

Editorial:

ISLAM: Local and Global Challenges

Indeed, in maintaining their local values when faced with global challenges, Muslims, as a social entity, and Islam, as a set of dogma, have given birth to new phenomena, e.g. new interpretation of Islam within a new context. Additionally, this era of globalization has led religions, including Islam, to renew their gambit to cope reality, e.g. in the practical life (sociological, political, economical and anthropological aspects), intellectual endeavors (philosophical and theological aspects), and in the renewal of dogmatic teachings (hermeneutical aspects).

Globalization is a new context in itself, wherein religion and the believers are placed in a new milieu. Two aspects, globalization and religion, become a new amalgamation which encounters scholars and academics to explain in what way the two are related and how the two deliver new phenomena. All of these beg new insights, so much so that conventional knowledge contained by the available works at our disposal dissatisfied those who seek more wisdom.

On one hand, dealing with globalization, one cannot ignore religions as important factors which have deeply rooted in traditions and cultures. On the other hand, issues surrounding globalization cannot be set aside in the contemporary studies of religions. Religion and globalization cannot be divorced—a reality which cries out for new theories, methodologies, and approaches.

Islam and globalization, in this vein, becomes a timely theme in nowadays academic debate. How far globalization has affected Islam -and to what extent Muslims, and Islam, have developed in the new context of globalization- is a question which always can be posed.

Most of the articles published in this edition of *Al-Jamiah* were presented at the “International Conference on Islam: Local and Global

Challenges”, on December 7-8, 2010. Various themes, from classical to modern issues, were subjects of heated discussion.

Wael B. Hallaq, in his “*maqāṣid* and the challenges of modernity,” addresses various challenges facing the formulation of *maqāṣid shari‘a* (universal aims of the law) in the context of Islamic jurisprudence. The backdrop, against which public Muslim discourse has featured the call to restore the *shari‘a*, stimulated a heated discussion. Additionally, the foundation of the reform, on which new formulation of Islamic law can perhaps be built, is also an important issue. Indeed, modern world, which has provided a new context, challenges Muslim intellectuals in what direction hermeneutical endeavor should be taken.

In the classical context, the source of knowledge also concerned early Muslim philosophers, such as al-Farabi, Ibn Sina, and al-Ghazali, each of whom proposed unique reflection of Islamic epistemology which deserves our attention. Phil Enns in his “The Importance of This and That: Reflections on Context in Early Islamic Philosophy” addresses such an issue.

Whereas Roxanne Marcott deals with Shabistari’s hermeneutical philosophy in dealing with texts, Muhammad Pribadi presents the literary side of Ka’b b. Zuhayr b. Abī Salma. The rest of the articles published in this edition, from Nina Nurmila, Yanwar Pribadi, Ratno Lukito, to Noorhaidi Hasan, are attached to the local context of Indonesia seen from various perspectives, e.g. law, anthropology, sociology, and feminism.