

Tasawuf Sunda Dalam Naskah Asmarandana Ngagurit Kaburu

This book brings together a group of international scholars, inspired by the scholarly perspective of Australian philologist Ian Proudfoot, who look at calendars and time, royal myths, colonial expeditions, printing, propaganda, theater, art, Islamic manuscripts, and many more aspects of Malayan history. Literary study on Islamic classical manuscripts in Indonesia.

Sanctity is a concept recognized by Muslims throughout the Islamic world, and often motivates observances with highly localized characteristics. Julian Millie spent a year attending a supplication ritual in which Muslims of West Java directed their prayers to Allah through 'Abd al-Qadir al-Jaelani (d. 1166). This man, whose tomb even today is a popular pilgrimage site in Baghdad, is widely considered the most powerful intercessor of all the saints of Islam. The supplication takes the form of reading or singing the narrative proofs of 'Abd al-Qadir's saintliness in a ritual context. The ritual has deep roots in the Sundanese culture of West Java. The book captures the variety of understandings that participants bring to the ritual when it is held in various contexts, including Java's largest Sufi order, religious schools and private homes.

Fashion is all around us: we see it, we buy it, we read about it, but most people know little about fashion as a business. Veronica Manlow considers the broader significance of fashion in society, the creative process of fashion design, and how fashion unfolds in an organizational context where design is conceived and executed. To get a true insider's perspective, she became an intern at fashion giant Tommy Hilfger. There, she observed and recorded how a business's culture is built on a brand that is linked to the charisma and style of its leader. Fashion firms are not just in the business of selling clothing along with a variety of sidelines. These companies must also sell a larger concept around which people can identify and distinguish themselves from others. Manlow defines the four main tasks of a fashion firm as creation of an image, translation of that image into a product, presentation of the product, and selling the product. Each of these processes is interrelated and each requires the efforts of a variety of specialists, who are often in distant locations. Manlow shows how the design and presentation of fashion is influenced by changes in society, both cultural and economic. Information about past sales and reception of items, as well as projective research informs design, manufacturing, sales, distribution, and marketing decisions. Manlow offers a comprehensive view of the ways in which creative decisions are made, leading up to the creation of actual styles. She helps to define the contribution fashion firms make in upholding, challenging, or redefining the social order. Readers will find this a fascinating examination of an industry that is quite visible, but little understood.

Naskah klasik keagamaan

The Spell of the Ancestors and the Power of Mekkah

A Sasak Community on Lombok

Sufis

Muslim Puritans

The Mystics of Islam

Overcoming Tradition And Modernity

Sundanese Print Culture and Modernity in 19th Century West Java traces the development of modern printed books in Sundanese, the dominant language in West Java, Indonesia, and the mother tongue of about 30 million people. Starting with the 'discovery' of Sundanese by Europeans in the early 19th century, Mikihiro Moriyama follows the developments in the language when a small group of Dutch scholars and colonial officials reshaped the language and its literature over the next 100 years. Schools taught Sundanese, and printed materials based on western concepts began to influence indigenous writing traditions. The imposition of European standards of literary aesthetics shaped a modernity that rejected traditional knowledge in favour of rational and empirical paradigms. Interest in traditional poetry and its mythologies declined, and new forms including novels, captured the attention of the reading public. These materials promoted useful knowledge and moral values, encouraged deference and loyalty towards colonial authority. Early in the 20th century, the establishment of the *Commissie van Inlandsche School- en Volkslectuur* (Committee for Indigenous Schoolbooks and Popular Reading Books), a government institution, provided the growing number of literate people in the Indies with 'good' and 'appropriate' reading materials. This development marked the end of an era when Sundanese writing competed with Western-style schools and publications, and the triumph of the new colonial modernity.

Sufism, the name given to Islamic mysticism, has been the subject of many studies, but the orders through which the Sufi aspect of the Sufi spirit was expressed has been neglected. *The Sufi Orders in Islam* is one of the earliest modern examinations of the historical development of Sufism and is considered a classic work in numerous sources of Islamic studies today. Here, Spencer Trimingham offers a clear and detailed account of the formation and development of the Sufi schools and orders from the second century of Islam until modern times. Trimingham focuses on the practical disciplines behind the mysticism of Sufism which initially attracted a Western audience. He shows how Sufism developed and changed, traces its relationship to the unfolding and spread of mystical ideas, and describes in sharp detail its rituals and ceremonial practices. Finally, he assesses the influence of these Sufi orders upon Islamic society in general. John O. Voll has added a new introduction to this classic work, which provides readers with an updated list of further reading. *The Sufi Orders in Islam* will appeal not only to those already familiar with Trimingham's groundbreaking research, but also to the growing reading public of Islamic studies and mysticism.

A penetrating analysis of the life and doctrines of the Spanish-born Arab theologian. Originally published in 1969. The

Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from its distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1807. Buku ini merupakan kumpulan 160 esai pendek Goenawan Mohamad yang pernah dimuat majalah Tempo dari Januari 1986 hingga Februari 1990. Diawali dengan esai berjudul "Ding" (4 Januari 1986) sampai yang terakhir "Asongan" (24 Februari 1990). Esai-esai yang dikenal sebagai Catatan Pinggir itu berbicara beragam hal, bahkan hampir semua hal yang dekat dengan kehidupan masyarakat dalam kurun waktu empat tahun itu: tentang kecemasan, kebebasan, kekuasaan, kemerdekaan, keserakahan, ketidakbahagiaan, demokrasi. Mengenai topik yang disebut terakhir, William Liddle, dalam Kata Pengantar untuk buku ini, menyatakan dengan jelas bahwa Goenawan sangat menyakini demokrasi sebagai jenis pemerintahan yang terbaik bagi negara-negara kebarat-baratan Dunia Ketiga seperti Indonesia. Tetapi dia tidak berpretensi seolah-olah demokrasi dengan sendirinya mampu menyelesaikan persoalan.... Goenawan Mohamad, kata Liddle, adalah burung langka dalam sangkar intelektual modern Indonesia. Dia tidak menegas pengkotakan Timur-Barat. Dalam sejumlah Catatan Pinggir ini, kata Liddle, dikotomi Timur-Barat beberapa kali diulas oleh Goenawan.

Islam and Ideology in the Emerging Indonesian State

Orientalism and the Narration of a Sufi Past

Struggling for the Umma

The Islamic Traditions of Cirebon

Networks of Malay-Indonesian and Middle Eastern 'Ulam?' in the Seventeenth and Eighteenth Centuries

Paul Ricœur and the Refiguring of Theology

cerminan budaya bangsa

Naskah klasik keagamaan Nusantara cerminan budaya bangsa

The spread of Islam eastward into South and Southeast Asia was one of the most significant cultural shifts in world history. As it expanded into these regions, Islam was received by cultures vastly different from those in the Middle East, incorporating them into a diverse global community that stretched from India to the Philippines. In *Islam Translated*, Ronit Ricci uses the *Book of One Thousand Questions*—from its Arabic original to its adaptations into the Javanese, Malay, and Tamil languages between the sixteenth and twentieth centuries—as a means to consider connections that linked Muslims across divides of distance and culture. Examining the circulation of this Islamic text and its varied literary forms, Ricci explores how processes of literary translation and religious conversion were

historically interconnected forms of globalization, mutually dependent, and creatively reformulated within societies making the transition to Islam.

One of the world's foremost exponents of the "pluralist" position as the most adequate Christian theological account of religious diversity turns to a new and urgent issue facing the community of world religions. For Paul Knitter, the spectre of environmental and social injustice looms over any serious discussion of humankind's future. As urgent as it is to have peace among the world's believers to achieve peace among nations, it is urgent that these communities unite in understanding and defending of the earth. In *One Earth Many Religions* Knitter looks back at his own "dialogical odyssey" and forward to the way that interfaith encounters and dialogue must focus attention on new challenges. Nothing less than enlisting the commitment of the world's religions on the task of saving our common home will do. In making that case, Knitter makes clear the complex structures political, economic, and social as well as religious - that face those who approach this task. While articulating a "this-worldly soteriology" necessary to overcome our eco-human plight, Knitter offers practical considerations on actions and projects that have and should have been undertaken to stem the tide of environmental and human suffering. The global crisis is both at the center of *One Earth Many Religions* and a test case for Knitter and others engaged in the dialogue of religions. Can religious differences concerning the nature of the transcendent themselves be transcended in order to promote eco-human well-being? The issue seems basic and clear if interreligious dialogue cannot effect such a change, then one must question whether religion is of any use whatsoever.

The Javanese text being published here is not appearing in print for the first time: more than half a century ago it was published by B.J.O. Schrieke in his doctor's thesis *Ret Boek van Bonang* ("The Book of Bonang") (1916). In Schrieke's work, however, the emphasis fell on the historical introduction to the text rather than on the text itself, the edition of which is not free of shortcomings. Moreover, the analysis of the contents of the text appended to it could not make up for a complete translation. For the lack of a new edition and complete translation of this old and important text has not been made before now is due to the small number of scholars of Javanese - and the even smaller number of those among them who concern themselves with the Muslim works of Javanese literature. In short, it is the pioneering character which the study of Indonesian literatures still largely possesses that has caused people to be contented with preliminary surveys of this extensive field of study. It is true that a number of welcome milestones have been erected, but it can in no way be said that the charting of the whole field is yet complete. After the first publication of a text and summary of its contents people are only too readily inclined to proceed to other projects, more attractive because of their novelty.

Ritual Reading and Islamic Sanctity in West Java

The Sufi Orders in Islam

No Other Name?

Catatan pinggir 3

Naskah klasik keagamaan Nusantara

A 16th century Javanese Muslim text attributed to the Saint of Bonan

Jawa Barat, koleksi lima lembaga

Drawing on previously unavailable archival material, this book argues that Indonesian nationalism rested on Islamic ecumenism heightened by colonial rule and the pilgrimage. The award winning author Laffan contrasts the latter experience with life in Cairo, where some Southeast Asians were drawn to both reformism and nationalism. After demonstrating the close linkage between Cairene ideology and Indonesian nationalism, Laffan shows how developments in the Middle East continued to play a role in shaping Islamic politics in colonial Indonesia.

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Indonesian Islam is often portrayed as being intrinsically moderate by virtue of the role that mystical Sufism played in shaping its traditions. According to Western observers--from Dutch colonial administrators and orientalist scholars to modern anthropologists such as the late Clifford Geertz--Indonesia's peaceful interpretation of Islam has been perpetually under threat from outside by more violent, intolerant Islamic traditions that were originally imposed by conquering Arab armies. The Makings of Indonesian Islam challenges this widely accepted narrative, offering a more balanced assessment of the intellectual and cultural history of the most populous Muslim nation on Earth. Michael Laffan traces how the popular image of Indonesian Islam was shaped by encounters between colonial Dutch scholars and reformist Islamic thinkers. He shows how Dutch religious preoccupations sometimes echoed Muslim concerns about the relationship between faith and the state, and how Dutch-Islamic discourse throughout the long centuries of European colonialism helped give rise to Indonesia's distinctive national and religious culture. The Makings of Indonesian Islam presents Islamic and colonial history as an integrated whole, revealing the ways our understanding of Indonesian Islam, both past and present, came to be.

This text examines the efforts of four Muslim writers and thinkers of the 20th century - Muhammad Iqbal, Sayyid Qutb, Ali Shariati, and Mohammed Arkounto - to overcome the apparent dichotomy of tradition and modernity in fashioning a new political and cultural truth. Robert D. Lee illuminates the European-influenced work of these thinkers to demonstrate both the appeal of authenticity as a rallying cry and the difficulty of building a new politics on such an idea. Authenticity has begun to rival development as a key to understanding the political aspirations of the Islamic world. Almost everywhere modernity has laid waste to tradition, those habits and practices deemed to be timeless and true. Imperialism carried European notions of progress into Muslim-dominated parts of the globe, and subsequently Muslims themselves

espoused Western practices, techniques and philosophies. Regimes calling themselves liberal, socialist, and Arab nationalist all embraced modernity as their principal objective. Most of these regimes failed to create the promised better lives their citizens desired. Moreover, ordinary Muslims felt despair as modernity ripped apart families, exposed youngsters to the materialism and hedonism of Western entertainments, heightened social expectations, and undermined religious belief. Even though tradition has proved itself incapable of staving off modernity, the promises and premises of modern development literature have been called into question. All four thinkers discussed believe such an authentic understanding can serve as the foundation for a new politics. Lee reveals, however, that each of these writers version of authenticity suffers shortcomings and falters in its efforts to move from the particularity of culture onto a grander scale of political organization appropriate for the modern world.

A History of the Propagation of the Muslim Faith

Signs of the Wali

Daily Life, Customs and Learning of the Moslims of the East-Indian-archipelago

kumpulan 160 esai pendek Goenawan Mohamad yang pernah dimuat majalah Tempo dari Januari 1986 sampai Februari 1990

The Persatuan Islam (Persis), 1923 to 1957

Mysticism in the World's Religions

The Origins of Islamic Reformism in Southeast Asia

From 1884-1885, Christiaan Snouck Hurgronje stayed in Mecca. He became intimately acquainted with the daily life of the Meccans and the thousands of pilgrims from all over the world. This volume deals with social and family life, funeral customs and marriage. It is a unique insight in one the most important places in islamic culture. With a new foreword by Jan Just Witkam

What lies behind the peculiar and distinctive discourse of theology? This treatise addresses the fundamental question of how truth, meaning and reference are related in theological language and writing. It applies the innovative ideas of philosopher Paul Ricoeur to the problem.

"This masterpiece by Titus Burkhardt examines the essence of Islamic mysticism, or Sufism, presenting its central doctrines and methods to a Western audience in a highly intelligible form. This edition contains a new foreword by William C. Chittick and an extensive glossary/index."--BOOK JACKET.

Sundanese story.

Splashed by the Saint

The Oriental Herald

The Preaching of Islam

Changing Leadership Roles of Kiai in Jombang, East Java

History as Prophecy in Colonial Java

Islamic Nationhood and Colonial Indonesia

The Admonitions of Seh Bari

Professor Azra's meticulous study, using sources from the Middle East itself, shows how scholars in the seventeenth and eighteenth centuries were reconstructing the intellectual and socio-moral foundation of Muslim societies.

During World War II, everyday life is disrupted in a small village in Sumatra when the Japanese set up a prisoner-of-war camp filled with Dutch internees, in a compelling novel that captures the devastating consequences of war. Winner of the Pegasus Prize. Reprint.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. The process of post-tsunami recovery and reconstruction in Aceh will take considerable time and is not easy. This book is an attempt at providing helpful background information on Acehese history, politics and culture, which would benefit expatriate aid workers as well as foreign and domestic scholars in their dealings with the people of Aceh. It is written by specialists of Indonesian and Acehese studies from a number of countries, together with Acehese scholars. As the region was not acc...

A Critical Survey of Christian Attitudes Toward the World Religions

Creative Imagination in the Sufism of Ibn Arabi

Becoming a Translator

Designing Clothes

The Umma Below the Winds

Normative Piety and Mysticism in the Sultanate of Yogyakarta

Christian Hermeneutics

Focuses on the heartland of the Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia, and on the role of ulama (religious leaders), or kiai as they are known in Java, within NU. Based on substantial fieldwork, this study provides an informed glimpse into the intimate relationships among kiai, their role in local and national politics and their leadership of the Islamic community. Argues that the

charismatic authority exerted through the leadership of the kiai in Java has limitations in terms of its legitimacy. At the very least it has boundaries that determine areas or circumstances for its legitimate expression. It also argues that the kiai's influence in politics is not as strong as in other domains.

"This thesis is a study of traditional narratives which are recited and received both by villagers and pilgrims in regard to the local pilgrimage (ziarah) tradition in Pamijahan, particularly at Shaykh Abdul Muhyi's sacred site. The narratives will be examined as part of the popular beliefs of Priangan Timur or the eastern part of West Java. Locating them in the wider context of Sundanese oral and written traditions, my investigation will illuminate the nature and function of such traditions in the particular case of Pamijahan. The research will elucidate the role of the kuncen, the custodians of sacred sites, as guides and spiritual brokers who maintain the narratives. It will also be important to investigate the villagers' as well as visitors' view of the kuncen in regard to local pilgrimage. The study will also enhance comparative studies concerned with networks of holy men or saints (wali) on the island of Java (Pemberton 1994; Fox 1991: 20). I want to argue that people respond to, and participate in, saint veneration on pragmatic grounds. However, these grounds are subject to interpretation and contestation in time and space. In redefining their narratives, various individuals, such as custodians, Sufis, and even to some extent government functionaries, are considered to be authoritative persons by virtue of their capacity to conduct and manipulate narratives. As this argument develops, it will be important to understand the modes of signification in the village."--Provided by publisher.

Located at the juncture of literature, history, and anthropology, Writing the Past, Inscribing the Future charts a strategy of how one might read a traditional text of non-Western historical literature in order to generate, with it, an opening for the future. This book does so by taking seriously a haunting work of historical prophecy inscribed in the nineteenth century by a royal Javanese exile—working through this writing of a colonized past to suggest the reconfiguration of the postcolonial future that this history itself apparently intends. After introducing the colonial and postcolonial orientalist projects that would fix the meaning of traditional writing in Java, Nancy K. Florida provides a nuanced translation of this particular traditional history, a history composed in poetry as the dream of a mysterious exile. She then undertakes a richly textured reading of the poem that discloses how it manages to escape the fixing of "tradition." Adopting a dialogic strategy of reading, Florida writes to extend—as the work's Javanese author demands—this history's prophetic potential into a more global register. Babad Jaka Tingkir, the historical prophecy that Writing the Past, Inscribing the Future translates and reads, is uniquely suited for such a study. Composing an engaging history of the emergence of Islamic power in central Java around the turn of the sixteenth century, Babad Jaka Tingkir was written from the vantage of colonial exile to contest the more dominant dynastic historical traditions of nineteenth-century court literature. Florida reveals how this history's episodic form and focus on characters at the margins of the social order work to disrupt the genealogical claims of conventional royal historiography—thus prophetically to open the possibility of an alternative future.

The Sufis is the best introduction ever written to the philosophical and mystical school traditionally associated with the Islamic world. Powerful, concise, and intensely thought-provoking, it sums up over a thousand years of Eastern thought - the product of some of the greatest minds humanity has ever produced - into a single work, presenting timeless ideas in a fresh and contemporary style. When the book was originally published in 1964, it launched its author, Idries Shah, on to the international stage, attracting the attention of thinkers and writers such as J. D. Salinger, Doris Lessing, Ted Hughes and Robert Graves. It introduced to the Western world concepts which have subsequently become commonly accepted, varying from the psychological importance of attention and humour, to the use of traditional tales as teaching instruments (what Shah termed 'teaching-stories'), and the historical debt owed by the West to the Middle East in matters scientific, literary

and philosophical. As a primer for the many dozens of Sufi books that Shah later produced, it is unsurpassed, offering a clear window onto a community whose system of thought and action has long concerned itself with the advancement of the whole of humankind, and whose ideas about individuals and society, their purpose and direction, need to be understood now more than ever before.

Islam Translated

Islam and the Malay-Indonesian World

An Introduction to the Theory and Practice of Translation

edisi bahasa Bugis, Bali, dan Sunda

A Novel

One Earth, Many Religions

Writing the Past, Inscribing the Future

This wide-ranging book covers all the major religious traditions, while exploring monistic and theistic mysticism, and such key issues as altered states of consciousness, sex, and visionary experiences.

This text examines the history of the arrival of Islam in South East Asia and the manner in which it has developed in this setting.

This publication reveals the thinking of a group of Indonesian Muslim activists known as the Persatuan Islam. The group entering national debates in the period from 1923 to 1957 about the role that religion was to take in the emergence of an independent Indonesia.

This work deals with the socio-religious traditions of the Javanese Muslims living in Cirebon, a region on the north coast in the eastern part of West Java. It examines a wide range of popular traditional religious beliefs and practices. The diverse manifestations of these traditions are considered in an analysis of the belief system, mythology, cosmology and ritual practices in Cirebon. In addition, particular attention is directed to the formal and informal institutionalised transmission of all these traditions

Sundanese Print Culture and Modernity in Nineteenth-century West Java

Mekka in the Latter Part of the 19th Century

Wawacan Gandasari

Culture and Organization of the Fashion Industry

Aceh

Reformist Psychology in Southeast Asian Islam

Teaching students the core skills of becoming a translator, this fully revised second

edition has been updated throughout to include an exploration of new technologies used by translators and a 'Useful Contacts' section detailing key organizations.

Islam in Java

Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia

The Makings of Indonesian Islam

Lost Times and Untold Tales from the Malay World

Introduction to Sufi Doctrine

The Search For Islamic Authenticity

Transmission and Responses