ISLAM DI MALAYSIA
Pasca Kemerdekaan

Kamarudin Salleh
Mazlan Ibrahim
Indriaty Ismail

KOLEJ UNIVERSITI ISLAM ANTARABANGSA SELANGOR
Bandar Seri Putra, 43000 Bangi, Selangor Darul Ehsan
http://www.kuis.edu.my

Jabatan Usuluddin dan Falsafah
Fakulti Pengajian Islam
Universiti Kebangsaan Malaysia
Bangi © 2007
Islam di Malaysia Pasca Kemerdekaan
© Hak Cipta Terpelihara 2007
Ab. Usuluddin dan Falsafah, Fak. Peng. Islam, Universiti Kebangsaan Malaysia
Akademi Pengajian Islam, Universiti Malaya
Kolej Universiti Islam Antarabangsa Selangor


Semua hak terpelihara. Sebarang bahagian dalam buku ini tidak boleh terbitkan semula, disimpan dalam cara yang boleh dipergunaan lagi ataupun dipindahkan, dalam sebarang bentuk atau dengan sebarang cara, sama ada dengan cara elektronik, mekanik, penggambaran semula, perakaman dan sebagainya, tanpa izin terlebih dahulu daripada Penerbit.

Diterbitkan Bersama di Malaysia oleh:
JABATAN USULUDDIN DAN FALSAFAH
Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia
43600 UKM Bangi, Selangor Darul Ehsan
Tel: 603-8921 5520 Faks: 603-8921 3018
E-Mel: juf@pnbinc.ukm.my, http://www.fpi.ukm.my

JABATAN AKIDAH DAN PEMIKIRAN ISLAM
Akademi Pengajian Islam, Universiti Malaya
50603 Kuala Lumpur
Tel: 603-7967 6049 / 6109 / 6112 Faks: 603-7956 0705
E-Mel: aka_islam@um.edu.my, http://apium.um.my

KOLEJ UNIVERSITI ISLAM ANTARABANGSA SELANGOR
Bandar Seri Putra, 43000 Kajang
Selangor Darul Ehsan
Tel: 603-8925 4551 Faks: 603-8926 8462
E-Mel: info@kuis.edu.my, http://www.kuis.edu.my

Dicetak di Malaysia oleh:
SYARIKAT PERCETAKAN PUTRAJAYA SDN. BHD.
No. 3, Jalan P/19, Seksyen 10, Taman Industri Selaman
43650 Bandar Baru Bangi, Selangor Darul Ehsan, Malaysia
Tel: 603-8925 3373 / 5090, Faks: 603-8925 5080

Kandungan

Pendahuluan

1. Pendidikan Sufi di Malaysia Selepas Merdeka: Satu Tinjauan Terhadap Perlaksanaannya dalam Tarekat Qadiriyyah wa Naqshabandiyah dan Sumbangannya Terhadap Masyarakat Abdul Manan bin Mohamad Al-Merbawi

2. Mengisi Kemerdekaan dalam Pendidikan: Tuan Guru Haji Ahmad (Pak Teh) Tokoh Ulama Semasa di Kedah Ahmad Nawawi Yaakob


5. Remaja Pasca Kemerdekaan: Program Pengukuhan Sahsiah Fariza Md Sham & Othman Hj Talib

6. Isu-isu Berkaitan Ajaran Sesat Sepanjang 50 Tahun Pasca Kemerdekaan Faudzinain Hj. Badaruddin


8. Islam from Within: A Preliminary Evaluation of Malaysian Scholars Contributions to Scholarly Writings on Islamic Reform in Malaya Hafiz Zakariya


10. Penulisan Ilmu Kebatinan dalam Kitab-Kitab Melayu Selepas Merdeka Indrisati Ismail

Muslims within the field of Islamic studies is a tall order indeed, for it requires scholars not only to master Islam and its various related disciplines, but also to have an adequate understanding of Southeast Asian Muslim society and its peculiar socio-historical experiences.

Furthermore, the portrayal of Southeast Asian Islam as “peripheral Islam” to some Southeast Asian specialists certainly does not help in making a case for the significance of incorporating Islam in Southeast Asia in the plane of Islamic studies. The basic argument of this “peripheral Islam” thesis is that Islam in the Malay world is actually “syncratic Islam” – influenced by local custom and pre-Islam beliefs and practices, which differ from the “pristine” Islam as emerged in the “hearts” of Islam. This argument was put forth by Lando (1949:164), who contends “Islam is but a thin veneer over indigenous Indonesia civilization.” J.C. van Luer (1955:169) echoes Landon’s view when he says that Islam is only “a thin, easily flaking glaze on the massive body of indigenous civilization.”

In the case of British Malaya, R.O. Winstead (1951:71-73), a prominent British administrator-scholar of Malay language and history, argued that whatever influence Islam had on Malay society was very limited, and even that was strong mixed with Hindu and Buddhist beliefs and practices. If these scholars’ argument are to be believed, it is probably appropriate that Islam in Southeast Asia should not be taken seriously, and thus should not be included in the Islamic studies.

Such a line of thought has been refuted by a number of comparatively recer works on Islam in Southeast Asia. William Roff (1985:7) in his critique of selecte studies of Islam in Southeast Asia deplores “the extraordinary desire on the part of western social science observers to diminish, conceptually, the place and role of the religion and culture of Islam, now, and in the past, in Southeast Asia societies.” Nikki Keddie (1987:3), in perhaps her least known article, “Islam anSociety in Minangkabau and in the Middle East: Comparative Reflections” echo the same sentiment. Keddie points out that there is a tendency to exaggerate the Muslims in the Middle East as the good and normative Muslims while the “inhabitants of more recently converted areas are ‘bad’, ‘syncratic’ or ‘nominal-Muslims, whose Islam is sometimes called a veneer over their pre-Islamic belief and practices.” (1987:4)

Apart from the difficulty that the Islamicists face in comprehending Islam in Southeast Asia, specialists on Southeast Asian studies also confront a problem of similar nature. Although most experts on Southeast Asian studies have a respectable knowledge of Islam, they are not originally trained in Islamic studies. Many of them made concerted efforts to learn Arabic and Islam; however, they have not received rigorous training in Islam as most Islamicists have had. Thus Southeast Asian specialists are not really in a better position than the Islamicists to fulfill the ambitious task of firmly incorporating Islam in Southeast Asia in the field of Islamic studies. As Reid has noted, among the western experts on Southeast Asia, A.H. Johns and Peter Riddell are the only scholars who could claim to have deep knowledge of Arabic and Islamic-related subjects.1

**Marginality of Islam in Southeast Asia**

On the part of the Islamicists, most of whom are primarily trained in Arab-centered Islamic experiences, the exclusion of Southeast Asian Islam in their works is probably not due to their assumption that Islam in the areas outside the Middle East and North Africa is insignificant. It is rather probable that this negligence is primarily due to the enormous difficulty of such a task. After all, the Muslim world covers a broad spectrum of disparate historical experiences and each particular Muslim society has its own peculiar historical experience. Even a narrower field like Middle Eastern studies is actually a vast field in its own right. Thus, understandably the task of firmly placing the experiences of Southeast Asian

---

1. This statement is not fully visible in the image provided, so the full text is not included.