

Book Reviews

***Globalization and Islamism: Beyond Fundamentalism.* By Nevzat Soguk. Plymouth: Rowman & Littlefield Publishers, Inc, 2011, vii + 247 pp. ISBN 978-0-7425-5752-9**

The relations of Islam as a religion and as a thought that intertwined with the notion of globalism have emerged boldly, especially after the 911 tragedy in 2001. However, the aforementioned tragedy was not the beginning of the discussion on Islamism and Globalization. Soguk in his writings on this book provides an interesting point of view in portraying globalization as the zone of indistinction (p.190). Hence, in his view, Islam and the ongoing globalization have not only filled with 'a civilizational clash' but also the zone for opportunities for the so-called 'transversalist' movement to get along with the wave of globalization (p.192).

The different path of the moderate approach of Islam that willing to think of Islam under the global condition. These societies placed Islam as a foundational filter in which globalization is seen as a reality that can be negotiated, accommodated, or appropriated (p.6). Soguk's historical discussion provides us with a clear genealogy of ideas that demonstrates the heritage of tolerance and free thinking rooted in the cosmopolitan and globalized quality of Islamic society.

In this book, Soguk nicely reveals the Islamic Cosmopolitan that Islamic societies have owned. The value that has been undermined by the 911 tragedy, and many other terrorism issues – which then become identical with Islamic extremist groups - . By taking the study cases in Indonesia and Turkiye, Soguk portrays the discourse of moderate Islam. His study has shown the conversation among the Islamic groups for centuries.

For Indonesian society, He underlines that Islamic values have never been viewed as alternatives or replacements. It has rather been seen as an advancement and growth (p.150).

Hence, instead of rejecting modernity, Indonesian Muslim society turns it into something valuable to attain its interest. One of the particular examples that Soguk mentions was the Indonesian independence spirit during the anti-colonial movement.

By tracing the historical background of Islam in a certain location, Soguk acknowledges the influence of local wisdom resulting from the earlier civilizations in accommodating the newer values coming to its society. Hence in his view on Indonesian society, he argues that the existence of earlier local wisdom of Hinduism as well as Buddhism has contributed to the indigenization process of Islam in the Indonesian archipelago (p.151). In addition, there were the roles of local figures named; Sunan Gunungjati (Syarif Hidayatullah), Sunan Kudus (Ja'far Shadiq), Sunan Muria (Raden Umar Said), Sunan Gresik (Maulana Malik Ibrahim), Sunan Bonang (Makhdum Ibrahim), Sunan Ampel (Raden Rahmat), Sunan Drajat, Sunan Kalijaga, Sunan Giri – who transmit Islam into the local society especially in Java area. Those local figures – usually called Wali Songo – have been a symbolic representation of the accommodative value of Islam through the process of acculturation through soft power and ideational flexibility (p.152).

In his further explanation, Soguk even underlined that the aforesaid Islamic convergence had been one of the founding legacies of modern Indonesian identity. Referring to Abdurrahman Wahid's view of Islam and Indonesian society, Soguk highlights that Islam and rationalization have been a

manner in its Muslim society (p.154). Therefore, it is not strange that Indonesian Muslims are open to using *ijtihad* (independent thinking) as it is also seen as their capacity to adjust to particular thinking as well as to preserve Islamic universal ideals.

Futhermore, Soguk mentioned about the way *Pesantren* (Islamic boarding school) has functioned as both moderating and socializing medium in circulating the religious knowledge with Indonesian brand (p.164). At the same time it also cultivated Indonesian muslims with capacity to respond to worldwide developments – from colonization to globalization - .

In addition, there are two major Islamic organizations – Nahdlatul Ulama (NU) and Muhammadiyah- that dominate in contextualizing the Islam into Indonesian society. He highlights that both organizations have successfully interplay the secular as well as the sacred position in regulating public spaces (p.6).

Overall, this book delivers clear information with condensed historical explanation. Although, to some extent, His review on both Turkish and Indonesian cases are simplified. For instance, his argument on Indonesian's syncretic manner of Islam which are different with the Arab Islamic countries (p.6) can actually be viewed as neglecting the fact that there are also some conservative groups that disagree with it. Nevertheless, those general discussion on history could help us to open the further discussion on Islam and its contextualization process within globalization discourse.

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