Annotated Reading List for Further Reading:

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.

   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.

   Explores the Islamic context of Indonesian democracy and Muslim engagement with the international Muslim community and democratic societies.

   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.

   Ethnography of highland Sumatra that describes the local debates about negotiating Islam within their rich local religious, social and cultural lives.

   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.

   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.

   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

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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.

   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.

   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.

    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.

   An ethnographic study of urban Malay-Muslim women’s religious practice in Kuala Lumpur, exploring women’s participation in public religious education.

    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.

    This book examines the contemporary Islamic art of Abdul Djalil Pirous. A.D. Pirous’ work explores religion, nationalism, ethnicity, and globalization.

    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.

   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.

   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.

   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/).

   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.

   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.

   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.

   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.


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.


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.


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.


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.


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.


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.

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.

   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.

   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.

   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.

   This book provides an exploration of Islamist ideology in Indonesia's emerging democracy after the fall of Suharto in 1988.

   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).

   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.

   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.


   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. Reformists Muslims called for greater orthopraxy after returning from the pilgrimage and labeled many *abangan*, nominal Muslims.


   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.


   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.


   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.


   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.


   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.

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.


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**


   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.


   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.


   This resource provides three introductory essays, which include related study questions, and three primary documents on Islamic practices and personas in Indonesia.


   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.


   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
- Nelly van Doorn-Harder, Women Shaping Islam: Reading the Qur'an in Indonesia (Chicago, IL: University of Illinois Press, 2006).

Module 2 – Islamic Mysticism

Module 3 – Islam under Colonialism


Module 4 – Muslim Women


Module 5 – Islam and Politics


**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)?