

Indonesian-Taiwanese Workshop  
on  
Merchants, Scholars, and Faith: Integrated Islamization  
in the Perpetual Development of Ummah

臺灣—印尼「商人、學者與信仰：社群永續發展之  
多元面向伊斯蘭化」工作坊手冊

National Cheng Kung University, Tainan City, Taiwan

國立成功大學：臺南市

Oct. 4 - Oct. 5, 2019

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## About 工作坊簡介

The Center for Multi-cultural Studies (CMS) at National Cheng Kung University and School of Graduate Studies, State Islamic University Sunan Kalijaga are co-organizing an workshop on the theme of **“Merchants, Scholars, and Faith: Integrated Islamization in the Perpetual Development Ummah,”** which is to be held on October 4-5, 2019 in Tainan city, Taiwan.

As researches suggest, the entrance of Islam into Nusantara and the abode of Chinese was probably through Muslim merchants and Sufi missionaries. Since the 13<sup>th</sup> century up to present time, the development of Islam in the two regions reflects how the so-call “Islam in the Malay world and the Middle Kingdom (Chinese speaking world)” have been formed. This workshop thus aims to explore whether the development has been related to that in the Central Lands of Islam, especially the present Middle East. Various factors such as economy, politics, Madrasah education in the course of development shall be examined, and of course it will also deal with the issues of Muslim diasporic communities, cultural syncretization (localization), al-Dīn wa’l-Siyāsah (religion and politics), Iṣlāḥ and Tajdīd (reform and revival), and above all the cosmopolitanism of the Malay Islam.

Scholars of different disciplines such as anthropology, archaeology, architecture, history, Islamology, and sociology etc., are courteously invited to share their research achievements in order to attain the objective of gaining new insights and knowledge through the cross-disciplinary discussions.

國立成功大學多元文化中心將與印尼日惹國立伊斯蘭大學 Interdisciplinary Islamic Studies 研究院（跨領域伊斯蘭研究）將於 10 月 4 日、5 日假成功大學文學院七樓會議室合辦「商人、學者與信仰：Nusantara 多元面向的伊斯蘭化」工作坊。

過去的研究顯示，伊斯蘭經由穆斯林商人以及蘇非宣教士傳入馬來世界與華人文化圈。自十三世紀至今，伊斯蘭在這兩地區的發展反映出所謂的「馬來世界與華人文化圈的伊斯蘭」形塑模式。基於此，本次工作坊旨在探討如此發展模式是否與「伊斯蘭中土」特別是現在的中東地區有所關聯，透過檢視不同面向如經濟、政治、伊斯蘭教育等領域的發展情形，並進而探討穆斯林社群離散、文化融合（在地化）、政教關係、改革復興以及馬來伊斯蘭的世界主義等議題。

本工作坊為跨領域之文化現象研究，邀請了人類學、考古學、建築學、歷史學、社會學以及伊斯蘭學等不同領域的專家學者來分享其研究成果，透過跨領域的討論與交流期能獲得新的見解與知識，進而達到台灣與印尼伊斯蘭研究的學術對話。

## **Participants 與會學者**

Adieyatna Fajri (Gadjah Mada University)

Ahmad Rafiq (State Islamic University Sunan Kalijaga Yogyakarta)

Arik Dwijayanto (State Islamic University Sunan Kalijaga Yogyakarta)

Bao, Ibrahim Hsiu-Ping (National Cheng Chi University)

Chiou, Syuan-yuan (National Cheng Chi University)

Iqomah Richtig (State Islamic University Sunan Kalijaga Yogyakarta)

Lin, Meng-huan (National Cheng Kung University)

Lu, Keng-yao (National Cheng Kung University)

Mao, Yusuf Ti-sheng (National Cheng Kung University)

Muhammad Nashrul Haqqi (State Islamic University Sunan Kalijaga Yogyakarta)

Mujiburrahman (State University of Islamic Studies-Antasari, Banjarmasin)

Lin, Nabil C-K (National Cheng Kung University)

Nafisatul Mu'awwanah (State Islamic University Sunan Kalijaga Yogyakarta)

Najib Kailani (State Islamic University Sunan Kalijaga Yogyakarta)

Noorhaidi Hasan (State Islamic University Sunan Kalijaga Yogyakarta)

Ro'fah Mudzakir (State Islamic University Sunan Kalijaga Yogyakarta)

Shiung, Chung-Ching (National Cheng Kung University)

# Agenda 議程

**Oct. 4, 2019**

**Registration 8: 45-9:00**

**Opening address 9:00-9:20**

**(Dean, College of Liberal Arts, NCKU; Dean, Graduate School, UIN-Yogyakarta; Rector, UIN-Antasari)**

**1<sup>st</sup> section, 9:30-12:30**

**Moderator: Mujiburrahman**

**1-Arik Dwijayanto** (State Islamic University (UIN) Sunan Kalijaga, Yogyakarta) / *The Emergence of Javanese-Malay Middle Class in Malaysia*

**2-Muhammad Nashrul Haqqi** (State Islamic University (UIN) Sunan Kalijaga Yogyakarta and a lecturer at UNISNU Jepara) / *Discourse on Employing Kenthongan among the Traditionalist Muslims in 20th Century Java, Indonesia*

**3- Nafisatul Mu'awwanah** (State Islamic University (UIN) Sunan Kalijaga, Yogyakarta) / *Examining Muhammad Adnan's Interpretation of Jihad in the Al Qur'an Suci Bahasa Jawi*

**4- Iqomah Richtig** (State Islamic University (UIN) Sunan Kalijaga, Yogyakarta) / *While Swimming, Proliferating Da'wa: Study on @syifa.sporhijab in Instagram Account*

**2<sup>nd</sup> section, 14: 00-17:30**

**Moderator: Shiung, Chung-Ching**

**1- Adieyatna Fajri** (Dept. of Archaeology, Gadjah Mada University) / *Syncretising Mosque Architecture in Nusantara and South Asia*

**2-Mao, Ti-Shen** (Dept of History, NCKU) / *Are the Taiwanese Baha'is Muslims? A Neglected and Misunderstood Community in Marginal Islam*

**3-Lin, Meng-Huan** (Dept of Architecture, NCKU) / *Mosques in Taiwan: Reflection on the Chinese Muslim Diasporic Community*

**4- Lu, Jonathan Keng-yao** (Dept of History, NCKU) / *Islam under the KMT Rule, 1911-1949: Revival or Secularization?*

**Oct 5, 2019**

**3<sup>rd</sup> Section, 8:30-12: 30**

**Moderator: Nabil C-K Lin**

**1-Mujiburrahman** (State University of Islamic Studies-Antasari, Banjarmasin) / *Translating the Quran into the Banjarese Language in Indonesia*

**2-Noorhaidi Hasan** (Interdisciplinary Islamic Studies, School of Graduate Studies, State Islamic University Sunan Kalijaga Yogyakarta) / *Ulama, Maqasid al-Sharia, and Cosmopolitanism: Towards a Post-Islamist*

**3-Ahmad Rafiq** (Interdisciplinary Islamic Studies, School of Graduate Studies, State Islamic University Sunan Kalijaga Yogyakarta) / **Competing Narratives of the Qur'an and Identity in Indonesia**

**4- Najib Kailani** (Interdisciplinary Islamic Studies, School of Graduate Studies, State Islamic University Sunan Kalijaga Yogyakarta) / *New Muslim Religious Authority in Indonesia: Forms and Discourses*

**5-Chiou, Syuan-Yuan** (Dpt. of Sociology, National Chengchi University) / *Religion for Commerce? Two Chinese Muslim Businessmen and Islam in the Regime of Sukarno*

**4<sup>th</sup> Section, 13:30-17: 00**

**Moderator: Noorhaidi Hasan**

**1-Ro'fah Mudzakir** (Interdisciplinary Islamic Studies, School of Graduate Studies, State Islamic University Sunan Kalijaga Yogyakarta) / **Challenging the Narration of Minority: Current Development of Islam in Eastern Indonesia**

**2- Dhont, Frank** (Dept. of History, National Cheng Kung University) / *Islam and Spices on Ceram, Ambon, the Lease, and Banda Islands: Acculturation in Central Moluccan Societies, 15<sup>th</sup>-17th Centuries*

**3-Shiung, Chung-Ching** (Graduate Institute of Archeology, NCKU) / *Trade, Politics, and Cultural Transformation—Landscape Changes of Ternate and Tidore, North Maluku in the 15-17th Centuries*

**4-Bao, Ibrahim H-P** (Dept. of History, National Chengchi University) / *Formation of the Hui Elites' Social Network, 1907-1949*

**Closing meeting: 17:00-17:30**

**(Nabil C-K Lin & Noorhaidi Hasan)**

# Workshop Information 會場資訊

## Location 位置



## **Abstract 摘要**

### **The Emergence of Javanese-Malay Middle Class in Malaysia**

**Arik Dwijayanto**

Javanese-Malays refer to Malaysians with legal status as Malay-Malaysian but have retained a strong consciousness of their Javanese origin. Recent generations of Javanese-Malay who live in cities have assimilated with general Malay culture. In the past their parents were farmers, construction and timber workers. Recently they work as bankers, pilots, engineers, accountants, and politicians. Some of them also work as Islamic preachers. Nevertheless, as the Javanese descent, they maintain their identity and traditions. This article aims to examine the class formation of Javanese-Malay and their upward mobility to Muslim middle class in Malaysia. This article shows that the fast paced growth of political system in Malaysia has facilitated the formation of this Javanese-Malay. In addition, the omnipresent of Islamic symbols in Malaysian public sphere is also considered as one of the significant factor.

### **Discourse on employing *Kenthongan* among the Traditionalist Muslims in 20th Century Java, Indonesia**

**Muhammad Nashrul Haqqi**

This article highlights the discourse on employing *kenthongan*, a tool to call for prayer times, among the traditionalist Muslims in nusantara Indonesia between Hasyim Asyari, the founder of Nahdlatul Ulama, and Faqih Maskumambang in 1917-1918. In this article I investigate why and how did they arise the polemics? How far the dispute affects to the issue of religious authority among the traditional Muslims? I argue that the dispute on using *kenthongan* between Hasyim Asyari and Faqih Maskumambang based on different social and religious context. Hasyim emphasized the increasing Christian missionary that was not taken into account by Faqih. As a result, this polemic had facilitated for both of them to look for religious justifications to strengthen and defend their arguments.

### **Examining Muhammad Adnan's Interpretation of Jihad in the *Al Qur'an Suci Bahasa Jawi***

**Nafisatul Mu'awwanah**

Social and political contexts seem to have influenced the way *mufassir* interpreting Quranic texts. This article examines Muhammad Adnan's *Tafsir al-Qur'an Suci Bahasa Jawi* by focusing on his interpretation of jihad. I locate his interpretation within the context of colonialization of Indonesia. Adnan proposes the notion of jihad as a 'war'. I argue that the context of colonialism in Indonesia contributes to Muhammad Adnan's interpretation of jihad in the *Al-Qur'an*. During the Japanese rule, Adnan was active as a lecturer and the activist of 'Barisan Penjaga Tanah Jawa' and 'Hizbullah' or 'Sabilillah' a nationalist movement for youth.



## **While Swimming, Proliferating *Da'wa*: Study on @syifa.sporhijab in Instagram Accounts**

**Iqomah Richtig**

Another particular advantage of new media in this contemporary allows someone to proliferate *da'wa* and business at once, even to keep the hobbies such as riding horse and basketball. What the @Syifa.sporhijab's owner did for her business is role model. Besides focusing on *Syar'i* Sportswear it also gives indirectly chance for any Muslim women to do piety altogether for the instance, the account also claims as pioneer of Indonesian *syar'i* hijab sport. This article tries to look further how @Syifa.sporhijab treats three mentioned things – *da'wa*, business, sport or fun- with its pattern in gaining online customers. Now, @Syifa.sporhijab account has more than 46,5 thousand followers. From the uploaded posts demonstrate how the customers happy wearing *Aira swimwear model*. The number *like* reached 8 thousand in a week. Finally, I took this work attracted to questioning how @Syifa.sporhijab operates the business along with *da'wa* and hobby or fun. What particular points are noticing and why the followers increasing day by day. This research finds that all contents in @Syifa.sporhijab linked to current conditions of urban Muslim women which worrying look for their personal identity, demands of the parents and in other hand they feel reluctant to leave their hobbies.

## **Vernacularization of Mosque Architecture: A comparative study between Islamization Process in Southeast and South Asia**

**Adieyatna Fajri**

Islamization process in Southeast Asian archipelago has been ascribed to the growing importance of Islamic global trading network in early modern period, creating a cosmopolitan system of Islamic culture. In Indonesia, this process exhibits a wide-scale religious conversion of the population from Hindu-Buddhist culture to Islam. Within a period of less than two hundred years, Islam has gained a pivotal position in archipelago as shown by the emergence of Islamic coastal polities and the subsequent development of Islamic kingdom further interior. Southeast Asia is, nevertheless, not unique. The coastal region of South Asia, particularly West Punjab and East Bengal, has experienced a relatively similar process which resulted in a mass religious conversion and distinctive vernacular mosque architecture. Drawing comparison between these two predominantly coastal Muslim regions, the present study discusses the continuous struggle and resolution between the demand of Islamic propagation and the choices of mosque architecture style.

## **Are the Taiwanese Baha'is Muslims? A Neglected and Misunderstood Community in Marginal Islam**

**Mao, Yusuf Ti-sheng**

In the 19th century, a new Islamic sect was born in Qajar Iran (1796-1925). This new sect was the Baha'i Faith or called as Baha'ism or Baha'iyyah. "Baha'i" meaning the followers of the shine from Allah or the believers of Baha'u'llah. The Baha'i Faith has the inheritance from Shia Islam, Shaykhism and Sufism. The sect is based on the teachings of the commandment of Allah and Baha'u'llah. The relationship between the Baha'i Faith and Taiwan began in the

1920s. After the Chinese civil war, from 1949 to 1953, the Immigration of the Chinese Baha'is established the Baha'i community in Taiwan.

Because of Taiwan's special environment, some Taiwanese Baha'is also developed and abolished some special rituals. Such as "Salat", according to the provision of *Kitab-i Aqdas* (the highest scripture of Baha'i), as a Baha'i should perform "Salat" toward the shrine of Baha'u'llah three times a day. But some Taiwan Baha'is never do "Salat" in their believer-life. After the Bahá'ís entered Taiwan, they adapted to the Taiwanese cultural background and made traditional folk religion or personal thought into the teaching interpretation of the Baha'i Faith, and promoted the phenomenon of localization. Some of the Taiwanese believers have changed in the doctrine of understanding and the teachings originally formulated by Baha'u'llah.

## **Mosques in Taiwan: Reflection on the Chinese Muslim Diasporic Community**

**Lin, Meng-huan**

The essay focuses on the relationship between six mosque architecture after World War II and the identity of Chinese Speaking Muslims in Taiwan. Chinese Speaking Muslims migrate to Taiwan with Nationalist government during 1945 to 1949. The diaspora community is composed of Military men, government employees, and teachers. The first mosque architecture of the community, Taipei Grand Mosque, was established in 1960. Following the influential event, Chinese Speaking Muslim Community in Taiwan strengthened the relationship with Saudi Arabia, which provided financial aids to the community. In later decades, the community established five following mosques: Taipei Culture Mosque, Taichung Mosque, Kaohsiung Mosque, Tainan mosque, and Lungkang Mosque.

As mentioned above, two core issues lie in the thesis with architectural analysis. First, mosque architecture is analyzed in three following aspects: composition of space, form of architecture, and vocabulary of architecture. These architectural factors represent some specific identities of Chinese Speaking Muslims in Taiwan. One of the core issues is how identities of Chinese Speaking Muslims make influence on design of mosque architecture, and the other is how mosque architectural spaces make influence on the changing of community.

## **The Awakening of Chinese Muslims, 1911 to 1949: A Preliminary Study**

**Lu, Keng-yao**

Chinese Muslims have a vast conversion in the Republic of China between 1912-1949. This research separates the period of 1912 to 1949 into three stages: the first stage was the period before 1927, where Mainland China is still in the split state. The second stage stretches from the end of the Northern Expedition to the successful reunification of China between 1927 and 1936. The year the start of the Second Sino-Japanese War during World War II. The third stage lasts from the Second Sino-Japanese War to the Chinese Civil War between 1937 to 1949.

In this period, we can sum up two directions: One is the concept of Zhonghua minzu constructed by the government from the top down; the other is the cultural renaissance promoted by the Chinese Muslims from the bottom up. Finally, in the period of the Sino-Japanese confrontation, both directions are mixed together. On the one hand, the government incorporated relevant organizations and resources of Muslims and treated their loyalty to the country as the top

priority. On the other hand, the Chinese Muslims reinterpreted religious ideas with national consciousness, and, thus, strengthened the Hui nationality's patriotism ideology.

In short, this study goes through the drastic changes in Chinese Muslim development between 1911 and 1949. The further research will analyse whether the Muslims were impact by cultural renaissance hence experiencing a revival, or the secularization driving by modernization during this period?

## **Translating the Qur'an into the Banjarese Language in Indonesia**

**Mujiburrahman**

The Qur'an is in Arabic, but a large number of Muslims do not understand Arabic, including Indonesians, the largest Muslim population in the world. Therefore, it is important to translate this scripture into other languages. The earliest translation of the Qur'an into the Malay language is probably the work of Abdurrauf Singkel in the 17<sup>th</sup> century. In the following centuries, some Indonesian Muslim scholars also wrote the Qur'anic translation and commentary. In the 1960s, the Ministry of Religious Affairs started translating the Qur'an into Indonesian, and its first edition was published in 1965. This translation has been revised a few times, and the latest revised edition is being prepared. Moreover, because Indonesia consists of hundreds of ethnic groups speaking different local languages, in 2013 the Ministry of Religious Affairs started a national project on translating the Qur'an into Indonesian local languages. One of them is the translation into the Banjarese language which was launched in 2017. The Banjarese ranked tenth among the largest ethnic groups in Indonesia. This paper will discuss the socio-political background of the translation, the actors involved, its methodology and public responses to it.

## **Ulama, Maqasid al-Sharia, and Cosmopolitanism: Towards A Post-Islamist Turn**

**Noorhaidi Hasan**

The world today has become more and more globalized with the development of mass rapid transportation and new communication technologies. This phenomenon energizes rapid transmission of ideas, news and values around the world. Within such circumstances, contemporary *ulama* (religious scholars) do not merely restrict themselves to local issues and identities, but become more exposed to global concepts and values. They are now ready to be more attached to the new world: the free marketplace of ideas and values, cultural hybridity and cosmopolitanism. One such example is Jasser Auda, who is concerned with the need to reconceptualize and reactualize *maqasid al-shari'a*--philosophy and purpose of Islamic law--as a mechanism for Muslims to reconcile their religious identity and active engagement in public life. The most important contribution of this multi-talented scholar of Islamic law lies in his reinterpretation of *maqasid* as the principles of Muslims to live in pluralistic modern societies that respect justice, religious freedom, gender equality, citizenship, human rights and human dignity. This paper looks at how Auda reformulates the concept by suggesting that *maqasid* can be achieved in a country or state which is non-Islamic in a traditional sense so long as justice, religious freedom, gender equality, human rights and human dignity are respected. He further argues that any legal system and laws that aim to achieve justice are

Islamic regardless of the format of polity where the laws are applied. To his opinion, justice is the most important criterion for a law to be called 'Islamic' or non-Islamic'. By suggesting this, Auda has debunk not only the traditional dichotomy between Islamic and secular laws, but also the notion of incompatibility between Islam and modernity.

## **Competing Narratives of the Qur'an and Identity in Indonesia**

**Ahmad Rafiq**

This paper is based on a thesis that the Arabic Qur'an and one's identity have engaged in a relational meaning and reciprocity (William Graham, 1993; Frederick M. Denny and Rodney L. Taylor, 1995). The Qur'an as a scripture, to some extent, has affected Indonesian identity formation. The reception of the Qur'an either as a sanctified tablet or a structured text has influenced the ways Indonesians construct their identities of being Indonesians, either Muslim or even non-Muslim. Meanwhile, Indonesians'-social, cultural, political, or even economic—identities have also influenced their reception of the Qur'an. They take the meaning the Qur'an based on their personal or communal background. The reception of the Qur'an has shaped, more or less, the way Indonesian Muslim takes into account its personal and communal lives as well. Meanwhile, the constructed identities make up their reception of the Quran. Such a cyclical relation between the Quran and Muslim identity has moved on and on in a dialectical way. Based on that, this paper is simply questioning about the ways of the reception of the Qur'an in influencing the identity formation of Indonesian and vice versa. The question will put the Qur'an and Indonesian identity in an equal consideration as units of analysis.

The Quran and identity formation in Indonesia are the "contingent conjunctures". Abeysekara develops this notion from Foucault's power and knowledge in relation to the identity formation of the Buddha in Sri Langka. Foucault's position of power and knowledge is a postmodern concept that insists anti-essentialist as a result of a power discourse. However, the discourse does not necessarily mean negative and repressive, but this can also be productive. The productive discourse of power would see the various interrelated events and discourse as "techniques or a technology of the self" (Ananda Abeysekara, 2002). For the identity formation, such discourse would then explain how certain identity constructed, modified, and appropriated either for including or excluding various elements in the identity. Within the productive discourse, Abeysekara defined "contingent conjunctures" as "a period of few years, if not months or days, in which competing narratives and debates conjoin (and converge) to make centrally visible particular authoritative knowledge about what can and cannot count as Buddhism" (Ananda Abeysekara, 2002). Therefore, the Qur'an and Indonesian contexts are regarded as main part of the "competing narratives and debates" that then construct a particular knowledge of being Indonesian Muslim in relation to the Qur'an.

The competing narratives entertain knowledge and belief underlying the practices toward the Qur'an. Asad insists that understanding self and other in relation to religion, for example Islam, have to consider what people belief collectively in order to understand the contesting power that construct a particular knowledge. So, by referring to Ernest Gellner's ambitious project in *Muslim society*, Asad agrees that understanding Islam anthropologically, should consider "the characteristics and ways in which social structure, religious belief, and political behavior interact with each other in an Islamic totality" (Talal Asad, 1986). These three elements represent internal as well as external voices about people and religion in question. The voices may in agreement or in conflict each other. The combination of these elements that then makes any description of particular religious tradition is contestable and only presenting "partial truth" (James Clifford, 1986).

The Quran in Indonesian identity formation could not be regarded as a mere text. It is a scripture in which Indonesians relate themselves to it through varying expressions of reception (Howards Federspiel, 1994), either in informative or performative ways (Sam D. Gail, 1995, Ahmad Rafiq, 2014). However, the relation is not a one-way relation where reception shapes the practice, while the practices make the reception reciprocal. In that reciprocal process, the social structure, belief, and political issues make up Indonesians' reception of the text as well as their daily practices shaped by the reception. However, this description will not pretend to represent the totally complex identity of Indonesian Muslims in relation to the Qur'an, but a particular knowledge formation of being Indonesian in particular contexts and moments. To begin with, I will recall my journal of living with Indonesian Muslim diaspora in the United States. Regarded as Indonesian sub-culture, it is to see what they consider as being common Indonesian Muslim through the daily practices of the Quran in a distanced imagined home-country. From that micro case, I will relate the discussion to grasp the competing narratives in the reception of Qur'an and identity formation in Indonesia.

## **New Muslim Religious Authority in Indonesia: Forms and Discourses**

**Najib Kailani**

In the last two decades Indonesia has witnessed the emergence of new Islamic religious authority among the urban Muslims in Indonesia. In contrast to traditional Muslim religious authority who are educated in *pesantren* (Islamic boarding schools) and the mastery of Islamic tradition including *kitab kuning* (classical publications), they are typically graduates of secular educational institutions and eager to learn Islam from the available, but largely non-traditional sources including popular publications, television and the internet. Scholars have linked the phenomenon with the development of mass education and media technology in many Muslim societies. They maintain that this situation has facilitated the multiplicity of Muslim religious authority. In order to contribute to the existing studies, this article aims to explore and capture a recent development of Muslim religious authority in contemporary Indonesia. This article demonstrates that new Muslim religious authority has various forms ranging from popular preachers, Islamic fashion designers, to philanthropists and argues that this phenomenon has revealed a significant contestation and fragmentation within the landscape of new Muslim religious authority in contemporary Indonesia.

## **Two Chinese Muslim Businessmen's Commercial and Religious Biographies and Their Relations with Sukarno**

**Chiou, Syuan-yuan**

Chinese-Indonesian businessmen are stereotyped both racially and ethnically. They may be wealthy, but it is often assumed that they gained their wealth by illegal or immoral means, such as exploiting poor workers or bribing corrupt officials. This stigma naturally assumes that Chinese businessmen are "economic animals," who would only convert to Islam for practical reasons, and have no genuine interest in Islam. Nevertheless, the economic and religious mobility of Chinese-Muslim businessmen has shown that their conversion has raised their social and religious status and encouraged them to participate in Muslim business, charitable, political, and religious affairs, all of which have traditionally been closed to non-Muslims. This two-way interchange between the economic and religious spheres has facilitated their social mobility beyond the typical social trajectory of ethnic Chinese, in which they are seen as a

minority only able to achieve success in commercial activities. As such, their conversion to Islam can be seen as a “two-way social kinetics” similar to Pierre Bourdieu’s “conversion of capital,” and this is the approach I will use to examine how Chinese-Indonesian Muslim businessmen transcend the stigmas of social class and race. This study shall discuss two Chinese-Indonesian Muslim figures—Abdul Karim Oei (1905-1988) and Masagung (1927-1990). The former chaired PITI (Persatuan Islam Tionghoa Indonesia, the Association of Chinese Muslims of Indonesia) in 1961, and during the New Order period PITI underwent two profound changes. The latter, was a prominent ethnic-Chinese entrepreneur who converted to Islam in 1980s. By comparing their business careers, conversions, and other activities, I present four different but related approaches to using Islamic faith and Muslim identity to expand their influence in various spheres.

## **Challenging the Narration of Minority, Current Development of Islam in Eastern Indonesia**

**Ro’fah Mudzakir**

This paper seeks to explore the discourse of majority and minority in the growing Islamism in Indonesia. In the past decade, Islam in Eastern Indonesia starts to receive academic attention, although remain to be under-researched compared to other areas in Indonesia. It is a widely accepted notion that Muslim in these regions is a minority group in the majority of the Christian population. As such, academic discussion on Islam in the Eastern region continues to be centered on Muslim–Non-Muslim dynamic. Studies conducted in this area are very much focused on the religious conflict following the fall of Soeharto era such those of as Ambon. However, even more studies noted that cultural practice and values help to maintain certain degree of tolerance between the two groups (Bartel 1977; Fuad 1985; Tule 2004; Gomang 2008; Carnegie 2010; Rodemeier 2010; Remon 2014). While such harmonious culture remains to be visible, the growing importance of Islam as political identity in Indonesian social and political landscape influence the dynamic of Islam in these regions.

After the fall of Suharto, the authoritarian regime, who silenced Islamism in the country, the identity of Islamic community as the majority religion has played a vital role in Indonesian politics. Many studies pay attention to Muslim communities in many main islands in Java, Sumatera, Kalimantan or Sulawesi where Islam dominates the religion of the population. My paper, however, will explore the identity of Muslim communities in the cities of Kupang, Ambon, and Manado, where Islam is the religion of minorities, whereas the majorities of population in these islands embrace either Protestantism or Catholicism. It is interesting to see how Muslims assert their identity as minorities in these three cities, whereas many studies stressed the harmonious relations between Muslim and non-Muslims (Bartel 1977; Fuad 1985; Tule 2004; Gomang 2008; Carnegie 2010; Rodemeier 2010; Remon 2014). My paper will reveal not only the dynamic interaction of Muslims and their non-Muslim neighbors but also to see how Muslims build their identity and solidarity among non-Muslim majority. My argument is based on the result of my observation in the three cities and I also interviewed some important Muslim and non-Muslim leaders.

Based on my observation in three cities: Kupang, Ambon and Manado, this paper argues that change of Muslim demographics in this region encourage Muslim to resist their minority status. Such resistance is observable in two phenomena: first is the stronger attempt of Muslim in these cities to assert their Islamic identities; and secondly, by projecting the image of a strong minority that dominate vital sectors of economy and politics.

## **Islam and Spices on Ceram, Ambon, the Lease, and Banda Islands: Acculturation in Central Moluccan Societies, 15<sup>th</sup>-17<sup>th</sup> Centuries.**

**Frank Dhont**

The North Moluccas have been well known for Cloves, while Nutmeg and Mace are only found in the Banda Islands. The immense value of these spices in Asian and European markets since antiquity lured various groups of merchants to seek for fortunes in this region. Through spicy trading in these islands, Muslim merchants brought their religion into the Moluccas; Islam was thus spread further in eastern Nusantara. Soon after, Christian merchants followed into the region with their religion as well. This led to the competition between the two monotheistic faiths in the process of religious development, and its impact affected the region's Islamization of the local animist societies. This study will focus on the commercio-religious interaction of various societies in the Moluccas, especially in the course of Islamization in the 15th, 16th, and 17th Centuries.

## **Trade, Politics, and Cultural Transformation—landscape changes of Ternate and Tidore, North Maluku in the 15-17<sup>th</sup> Centuries**

**Shiung, Chung-Ching**

Both Ternate and Tidore were the most important trading centers for cloves in North Maluku. During the 15<sup>th</sup> century, Muslim traders entered in this region and initiated Islamization. Local political leaders whose ethnic and cultural identities were Papuan converted to Islam. They also established two separated Sultanates and formed their own trading and social networks. In the following two centuries, the coming of the Portuguese, Spaniard, and Dutch had intervened the existing networks and further complicated the landscape of the Spice Islands. This research employs GIS technology to integrate historical maps and archaeological surveyed data in order to reveal the landscape changes in the context of competing spice trade. In general, the locations related to old settlements and rituals practice situate in the regions of higher elevation, which parallels the patterns of oral history. The Europeans on the other hand would select some strategic locations in the coastal regions to build forts. The changes of local elite settlements and European forts are in accordance to the dynamic developments of trade, political, and cultural competition.

## **Formation of the Hui (Han-Speaking Muslim) Elites' Social Network (1907-1949)**

**Bao, Ibrahim Hsiu-Ping**

This paper aims at elucidating the history of the formation of Hui Muslim elites' social network from 1907 to 1949. Currently, much of the scholarship on Islam in China has focused on the ethnographical debate on the features of "Huizhou," and the history of Hui Muslims' relationship with governments from different eras and Hui Muslims' connection to the Muslim world. It seems that several studies have paid less attention to the self-perception and self-narrative of Hui Muslims as a group, with the exception of the works of the Muslim literati in

imperial China. By collecting national archives, Hui Muslim journals and diaries and memoirs of Hui Muslims as primary sources, history of the formation of the Hui Muslim elites' social network could provide a new perspective on Islam in China. The formation of the social network of Hui Muslim elites was an incremental process shaped by four major factors: social and political change in China, the Hui Muslims' awakening movement, Japanese's foreign policy on Islam, and the stimulation of the Pan-Islamic movement in the Muslim world. After discussing the four factors contributing to the formation of the social network of Hui Muslim elites, this paper argues that the history of the social network of Hui Muslim elites from 1907 to 1949 could be perceived as a manifestation of Pan-Islamism, a way of adaptation to modernization and a precedent to Hui Muslim revival today.