
Aside from reading interesting articles or essays, readers of a festschrift expect to know more about the scholar the work is dedicated to. Editing a festschrift comprising Fritz Schulze’s broad spectrum of interests is, of course, an uneasy challenge. Nevertheless, Irene Schneider and Holger Warnk have succeeded in compiling a collection of essays ranging from Islamic legal issues in the Middle East to the beautiful illustrations of Javanese manuscripts. The book is not structured into several main categories, but is organized around similar or related topics. The editors begin with sketching the intellectual journey of Fritz Schulze—followed by a list of his publications—to draw the reader to his extensive academic interests, also reflected by the multitude of contributors from different fields who have contributed to this book.

As a historian of Indonesian history currently researching nationalism, I now focus my attention on the chapters dealing with Indonesia, Islam, and nationalism in general. I am not qualified to comment in-depth on the several articles related to the Middle East and the discussions on legal issues, but those chapters are well-written and compelling.

I particularly enjoyed the chapter by Kamran Arjomand on the introduction of Western sciences in nineteenth-century Iran. According to the author, “modern scientific inventions such as the steam engine, photography, and telegraphy, when first introduced, could not be generally apprehended and often invoked the same sort of astonishment reserved for magic and miracles” (p. 29). Then, it discusses the Quranic perspectives on miracles and supernatural beings and the ways Shi’ite theologians in Iran responded to the modern sciences. Finally, Arjomand compares the reaction of Sunni Islam theologians on similar issues in his conclusion. As such, this chapter makes for fine reading for readers with a general understanding of Islam.

Nurhaidi Hassan’s work also discusses the integration between science and Islam. He mainly observes it in the contemporary Indonesian context, particularly in the Sunan Kalijaga State Islamic University (UIN Sunan Kalijaga). Emerged as a creative meeting ground of modern and classical elements of Islamic instruction, this institution transformed into a higher education institute that promoted integration and interconnection of Islam and science as their paradigm. He believes that this paradigm “enables scholars to build a dialogue between three different domains of knowledge, i.e., *hadlarat al-nash* (Islamic knowledge originating in religious texts), *hadlarat al-ilm* (natural and
social sciences) and hadlarat al-falsafa (ethical and philosophical knowledge)” (pp. 8–9). As a result, the university has benefited greatly from the close engagement of its faculty members with global scholars, including Fritz Schulze. This collaboration increased when Schulze developed a program that involved his home university, George August University Göttingen, and UIN Sunan Kalijaga.

Claudia Derichs further explores the issue of collaboration between Western and Indonesian scholars. She explains what can and remains to be done in this kind of cooperation, but also critically reflects on her own experiences in the debate of knowledge production. She ends up questioning several concepts, including the center and periphery, local and national/global in Islamic studies, and gender studies. In Islamic studies, the Middle East and North Africa enjoy the status of the center, while Indonesian Islam tends to be treated as the periphery despite Indonesia being the biggest Muslim-majority state in the world. In her involvement in participatory action research in Indonesia, she believes that Western gender studies (“the center”) can learn a lot from Indonesia (“the periphery”). The kinds of perspectives that place the West as a center have been criticized by many scholars starting a few decades ago. In the same train of thought, the author argues that “local knowledge, understood as culturally situated knowledge from a perceived periphery, should be acknowledged as transformative knowledge and employed to challenge or deconstruct knowledge of and from the perceived center” (p. 25). Of course, this notion invites more engagement and feedback, which must, however, be left to other readers due to limitations of space.

Following several chapters related to Islamic studies, the last quarter of this book discusses issues regarding Indonesian and Malay culture and literature (including the island Enggano). Martin Ramstedt introduces the interesting concept of the secular space, which has produced the traditional Javanese “culture” as distinct from Islam since the nineteenth century. He builds his argument around four interlinking cultural contexts in Java. The first is the growing differentiation between orthodox Islam and heterodox Javanism, starting from the seventeenth century. Second is the emergence of a Javanese national consciousness in the mid-nineteenth century, especially in the circle of Javanese courts at the vorstenlanden (the four princely states of Java). Then follows the identification with a Javanese spiritual identity at a grassroots level, such as the Samin movement. Finally, he discusses the commodification and politicization of the Javanese culture by secular regimes, such as political organizations, museums, and education.

Despite his fascinating arguments, there are several factual errors in Ramstedt’s narrative. One that struck me is the statement regarding the relation between Boedi Oetomo and the Java-Institute, “[a]t its first congress in Yogyagi-
karta in the same year, the new organization decided to request the colonial Government to provide more opportunities for Javanese youth, including girls, to study at Dutch schools, not only medical schools but all kinds of technical training schools as well as institutions of higher education. One of the results of the Congress was the establishment of the Java-Institute in Surakarta in 1919" (p. 178). Notwithstanding the enormous contribution of Prince Prangwedana, the ruler of the Mangkunegaran court of Surakarta and the former chairman of Boedi Oetomo, this organization’s congress had nothing to do with the establishment of the Java-Instituut. The latter emerged as the consequence of the Congress for the Javanese Cultural Development’s resolution in 1918.

Another exciting chapter, by Lydia Kieven, discusses the illustrations in Javanese Panji manuscripts. Known as one of the most prolific scholars of Panji-related studies, the author opens new avenues for research based on manuscripts. Kieven explores the illustrations of three manuscripts of the same Javanese Panji tale: Panji Jayakusuma. These three manuscripts are kept in three different libraries in three different countries. All of them have beautiful illustrations depicting the narrative scene. Kieven treats the illustrated manuscripts the same as the reliefs on ancient Javanese temples that depict episodes of Old Javanese literature, particularly the Panji Jayakusuma story discussed in this chapter. One illustration attracted her attention, and I believe several readers might feel the same, the present reviewer included. It is a depiction of Dutch ships and their flags. She questions many things, especially the depiction of the Dutch flags upside down. She proposes a compelling hypothesis, “by integrating the power of the Dutch into an intrinsically Javanese setting, the artists expressed a very subtle “silent” irony. Maybe the upside-down depiction of the Dutch flag is such a freedom of the painter by integrating his resistance in a clandestine way?” (pp. 205–6). If this argument is correct, is it a kind of embryo of Javanese nationalism? Her argument certainly invites scholars to pay more attention to many illustrated manuscripts—from Indonesia and elsewhere—waiting to be investigated.

Overall, this festschrift gives readers an update of the current topics captivating German scholars and institutions. Almost all the authors are indeed German and/or based in Germany. The Indonesian authors all come from the same university, the UIN Sunan Kalijaga, where Schulze continues to collaborate. Naturally, the cover of this book—depicting this institute—also represents this commitment.

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