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## Editorial note

The Faculty of Islamic Studies, Universitas Ahmad Dahlan (UAD), proudly presents the first volume of **IJISH (International Journal of Islamic Studies and Humanities)**. It is the first international journal on Islamic studies and humanities at the Faculty in particular and UAD in general. In the first volume, IJISH decided to accept seven papers based on editorial decisions. Here are the seven selected papers that are relevant to the journal focus and scope i.e.: Some Notes on Madrasah Education in Bangladesh: A Historical Description (M. Abdul Karim), Historiography of Indonesian Islam: Historical Analysis of the Transitional Era of Social and Political System in Java in the 15-16<sup>th</sup> Century and the Contribution of Javanese Kings in Islamization (Ali Sunarso), Practicing “The Ideal Islamic Doctrines” Among Muhammadiyah Members in Karangtengah Imogiri (Parjiman), Mapping Contemporary Islamic Jurisprudence of Muḥammad Sa‘īd Al-‘Ashmāwī and Muḥammad Shaḥrūr (Yusroh and Mohd. Zaki Abd. Rahman), Hassan Hanafi’s Response to Western Hegemony in *Muqaddimah fi ‘Ilmi al-Istighrāb* through Hegemony Theory of Gramsci (Feriyadi and Syamsul Hadi), The Substance of the Formal Prohibition of The *Riba*: Islamic Finance and the Tie with the Real Economy (Latif Mustofa), *Matn* Criticism and its Role in the Evaluation of Hadith Authenticity (Ayub).

In the first paper, M. Abdul Karim explores the history of madrasah in Bangladesh. According to him, at the beginning of its development, madrasah as an Islamic educational institution in Bangladesh was a marginalized educational institution. It departed from the perception that madrasah were incapable of providing future guarantees for the alumni to get a prospective job. However, along with continuous improvement, the madrasah began to receive public attention and interest and it was proved by the large number of madrasah alumni accepted to work in government institutions. In the second paper, Ali Sunarso criticizes the previous studies on the history of Islam in Indonesia and Java in particular regarding to the marriage relationship among Muslim sellers with princesses and between infidel leaders with Muslim leaders’ daughter. Based on his study, Ali Sunarso concluded that the spread of Islam in Java was not only supported by the marriage system but also with the contribution of *imam-mollah*. These *imam-mollah* had contributed to the preaching of Islam in Java in the 15<sup>th</sup> and 16<sup>th</sup> century. In the third paper, Parjiman based on his field study at Karangtengah Imogiri, Bantul, tries to trace the idea of the “ideal Islamic society” as formulated by Muhammadiyah organization. In this paper, the “ideal Islamic society” is implemented partly by the Muhammadiyah members in Karangtengah that can be seen from the practiced Islamic teachings such as praying, fasting, charity, and others.

The fourth and the fifth papers of Yusroh and Mohd. Zaki Abd. Rahman, and Feriyadi and Syamsul Hadi, discuss the contemporary Arab thought. Yusroh and Mohd. Zaki Abd. Rahman discuss the contemporary development of Islamic jurisprudence through deep analysis of two contemporary Arab thinkers, i.e.: Muḥammad Sa‘īd Al-‘Ashmāwī and Muḥammad Shaḥrūr. The paper tries to compare the ideas of Al-Asmawi and Sharur on contemporary Islamic issues such as the veil or *hijab*, polygamy, and the political leadership in Islam. This paper assumes that the ideas of the two Islamic thinkers offer new insights on the topics. Meanwhile, Feriyadi and Syamsul Hadi explore the idea of Hassan Hanafi’s Occidentalism as a counter balance to the Western hegemony. This paper stated that the idea of Occidentalism with its own method and theory is an alternative to the Western hegemony. The urgency lies on the idea of the urgent call for the revival of the Third world methodology in seeing their own problem. Finally, the sixth paper paid attention to the study of Islamic legal perspective on *riba* and the seventh paper discussed *matan* criticism as another way on evaluating the authenticity of hadith. We do hope that IJISH in the next volume will publish more than seven papers that are relevant to the journal focus and scope.