

KORESPONDENSI
Catatan Editor & Reviewer dari jurnal Contemporary Islam

Dear Dr. Khamami,

We have received the reports from our advisors on your manuscript, "Nasionalis-cum-Nahdliyin: A New Identity for Nominal Muslim of Javanese Islam", which you submitted to Contemporary Islam.

Based on the advice received, I feel that your manuscript could be reconsidered for publication should you be prepared to incorporate major revisions.

When preparing your revised manuscript, you are asked to carefully consider the reviewer comments which are attached, and submit a list of responses to the comments. YOU ARE KINDLY REQUESTED TO ALSO CHECK THE WEBSITE FOR POSSIBLE REVIEWER ATTACHMENTS!

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Please make sure to submit your editable source files (i.e. Word, TeX, rtf)

We look forward to receiving your revised manuscript before 10 Oct 2022.

With kind regards,
Ronald Lukens-Bull
Editor-in-Chief

on behalf of the Editor-in-Chief Prof. Ronald Lukens-Bull

COMMENTS FOR THE AUTHOR:

Reviewer #1: This is a good paper based on solid ethnographic research. There are, however analytic issues, many of which are related to the authors failure to consider much of the relevant literature on Javanese Islam.

1. The author overstates to success of new Islamic movements and political parties. Of the many Islamist parties that were founded in the Reforms era, no have had significant impacts on elections. PKS has abandoned much of its Islamist agenda (at least in public). The party has tried to embrace, rather than rejecting Local cultures and now leaders even participates in tahlilan. See: Woodward, M., Amin, A., Rohmaniyah, I. and Lundry (2013) Getting culture: A new path for Indonesia's Islamist Justice and Prosperity party? Contemporary Islam.

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4. The classification of "abangan" or "kejawen" as nominal Muslims has been thoroughly discredited. Indonesian scholars including Harshah Bactiar and Kountjaraningrat never accepted it. The author should note that practices such as tahlilan, ziyarah etc. ND THE slametan ritual are NOT nominally Islamic. They are elements of Muslim piety GLOBALLY. I've seen them as far away from Indonesia as Niger in West Africa, in Malaysia and the UK.

Marshall Hodgson noted Geertz error on this point in his 197 book The Venture of Islam, Chicago: University of Chicago Press.

To continue using it is to confuse a Salafi theological claim with historical and ethnographic realities.

It is also important to note that many kejawen Muslim strongly oppose kebatinan movements such as Sapta Dharma. It is also true that priyayi literature and mystical theories are based on Sufi concepts.

One these points see:

Florida, N. (1993) Javanese Literature in Surakarta Manuscripts: Introduction and Manuscripts of the Karaton Surakarta (Volume 1), Cornell University Press.

Florida, N. (1995) Writing the Past, Inscripting the Future: History as Prophecy in Colonial Java, Duke University Press.

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The author mentions Hahdrami sayids. There should be at least a footnote explaining their historical and contemporary importance. See:

Ho, E. (2006) The Graves of Tarim: Genealogy and Mobility across the Indian Ocean, University of California Press.

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Reviewer #2: Few topics have a more enduring and still contemporary relevance in Javanese studies than the study of Islamization and its "other" in contemporary Javanese society. Building on empirical ethnographic research -- although how long that research was conducted is left regrettably unclear -- this article has the laudable aim of reporting on just these processes in a rural area of Java. The author reports that the region is one that was historically non-santri in profession. Few people fasted, prayed, or went to mosque; few spent time studying scripture or other kitab. Gambling and alcohol consumption were and remain to this day widespread. No less significant, during the period in 1965-66 when large numbers of alleged communists were killed, this region is one that suffered enormous human loss. The author points out that in some kampung few adult males survived. The setting, the legacy of the violence, the concern with the practice of Islam in the village today, more than half a century after the violence -- all this makes for a timely, interesting, and potentially important article.

Unfortunately the essay in its present form suffers from several major deficiencies that make it still promising but in present form not even close to acceptable. At a most basic level, the quality of English is fair-to-poor. This is surprising, since in Indonesia faculty and student professional training sessions regularly emphasize that all authors should have their prose checked by a competent English speaker. This author did not, and unfortunately the result is prose which at its best moments is fair and at its worst poor.

Second, the author needs to make a clear statement as to when he or she was in the field (we hear 2017 -- but how long? under what circumstances? living in and doing ethnography, or just making occasional visits?). Some of the ethnographic facts reported surprised me -- e.g. that no one (literally) was willing to talk about the details of the violence in 1965-1966. Having conducted research in Java over several years, I have always found that, after several months residence in a village, most villagers will with caution speak about the events of that time, albeit typically not in a way that will identify or fault perpetrators. The fact that literally no one would speak with the author about this topic -- a topic at the heart of his or her article -- leads one to wonder whether he or she was resident only for a brief period of time. Whatever the case, the author needs to provide a more detailed account of the period of his or

her residence. In addition, I think the author should provide some explanation as to why he/she was unable to get any details on this period, whereas many, indeed most long-term resident ethnographers and researchers have not had that experience.

Third, while the author's discussion of "nasionalis-nahdliyin" is both fascinating and credible, the overall analysis of the shift from non-standard and unlettered Muslims ("abangan," although the term is not used here) nationalists who are also nahdliyin is not described as effectively as it could be, because the author's characterization of "abangan" as syncretists blending animism, Hinduism, and Buddhism is simply too muddled. The core ritual complex here doesn't appear to have anything Buddhist whatsoever -- and the author's reference to Buddhism is illustrative of his/her uncritical acceptance of a now discredited characterization of Javanist tradition. By contrast, the ritual at the heart of this village's non-standard Islam is clearly that of the danyang. Here the author has insight and important ethnographic information -- and it would be helpful to hear more. Beatty's study of Javanese Islam in Banyuwangi and Hefner's study of Islamization in Malang and Pasuruan (in his "Islamizing Java" (1987)) both similarly highlight the centrality of the dhanyang complex. I would recommend that the author build on and expand his/her description of the dhanyang complex, and drop all references to the local practice of Islam as having "Buddhist" or "Hindu" elements. On this matter, one additional point: the author reports that three dhanyang survive, but many were destroyed... a fact again similar to Beatty and Hefner's reports. Given the centrality of the dhanyang in local ritual practice, the author would do well to provide more information on the circumstances of this destruction -- when and how it was carried out, by whom, and with what impact for locals.

Fourth and last, the author's discussion of nasionalis-nahdliyin is a core feature of the article -- and welcome. The fact that what is highlighted is primarily (and in some ways "merely") the yasinan-tahlilan ritual performance is fascinating. This important finding merits perhaps a little more discussion. E.g. why did this activity become the central focus and not, say, extend to at least occasional attendance at mosque? Do villagers learn how to pray but still not pray in congregation? Or do many simply not even know how to pray. I am not entirely confident too that the author's characterization of what is going on is entirely convincing: "The Tanggunguning community emphasizes on communal piety rather than personal one, in which any violations against social rituals may have serious consequences." How so? What kind of consequences? Is the piety truly communal -- or is it in fact limited to small groups of celebrants (rather than a whole community), something that would make it "social" but not communal as such. "It means that everyone has responsibility for maintaining social harmony." Is that's what going on? IN what way are these ritual activities contributing to social harmony? And have not migration, new youth cultures, education, new forms of personal consumption, and a host of other things led to a significant diminution in the force of the harmony value? One gets the impression here that the emphasis on harmony has remained central and unchanged. If that's the case, this village is unusual, since elsewhere in Java the scale of social change has greatly diminished this older ideal.

In short, there's good material here -- but it's not quite been "worked through." The poor quality of the English, unfortunately, compounds the problem. Major revision is needed -- but I hope the author has the time and inclination to carry out such revision, because the history and social changes described in this article are fascinating and important

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Major Revisions requested COIS-D-21-00065 External Inbox x

Contemporary Islam <em@editorialmanager.com> to me Tue, Aug 30, 8:04 AM

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
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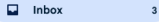
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
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
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Jawaban Penulis terhadap Catatan Reviewers

Dear Editors and Reviewers,

I would like to convey my sincere gratitude for your email and the reviewers' comments and suggestions which include aspects of critical engagement with existing scholarship, refinement/clarification, restructuring of the coherence, and stylistic revision. And please find my response to reviewers.

Response to reviewers:

I would like to thank the two reviewers. I found notes by two reviewers are enlightening and pointing to main problems of the draft. I included the suggestion in the revision.

Reviewer 1 suggested to have a major revision to consider much of the relevant literatures on Javanese Islam. I found these references are important for refinement of the draft. Engagement with the references are included in the revision.

Reviewer 1 also urges to clearly pinpoint that PKS has abandoned much of its Islamist agenda (at least in public), tried to embrace, rather than rejecting local cultures, and now leaders even participates in tahlilan. These suggestions are essential to improve the draft, and I put this suggestion in footnote 2 (page 3) along with the suggested reference, Woodward et al's Getting Culture.

Reviewer 1 also suggests to consider some of the literature on trauma, Woodward's Only Now can We Speak. I included the reference in page 6.

Reviewer 1 urged to include a discussion of NU's Islam Nusantara concept/program, and provided two references, Azra's Islam Nusantara, and Woodward's Islam Nusantara. I included the references and a brief discussion of NU's Islam Nusantara in page 9.

Reviewer 1 enlightened me that the classification of "abangan" or "kejawen" as nominal Muslims has been thoroughly discredited, and that Indonesian scholars such as Harsjah Bachtiar and Koentjaraningrat never accepted it. The reviewer also provided me some relevant literatures, Hodgson's The Venture of Islam (volume 2), Cruikshank's Abangan, Santri, and Prijaji, and Harsja Bachtiar's Lampiran. This discussion is added at page 8.

Reviewer 1 also suggested to mentions Hadrami sayyids, at least at footnote to explain their historical and contemporary importance. At footnote 1 (page 2), I put a discussion on Hadrami sayyids along with references the reviewer provided, Ho's The Grave of Tarim, Alatas' What is Religious Authority, Woodward et al's Ordering What is Right.

Reviewer 2 suggests to check this prose by a competent English speaker. I sent this prose to Dick van der Meij to check and to proofread. The current prose is already having been checked by him.

Reviewer 2 asks the author to provide a more detailed account of the period of residence. At page 3 I provide a detailed account of my fieldwork.

Reviewer 2 writes comments, suggestion and important information that the core ritual complex of Javanese Islam doesn't appear to have anything Buddhist. I found this note fascinating as helping for clarification, correction, and refinement. I omitted that of a now discredited characterization of Javanist tradition.

Reviewer 2 also provides important information to some details to which I really appreciate. I put some corrections as per the reviewer's suggestions.

Finally, I found the comments and the suggestions are worth-noting. I would like to convey my greatest gratitude for both reviewers for important insights essential for revision of the draft. Again, thank you very much for the reviewers' supports.

Best regards,



Author's Response To Reviewer Comments

Close

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Reviewer 1 urged to include a discussion of NU's Islam Nusantara concept/program, and provided two references, Azra's Islam Nusantara, and Woodward's Islam Nusantara. I included the references and a brief discussion of NU's Islam Nusantara in page 9.

Reviewer 1 enlightened me that the classification of "abangan" or "kejawen" as nominal Muslims has been thoroughly discredited, and that Indonesian scholars such as Harsjah Bachtiar and Koentjaraningrat never accepted it. The reviewer also provided me some relevant literatures, Hodgson's The Venture of Islam (volume 2), Cruikshank's Abangan, Santri, and Prijaji, and Harsja Bachtiar's Lampiran. This discussion is added at page 8.

Reviewer 1 also suggested to mentions Hadrami sayyids, at least at footnote to explain their historical and contemporary importance. At footnote 1 (page 2), I put a discussion on Hadrami sayyids along with references the reviewer provided, Ho's The Grave of Tarim, Alatas' What is Religious Authority, Woodward et al's Ordering What is Right.

Reviewer 2 suggests to check this prose by a competent English speaker. I sent this prose to Dick van der Meij to check and to proofread. The current prose is already having been checked by him.

Reviewer 2 asks the author to provide a more detailed account of the period of his or her residence. At page 3 I provide a detailed account of my fieldwork.

Reviewer 2 writes comments, suggestion and important information that the core ritual complex of Javanese Islam doesn't appear to have anything Buddhist. I found this note fascinating as helping for clarification, correction, and refinement. I omitted that of a now discredited characterization of Javanist tradition.

Reviewer 2 also provides important information to some details to which I really appreciate. I put some corrections as per the reviewer's suggestions.

Finally, I found the comments and the suggestions are worth-noting. I would like to convey my greatest gratitude for both reviewers for important insights essential for revision of the draft. Again, thank you very much for the reviewers' supports.

Best regards,

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