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(IJIIS)



The Indonesian Journal of Interdisciplinary Islamic Studies, published biannually by the Doctoral Program in Islamic Law, Islamic University of Indonesia, serves as a platform for intellectual exchanges and interdisciplinary studies on various aspects of Islam including, but not limited to, theology, law, education, economy and politics and how they are historically and contingently embedded, expressed and articulated in a variety of historical contexts. The journal welcomes contributions from scholars and researchers of various disciplinary backgrounds in the form of original (theoretical or empirical) research articles on various issues related to Islam in both its normative and historical dimensions.

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CONTENTS

KHALED M. ABOU EI-FADL'S AUTHORITATIVE HERMENEUTICS: AGAINST AUTHORITARIANISM IN ISLAMIC LAW

Muhammad Iqbal Juliansyahzen ~ 1

RETHINKING THE EPISTEMOLOGY OF ISLAMIC ECONOMY: ABBAS MIRAKHOR'S CONTRIBUTION TO THE CURRENT DEBATE

Imam Khoiri ~ 27

ABDULLAH SAEED'S CONTEXTUALIST PERSPECTIVE ON THE FIQH OF RELIGIOUS FREEDOM

Eva Fadhilah ~ 57

HUMANISTIC EDUCATIONAL VALUES IN SOEDJATMOKO'S THOUGHTS AND THEIR IMPLICATION FOR ISLAMIC HIGHER EDUCATION

Khairun Nisa ~ 77

IMPLEMENTATION OF ISLAMIC INHERITANCE LAW IN THE COMMUNITY OF METRO CITY, LAMPUNG

Azmi Siradjuddin ~ 101

BOOK REVIEW ~ 119

EDITORIAL

We are very pleased to present The Indonesian Journal of Interdisciplinary Studies (IJIIS) Volume 2, No. 2, 2019. This issue mainly consists of a good mix of selected papers discussing several interesting topics covering Islamic law, Islamic economy, religious freedom, Islamic education, and inheritance law.

The first article by Muhammad Iqbal Juliansyahzen discusses the authoritative hermeneutics offered by Khaled Abou el-Fadl as an attempt to challenge authoritarianism in Islamic law. The second article by Imam Khoiri then examines the current debate on the epistemological basis of Islamic economy by referring to the ideas proposed by Abbas Mirakhor. Following this, Eva Fadilah turns to the issue of Islam and freedom and religion by specifically examining the progressive and contextualist thinking of Australia-based Muslim scholar Abdullah Saeed. The next article by Khairun Nissa then discusses the humanistic educational thought of Soedjatmoko, one of Indonesian prominent intellectuals and social thinkers. The last article by Azmi Siradjudin then examines practice of the inheritance law among different ethnic groups in Metro city, Lampung. This issue is then concluded by a review of Muhammad Yasir Alimi's book titled "*Mediation of Religion, Post-Truth, and National Resilience: The Sociology of Religion in the Digital Age*".

It is hoped that this publication will encourage further research and discussion on various issues concerning Islam and Muslim societies from various disciplinary backgrounds.

Editor in-Chief

BOOK REVIEW

Title : *Mediatisasi Agama, Post-Truth, dan Ketahanan Nasional: Sosiologi Agama di Era Digital*
 Author : Moh Yasir Alimi
 Publisher : Lembaga Kajian Islam dan Sosial (LKiS)
 Year : 2018

Moh Yasir Alimi's book, entitled *Mediatisasi Agama, Post-Truth dan Ketahanan Nasional: Sosiologi Agama di Era Digital* (*Mediation of Religion, Post-Truth, and National Resilience: The Sociology of Religion in the Digital Age*) contains critical and solutive reasoning regarding the fact that online media today has mastered the wider community, apart from all kinds of contents that mix between truth and hoaxes. This is because online media/social media have become the commander of where the information comes from. The implication is that the issue of religion, as one of the various problems of community life, is very dependent on and highly influenced by existing online/social media.

The author compiled approximately 1000 journal articles on religion, the internet, and social media, which helped him understand the facts that occur today, which show an imbalance in which developments occur very rapidly while science responds late. This is not without reason, because hoaxes or hate speeches that spread in online media which in essence are more or less a matter of politics are always associated with religion as if the problem being conveyed is a religious issue, deliberately aimed at religion or certain religious leaders. Even then those who capture this phenomenon and explain it to the community are religious leaders, not scientists or *priyais*, who also catch this phenomenon, but do not disclose it to the public either indeed because they are still in doubt about the situation, or because their unwillingness to be declared in favor of one of the competing parties at the time - if the competition was political - or one of the

parties who opposed the political ideology.

As the community develops its source of information from the smartphone screens on existing social media, religious practices are also very dependent on and heavily influenced by social media. That is why, the research conducted by the author belongs to the study of “religious mediation”, considering that studies on religious mediation are still very few, and have not examined the social transformation of religion that occurs after many people use social media as is widely used today.

As religion is the number one most popular topic on social media, it is not impossible if many hoaxes and fake news about religion are widespread. Hoaxes and fake news have a major impact on national security. Various hate speeches are spread through social media, ranging from hatred of the government, hatred of state institutions or state apparatus especially the police and army, as well as expressions of hatred towards religion both religious leaders and substantive contents of the religion itself. Based on studies conducted, 100 cyber soldiers can tear apart 100,000 fully armed troops, as evidenced by the chaotic countries caused by fake news, for example, Iraq and Libya which fell due to hoax invasion and fake news that cannot be held by the infrastructure of the social culture and defense of the Iraqis and Libyans as well as Syria.

Then, the question arises: why do people get deceived by hoaxes? What can be affected by hoaxes is not only ordinary people who have low education, even a professor, doctor, or anyone with higher education can be deceived by hoaxes. Everyone can be deceived by hoaxes, without exception, because of their dependence on smartphones. Such hoaxes and fake news can attack anyone, with each tendency, for example, hoaxes and fake news in the political field attack people with conflicting or opposing political views, while hoaxes and fake news in the religious field attack people who are not well-established in the related discipline.

Research conducted in the work written by the author is online research (virtual ethnography or called netnography) of online sites, as well as online chat platforms such as Facebook and Twitter. The internet has become a very important part of social activities, where social practices are increasingly mediated through online communication, and the difference between online activities and offline activities is less significant because today both are equally used in daily activities. day and both influence each other. Thus, the internet cannot be used or left behind to understand the complexity of contemporary society. This research is only based on online reality whose assumptions do not know each other without checking the reality of offline.

Political mediation is closely related to religion so that many and even almost all hoaxes and hate speeches are launched in the name of religion against the teachings of certain religions and religious leaders. No wonder that religion is the most worrying arena, wherewith this religion people are burned with hoax news so that society is divided. In the research conducted by the author in his book, there is a fake account that spreads 19 news hoaxes and slander in only 5 hours, counting from 19.00 to 00.00. With this reality, hoaxes and hate speeches that are spread by irresponsible people do not create confusion, because public literature should also have shifted to post-truth, which is to resort which news is true and which is not.

Chaos in Muslim countries often occurs when people turn from the guidance of true scholars to religious political activists. For this reason, it is time to return to the ulema so as not to become victims of religious politicization and slander. This hoax and post-truth are called the era of defamation. If our knowledge is lacking, it is very easy to be exploited with religious issues. The spread of hoaxes on social media, which is difficult to eliminate, is overcome by offset by the spread of positive content to educate the public to have the right religious understanding and the right attitude towards the nation and state. People who have religious enthusiasm are not enough, but must be accompanied by enthusiasm to study the scholars, not just browsing

relying on the internet and social media on the outside.

Interest in the internet in everyday life can be classified into three perspectives, namely using the internet, communicating through the internet, and inculcating the internet. In “using the internet”, we come to the terms of using the internet for everyday purposes with an emphasis on rational choice. In “communicating through the internet”, we see the internet as a medium that we use to emphasize content. While in “inculcating the internet”, the internet is accepted in daily life through unconscious body activities where religion is viewed. To understand the nuances of the internet’s hiddenness in everyday life, we must understand the three aspects mentioned above.

On social media, networks are very broad, content is abundant, attention spans are very short, and conversations are cut into short sentences. For social media activism that translates into successful popular political activism, it is necessary to adopt the principles of the contemporary culture of consumption, including lightweight packages, with appetizing headlines and made like famous movie trailers. Social media activism has succeeded in mobilizing mass support when the narrative is kept simple, related to low-risk actions and congruent with dominant meta-narratives, such as nationalism and religiosity. Success will be reduced when the narrative is opposed by the narrative of the dominant competitors produced in the mainstream media.

At the end of his writing, the author quotes his Facebook friend’s writing about an excellent statement for positive energy and identity (Hery Heryanto, 10/23/2018): “We are a generation that is always optimistic because Allah SWT has bestowed the earth like heaven to us, has given us valuable and colorful human resources, has made Indonesia a promised land for all religions, and has predetermined the future and the hereafter for those of us who work and do good deeds”.

Umi Sholihah Pertiwi