier (DOI) number.

STUDIA ISLAMIKA is indexed in Scopus since 30 May 2015.

Editorial Office:

STUDIA ISLAMIKA, Gedung Pusat Pengkajian
Islam dan Masyarakat (PPIM) UIN Jakarta,
Jl. Kertamukti No. 5, Pisangan Barat, Cirendeu,
Ciputat 15419, Jakarta, Indonesia.
Phone: (62-21) 7423543, 7499272, Fax: (62-21) 7408633;
E-mail: studia.islamika@uinjkt.ac.id
Website: <http://journal.uinjkt.ac.id/index.php/studia-islamika>

Annual subscription rates from outside Indonesia, institution:
US\$ 75,00 and the cost of a single copy is US\$ 25,00;
individual: US\$ 50,00 and the cost of a single copy is US\$
20,00. Rates do not include international postage and
handling.

Please make all payment through bank transfer to: **PPIM,
Bank Mandiri KCP Tangerang Graha Karnos, Indonesia,**
account No. **101-00-0514550-1 (USD),**
Swift Code: bmriddja

Harga berlangganan di Indonesia untuk satu tahun, lembaga:
Rp. 150.000,-, harga satu edisi Rp. 50.000,-; individu:
Rp. 100.000,-, harga satu edisi Rp. 40.000,-. Harga belum
termasuk ongkos kirim.



Pembayaran melalui **PPIM, Bank Mandiri KCP Tangerang
Graha Karnos, No. Rek: 128-00-0105080-3**

Table of Contents

Articles

- 425 *Christopher Mark Joll & Srawut Aree*
Tok Takia's Legacy in Ayutthaya, Thailand:
Tracing Qadriyyah Circulations
through the Bay of Bengal
- 451 *Ridho Al-Hamdi*
Political Consciousness of Muhammadiyah:
Historical Trajectories and Future
- 485 *Alizaman D. Gamon & Mariam Saidona Tagoranao*
Fostering a Knowledge Culture for Peace,
Development, and Integration:
Muslim Education in the Philippines
- 519 *Fariz Alnizar, Fadlil Munawwar Manshur, Amir Ma'ruf*
Following the Global Rejection:
The Motives of Majelis Ulama Indonesia's
Fatwas on Ahmadiyah
- 547 *Siti Syamsiyatun*
Redefining Manhood and Womanhood:
Insights from the Oldest Indonesian Muslim
Women Organization, 'Aisyiyah

575 *Dian Yasmina Fajri & Susanto Zubdi*
Lebaran Kranggan:
Al-Tārikh al-maḥallī li taqālīd
mujtama‘ Buhun fi Jāwah al-Gharbīyah

Book Review

619 *Idris Masudi*
Kosmopolitanisme Hukum Islam:
Peredaran Kitab *Minhāj al-ṭālibīn* di Nusantara

Document

635 *Oman Fathurahman*
Flagship of Scholarship on Indonesian Islam:
In Memoriam Azyumardi Azra (1955-2022)

Document

Flagship of Scholarship on Indonesian Islam: In Memoriam Azyumardi Azra (1955-2022)

Oman Fathurahman

Almost everybody who knew him is convinced that Azyumardi Azra, CBE has left us much too early. This Professor in History at the Faculty of Adab and Humaniora at the State Islamic University Syarif Hidayatullah in Jakarta passed away on 18 September 2022 in a hospital in Serdang, Selangor, Malaysia. *Inna lillāhi wa inna ilaihi rāji'un.*

Two days earlier, Professor Azra suffered from health issues while traveling by airplane to Kuala Lumpur, Malaysia. He was not on his way for holiday purposes after travel restrictions had finally been lifted after the pandemic. Rather, he was invited by the Angkatan Belia Islam Malaysia (ABIM) to speak at an international seminar about “Cosmopolitan Islam, Inspiring Awareness, Exploring the Future” at the Bangi Avenue Convention Centre (BACC), in Kajang, Malaysia.

Azra was widely known as an extremely prolific Indonesian Muslim intellectual who was active in many scholarly forums in Indonesia and in the world at large. Some of his colleagues indeed saw him as a wandering intellectual much like Ibnu Batutah. He devoted most of his time and dedication to the study of Indonesian and Southeast Asian Islam and he was one of the most brilliant Islamic intellectuals of the century in this field.

Azra's productivity can easily be seen from the dozens of books he left behind that show the wide horizon of his thinking and the number of his writings is staggering. In any given amount of time he would manage to write six to eight books simultaneously and as late as 2020, for instance, he launched eight books under the general theme of Indonesian Islam. Idris Thaha has been instrumental in collecting, compiling, editing and otherwise assisting in the publication of Azra's works.

Azyumardi Azra not only succeeded in building his reputation in the field of scholarship but also in that of leadership. His contribution to the institutional transformation of Islamic higher education became manifest when he acted as the Rector of the State Institute for Islamic Studies that later became the State Islamic University (UIN) Syarif Hidayatullah Jakarta (1998-2006). During his tenure, the Faculty of Medicine and various other faculties of general sciences were established and autonomous campus research institutions filled with young teaching staff were also founded.

Prior to that, in 1997, Azyumardi Azra was also entrusted to develop the Center for the Study of Islam and Society or Pusat Pengkajian Islam dan Masyarakat (PPIM) of UIN Jakarta, where he acted as the vice director before the rector of UIN Syarif Hidayatullah Jakarta at the time, Prof. Dr. Quraish Shihab, appointed him as the first vice rector of the University responsible for academic matters.

In the national level, Azra acted as expert staff member of vice-president Yusuf Kalla (2014-2019), and he was famous for his active role in offering suggestions and making descriptions and analyses of issues among the Muslim community and social and religious matters, and some months before he passed away, he was chosen as member of the Press Council (Dewan Pers) to represent informal leaders and he was installed as Chair of the Press Council for the period 2022-2025. In the international level, he was the first person outside the Commonwealth to receive the title of Commander of the Order of the British Empire (CBE) from the Queen of the United Kingdom.

Azyumardi Azra died at the age of 67 and he left behind a wife, Ipah Fariyah, and four sons and daughters: Raushanfikri Usada, Firman El-Amny Azra, Muhammad Subhan Azra, and Emily Sakina Azra.

Scholarly Lineage

Azyumardi Azra belonged to the intellectuals of the “Ciputat School (Mazhab Ciputat)”. His youthful enthusiasm grew in the intellectualism and activism of the IAIN Syarif Hidayatullah campus that, in the 1980s, had become a kind of “training camp” (kawah candradimuka) for Muslim intellectual thinkers in Indonesia.

From 1979 to 1982, Azra was the chairman of Student of the Tarbiyah Faculty and he also was the chairman of the Ciputat branch of the Muslim Students’ Association (Himpunan Mahasiswa Islam (HMI)) (1981-1982). At the same time, he wrote for the journal *Panji Masyarakat*. His leadership strength quickly came to the fore when he was the rector of his alma mater from 1998 to 2006 when the institute transformed into the State Islamic University (UIN) Syarif Hidayatullah Jakarta.

Azyumardi’s scholarly acumen in the study of Islam in Indonesia and Southeast Asia started in 1986 when he studied for his Master degree at Columbia University in New York. Armed with a Fullbright scholarship, Azra finished his first academic work, his MA thesis, entitled “The Rise and Decline of the Minangkabau Surau: A Traditional Islamic Educational Institution in West Sumatra during the Dutch Colonial Government” in the Department of Middle Eastern Languages and Cultures (1988).

Subsequently, he had the honor to receive a Columbia University President Fellowship to continue his studies at the Department of History at the same university. Azra obtained his second MA and simultaneously the title of Doctor in History. He voraciously absorbed many theories on history with a focus on critical and interpretative history rather than old history. Columbia University is one of the universities of the Ivy League, the league of the most prominent universities in Northeast America and it is the second oldest university in the United States after Harvard. It has its own special features and strengths in historical studies.

Azyumardi Azra’s place in historical studies could no longer be questioned. He studied with William R. Roff, the specialist on the history of Southeast Asia, especially for the period of the end of the nineteenth and twentieth centuries. From Roff, the author of *The Origin of Malay Nationalism* (1972), Azra learned about the comparative study of Muslim societies and the historical-sociological comparison between

Muslim societies in the world. And, to set himself apart and to build his own reputation, Azra specifically choose the comparison between the intellectual and scholarly traditions between ulama from Arabia and those from the Malay-Indonesian world or Nusantara.

All this is confirmed by his masterpiece *The Origins of Islamic Reformism in Southeast Asia* (2004), which up to the present is the main reference for scholars in the field. This book stems from his dissertation, which is entitled “The Transmission of Islamic Reformism to Indonesia. ‘Ulama in the Seventeenth and Eighteenth Centuries” (1992). Its Indonesia version has been reprinted repeatedly under the title *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, which was published for the first time in 1994 by Penerbit Mizan in Bandung after which its publication was continued by Penerbit Kencana (starting in 2013).

The authority of Azra’s academic work can be measured from the fact that in more than two decades, “Jaringan Ulama” became a source that was mostly quoted in the study of Islam in Indonesia. The book contributed greatly to the study of socio-intellectual life in Muslim Southeast Asia, especially Indonesia. Some people even consider the work a “classic” in its field and simultaneously as a “perennial” because of the continued challenges it poses to the study of ulama networks.

This is not an exaggeration when we keep in mind that the work not only studies the roles of Nusantara ulama in the global cosmopolitan networks, but also the dynamics of Islamic thoughts they produced especially in relation to the wider Muslim World. The book shows that these networks exist at various local, national and international levels and that they also cross ancient and contemporary history.

The readers of the book are introduced into the way Indonesian and Southeast Asian Islam was constructed by ulamas whose scholarship and scholarly networks were rooted in the Islamic tradition, reformation and activism as it was in another part of the Muslim world. Azra analysed the contributions of three of these ulamas in the seventeenth century: Nur al-Din al-Raniri (d. 1658), ‘Abd al-Ra’uf al-Sinkili (d. 1693), dan Yusuf al-Makassari (d. 1699). Of course, this masterpiece also pays attention to, and analyses, other prominent Nusantara ulamas such as ‘Abd al-Samad al-Palimbani (d. about 1789), Arsyad al-Banjari (d. 1812), Dawud al-Patani (d. 1879) and others.

One historian who had a profound influence on Azyumardi Azra is Richard W. Bulliet, the specialist on the early history of Islam and more specifically on the conversion, and the Muslim religious movements in Middle Eastern societies. Bulliet is especially known as the first scholar to apply the method of quantitative history to explain these conversions in Islam as evidenced in his work *Conversion to Islam in the Medieval Period* (1988). He also emphasized the importance of the study of the presence and role of Muslim enclaves outside the Arab world which some researchers had considered marginal in the history and historical study of Islam.

By observing these two prominent teachers we can understand Azyumardi Azra's character and his historical scholarly inclinations which he incorporated in the study of Indonesian and Southeast Asian Islam. Azra constructed his own incomparable expertise of the modern context and socio-political life of his time in Indonesia by using the historical perspective to observe and understand other fields of scholarship. Unsurprisingly, Azra was very vocal in discussing issues like democracy, gender, extremism, law, and socio-political and other public issues.

On one occasion, Azra said: "*Because of my intellectual and scholarly experience, once again, I am increasingly more convinced that I am indeed very fortunate and that it has been a blessing in disguise for me to have delved into history. With a historical perspective, I feel more confident in my observations and understanding of other scientific fields. Perhaps this is where the truth lies of the claim of historians that history is the mother of all knowledge.*"

In the Indonesian socio-cultural landscape, Azyumardi Azra was a typical example of the successful upward social and intellectual mobility of a remote village boy through education, adherence to scholarly ethics and extraordinary dedication. He was born on 4 March 1955 in a modest family in Pasar Lubuk Alung in West Sumatra. His mother, Ramlah, was a religious teacher who had finished her education in Madrasah Al-Manar and she was the product of the innovators in West Sumatra whose ways of thinking were profoundly influenced by the modernization movement of the Egyptian Rasyid Ridha. His father, Bagindo Azikar, was a carpenter and a copra and nutmeg merchant whose profession had nothing to do with education but who was adamant that his children should go to school.

The Distinction of Indonesian Islam

Endowed with the knowledge gained from the primary sources he had read, Azyumardi Azra was one of a small number of scholars who was self-confident about the special characteristics and the preeminence of Indonesian, or Nusantara, Islam (Islam Nusantara). For his dissertation on the ulama networks he used no less than 28 manuscripts of their works and from the start he was convinced that the members of Nusantara Muslim society were not merely the consumers of Islamic knowledge and scholarship from Arabia but that they were the active producers of outstanding works much like those of scholars from Arabia, Persia and other places in the Muslim world.

Long before it was debated in public in a more partisan and even political way, academically Azra formulated Nusantara Islam as:

Distinctive Islam which is resulted from the interaction, contextualization, indigenization and vernacularization of universal Islam with the social, cultural, and religious context in Indonesia. Nusantara orthodox Islam (Asy'ari theology, jurisprudence of the Syafi'i School and Ghazali's Sufism) developed into a moderate and tolerant character. Nusantara Islam has a rich Islamic legacy and has become the hope of a global Islamic civil renaissance.

In academic circles, Azra was relatively successful in communicating his definition of Nusantara Islam as a distinct Indonesian Islam. In a number of his articles, including those in popular mass media, he often gave concrete examples of how Indonesian Islam indeed has its own expressions and interpretations of issues in the Islamic world.

In Sufism, for instance, Azra stressed the presence of an increasing reconciliation and rapprochement between Sufi and Shari'ah approaches that were developing in Nusantara. Nusantara Sufi ulama are even actively involved in in public matters and do not stand alone is their Sufi way of looking at things. In his dissertation, Azra elaborated on the thoughts of Yusuf al-Makassari as an example of the neo-Sufi movement in Nusantara. Coming from Gowa in South Sulawesi, al-Makassari joined the struggle of Sultan Ageng Tirtayasa in Banten in West Java causing him to be exiled by the Dutch initially to Ceylon, Sri Lanka and later to Cape Town in South Africa.

In the context of Islamic political sciences, Azra saw that although it followed various basic principles of the *ahlussunnah wal jamaah*, Indonesian classical political sciences did not adhere to Sunni concepts

and principles. For instance, in Indonesia no distinction is made between *dar al-islam*, *dar al-harb* and *dar al-kufr*.

In classical Islam in Fiqh Siyasa this distinction was customary under many dynasties such as the Umayyah and the Abbasiyah. The kings and sultans in the Nusantara Archipelago did not apply this and thus there was no practices of the use of the concept of *dzimmi* (protected non-Muslims). In the Islamic sultanates in Nusantara, non-Muslims were treated in the same way as Muslims and they were not required to pay the *jizyah* (tax per person).

Azra often emphasized that classical Indonesian Fiqh Siyasa allowed women to be at the apex of the power system. Women, like Sultanah Nahrasiyah was head of state in the Sultanate of Samudra Pasai (1406-27), much like Sultanah Syah Barisah Alam in the Kingdom of Perlak in the Malay Peninsula. And even more spectacular, four consecutive sultanahs ruled the Sultanate of Aceh from 1641 to 1699. The golden era of the Islamic intellectual tradition in Aceh was even under queen Sri Ratu Tajul Alam Sultanah Safiyatuddin Syah (1641-1675).

This is the story of Indonesia's Islamic socio-intellectual history that has its own distinct merits which are an indivisible part of every aspect of Azyumardi Azra's way of thinking. This is not only inherent in his writings but also in his behavior, his academic activities and even in his meritorious work of founding, leading as editor-in-chief and leaving behind *Studia Islamika* which, until now, is consistent with the scope of his interdisciplinary studies on Indonesian Islam in particular and Southeast Asian Islam in general.

Now, Azyumardi Azra is no longer among us and his academic and humanitarian tasks have been completed. Rest in peace, Pak Azra! We are convinced that your legacy in historical and socio-intellectual studies on Indonesian and Southeast Asian Islam based on reliable primary sources will not end here. There are still many things our predecessors have done that need more exploration and completion and even need to be criticized. *Selamat berpulang, Pak Azra.*

Oman Fathurahman, *Faculty of Adab and Humanities, Syarif Hidayatullah Jakarta; Ngaji Manuskrip Kuno Nusantara (Ngariksa), Indonesia.* Email: oman.f@uinjkt.ac.id.

Guidelines

Submission of Articles

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

be translated into English. *Studia Islamika* accepts only electronic submissions. All manuscripts should be sent in Ms. Word to: <http://journal.uinjkt.ac.id/index.php/studia-islamika>.

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 11th, 2007.

Arabic romanization should be written as follows:

Letters: ' , b, t, th, j, h, kh, d, dh, r, z, s, sh, ṣ, ḍ, ṭ, ẓ, ' , gh, f, q, l, m, n, h, w, y. Short vowels: a, i, u. long vowels: ā, ī, ū. Diphthongs: aw, ay. *Tā marbūṭā*: t. Article: al-. For detail information on Arabic Romanization, please refer the transliteration system of the Library of Congress (LC) Guidelines.

ستوديا إسلاميكا (ISSN 0215-0492; E-ISSN: 2355-6145) مجلة علمية دولية محكمة تصدر عن مركز دراسات الإسلام والمجتمع (PPIM) بجامعة شريف هداية الله الإسلامية الحكومية بجاكرتا، تعنى بدراسة الإسلام في إندونيسيا خاصة وفي جنوب شرقي آسيا عامة. وتستهدف المجلة نشر البحوث العلمية الأصيلة والقضايا المعاصرة حول الموضوع، كما ترحب بإسهامات الباحثين أصحاب التخصصات ذات الصلة. وتخضع جميع الأبحاث المقدمة للمجلة للتحكيم من قبل لجنة مختصة.

تم اعتماد ستوديا إسلاميكا من قبل وزارة البحوث والتكنولوجيا والتعليم العالي بجمهورية إندونيسيا باعتبارها دورية علمية (رقم القرار: 32a/E/KPT/2017).

ستوديا إسلاميكا عضو في CrossRef (الإحالات الثابتة في الأدبيات الأكاديمية) منذ ٢٠١٤، وبالتالي فإن جميع المقالات التي نشرتها مرقمة حسب معرف الوثيقة الرقمية (DOI).

ستوديا إسلاميكا مجلة م فهرسة في سكوبس (Scopus) منذ ٣٠ مايو ٢٠١٥.

عنوان المراسلة:

Editorial Office:
STUDIA ISLAMIKA, Gedung Pusat Pengkajian
Islam dan Masyarakat (PPIM) UIN Jakarta,
Jl. Kertamukti No. 5, Pisangan Barat, Cirendeu,
Ciputat 15419, Jakarta, Indonesia.
Phone: (62-21) 7423543, 7499272, Fax: (62-21) 7408633;
E-mail: studia.islamika@uinjkt.ac.id
Website: <http://journal.uinjkt.ac.id/index.php/studia-islamika>

قيمة الاشتراك السنوي خارج إندونيسيا:
للمؤسسات: ٧٥ دولار أمريكي، ونسخة واحدة قيمتها ٢٥ دولار أمريكي.
للأفراد: ٥٠ دولار أمريكي، ونسخة واحدة قيمتها ٢٠ دولار أمريكي.
والقيمة لا تشمل نفقة الإرسال بالبريد الجوي.

رقم الحساب:

خارج إندونيسيا (دولار أمريكي):
PPIM, Bank Mandiri KCP Tangerang Graha Karnos, Indonesia
account No. 101-00-0514550-1 (USD).

داخل إندونيسيا (روبية):

PPIM, Bank Mandiri KCP Tangerang Graha Karnos, Indonesia
No Rek: 128-00-0105080-3 (Rp).

قيمة الاشتراك السنوي داخل إندونيسيا:
لسنة واحدة ١٥٠,٠٠٠ روبية (للمؤسسة) ونسخة واحدة قيمتها ٥٠,٠٠٠ روبية،
روبية، ١٠٠,٠٠٠ روبية (للفرد) ونسخة واحدة قيمتها ٤٠,٠٠٠ روبية.
والقيمة لا تشمل على النفقة للإرسال بالبريد الجوي.



ستوديا إسلاميكا

مجلة إندونيسيا للدراسات الإسلامية
السنة التاسعة والعشرون، العدد ٣، ٢٠٢٢

رئيس التحرير:

سيف المزاني

مدير التحرير:

أومان فتح الرحمن

هيئة التحرير:

جمهاري

ديدين شفرالدين

جاجات برهان الدين

فؤاد جبلي

علي منحرف

سيف الأمم

داداي دارمادي

جاجانج جهارني

دين واحد

ايويس نورليلاواتي

مجلس التحرير الدولي:

محمد قریش شهاب (جامعة شريف هداية الله الإسلامية الحكومية بجكرتا)

مارتين فان برونيسين (جامعة آرتيخة)

جوهن ر. بووين (جامعة واشنطن، سانتو لويس)

فركنيا م. هوكير (جامعة أستراليا الحكومية كانبرا)

إيدوين ف. ويرنجا (جامعة كولونيا، ألمانيا)

روبيرت و. هيفنير (جامعة بوستون)

ريمي مادنيير (المركز القومي للبحث العلمي بفرنسا)

ر. ميكائيل فينير (جامعة سينغافورا الحكومية)

ميكائيل ف. لفان (جامعة فرينشتون)

ميناکو ساكاي (جامعة نيو ساوث ويلز)

انابيل تيه جالوب (المكتبة البريطانية)

شفاة المرانة (جامعة سونان كاليجاغا الإسلامية الحكومية)

مساعد هيئة التحرير:

تيسرتيونو

محمد نداء فضلان

رنغكا إيكسا سافوترا

عبد الله مولاني

مراجعة اللغة الإنجليزية:

بنيمين ج. فريمان

دانيل فتريون

موسى بتول

مراجعة اللغة العربية:

توباغوس أدي أسناوي

يولي ياسين

تصميم الغلاف:

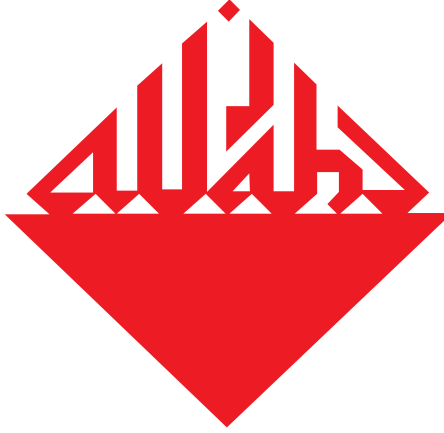
س. برنكا

ستوديا اسراميا

سثوديا اسراميا

السنة التاسعة والعشرون، العدد ٣، ٢٠٢٢

مجلة إنءونيسية للءراساء الإسلامية



FOLLOWING THE GLOBAL REJECTION: THE MOTIVES OF MAJELIS ULAMA INDONESIA'S FATWAS ON AHMADIYAH

Fariz Alnizar, Fadlil Munawwar Manshur, Amir Ma'ruf

REDEFINING MANHOOD AND WOMANHOOD: INSIGHTS FROM THE OLDEST INDONESIAN MUSLIM WOMEN ORGANIZATION, 'AISYIYAH

Siti Syamsiyatun

لباران كرانجان: التاريخ المحلي لتقاليد
مجتمع بوهون في جاوة الغربية
ءيان ياسمينة فءري وسوزانتو زهءي
