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Whose Islam? The Western University and Modern Islamic Thought in Indonesia. By Megan Brankley Abbas. California: Stanford University Press, 2021. 280 pp.

This detailed and carefully nuanced book provides an excellent analysis of the relationship between the Western university and modern Islamic thought, with a focus on Indonesia. It is not so much an analysis of Indonesian Islamic thought or higher education; rather, it uses Indonesian material as a case study to examine wider issues. The book posits a dichotomy between Western thinkers and their allies in the Muslim world, and those who oppose them.

Abbas's project is primarily historical and starts by describing the emergence in the mid-twentieth century of a new epistemology and approach to the study of Islam. This approach starts from the assertion that it is not useful to divide knowledge about Islam between Islamic and Western intellectual traditions but that these two traditions must instead be unified. This approach was created deliberately at the McGill Institute of Islamic Studies in Canada by Wilfred Cantwell Smith, who brought both Muslim and Western faculty and students together to engage in this new framework. The book's greatest contribution is bringing together information that is otherwise scattered throughout the literature and spinning a narrative that allows the reader to examine the interconnectedness of many different elements. Those familiar with Indonesian Muslim intellectualism already know about the role of McGill, as well as that of the University of Chicago and IAIN (Institut Agama Islam Negeri, or State Islamic Institute) Jakarta. By bringing these elements together in a single account, Abbas shows that they are not discrete but rather a densely woven tapestry of interaction over several decades. Abbas calls this group of scholars who try to engage both the Western and Islamic traditions "fusionists" (p. 7). The book does an excellent job of examining the nuances among the fusionists but tends to treat non-fusionists with a broad brush.

Abbas demonstrates that the Western and Islamic traditions were not brought together as equals. She details the ways in which Muslim

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scholars and intellectual traditions were seen as secondary to Western traditions; the key concept that drove this perception was “objectivity”. Abbas examines how scholars like Fazlur Rahman and Mohammad Rasjidi resisted this perception and eventually how Muslim scholars questioned and criticized the “objectivity” of Western approaches.

The final chapter brings us back to where Abbas is strongest, examining the possible relationships between Muslim scholarship and Western scholarship on Islam. Abbas engages current theorists and scholars and their preferred approaches to the relationship between Islamic and Western scholarship. She identifies three possible paths for the future of Islamic studies. She calls the first approach “Discursive Boundary Maintenance” (p. 187). She attributes this approach to Aaron Hughes, who built on the works of Jonathon Z. Smith, Bruce Lincoln and Russel T. McCutcheon. In this approach, Abbas argues, there is no room for faith-based or normative interpretations to the detriment of Islamic studies. The second approach, which Abbas associates with Leonard Binder and Richard C. Martin, is labelled “Self-Critical Cross-Discursive Dialogue” (p. 192), which allows and encourages exchange and conversation across the two traditions, as long as each is reflexive and tests and examines its own assumptions. The third approach, “Radical Introspection” (p. 195), is associated with Wael Hallaq. Essentially it expands Edward Said’s work on Orientalism to suggest that the relationship between Western and Islamic scholarship is a manifestation of “epistemological imperialism” (p. 195). This chapter wraps the book up nicely to provoke conversations about Islamic intellectualism and its relationship with Western scholarship.

The value of the book’s contribution is limited, however, by a fatal flaw. Despite the final chapter being on the future of Islamic studies, the analysis of the Indonesian case stops in 1993; we are already thirty years into said future. I cannot speak to what has occurred outside of Indonesia after the 1990s, but inside of Indonesia, there have been tremendous developments and debates. By stopping in the 1990s, Abbas leaves the impression that Indonesians are in a one-sided battle with Western academic imperialism. There have been

many developments in Indonesia that complicate Abbas's analysis to the point of negating it. I will briefly discuss some examples.

First, the state Islamic higher education system has expanded from religiously focused institutions into fully fledged universities. In becoming universities with both secular and religious programmes, each new Universitas Islam Negeri (UIN, State Islamic University) went through a long process discussing its particular approach and model for integrating Islamic studies with secular sciences and social sciences. Since the 1990s, the system has been renamed twice, with the current name, Perguruan Tinggi Keagamaan Islam Negeri (State Islamic Institute of Higher Education), reflecting multiple levels of institutions within the system and the shift away from strict normative approaches. The models are much more complicated than the fusionist–non-fusionist models that Abbas's analysis depends on. Many of the models using this system subscribe to Sufi understandings of the world in order to find common ground with Western scholarship. This trend flies in the face of the approach favoured by Fazlur Rahman, one of the key fusionists whom Abbas describes.

Second, since the 1990s, there have been efforts to produce modern Muslim intellectuals through higher education in the Middle East, including Egypt, Turkey and even Iran. Correspondingly, there has been a growth of Saudi-funded schools at all levels, including the university level, in Indonesia. In the early 2000s, there was substantial criticism of the fusionist approach and of Western-educated scholars at the IAIN/UINs, such that there were numerous accusations of apostasy at these institutions, mostly of faculty educated in the West. The solution proposed was to send more faculty to the Middle East to be trained.

Third, there has been growing interest in an Indonesian solution: neither looking to the Middle East nor to the West. One option is to promote an Indonesia-focused education; for example, Gadjah Mada University hosts two multi-religious, multi-university graduate programmes (with UIN Sunan Kalijaga). Further, IAIN/UIN religious

studies departments have turned their interest to local wisdom (*kearifan local*), which focuses on local traditions of practising Islam. Abbas describes the first and second acts of this metaphorical play, but without the third act, the final chapter is not as satisfying.

Despite these shortcomings, the book is well written and will be of primary interest to those focused on the international debates about the nature of scholarship on Islam. It is a book for specialists, but not narrowly Indonesia specialists, as it will also appeal to scholars across the Muslim world. I cannot recommend it as a reading for undergraduates and most graduate students unless they are interested in the specific issues raised in the book.

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Wang Gungwu and Malaysia. Edited by Danny Wong Tze Ken and Lee Kam Hing. Kuala Lumpur, Malaysia: University of Malaya Press, 2021. xxxii+338 pp.

The sixteen chapters in this edited volume by Danny Wong and Lee Kam Hing successfully capture a snippet of the formidable depth, breadth and impact of Professor Wang Gungwu's long and distinguished career in and beyond academia. Written primarily through the lens of Malaysian studies, *Wang Gungwu and Malaysia* is well-organized and engaging, and for any historian or scholar of Southeast Asian and Asian studies, an inspiring read. All the essay contributors are contemporaries, colleagues or former students of Wang. Hence, each essay provides a unique perspective of the person himself and of various aspects of his scholarship, as well as a much-needed glimpse into the possibilities arising from engaging with his scholarship. The essays are expertly tied together by the editors' introduction. Wang's academic career and relevant aspects