



Volume 5(1), February 2020

ISSN 2443-2776 (print), ISSN 2657-0491 (online)

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*INSANCITA: Journal of Islamic Studies in Indonesia and Southeast Asia will provide a peer-reviewed forum for the publication of thought-leadership articles, briefings, discussion, applied research, case and comparative studies, expert comment and analysis on the key issues surrounding the Islamic studies in general, not only in Indonesia but also in Southeast Asia and around the World, and its various aspects. Analysis will be practical and rigorous in nature. The INSANCITA journal, with ISSN 2443-2776 (print) and 2657-0491 (online), was firstly published on 5<sup>th</sup> February 2016, in the context to commemorate the Dies Natalies of HMI (Himpunan Mahasiswa Islam or Islamic Students Association) in Indonesia. The INSANCITA journal has been organized by the Alumni of HMI, who work as Lecturers at the HEIs (Higher Education Institutions) in Indonesia; and be published by Minda Masagi Press as a publisher owned by ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung, West Java, Indonesia. The INSANCITA journal is published twice a year i.e. every February and August. All articles full text in PDF are free to be accessed and down load from the journal website at: [www.journals.mindamas.com/index.php/insancita](http://www.journals.mindamas.com/index.php/insancita)*

## FOREWORD



Islam is a well-developed religion in Indonesia. In fact, this is a belief that came from a foreign land, just like other religions before it, like Hinduism or Buddhism. This religion was introduced by many ethnicities, such as Arabic, Indian, and even Chinese. All of them have their own way of inviting local people to believe in one God, who is formless and beyond the reach of human reason, but His existence must be believed to be closer than the human veins.

The existence of two Islamic corpus, *Al-Qur'an* and *Al-Hadith*, is a supporting tool for Muslim understanding of their religion. As a holy book, the *Al-Qur'an* compiles many rules regarding rituals, fostering a good relationship between God and humans, as well as the example of Prophets and pious people from ancient times. The language of the main jurisprudence book was compiled using a high literary style. So that, sometimes, it requires interpretation from Islamic scholars. *Al-Hadith* is a text, action, or something related to Muhammad, the last Prophet who brought Islamic teachings. *Al-Hadith* also becomes a reference for Islamic law, apart from those taken from the *Al-Qur'an*.

Although all Muslims believe that their two religious corpus is something that is useful to foster relations between humans and God. In practice, there are social and cultural differences found around it. This cannot be separated from the conditions, in which that belief is held. As found in Indonesia, it will be different from that found in India or in Iran. This will depend on how Islam relates to local traditions and culture.

Without showing a biased paradigm, I believe that Islam that developed in Indonesia has a rich paradigm. This can be seen from how this religion has been adhered to and believed by its followers, even able to discuss freely with local customary values. As found in Minangkabau, West Sumatera, Indonesia, Islam is associated with "adat" (custom), and "adat" is associated with the Book of Allah, as shown in a wise expression: "Adat basandi Syariah, Syariah basandi Kitabullah" (Custom based on Islamic Law, and Islamic Law based on *Al-Qur'an*). This is not something that is considered strange, but is an expression of the many faces of local Islam that exist in this country.

Nowday, Islam is something unique to talk about. This is not only based on the latent issue of terrorism that lives in the world of Muslims, but also relies on the rise of post-Islamism, a view that relates to the love and rediscovery of Islamic values, which are considered a new thing, but still jointed to the two main corpus. This thinking develops amid the Muslim confusion about the search for Islamic models, which are considered capable of answering millennial questions. Interestingly, when no answer is found, it will always be connected with what happened in the past (usually in the time of the Prophet Muhammad), without the open space to discuss it with the Islamic reality that occurred since a long time in current area.

In its development, Islam is not only regarded as merely a religion, but also as a discourse that allows for academic space. Islamic scholars agree to promote Islam as a science, which is presented in Islamic Studies. This knowledge has a broad dimension, and is always related to how Islamic phenomena are presented either in the past or the present. For this reason, this study will always find its relevance, however, the changing times occur. In Indonesia, the study of Islam has attracted the interest of many scholars, even later, this study was also studied by many foreign scholars, because it was considered exotic and unique.

Finally, we will see how the contestation of Islamic studies looks for its actual form. Of course, there will be many views about how Islam should conceptualize itself and try to realize many answers to human problems. This book that you hold, offers some brand new ideas about Islamic thought and something related to it.

As seen in the articles presented in the *INSANCITA* journal, this February 2020 edition, Islam as a religion is examined from various perspectives with various place and time contexts. There is even a study of the Church and how it should deal with the problems of sexual violence and rape experienced by children in the perspective of Christianity in Nigeria. The religion of Islam, like other major religions in the World, such as Christianity and Judaism, does have a great responsibility to "humanize humanity", which in the end is to be able to fear and obey Allah and His Messenger.

The first and fourth articles were written by the Lecturers of Nigeria. If the first article, written by Kamal-deen Olawale Sulaiman & Fatai Gbenga Raifu, entitled "Investigating the Importance of Wearing Hijab by Muslim Women", is focusing on the importance of wearing "hijab" by Muslim women according to "*Al-Qur'an*" (holy book of Islam) and "*Al-Sunna*" (Prophet Muhammad Tradition), and how it is still relevance to the context of social and cultural matters currently in cross countries of Muslim communities around the Globe; meanwhile the fourth article, written by Adesanya Ibiyinka Olusola & Clement Ogunlusi, entitled "Recurring Cases of Child Rape in Nigeria: An Issue for Church Intervention", as mentioned earlier, namely to examine the Church's responsibility in dealing with the child rape in Nigeria.

The second, third, and fifth articles were written by the Lecturers of Indonesia with various themes, such as: "The Role of K.H. Abdul Wahid Hasyim in Reforming Islamic Education in the Tebuireng Islamic Boarding School, Jombang, East Java, Indonesia, 1934-1953" (written by Asifa Nurfadilah, Agus Mulyana & Andi Suwirta); "Revitalizing Archipelagic Islam in the Digital Age: Between Hope and Reality" (written by Mukodi); and "History of the Development of Arabic Language and Islamic Institutions in Indonesia" (written by Sofyan Sauri). Islam in Indonesia, as seen in the motto of the Republic of Indonesia, namely "Bhinneka Tunggal Ika", is Unity in Diversity. It is precisely the cultural and religious wealth that must be grateful, appreciated, and fostered continuously for the harmony, prosperity, and progress of a nation-state under the environment and the blessing of God Almighty.

Happy reading articles in the *INSANCITA* journal, hopefully there will be many benefits.

Ciputat, Banten, Indonesia: 27 February 2020.

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