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Readings on Islam, by Ibrahim, et al
Islam and Society, by Abdullah and Siddique

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springs from motor vehicles are commonly used. The high silicon content of most spring steel makes the blades crack or split under hard use. Electric furnaces for final heat treatment should be cooperatively owned.

The fifth chapter presents practical recommendations for moving the forest sector closer to its employment potential, among them the creation of a Presidential Committee on Wood Industry Development to give guidelines on mechanization and fiscal incentives to users of labor-intensive methods.

The present government policies of cheap loans and tax exemptions on logging equipment are economic distortions of the Philippine forestry sector, favoring expensive imported log machinery as against locally developed intermediate tools, which could create a healthy rural industry.

Choice of Technology is a brief study, full of practical common sense applications, and, more importantly, it is an eye-opener for anyone interested in the wider context of land reform.

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READINGS ON ISLAM IN SOUTHEAST ASIA. Compiled by Ahmad Ibrahim, Sharon Siddique, and Yasmin Hussain. Singapore: Institute of Southeast Asian Studies, 1985. xv + 408 pages.

ISLAM AND SOCIETY IN SOUTHEAST ASIA. Edited by Taufik Abdullah and Sharon Siddique. Singapore: Institute of Southeast Asian Studies, 1986. xii + 348 pages.

In 1980 a group of Southeast Asian scholars met in Singapore to prepare a report on Islam in this region. Their discussions centered on two main topics: (1) the nature of Islam in relation to society and (2) Islam and human development. One practical result of the meeting was a decision to prepare a basic reader containing important materials already published on the subject. This collection, compiled by Ahmad Ibrahim, a legal expert at the International Islamic University in Kuala Lumpur, and two assistants, appeared in 1985 as *Readings on Islam in Southeast Asia*. In the same 1980 meeting the participants also planned two workshops dealing with Islam and society. After these had been held in 1983 and 1985, the papers presented in them formed the basis of the second volume, *Islam and Society in Southeast Asia*, published in 1986.

Excerpts from the works of forty-seven specialists were selected for inclusion in the *Readings*. Their authors are at present or were formerly engaged in teaching, administration or research in the following countries: eleven in

Indonesia, ten in Malaysia, seven in the United States, six in Australia, four in England, three in Holland, two in the Philippines, and one each in Jordan, Saudi Arabia, Singapore, and Switzerland. Better known names among them include Benda, Coulson, Geertz, Gowing, Kiefer, Majul, Schrieke, Snouck Hurgronje, and Winstedt. Those who contributed papers in the workshops held in 1983 and 1985 are professors or research workers in Southeast Asia proper — five in Indonesia, four in Malaysia, two in Singapore, one in the Philippines, and one in Thailand. Their papers, revised and edited, form the basis of the volume entitled *Islam and Society in Southeast Asia*. Both books appeared under the auspices of the Institute of Southeast Asian Studies in Singapore and received financial support for publication from the Konrad Adenauer Foundation of the Federal Republic of Germany. The Institute also hopes to publish parallel studies on Buddhism and Christianity in Southeast Asia.

The compilers of the *Readings* gave special attention to the contemporary (post-World War II) period. As prospective readers of the collection they had in mind Southeast Asians interested in Islam in this region, those doing research on Islam in other areas, and those interested in interdisciplinary comparisons such as socioreligious or political change within Islam. They also intended the volume to be of use as a reference work for teachers and students.

The excerpts in the *Readings* are grouped under two main headings: historical perspectives with essays on early Islamization and colonial rule, and contemporary concerns covering four topics: (1) postindependence politics, (b) the institutionalization of Islam, (c) sociocultural settings, and (d) perspectives on modernization. The workshop papers published in the second volume, *Islam and Society in Southeast Asia*, develop three major themes: the contemporary evolution of the Islamic ethos which has become indigenized in the region during the last seven centuries, the present-day Islamic resurgence, and state-formation, especially where Muslims are a minority.

One of the more thought-provoking papers in *Islam and Society in Southeast Asia* is that of Chandra Muzaffar, a political scientist now president of Aliran Kesedaran Negara, Penang, Malaysia. In its own field it sums up one of the major themes that run throughout the whole collection. In his contribution on Islamic resurgence Muzaffar distinguishes a twofold intellectual trend within Islamic world society. The dominant tendency, seeking to organize the community on the basis of the Qur'an and the Sunna (the way of the Prophet), would insist on details like the veil for women, the amputation of the hand for thieves, and public flogging for certain offences, and would oppose functional education and the paying or collecting of interest in the banking system. The subordinate trend, in claiming to stress more the underlying values and principles of Islam, would interpret the equality

of the sexes and the unity of mankind in a way more comprehensive than the dominant trend would allow. Muzaffar concludes that the great want in resurgent Islam is for leaders who have an Islamic world view but who understand both the weak points and the strengths of Western civilization. What he and most of the progressive thinkers in this volume would seem to deplore is the basic inability of contemporary Islam to engage in self-criticism.

The two volumes supplement each other: the first, *Readings on Islam in Southeast Asia*, offering a more objective and historical view of the subject, and the second, *Islam and Society in Southeast Asia*, giving a picture of present-day Islam in the region as the Muslims themselves like to see it.

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