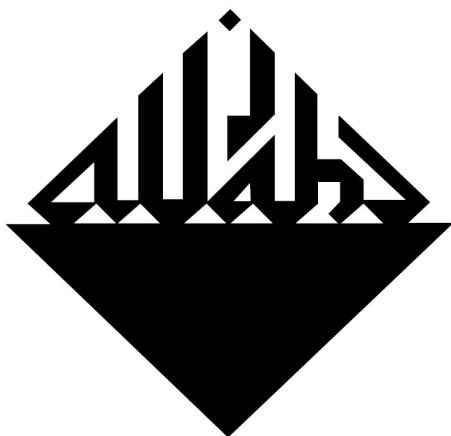


STUDIA ISLAMIKA

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THE STUDY OF ISLAM IN INDONESIA:
A 75-YEAR RETROSPECTIVE ON A POST-ORIENTALIST
COLLABORATION

James B. Hoesterey

THE SOCIAL SCIENTIFIC STUDY OF ISLAM
IN INDONESIA: A 75 YEAR RETROSPECTIVE

Robert W. Hefner

INDONESIAN POST-ORIENTALIST STUDY OF ISLAM

Muhamad Ali

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Shedding Light on Indonesian Islam: The Latest Trends from Europe

Muhammad Nida' Fadlan

On December 13, 2024, the Institute for Languages and Cultures of the Islamicate World at the University of Cologne held the “Indonesian Studies Day 2024” in Cologne, Germany. Chaired by Prof. Dr. Edwin P. Wieringa (Professor of Indonesian Philology, University of Cologne) and co-chaired by Muhammad Nida' Fadlan (PhD researcher in Indonesian Islamic Philology, University of Cologne), this academic event focused on the intersection of religion, culture, and identity within the context of Islam in Indonesia. It served as a colloquium that gathered Indonesian PhD students in Europe to discuss the latest research on this subject.

There were two main reasons for this event. First, Indonesia is a country that is globally still unfamiliar to many people, even though it has the largest population of Muslims in the world. The attempts to showcase the rich Islamic heritage of Indonesia have not yet been very successful. Second and relatedly, there is still a need to promote academic activities related to Indonesian Islamic studies. This forum brought together doctoral students from different European universities who are researching various topics related to Indonesian Islam, enabling

profound and fruitful discussions. By coming together, this intellectual gathering encourages and furthers research in this area.

Discovering the Latest Trends

The event presented six ongoing doctoral research projects. It featured three main panels, each addressing distinct aspects of Indonesian Islam: the transmission of intellectual traditions, Islamic interpretations across various historical periods, and the identity and adaptation of diaspora communities. The sessions concluded with a roundtable discussion on the future directions of Indonesian Islamic studies in European universities.

The intersection of Islam and Indonesian society cannot be separated from the influence of textual traditions. This is evidenced by the abundant existence of written works, both in the form of manuscripts and lithographic texts. Given this undeniable fact, the Islamic literary tradition, originally articulated in Arabic script and language, had to adapt to Indonesia's established writing traditions, which had already been around before the arrival of Islam. This background forms the foundation of the research presented by Kamran Asat Irsyadi from KU Leuven, Belgium, and Tiara Ulfah from Universität Hamburg, Germany, both of whom presented their work in the first panel.

Irsyadi emphasized how the spread of Islam in Indonesia is reflected in the mushrooming of Arabic grammar manuscripts. The production of these texts was based on the belief that Arabic is the key to understanding authentic Islam, making the study of Arabic grammar essential. Although the primary focus was on Arabic, these manuscripts also showcase the diversity of Indonesian local culture. This reflects a cultural adaptation that highlights the intellectual dynamics of Islam, interconnected with broader Islamic traditions.

The interaction between Arab traditions and local Indonesian practices is not only evident in manuscripts but also in the lithographic tradition, which specifically emerged in the late nineteenth century. Ulfah's doctoral project examines Malay literary works from that period, which are predominantly composed in Arabic script (Jawi). This analysis of frequently neglected lithographic texts will demonstrate the impact of substantial social, cultural, and political changes in the Malay community during their interactions with European powers. This research provides significant insights into the development of Malay literature and culture during that period.

The deep-rooted local cultural traditions in Indonesia have influenced Muslims to interpret Islamic teachings from a local perspective, along with the understanding that Islam comes from a different cultural setting. The necessity of translating Islamic teachings into local expressions became more pronounced with the accelerated growth of Islam in the region. Thus, Islamic interpretations that integrate local elements served as a strategy for Islamic leaders to apply religious concepts of piety in daily practices.

In the second panel, Nur Ahmad from Leiden University, Netherlands, examined the process of interpretation, focusing on Muhammad Salih ibn Umar al-Samarani (d. 1903) and his methodology in Quranic exegesis. Salih, recognizing his local background, translated the Quran into Javanese utilizing Arabic script (Pegon). His work was distinguished by a method that, instead of providing a literal translation, employed a mystical, Sufistic interpretation that incorporated Javanese mystical concepts. Ahmad argues that, notwithstanding local influences, Salih's approach aligns with wider global Sufi doctrines, especially those articulated by al-Ghazzali. Consequently, Ahmad designates Salih as "Little al-Ghazzali," emphasizing the modifications he made to adapt these teachings to the Javanese cultural context.

The pursuit of defining Islamic piety continues into the contemporary era, as seen in the doctoral project of Hamzah Fansuri from Universität Heidelberg, Germany. In his anthropological study, Fansuri examines the urban Muslim community in Indonesia, particularly the fascination with the *hijrah* (religious migration) movement, which is viewed as a path to a more pious lifestyle. While seemingly an individual initiative, this movement reveals significant intersections between faith and issues of modernity, such as politics, economics, media, and identity. Thus, the motivations and practices of individuals are interconnected with the broader socio-political landscape of Indonesia and even global contexts.

The issue of identity in Indonesian Islamic studies also extends to the diaspora, including both Indonesian Muslims abroad and foreign communities within Indonesia. Research on these topics was productively discussed in the final panel, "Identity and Adaptation of Diaspora Communities." This panel featured research by Yulianingsih Riswan from Universität Freiburg, Germany, and Rangga Eka Saputra from Universität Hamburg, Germany.

Riswan is currently completing her research on the Indonesian Muslim community in the Netherlands. Her observations reveal that members of this community tend to define themselves simply as Muslims without emphasizing their Indonesian or Dutch Muslim identities. This finding is significant as it shows a growing trend toward a more universal Muslim identity. In her study, she argues that research on Indonesian Islam has largely focused on practices within Indonesia, neglecting the experiences of Indonesian Muslims abroad. According to Riswan, studying the experiences and identities of the Indonesian Muslim diaspora can offer a more comprehensive understanding of the dynamics of Islam and Indonesian Muslim identity on a global scale.

The diversity of identity studies is also reflected in Saputra's research on the Hadrami-Arab community in Indonesia. His doctoral work focuses on the social and economic activities of this community, especially in the post-independence period—an aspect that has received limited attention from scholars. The early decades of Indonesia's independence were crucial in redefining the ethnic identity of the Hadrami-Arabs, as they began to connect with the local population, marking a significant shift in their socio-economic and cultural landscape. Unlike other studies that focus on their religious traditions, Saputra takes a secular perspective, uncovering new dimensions in understanding their metamorphosing identity.

Future Directions

The “Indonesian Studies Day 2024” event served as an important platform for reflecting on the future direction of Indonesian Islamic studies. As an academic forum that brought together international scholars, this gathering provided a space for discussing the importance of further research on the connections between Islam, culture, and identity in Indonesia. In the future, this field of study should continue to evolve to address the need to update perspectives, methodologies, and topics that are more relevant to the socio-political changes occurring in Indonesia and around the world.

One of the key areas of growth in the future will be research on the relationship between Islamic traditions and contemporary Indonesian society. With increasing interest in social phenomena like the *hijrah* movement and the role of social media in expanding the influence of Islamic teachings, it is essential to continue exploring how traditional elements and modernity interact. Academics will need to develop

more contextual approaches to understand how Indonesian Muslim individuals and communities respond to social and political changes, both domestically and within the diaspora.

Additionally, in the context of globalization and migration, the study of Indonesian Islam abroad is becoming increasingly relevant. Many Indonesian Muslim communities living in countries across Europe, the Americas, and the Middle East are developing their Islamic identities in unique ways, often differing from practices in their home country. Further research on the lives of Indonesian Muslims in the diaspora will offer a more holistic understanding of the dynamics of Indonesian Islam and how their identities and religious practices adapt to broader social contexts.

While focusing on contemporary studies is important, it should not overshadow the value of historical research, particularly because Indonesia has a rich wealth of historical sources—written, oral, and in other cultural forms. These sources hold great potential for gaining a deeper understanding of Indonesian civilization, including its Islamic heritage. Therefore, historical studies should continue to receive serious attention from the academic community through innovative and relevant approaches. By utilizing new interdisciplinary methodologies and bridging the past with the present, historical research can make a significant contribution to understanding the social, cultural, and identity dynamics of Indonesia, while also enriching our perspective on its progressive civilization.

In conclusion, the development of academic studies should be complemented by promoting them in high-quality scholarly meetings. Events like “Indonesian Studies Day 2024” highlight the importance of international collaboration in encouraging Indonesian Islamic studies, ensuring that these gatherings are not merely ceremonial. In the future, this forum will be sustained and potentially expanded into research collaborations between institutions in Indonesia and Europe. This would open up opportunities for advancing interdisciplinary research that not only addresses the theological and historical aspects of Indonesian Islam but also considers its broader social, cultural, and political implications in a global context.

Muhammad Nida’ Fadlan, *University of Cologne, Germany*. Email: mfadlan@smail.uni-koeln.de.

Guidelines

Submission of Articles

S*tudia Islamika*, published three times a year since 1994, is a bilingual (English and Arabic), peer-reviewed journal, and specializes in Indonesian Islamic studies in particular and Southeast Asian Islamic studies in general. The aim is to provide readers with a better understanding of Indonesia and Southeast Asia's Muslim history and present developments through the publication of articles, research reports, and book reviews.

The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10.000-15.000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should

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All notes must appear in the text as citations. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Hefner 2009a, 45; Geertz 1966, 114). Explanatory footnotes may be included but should not be used for simple citations. All works cited must appear in the reference list at the end of the article. In matter of bibliographical style, *Studia Islamika* follows the American Political Science Association (APSA) manual style, such as below:

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2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din. 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang. 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11th, 2007.

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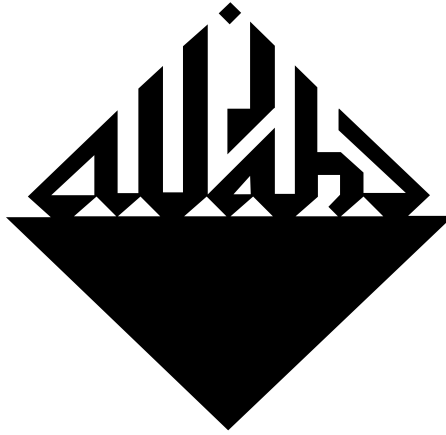
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GENDER AND ISLAM IN INDONESIAN STUDIES, A RETROSPECTIVE

Nancy J. Smith-Hefner

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Mark Woodward

BA 'ALAWI WOMEN AND THE DEVELOPMENT OF HADRAMI STUDIES IN INDONESIA

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