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Foreword

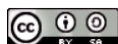
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The Muslim Politics Review (MPR) journal has been around for four years. We published our first edition on 20 June 2022, and this month (June 2026), we publish the ninth edition of the MPR. In the first edition, we published five articles and two book reviews. We subsequently increased the number of articles to six from five, and since then, we have consistently published six articles and two book reviews.

The ninth edition of the MPR maintains this tradition: it consists of six articles, and two book reviews. The first article discusses inter-religious marriage in Indonesia, arguing that inter-religious marriage is “a politically contested arena within a regulated religious economy, where religious institutions, state agencies, courts, and brokers compete and collaborate to control access to marital legitimacy.” This article was the result of careful research, and hence, is well-deserving of its place as the lead article for this edition. The author spent three years in three distinct locations in Indonesia to collect data through a combination of ethnography and in-depth interviews. The article's value also resides in its discussion of the intersection between sociology and micro-politics, which has often been sidelined by scholars. The second article, which was the result of even longer period of fieldwork (seven years starting in 2017), examines the oft-studied issue of minority rights in Indonesia, but is among the few major works discussing the rights of the Sunda Wiwitan – the largest folk religion in West Java province. The third article is an in-depth political examination of Joko Widodo’s strategy to co-opt Nadhlatul



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Ulama (NU), the largest Muslim organization in Indonesia. Many scholars have discussed this topic, but this article is among the first to use Johannes Gerschewski's three-pillar framework of autocratic stability—legitimation, repression, and co-optation—to explain Jokowi's strategy. The remaining articles examine topics that cover the intersection of international relations with other social science disciplines, such as sociology and history. The fourth article discusses "how Islamic normativity is constructed and contested through interfaith greetings in President Prabowo Subianto's address at the United Nations General Assembly and the 2024 Indonesian Ulema Council edict (*fatwa*) on relations with followers of other religions." The fifth article examines pluriversal politics, which the author believes to be a transformative initiative that can boost dialogues among different civilizations and help tackle major global political challenges such as ethnocentrism, excessive nationalism and so forth. The last article discusses "the renovated structural mechanisms and power politics that promoted Indonesian-Sino-Vietnamese triangular rapprochement during the late stages of the Cold War." This edition concludes with two book reviews: with the first outlining how Islamic Sharia is negotiated in the existing Egyptian legal system, and the second examining "the way the Karbala figures, especially Husayn ibn Ali, were constructed as moral role models in centuries of Islamic literature and intellectual traditions."