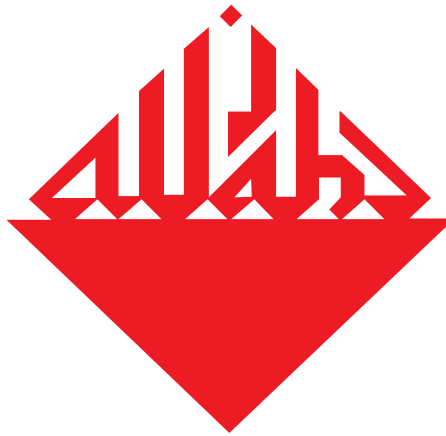


STUDIA ISLAMIKA

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THE ACCULTURATION STRATEGY OF THE TABUT COMMUNITY IN BENGKULU

Nelly Marhayati & Suryanto

ISLAMIC CLICKTIVISM: INTERNET, DEMOCRACY AND CONTEMPORARY ISLAMIST ACTIVISM IN SURAKARTA

Muzayyin Ahyar

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Norbani B. Ismail

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Document

Islam, Radicalism, Democracy, and Global Trends in Southeast Asia

Muhammad Nida' Fadlan & Rangga Eka Saputra

In the last few years, we have witnessed tremendous events occurred on social, religious and political fields in Southeast Asia. This region is believed to be one the most hybrid regions in the world. On one hand, we see the proliferation of democracy and civil society in most of Southeast Asian countries. On the other hand, we also see religious extremism, terrorism, ethno-religious conflicts, and other religious-based violence which have disrupted the stability of this region. The Marawi conflict in the Philippines, the Rohingya case in Myanmar, as well as several cases of violence against minorities in Indonesia and several other Southeast Asian countries are clear evidence that this problem poses threats to the stability of this highly plural societies in the region.

For the reason above, the Center for the Study of Islam and Society (PPIM) Syarif Hidayatullah State Islamic University (UIN) Jakarta held the 2nd Studia Islamika International Conference 2017 with the main theme "Southeast Asian Islam: Religious Radicalism, Democracy and Global Trends" on 8-10 August 2017 in Jakarta, Indonesia. This conference is a continuation of the first conference held in 2014.

The 2nd Studia Islamika International Conference 2017 is organized to respond various aspects related to current social and religious issues in Southeast Asia. The conference explores Southeast Asian's political trends including religious radicalism, democratic development, and global trends. In addition, the conference is also dedicated to promote Studia Islamika, published by PPIM, as an important reference on studies of Islam in Indonesia and Southeast Asia.

Ten important themes on the latest theories and findings are discussed by 83 speakers from 13 countries in the world divided into 23 discussion panels. As keynote speakers, this conference presents Prof. Dr. Azyumardi Azra, CBE (Editor-In-Chief Studia Islamika), Prof. Dr. Imtiyaz Yusuf (Director of the Center for Buddhist-Muslim Understanding in the College of Religious Studies at Mahidol University in Thailand), Dr. Siti Ruhaini Dzuhayatin, MA (The Commissioner of the Independent Permanent Human Rights Commission (IPHRC) and Dr. Sidney Jones (Director of the Institute for Policy Analysis of Conflict / IPAC).

Recent Conditions in Southeast Asia

Symptoms of radicalism, extremism, and terrorism have currently struck Southeast Asia region which is known as a region that has the diversity of ethnicities, languages, cultures and religions. This case certainly will disrupt the process of democratization that has been developed in this region.

The transnational extrem views have undermined the political stability of Southeast Asian countries. The radicalism and acts of violence in the name of religion that have recently taken place in Indonesia, the Philippines, Myanmar and Thailand have spawned more radical and intolerant groups triggering ethnic conflicts domestically and regionally.

In her presentation, Sidney Jones focused on ISIS activities in Southeast Asia. She explains why ISIS has no strong influence in Indonesia compared with what happened in Marawi, the Philippines. In her view, Marawi local militia groups such as: Moro Islamic Liberation Front (MILF), Moro National Liberation Front (MNLF), Abu Sayyaf Group (ASG), and Bangsamoro Islamic Freedom Fighters (BIFF), are currently merged into ISIS.

Sidney also explained that poor local government performance, poverty, not credible law enforcement and weak enforcement of security

were the main drivers of militia joining to ISIS. Jones sees that most of regions in Indonesia do not have these factors. However, according to her research findings, Indonesia's most vulnerable territory to ISIS is Poso because there are still some veteran Mujahedins of Poso conflict.

The emergence of religious extremist groups who want to impose their ideology as a state's political system is a major threat to national security. This kind of understanding has in fact violated the democratic system and the enforcement of human rights values.

In her speech entitled "Disobeying the Holly Order: Women's Challenges to Islamic Extremism in Southeast Asia", Siti Ruhaini Dzuhayatin said that the most aggrieved groups from the growing of ideology of violence in the name of religion are women and children. According to her opinion, if a woman and a child join a terrorist or extremist group, their basic rights are potentially ripped off.

"They will be objects of gender-based violence such as murder, kidnapping, forced marriage, restrictions on freedom of expressions, prohibition to access education, and proscription to participate in public spaces."

Associated with the women position, Ruhaini argued that during this time, women are not equipped with a critical thinking. They tend to be difficult to distinguish which ones are the true religious teachings. This problem is because the authority to understand the scriptures is still dominated by men.

Responding the Future of Southeast Asia

In another keynote speech, Professor Imtiyaz Yusuf argues that the current condition of Southeast Asia can be solved by increasing the important role of universities in teaching the principles of inclusivism. He also explains that the current conditions indicate that the existence of scholars, researchers, and scientific discussions which discuss the relation of religions in Southeast Asia, such as Buddhism, Confucianism, Taoism, Hinduism and Islam, is still very limited.

"Studies related to dialogue and interreligious relationships are becoming a necessity for countries in Southeast Asia. Increased global factors such as Islamophobia and internal factors such as ethno-religious conflict in Southeast Asian countries are dangerous for peace and stability in the region. Unfortunately, the scholars persevering this theme tends to be limited."

Imtiyaz also pointed out that the students studying the relationship between Islam and Buddhism in the context of Southeast Asia are still rare. Besides, according to him, the two largest religions in Southeast Asia today are Buddhism and Islam; where Buddhists reach 42% and Muslims are as much as 40% of the total population of religious adherents in Southeast Asia. These studies will certainly contribute to building mutual understanding among religious followers in both domestic and international contexts in the region.

Building mutual understanding between religions is also supported by Ruhaini. She also stressed the importance of promoting gender-friendly in religious teachings at every level of religious institutions. For her, women have every right to gain an equal understanding with men in understanding the true teachings of religion.

In addition, strengthening the role and reputation of female clerics in the public sphere is an effective solution to encourage critical thinking among women. Women clerics are exemplary in providing moderate religious understanding. Moreover, with this role they are also considered capable to create counter-narratives of extremism in public spaces which are often targeting young women.

Support for revitalizing the role of educational institutions is also spoken by Sidney Jones. She hopes that the Indonesian government can take an important lesson from the violent extremism conflict that occurred in Marawi, the Philippines. For Jones, the government, through the university, can take the initiative to educate young Indonesian generations in the moderate Islamic educational tradition.

Sidney Jones expressed her belief that the conflict in Marawi will not happen in Indonesia. Nevertheless, she reminded the Indonesian government and society to be wary of extremist movements because the Indonesia is very close to the Philippines geographically.

The conference that responded to the condition of Southeast Asia has risen the optimism of Professor Azyumardi Azra for the future of religious life in Indonesia. In the context of Indonesia, he stated that radicalism is very difficult to develop in Indonesia. Harmonization of religious life in Indonesia to date is still maintained by some moderate Islamic organizations such as *Nahdlatul Ulama*, *Muhammadiyah*, *Al-Irsyad* and other mainstream moderate Islamic organizations.

Demographic factors also become an important factor of the failure of radical practices in Indonesia. 88.2% of Indonesia's 240

million population are Muslim. Thus, they are important factors that determine whether democracy is acceptable or not. Without the support of Muslims, the transition and consolidation of democracy will be difficult to develop in Indonesia.

SEAFIS as the Promoter of Southeast Asian Islamic Studies

The conference has also declared “Southeast Asia Association for Islamic Studies (SEAFIS)”. Prof. Dr. Jamhari Makruf as the declarator states that SEAFIS is an academic forum that brings together scholars who make Southeast Asian Islam as the core of their research interest. Therefore, he hopes that this association can help build the network that will strengthen and promote the Southeast Asian Islamic Studies.

SEAFIS is a real response from scholars to address global conditions. Azyumardi Azra as the initiator also added that Islamic studies are still focused on the Middle East as the main axis. The stigma of the existence of Islam in Southeast Asia as a peripheral Islam is still globally attached. In fact, the current social, political, economic, and cultural conditions in Southeast Asia have shown that the existence of Islamic societies in this region must be deeply taken into account.

Jajang Jahroni, Ph.D, Coordinator of the Conference, revealed that the establishment of this association is the moral responsibility of *Studia Islamika*'s editors who have been actively collecting various perspectives of Southeast Asian Islamic studies. Actually, the establishment of *Studia Islamika* in 1994 was inspired by the Islamic study gaps that were still focused on the Middle East at the time.

SEAFIS membership also applies to Southeast Asian Islamic scholars who come from outside the ASEAN regions. After the declaration, PPIM will eagerly prepare technical matters to support the sustainability of the organization such as determining organization committee and preparing other organizational managements administratively.

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Guidelines

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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

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.

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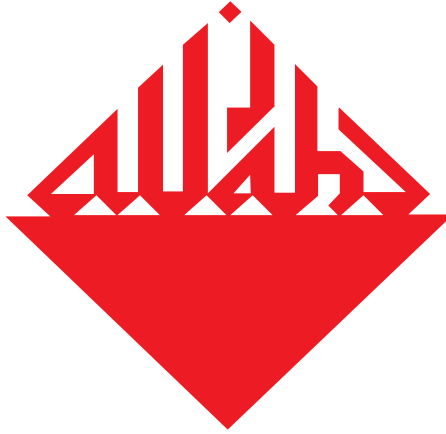
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