

NOTE FROM THE EDITOR

Islam and Modernity

Dear readers,

In this issue, we receive diverse topics of research papers resulted from our call for papers through website and the previous edition. We did not receive many papers to select at this time. However, the papers submitted by authors from different institutions and academic backgrounds are significant as we have been trying to promote world civilization in the broad context by way of this journal. Here are some selected papers which according to our considerations relevant to our mission, i.e., promoting peace in the wide-ranging topics.

A paper written by Sukron Kamil analysed the compatibility of Islam and Modernity in the global context. Although the issue being discussed is not new, but the way he analysed it is remarkable. You will see his argument that the relation between Islam and modernity as modern civilization is frequently faced contradiction. The author argued that some Muslims reject the idea of compatibility between Islam and modernity. While others insisted that Islam is harmonious with modernity. Islam encouraged contemporary thought and social reform. The concept of *ishlah* (arabic word for reform) and *tajdid* (renewal) are two important concept for modern thought of civilization. If this case is measured based on the dimension of modernity, it is obvious that Islam as a teaching is in line with modernity. Obviously there are deviation in the real life between the ideal concept and its reality, however, the author has successfully offered a good thought for the future harmony between Islam and modernity.

Relevant to the previous paper, Ahmad Faozan depicted the misconception of virtual jihad in his paper. Again, this is not something new as there are many discussions on this issue. However,

Faozan's analysis in this paper on Jihad is critical. The author clarified that some people get confused with the Jihad and Terrorism. They mixed it up. The term 'jihad' seems to sound horrible to a number of people. The misunderstood terms and practices apparently continue to rise. Nowadays, the so-called 'virtual jihad'--as clearly stated in The Sunday Guardian Live, Scientific American, Science Direct, etc.—is addressed as referring to a single connotative meaning of violence in Islam. It seems that they mixed up the terms 'jihad' and 'terrorism'. This misunderstood the concept of jihad that leads to some acts contradicting the true meaning of 'jihad' itself. This article attempts to scrutinize the misconception of 'virtual jihad', delve into the moral principle of jihad due to ideal Islamic teachings, as well as ways forward to put into practice of a "peaceful jihad" in this era. Theoretical Approach used in this study mainly employs Teu Van Dijk's Critical Discourse Analysis (CDA) models of interrelated texts, social cognition, and social contexts.

Further to the above articles, Ratna Puspitasari and Aprianda Kusumawijaya outlined the real challenge of civilization which happened in Cirebon, West Java, i.e. the conflict between Cirebon City Giant Hyper market and their employees who are dominated by women. They are threatened of being dismissed due to widespread social problems in the community. They have been laid off which cretae social problem, the growth of labor informalization with the proliferation of street workers (PKL) or independent workers which will cause chaos in the arrangement of big cities. This study tries to analyze the gender equality study of the Marx model with an ethnographic approach, trying to trace the causes and effects of the informalization that afflicts female workers in the city of Cirebon.

In addition, Nurul Ulmi Mansur contributed a thought on humanity. She perceived humanity as something central to social life. She argued that humanizing others is a good ethics. She insisted that only by respecting others every human is able to live side by side with others without discrimination. However, global crisis of humanity hit every country. It is timely to react againt inhumane actions. Developed countries should give a good example in the humane practices in daily life. There have been actions undertaken by individual and a group of people as well as institutions, among these

are Zain Group which provide public advertisements. Zain Group tries to describe condition of Palestinian children who are unable to enjoy their childhood. Readers may follow Nurul's analysis of the Zain actions in this journal.

Last but not least, Siswoyo Aris Munandar, Siti Muliana and, Jazilus Sakhok offered Gus Dur's thought to practice Islam as a religion of peace in harmony with indigenous culture. They argued that Gus Dur's thought is a response to the increasing phenomenon of religious formalization. This is quite different with the practice of the previous generation of Moslems, i.e., salaf as-salih which considered to be totality practicing what they called by pure Islam. How do this idea works can be followed by reading the whole paper.

Dear readers, I hope you enjoy our journal. Stay safe and healthy.

Jarot Wahyudi
Editor in chief

