

Re: IMW YSP 2022_Ervan Nurtawab & Adi Deswijaya

From: ervan nurtawab (ervan_nur@yahoo.com)

To: imw@soas.ac.uk

Date: Tuesday, September 14, 2021, 10:08 PM GMT+7

Dear Laura,

Many thanks for letting us know the update of our submitted article.
We are very pleased to hear from you.
Of course, we look forward to receiving further details of the publication process.

We are honoured to have our work published in the IMW journal.
Thank you very much for your support.

Best wishes

Ervan & Adi

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia.

Research fellow, The Institute of Asian, African and Middle Eastern Studies, Sophia University, Tokyo-Japan.

- Ph.D. in Anthropology, Monash University (Research title: *Jalalayn* pedagogical practices: Styles on Qur'an and *tafsir* learning in contemporary Indonesia.
- Magister and Bachelor in Islamic Studies, State Islamic University (UIN) Syarif Hidayatullah Jakarta

Academic Website: <https://monash.academia.edu/ErvanNurtawab>

ORCID Identifier:

Ervan Nurtawab <http://orcid.org/0000-0003-0927-3796>

Latest publication[s]:

Qur'anic readings and Malay translations in 18th-century Banten Qur'ans A.51 and W.277. *Indonesia and the Malay World* (2020)

<<<https://www.tandfonline.com/doi/full/10.1080/13639811.2020.1724469>>>

The decline of traditional learning methods in changing Indonesia: trends of *bandongan-kitab* readings in *pesantrens*. *Studia Islamika* 26:3 (2019), pp. 511-541.

<<<http://journal.uinjkt.ac.id/index.php/studia-islamika/article/view/11026>>>

On Tuesday, September 14, 2021, 03:35:11 AM GMT+7, IMW Journal <imw@soas.ac.uk> wrote:

Dear both

Sorry this has taken such a long time to check over. Our R2 is satisfied that the article is ready for copyediting. There is quite a long list of articles in process but you should hear from her in the coming weeks.

With all best wishes

Laura

On Sun, 25 Jul 2021 at 13:20, IMW Journal <imw@soas.ac.uk> wrote:

Dear both

Many thanks for sending us your revised draft. I shall pass it on to the board for further consideration, and it may possibly also go back to one of the peer reviewers. We shall be in touch again as soon as possible.

With best regards

Laura

On Sun, 25 Jul 2021 at 03:02, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Laura & The IMW Journal Editorial Board

Hopefully, this letter finds you and yours well. By this email, we would like to send you the revised version of our article draft on the early 20th century Bagus Ngarpah's Javanese Qur'an.

We have finished making revisions based on the constructive feedback from the anonymous reviewer(s). The feedback means a lot for the improvement of our article. We are very grateful for that.

Please find the revised article, together with the amendment summary, attached in this email.

Thank you very much for kindly help and response.

We look forward to hearing from you.

Kind regards

Ervan Nurtawab & R. Adi Deswijaya

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia.

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On Monday, May 24, 2021, 09:26:07 AM GMT+7, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Laura,

Many thanks for your email, sending us the review reports of our article.

A very important and valuable feedback!! We are surely happy to revise our article based on the reports that you have sent in, and very pleased to continue on this basis.

We do hope that we are able to get back to you soon with the revised draft.

Thanks for your kindly help and support. Hopefully, you are always well in these difficult times.

With all best wishes

Ervan and Adi

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia.

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On Monday, May 24, 2021, 01:58:21 AM GMT+7, IMW Journal <imw@soas.ac.uk> wrote:

Dear Ervan

So sorry for the long wait. I'm afraid I was out of the office for a long while following Covid complications, so everything moved more slowly. We do have some initial news for you, though. The editorial board would like to invite you and your co-author to make some substantial revisions and resubmit the article for further consideration. Would you be willing to proceed on this basis, pending the recommendations listed below?

Please do let me know, and thank once again for your patience,

Laura

CONTROVERSIES IN THE EARLY 20TH-CENTURY JAVANESE QUR'AN: VERSE NUMBERING AND ARABIC REFERENCES IN NGARPAH'S KURAN JAWI

This article is based on substantial research in important manuscript and early print sources and constitutes a relevant contribution to scholarship on the history of the Qur'an in Java.

However, there are some issues with it that need to be addressed before publication.

First, and most easily rectified, the arrangement of the material is not ideal. The introduction to the Javanese context that starts on p. 3 (“The Javanese priyayi have been engaged...”) should come at the beginning. The relevance of the paper’s topic, in relation to existing scholarship, should be explained more clearly: why is Bagus Ngarpah’s work an important source, and what can be learned from studying it?

Generally, the paper gives too much detail and too little context that would help readers assess and understand the relevance of these details. That is true for the conclusions that are plausible but too perfunctory; for example, when the authors write, “they were unwilling to transform to the new structure during the education process where Arabic might replace the use of Javanese language and script”, it is not clear what “new structure” they are referring to. Some more unpacking would be extremely helpful.

It is also true for the description of Bagus Ngarpah and the kraton milieu where many names are dropped without explanation.

Finally, it is true for the (too) many occasions on which the authors mention a potential question but relegate it to further research. This is often unavoidable, especially when dealing with a little-studied field of research, but in this case, it happens too often and affects the ability to draw conclusions from the material discussed. For example, without a look at the system of verse counting used in alternative versions of the same text, or in contemporaneous or earlier Qur’an prints and manuscripts from the region, it is hard to see what will be gained from a discussion of the system employed in this one copy of Bagus Ngarpah’s translation. Only an – if tentative and selective – attempt at contextualising his system will allow the authors and readers to draw conclusions.

Generally, the discussion of verse counting is the biggest issue with the paper. Section three starts with the statement, “Bin Ismail, Yakub & Yusof (2016: 22) note that the elaboration of the verse numbering system is not found in the fields of the mainstream Qur’anic sciences (‘ulūm al-Qur’ān)” (p. 9) This might be technically true (meaning, the three authors probably do note this) but if it is, the authors were not well informed since the question of verse numbering was an established topic in the ‘ulūm al-Qur’ān and is discussed, among others, in Suyūṭī’s *Itqān*. The assumption that the Kūfan (annoying spelt “Kuffan” in the paper although the name comes from the city of Kūfa/كوفة, not “Kuffa”) system is the norm and every deviation from it stands out might be true for large parts of modern, mostly pre-WW II Qur’an printing, but even today, we have considerable variation, for example in South Asia. In the early 20th century and before, many systems other than the Kufan one were in use as a look at manuscripts and early prints from all regions of the Muslim world will quickly show. Later on in the paper (p. 12), suddenly and in contradiction to the preceding statement, Farrin is quoted with a reference to six systems of verse counting (how is that not part of ‘ulūm al-Qur’ān, then?), which are wrongly cited: the Baṣran one, explicitly mentioned by Farrin, is missing from the paper.

Furthermore, it is not clear why the authors exclusively chose the Medinan system (which is actually not uniform and has many variants) for comparison with Bagus Ngarpah’s tafsir/translation. They do not seem to be aware of the book by Spitaler, “Die Verzählung des Koran nach islamischer Überlieferung” (1935), which is the major reference for this issue. While the German language might not be accessible to all, the tables of all the systems verse

counting outlined in the 'ulūm al-Qur'an sources should be comprehensible to anyone. When I compared these tables with Bagus Ngarpah's work, it seemed to me that most of his choices are related to either a variant of the Medinan or to the Basran system. The examples mentioned by the authors as non-standard, i.e. the Fatiha (not counting the basmalah and dividing the last verse in two) and the inclusion of the disjointed letters at the beginning of surahs 2 and 3 in the same verse as the subsequent text, are actually extremely commonplace, not only among the "canonical" systems but also in Qur'an manuscripts and early prints. It is therefore not particularly surprising that they occur in Bagus Ngarpah's work. The only question that this could raise is whether there was a particular indigenous manuscript tradition that his work is based on.

There is, as the authors state correctly, no sufficient research on this topic but what we have points to the existence of a much wider variety of verse separation systems in the manuscript tradition than the categories outlined in the 'ulūm al-Qur'ān books suggest. It thus seems fairly likely that Bagus Ngarpah based his system on an existing manuscript, but was there a wide tradition in which the same system is attested or whether a lot of idiosyncratic systems (all loosely related to the Baṣran, Kūfan, Medinan etc. systems) were around? It would be useful if the authors could a) hypothesise about this and b) look at least at some pieces of evidence. If they limited this, for example, to the Fatiha and a small number of manuscripts or early prints, this should not overburden the paper and give at least an initial impression.

The authors could generally be a bit more self-confident about formulating hypotheses to explain the data they present because nothing else will advance scholarship. For example, on p. 18, the authors are extremely reluctant to postulate that the "Jamal" mentioned by Bagus Ngarpah is the Ḥāshiyat al-Jamal although they tentatively suggest that this might be the case. After that, they do, in fact, present solid evidence for this assumption. They are entitled to putting a bit more trust in their conclusions.

The sections on Bagus Ngarpah's sources is substantial and well-researched. I would encourage the authors to draw further conclusions from it regarding the interests and skills of Javanese scholars at the period in question and the sources they might have had at their disposal.

In addition, the paper needs copy-editing by a native speaker. The English is comprehensible but in some cases misleading, and it is certainly not idiomatic.

I recommend a major revision and resubmission.

On Fri, 16 Apr 2021 at 02:06, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Laura

Thank you very much for your update. We will just wait then. Hopefully, everything goes well with you and yours.

Thank you for kindly attention and help.

Best,
Ervan (and Adi)

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia.

Research fellow, The Institute of Asian, African and Middle Eastern Studies, Sophia University, Tokyo-Japan.

- Ph.D. in Anthropology, Monash University (Research title: *Jalalayn* pedagogical practices: Styles on Qur'an and *tafsir* learning in contemporary Indonesia.
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ORCID Identifier:

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Pada Rabu, 14 April 2021 21.59.04 WIB, IMW Journal <imw@soas.ac.uk> menulis:

Dear both

My sincere apologies for the long wait. It has been a very tricky year for our reviewing colleagues. I have one report here and am still awaiting the second. I will of course let you know the outcome just as soon as that arrives.

I hope you are both well

All best wishes

Laura

On Tue, 6 Apr 2021 at 13:33, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Dr Laura & The IMW Journal Editorial Board

We hope you are well and send you the warmest greetings.

It has been almost 4 months since our article was re-submitted with the standard submission. Just wondering if there are any updates regarding the submission. If the draft is still under review, that's perfectly fine. We totally understand that reviews usually take longer in these turbulent times.

We thank you very much for your kind attention and help.

Best,

Ervan and Adi

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia.

Research fellow, The Institute of Asian, African and Middle Eastern Studies, Sophia University, Tokyo-Japan.

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<<[>>](http://journal.uinjkt.ac.id/index.php/studia-islamika/article/view/11026)

On Thursday, December 17, 2020, 09:49:25 PM GMT+7, ervan nurtawab

<ervan_nur@yahoo.com> wrote:

Dear Laura,

Thanks for your quick response. It does not matter. Getting feedback from experts is always important.. We are pleased to wait for the results.

Happy New Year!! Please connect again in 2021.

Best,
Ervan and Adi

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia

- Ph.D. in Anthropology, Monash University (Research title: *Jalalayn* pedagogical practices: Styles on Qur'an and *tafsir* learning in contemporary Indonesia.
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On Thursday, December 17, 2020, 06:37:44 PM GMT+7, IMW Journal <imw@soas.ac.uk> wrote:

Dear Ervan and Adi

Many thanks for your messages, and for your understanding.

We are very pleased that you would like to continue with a standard submission to the journal. I can confirm that your article is under review. Peer review does take longer than usual at this time of year, but I shall get a decision to you as soon as possible in the new year.

With best wishes and season's greetings

Laura

On Thu, 17 Dec 2020 at 10:55, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Dr Laura
CC: Pak Dr Ben

Hopefully, everything goes well with you and the yours.

As you might know our last response two days ago, we have decided to continue with our submission to your journal. And we are happy with that.

Just wondering, if you could update us on the current status of our submitted paper. We highly appreciate your help and support.

With all good wishes,
Ervan and Adi

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia

- Ph.D. in Anthropology, Monash University (Research title: *Jalalayn pedagogical practices: Styles on Qur'an and tafsir learning in contemporary Indonesia*).
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On Tuesday, December 15, 2020, 09:06:32 PM GMT+7, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Dr Laura,

Thanks for your email. We decided to go head. Please proceed.

We do hope that all members of the editorial board can finally accept our jointly-authored article in the YSP because there is no notice on this matter in the YSP announcement before and the form that I completed has accommodated information on co-authors.

But if the consensus is that only single author can be considered, please treat our article as standard submission through peer review. It would be our honour to have our submitted paper to be published in your journal.

Thanks for kindly help, and looking forward to hearing back from you.

Best, ervan

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia

- Ph.D. in Anthropology, Monash University (Research title: *Jalalain pedagogical practices: Styles on Qur'an and tafsir learning in contemporary Indonesia*.)
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On Tuesday, December 15, 2020, 06:54:24 PM GMT+7, IMW Journal <imw@soas.ac.uk> wrote:

Dear Ervan and Adi

I hope this finds you well.

I am sorry to report that we have encountered a problem with entry of a jointly-authored paper to the Young Scholars Prize. Several members of our editorial board raised the issue during our last meeting, and I am afraid that the consensus is that only single author entries can be considered - we will be updating the wording of our announcement to reflect this.

I realise this will cause you both some disappointment and I apologise that the decision has taken some time. Would you like us to treat your article as a standard submission and put it through peer review? Or would you rather withdraw it?

Again, sincere apologies for the delay.

Best wishes

Laura

On Mon, 19 Oct 2020 at 10:56, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Laura,

Many thanks for your email, and sorry for late response. Please, find the completed article details form attached in this email.

Thanks for your kindly help and support.

Best wishes,
Ervan

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia

- Ph.D. in Anthropology, Monash University (Research title: *Jalalayn* pedagogical practices: Styles on Qur'an and *tafsir* learning in contemporary Indonesia).
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On Saturday, October 17, 2020, 02:32:16 PM GMT+7, imw imw <imw@soas.ac.uk> wrote:

Dear Ervan

Can I please also ask that you complete and return an article details form.

Many thanks

Laura

On Wed, 14 Oct 2020 at 11:52, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear Laura and Pak Ben,

Many thanks for your confirmation. I am glad that our submission has been safely received.

Best wishes

Ervan

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia

- Ph.D. in Anthropology, Monash University (Research title: *Jalalayn* pedagogical practices: Styles on Qur'an and *tafsir* learning in contemporary Indonesia).
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On Wednesday, October 14, 2020, 03:52:37 PM GMT+7, imw imw <imw@soas.ac.uk> wrote:

Dear Ervan

Many thanks for submitting your article for the YSP Prize. I apologise for the late responses. I searched for your email in light of your message to Ben, and it was in the wrong folder.

Please rest assured that your article will be considered in due course.

All best wishes

Laura

On Fri, 11 Sep 2020 at 19:26, ervan nurtawab <ervan_nur@yahoo.com> wrote:

Dear The Editorial Board of *Indonesia and the Malay World* (IMW)

Hopefully, this letter finds you well.

I am writing to you in connection to my intention to participate (again) in the IMW Young Scholar Prize 2022. This is the second time I take part in this Prize. My participation in the Prize 2019 was successful, and that my article was published in 2020. For that, I am very much grateful.

Given that I completed my PhD at Monash University in 2018, I am sure that I am still eligible to take part in this wonderful Prize.

Regarding my participation in this event, attached is my research article, co-authored with Mr R. Adi Deswijaya, entitled "Controversies in the early 20th-century Javanese Qur'an: verse numbering and Arabic references in Ngarpah's *Kuran Jawi*," together with our bio-notes.

Thanks for kindly attention and I look very much forward to hearing from you.

Kind regards

Ervan Nurtawab

Ervan Nurtawab

Lecturer of Qur'anic studies, State Institute of Islamic Studies (*Institut Agama Islam Negeri*, IAIN) Metro, Lampung-Indonesia

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—

Dr Laura Noszlopy

Assistant Editor

Indonesia and the Malay World

Webpage: <http://www.tandf.co.uk/journals/journal.asp?issn=1363-9811&linktype=5>

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I work part time. I will reply to emails as soon as possible.

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Assistant Editor

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