

Islam in the Lands Below the Winds: Teaching with Examples from Southeast Asia
Kristian Petersen
Draft – Not for citation

Annotated Reading List for Further Reading:¹

The following bibliography is intended to provide a rich and well-rounded list of materials that teachers will want to access in order to strengthen their own knowledge on Islam in Southeast Asia. They could certainly be used in a classroom setting and specific examples are noted.

1. Aspinall, Edward. *Islam and Nation: Separatist Rebellion in Aceh, Indonesia*. Stanford: Stanford University Press, 2009.
Research based on interviews with nationalist leaders, activists and guerillas, Aspinall traces the history of the Free Aceh Movement. He explores the relationship between Islam and nationalism through the shifting attitudes of Muslim activist leaders.
2. Azra, Azyumardi. *Indonesia, Islam, and Democracy: Dynamics in a Global Context*. Jakarta: Solstice Publishing, 2006.
Explores the Islamic context of Indonesian democracy and Muslim engagement with the international Muslim community and democratic societies.
3. Azra, Azyumardi. *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulama' in the Seventeenth and Eighteenth Centuries*. Honolulu: University of Hawaii Press, 2004.
This text outlines the history of the interconnections between Muslim scholars from Southeast Asia and the Middle East and their intellectual output during the early modern period.
4. Bowen, John R. *Muslims through Discourse: Religion and Ritual in Gayo Society*. Princeton, NJ: Princeton University Press, 1993.
Ethnography of highland Sumatra that describes the local debates about negotiating Islam within their rich local religious, social and cultural lives.
5. Daniels, Timothy. *Islamic Spectrum in Java*. Farnham: Ashgate Publishing, 2009.
Anthropological analysis of local healers, celebrations, ceremonies and rituals, modern student theatre, public cultural events, and reform movements, which situates these activities within the contested religious landscape of Indonesia.
6. Farrer, D.S. *Shadows of the Prophet: Martial Arts and Sufi Mysticism*. New York: Springer, 2009.
An ethnographic account of Malay martial art, *silat*, in the context of the Haqqani-Naqshbandi Sufi Order, which situates the practices within local and mystical beliefs.
7. Fealy, Greg and Virginia Hooker, eds. *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies, 2006.
This is a rich collection of primary Southeast Asia sources organized thematically: "Personal Expressions of Faith" "Sharia; Islam, State, and Governance," "Gender and the Family," "Jihad," "Interactions: Global and

¹ Limited here to monographs – see sample syllabus for journal articles.

- Local Islam,” and “Muslims and non-Muslims.” The collection generally demonstrates the multi-vocal and divergent voices representing the region.
8. Federspiel, Howard. *Sultans, Shamans, and Saints: Islam and Muslims in Southeast Asia*. Honolulu: University of Hawaii Press, 2007.
Historical overview of the transmission and incorporation of Islam in Southeast Asia, examined through four periods, 1) up to 1300; 2) 1300 to 1800; 3) 1800 to 1950; and 4) 1950 to 2000. Offers a general introduction to major analytical frameworks and theses relating to the adoption of Islam in the region.
 9. Feener, R. Michael and Mark Cammack, eds. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Harvard University Press, 2007.
This book offers a presentation of the diverse understandings and uses of the Islamic legal tradition in the modern world. It demonstrates the debates over terms, relevance, and developmental limits of Islamic law in Indonesia and the internal dynamics of intellectual and institutional elements. It contains chapters on the historical development of Islamic legal thinking and modern examples of its implementation and contestation. Chapters can be used individually for broader purposes or the volume could be used as a whole.
 10. Feener, R. Michael. *Muslim Legal Thought in Modern Indonesia*. Cambridge: Cambridge University Press, 2007.
This book is a comprehensive overview of Islamic legal thinking in the twentieth century. It delineates the historical conditions revolving around the local development of Islamic law and its relation to the social transformation of contemporary Indonesian society.
 11. Fisk, Sylvia. *Submitting to God: Women and Islam in Urban Malaysia*.
An ethnographic study of urban Malay-Muslim women’s religious practice in Kuala Lumpur, exploring women’s participation in public religious education.
 12. Geertz, Clifford. *Islam Observed: Religious Development in Morocco and Indonesia*. Chicago: University of Chicago Press, 1968.
A classic comparative study of Islam in Indonesia and Morocco, which is now theoretically dated. Offers an interesting, though somewhat essentialist, analysis of Indonesian culture.
 13. George, Kenneth M. *Picturing Islam: Art and Ethics in a Muslim Lifeworld*. Malden: Wiley-Blackwell, 2010.
This book examines the contemporary Islamic art of Abdul Djalil Pirous. A.D. Pirous’ work explores religion, nationalism, ethnicity, and globalization.
 14. Gibson, Thomas. *Islamic Narrative and Authority in Southeast Asia: From the 16th to the 21st Century*. New York: Palgrave Macmillan Press, 2007.
An ambitious synthesis of the interrelationship between local models of power and knowledge with Islam in South Sulawesi. Using Makassarese, modern Indonesian, and Dutch sources, Gibson traces the history of the interpretation, appropriation, and deployment of Islam over the past five

- centuries through oral histories, Islamic scriptures, epic narratives, aristocratic genealogies, and state documents.
15. Gilquin, Michel, Translated by Michael Smithies, eds. *The Muslims of Thailand*. Chiang Mai: Institute of Research on Contemporary Southeast Asia and Silkworm Books, 2005.
This book describes the history of Islam in Thailand and the status of the Muslim minority community (roughly 8 percent) in the three southernmost provinces of country mainly in the 19th and 20th centuries.
 16. Hoffstaedter, Gerhard. *Modern Muslim Identities: Negotiating Religion and Ethnicity in Malaysia*. Copenhagen: Nordic Institute of Asian Studies, 2011.
This book explores modern identity politics in Malaysia as they are negotiated through religious, cultural and social systems of thought and practice. It posits a political representation of a “civilized Islam” as modern Malay identity.
 17. Harnish, David and Anne Rasmussen. *Divine Inspirations: Music and Islam in Indonesia*. Oxford: Oxford University Press, 2011.
Collection of ethnographic essays revolving around Indonesian performing and cultural arts. Each case study explores some aspect of dance, music, religious ritual, tourism, or politics. The site is accompanied by a password protected website (<http://www.oup.com/us/companion.websites/9780195385427/>).
 18. Hefner, Robert W. *Civil Islam: Muslims and Democratization in Indonesia*. Princeton, NJ: Princeton University Press. 2000.
This delineates the rise of religious reform and political violence in the context of the democratization of Indonesia. It explores civil society and pluralistic movements inspired by Islam.
 19. Hefner, Robert W. and Horvath, Patricia, eds. *Islam in an Era of Nation-States: Politics and Religious Renewal in Muslim Southeast Asia*. Honolulu: University of Hawaii Press, 1997.
Collected volume of essays exploring religion, politics, and history, including four chapters on Indonesia, two on Malaysia, and two on the southern Philippines. Examines the intersections of Islamic renewal, reform, and tradition, in light of democratization and civil society.
 20. Hefner, Robert W. *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*. Honolulu: University of Hawaii Press, 2008.
A comparative examination of Islamic schooling in Malaysia, Indonesia, Thailand, Cambodia, and the southern Philippines. The volume offers an analysis of Islam in contemporary society, demonstrating that rather than violence, religious education offers solutions for advancing democracy, gender relations, pluralism, and citizenship.
 21. Ho, Engseng. *The Graves of Tarim: Genealogy and Mobility across the Indian Ocean*. Berkeley: University of California Press, 2006.
This book narrates the transcultural exchanges between South and Southeast Asia and Arabia. It delineates the genealogical history of Hadrami Yemeni descendants of the Muslim prophet Muhammad and

- their localization in the diaspora. It uses Arabic and Malay biographies, family histories, chronicles, pilgrimage manuals and religious legal texts.
22. Laffan, Michael. *Islamic Nationhood and Colonial Indonesia: The Umma Below the Winds*. London/New York: Routledge Curzon, 2003.
Laffan offers a counter narrative to Benedict Anderson's *Imagined Communities*, by stressing the close connections between Arab Islamic ideology and Indonesian nationalism. Using Arabic sources he traces the influence of religious reform obtained during the pilgrimage and its influence on local objections to colonial rule.
23. Laffan, Michael. *The Makings of Indonesian Islam: Orientalism and the Narration of a Sufi Past*. Princeton, NJ: Princeton University Press, 2011.
This text challenges the general portrayal of Islam as intrinsically moderate in Southeast Asia. Laffan argues that Indonesian historians during the 19th-20th centuries relied on an Orientalist interpretation of Islam, which supported the colonial power. It explores the relationship between Dutch scholars, Muslim reformers and pilgrims, and colonial administrators, and reveals the shapings of Indonesia's religious and national identity.
24. Latif, Yudi. *Indonesian Muslim Intelligentsia and Power*. Singapore: Institute of Southeast Asian Studies, 2008.
Historical genealogy of Indonesian educated Muslim intellectuals from the late nineteenth until the early twenty-first century. Examines the political role of the intelligentsia in the forming of the nation.
25. Liow, Joseph Chinyong. *Islam, Education, and Reform in Southern Thailand: Tradition and Transformation*. Singapore: Institute of Southeast Asian Studies, 2009.
Explores the regional and transnational ideological and theological interconnections of Thai Muslims. Using concrete and well-documented examples Liow illuminates traditional Islamic educational institutions and the interplay of religion, politics and modernity.
26. McKenna, Thomas M. *Muslim Rulers and Rebels: Everyday Politics and Armed Separatism in the Southern Philippines*. Berkeley: University of California Press, 1998.
A historical ethnography of indigenous Muslim rulers, their subjects, and external powers seeking to subjugate Philippine Muslims. Offers an analysis of the interrelationship between religion, politics, nationalism, and identity.
27. Means, Gordon. *Political Islam in Southeast Asia*.
This text outlines the political influence of Islam in Southeast Asia, through a comparative introduction to the relationship between religion, colonialism, democracy, and radicalism. Means examines these issues in Indonesia, Malaysia, Philippines, and Thailand, from the early introduction of Islam to the present.
28. Mobini-Kesheh, Natalie. *The Hadrami Awakening: Community and Identity in the Netherlands East Indies, 1900-1942*. Cornell: Cornell University Southeast Asia Program Publications, 1999.

Examines the Hadrami community in Indonesia and the evolution of Indonesian Arab identity in the twentieth century. Explores the negotiation of local and foreign identity during the construction of Indonesian nation building.

29. Kamaludeen Mohamed Nasir, Alexius A. Pereira and Bryan S. Turner. *Muslims in Singapore: Piety, Politics and Policies*. London: Routledge, 2009.
This book examines Muslim life in Singapore through various themes: Halal food, education, veiling practices, marriage, and community. It provides a succinct introduction to the Malay Muslim community and in relation to its multi-ethnic population. It provides an analysis of these thematic issues leading towards the development of the Singaporean nation.
30. McCargo, Duncan. *Tearing Apart the Land: Islam and Legitimacy in Southern Thailand*. Ithaca NY and London: Cornell University Press, 2008.
This book is a political analysis of the troubled relationship between Thai government and the Muslim-majority southern provinces. It explores the relationship between regional politicians and religious leaders and their involvement in resolving Muslim militant challenges to the legitimacy of Thai governance.
31. Peletz, Michael G., *Islamic Modern: Religious Courts and Cultural Politics in Malaysia*. Princeton, NJ: Princeton University Press, 2002.
This is a comprehensive study of the mechanics of Islamic courts in Malaysia. Peletz offers an illustration of how the courts work and several strategies of its participants. It demonstrates the role the Islamic courts play in shaping Malaysia society through the tensions between its various constituents.
32. Plattdasch, Bernhard. *Islamism in Indonesia. Politics in the Emerging Democracy*. Singapore: Institute of Southeast Asian Studies, 2009.
This book provides an exploration of Islamist ideology in Indonesia's emerging democracy after the fall of Suharto in 1988.
33. Rasmussen, Anne. *Women, the Recited Qur'an, and Islamic Music in Indonesia*. Berkeley: University of California Press, 2010.
An ethnographic presentation of the lived religious ritual culture through the art of Qur'anic recitation. Rasmussen reveals the student-teacher relationship, the religious soundscape of Indonesia, the festivity of performance, and the various strains of Islamic musical arts. University of California's book site provides several wonderful samples of this aural environment (see online resources).
34. Raymer, Steve. *Living Faith: Inside the Muslim World of Southeast Asia*. Singapore: Asia Images Editions, 2001.
A beautifully crafted and highly informative "coffee table" book with photographs and text produced by the author, a staff photographer for *National Geographic Magazine* and a professor of journalism at Indiana University with over three decades of experience in the field.

35. Ricklefs, M.C. *Mystic Synthesis in Java: A History of Islamization from the Fourteenth to the Early Nineteenth Centuries*. White Plains, NY: EastBridge, 2006.
This general overview, well suited for non-specialist, narrates the process of Islamization of Java and the nature of the new dual identity of Javanese Muslims. Using both pre-colonial as well as Dutch sources, Ricklefs demonstrates how Islam in Java has accommodated into local society in addition to causing conflict.
36. Ricklefs, M.C. *Polarizing Javanese Society: Islamic and other visions, 1830-1930*. Singapore: National University of Singapore Press; Leiden: Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 2007.
This text continues Ricklefs work on Javanese Islam by showing the disintegration of Islamic localization and coexistence of Islam and indigenous beliefs and practices during the nineteenth century. Reformist Muslims called for greater orthopraxy after returning from the pilgrimage and labeled many *abangan*, nominal Muslims.
37. Riddell, Peter. *Islam and the Malay-Indonesian World: Transmission and Responses*. Honolulu: University of Hawaii Press, 2001.
Historical introduction to the religious thought of Southeast Asian Muslim scholars active from the sixteenth century to the present day. Riddell situates these thinkers in the broader context of Islam and half of the book covers Islam more generally.
38. Ricci, Ronit. *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia*. Chicago: University of Chicago Press, 2011.
This creative book examines the process of linguistic and cultural translation of Arabic texts into Malay and Tamil languages. This Islamic translation project is examined in the context of conversion, transmission of knowledge, and globalization.
39. Saravanamuttu, Johan, ed. *Islam and Politics in Southeast Asia*. London: Routledge, 2010.
Collected volume of essays that examine how Islam has shaped politics and impacted democratic practice and discourse. It examines a broad spectrum of issues from Indonesian and Malaysian democracy to political violence in Thailand and the Philippines.
40. Tagliacozzo, Eric, ed. *Southeast Asia and the Middle East Islam, Movement, and the Longue Durée*. Stanford: Stanford University Press, 2009.
Edited volume that examines the relationship between Arabs and Southeast Asians from the first centuries of contact through the modern period. Each chapter explores either the religious connection and influence, or the shifting socio-political cultural transitions.
41. Taylor, Phillip. *Cham Muslims of the Mekong Delta: Place and Mobility in the Cosmopolitan Periphery*. Copenhagen: Nordic Institute of Asian Studies, 2007.
An ethnographic study of the Cham Muslims in Vietnam that examines ethnic and religious diversity. Offers an analysis of the interrelationship between religion, politics, trade, localization and cosmopolitanism.

42. Woodward, Mark. *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. Tucson: The University of Arizona Press, 1989.
This text argues that Javanese Islam is motivated by Sufi principles that were fostered by the ruling elite. Woodward outlines both theologically and ritually how Sufi principles were incorporated into Javanese culture. He contrasts this mystical strain with more “normative” pietistic practices of some Muslims.
43. Woodward, Mark. *Java, Indonesia and Islam*. New York: Springer, 2010.
Collection of two new and mostly revised essays covering a variety of topics, including Islamic texts, rituals, politics, and localization of Islam. Each essay could stand on its own for teaching or research purposes but the volume offers a comprehensive picture of Javanese Islamic sensibilities.

Online Materials

1. Asia Society, *Interweaving Cultures: Islam in Southeast Asia* (A Guide for Teachers and Students), 2007.
(http://sites.asiasociety.org/education/islam_in_seasia/)
This site provides introductory essays on the culture and society of Southeast Asia by top scholars in the field, which help contextualize Islam within the region. It includes a timeline, possible curriculum, images, maps, glossary of terms, and bibliography for further study.
2. BBC World Service, *Islam's Furthest Frontier*, 2005.
(http://www.bbc.co.uk/worldservice/specials/930_furthestfrontier/)
This site is a journalistic examination of the role of Islam in Indonesia, Malaysia, and Thailand, which offers podcast profiles of each country and the possible futures for Muslims in the region.
3. R. Michael Feener and Anna Gade, *Patterns of Islamization in Indonesia: A Curriculum Unit for Post- Secondary Level Educators* (Ithaca, NY: Cornell University Southeast Asia Program Outreach, 1998).
(<http://www.einaudi.cornell.edu/southeastasia/outreach/resources/IslamIndo.pdf>)
This resource provides three introductory essays, which include related study questions, and three primary documents on Islamic practices and personas in Indonesia.
4. Inside Islam, *Southeast Asia: Art and Islam/ Music and Islam in Indonesia*, University of Wisconsin, 2010. (<http://insideislam.wisc.edu/southeast-asia.html>)
This site contains video interviews with anthropologist, Ken George, discussing the artist, Abdul Djalil Pirous. The second portion of the site includes ethnomusicologist, R. Anderson Sutton, discussing the role of music in Indonesia with various samples.
5. Rasmussen, Anne. *Women, the Recited Qur'an, and Islamic Music in Indonesia*. Berkeley: University of California Press, 2010.
(<http://www.ucpress.edu/book.php?isbn=9780520255494>).
The publisher's website for this new book includes twenty-five examples of various musical samples from Indonesia, including verses of recited Qur'an, Islamic inspired songs, and an annotated track list of audio

recordings
http://www.ucpress.edu/content/ancillaries/11117/track_info.pdf.

Sample, Partial Syllabus

In addition to the above sources, the following section is intended to offer supplementary components to partial syllabi for an undergraduate course in Islam. Each module can be inserted into the schedule following a more general introduction to the topic. These groups of readings will enable teachers to situate theoretical or general teachings about Islam into a practical and living cultural context. Southeast Asia provides a unique case for illustrating how Islam is a multivocal and diverse interpretive tradition that is lived in a variety of ways in Muslim communities. Readings from each of the modules serve to provide a comprehensive picture of the given topic and taken together are generally more demanding for undergraduate students reading capabilities. Therefore, articles or chapters should be selected to assist the teacher present a portrait of Islam and tailored to their own individual strengths, knowledge base, or interests, in conversation with the students' proficiencies.

Module 1 – The Qur'an

- Frederick M. Denny, "The Great Indonesian Qur'an Chanting Tournament," *The World and I: A Chronicle of Our Changing Era* 6 (1986): 216-223.
- Frederick M. Denny, "Qur'an Recitation Training in Indonesia: A Survey of Contexts and Handbooks," in *Approaches to the History of the Interpretation of the Qur'an*, ed. Andrew Rippin (Oxford: Clarendon Press, 1988), 288-306.
- Nelly van Doorn-Harder, *Women Shaping Islam: Reading the Qur'an in Indonesia* (Chicago, IL: University of Illinois Press, 2006).
- Nelly van Doorn-Harder, "Controlling the Body: Muslim Feminists Debating Women's Rights in Indonesia," *Religion Compass* 2, no. 6 (2008): 1021-43.
- Nelly van Doorn-Harder, "Indonesian Women Activists and Islamist Spiritual Callings" in *Women and Islam*, ed. Zayn R. Kassam (Santa Barbara: Praeger, 2010), 245-262.
- Anna Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indonesia* (Honolulu: University of Hawaii Press, 2004).
- Anthony H. Johns and Abdallah Saeed, "Nurcholish Madjid and the Interpretation of the Qur'an: Religious Pluralism and Tolerance" in *Modern Muslim Intellectuals and the Qur'an*, ed. Suha Taji-Farouki (Oxford, New York: Oxford University Press, 2004), 67-96.
- Anthony H. Johns, "Quranic Exegesis in the Malay World: In Search of a Profile," in *Approaches to the History of the Interpretation of the Qur'an*, ed. Andrew Rippin (Oxford: Clarendon Press, 1988), 257-87.
- Anthony H. Johns, "The Qur'an in the Malay World-Reflections on Abd al-Ra'uf of Singkel (1615-1693)," *Journal of Islamic Studies* 9, no. 2 (1998): 120-45.
- Abdallah Saeed, ed., *Approaches to the Qur'an in Contemporary Indonesia* (Oxford and New York: Oxford University Press, 2005).

Module 2 – Islamic Mysticism

- Martin van Bruinessen, “The origins and development of Sufi orders (*tarekat*) in Southeast Asia” *Studia Islamika - Indonesian Journal for Islamic Studies* 1, no.1 (1994): 1-23.
- Martin van Bruinessen, “Controversies and polemics involving the Sufi orders in twentieth-century Indonesia,” in *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics*, eds. Frederick de Jong & Bernd Radtke (Leiden: Brill, 1999) 705-728.
- Anna Gade, “Sunan Ampel of the Javanese Wali Songo,” in *Tales of God's Friends: Islamic Hagiography in Translation*, ed. John Renard (Berkeley: University of California Press, 2009), 341-58.
- Julia Howell, “Sufism and the Indonesian Islamic Revival,” *Journal of Asian Studies* 60, no. 3 (2001): 701-729.
- Julia Howell, “Indonesia's Salafist Sufis,” *Modern Asian Studies* 44, no. 5 (2010): 1029–51.
- Anthony H. Johns, “Islamization in Southeast Asia: Reflections and Reconsiderations with Special Reference to the Role of Sufism,” *Southeast Asian Studies* 31, no. 1 (1993): 43-61.
- Russell Jones, “Ten Conversion Myths from Indonesia,” in *Conversion to Islam*, ed. Nehemia Levtzion (New York: Holms & Meier Publishers, 1979), 129-58.
- Michael Laffan, “The New Turn to Mecca: Snapshots of Arabic Printing and Sufi Networks in Late 19th Century Java,” in *Langues, religion et modernité; Revue des Mondes Musulmans et de la Mediterranee*, eds. Catherine Miller and Niloofar Haeri, 124, no. 2 (2008): 113-31.

Module 3 – Islam under Colonialism

- R. Michael Feener, “South-East Asian localisations of Islam and participation within a global umma, c. 1500–1800,” in *New Cambridge History of Islam* vol. 3, eds. David O. Morgan and Anthony Reid (Cambridge: Cambridge University Press, 2010), 470-503.
- R. Michael Feener, “New networks and new knowledge-migrations, communications and the refiguration of the Muslim community in the nineteenth and early twentieth centuries,” in *New Cambridge History of Islam* vol. 6, ed. R. Michael Feener (Cambridge: Cambridge University Press, 2010), 39-68.
- Robert Hefner, “South-East Asia from 1910,” *New Cambridge History of Islam* vol. 5, ed. Francis Robinson (Cambridge: Cambridge University Press, 2010), 591-622.
- Anthony Reid, “Islam in South-East Asia and the Indian Ocean littoral, 1500–1800: Expansion, polarisation, synthesis,” in *New Cambridge History of Islam* vol. 3, eds. David O. Morgan and Anthony Reid (Cambridge: Cambridge University Press, 2010), 427-69.
- William R. Roff, “South-East Asian Islam in the Nineteenth Century,” *The Cambridge History of Islam* vol. 2, eds. P. M. Holt, Ann K. S. Lambton and Bernard Lewis (Cambridge: Cambridge University Press, 1970) 155-181.

Module 4 – Muslim Women

- Suzanne Brenner, “Islam and Gender Politics in Late New Order Indonesia,” in *Spirited Politics: Religion and Public Life in Contemporary Southeast Asia*, eds. Andrew C. Willford and Kenneth M. George (Ithaca, NY: Cornell Southeast Asia Program, 2005), 93–118.
- Suzanne Brenner, “Reconstructing Self and Society: Javanese Muslim Women and the Veil,” *American Ethnologist* 23, no. 4 (1996): 673-97.
- Rochayah Machali, “Women and the Concept of Power in Indonesia,” in *Love, Sex and Power: Women in Southeast Asia*, ed. Susan Blackburn (Melbourne: Monash University Press, 2001), 1-15.
- Aihwa Ong, “State Versus Islam: Malay Families, Women’s Bodies, and the Body Politic in Malaysia,” in *Bewitching Women, Pious Men: Gender and Body Politics in Southeast Asia*, eds. Aihwa Ong, and Michael G. Peletz (Berkeley, CA: University of California Press, 1996), 159-194.
- Rachel Rinaldo, “The Islamic Revival and Women's Political Subjectivity in Indonesia,” *Women's Studies International Forum* 33, no. 4 (2010): 422-431.
- Kathryn Robinson, “Gender, Islam and culture in Indonesia,” in *Love, Sex and Power: Women in Southeast Asia*, ed. Susan Blackburn (Melbourne: Monash University Press, 2001), 17-30.
- Kathryn Robinson, “Muslim Women’s Political Struggle for Marriage Law Reform in Contemporary Indonesia,” in *Mixed Blessings: Laws, Religions, and Women’s Rights in the Asia-Pacific Region*, eds. Amanda Whiting and Carolyn Evans (Boston: Martinus Nijhoff Publishers, 2006), 183-210.
- Nancy J. Smith-Hefner, “Javanese women and the Veil in Post-Soeharto Indonesia,” *Journal of Asian Studies* 66, no. 2 (2007): 389-420.
- Nancy J. Smith-Hefner, “The New Muslim Romance: Changing Patterns of Courtship and Marriage Among Educated Javanese Youth,” *Journal of Southeast Asian Studies* 36, no. 3 (2005): 441-459.
- Siti Syamsiyatun, “Women negotiating feminism and Islamism: the experiences of Nasyiatul Aisyuyah, 1985-2005,” in *Indonesian Islam in a New Era: how women negotiate their Muslim identities*, eds. Susan Blackburn, Biana J. Smith, and Siti Syamsiyatun (Melbourne: Monash University Press, 2008), 139-166.

Module 5 – Islam and Politics

- Taufik Abdullah, “The Formation of a Political Tradition in the Malay World,” in *The Making of an Islamic Political Discourse in Southeast Asia*, ed. Anthony Reid (Clayton: Monash University, 1983), 35-59.
- Martin van Bruinessen, “Indonesia's ulama and politics: caught between legitimising the status quo and searching for alternatives,” *Prisma — The Indonesian Indicator* 49 (1990): 52-69.
- Martin van Bruinessen, “Muslims of the Dutch East Indies and the caliphate question,” *Studia Islamika - Indonesian Journal for Islamic Studies* 2, no.3 (1995): 115-140.
- Martin van Bruinessen, “Genealogies of Islamic radicalism in post-Suharto Indonesia,” *South East Asia Research* 10, no. 2 (2002): 117-154.
- Kenneth M. George, “Designs on Indonesia’s Muslim Communities,” *Journal of Asian Studies* 57, no. 3 (1998): 693-713.

- Andrew Harding, “Sharia and national law in Malaysia,” in *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present*, ed. Jan Michiel Otto (Leiden: Leiden University Press, 2010), 491-528.
- Noorhaidi Hasan, “Ambivalent Doctrines and Conflicts in the Salafi Movement in Indonesia,” in *Global Salafism: Islam's New Religious Movement*, ed. Roel Meijer (New York: Columbia University Press), 169–188.
- Jan Michiel Otto, “Sharia and national law in Indonesia,” in *Sharia Incorporated: A Comparative Overview of the Legal Systems of Twelve Muslim Countries in Past and Present*, ed. Jan Michiel Otto (Leiden: Leiden University Press, 2010), 433-489.

Focus Questions

1. How does Southeast Asia help understand the multiple meanings of the Qur’an? How has the Qur’an been interpreted by Southeast Asian Muslims scholars? Is the content of the Qur’an most tangible for Muslims in Southeast Asia? How else do Muslims experience the Qur’an? What role do women play in Southeast Asian Muslims connection to the Qur’an?
2. How was Islam transmitted to Southeast Asia? Who exactly are the legendary figures that brought Islam to Southeast Asia? Are they characters from a Middle Eastern or Southeast Asian cultural context? Is the narrative of the mystical character of Southeast Asian Islam accurate? When does this narrative become widespread? Why should it be challenged? What is the role of modern Sufis in Southeast Asian society?
3. How did colonial actors understand Islam? What role did Muslims play during the colonial period? How did Muslims react to western Christians and missionary activity? What was the relationship between Southeast Asia Muslims and Middle Eastern Scholars? How did transnational interactions influence Southeast Asia Muslims?
4. Are Southeast Asia Muslims women feminist? How are women politicized in Southeast Asia? What are the various positions on the veil in Southeast Asia? What are common notions of family and marriage? What role do women play in Southeast Asia Muslim life?
5. What are the main organizations in Southeast Asia society and politics? How do they differ? What is the relationship between the civil and Islamic legal systems? What is the relationship between the state and Islamic scholars (‘ulema)?