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**FOREWORD**

The TAWARIKH journal, issue of April 2016, has been published as a result of collaboration between the Faculty of Adab and Humanities UIN (State Islamic University) SGD (Sunan Gunung Djati) Bandung with the Minda Masagi Press, a publisher owned by ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung, West Java, Indonesia. In line with the vision and mission of the Faculty of Adab and Humanities UIN SGD Bandung, which wants to become a leading and outstanding's institution in the field of study related to the scope of Adab and Humanities' disciplines, which is also based on Islamic studies locally and nationally, so the papers on the historical studies in general and Islamic history in particular will get a proportion and relevance in the scholarly publications like the TAWARIKH journal, nowadays and in the future.

The efforts to digging, strengthening, and developing the horizon of historical and Islamic studies, both at local and national levels as well as regional of Southeast Asia and around the World, should be based on the diversification of socio-cultural realities in historical perspectives. Embodiments of Islamic civilization in the Nusantara (Indonesian archipelago), for example, as also in other regions, revealed a diverse face as a result of the dialectics of internalization and externalization on the Islamic values and cultures in the frame of assimilation or acculturation in the historical process. This historical process continues and is dynamic, so the cultural face of Islam in the Indonesian archipelago has its own uniqueness and differentiation, if compared with the embodiment of Islamic cultures in other areas, for example in the Middle East.

Although the embodiment of Islamic cultural is variety, but its historical process has had the same journey, that is based on the values of Islam, in which positioned linkages, both sentripugal and centripetal or synergistically and simultaneously, towards the Islamic civilization. In the process of various historical journey, a single Islamic doctrine, which based on the Al-Qur'an (holy book in Islam) and Al-Hadith (words and deeds of Prophet Muhammad), is actualized and implemented in the diverse social, political, and cultural realities. In this context, it is true the meaning of "unity in diversity" concept that is realized in the Islamic community.

The phenomenon of Islamic studies in the Indonesian archipelago are now found its momentum. If prior to the 1980s, many Islamic studies are oriented to the Middle East region, then in the present time is coloured by strengthening research and study in the peripheral area of Islam, such as Southeast Asia, including Indonesia, as well as the strengthening of Islamic studies in South Asia, Africa, and among Muslim minorities around the world. Objects of study were also diverse, both from the remains of manuscripts, artifacts, intellectual and spiritual legacies, and material cultures, all of which implies the achievement of high culture and civilization that flourished and developed in those areas. It is, then, prompted the experts from the West (European, American, and Australian) came to study on Islam in these areas, one of which was motivated by the academic belief that Islam in Indonesian archipelago and Southeast Asia region is the future of Islamic studies.

By nature, the studies on social sciences and humanities have had three functions, namely excavation, maintenance, and development. Historical studies, for example, though many do a study of the past, but it must have its contribution to the present and have a projection into the future. These three functions can be executed by all the studies integral-holistically, but can also be carried out partial-separately. The first form of studies is quite heavy, because it involves the multidisciplinary experts. In the second form of studies, it is necessary to interconnect integral of the research results. Apart from these two ways of studies, existing studies should be able to present the findings on the past events' reconstruction in connection with currently events as well as forthcoming events.

As indicated by the articles published in the TAWARIKH journal, issue of April 2016, which come from many countries such as Malaysia and Uganda, although not all of them study on the history of Islam, stating that the study of an event at a certain place in the past obviously has had relationship with current context and trends into the future. So, the study of past events is felt relevance to the awareness of the present and the future. If there is a statement from a prominent historian that "the true history is contemporary history", then, whatever kind of studies done about the past, there must be a function and its relevance to the present, as a preparation for moving on in the future.

Finally, I would like to many thanks to Director of Minda Masagi Press and Chairperson of ASPENSI in Bandung who willing to collaborate with the Faculty of Adab and Humanities UIN SGD Bandung, in joining publication of the TAWARIKH journal, so that hopefully it will give benefit academically to whom for caring and sharing in historical studies generally and Islamic studies particularly.

Do enjoy to reading the articles presented in the TAWARIKH journal, may be useful.

Bandung, West Java, Indonesia: April 28, 2016.

**Dr. Setia Gumilar**

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