

works have been translated and circulating in Turkey for some time. Indeed, if we are to fully understand the nature of the Islamist groups in Turkey, it would have been prudent to at least identify what these reactionary elements are, no matter how marginal they may actually be. And yet, the author failed to do this.

The concept of a unique, Turkish Islam has also been presented. Yavuz attributes much of these movements' success to Turkish Islam's pluralistic nature, which derives from its origins as "a frontier Islam that is in constant evolution as a result of the tension between heterodox and orthodox Islams" (p. 273). Though I have little trouble accepting this assertion, it may still draw the ire of certain scholars who adhere to the existing narrative of the history of Islamic thought in this region. Indeed, what is generally understood of Ottoman-Turkish Islamic thought in current western scholarship is severely limited and probably would not support many of the author's claims. Yavuz does not provide the necessary research to support such assertions (which is beyond the scope of this work), nor does he guide us to any other sources that could lend it help. In the last two decades, however, Turkish scholarship has undertaken significant work in this area in the various faculties of divinity in Turkish universities. Such scholarship has yet to penetrate western academia, which would no doubt vindicate the author.

All in all, *Islamic Political Identity* is an enlightening work that helps to extricate an important facet of Turkish society from the clutches of the prevailing media and state information sources that have misrepresented it for far too long. It will be a welcome resource for students and scholars of contemporary Turkey as well as Turkish-Islamic religious thought.

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### **Islam in Indonesia: Modernism, Radicalism, and the Middle East Dimension**

*Giora Eliraz*

*Brighton and Portland: Sussex Academic Press, 2004. 142 pages.*

Southeast Asian Islam is receiving an increased amount of attention among both scholars and students. The direction has been toward understanding Muslim diversity and change, despite the still-existing perceptions among

the public of a monolithic and static Islam. Fundamentalism still gains more attention, partly due to its current influence and confusion. In this book, Giora Eliraz comparatively examines how the Middle Eastern Islamic modernist movements influenced Islamic movements in the Malay-Indonesian world throughout the twentieth century and contributed to the rise of contemporary Islamic radicalism in Indonesia.

Eliraz studies the transmission of modernist and/or radical ideas from the Middle East to Indonesia, the multiple organizations and strategies within Islamic movements, as well as the impacts of local and national values on the distinct faces of Indonesian Islam. Despite the current emergence of Islamic radicalism, the majority of the people continue to reject politicized Islam. According to the author, the tradition of intellectual and organizational pluralism has become the predominant characteristic of Indonesian Islam.

The book is divided into three chapters. Chapter 1 examines how the reformist ideas of Muhammad Abduh (1849-1905), his colleague Jamaluddin al-Afghani (1839-97), and Muhammad Rashid Rida (1865-1935) were transmitted to Southeast Asia (including Indonesia and the Malay Peninsula) through publications and networks, and how they were interpreted and applied within the new environment. Thus, Islamic reformist ideas, particularly from Egypt, influenced the rise of as well as the conflicts between the modernists, represented by the Muhammadiyah (established in 1912), and the traditionalists, represented by the Nahdatul Ulama (NU, established in 1926). In these two movements, Middle Eastern reformism underwent a process of localization that involved local preachers, activists, and scholars.

Eliraz argues that although reformism has focused more on rational-legal interpretation (*ijtihad*) and religious purification, it has actually had far-reaching social and political repercussions. During the Dutch colonial era, Islamic modernism not only transcended ethnic boundaries but also served as the rallying point of anti-colonialism (or Islamic nationalism).

The Islamic modernists' involvement in the political sphere greatly challenged the Dutch colonial regime, which attempted to restrict political Islam while allowing cultural Islam. Unlike the Malay states, in which Islam and politics were less connected because the British did not attempt to restrict the Muslims' pilgrimage and were not suspicious of the small number of Islamic modernists, Indonesia provides a different case, for Islamic modernism and politics were closely linked there. Compared to Islamic modernism in Egypt, which did not develop into a unified movement, Islamic modernism in the Malay-Indonesian world served as a solid

modernizing agent in the educational, social, cultural, and political spheres. The author contends that Islamic modernism in the Middle East, and later on in Indonesia, provides some historical references and ideological underpinnings of contemporary radicalism, which is characterized by the close relationship between religion and political activism.

Chapter 2 looks more closely at the global and local contexts of contemporary radical Islamic fundamentalists in Indonesia. For Eliraz, these include the Jama`ah Islamiyah and the Ngruki Network; the Forum Komunikasi Ahlu Sunnah wal-Jama`ah (FKAWJ, the Communication Forum of the Followers of the Sunnah), which established the Laskar Jihad movement; the Komite Indonesia untuk Solidaritas Dunia Islam (KISDI, the Indonesian Committee for Islamic World Solidarity); the Dewan Dakwah Islamiyah Indonesia (DDII, the Indonesian Islamic Preaching Council); and the Front Pembela Islam (FPI, the Islamic Defenders' Front). The author states that they all share the feature of Middle Eastern radicals in their effort to establish an Islamic state based on the Shari`ah, usually simplified as "Islamic law." But it should be emphasized, however, that Islamic radicals have different goals and agendas. In addition, they have understood jihad as multifaceted (viz., spiritual and physical, social and political) and do not always have political agendas, although they aspire to forge what they perceive as an Islamic society within the nation-state system.

Chapter 3 focuses on the local context for the rise of Islamic radicals. The persistence of local histories and cultures leads the author to suggest that radical Islamic fundamentalism remains marginal in contemporary Indonesia. It is the Muhammadiyah and NU, both of which have accepted the official state ideology of Pancasila ("Five Pillars": divinity [defined as belief in one supreme God], humanism, unity, democracy, and social justice) as the middle way between an Islamic state and a purely secular state, that continue to play a moderating role in the political sphere. In other words, the Islamization process in Indonesia is not contradictory with the process of Indonesianization. This has also meant the victory of "cultural Islam" and the failure of "political Islam" in the country. The more recent emergence of Islamic "neo-modernism" and "liberalism" has also been linked to the global and local Islamic modernist discourse.

The majority's rejection of political Islam does not mean that the people are not involved in politics at all. Perhaps the political Islam that Eliraz has in mind is the political Islam of those who have a specific goal: establishing an Islamic state. Unfortunately, the author has provided little explanation about such categories as modernism and radical fundamentalism.

An article by William E. Shepard, "Islam and Ideology: Towards a Typology" published in the *International Journal of Middle Eastern Studies* (vol. 19, 1987, pp. 307-35), may shed some light on these categories of Islamic movements. More space is also needed to investigate how and why Abduh's heritage has moved away from its reformist spirit and toward the more fundamentalist orientations found in those minority groups. It would be equally interesting to learn more about how Islamic modernism has paved the way for Islamic moderation and liberalism. The traditionalist NU's unique – but complex – role, as a moderating agent in the political sphere would be another fascinating research topic.

Although the book sometimes gives more generalizations than details about groups and individuals, it is a very good and insightful survey of major books and articles on Islamic movements in Indonesia. It deserves to be read by everyone interested in the history of Muslim politics and culture in Indonesia.

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### **The Jewish Study Bible**

*Adele Berlin and Marc Zvi Brettler, eds.*

*New York: Oxford University Press, 2004. 2,143 pages.*

*Sable sur sable-c'est le livre de l'homme;  
blanche sur blanche-c'est le livre de Dieu.*

Jabès' aphorism captures the challenge to readers of scripture: how to preserve the immaculate experience of the ineffable through a finite language of maculate perception. The *Jewish Study Bible* [JSB] is a testament to the human struggle with the divine as read through diverse interpretive lenses throughout the ages. Editors Berlin and Brettler, along with Fishbane, have compiled a first-rate Hebrew Bible that fuses the technically adept JPS English translation along with introductions, annotations, and essays by many of today's established and burgeoning scholars. This model is based upon *The New Oxford Annotated Bible* (p. xi), which abridges in-depth essays by contemporary scholars into accessible versions for general readers and undergraduate students. The balance between North American and