



Imron Rosidi <imronrosidi@gmail.com>

[JAT] Editor Decision

2 messages

Mohd Roslan Mohd Nor <m_roslan@um.edu.my>
To: Imron Rosidi <imronrosidi@gmail.com>

Fri, Jul 2, 2021 at 1:39 AM

Imron Rosidi (Corresponding Author):

We have reached a decision regarding your submission to Journal of Al-Tamaddun, "From Political Parties to Cultural Organizations : Indonesian Muslim Intellectuals during the New Order".

Our decision is: Revisions Required.

The comments are quite substantive. Please respond to all comments as suggested by the reviewers. While doing the revision, please highlight all changes in different colour, or use Track Changes instead. Once it is done, reupload your paper on the revision section for our further action; which we will send for second round review for this paper. Best wishes.

Roslan

Reviewer D:

Recommendation: Resubmit for Review

Overall evaluation of the article

In my overall review, the paper has potentials to be developed into a good paper. The narratives in the paper can be used in developing arguments on Islam and democracy in Indonesia, and potentially can contribute to the development of research and knowledge on the topic. Indonesia is known as the largest muslim democracy in the world. The application of democracy has so far been progressive, without any major setback or contradiction between Islam and democracy, despite few issues regarding Islam in politics, such as identity politics and populism. The focus on Indonesian muslim politics in the New Order era can give us the picture of how muslim politicians adapt to the context of (semi-)authoritarian political system then. However, the execution of argument development in the paper has not meet the expectation. There is no argument on the relations between Islam and democracy (politics), classification of differing actors, and varying responses to the New Order politics. Concepts are not clearly defined and differentiated, so that readers might be confused of what the author(s) mean, for instance, when the author(s) talk about Islam cultural and Islam politics, especially as those concepts are not familiar for international readers. The description of the formation of ICMI, however, is interesting to read.

In its current form, it is difficult to recommend to accept the paper for publication. If the paper is to be published, a major revision is needed.

Weaknesses:

1. Actors must be defined clearly so that the reader/s can have the complete picture of the unit of analysis. Readers might easily get confused of the focus of the subject, whether it was discussing about Islam movement during the New Order, or describing the establishment of ICMI. Without clarification of the unit of analysis (focus, subject, actor), the paper has the tendency of misguiding the focus. The lack of focus is well reflected from the very start of the paper, namely the title. The phrase "from political party to cultural Islam" represent two different actions of two different actors. Nurcholish Madjid, for instance, one of the prominent promoter of cultural Islam was not part of the "political party" during the previous political regime. Categorizing ICMI as cultural Islam also needed clarification as the prominent figures of ICMI were politicians in the government such as Adi Sasono, Habibie and Malik Fadjar who were in the Cabinet under Suharto. They were very much political rather than cultural. There is no discussion of what does this contradiction reflects. Does it mean that the Suharto administration induced muslim intellectuals in order to get support from muslim communities (including cultural muslims)?
2. Concepts must be clearly defined. A few concepts are not commonly known to global readers but used widely in the paper, such as political Islam and cultural Islam. However, there is not yet explanation of the concepts.
3. Related to the first point above, this paper can be developed into a study on Islam movement during the New Order, or a study on the development of ICMI as a representation of cultural Islam and engagement by Suharto. The example of previous study on Islam movement is by Deliar Noor, on Islam Movement in Indonesia 1900 - 1942. The

paper depicted the variations of movements by varying actors at the time. Similar analysis can be adopted, but not yet done by the author. The study on ICMI politics is also lacking analysis and discussion. These lead to the lack of focus of the paper.

Reviewer I:

Recommendation: Resubmit for Review

Overall evaluation of the article

In general, the article merely discussed about the establishment of several Islamic organizations and educational institutions during the regime of New Order. It will be more interesting to elaborate on the reason of the government to prevent the establishment of the Islamic party. Furthermore, the motives of shifting the Islamic movement from parties to the organization were also captivating to be elucidated. Then, the methodology also must be explained well: kind of approach, data, and analysis implemented in this article.

Weaknesses:

The major weakness was the point of view in arranging the discussion of the article. It only focused on the story of the establishment of several Islamic organizations and educational institutions. The significant issue actually was the reason of New Order prohibiting the Islamic movement on the basis of parties; why this regime considered Islamic movement had tendencies to turn into severe danger as communism.

[Journal of Al-Tamaddun](#)

2 attachments



D-Reviewer, 25100-##_Article without author(s) identification-60565-1-4-20200717.doc
107K



I-Reviewer, From Political Parties to Cultural Organizations Indonesian Muslim Intellectuals during the New Order (Reviewed).doc
99K

Imron Rosidi <imronrosidi@gmail.com>
To: Mohd Roslan Mohd Nor <m_roslan@um.edu.my>

Fri, Jul 2, 2021 at 10:40 AM

Dear editor,
Many thanks for your decision. I will revise the paper as suggested.

Best wishes,
Imron
[Quoted text hidden]