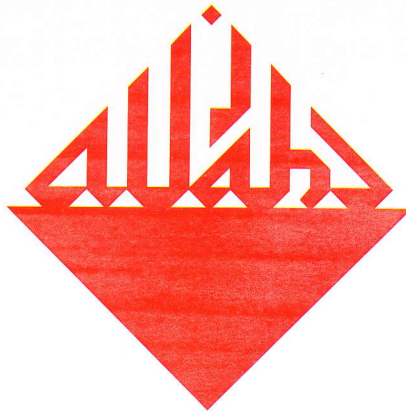


STUDIA ISLAMIKA

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THE ELITIST PREMISES OF
SNOUCK HURGONJE'S ASSOCIATION FANTASY

Kees van Dijk

THE SHAVING OF THE PROPHET'S HAIR (*NABI APARAS*):
THE PHILOLOGY OF LOMBOK TEXTS

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RELIGION AND DIALOGUE IN INDONESIA:
FROM THE SOEHARTO PERIOD TO THE PRESENT

Mujiburrahman

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Katalog Naskah Dayah Tanoh Abee Aceh Besar

Dick van der Meij

Oman Fathurahman (main compiler), Aoyama Toru (main editor), and Arai Kazuhiro, Sugahara Yumi, and Salman Abdul Muthalib (editors), *Katalog Naskah Dayah Tanoh Abee Aceh Besar*. (Jakarta: Komunitas Bambu, Tokyo University of Foreign Studies [TUFS], Masyarakat Pernaskahan Nusantara [Manassa], PPIM UIN Jakarta, PKPM Aceh, Dayah Tanoh Abee, 2010), ISBN 979-3731-99-0, xxxiv + 374 pages.

Abstrak: *Belakangan ini studi manuskrip telah menjadi wilayah kajian yang menarik minat banyak kalangan. Berbagai upaya non-tekstual seperti pemetaan, katalogisasi, digitalisasi, dan upaya non-tekstual lainnya terhadap manuskrip banyak dilakukan. Dana internasional juga banyak tersedia untuk aktivitas-aktivitas tersebut. Sayangnya, upaya pengeditan, penerjemahan, dan eksplorasi keserjanaan lain terhadap isi manuskrip belum menjadi wilayah studi yang dapat menarik minat banyak kalangan. Sebabnya terutama karena kenyataan bahwa dana yang tersedia untuk program pembacaan manuskrip masih sulit diperoleh.*

Banyak pihak di seluruh dunia belum mengetahui bahwa Indonesia memiliki warisan manuskrip yang sangat kaya. Terdapat ratusan ribu manuskrip dalam beragam bahasa dan tulisan yang meliputi berbagai bidang keserjanaan sebagaimana dalam tradisi manuskrip di dunia. Sejumlah besar manuskrip berisi tentang agama, sejarah, filsafat, dan berbagai aspek lain dari budaya lokal. Oleh karena itu, tidak tepat menyebut bahwa setiap naskah memiliki nilai sejarah yang tinggi. Para peneliti harus membuat distingsi bagi setiap manuskrip, sebab sejumlah manuskrip lebih bernilai tertentu dibanding dengan manuskrip yang lain karena isinya dan berbagai alasan lain.

Bencana tsunami yang menghantam Aceh pada Desember 2004 telah menghancurkan banyak artefak budaya, termasuk hilangnya banyak manuskrip

karena tersapu gelombang tsunami. Kenyataan tersebut mendorong Tokyo University of Foreign Studies (TUFS) sejak 2005 untuk menjalankan proyek Aceh Project for the Preservation of Cultural Heritage yang mengupayakan pemetaan, pendokumentasian, dan katalogisasi manuskrip-manuskrip yang selamat dan membuat hadirnya buku Katalog Naskah Dayah Tanoh Abee Aceh Besar ini

Di dalam kata pengantarnya, Henri Chambert-Loir memandang bahwa koleksi manuskrip Dayah Tanoh Abee penting untuk didokumentasikan dan dikaji karena ia berisi informasi yang cukup unik tentang sejarah pendidikan agama Islam di Nusantara. Akan tetapi, berdasarkan penelusuran yang dilakukan penulis tampak bahwa buku katalog ini memuat banyak koleksi naskah yang meliputi berbagai aspek dalam pendidikan Islam, namun bukan berarti katalog ini unik dalam kaitan itu untuk Aceh maupun untuk Nusantara secara umum. Gagasan bahwa koleksi naskah Dayah Tanoh Abee penting dalam kaitan sejarah pendidikan Islam di Nusantara terlalu terburu-buru. Harus ada penelitian yang detail terlebih dulu sebelum validitas statemen ini dapat dibangun.

Persoalan lain yang cukup menarik adalah terkait seberapa besar koleksi naskah dalam katalog naskah Dayah Tanoh Abee. Chambert-Loir menyebutkan bahwa Tgk. Muhammad Dahlan menyebut jumlah 2000 manuskrip dalam katalognya pada 1980. Pada 1983, sebuah temuan baru menyebutkan bahwa terdapat 700 manuskrip (dengan lebih dari 1000 teks). Dan katalog terkini berisi informasi tentang 280 manuskrip yang memuat 367 teks.

Menurut Chambert-Loir, dari 700 manuskrip, 580 manuskrip di antaranya dalam bahasa Arab (di antaranya 150 berisi bagian-bagian karya al-Ghazali) dan 120 manuskrip dalam bahasa Melayu. Chambert-Loir menyimpulkan bahwa sejumlah besar manuskrip yang berisi teks al-Ghazali memperlihatkan makna penting penulis ini dalam literatur dan pendidikan Islam di Indonesia. Manuskrip tersebut boleh jadi penting di Aceh, tapi belum tentu di Indonesia. Statemen-statemen hiperbolik seharusnya diabaikan dalam katalog ini, karena memberi kesan yang keliru dan menyesatkan para peneliti lain terutama mereka yang baru akan memulai studi mereka.

Terlepas dari sejumlah catatan tersebut, bagaimanapun buku ini adalah sebuah katalog yang baik, yang akan sangat membantu dan menginspirasi para sarjana untuk mengkaji koleksi naskah tersebut. Melalui katalog ini diharapkan bahwa koleksi naskah tersebut akan terbuka untuk para sarjana. Katalog ini menjadi bukti bahwa para pengelola dayah membuka akses terhadap koleksi naskah mereka. Diharapkan pula bahwa studi serius akan dilakukan terhadap banyak koleksi naskah lain di berbagai daerah di Nusantara, di mana temuan-temuan tersebut dapat menginformasikan tentang bagaimana pengetahuan Islam didiseminasikan di Nusantara sekarang, dan di masa lalu.

Katalog Naskah Dayah Tanah Abee Aceh Besar

Dick van der Meij

الخلاصة: وقد تم دراسة حديثة عن المخطوطات في منطقة الدراسة إلى أن مصالحي كثير من الناس. تدابير مختلفة من النصوص غير الرسمية ، مثل ورسم الخرائط الرقمية ، الفهرسة ، وغيره من الجهود نحو المخطوطات غير نصية نادرة. الصناديق الدولية وتتوفر أيضا على نطاق واسع لمثل هذه الأنشطة. لسوء الحظ ، الجهود الرامية إلى تحرير والترجمة وغيرها من العلماء استكشاف مضمون المخطوطة لم تكن منطقة الدراسة التي يمكن أن تجتذب العديد من الناس. السبب في ذلك هو ويرجع ذلك أساسا إلى حقيقة أن الأموال متوفرة لبرنامج قراءة المخطوط لا يزال من الصعب الحصول عليها.

كثير من الناس في جميع أنحاء العالم لم تعرف ان اندونيسيا لديها تراث غني جدا من المخطوطات. وهناك مئات الآلاف من المخطوطات في مختلف اللغات والكتابة التي تغطي مختلف مجالات المنح الدراسية كما هو الحال في التقليد من المخطوطات المزخرفة في العالم. وهناك عدد كبير من المخطوطات تحتوي على حوالي الدين والتاريخ والفلسفة وغيرها من الجوانب المختلفة للثقافة المحلية. ولذلك ، لم يذكر أن كل دقيقة نصي يحتوي على قيمة عالية التاريخية. الباحثون أن تميز عن كل مخطوطة ، وذلك لأن عددا من المخطوطات هي أكثر قيمة من المخطوطات الأخرى بسبب مضمونه وأسباب أخرى مختلفة.

وكانت كارثة تسونامي التي ضربت أتشيه في ديسمبر ٢٠٠٤ دمرت العديد من الأعمال الفنية الثقافية ، بما في ذلك فقدان العديد من المخطوطات لأن موجات تسونامي حرفت. والحقيقة هي دفع جامعة طوكيو للدراسات الأجنبية (TURS) منذ عام ٢٠٠٥ لتشغيل المشروع في المشروع أتشيه للحفاظ على التراث الثقافي وتسعى رسم الخرائط ،

وتوثيق وفهرسة المخطوطات التي البقاء على قيد الحياة وتجعل من وجود كتاب دليل مخطوطة داية (Dayah) هذا أبي تانوه انشبهه بيسار.

في التمهيد ، هنري جانيرات (Chambert) - وير رأي مفاده أن مجموعة من المخطوطات داية (Dayah) تانوه أبي المههم أن تكون موثقة ودرس لأنه يحتوي على المعلومات التي هي فريدة من نوعها عن تاريخ التعليم الديني الإسلامي في أرخبيل. ومع ذلك ، واعتمادا على بحث القيام به ويبدو أن الكاتب من الكتالوج يحتوي الكتاب على مجموعة كبيرة من المخطوطات التي تغطي مختلف جوانب التربية الإسلامية ، ولكن هذا لا يعني أن هذا الدليل هي فريدة من نوعها في هذا الصدد إلى انشبهه فضلا عن أرخبيل في العام. الفكرة القائلة بأن مجموعة من المخطوطات داية (Dayah) تانوه أبي المههم بالنسبة لتاريخ التربية الإسلامية في أرخبيل متسرع جدا. ينبغي أن تكون هناك دراسة تفصيلية لأول مرة أمام يمكن أن يبين من صحة هذا البيان.

وثمة مسألة أخرى ذات صلة واهتمام لمدي جمع المخطوطات في مخطوطة أبي التسويقي تانوه جانيرات (Chambert) - وير أذكر أن وقال محمد دحلان وعدد من المخطوطات في ٢٠٠٠ التسويقي في عام ١٩٨٠. في عام ١٩٨٣ ، وهو الاكتشاف الجديد يقول ان هناك ٧٠٠ المخطوطات (مع أكثر من ١٠٠٠ النص). وأحدث كتالوج يحتوي على معلومات حول ٢٨٠ المخطوطات تحتوي على النص ٣٦٧.

وفقا جانيرات (Chambert) -وير، ٧٠٠ من المخطوطات منها ٥٨٠ مخطوطة باللغة العربية) منها 150 تحتوي على أجزاء من الغزالي (و ١٢٠ من المخطوطات في الملايو. جانيرات (Chambert) - وير نخلص إلى أن عددا كبيرا من المخطوطات التي تحتوي على نص الغزالي بين أهمية هذا الكاتب في الادب والتربية الإسلامية في اندونيسيا. ويجوز للمخطوطة أن تكون مهمة في انشبهه، ولكن ليس بالضرورة في اندونيسيا. يجب أن يتم تجاهل البيان بيان والقطعي في هذا الكتالوج، لأنه يعطي الانطباع من الباحثين الآخرين كاذبة ومضللة، ولا سيما أولئك الذين بدأت للتو دراستهم.

بصرف النظر عن عدد من المذكرة، ولكن هذا الكتاب هو التسويقي جيدة، والتي سوف تساعد إلى حد كبير ومصدر إلهام العلماء لاستعراض مجموعة مخطوطة. ومن المتوقع من خلال النشرة المصورة التي من شأنها جمع المخطوطات تكون مفتوحة للعلماء. هذا الدليل هو دليل

على أن مديري داية (Dayah) الوصول مفتوحة لمجموعات المخطوطات الخاصة بهم. ومن المتوقع أيضا أن يتم دراسة خطيرة على العديد من المخطوطات الأخرى في المناطق المختلفة في الأرخييل، حيث النتائج يمكن إبلاغ عن كيفية معرفة نشر الإسلام في الأرخييل الآن، وعليه في الماضي.

Book Review

Katalog Naskah Dayah Tanoh Abee Aceh Besar

Dick van der Meij

Although manuscript studies do not sound very 'sexy' to many, at present it is a rather vibrant field of study in Indonesia, that is, vibrant in the sense of mapping, cataloguing, digitalization, and otherwise exploring non-textual aspects of manuscripts. International funding is available for these activities. Unfortunately, in comparison, editing, translating, and the scholarly exploration of the contents of these manuscripts is a field of study rather less attractive nowadays, also because, for mysterious reasons, money for the actually reading of the manuscripts is often very hard to find. This being said, it is of the greatest importance that manuscripts are mapped, inventoried, and catalogued so that we at least know what is not being read, but that there are manuscripts out there and where they may be located.

Virtually unknown to the general intellectual global public, Indonesia has a very rich manuscript heritage. There are hundreds of thousands of manuscripts in a large variety of languages and scripts and they cover virtually all the fields of literature and scholarship as in any other manuscript tradition in the world. Thus manuscripts abound of a literary nature, but a large number of them also cover religion, history, philosophy, divination and many other aspects of local culture and wisdom. It would, however, in my view be incorrect to say, as more or less implied on page vii, that *each and every* manuscript has a '*nilai sejarah yang tinggi*' (great historical value). This may sound funny, but we do have to make distinctions between manuscripts and some are more valuable than others because of

their contents or for other reasons. Some are mere copies, and often rather faulty ones, of others, which, if only for that reason, should be considered as having more historical value than the copies. This is an observation that may lead to discussion, and that is precisely the idea. Little research has been done to answer the question when a manuscript is a manuscript!

The tsunami hit Aceh on 26 December 2004. This catastrophe caused the death of a large number of people and destroyed many cultural artifacts. Many manuscripts were irretrievably lost as whole collections were swept away by the waves. This gave cause for the execution of projects to map, document, and catalogue the manuscripts that remained and the project that led to the publication of this catalogue is one outcome of one of these programs. It concerns the Aceh Project for the Preservation of Cultural Heritage, which was initiated by Tokyo University of Foreign Studies (TUFS) and which started in 2005. Some more information on this project may be found in Prof. Aoyama Toru's foreword to the catalogue on pp. vii and viii. It is to be hoped that we do not have to wait for other disasters to happen before other projects will be started for other areas in Indonesia, because there is still a lot to do and we should start before it is too late.

The introduction to the catalogue is by the hand of Henri Chambert-Loir. In his view, the Dayah Tanoh Abee manuscript collection needs to be documented and studied as it contains information that is '*cukup unik tentang sejarah pendidikan agama Islam di Nusantara*' (rather unique about the history of Islamic religious education in Nusantara) (p. ix). I wonder what he means by that. Browsing the catalogue does indeed reveal that the collection is large and contains a large variety of manuscripts that cover many aspects of Islamic education, but I wonder if this collection is unique in this aspect, not only for Aceh, but also for Nusantara in general. I am also uncomfortable with the idea that the collection is important in view of the *history* of Islamic education in Nusantara. I have the impression that some detailed research should be done before the validity of this statement can be established. Let us be honest, there are many more collections of manuscripts in dayahs, suraus, pesantrens and other institutions of Islamic education and I feel it is premature to call this collection unique. This is not to say that it is not important but we have to be careful with this kind of statements. There is still a lot to be learned in the field of Nusantara manuscripts. Luckily he corrects himself on p. xxii where he discusses the rare (this may also be incorrect, actually) features of the collection where he

states that the collection reflects religious education in one institution, as indeed it does. Chambert-Loir's introduction gives us much information about Dayah Tanoh Abee and its collection, how it came into existence and how it was threatened by the Aceh war. Thanks to the efforts of the dayah's leadership, many manuscripts survived this major threat although, indeed, many manuscripts were lost during the War.

The most important leader in view of the manuscripts was the late Tgk. Muhammad Dahlan (1943-2006) who devoted much of his time and energy in the preservation of the collection and in making its contents more readily available by providing titles to the covers of the manuscripts and by improving storage conditions.

How big is the collection? This is an intriguing question as the answer is nowhere to be found in the catalogue. Chambert-Loir mentions that Tgk. Muhammad Dahlan once mentioned the number 2000 manuscripts in his catalogue of 1980 (in the bibliography to be found under Abdullah) while he contests this number as it is unclear as to what is meant by 'manuscript'. There is indeed reason for caution here as the terms 'manuscript' and 'text' are often used interchangeably and counting one leads to a different number than the other as one physical manuscript may contain more, sometimes many more, texts than only one. In 1983 a new inventory was made and the outcome was that there were around 700 manuscripts in the collection (containing probably more than 1000 texts). The present catalogue contains information of 280 manuscripts (containing 367 texts). Why this number and what happened with the other manuscripts is, unfortunately, nowhere explained. It seems to be less than half the collection as described by Tgk. Muhammad Dahlan in 1979 (as stated on p. xiii), but what description is that as it is not mentioned in the bibliography.

The 700 manuscripts Chamber-Loir mentions contained 580 manuscripts in Arabic – among them 150 containing parts of Al-Ghazali's works – and 120 in Malay. Here again there is reason for caution. Chambert-Loir concludes that the large number of manuscripts that contain Al-Ghazali's texts reveals the importance of this author in the literature and education of Islam in *Indonesia*. I would think that it indeed attests to his importance, but not necessarily in *Indonesia*, but in *Aceh*. I feel that hyperbolic statements should be avoided in these catalogues as they give wrong impressions and may distort the ideas of researchers even before they have started their studies.

The catalogue discusses the following groups of texts: 1. Quranic knowledge (7 texts), 2. Hadith (14), Interpretation (*tafsir*) (16), Theology (*tauhid*) (54), Jurisprudence (*fikih*) (99), Sufism (*tasawuf*) (55), Grammar (78), Logic (4), Ushul fikih (2), History (10), Zikir and Prayers (17) and Others (11) (p. xvii). Page xviii breaks these numbers down in percentages and unfortunately a mistake has been made as the percentages for Tanoh Abee have been mistakenly mentioned for the collection of the Yayasan Ali Hasjmy. For me, these percentages only reflect present conditions and may not be used for drawing conclusions on the collection and its role in education and scholarship as many manuscripts may have already left the collection and we have no idea what the status of the present collection is *vis-à-vis* the collection as it was in the past. The catalogue describes manuscripts of which 69 per cent are written in Arabic, 28 per cent Arabic and Malay, and 3 per cent in Acehnese. It is interesting that the collection as described in this catalogue does not contain one single copy of a mushaf al-Quran! It would be interesting to find out why, as the collection of the Yayasan Ali Hasjmy contains no less than 23 copies as mentioned on page xviii. Perhaps the reason is that they were among the manuscripts that people attempted to save from destruction during the Aceh War as the holy book of the Quran should not fall into the hands of the infidel Dutch.

Oman Fathurahman mentions in his introduction that in quite a few manuscripts all sorts of notes may be found which are of interest especially since they bear no connection with the main body of the text. These notes, range from cures against premature ejaculation and the appropriate and not so appropriate times to have sex with your wife to debts and cures for bad breath, among others. This catalogue is not the right place to go into this matter too deeply, but Oman gives some examples which may be a nice start for future research as these notes may reveal a lot about manuscript practices in the past and also about a perceived unity of the role of Islamic texts and other elements of daily life. Perhaps Islam was just as near at heart as the other pieces of information which may be an indication that these notes could be inserted into the manuscripts because Islam and the issues addressed all concern close, intimate, and daily matters. It is laudable that Oman does not dismiss these notes but rather tries to come to terms with their existence. Cover notes were provided in the 1970s by the late Tgk. Muhammad Dahlan Al-Fairusi Al-Baghdadi, which he subsequently signed in his name. These notes contain the titles

of the texts in the manuscript next to its origins and the fact that it was owned by the *dayah*.

The manuscripts in the collection reveal much information about the religious affiliation the *dayah* entertained with particular schools of thought. Especially important is the large number of manuscripts containing texts or part thereof written by Al-Ghazali and thus testify to the neo-Sufi currents of thought prevalent in Aceh and in the *dayah* at the time the manuscripts were produced.

The format of the catalogue follows that of the other catalogues produced in the TUFs project (pp. xxviii-xxx). Information is thus provided on the title; number of the photographic image of the manuscript, old and new numbers, abbreviation for the kind of text and the number of the manuscript within its category; the language used; whether the text is prose or poetry; number of pages; kind of paper; measurements of text and paper; and number of lines per page. In case the manuscript does not contain a clear title, a title is provided based on the title provided on the cover or based on the contents of the text. Additional information is provided on the author, time of writing and copying, colophon, watermark, short exposition of contents and other information. In general the condition of the manuscripts is reasonable although many show damages. Due to this general feature, information on condition is not provided for each individual manuscript. Descriptions are provided on each individual text, regardless whether a text is part of a bundle of texts or not. The titles of the texts have not been translated but additional information is provided on the contents of the texts.

The book is enlivened by a number of photos of the people who were involved in the present project (scholarly speaking unnecessary, but charming as it gives some idea of the circumstances under which the information for this catalogue was gathered), of members of the family of the leaders of the *dayah* (especially Tgk. Muhammad Dahlan, beautifully portrayed by Henri Chambert-Loir on page xxv, sadly without an indication as to when the photo was taken), an early photo of members of the extended Tanoh Abee family showing a much younger Henri Chambert-Loir in probably 1976, a photo of Oman Fathurahman and Tgk. Muhammad Dahlan taken in 2005 one year before the Teungku's death. Many photos of individual manuscripts have also been included. It is a pity that no justification is provided why some manuscripts have been portrayed and others not, however. Sometimes, the fact that no numbers

have been provided in the text under the photos of the manuscripts gives rise to misunderstanding. For instance, p. 10 features a picture of a manuscript of the *al-Nakt al-lawdha 'iyah 'alá sharḥ al-jazarīyah*, but there are two manuscripts of this name. The same confusion holds for the picture of the *Ṣaḥīḥ al-Bukhārī* (three manuscripts) on page 24, the *Tafsīr al-Khaṭīb al-Sharbīnī* (two manuscripts) on page 40, the *Al-Durar al-Hisān fī al-bā'ith wa-na'im al-Jinān* (two manuscripts) on page 56, *Bidāyat al-Hidāyah* (three manuscripts) on page 59, the *Umm al-Barāhīn* (five manuscripts), etc. This is a pity and could easily have been avoided, especially since all efforts have been made to make the pictures as clear as possible.

The book ends in a bibliography, an index of text titles, and an index of proper names. The index on text titles does not only refer to texts in the manuscripts in the collection but also the mentioning of the title of a text in another text, such as the *Hikayat Sri Rama dan Indraputra* of which the collection has no manuscripts; they are only mentioned in the *Ṣināt al-Mustaqīm!*

Conclusion

This is a fine catalogue, which will hopefully inspire scholars to study the collection. It is to be hoped that the collection will also be open to scholars. Being a private enterprise, the *dayah* leadership may withheld access to the collection at their own discretion. It is to be hoped as well that serious study will be carried out on other major collections of Islamic manuscripts elsewhere in the Nusantara area as the findings may tell us much about the way Islamic knowledge was disseminated in the archipelago now, and in the past. []

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