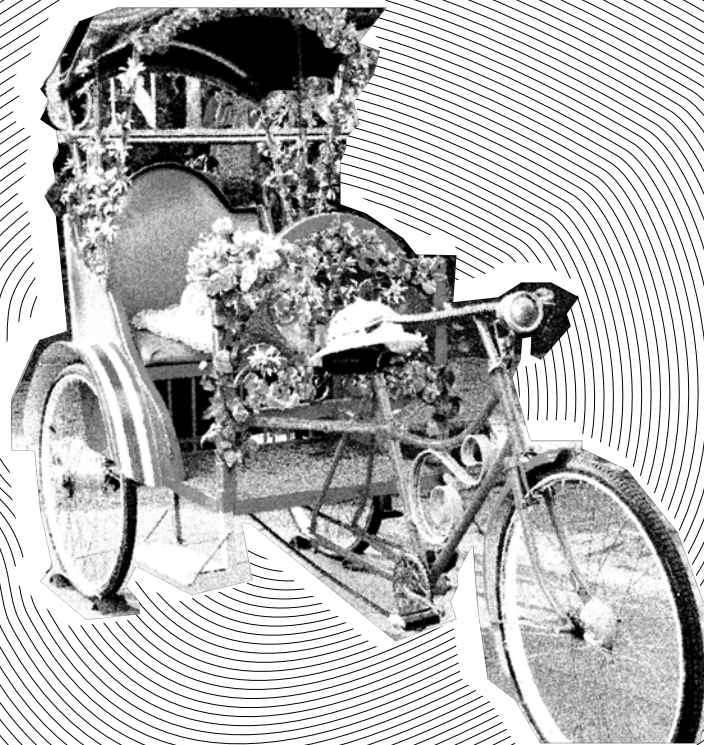


# MOBILITY AND MOBILISATION IN MUSLIM SOCIETIES

ENIS/NISIS-MIDA



Summer School Yogyakarta

# JUNE 20–24 2022

Sunan Kalijaga State Islamic University



**m** mediating  
Islam in the  
digital age



**ENIS** European  
Network  
for Islamic  
Studies



**Universitas  
Islam Internasional  
Indonesia**

Illustration, Photo ©Thijl Sunier, City of Semarang, 2019  
Book cover : Audrey Debargue (CNRS, ITN-MIDA)

This project has received the European union's Horizon 2020 research and innovation programme under the Marie Skłodowska-Curie grant agreement N°813547.

Booklet: Sophie Bilardello (IISMM, CNRS)

## TABLE OF CONTENTS

*(Click on the page numbers)*

<b>Introduction</b>	<b>4</b>
Organisation	5
Participating institutions	5
<b>Location</b>	<b>11</b>
<b>Program</b>	<b>12</b>
Sunday 19th June	12
Monday 20th June 2022	14
Tuesday 21st June 2021	16
Wednesday 22nd June 2022	18
Thursday, 23rd June 2022	20
Friday 24th June 2022	21
Saturday 25th June	23
Sunday 26th June	23
<b>Abstract Book</b>	<b>24</b>
Keynote Speakers: titles, abstracts and biographies	24
Students: titles, abstracts and biographies	34
<b>Masterclass</b>	<b>65</b>

# Introduction

The ENIS/NISIS-MIDA Summer School 2022 takes place from Monday 20 June to Friday 24 June 2022 at Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia.

The international Summer School is co-organised by the European Network for Islamic Studies (ENIS), the European Research Program "Mediating Islam in the Digital Age" (MIDA), Sunan Kalijaga State Islamic University, Yogyakarta, and International Islamic University of Indonesia.

## Theme

The Summer School addresses the topic of mobility and mobilisation in Muslim societies, past and present. Mobility and mobilisation are two interrelated dimensions in the fabric of Muslim societies that have played an important role in shaping these societies' religious, intellectual and political developments throughout the centuries. Taking movement as a mediating practice, the objective of the Summer School is to study how mobility of people – both in the past and in the present, be they Muslims or non-Muslims, inside and outside the Islamic world, in the 'real world' and in cyberspace – has affected the relationship of Muslim societies with their own past, their understanding of their present environment, the formation or deconstruction of entrenched or new stereotypes, and their local dynamics of political and/or intellectual mobilisation.

For the fourteenth-century scholar Ibn Khaldun, "traveling in quest of knowledge is absolutely necessary for the acquisition of useful knowledge and perfection." The pilgrimage to Mecca and the study journey (*al-riḥla fī ṭalab al-ʿilm*) stand out among the cultural practices closely associated with Islam that involve mobility, and their relevance is reflected in the number of studies devoted to these two manifestations of Muslim mobility. Ibn Khaldun's family was from al-Andalus, where the *riḥla fī ṭalab al-ʿilm* seems to have reached its maximum expression in the early centuries of Islam. Studies on this cultural practice have shown that Andalusis and Maghrebis travelled in great numbers to the central lands of Islam, ahead of those from other regions also located in the edges of the Islamic lands. Travel and pilgrimage was not limited to the scholars and the believers who could afford to pay for it. The ruler of Mali, Mansa Musa (ca. 1280-ca. 1337), went to Mecca, one of the few rulers who did so in the premodern period. The *riḥla* as a literary genre is considered to have been an Andalusian innovation.

At the same time, there were always scholars who seem to have considered that they could learn what they needed without venturing out of their homeland, although few general studies have been carried out to explain what motivated them against those who did perform the *riḥla*. The twelfth century saw the rise of a movement, that of the Almohads, headed by a Mahdi who told his favourite student, the future caliph 'Abd al-Mu'min, that he did not need to travel to the East because all the knowledge he needed he could find it now in the West. This proclamation of cultural and intellectual superiority and independence did not last for long, and travels of study continued in later times. After the Almohad attempt at establishing a local sanctuary at the grave of the Mahdi Ibn Tumart in Tinmal (Atlas Mountains) there occurred a ritual re-centering in the Hijaz. This gave rise to a peculiar Maghrebi practice, that of sending letters to the Prophet's grave in Medina by those who could not visit a town that was also closely linked to the eponym of the Maliki legal school that prevailed in the Islamic West.

When moving from the Western to the Eastern edges of Islam, other developments can be highlighted and contrasted with those just briefly described. In the late-medieval and early modern period, mobility between Muslim India, Southeast Asia, and the central and western parts of the Islamic world, increased significantly. In the Mataram Sultanate of Java, to highlight just one example, local, strongly centralistic traditions merged with Islamic cosmopolitanism. Via the Indian Ocean, scholarly and economic networks proliferated, a dynamic that was further enhanced by the advent of the steamship in the 19th century and the airplane in the early 20th century. The Maghrebi and Indonesian cases serve to illustrate that the geographical and intellectual conception of a “centre” (the Hijaz, Egypt, Syria, Iraq, Anatolia in Ottoman times) and “peripheral” regions (al-Andalus, or Southeast Asia) should be problematized as for certain periods (perhaps always)? polycentrism seems to be what best reflects the reality on the ground.

## Organisation

The organisation of the MIDA/ENIS Summer School is a joint effort by the Innovative Training Network Mediating Islam in the Digital Age (ITN-MIDA), Sunan Kalijaga State Islamic University, Yogyakarta, International Islamic University of Indonesia (UIII) and the European Network for Islamic Studies (ENIS) which includes the Netherlands Interuniversity School for Islamic Studies (NISIS), the Institut d'études de l'Islam et des sociétés du monde musulman (IISMM), University of Marburg, the Centre for Near and Middle Eastern Studies / Centrum für Nah-und Mittelost-Studien (CNMS), Freie Universität Berlin and the Consejo Superior de Investigaciones Científicas (CSIC).

## Participating institutions

### Indonesian International Islamic University (UIII)

Universitas Islam Internasional Indonesia (UIII) or Indonesian International Islamic University (IIIU) is a newly established graduate institution as one of the national strategic programs under President Joko Widodo. It provides seven schools and offers various academic programs focusing on the study of Islam and the Muslim world. The university also has various research centers with specific expertise to respond to strategic issues and challenges related to Muslim society worldwide.

To preserve and promote Islamic culture and civilization, including Indonesia's rich and diverse ones, UIII develops an umbrella institution dedicated to the study, preservation and promotion of Muslim heritage in the region, and establishes a museum to exhibit a collection of artifacts with historical, aesthetical and scientific significance to the Muslim world.

Today, Indonesia is the largest democratic country in Southeast Asia, as well as the largest democratic Muslim country in the world. With its sustained democratic practices since 1998, Indonesia has become an example of the compatibility between Islam and democracy. Indonesia's accomplishments have also led to the strengthening of democratic aspects within ASEAN's structure.

UIII's Vision

Creating a better world through excellent graduate education and research on Islam and society in the Muslim world.

UIII's Missions

- Organizing excellent graduate education in Islamic studies

- Developing innovative research on Islam and Muslim societies and contributing to the development of knowledge and social welfare
- Promoting Indonesian Islamic cultures as part of world civilization

#### Faculties

There is a broad range of scientific fields gathered into faculties as part of the UIII's studies in the future. In the first stage, UIII will begin with four Faculties: Faculty of Islamic Studies, Faculty of Social Sciences, Faculty of Economics and Business, and Faculty of Education.

- The Faculty of Islamic Studies hosts an interdisciplinary overview of the basic universal values of Islam by critically examining the foundational and non-foundational sources of Islam.
- The Faculty of Social Sciences hosts sociology, political science, psychology, anthropology, to geography.
- The Faculty of Economics and Business hosts economics, Islamic economics, digital economics, banking and finance, Islamic banking & finance, digital business, etc.
- The Faculty of Education hosts the study of traditionally defined fields such as history of education, philosophy of education, and sociology and anthropology of education, sociology and anthropology of education.

For the near future, UIII plans to develop three more faculties: Faculty of Science and Technology, Faculty of Law, Faculty of Arts and Architecture.

The UIII's teaching program is similar to graduate programs in other higher education institutions, where learning activities are conducted at the graduate and doctoral level. UIII examines Islam and the society through various disciplines, which already have established theories and methodologies. The Indonesian International Islamic University as a university does not incorporate all studies into a single institution, but accommodates them in Faculties.

UIII is geared towards providing world-class research infrastructure for its researchers. We have a blue-print of sharing research infrastructure at the institutional level, faculty level, at the school/department level, and at the level of individual faculty members granting other research groups access to their fields and disciplines

### Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Universitas Islam Negeri (UIN) Sunan Kalijaga or Sunan Kalijaga State Islamic University in Yogyakarta was founded in 1951, and thus becomes the oldest state Islamic university run by the Indonesian Ministry of Religious Affairs. Its foundation was mainly motivated by the government's initiative to provide Muslim citizens with higher education in Islamic studies. It initially took the Egyptian seminary university of al-Azhar as its model. Yet, since the 1970s the university has introduced more critical and philosophical approaches to Islamic studies. Beginning from the 2000s, with the coming of new academicians holding doctoral degree in social sciences and Islamic humanities from some Western universities, the university develops a new academic nuance where interdisciplinary approaches to the studies of Islam and Muslim society become a paradigm that connects the university's academic tradition with that of broader academic communities.

#### UIN Sunan Kalijaga's Vision

Excellent and prominent in the integration and development of Islamness and knowledge for civilization.

#### UIN Sunan Kalijaga's Missions

1. Integrating and developing Islamic studies, knowledge at large, and (Indonesian) nationalism in education and teaching processes.
2. Developing a culture of independent thinking in multidisciplinary research that brings benefit for the interests of academia and society.



3. Enhancing the university's role in solving the nation's problems based on Islamic and scientific insights for the realization of (good) civil society.

4. Building trust and developing cooperation with various parties to improve the quality of the implementation of higher education's three tasks (*Tridharma*).

Faculties

UIN Sunan Kalijaga has 9 faculties: faculty of letter and cultural studies, faculty of *da'wa* and communication, faculty of Islamic education and teaching, faculty of Islamic jurisprudence and law, faculty of Islamic theology and thought, faculty of science and technology, faculty of social sciences and humanities, faculty of Islamic economics and business, and school of graduate studies.

- Faculty of Letter and Cultural Studies hosts programs in Arabic language and literature, Islamic history and civilization, library sciences, and English literature.
- Faculty of Da'wa and Communication hosts programs in Islamic communication and broadcasting, Islamic counselling and scouting, Islamic society development, da'wa management, and social work.
- Faculty of Islamic Education and Teaching hosts programs in Islamic education, management of Islamic education, education for elementary school teachers, early childhood education, Arabic language education, physics education, mathematics education, biology education, and chemistry education.
- Faculty of Islamic Jurisprudence and Law hosts programs in family law, comparative Islamic legal schools, Islamic politics and constitutional law, Islamic civil law and business, sciences of Islamic jurisprudence and law.
- Faculty of Islamic Theology and Thought hosts programs in Islamic theology and philosophy, comparative religion, Qur'anic sciences and exegesis, hadith studies, sociology of religion, and religion and philosophy.
- Faculty of Science and Technology hosts programs in mathematics, physics, biology, chemistry, information technology, industry technology, physics education, mathematics education, biology education, and chemistry education.
- Faculty of Social Sciences and Humanities hosts programs in psychology, sociology, and science of communication.
- Faculty of Islamic Economics and Business hosts programs in Islamic economics, Islamic management, and Islamic accounting.
- School of Graduate Studies is the only unit that specifically runs M.A. and Ph.D. programs. The school offers interdisciplinary program in Islamic studies.

### ITN MIDA - Mediating Islam in the Digital Age

*Mediating Islam in the Digital Age* (MIDA) is an Innovative Training Network funded by the European Commission in the framework of Horizon 2020 programme and Marie Skłodowska-Curie Actions. The European and international consortium is composed by the French National Centre for Scientific Research (CNRS), four universities from the Netherlands Interuniversity School for Islamic Studies (NISIS), the Higher Council of Scientific Research (CSIC, Spain), the Philipps Universität Marburg, the Freie Universität Berlin, the German Institute for Global and Area Studies (GIGA), KU Leuven University (Belgium), the NGO Cultural Heritage without Border and the Institute of Research for Development (IRD, France). The aim of the project is to train 15 researchers in social and human sciences through an interdisciplinary research programme conceptualised jointly with MIDA's non-academic partners. The main objective is to understand the tremendous influence that digitisation and technological innovations have on Islam. Hence, the 15 Marie Skłodowska-Curie Fellows will follow, during the 36 months of the doctoral grant, various training courses in digital humanities, media and film as well as three summer doctoral schools and up to two secondments of one month each.

Together with the non-academic actors MIDA facilitates professional training opportunities for the PhD students in different areas of expertises. The non-academic partners (al-Jazeera Media Institute, Tropenmuseum, Gotha Research Library, PS Media, Centre Pompidou, Brill Publisher, Casa Árabe, the NGO “Cultural Heritage without Borders”) will provide scientific, technical, and communicational trainings in order to produce new theoretical and practical knowledge on issues associated with the digitisation of Islam.

## **The European Network for Islamic Studies (ENIS)**

### [The Netherlands Interuniversity School for Islamic Studies \(NISIS\)](#)

The Netherlands Interuniversity School for Islamic Studies is a collaboration between nine Dutch and one Belgian universities with substantive scholarship on Islam and Muslim societies. As a national research school, NISIS covers the field in its broadest dimension, by acknowledging that Islam can only be properly studied from different disciplinary angles and with multidisciplinary sensitivity, without ignoring its doctrinal, cultural and historical specificities. Students and researchers participating in NISIS activities have disciplinary backgrounds in law, history, religious studies, theology, anthropology, sociology, political studies, media studies, security studies and philology. NISIS covers a wide range of regional expertise, as well as geographically. The work of NISIS members focuses on the Middle East, Turkey, Iran, Africa, Indonesia, Western Europe, Central Asian, India, Russia and China.

### [Universiteit Leiden](#)

Leiden University was founded in 1575 and is one of Europe's leading international research universities. It has seven faculties in the arts, humanities and sciences, spread over locations in Leiden and The Hague. The motto of the University is 'Praesidium Libertatis' – Bastion of Freedom.

[Leiden University Centre for the Study of Islam and Society \(LUCIS\)](#) promotes high-quality research on Islam and Muslim societies and actively communicates the insights and findings of that research to the larger public. By bringing together scholars from a range of disciplines and experts from diverse backgrounds - including journalists, policy-makers and opinion leaders - LUCIS stimulates new perspectives on the vibrant field of Islamic studies at Leiden University and enhances the quality of the debate in society at large.

### [The Institut d'études de l'Islam et des sociétés du monde musulman \(IISMM\)](#)

The Institut d'études de l'Islam et des sociétés du monde musulman was created in 1999 by the National Ministry of Education, Research, and Technology as an institute within the École des hautes études en sciences sociales (EHESS). On September 1, 2016, IISMM became an “Unité d'Appui et de Recherche” (UAR 2500) of the EHESS and the Centre national de la recherche scientifique (CNRS).

The institute aims to foster dialogue between researchers, to build bridges between research and civil society, and to disseminate knowledge of Islam and the Muslim world using the combined resources of the EHESS and the CNRS.

IISMM has three main missions:

- to promote a transversal approach to Islam by creating a space for collaboration and sharing between researchers specializing in the study of the Muslim world,
- to provide education, to support young researchers, and to coordinate educational and



research activities with other scientific institutions in France and abroad,  
- to establish the legitimacy of studies on Islam and Muslim societies by disseminating scientific knowledge beyond the spheres of pure research.

### The Center for Near and Middle Eastern Studies (CNMS)

The Center for Near and Middle Eastern Studies of the Philipps-University Marburg established in 2006. Since its foundation, the CNMS has proven to be a scientific hub which is able, due to its large and interdisciplinary structure, which is unique in Germany, to shed a broad light on the Near and Middle East from a variety of scientific angles. With a total of seven professorial chairs it tells the story of the region from ancient times until today. The staff of the CNMS teaches the relevant languages and does common research in a wide range of subjects, from Culture and Religion up to Politics and Economics.

### Freie Universität Berlin

Freie Universität Berlin is one of the universities that the federal government has designated as a University of Excellence. Its particular strengths are: (1) a broad variety of global academic and scientific cooperation arrangements in place as part of alliance projects and networks with other entities active in research: (2) its innovative support strategy for junior scholars. In the field of humanities it is the most successful German university in terms of research income. The Institute for Islamic Studies at Freie Universität Berlin has 6 professorships and further disciplinary expertise is available through dedicated professorships in Middle East/Islam in other departments (e.g. politics, anthropology). The Institute is the lead entity in the Berlin Graduate School of Muslim Societies and Cultures (BGSMSC), which is dedicated to innovative training of PhD students.

### El Consejo Superior de Investigaciones Científicas (CSIC)

The Spanish National Research Council is the largest public institution dedicated to research in Spain and the third largest in Europe. It supports many institutes, among them the ILC (Madrid), EEA (Granada) and IMF (Barcelona)

#### • The Institute of Languages and Cultures of the Mediterranean (ILC, CCHS), CSIC

The Institute of Languages and Cultures of the Mediterranean and the Near East has as its fundamental goal the study of languages and cultures of the Mediterranean basin and the Near East. This study is carried out on original texts and from a multidisciplinary perspective.

The ILC has as a goal to study cultures in their different manifestations for whose adequate understanding it is indispensable to know in depth the languages and texts of each individual tradition. Any linguistic, literary, cultural, social or historical phenomenon is taken into consideration in order to improve our understanding of its culture of origin, by establishing relevant comparison, opposition of typological parallelism.

The fundamental thematic lines of the research carried out in ILC encompass the languages and cultures of the ancient Near East, classical culture of ancient Greece and Rome, along with its continuation in the Byzantine and Neo-Greek world, as well as in the Latin Middle Ages and the Neo-Latin world, biblical culture and the Hebrew language,

Spanish-Jewish world and its Sephardic continuation, the Arabic language and Islam, as well as the study of the processes of cultural production and transmission.

In addition to the different research projects carried out in the ILC and the scientific production with its multiple connected activities, the impact of the publications edited and directed by members of the Institute in the form of periodical publications (Journals *Al-Qantara*, *Emerita* and *Sefarad*), and the different texts and monographs collections.

- [The Escuela de Estudios Árabes \(EEA\), CSIC](#)

The School of Arabic Studies is a research centre focusing mainly on the History and Culture of al-Andalus through written documents on the one hand, and on Medieval Archaeology and Architecture, both Islamic and Christian, on the other hand. Created in 1932 with the purpose of "protecting and supporting Arabic studies in Spain", the EEA has two research groups:

- The Group of Philology, Historiography and Textual Criticism focuses its research on the study of Islamic culture and civilization through its written manifestations, with special attention to al-Andalus, as well on Arabic Dialectology. Its lines of research stand out for the multidisciplinary approach regarding the processes for editing, translating and interpreting manuscripts.

- The research lines of the Laboratory of Archaeology and Architecture of the City, LAAC, are related to the archaeological and historic study of Islamic architecture and urbanism. The work associated to the documentation, topographic and photogrammetric surveys of buildings and archaeological sites, together with the creation of infographics and virtual reconstruction, has placed the EEA as a leading centre in its field.

- [The Institución Milá y Fontanals \(IMF\), CSIC](#)

The Institución Milà i Fontanals-Barcelona (IMF-CSIC) is a research centre with a strong focus on African anthropology and Mediterranean history; it publishes the peer-reviewed journal *Anuario de Estudios Medievales*.

#### Scientific Committee

[Pascal Buresi](#) (CNRS / EHESS-IISMM)

[Maribel Fierro](#) (CSIC)

[Albrecht Fuess](#) (CNMS / Philipps-University of Marburg)

[Christian Lange](#) (Director NISIS)

[Noorhaidi Hasan](#) (UIN Sunan Kalijaga/International Islamic University of Indonesia).

#### Organising committee

[Sophie Bilardello](#) (CNRS, IISMM)

[Audrey Debargue](#) (CNRS, ITN-MIDA)

[Giulia Galluccio](#) (CNRS)

[Emmanuelle Gravejat](#) (EHESS, IISMM)

[Munirul Ikhwan](#) (UIN Sunan)

[Béracha Meijer](#) (NISIS, Utrecht University)

[Sara Muller](#) (NISIS)

# Location

Summer School venue:

**State Islamic University Sunan Kalijaga** (UIN Sunan Kalij)

Address: Jalan Marsda Adisucipto, Yogyakarta, Indonesia

Zip code: 55281

[Website](#)

Accommodation:

**LPP Garden Hotel** for the students

( ex. Oyo 743 Garden Guesthouse )

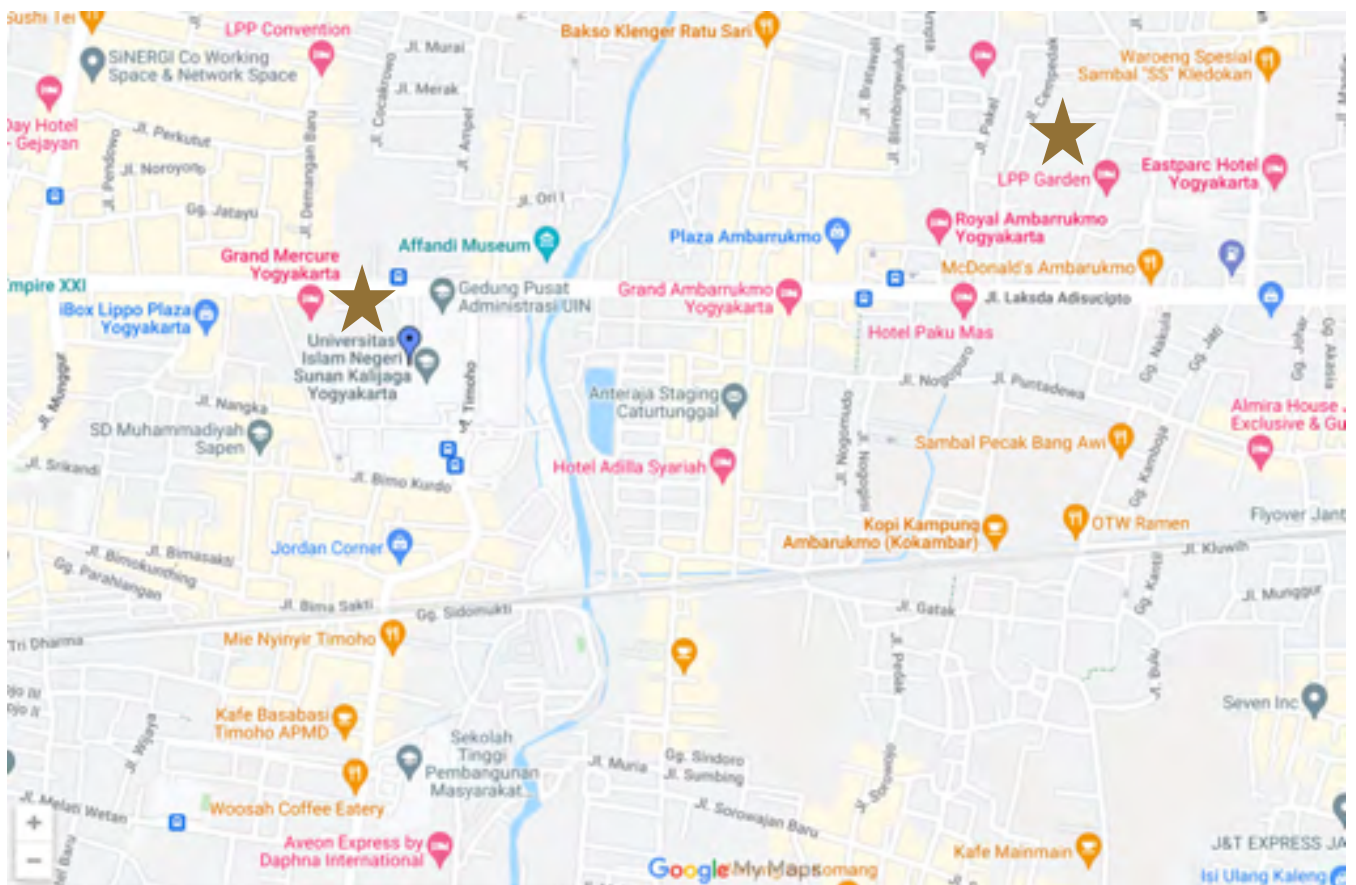
Jl. Perumnas 1 Laksda Adisucipto Km 6, 8 ,Yogyakarta, Yogyakarta, Indonesia

[Website](#)

**Grand Mercure Hotel** for the supervisors

Jalan Laksda Adi Sucipto No 80, Yogyakarta, 55281, Indonesia

[Website](#)



# Program

Sunday 19th June

## Arrival day

Check-In at the hotels  
(LPP Garden Hotel and Grand Mercure Hotel)

**18:30 – 21:00**

Welcoming Dinner hosted by NISIS-MIDA  
at the Grand Mercure Hotel

*Jalan Laksda Adi Sucipto No 80, Yogyakarta, 55281, Indonesia*

## Recommendations for Zoom meeting attendees

In order to participate in the Summer School online, whether it is a scheduled presentation or to be part of the audience, please click on the link that corresponds to the room in which the chosen event takes place, at the appropriate time. The Summer School program has been prepared in UTC+7 / WIB zone. Please pay attention to the equivalent times in UTC+2 / CEST zone.

There are only three links for the Summer School, one link for a room. The links have been created by the IT teams of the UIN Sunan Kalijaga who will host the meetings from the rooms where they physically take place. If you are unable to join a session or encounter a technical difficulty, please contact Audrey Debargue by email at [audrey.debargue@cnrs.fr](mailto:audrey.debargue@cnrs.fr) or by phone [+33 6 40 12 57 10](tel:+33640125710). She will make sure that everyone joins the desired meetings.

We remind you that the keynote lectures are public, so everyone can participate online. The workshops, on the other hand, are reserved for Summer School participants. As for the MIDA Masterclass, it is reserved for MIDA members only and mandatory for MIDA ESRs.

Please find below the links to the different rooms:

### **Keynote Lectures (Convention Hall (Gedung Prof Sunarjo), First Floor)**

Join zoom meeting : [https://zoom.us/j/95318647656?  
pwd=UFBxVHM5bUd0OW4wRDVMSW1vbWt5dz09](https://zoom.us/j/95318647656?pwd=UFBxVHM5bUd0OW4wRDVMSW1vbWt5dz09)

### **Workshops – ROOM 1 (Convention Hall (Gedung Prof Sunarjo), Second Floor)**

Join zoom meeting : [https://zoom.us/j/93253606848?  
pwd=VW0wS1ZkM0IFR044R28yMmtnb1d1QT09](https://zoom.us/j/93253606848?pwd=VW0wS1ZkM0IFR044R28yMmtnb1d1QT09)

### **Workshops – ROOM 2 and MIDA Masterclass (Aula Pascasarjana)**

Join zoom meeting : [https://us06web.zoom.us/j/81471948239?  
pwd=SUsvZGIkR1U1V1pFUVRcnRGcklyZz09](https://us06web.zoom.us/j/81471948239?pwd=SUsvZGIkR1U1V1pFUVRcnRGcklyZz09)

### Best practices:

- Mute your microphone upon entry of the room;
- Join from a suitable, quiet location, with a device that permits full participation in the class activities

- Do not interrupt when someone is speaking; If you encounter technical difficulties, use the private chat function to talk to the Host Account;
- Let's try to create the same culture as in face-to-face classes;
- Please follow the instructions of the chair regarding muting your audio and switching off video when requested;
- When asking a question during the Q&A, please use the "Raise Hand"-function. If this function is not available in your version of Zoom, physically raise your hand for the camera to attract the attention of the chair.

## Monday 20<sup>th</sup> June 2022

**08:30 – 09:00 Opening Ceremony** - Convention Hall (Gedung Prof Sunarjo), First Floor.

**09:00 – 09:15** Coffee Break

**Keynote Lecture 1** - Convention Hall (Gedung Prof Sunarjo), First Floor

**09:15 – 09:20**

Presentation of the keynote speaker by **Noorhaidi Hasan**

**09:20 – 09:50**

Keynote lecture by **Syafiq Hasyim** (International Islamic University of Indonesia) “Mobility and Mobilisation: Islamic Scholarship, Ulama-Umma and Contentious Politics in Indonesia”

**09:50 – 10:05**

Preparing questions

**10:05 – 10:30**

Questions and Discussion

**10:30 – 10:45** - Break

**Keynote Lecture 2** - Convention Hall (Gedung Prof Sunarjo), First Floor

**10:45 – 10:50**

Presentation of the keynote speaker by **Mercedes Volait**

**10:50 – 11:20**

Keynote lecture by **David Kloos** (KITLV) “Moving around, Moving up: Mobility as a Driver of Women’s Islamic Authority”

**11:20 – 11:35**

Preparing questions

**11:35 – 12:00**

Questions and Discussion

**12:00 – 13:00** - Lunch

**Parallel afternoon sessions** | Workshops - For participants only

**13:00 – 14:15**

ROOM 1 (Hybrid mode) - Convention Hall (Gedung Prof Sunarjo), Second Floor

**Workshop 1 | Muslim Diasporic communities**

Chair: **Ahmad Rafiq**

**13:00 – 13:25**

Presentation 1

By: **Ulfa Ramadhani Nasution**

Presentation: “Gender Identity in the Framework of Patriarchic Culture Shifting Gender Views of Overseas Batak Angkola Students in Yogyakarta”

Discussant: **Asmaa Essakouti**

**13:00 – 14:15**

ROOM 2 (Hybrid mode) - Aula Pascasarjana

**Workshop 3 | Migrants in the Netherlands**

Chair: **Petra de Bruijn**

**13:00 – 13:25**

Presentation 7

By: **Yulianingsih Riswan**

Presentation: “Indonesian Muslim Diaspora and Da’wa in Imperial Society”

Discussant: **Fahmi Wira Angkasa**

10 minutes Q&A



**13:25 – 13h50**

Presentation 2

By: **Mehmood Ali Khan**

Presentation: “Aesthetics, Borders and Barriers: The Politics of Identity and Belonging in Diasporic Cinema of Iran and Pakistan”

Discussant: **Mustafa Çolak**

10 minutes Q&A

**13:50 – 14h15**

Presentation 3

By: **Mounir Saifi** [ONLINE]

Presentation: “Mobilizing al-Andalus on Social Media: Nostalgic Online Narratives of a ‘Golden’ Past for a Better Present”

Discussant: **Muhammad Mufti Al Achsan**

**13:25 – 13h50**

Presentation 8

By: **Maria Ingrid Nabubhoga** [ONLINE]

Presentation: “I saw Islam but no Muslims” Perceptions of Indonesian Muslims on Religion and Modernity in the Netherlands”

Discussant: **Dewi Meyrasyawati**

10 minutes Q&A

**13:50 – 14:15**

Presentation 9

By: **Aleeha Ali**

Presentation: “The topography of Dutch Shi’ism: migration, transnational networks, and online community”

Discussant: **Roghayeh Ebrahimi** [ONLINE]

10 minutes Q&A

**30 minutes - Break**

**14:45 – 16:00**

ROOM 1 (Hybrid mode) - Convention Hall (Gedung Prof Sunarjo), Second Floor

**Workshop 2 | Islam and nationalism**

Chair: **Syafiq Hasyim**

**14:45 – 15:10**

Presentation 4

By: **Mustafa Çolak**

Presentation: “Exploring transnationalization of cultural products: Turkish historical drama in global context”

Discussant: **Annisa Fitri Amaliah**

10 minutes Q&A

**15:10 – 15:35**

Presentation 5

By: **Firmanda Taufiq**

Presentation: “Turkish Neo-Ottomanism: Negotiation of Post-Islamism, Secularism and Review of Erdogan’s Political Policy”

Discussant: **Robin Cognée** [ONLINE]

10 minutes Q&A

**15:35 – 16:00**

Presentation 6

By: **Nuzul Fitriansyah**

Presentation: “New Santri and the Struggle for Identity: Transgender Muslim”

Discussant: **Rayane Al-Rammal** [ONLINE]

10 minutes Q&A

**14:45 – 16:00**

ROOM 2 (Hybrid mode) -

Aula Pascasarjana

**Workshop 4 | Pilgrimage (small and big)**

Chair: **Pascal Buresi**

**14:45 – 15:10**

Presentation 10

By: **Anwar Masduki** [ONLINE]

Presentation: “*Wisata Religi*: Negotiating individual spiritualism, communal agenda and tourism within the journey of Muslim saint pilgrimage in contemporary Java”

Discussant: **Mahdieh Tavakol**

10 minutes Q&A

**15:10 – 15:35**

Presentation 11

By: **Rukayyah Reichling**

Presentation: “Channelling Emerging Mass Mobility of Pilgrims: Dutch Consuls in Jeddah during the Late Colonial Period”

Discussant: **Noor Hidayah**

10 minutes Q&A

**15:35 – 16:00**

Presentation 12

By: **Fahmi Wira Angkasa**

Presentation: “Azharite Muhammadiyah: Ambivalence and Reinterpretation of Muhammadiyah Identity”

Discussant: **Antoinette Ferrand**

10 minutes Q&A

**18:30 – 21:00 - Dinner hosted by UIN Sunan Kalijaga**

## Tuesday 21<sup>st</sup> June 2021

**Keynote Lecture 3** - Convention Hall (Gedung Prof Sunarjo), First Floor

**09:00 – 09:05**

Presentation of the keynote speaker by **Thijl Sunier**

**09:05 – 09:35**

Keynote lecture by **Sunarwoto** (UIN Sunan Kalijaga) “(Re)claiming Religious Authority: Digital Activism among Indonesian Muslim Traditionalists”

**09:35 – 09:50**

Preparing questions

**09:50 – 10:15**

Questions and Discussion

**30 minutes** - Break

**Keynote Lecture 4** - Convention Hall (Gedung Prof Sunarjo), First Floor

**10:45 – 10:50**

Presentation of the keynote speaker by **Albrecht Fuess**

**10:50 – 11:20**

Keynote lecture by **Claudia Derichs [ONLINE]** (Humboldt University) "On the Move: Religious Knowledge and Muslim Women's Virtual Mobility"

**11:20 – 11:35**

Preparing questions

**11:35 – 12:00**

Questions and Discussion

**12:00 – 13:00** - Lunch

**Parallel afternoon sessions** | Workshops - For participants only

**13:00 – 14:15**

ROOM 1 (Hybrid mode) - Convention Hall (Gedung Prof Sunarjo), Second Floor

**Workshop 5 | Mobility of Scholars**

Chair: **Yanwar Pribadi**

**13:00 – 13:25**

Presentation 13

By: **Nynke van Leeuwen**

Presentation: “A humanist in Fes: how Nicolaus Clenardus’ (1495-1542) residence in Fes influenced his ideas on Muslim-Christian relations”

Discussant: **Maria Ingrid Nabubhoga [ONLINE]**

10 minutes Q&A

**13:00 – 14:15**

ROOM 2 (Hybrid mode) - Aula Pascasarjana

**Workshop 7 | Effects of the pandemic**

Chair: **Christian Lange**

**13:00 – 13:25**

Presentation 19

By: **Muhammad Mufti Al Achsan**

Presentation: “The Salafi Response to the Handling of the Covid-19 Pandemic and the Doctrine of Obedience to the Ruler”

Discussant: **Zeynep Aydin**

10 minutes Q&A

**13:25 – 13h50**

Presentation 14

By: **Antoinette Ferrand**

Presentation: “Our socialist solution” (ḥalunā al-iṣtirākī): intellectual circulations and Islamic specificity in the Nasser Years (1961-1967)”

Discussant: **Yulianingsih Riswan**

10 minutes Q&A

**13:50 – 14h15**

Presentation 15

By: **Mahdieh Tavakol**

Presentation: “Immigrant Scholars, Travelling Books: The immigration of Jabal ‘Amilī scholars and the transfer of Shī‘ī books to Safavid Persia”

Discussant: **Marloes Hamelink**

10 minutes Q&A

**13:25 – 13h50**

Presentation 20

By: **Hayat Douhan** [ONLINE]

Presentation: “2.0 Mosques in Times of The Pandemic: The digital media uses among Moroccan mosques in Germany”

Discussant: **Moh Zaki Arrobi**

10 minutes Q&A

**13:50 – 14:15**

Presentation 21

By: **Elaheh Habibi** [ONLINE]

Presentation: “The Mobility of the Photographic Images: Iran-Iraq War Photographs in the Digital Space”

Discussant: **Mehmood Ali Khan**

10 minutes Q&A

**30 minutes - Break**

**14:45 – 16:00**

Parallel afternoon sessions

ROOM 1 (Hybrid mode) - Convention Hall (Gedung Prof Sunarjo), Second Floor

**Workshop 6 | Feminism vs. women's rights**

Chair: **Karin van Nieuwkerk**

**14:45 – 16:00**

Parallel afternoon sessions

ROOM 2 (Hybrid mode) -

Aula Pascasarjana

**Workshop 8 | Cyberspace**

Chair: **Sunarwoto**

**14:45 – 15:10**

Presentation 16

By: **Dzalfa Farida Humaira**

Presentation: “The Enigmatic Terms of Mubadalah, Muslim Feminist, Muslim Reformist, and Anti-Patriarchal: Questioning Discourse of Gender Justice-Equality in Islamic View”

Discussant: **Ulfa Ramadhani Nasution**

10 minutes Q&A

**14:45 – 15:10**

Presentation 22

By: **Nor Ismah**

Presentation: “Mainstreaming Islamic Feminism: Women Ulama Speaking Out through Online Platforms in Indonesia's Public Spheres”

Discussant: **Mounir Saifi** [ONLINE]

10 minutes Q&A

**15:10 – 15:35**

Presentation 17

By: **Fatma Hamdoun**

Presentation: “One example of North/South mobilities within contemporary societies : the change that can be brought to North African women's activism by a feminist interpretation of the Quran (done in western contexts)”

Discussant: **Elaheh Habibi** [ONLINE]

10 minutes Q&A

**15:10 – 15:35**

Presentation 23

By: **Egi Tanadi Taufik**

Presentation: “The Mediatization of Quranic Phrases in Digital Interreligious Forums Post-ACW and *Fratelli Tutti*”

Discussant: **José María Toro Piqueras**

10 minutes Q&A

**15:35 – 16:00**

Presentation 18

By: **Annisa Fitri Amaliah**

Presentation: “slamism, Women Countermovement, and Social Media”

Discussant: **Mariam Ulpah**

10 minutes Q&A

**15:35 – 16:00**

Presentation 24

By: **Rayane Al-Rammal** [ONLINE]

Presentation: “The production and Circulation of Artivistic Works on Instagram during and after the Lebanese Uprising (October 2019 - October 2022)”

Discussant: **Nuzul Fitriansyah**

10 minutes Q&A

**18:30 – 21:00 - Dinner (free choice)**

## Wednesday 22<sup>nd</sup> June 2022

Morning Parallel sessions | Workshops - For participants only

**09:00 – 09:50**

ROOM 1 (Hybrid mode) - Convention Hall  
(Gedung Prof Sunarjo), Second Floor

[Workshop 9 | Identity](#)

Chair: **Sarah Muwahidah**

**09:00 – 09:25**

Presentation 25

By: **Noor Hidayah**

Presentation: “Naturalizing Power or Pseudo-Identity within Mobility of Islam among Dayak Ketimpun”

Discussant: **Eleonora Landucci**

10 minutes Q&A

**09:25 – 09h50**

Presentation 26

By: **Dewi Meyrasyawati**

Presentation: “Hijrah: Mobility in Hijab Practices” Discussant: **Natalie Kraneiß**

10 minutes Q&A

**09:00 – 10:15**

ROOM 2 (Hybrid mode) -  
Aula Pascasarjana

[Workshop 11 | Secularism/non-religion](#)

Chair: **Pascal Buresi**

**09:00 – 09:25**

Presentation 30

By: **Zeynep Aydin**

Presentation: “Charlie and the Secularism Factory: The Role of Mobility in the Online Debate about Islam in Secular France after the Charlie Hebdo Attacks”

Discussant: **Egi Tanadi Taufik**

10 minutes Q&A

**09:25 – 09h50**

Presentation 31

By: **Mariam Ulpah**

Presentation: “Comparison of Higher Education Constitutional Law in Tunisia's Laicite System and Indonesia's Pancasila Ideology”

Discussant: **Francesca Rosati**

10 minutes Q&A

**09:50 – 10h15**

Presentation 32

By: **Lena Richter**

Presentation: “Leaving home, leaving religion?”

Discussant: **Fatma Hamdoun**

10 minutes Q&A

**30 minutes - Break**

**10:45 – 12:00**

ROOM 1 (Hybrid mode) - Convention Hall  
(Gedung Prof Sunarjo), Second Floor

[Workshop 10 | Transmission of Knowledge](#)

Chair: **Christian Lange**

**10:45 – 11h10**

Presentation 27

By: **Tillmann Schreinemacher**

Presentation: “The 'Amālī and Majālis-literature as a lucid example for circulating knowledge in early Islam”

Discussant: **Rifa Tsamrotus Saadah**

10 minutes Q&A

**10:45 – 12:00**

ROOM 2 (Hybrid mode) -  
Aula Pascasarjana

[Workshop 12 | Indian-Ocean migration](#)

Chair: **Syamsul Rijal**

**10:45 – 11h10**

Presentation 33

By: **Jamilah Sailan**

Presentation: “Mobility and the Madurese: Cultural, religious and political dynamics of a subcultural group in East Java, Indonesia”

Discussant: **Muhammad Naufal Waliyuddin**

10 minutes Q&A

**11:10 – 11h35**

Presentation 28

By: **Justin Mauro Benavidez**

Presentation: "The mobility of knowledge in the Qur'ān commentary of al-Qurṭubī"

Discussant: **Loubna Ou Salah**

10 minutes Q&A

**11:10 – 11h35**

Presentation 34

By: **Marloes Hamelink**

Presentation: "A gendered history of mobility and migration in Zanzibar"

Discussant: **Rana Magdy Aly**

10 minutes Q&A

**11:35 – 12h00**

Presentation 29

By: **Elmozfar Kotoz Abdelhafiz**

Presentation: "The mobility of Orientalist scholarship at the dawn of the 20th Century: A case study of the Egyptian University"

Discussant: **Firmanda Taufiq**

10 minutes Q&A

**11:35 – 12h00**

Presentation 35

By: **Roghayeh Ebrahimi [ONLINE]**

Presentation: "A Persian Window onto early Modern Southeast Asia: Edition, translation and annotation of the Jāmi' al-Bar wa'l baḥr"

Discussant: **Mohamed El-Moursii**

10 minutes Q&A

**12:00 – 13:00** - Lunch

**Keynote Lecture 5** - Convention Hall (Gedung Prof Sunarjo), First Floor

**13:00 – 13:05**

Presentation of the keynote speaker by **Thijl Sunier**

**13:05– 13:35**

Keynote lecture by **Syamsul Rijal** (UIN Jakarta/International Islamic University of Indonesia)

"Transnational Connection, Traditionalist Islam, and Arab Preachers in Contemporary Indonesia"

**13:35 – 13:50**

Preparing questions

**13:50 – 14:15**

Questions and Discussion

**30 minutes** - Break

**Keynote Lecture 6** - Convention Hall (Gedung Prof Sunarjo), First Floor

**14:45 – 14:50**

Presentation of the keynote speaker by **Monica Colominas Aparicio**

**14:50 – 15:20**

Keynote lecture by **Edith Franke [ONLINE]** (Marburg University) "Material Culture of Religion: Preservation and Dynamisation of Religion"

**15:20 – 15:35**

Preparing questions

**15:35 – 16:00**

Questions and Discussion

**18:30 – 21:00** - Dinner (free choice)

## Thursday, 23<sup>rd</sup> June 2022

**08:00 – 17:00** Excursion Day | (NISIS, IISMM, and Indonesian Participants + Keynote speakers)

Sightseeing tour to 3 popular places in Yogyakarta.  
Shuttles organized by our local partners.  
Entrance tickets to tourist sites at the expense of the participants.

**12:00 – 13:00** - Lunch

**14:30-17:00** Afternoon session | **MIDA Masterclass** (MIDA participants only) -  
Room:Aula Pascasarjana

Masterclass on Postcolonial studies and recent research on Dutch violence in Indonesia  
Convenor: Prof. Dr **Thijl Sunier** (VU, Amsterdam)

**14:30 – 14:45** Welcome and introduction, Prof. Dr **Thijl Sunier** (VU, Amsterdam)

**14:45 – 15:45** Lectures by **Prof. Fridus Steijlen** [ONLINE] (KITLV) and **Ody Dwicahyo** (M.A. of the Gajah Madah University)

**15 minutes** - Break

**16:00 – 17:00** Discussion and exchange

**18:30 – 21:00** - Dinner hosted by UIN Sunan Kalijaga



Friday 24<sup>th</sup> June 2022

**Keynote Lecture 7** - Convention Hall (Gedung Prof Sunarjo), First Floor

**09:00 – 09:05**

Presentation of the keynote speaker by **Amin Abdullah**

**09:05 – 09:35**

Keynote lecture by **Martin van Bruinessen** (Utrecht University) “Is Indonesian Islam undergoing a process of Arabisation due to the increased movement of people, money and ideas?”

**09:35 – 09:50**

Preparing questions

**09:50 – 10:15**

Questions and Discussion

**15 minutes** - Break

**Keynote Lecture 8** - Convention Hall (Gedung Prof Sunarjo), First Floor

**10:30 – 10:35**

Presentation of the keynote speaker by **Karin van Nieuwkerk**

**10:35 – 11:05**

Keynote lecture by **Istiqamah Nurhan** (IAIN Ambon) “Journeys to an Ancestral Land: Gender, Mobility, and Translocality in Post-Hadrami Migration”

**11:05 – 11:20**

Preparing questions

**11:20 – 11:45**

Questions and Discussion

**11:45 – 13:15** - Lunch

**Parallel afternoon sessions** | Workshops - For participants only

**13:15 – 14:30**

ROOM 1 (Hybrid mode) - Convention Hall (Gedung Prof Sunarjo), Second Floor

**Workshop 13 | Mobility and religious education** Chair: **Najib Kailani**

**13:15 – 13:40**

Presentation 36

By: **Franscesca Rosati**

Presentation: “Student mobility among Muslim girls from Northwestern China to Malaysia in the era of the BELT and ROAD Initiative”

Discussant: **Jamilah Sailan**

10 minutes Q&A

**13:15 – 14:30**

ROOM 2 (Hybrid mode) - Aula Pascasarjana

**Workshop 15 | Religious networks and communities**

Chair: **Maribel Fierro**

**13:15 – 13:40**

Presentation 42

By: **Moh Zaki Arrobi**

Presentation: “Securing the Sacred: Making sense of the role of religious authorities in everyday life of urban kampung residents in Jakarta” Discussant:

**Rukayyah Reichling**

10 minutes Q&A

**13:40 – 14h05**

Presentation 37

By: **Rifa Tsamrotus Saadah**

Presentation: "Seeking Islamic Knowledge to Hadramaut: Indonesian Students and The Islamic Education Practice in Yemen"

Discussant: **Anwar Masduki** [ONLINE]

10 minutes Q&A

**14:05 – 14h30**

Presentation 38

By: **Mohamed El-Moursi**

Presentation: "Patterns of Comparisons in the Arabic Literature of Al-Andalus"

Discussant: **Tillmann Schreinemacher**

10 minutes Q&A

**13:40 – 14h05**

Presentation 43

By: **Muhammad Naufal Waliyuddin**

Presentation: "Global Youth in A Local Area: Hybridization of Identity among Young Muslims in Yogyakarta Interfaith Community"

Discussant: **Hayat Douhani** [ONLINE] 10 minutes Q&A

**14:05 – 14h30**

Presentation 44

By: **Rana Magdy Aly**

Presentation: "Islamic NGOs under Different Authoritarian Contexts in Egypt"

Discussant: **Elmozfar Kotoz Abdelhafiz** 10 minutes Q&A

**30 minutes - Break**

**15:00 – 16:15**

Parallel afternoon sessions

ROOM 1 (Hybrid mode) - Convention Hall (Gedung Prof Sunarjo), Second Floor

[Workshop 14 | Travelogues / Travel writing](#)

Chair: **Istiqamah Nurhan**

**15:00 – 16:15**

Parallel afternoon sessions

ROOM 2 (Hybrid mode) -

Aula Pascasarjana

[Workshop 16 | Morocco](#)

Chair: **Martin van Bruinessen**

**15:00 – 15:25**

Presentation 39

By: **Robin Cognée** [ONLINE]

Presentation: "Evliya Çelebi: travels, mosques & historical accuracy"

Discussant: **Nynke van Leeuwen**

10 minutes Q&A

**15:00 – 15:25**

Presentation 45

By: **Natalie Kraneiß**

Presentation: "A Network through Books: The Sufi Brotherhood al-Naṣiriyya and its Library in Tamgrūt, Morocco"

Discussant: **Nor Ismah**

10 minutes Q&A

**15:25 – 15:50**

Presentation 40

By: **Asmaa Essakouti**

Presentation: "When the Charlatan Meets the Philologist. A close Reading of Strangerhood in Ḥarīrī's Impostures"

Discussant: **Justin Mauro Benavidez**

10 minutes Q&A

**15:25 – 15:50**

Presentation 46

By: **Eleonora Landucci**

Presentation: "The words of Power: Circulation of language policies and ideologies in colonial and post-colonial Morocco"

Discussant: **Dzalfa Farida Humaira**

10 minutes Q&A

**15:50 – 16:15**

Presentation 41

By: **José María Toro Piqueras**

Presentation: "The Mobility of Thought on Muḥammad Iqbāl: How the interactions between the East and the West shaped his vision on Islam"

Discussant: **Aleeha Ali**

10 minutes Q&A

**15:50 – 16:15**

Presentation 47

By: **Loubna Ou-Salah**

Presentation: "Environmental change, religious belief and migration aspirations: A case study from a Muslim community in the Souss-Massa region of Morocco"

Discussant: **Lena Richter**

10 minutes Q&A

**18:30 – 21:00 - (Dinner free choice)**

## Saturday 24th June

**Departure day** (for non-MIDA participants)

Check-Out at the hotels  
(LPP Garden Hotel and Grand Mercure Hotel)

**08:00 – 17:00 | Excursion Morning** (MIDA participants)

Sightseeing tour to 3 popular places in Yogyakarta. Shuttles organized by our local partners.  
Entrance tickets to tourist sites at the expense of the participants.

## Sunday 25th June

**Free Touristic Day** | (MIDA participants)

# Abstract Book



You can find the literature in

<https://mycore.core-cloud.net/index.php/s/dcWBQSHks1CHOq5>

## Keynote Speakers: titles, abstracts and biographies

(In alphabetical order by author)



**Claudia Derichs**, PhD is professor of Transregional Southeast Asian Studies at Humboldt Universität zu Berlin, Germany. She has studied Japanese and Arabic in Bonn, Tokyo and Cairo and holds a PhD in Japanology (1994, University of Bonn, Germany). She is a member of various editorial boards, advisory boards, selection and evaluation committees, among them the international advisory board of the *Indonesian Journal of Islam and Muslim Societies*. Her research covers radical political activism in Southeast Asia and the Middle East, as well as gender and development politics in Asia and the Middle East. She specializes in transregional studies and works towards new orientations in Area Studies.

**Claudia Derichs** (Humboldt University) “On the Move: Religious Knowledge and Muslim Women’s Virtual Mobility”

Digital means of communication have facilitated the conditions for the circulation of knowledge to a remarkable extent. Geographical distances and borders can be transgressed easily, making the swift flow of knowledge and ideas possible, and information accessible in ways not known before the so-called “digital revolution”. Knowledge becomes mobile – knowledge is “on the move”.

The presentation addresses Muslim women’s mobility and religious knowledge. Some case studies of Muslim women who use their religious knowledge to professionalize in medical services, life coaching, or health counselling for fellow Muslim women around the world are introduced. While the women are physically staying at one place (at home), they are virtually mobile in numerous ways. Their professional services “travel” across regions, and the knowledge they provide hails from their higher education in “online madrasas” (online colleges). – Through the lenses of travel and mobility, the presentation wants to capture how knowledge “moves with humans” and circulates across regions.

### Readings

Claudia Derichs. “Pathways of Local Knowledge” In *Knowledge, Science, and Local Tradition – Multiple Perspectives on the Middle East and South East Asia In Honor of Fritz Schulze*. Warnk, Holger & Irene Schneider (eds.). Wiesbaden: Harrassowitz, 2021, pp. 13-28.  
Claudia Derichs. “Global Sixties in the Non-Western World”, *Southeast Asian Social Science Review* 5(2020)1: 5-26.



**Edith Franke** is professor for Comparative Study of Religions as well as the head of the *Religionskundliche Sammlung* (Museum of Religions) and executive director of the Center for interdisciplinary Research (ZIR) at the Philipps-University of Marburg in Germany. She received a PhD in Study of Religions at Leibniz University of Hanover. She did research on religious transformations in contemporary Germany and has a focus on gender and religion. Edith Franke is co-editor of *ZfR* (Journal for Study of Religions) and *MJR* (Marburg Journal of Religions) and member of the editorial board of different book series. Based on studying religious diversity in different cultures (*Religiöse Minderheiten und gesellschaftlicher Wandel* 2014, *Einheit in der Vielfalt. Strukturen, Bedingungen und Alltag religiöser Pluralität in Indonesien* 2012), she is interested in material culture of religion (*Handling Religious Things. The Material and the Social in Museums* 2021). Since 2018 she is spokesperson of the interdisciplinary research network “Dynamics of religious things in Museum”, founded by the German Ministry of Research and Education.

**Edith Franke** (University of Marburg) “Material Culture of Religion: Preservation and Dynamisation of Religion”

Elements of the material culture of religion, religious materials, play a significant role in marking the affiliations of a religious community and in communicating religious issues: Specific food regulations, dress codes, ritual performances and symbolisations of transcendence can be found in all religious traditions and enable sensual access to religious contents that does not necessarily require knowledge of religious scriptures or theological dogmas and goes beyond that.

The starting point of my considerations is that in the material testimonies of religions, religious ideas are not only stored and transferred, but that they also offer space for individualised and also non-conformist interpretations and approaches. Thus, the material culture of religion is – so to my thesis – place and medium for the dynamisation and diversification of religion.

Using the example of Javanese wayang, in particular the figure of the semar, I will explore the intertwining of local, Hindu and Islamic religious ideas and demonstrate the relevance of popular media as a facilitator for transformation and innovation of religions, in this case Islam in Indonesia.

In doing so, I want to illustrate the ways in which religious things become effective in processes of transfer and interaction of religions and show the relevance of research on the material culture of religion.

#### Readings

Dick Houtman and Birgit Meyer. “Introduction: Material Religion – How Things Matter”. In *Things. Religion and the Question of Materiality*. D. Houtman and Birgit Meyer (eds.). New York: Fordham University Press, 2012, pp. 1-23.

Edith Franke. “The Religious Language of Objects: What Semar Says about the Religious Culture of Java”. In *Materiality in Religion and Culture*. Saburo Morishita (ed.). Berlin: Lit. Verlag, 2017, pp. 109-126.

Edith Franke and Michael Pye. “Ilmu agama dan kontribusinya terhadap penyelesaian masalah dalam dunia yang plural / The study of religions and its contribution to problem solving in a plural world.” Translated by Fitria Siradz. *Marburg Journal of Religion*. Volume 9; No. 2., 2004, 6 p.



**Syafiq Hasyim** is Lecturer and Director of Library and Culture at the Indonesian International Islamic University (UIII), a newly state-established international graduate university in Indonesia. He is also Visiting Fellow at the Indonesia Program, ISEAS Yusof Ishak, Singapore. From July 2018 to July 2019, he was visiting fellow at RSIS, Nanyang Technological University of Singapore. He obtained Dr. Phil., in Islamic Studies from Freie University, Berlin, Germany and M.A. in Islamic Studies from Leiden University, the Netherlands. His research fields are on fatwa in Muslim and non-Muslim countries, Islamic commodification, democratic life, political Islam, Islamic feminism, and sharia lifestyle. He published books, international journal articles and commentaries, visual commentaries through TV and YouTube Channel.

**Syafiq Hasyim** (International Islamic University of Indonesia), "Mobility and Mobilisation: Islamic Scholarship, Ulama-Umma and Contentious Politics in Indonesia"

This paper shed lights on the mobility of seeking Islamic knowledge and the mobilisation of *umma* in Indonesia. It reflects the historical model of knowledge mobility of ulama in both previous and current mobilisation of Islam in Indonesia. It draws the meaning of movement of Nusantara prominent ulama in the historical past of Indonesia to Middle East especially Mecca and Medina to seek for traditional Islamic knowledge. This paper also traces connectivity between the formation of Islamic scholarship as the result of their mobility (journey) on one hand and the capacity of ulama in consolidating mobilisation on the other hand by using their knowledge. The case of Islamist mobilisation, popularly called 212, that happened in Indonesia in 2016-2019 is taken into an example. This paper addresses an issue why those who got involved in the Islamist mobilisation are mostly not Indonesian traditional ulama or their disciples. This article also uncovers the meaning of mobility in the current discourse of modern Muslim scholarship in Indonesia. Related to this, this article addresses a question: "does the meaningful meaning of mobility for seeking Islamic knowledge remain relevant in the digital and social media era?" As consideration to this matter, Islamic knowledge can currently be achieved through distance learning facilitated by the digital world. The students can learn from everywhere and not necessarily for them to come and stay in the place of knowledge. The digital platform also helps them to learn from their teachers from far distance. Based on this, the presentation also tries to look at how mobility is understood in the digital era. The distance learning through the digital world remains needing mobility, but rather in the form of non-physical mobility. In this process, knowledge transfer from teacher to student remains happening despite it is not in the form of face to face. Last but not least, the mobility and mobilisation of Islam connect not only with Islamic knowledge but also with contentious politics.

#### Introduction

The history of Indonesian Ulama's mobility has started since the colonial era of Indonesia. Nawawi al-Bantani travelled from Banten to Mecca to study with the imam of masjid al-haram, Mecca.

#### Mobility to Abroad

Mobility for the acquisition of Islamic knowledge in the 19 and 20 centuries happened a lot from the land of Nusantara to abroad, especially Mecca and Medina. Despite sea transportation has existed, but it still depended on the ability of willingness of colonial government to provide it. Many of students of Islam travelled for knowledge through hajj transportation.

#### Mobility from pesantren to pesantren





**Istiqamah Nurhan** received her bachelor degree in Arabic from the faculty of Islamic Education at State Institute of Islamic Studies (IAIN) Sunan Kalijaga, Yogyakarta-Indonesia in 2003. Afterwards, she completed her master degree both in State Islamic University (UIN) Syarif Hidayatullah Jakarta-Indonesia in 2007, and in the faculty of Humanities in Leiden University in the Netherlands in 2010. In 2013, she began to pursue her PhD at the faculty of Theology and Religious Studies in University of Groningen in the Netherlands and completed it in 2020. She is currently working as lecturer at State Institute of Islamic Studies (IAIN) of Ambon-Indonesia, and also at the faculty of Islamic Studies, Indonesian

International Islamic University (IIIU) of Jakarta-Indonesia. Her interests cover, but not limited to, Islam and Muslim society in Indonesia, as well as diaspora and (post)migration studies in contemporary era.

**Istiqamah Nurhan** (State Institute of Islamic Studies of Ambon, Indonesian International Islamic University of Jakarta) “Journeys to an Ancestral Land: Gender, Mobility, and Translocality in Post-Hadrami Migration”

The last three decades have shown an increasing number of diasporic people from different backgrounds undertaking journeys back to their ancestral lands. Thanks to advances of travel and communication technologies that connect the present living and the distant past. While men have had privilege to take return-journeys to their ancestral lands, a recent trend also highlights women's engagement in cross-border activities searching for their existential roots. This paper examines the engagement of women in cross-border activities in post-diaspora migration context and focuses on the present-day descendants of the Hadrami Arabs on Ambon Indonesia. In order to investigate the practices, the paper relates the concepts of gender, mobility, and translocality. The practices of return-journeys are not only gendered, but also involve various kinds of mobility resources and transcend boundaries of different localities, as well as connect physical, social, and institutional spaces. The paper demonstrates that diasporic experiences among the Hadrami women through their return-journeys reflect that they are not only subject to distinct collective identity maintenance, but they are also active players in shaping and negotiating their identities that intersect in manifold aspects (ethnicity, religion, class, and gender). In line with diaspora and migration studies, this paper suggests that the desire of return to the homeland, 'myth of return', continues to exist and multiple belongings and attachments are simultaneously possible. However, this 'myth of return' has been transformed into regular visit exchanges, idea transfers, and network building between people from various localities, not only those from homeland and diaspora places, but also beyond. Moreover, the diasporic return-journeys are not only multi-vocal, symbolic and transformative, but also hint the significance of the homeland as much a space of imagination as of contestation.

#### Readings

Manja Stephan-Emmrich and Philipp Schröder (dir.). “Introduction: Mobilities, Boundaries, and Travelling Ideas Beyond Central Asia and the Caucasus: A Translocal Perspective”. *Mobilities, Boundaries, and Travelling Ideas: Rethinking Translocality Beyond Central Asia and the Caucasus*. Cambridge: Open Book Publishers, 2018, pp. 27-58.

Istiqamah. *The Hadrami Arabs of Ambon: an Ethnographic Study of Diasporic Identity Construction in Everyday Life Practices*. PhD thesis, 2020, University of Groningen.

Susan Hanson. "Gender and mobility: new approaches for informing sustainability", *Gender, Place & Culture*, 2010, 17:1, 5-23.

Roza Tsagarousianou. "Rethinking the concept of diaspora: mobility, connectivity and communication in a globalised world", *Westminster Papers in Communication and Culture*, 2017, 1(1), pp. 52-65.



**David Kloos** is a senior researcher and portfolio manager at the Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) in Leiden. A historian and anthropologist of Southeast Asia, his interests include religion, violence, colonialism, gender, knowledge formation, and the social and political aspects of climate change adaptation. He is the author of *Becoming Better Muslims: Religious Authority and Ethical Improvement in Aceh, Indonesia* (Princeton University Press, 2018).

**David Kloos** (Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Leiden), "Moving around, moving up: Mobility as a driver of women's Islamic authority"

Recent decades have seen a conspicuous rise of women Islamic leaders across the globe and across social and institutional contexts. Mobilities have much to do with this remarkable trend. For instance, there were many women among the rural-urban migrants who triggered the so-called global Islamic 'revival' from the late twentieth century onwards. Some of these women ventured to prestigious Islamic educational centres and universities in the Middle East, Asia, and the West, and returned to their countries of origin as authoritative graduates. Meanwhile, urbanization, the entry of women into the labour force and the professions, and the proliferation of cheap transport have rendered Muslim women from all walks of life more mobile, enabling them – within certain boundaries – to engage with and become part of local infrastructures of Islamic knowledge, from university programs to public sermons. In this lecture I will read some of these global trends through the specific lens of Southeast Asia. I will argue that, when it comes to the increasing prominence of women Islamic leaders, and their impact on the making and reformulation of Islamic norms, movement across spaces cannot be separated from the quest for that other type of mobility: social mobility. Drawing attention to examples from Indonesia and Malaysia, I will show how the increased prominence of women's Islamic authority must be understood in relation to both physical movements and the newly emerging opportunities, especially in Asia, for women to build a career.

#### Readings

David Kloos. Experts beyond Discourse: Women, Islamic Authority, and the Performance of Professionalism in Malaysia. *American Ethnologist* 46, 2 (2019): 162-175.

David Kloos. Risky Appearances, Skillful Performances: Female Islamic Preachers and Professional Style in Malaysia. *American Anthropologist* 123, 2 (2021): 278-291.



**Syamsul Rijal** is lecturer at the Faculty of Dakwah and Communication, State Islamic University of Syarif Hidayatullah, Jakarta. He pursued his first MA in Interdisciplinary Islamic Studies from UIN Syarif Hidayatullah, and his second MA in Asian Studies from the Australian National University (ANU). He holds his PhD degree from the Department of Political and Social Change at the Australian National University with a special focus on Contemporary Islam in Indonesia. His academic interest includes Islamic Studies, Indonesian Studies, Muslim Movements, Hadhrami Arab Preachers, Piety and Youth, and Islam and Popular Culture. He has published his articles in various journals including *Archipel*, *Indonesia and Malay World*, *Studia Islamika*, *Aljami'ah* and *Journal of Indonesian Islam*. He is currently doing a research project on *Hijra*, Mosque and Salafi youths in Jakarta.

**Syamsul Rijal** (UIN Jakarta/International Islamic University of Indonesia) "Transnational Connection, Traditionalist Islam, and Arab Preachers In Contemporary Indonesia"

The post-*reformasi* democratization, globalization and new media have allowed and shaped the pluralization and contestation of religious authority in Indonesia. The most noticeable impact of such factors is the expansion of Salafi group that has challenged traditionalist Muslim belief and practices. The Salafi emphasizes the return to foundational sources of Islam and refers to Saudi Arabia as the ideal representation of Islam. This challenge has stimulated the emergence of young preachers and their network that guard traditional Islam in public preaching and media. Some of traditionalist preachers include Hadhrami Arabs who claim their descent to the Prophet Muhammad, popularly called as ḥabā'ib. Throughout Indonesian history, ḥabā'ib along with *kiai* have a privileged position among Muslim communities. However, their authority have been challenged by the transnational movements. Therefore, they have formed various sermon groups (*majelis taklim*) in urban areas and called for strengthening Sunni traditional Islam. This study examines young ḥabā'ib and their *da'wah* activism in contemporary Indonesia. The ḥabā'ib have gained popularity due to their *da'wa* mobility and creative use of new media and popular culture. This paper examines their popularity and their *da'wa* activism in Indonesia. Distinct from scholars who emphasise domestic considerations, my study sees transnational connection as crucial to the facilitation of the ḥabā'ib's *da'wah* activism. This paper argues that the reestablishment of ties between Indonesia and Yemen in 1990 in the field of education and preaching (*da'wah*) has facilitated the growing authority of ḥabā'ib in Indonesia. In contrast to Salafi, ḥabā'ib promote Hadhramaut as a leading centre of Sunni education and piety. The new connections have enabled young Indonesian Muslims to travel to Hadhramaut to study in traditional Islamic seminaries and to build their own *da'wah* networks. Their mobility to Hadhramaut has produced a cultural capital that elevates their standing among traditionalist Muslim society in Indonesia. By examining these new connections, this paper pays particular attention to the charismatic Hadhrami scholar, Habib 'Umar ibn Hafiz, and his students' network in contemporary Indonesia and their ways in promoting Hadhramaut to Indonesian Muslims.

#### Readings

Syamsul Rijal. "Following Arab Saints", *Indonesia and the Malay World*, 2020, 48:141, 145-168.

Syamsul Rijal. "Performing Arab Saints and Marketing the Prophet: *Habaib* and Islamic Markets in Contemporary Indonesia", *Archipel* 99, 2020, 189-213.



**Sunarwoto** earned his PhD from Tilburg University, the Netherlands in 2015 under the NISIS programme and wrote a dissertation on Islamic radio and authority in Indonesia. Currently, he is a lecturer at School of Graduate Studies, UIN Sunan Kalijaga Yogyakarta. Among his recent publications are: “Negotiating Salafi Islam and the State: The *Madkhaliyya* in Indonesia,” *Die welt des Islams* 60 (2020): 205-234; and Online Salafi rivalries in Indonesia: between sectarianism and ‘good’ citizenship, *Religion, State & Society* (2021): 49:2.

**Sunarwoto** (UIN Sunan Kalijaga Yogyakarta) “(Re)claiming Religious Authority: Digital Activism among Indonesian Muslim Traditionalists”

Studies on new media and religion have emphasised much on the decline or fragmentation of the traditional authority of Islam in the face of modernity. Most of these studies focus on the rise of new authorities in Muslim societies (Eickelman & Anderson 2003; Turner). The studies of this kind have centred around the emergence of what Roy (1994: 85) has called as ‘lumpen-intelligentsia’ or, in Zaman (2002: 1)’s terms, ‘new religious intellectuals’. In the Indonesian context, we find abundant studies on new religious personalities with no established religious educational background such as Abdullah Gymnastiar aka Aa Gym (Watson 2005; Hoesterey 2008), Ary Ginanjar (Rudnykckyj, 2010), etc. Much emphasis is given to the significance of personal piety, rather than to that of intellectual endeavours, in moulding the religious authority. These studies pay less attention to the fact media activism by Muslim traditionalists has challenged the online domination of Salafis considerably.

In this talk, I will discuss the attempts of Indonesian Muslim traditionalists to counter the domination of online Salafi activism. In his seminal work on ulama, Zaman (2002) argues that traditional authority has not yet been in decline, and, instead, ulama as the long established holders of the authority are able to maintain their relevance in modern society through adaptation to new challenges. Following Zaman, in this talk, I will demonstrate how new media platforms have played an important role for traditionalists in reclaiming their traditional authority. My key argument is that new media platforms have also played a significant role in enhancing traditional authority to challenge Salafism.

#### Readings

Hoesterey, James Bourk (2021), ‘Nahdlatul Ulama’s “Funny Brigade”: Piety, Satire, and Indonesian Online Divides,’ *CyberOrient*, 15(1), 85-118. <https://cyberorient.net/2021/06/30/nahdlatul-ulamas-funny-brigade-piety-satire-and-indonesian-online-divides/>.

Hamdeh, Emad, “Traditionalism and Salafism”, in *Salafism and Traditionalism Scholarly Authority in Modern Islam*. Cambridge, UK: Cambridge University Press, 2021. Chapter 1, 7-38.



**Martin van Bruinessen** is professor emeritus at Utrecht University and has held teaching and research positions in Indonesia, Germany, Singapore and Turkey. Originally trained as a physicist, he later switched to social sciences. He carried out extensive anthropological fieldwork in the various parts of Kurdistan (in Iran, Iraq, Turkey and Syria) during 1974 to 1976 and has frequently revisited the region on shorter research trips. His original main interest was in the transformation of “traditional” social structures such as the tribe and the Sufi order and the emergence of Kurdish nationalist movements. During the 1980s and the first half of the 1990s, due to the vicissitudes of the academic job market, Indonesia became his primary area of research, in which the focus was on various aspects of Islam: radical Islam, “syncretistic” religious practices, ulama and Islamic education, and especially the Sufi orders. Since the mid-1990s, his research time has been more or less equally shared between Indonesia and Kurdistan + Turkey. In both regions, the research has focused mainly on religious authority, institutions of Islamic education, Sufi orders and heterodox religious communities. The movement of people and ideas between these regions inevitably came to figure prominently among his interests.

**Martin van Bruinessen** (Utrecht University), “Is Indonesian Islam undergoing a process of Arabisation due to the increased movement of people, money and ideas?”

In recent years many Indonesian Muslims have expressed concern that Indonesian Islam as they had known it is being undermined by “radical” or “Salafi” influences emanating from the Gulf region. It is common in their circles to complain of “Arabisation” and identify as the main actors of this process Indonesian Arabs and indigenous Indonesians who studied religion in Saudi Arabia (and to a lesser extent, shaykhs and missionaries (*da`i*) visiting from the Middle East. The communication revolution (satellite television, mobile telephones, the Internet, social media) has speeded up the dissemination of religious ideas, and the perception is that transnational communication is largely unidirectional, from the authoritative centre (Saudi Arabia, Cairo) to the Southeast Asian periphery. Numerous books are being translated from Arabic into Indonesian every year but none in the other direction. The sheer volume of Islamic messages in Arabic (and the financial resources behind their dissemination) is having a notable impact on the spoken language as Indonesian or vernacular words and expressions are being replaced by Arabic ones. These observations are, however, very selective and need to be nuanced by placing transnational movements and processes of globalization in a broader perspective.

Against the perceived threat of Arabisation and the radicalization believed to be inherent in it, the major traditionalist Muslim association, Nahdlatul Ulama (NU), has adopted the concept of “Islam Nusantara” (the Islam of the Archipelago). Muslim learning and Muslim practices of Indonesia, as they have emerged in the course of six centuries of Islamisation and accommodation with local cultures, are claimed to be more irenic and tolerant of diversity than the puritan and radical “Arab” versions of the faith that are being disseminated. The current government, in which the NU is a major coalition partner, has de facto elevated Islam Nusantara to an aspect of state ideology and endorses efforts to export it to other parts of the Muslim world. These efforts are new and unprecedented; the absence of missionary zeal has long been characteristic of Indonesian Islam – quite unlike Turkey, Iran and India/Pakistan, non-Arab countries where transnational movements emerged that proudly disseminated Muslim practices characteristic of their region.

#### Readings

Martin van Bruinessen, “*Ghazwul Fikri* or Arabization? Indonesian Muslim Responses to Globalization”. In: Ken Miichi and Omar Farouk (eds), *Southeast Asian Muslims in the Era of Globalization*, Palgrave Macmillan, 2014, pp. 61-85.



Martin van Bruinessen. "Global and local in Indonesian Islam". *Southeast Asian Studies* (Kyoto) 37, 1999, 158-175.

Martin van Bruinessen. "Indonesian Muslims and Their Place in the Larger World of Islam". In: Anthony Reid (ed.), *Indonesia Rising: The Repositioning of Asia's Third Giant*, Singapore: ISEAS, 2012, pp. 117-140. (Paper originally presented at the 29th Indonesia Update conference, Australian National University, Canberra, September 30 – October 2, 2011)

## Students: titles, abstracts and biographies

(In alphabetical order by author)

**Elmozafar Kotoz Abdelhafiz** (MIDA, ESR 5) “The mobility of Orientalist scholarship at the dawn of the 20<sup>th</sup> Century: A case study of the Egyptian University”

The foundation of the Egyptian University (later known as Fuad I University and Cairo University, respectively) is a story of the mobility of individuals, aspirations, and scholarly paradigms, emblematic of an age of colonial globalization. Being the very first institution of its kind in the Arabic speaking world, the central role played by Orientalist scholarship in shaping the trajectory of the university since its embryonic stage offers a unique opportunity to shed new historical light on Edward Said’s *Orientalism* thesis.

Starting from the discourse behind the foundation of the university, this research will proceed to analyze the unfolding of the foundation and the multiplicity of actors involved in it, highlighting their connection to an increasingly globalized enterprise of Oriental studies. From there it will follow the biography of the university’s very first graduate, Taha Hussain, his very formative study period in France, and his eventual rise into becoming the university’s most influential dean of arts. Taha Hussain’s incessant mobility between Europe and Egypt, and his shaping of the trajectory of the university’s departments of Oriental Studies, Arabic, and Classics, were facets of a conscious mobilization of European scholarship in domestic project for intellectual and social reform.

This presentation will also examine the mobility of intellectual bodies, bringing European scholars to teach at the university, and exporting graduate students to study at certain intellectual hubs in Europe. Highlighting the development of certain intellectual clustering in the university in terms of relations with western scholarship.

*Elmozafar Kotoz Abdelhafiz is a PhD candidate and Marie Skłodowska-Curie Fellow at KU Leuven in Belgium. Working as part of the European training network (ITN – Mediating Islam in the Digital Age). He studied in at the universities of Istanbul Sehir (Turkey), Radboud (Netherlands), Leipzig (Germany), and he currently works on developing digital methodologies for the study of Arab-orientalist networks in the colonial age. He is a member of the junior-board of the Dutch graduate school of Islamic Studies (NISIS), and of the Belgian Network of Digital Humanities. Kotoz has an academic background in social sciences, and professional experience in digital media production.*

**Muhammad Mufti Al Achsan** (Sunan Kalijaga State Islamic University) “The Salafi Response to the Handling of the Covid-19 Pandemic and the Doctrine of Obedience to the Ruler”

The handling of the Covid-19 pandemic by the Indonesian government has generated various responses from society. More negative responses emerged from conservative Muslims, that they do not comply with the established policies and assess that the government’s performances are poor. Previous studies revealed that it occurred due to religious polarization during the election period. Conservative Muslim groups, who became Jokowi’s opposition, tended to give a negative response to the government’s policies in dealing with the outbreak. This study tries to see how Salafi, as one variant of conservative Muslims, responds to government policies. This study focuses on Quietists Salafi who is

known to uphold the doctrine of obedience to the ruler and is known as apolitical as well. This study argues that although Salafis were involved in religious polarization during the previous election period, it did not determine their attitude in responding to the government's policies during the pandemic. Several aspects such as the principle of obedience to the ruler, awareness about the danger of Covid-19, submission to the Islamic doctrine, and the socio-political context, are taken into consideration by Salafis in taking a stand on government calls and policies. Paradoxically, it is not because of the doctrine of obedience or those other aspects that make them comply with the calls and policies. In the case of mosques and Islamic boarding schools, the attitude of Salafi leaders to existing policies tends to determine how the congregation participates in acting and implementing health protocols. The decision of the Salafi congregation to receive the Covid-19 vaccine is based on the legitimacy of the MUI and the narratives of Salafi leaders who are medical doctors.

**Muhammad Mufti Al Achsan** is a Ph.D. student of Islamic Studies at Sunan Kalijaga State Islamic University. He received his M.A. in Interdisciplinary Islamic Studies from the same university. He is presently completing his dissertation, which focuses on the politics of Indonesian Salafis. His research interests include Muslim youth, Salafism, and the Islamist Political Movement.

**Rayane Al-Rammal** (MIDA, ESR 3) “The production and Circulation of Artivistic Works on Instagram during and after the Lebanese Uprising (October 2019 - October 2022) ”

Although a decade has already passed, the uprisings of the Arab World that began in 2011 are still reverberating across the region and beyond. The recent Lebanese uprising (October 2019 -) witnessed such a reality. In Lebanon, ongoing contesting efforts that have been working for years on the ground culminated in an uprising that liberated forms of speech, re-appropriated spaces, and challenged oppressive governances on bodies and imaginations. And while the artistic productions pre-date and post-date the revolutionary moment, it has been hard to ignore how the liminality of the uprising ignited a boom of dissident cultural production which marked both a discursive and performative break with the past. Far from being by-products or afterthoughts to social and political action (Gruber, 2018), graffiti, dances, chants, and performances were at the core of the movement channelling its myriad affects and propelling its visual rush (khatib, 2013) both in the streets and in cyberspace. Many engaged artists (artivists) have resorted to Instagram as one of the major platforms where they performed their aesthetic citizenship. A few months following the uprising, the photo and video social networking service re-incarnated the squares of the Lebanese uprising due to, firstly, the highly policing of the already scarce-public spaces by the Lebanese authorities and secondly, the global pandemic of COVID-19, which resulted in a total lockdown of the country and a radical interruption of face-to-face gatherings and social activities, including protests. On Instagram, the dissent occurred in various intensities and across all artistic genres, but scholars did not sufficiently attend to these emergent artivistic expressions forged on and by the platform. Online, art has been used as a tool to mirror, provoke, and communicate, but mostly initiate discussions related to revolutionary themes that are deeply entrenched in the Lebanese condition (to cite a few: reimagining a new Lebanon, defying sectarianism, questioning traditional post-war political leaderships, rallying for feminist and ecological causes etc.). These works are deeply political not simply because they inscribe themselves in the political domain, but precisely because they create dissensus, relatedly to what Jacques Rancière terms a division inserted in ‘common sense’ (Rancière, 2019). They are at once rooted in past traditions but also reflect contemporary concerns and modes of creative expression in

political, social, and cultural life. And while at the beginning of the uprising these artistic expressions perpetuated triumphalist narratives, the unfortunate ways in which the events have unfolded (an economic crisis, the cooptation of revolutionary demands by the existing political parties, and the Beirut Port blast in August 2020) fundamentally changed the ways artists envisioned their world, and consequently their work. Online, they invited us to ponder over how their initial enchantment with the uprising was quickly transformed into *'ihbat*, a sort of disillusionment and acute disappointment. Their works held a predilection for dark humour, a satirical tone, and occasionally a sort of escapism. They also pinpointed the connections between the unbearable and the traumatic. However, they did not merely bemoan their victimhood, but they also invited viewers to partake in the challenge of survival and culpability and to activate a radical form of empathy and hope even in the direst of circumstances. One key element to this visual ecology online is the materiality of the platform of Instagram itself. Far from being a mere medium through which these works diffuse and circulate, it also deeply affects how artists conceive and then execute their work. This platform has re-enforced the genre of digital art, altering thus the paradigm through which we can look at art and art worlds in general (Becker, 2008). Due to the accessibility of the platform, creative dissent was not anymore, the sole purview of an exclusive community, but rather welcomed by amateur newcomers.

The platform has proven to defy the tenacious divide between what has been traditionally considered 'high' or 'middlebrow' versus popular art (Gruber, 2018), all present on the app. And even though Instagram circumvents some of the traditional structures of art worlds, new players in the artistic fields (Bourdieu, 1996) consciously pursue strategies that aim to increase their symbolic capital (regarding content, hashtag description and posting time). Others had to overproduce ad hoc art to gain more visibility. Instagram thus might help transcend the dichotomy of high versus lay forms of art, all while restructuring the habitus of this cultural field and imposing other dichotomies (the active vs. inactive user for example). Moreover, by offering a space where many conflicting narratives of the revolution co-exist aesthetically without any final reconciliation, Instagram has put forth the agonistic dimension of artistic interventions (Mouffe, 2008). Artists hold various counter-hegemonic visions, and they struggle to advance their aesthetic project amidst the multiplicity of conflicting narratives of the uprising. This struggle to narrate the revolution, that is the struggle for symbolic power, embodies the very struggle of the revolution itself (Firat, 2019).

**Rayane al-Rammal** is a Maria Skłodowska-Curie Actions fellow in the framework of the project ITN MIDA and a PhD candidate in anthropology/sociology based at the Centre Population et Développement (CEPED) attached to the University of Paris. An enthusiast of cultural anthropology, Rayane seeks to create anthropologic content in Arabic-her native language- which bridges the gap between academia and the lived reality of her community.

**Aleeha Zahra Ali** (MIDA, ESR 11) "The topography of Dutch Shi'ism: migration, transnational networks, and online community"

Shi'ism in the Netherlands – much like Shi'ism in general – presents as transnationally connected. My ethnographic work with Dutch Shi'a people paints a moving picture of mobility and networks, where the majority of Shi'a communities have a background in migration. As Dutch Shi'as- particularly the youth- navigate intersectional identities, their religious experience is greatly shaped by their access to multiple languages, cultural heritages, and the pluralistic space of the internet. This complexity is represented in how religious practices are approached and how religious knowledge is constantly being formed, challenged, re-interpreted, and re-practiced.

Through looking at the Shi'a practice of majalis sermons, I will present how mobility has shaped the Dutch Shi'a community. I explore how transnational links are sustained and what this means for local dynamics of mobilization: for instance, how contemporary groups/institutions organize and communicate; how practitioners experience this; and how this reflects in ritual/practice. These interwoven webs of mobility, communication, knowledge exchange, and digitization are essential for understanding the context of Shi'ism in its many forms.

**Aleeha Zahra Ali** is a Pakistani anthropologist and researcher based in the Netherlands. She is currently working at the research network *Mediating Islam in the Digital Age (ITN-MIDA)* and as a PhD candidate at *Vrije Universiteit (VU) Amsterdam*. Her current research project focuses on Shi'a people in the Netherlands and their (digital) practices. Her research focuses on embodiment, phenomenology, experience, digitization, knowledge, and religion. This academic approach is informed by a Bachelors in Sociology from the University of the Punjab, Pakistan and a Research Masters at the University of Exeter, UK.

**Mehmood Ali Khan** (CNMS Philip-Marburg University) "Aesthetics, Borders and Barriers: The Politics of Identity and Belonging in Diasporic Cinema of Iran and Pakistan"

Within the context of media and communication studies, less attention has been paid to film studies in exilic/diasporic film cultures where individual filmmakers in political or self-imposed exile contribute to a new form of filmmaking replete with hybrid storytelling, sometime depicting their personal experiences which Hamid Naficy calls 'Assented Cinema'. In his book, *Home, Exile and Homeland*, He has expanded on how the largest Iranian diaspora outside Iran integrates or tries to assimilate in the North American popular culture yet as a migrant, Émigré refugee or expatriate but not a 'Bona Fide' citizen. Their adoption of dual identity, Persian-Americanness displaces artists and dislodges their aesthetics.

Combining Auteur film theory by Andre Bazin and looking at it through the theory of Third Space by Homi Bhaba makes us understand the dual emotional complexity at play. The cinema and ontology of authorship could be traced back to the 1950s French journal *Cahiers du cinéma*, in which the critical framework and analytical model for auteur theory was developed, but the French writer André Bazin cautions us through his article "La Politique des auteurs" about the excessive use of authorship and rather points towards considering the material condition in which the craft emerges (Bazin 1957).

In discussing Iran's exilic popular culture we will investigate the establishment of TV channels, Radio station and film Gemeinschaft in Los Angeles's Westwood California popularly known as Tehran Angeles because of the huge Iranian diaspora comprising of Iranian-Jews, Iranian-Armenian Christians, Iranian-Muslims, Zoroastrians and Bahais that migrated as a result of Islamisation. I will also investigate the Pakistani film diaspora in London that migrated between 1979-1984 fearing persecution under Zia regime's draconian law and increasing imposition of orthodox Islamic laws to govern state institutions. Two films from each diasporic cinema will be taken as case study to understand the theoretical construct of hybridity, liminality, politics of representation, transnational identity, syncretism, nostalgia, memory and longing in their historical material condition.

**Mehmood Ali Khan** has earned a degree in filmmaking from NCA Lahore with five years of experience in documentary filmmaking, working in Pakistan, China and Afghanistan. He did his masters in Muslim Cultures from ISMC London. He is a DAAD scholar and currently working on his PhD project on Islamisation of cinema in Iran and Pakistan. He is enrolled as a doctoral candidate at the CNMS Philip-Marburg University Germany.

**Rana Aly** (CNMS Philips-Marburg university) “Islamic NGOs under Different Authoritarian Contexts in Egypt”

The project aims at detecting the impact of the Islamic revival waves in Egypt on the emergence and development of Islamic NGOs. Additionally, it aims at understanding the reasons behind the crackdown wave on Islamic NGOs post-2013, that used to be a main social services provider, giving the fact that the current regime is unable to provide social service due to the neoliberal arrangement that took place after 2011 uprising and which have been adopted as well during Mubarak’s era. Hence, the puzzle lies in the similar economic circumstances and performances of both regimes with extremely two different strategies in dealing with Islamic NGOs. Furthermore, this crackdown wave did not only target the politicized groups that had an opposing political affiliation, such as the Muslim Brothers; however, the NGOs that were depoliticized have been closed as well. As such, the research question is; *under which conditions do authoritarian regimes tolerate or prohibit the existence of Islamic NGOs?* In order to answer this research question, a comparative analysis will be conducted on the state of established authoritarianism and punctuated/ restricted pluralism during Mubarak’s era, especially in the 1990s, at one hand versus the current state of authoritarian restitution and diminished autonomy post-2013 at the other. Additionally, the research will apply a large N design in comparing the impact of authoritarian dynamics on the autonomy of Islamic NGOs in Egypt to other various cases in the Middle East and how this problematic relation is considered as a barrier to the democratization attempts and building a liberal order.

*Rana Aly is a PhD candidate at the CNMS Philips-Marburg university. She holds BA degree in political science from Future University in Egypt and MA degree in Comparative Middle East Politics and Societies from the American University in Cairo and Tübingen University. She has 4 years of teaching and research experiences in multiple political science specializations in addition to her main specialization in the Middle East and Islamic studies.*

**Annisa Fitri Amaliah** (Sunan Kalijaga State Islamic University) “Islamism, Women Countermovement, and Social Media”

This is a study of women in transnational Islamist movement Hizbut Tahrir (HT) with a focus on HT branches in Indonesia. Previous studies concluded that HT’s enthusiasm to revive the Islamic Caliphate system was marked by several things, namely the anti-democracy spirit, the call to the caliphate, and the negation of the whole secularism-capitalism global. This study attempts to explain differently about the negation made by HT women. Focusing on several HT women’s Instagram accounts as representations of movement ideas, this paper examines how virtual movements and groups are formed in the name of HT on social online media. It also examines how anti-feminism narratives are used. This study concludes that the anti-feminism narrative used by HT women has a spirit of strengthening women’s rights and empowerment. They are still voicing anti-democracy, calling for the caliphate, and negating global secularism-capitalism. However, the narrative of the negation of HT women is added to the narrative of anti-feminism. This narrative is also a characteristic of HTI women on social online media.

*Annisa Fitri Amaliah is a doctoral student in Interdisciplinary Islamic Studies at State Islamic University of Sunan Kalijaga (UIN Sunan Kalijaga) Yogyakarta. She earned a Bachelor of Law (S.H.)*



from the State Islamic University of Maulana Malik Ibrahim (UIN Maulana Malik Ibrahim) Malang in 2018, then under the scholarship of the Ministry of Religion of Republic Indonesia in Integrated Master-Doctor Program, she earned a Master of Arts (M.A.) from State Islamic University of Sunan Kalijaga, Yogyakarta (2021). She studies the dynamics of Islam, women's movements, and the phenomenon of women countermovements in Indonesia

**Fahmi Wira Angkasa** (Universitas Islam Internasional Indonesia) “Azharite Muhammadiyah: Ambivalence and Reinterpretation of Muhammadiyah Identity”

The existence of Al-Azhar in Cairo has produced many alumni who carry the message of wasatiah Islam to all elements of society, including the Muhammadiyah Islamic organization. Muhammadiyah as a reformist Islamic institution is often associated with Salafism. Then, in some elements, Muhammadiyah is considered to have a different methodology of thought from Al-Azhar, which in terms of teaching curriculum and movement has many conflicts with Salafism. This fact makes Muhammadiyah cadres who study at Al-Azhar experience ambivalence of identity. This study analyze how Azharite Muhammadiyah's role in the contribution of thoughts against Salafism who still have influence in Muhammadiyah's da'wah movement. This paper uses the interview method with Muhammadiyah cadres, alumni of Al-Azhar, and Muhammadiyah residents in certain districts. In addition, I conducted digital observations to find data on disputes and debates that occurred between the Muhammadiyah Salafi and those who are resistant to their thoughts. I also observe the movements that have been carried out by Azharite Muhammadiyah in fighting for the identity of Muhammadiyah, that Muhammadiyah should not be identified as Salafism. This paper is expected to contribute to reevaluating the Muhammadiyah fatwa and concept of thought which are applied in Muhammadiyah mosques and madrasa

**Fahmi Wira Angkasa** is currently studying MA in Islamic Studies, Universitas Islam Internasional Indonesia (UIII). She passed her undergraduate degree at International Islamic University Islamabad (IIUI), majoring in Shariah and Law. She has an interest in contemporary Muslim society and Islamic law studies.

**Moh Zaki Arrobi** (Utrecht University) “Securing the Sacred: Making sense of the role of religious authorities in everyday life of urban kampung residents in Jakarta”

My ethnographic study aims to understand the authority of religious non-state security groups in the urban *kampung* of Jakarta. Contrary to the previous studies, which tend to treat religion as merely an instrument for the struggle for power and material resources (Hadiz, 2018; Mudhoffir, 2017; I. Wilson, 2014a; I. D. Wilson, 2015), I approach religious discourse, practice and materiality as the constitutive part of the authority of a wide range of non-state security actors in everyday life of urban *kampung* residents in Jakarta.

My research considers a diverse array of urban religious aspirations, sensibilities, and spatialities among *kampung* residents, which underpin the authority of various non-state security groups in Jakarta. These urban religious dimensions could be seen not only in the growing popularity of *Majelis Ta'lim* (sermon group) and *Sufi dhikr* associations led by the charismatic *Habaib*, but also in the more widespread of *Majelis Ta'lim* based in local mosques and rooted in urban neighborhoods of Jakarta.

In this presentation, I specifically look at how different forms of religious authorities engender various Islamic ideas, aspirations, sensibilities and spatialities, attempting to



appeal to and mobilize urban residents. While Miichi (2019) has demonstrated the role of networks of *Majelis Ta'lim* and Sufi dhikr association led by charismatic figures during anti-Ahok mobilization, my study will focus on less popular and publicly less visible *Majelis Ta'lim* —which is based in local mosques and rooted in particular urban neighborhoods— but play no less important roles in mobilizing Muslim residents in Jakarta.

**Moh Zaki Arrobi** is a PhD researcher at the Department of Cultural Anthropology and is currently working for the 'Sacralizing Security: Religion, Violence, and Authority in Megacities of the Global South' (SACRASEC) project. He is also a lecturer and researcher at the Department of Sociology, Universitas Gadjah Mada, Indonesia. He will be conducting an ethnographic study of the authority of Islamic security actors in the urban neighbourhood of Jakarta at the end of this year.

**Zeynep Aydin** (MIDA, ESR 14) "Charlie and the Secularism Factory: The Role of Mobility in the Online Debate about Islam in Secular France after the Charlie Hebdo Attacks"

**Zeynep Aydin, Albrecht Fuess, Pierre Hecker** (Center for Near and Middle Eastern Studies - Philipps University Marburg) and **Peter Verhaar** (Centre for Digital Scholarship - Leiden University)

The Charlie Hebdo attacks, perpetrated in Paris on January 7, 2015, have put Islam front and centre in the debate on whether Islam can ever be a part of secular France. A debate that has been fuelled immensely by the use of social media, with hashtags such as #Jesuischarlie, #CharlieHebdo and #Jesuisahmed which went viral on Twitter. These hashtags not only were instrumental in the congregation of all Tweets, that were concerned with the attack, but effectively gave a platform to laymen tweeters to discuss political standpoints concerning Islam in France. This paper focuses on how Islam is discussed by the broader public right after a jihadist terror attack, within the context of secularism on social media. This is done while considering the role of mobility, both with Islam being viewed as an outside force and in terms of the meaning making of the term "secularism" by social media users. Here, tweets with the #CharlieHebdo were gathered, through the Twitter API, from the day of and the six days after the attack. A subset of tweets was gained by extracting those that also used the hashtag #laicite. The tweets were further analysed using fantasy theme analysis implemented in symbolic convergence theory. The aim of this research was to find the role mobility plays in online conversations directly after the Charlie Hebdo attack. This was analysed, both in terms of Islam as an 'outside' concept, with relation to secular France, and the fluid definition of 'secularism' in itself.

**Zeynep Aydin** currently holds the position as an early-stage researcher in the EU-funded *Mediating Islam in the Digital Age (MIDA)* project. In her PhD project she researches the online reactions and meaning-making processes of the European public after jihadist terror attacks that are perpetrated after 2015 on the European continent. She specifically focuses on the analysis of the role of (social) media in framing Islam and the subsequent (mis)understandings of Islam in the digital sphere, through machine learning and digital humanities tools. She is the holder of a BA in social sciences from the University College Roosevelt, an MA in Journalism from Groningen University, and an advanced MA in American Studies from the collective of four main universities of Belgium.

**Justin Benavidez** (MIDA, ESR 12) “The mobility of knowledge in the Qur’ān commentary of al-Qurṭubī”

Muḥammad b. Aḥmad al-Qurṭubī was a prominent scholar of the Islamic sciences. He was born in Cordova and died in Egypt in 1273. He left his native city after it was conquered by Castilian forces in 1236. Although al-Qurṭubī could have resettled within al-Andalus, he chose to immigrate to the Islamic East. There in Egypt he had an Andalusī collegial network into which he integrated himself; for example, some years earlier his teacher, the ḥadīth scholar, Abū al-‘Abbās al-Qurṭubī too resettled in Alexandria but as part of the *riḥla* tradition, one arguably initiated by Andalusīs. He continued his studies with Andalusī and non-Andalusī masters; and although considerably young, al-Qurṭubī was in some respects already a scholar himself, particularly in Qur’ānic readings and linguistics. It was in Egypt that al-Qurṭubī produced an extensive legal commentary on the Qur’ān, his magnum opus for which he is most known.

Historians have noted the role played by the commentary, particularly in the movement of ideas and the production of knowledge in the Islamic East. Some see his work as one that carried the Andalusī Mālikī legal tradition to the East. The commentary gained wide circulation in the Islamic East. Ibn Khaldūn wrote in his *Muqaddima* that al-Qurṭubī’s commentary was widespread in the Mashriq.

The commentary of al-Qurṭubī is an exceptional representative of the Andalusī intellectual tradition. It is a source of authority for scholars throughout the world. Why have scholars held this work in high esteem? What specific cultural impact has the commentary had on scholarship? Rather than focus on the text for answers, my presentation will look to external factors, namely, what historians have written about the impact of the commentary and why it is a source of authority and transformation. By doing so, I attempt to offer some insight into these broad questions with respect to movement and transformation.

*Justin Benavidez is a doctoral student at the University of Granada. His research focuses on the movement of ideas and the transmission of knowledge of the Andalusī intellectual tradition.*

**Robin Cognée** (MIDA, ESR 7) “Evlia Çelebi: travels, mosques & historical accuracy”

Evlia Çelebi (Tur.)/Evlia Čelebija (Bos.) is a major Ottoman traveller of the 17th century. Over a period of forty years (from the 1630s to the 1670s), he managed to visit countless lands and places, among which present-day Syria, Palestine, Iraq, Croatia, Kosovo, Albania, Greece, Egypt, Iran, as well as parts of Central Europe (Vienna, Hungary), the Caucasus (Armenia, Circassia, Azerbaijan), and the Arabian Peninsula (Mecca), not to forget Bosnia and Herzegovina, then fully part of the Ottoman Empire.

He left behind him the *Seyahatnâme* (“The Book of Travels”, “The Travelogue”), a monumental 10-volumes compilation of notes, comments, descriptions related to the numerous sites and monuments he visited in the course of his expedition. It has been since acknowledged and used as a major source by Ottomanists, given the richness and extent of details and data it provides.

Bosnia and Herzegovina is no exception to the rule, as the *Seyahatnâme* has been often cited in numerous local historical studies, articles and books, among them those dealing with Islamic heritage in the region. Indeed, as elsewhere, Çelebi has described the various

Islamic buildings present in the Bosnian towns and villages he passed through, providing figures, descriptions, observations, names and dates of construction.

But what can be academically drawn out of these when confronted to posterior sources? Are Çelebi's observations, often imbued with romanticism and that could be labelled as "self-Orientalist", historically accurate?

After a general presentation of Çelebi's journey in Bosnia and Herzegovina, I will address a couple of localities he visited and described (namely Nova Kasaba and Foča, both situated in Eastern Bosnia), alongside their mosques, and review and cross the data Çelebi provided as compared to that found in other sources, in order to determine its historical value and importance.

**Robin Cognée** is a French PhD researcher, beneficiary of the ITN-MIDA (*Mediating Islam in the Digital Age*) scholarship program. He is currently based in Sarajevo (Bosnia and Herzegovina). His research focuses on mosque history and architecture in Bosnia and Herzegovina, most notably since the end of the 19th century.

**Mustafa Oğuzhan Çolak** (MIDA, ESR 6) "Exploring transnationalization of cultural products: Turkish historical drama in global context"

As the second largest exporter of television series, Turkish television dramas are popular in the Middle East, North Africa, the Balkans and Central Asia. In recent years, TRT (Turkish state-owned television station) has become the hub for television dramas about Ottoman history, such as *Once Upon a Time in The Ottoman Empire: Rebellion* (2012), *Resurrection: Ertugrul* (2014-2019), *Ciragan Incident* (2014), *Filinta* (2014-2016), *Payitaht: Abdulhamid* (2017-2021), *Awakening: The Great Seljuks* (2020-2021), *Alparslan: The Great Seljuks* (2021-present) and *Barbaros: The Sword of the Mediterranean* (2021-present). The drama series are internationally known and regularly broadcast outside Turkey in dubbed or subtitled versions. This study examines how producers have adapted and broadcast state-sponsored Turkish television dramas about Ottoman history for non-Turkish-speaking audiences.

Many believe that political actors and the producers of the series use the historical fictions as a political tool to influence foreign audiences. Some leading Arab countries such as the United Arab Emirates, Saudi Arabia, and Egypt have called for a boycott of Turkish drama series and banned them because of propaganda for Turkish political interests. On the other hand, the TRT and producers also offer dubbed and subtitled versions for Arabic-speaking viewers, both through television channels and online streaming platforms. Focusing on Arabic-speaking audiences, the aim of this study is therefore to better understand how the TRT and producers export their own productions and to what extent the Arabic version differs from the original Turkish version.

This study will also analyze how these television series deal with local socio-political sensitivities that may be at odds with the intense Turkish nationalism and pan-Islamist politics espoused by these statesponsored television dramas. This study will also help develop a better understanding of how both visual and verbal narratives of historical fiction are adapted and transformed in different sociopolitical and cultural contexts in Muslim countries.

**Mustafa Çolak** is a researcher and Marie Curie Fellow at the Leiden University Institute for Area Studies and an external PhD candidate at the Leiden University Centre for the Arts in Society (<https://www.universiteitleiden.nl/en/staffmembers/mustafa-colak>). Born in Istanbul (Turkey), he studied sociology at Bogazici University (Turkey) and holds a master's degree from Istanbul Sehir University (Turkey, 2017). He worked as a teaching assistant and research assistant at Istanbul Sehir University (2013-2016). He also worked as a departmental assistant at Bahcesehir University

(Turkey, 2016-2019). His research mainly focuses on the state-sponsored Turkish historical fictions and the global reach of Turkish TV series. Now he is a junior researcher under Innovative Training Network (ITN) 813547, Horizon-Europe Marie-Curie Action (2019-2023), *Mediating Islam in the Digital Age*.

**Hayat Douhan** (MIDA, ESR 10) “2.0 Mosques in Times of The Pandemic: The digital media uses among Moroccan mosques in Germany ”

There is no doubt that the Coronavirus pandemic is a new reality that has affected different aspects of our lives including religion. In March 2020, mosques were forced to close their doors and suspend their religious activities. Responding to these changes on the ground, this paper aims to examine the role of digital media in the practice of religion among Moroccan Muslims in Germany. It raises a central question: how do Moroccan local mosques use digital and social media for their religious purposes? Drawing on an ongoing hybrid ethnography, preliminary findings revealed that the pandemic has shaped the mosques’ communicative approach. Some mosques have fostered their online presence on their pre-existing social media platforms, whereas others have tried new ones for the first time. This resulted in the emergence of new media-religious practices in this specific context. While the target mosques converged in their resort to the online sphere during the lockdown, they tended to diverge in how they used digital technology and social media platforms. Additionally, interviews showed that although online communication is considered important and even necessary at times of crisis, it is mainly seen as a tool to support offline communication if not a temporary alternative when direct communication is not possible.

**Hayat Douhan** is a researcher at the German Institute of Global and Area Studies (GIGA) in and a PhD student at Free University of Berlin. Her research interests revolve around new media and cultural studies. Hayat received an MA in Applied Linguistics from Moulay Ismail University in Morocco and an MA in Media and Cultural Studies from Doha Institute for graduate Studies in Qatar. She was also a Fulbright FLTA alumna at Mercyhurst University in the US.

**Roghayeh Ebrahimi** (EPHE) “A Persian Window onto early Modern Southeast Asia: Edition, translation and annotation of the *Jāmi‘ al-Bar wa’l baḥr*”

The engagement of Persians with the maritime world of Southeast Asia rose to new levels in the sixteenth and seventeenth centuries with the rise of the Safavid state in Iran, bringing them into increased contact not only with unfamiliar societies of the region, but also with expanding European interests. As a window on to this world, my research explores a previously unpublished Persian text of the early seventeenth century, the *Jāmi‘ al-bar wa’l-baḥr* “Compendium of the land and the sea” by Maḥmūd b. ‘Abdullāh Nīshābūrī (d. after 1623). The *Jāmi‘ al-bar wa’l-baḥr* is remarkable, particularly for its inclusion of reports on the geography, populations, and commodities of these lands which had not previously been recognized or discussed in relation to Persian maritime networks. My research on this text opens up a new view on to how global process of the spread of Islam encountered European maritime expansion in the early modern period, revealing perceptions, imaginations, and interactions across diverse cultural and religious frameworks. This paper particularly casts a light on *Jām‘a al-barr wa’l-baḥr* substantial contribution toward extending the Muslim geographic imagination to the furthest frontiers

of its eastern expansion to include the islands of the Philippines and Indonesia stretching all the way to the western coast of New Guinea, and provides readers some detailed accounts of the flora, fauna, luxury trade items, and staple commodities of various places in what were for Nīshābūrī contemporary Persian readers still barely imagined lands.

**Roghayeh Ebrahimi** is a researcher of Southeast Asia studies, affiliated with Centre Asie du Sud-Est (CASE) in Paris. She has been working as a scientific board member in the Encyclopedia of the World of Islam, Department of Indian Subcontinent and Southeast Asian Studies since 2011, in Tehran, Iran. Having received the Ph.D scholarship from the government of France, she moved to Paris in December 2016 to start her PhD in École Pratique des Hautes Études where she is currently writing her thesis, “A Persian Window onto Early Modern Southeast Asia: edition, translation and annotation of the *Jām‘a al-Bar wa’l-baḥr*” under the supervision of Professors Arlo Griffiths and Micheal Feener, and in October 2021, she defended her thesis.

### **Mohamed El-Moursi** (MIDA, ESR 1) “Patterns of Comparisons in the Arabic Literature of Al-Andalus”

Several comparisons (al-mufāḍalah; al-mufākharah; al-mu‘āraḍah; etc.) are preserved either in books, treatises or in anthologies such as *al-Dhakhīra* by Ibn Bassām (d.543/1147). Historical studies usually trace al-Andalus’ literary production over various periods stretching from the Umayyad emirate to the Naṣrid kingdom of Granada; or focus on one specific century. Yet, very little attention has been given to comparisons and its different patterns in these works. Additionally, the literary and intellectual comparisons were the main focus of these studies.

This presentation will shed light on the limitation of the previous studies, as well as review the important studies on the topic. It will also present the reasons for comparisons and their different types. The presentation will then highlight the brief history of the Andalusian comparisons, with a special focus on the 5<sup>th</sup>-6<sup>th</sup>/11<sup>th</sup>-12<sup>th</sup> centuries, as they represent the zenith of such production. Throughout the presentation, we will see that these comparisons were mainly written in prose rather than in poetry.

**Mohamed El-Moursi** is a PhD fellow for a joint doctoral degree at the École des Hautes Études en Sciences Sociales (EHESS, Paris) and the University of Amsterdam. He is one of fifteen Marie Curie Fellows part of the ITN-MIDA project “Mediating Islam in the Digital Age”. Mohamed El-Moursi’s background includes a BA in (medieval) history from Mansoura University (Egypt) and a MA in Civilization Studies from Ibn Haldun University (Istanbul, Turkey).

### **Asmaa Essakouti** (Free University of Berlin) “When the Charlatan Meets the Philologist: A close Reading of Strangerhood in Ḥarīrī’s Impostures”

In his article, “From Pilgrim to Tourist- or a Short History of Identity”, Bauman compares four modes of constructing identity: the pilgrim with his defined destination, the flaneur who strolls at his leisure, the ‘masterless’ vagabond who roams freely after his outcast, finally, the tourist who moves purposely towards a ‘new experience’. Centuries before this sociologist assessment of space, Ḥarīrī writes his *Imposters* about two characters who meet repetitively in different cities and circumstances. The first character is the narrator a well-educated philologist, who just as the pilgrim is driven by a clear goal, however, instead of heading towards Mecca, his destination is erudition and *recherché* terms. In contrast, the hero is a swindler who had to evacuate his homeland due to its evasion by the



Byzantines; henceforth, he travels between countries tricking people with his *tawriyyas* (double entendre), erudition and riddles.

So far, maqāma scholarship has totally ignored the depth of the *ghurba* (or strangerhood) experience within *Impostures*, claiming that ‘Despite the seemingly prominent role of travelling, in most cases it does not have any effect on the story itself and is only a hollow frame for the episode’ (Hämeen-Anttila, 2002, 54). Nevertheless, if we read the collection closely, we will soon discover that strangerhood is not a ‘hollow’ motif, but rather a tool to compare two social classes; the philologists who since the beginning of data collecting age travelled to remote places to meet the Bedouins and record their vocabulary, and the vagabond charlatan (Banu Sāsān), who denounces social codes and gains money by tricking people with words. In other words, one of *Impostures*’ major subjects is highlighting the quest/employment of vocabulary by comparing two opposite modes of engaging with space; the first chooses strangerhood in quest for words, and the second is a forced to it, in order to survive.

**Asmaa Essakouti**, PhD fellow in BGS MCS (FU), working currently on “Realms of Strangeness: Readers, Language and Space in Ḥarīrī’s Maqāmāt”. Holder of a master degree in Comparative Literature (Arabic-western) from Doha Institute for Graduate Studies (Qatar), in the topic of “The genealogy of Voice; The book of those Without a Book”. Also, a holder of a master degree in Arabic literature, from Moulay Ismail University (Morocco), in the topic of “Metafiction and Question of Pleasure”. Fields of research: Classic Arabic, Voice, Narratology, Fiction.

**Antoinette Ferrand** (Sorbonne-University) “‘Our socialist solution’ (*ḥalunā al-ištirākī*): intellectual circulations and Islamic specificity in the Nasser Years (1961-1967)”

“In order to bring *Al-Kātib* up to date with global current affairs, the members of its editorial board had travelled through many world capitals to present to its readers the research and studies devoted to the intellectual and cultural occupations of [these] cities”. In these terms, the propagandist magazine of the Nasserian regime expresses in July 1964 its will to stand as a tribune of global debates in the Cold War context.

Founded three years ago, *Al-Kātib* embodies the turning point of Egypt marked by the National Charter, which defined the new socialist laws in 1961: the editorial board gathers Egyptian intellectuals from different political backgrounds in order to formalize the specificity of a national socialism and to present it to their international comrades. By doing so, these intellectual elites settle in the long tradition of exchanges, especially with the West, as their reformist predecessors. However, they also consider their homologues of Asia and Eastern Europe whose experiences of socialism nourish their theory.

Thus, the editorial board organises monthly conferences (*nadwāt ah-šahr*) which gather Left representatives from all over the world (French and Italian Communist Parties, the League of Yugoslavian socialists,...) and publishes regular reports: Muḥammad ‘Awda on India and Pakistan, Yūsuf Idrīs on Moscow, Kāmil Zahīrī on Algeria and Africa in general, Nu‘mān ‘Āšūr and Aḥmad ‘Abbās Ṣāliḥ on Europe in general. Through these meetings and publications, they deal with the different types of socialism against a backdrop of non-alignment in the Third World, and discuss the role of ‘Arab’ and ‘Islam’ factors.

What is at stake is the legitimation of Arab Socialism in its Egyptian version, and the making of Cairo as an unmissable platform of political debates. The constant confrontation to other political ways and contexts enables the editorial board to clarify the originality of Egyptian experience – namely, about its religious identity – and what international debates bring to it.

**Antoinette Ferrand** is a French Ph. D. Student at Sorbonne-University. Graduated from the *École Normale Supérieure* in Lyon and from the *Inalco (Oriental Studies Institute in Paris)*, she studies the Egyptian middle classes during the Nasser years, especially the representation of these intermediate social strata through official statistics and newspapers, under the supervision of Pr. Catherine Mayeur-Jaouen.

**Nuzul Fitriansyah** (Indonesian International Islamic University, Jakarta) “New Santri and the Struggle for Identity: Transgender Muslim Group and its Engagement with Pesantren”

This article aims to explore the relationship between Islam, Islamic boarding schools and the transgender groups in the Indonesian Muslim societies. This research use interview, observation, and documentation methods with a focus on fieldwork case studies at Pesantren Al-Fattah Kotagede, Yogyakarta. This paper focuses on how the transgender Muslim group refashioning and getting back their social and religious identity through their engagement with Pesantren (Islamic Boarding School). The argument of this paper is try to re-examine the function of pesantren which is basically an Islamic educational institution transformed into an institution which protects the transgender minority group in expressing their religious expression. By taking the illustration of the Al-Fattah Islamic boarding school, this article provides an example of how a religiously, politically, socially and sexually marginalized community can carry out their activities under the protection of a traditional Islamic institution and examines the extent to which they use the santri label to protect their identity.

**Nuzul Fitriansyah** is a master student at the Faculty of Islamic Studies, International Islamic University of Indonesia (UIII). He has an interest in Quranic Studies, Islam Indonesia, and Muslim Societies. He is also active as a writer in several media and journals.

**Elaheh Habibi** (MIDA, ESR 9) “The Mobility of the Photographic Images: Iran-Iraq War Photographs in the Digital Space”

With much of the world locked down due to COVID-19 in the past two years, the art world has thrusted, at unprecedented scale, into living spaces through platforms like Zoom, livestreams and over social media. Iranian art scene was no different. It gained visibility through multiple pathways. Archives containing visual materials and documents accelerated their digitization process, facilitating access and reproduction of the material. Digitization of archives has had a tremendous impact on the representation of war photography in Iran. Large public archives such as Iran National Library, offered online access to visual material such as selected photographs and maps of Iran-Iraq war (1980-1988). This clearly provided access to the unseen visual and textual material related to the war and this was expedited during pandemic and lockdowns. Online platforms such as Instagram became the main avenues for distributing materials by authorities, as well as reproduction and redistribution of those materials by people. During the lockdown, a hot debate took place on social media regarding the necessity of reconsidering the legacy of war. The demand for reevaluation of the past was backed up by unseen images which were made available through digital archives. In this presentation, I explore how the transition of images from the traditional archives to the digital space, helped Iranians to revisit the traumas of the past relying on visual material that had the capacity to be widely shared.



**Elaheh Habibi** is a Marie Skłodowska-Curie PhD candidate in Art History at University of Paris 1 Panthéon-Sorbonne. She is also a member of the the InVisu laboratory at National Institute for the History of Art (INHA), Paris. Her thesis focuses on wartime photography and portraiture in Iran 1980-2019. She has a BA in Political Science from the University of Tehran (Tehran, Iran), and MA in Gender Studies and Visual Anthropology from the University of Manchester, the UK. Her research interests center on digitization, visual culture, gender and religion.

**Fatma Hamdoun** (EHESS, Paris) “One example of North/South mobilities within contemporary societies: the change that can be brought to North African women’s activism by a feminist interpretation of the Quran (done in western contexts)”

Asma Barlas admits the irreducible link between the way Muslim law is produced and the oppression and emancipation of women. According to Abir Krefa and Amelie le Renard, the history of Tunisian women during and after the French colonization was dominated by the ideological positioning of the rulers according to the period. This is true even in contexts where sharia law is the main referent of the positive law of a state, as is the case in Iran. In other words, these three authors agree on the thesis that Muslim societies directly linked (by a material and historical presence, or by a cultural and diffuse presence, respectively Tunisia and Iran) to Western societies, can only acquire a new representation of women by going back to the root of Muslim theology. Reinterpreting the primary text, the Qur'an, means creating a new reading and therefore new practices or possibilities of practices for Muslim women. It is then a question of doing otherwise than what the fiqh has imposed in a unilateral way, by showing on which presuppositions the interpretation of the Qur'an on the role of women has been built, which social and state norms have influenced this interpretation and which political interests were served according to the historical contexts of these Muslim societies. A.krefa's and A.Le Renard's socio-historical highlighting of a post-colonization Muslim society complements Ahmadi's analysis of the ideological framework within which the Sharia was applied by the Iranian state during and after Khomeini's rise to power. Finally, Asma Barlas' new interpretation of the Qur'an through a gender lens as a new hermeneutic provides an alternative to the theological knowledge-power disseminated and reproduced by the rulers.

**Fatma Hamdoun** is a current student in gender studies EHESS master. Her main research field is : politicizing the body in contemporary North African feminist contexts. She has already done a thesis on Ibn khaldun's theory of power and its orientalist translation in the 19th century illustrating the interpretation of other's knowledge as a form of colonial power.

**Marloes Hamelink** (African Studies Centre, Leiden) “A gendered perspective on mobility and migration in Zanzibar”

The Zanzibar archipelago has been portrayed as a major trade port within the Indian Ocean region and the initial harbor for the settlement and spread of Islam among the coast of East Africa. The everyday experience of the religious history is gendered, and this aspect demands more focus. The reinvention of the past, and the role migration and mobility played in the spread of Islam and the way it was lived, is specifically focused on men. Through men migrating, settling and travelling, an Islamic discourse has been developed and spread. Current literature allows for a more gendered understanding of the way Islam is lived and develops. Through the access to mass media, women expand their knowledge beyond what they learn from their husbands and male family members who get thought at

the mosque. In this presentation, I want to elaborate on the gendered invention of the past, and the roles of women and men in the process of how Islam is and has been lived. I will zoom in on how more recent studies on women in this region, can contribute to a more gendered vision and understanding of the contribution of women to the spread and development of an everyday Islam.

**Marloes Hamelink** is an anthropologist and PhD candidate at African Studies Centre Leiden in the Netherlands. She focuses on morality and gender in relation to social media among Muslim women in Zanzibar. She lives in Dar es Salaam, Tanzania.

**Noor Hidayah** (Sunan Kalijaga State Islamic University) “Naturalizing Power or Pseudo-Identity within Mobility of Islam among Dayak Ketimpun”

Islam began to thrive among Dayak Ketimpun community in Central Kalimantan in 1620 to challenge the existing dominant Hindu culture. Later, in 1917, an extensive colonization movement in the deepest forest brought Christian missionaries into the abandoned villages of Dayak. Three religions have since involved in tensions which affect the dynamics of the Dayak community. For the Dayak, mobility to go in-out of Ketimpun is fundamental knowledge. Because of the topography, an old history has noted that accessing this village by wading through the Ketimpun river is a shaping control. It is bringing hegemony, identity, and maintaining the power of the Dayak Ketimpun community parallel with adapting and adopting ways to domesticate mobilization while meeting strangers. Meanwhile, the latest mobility through the laterite way in the early modernization is an effort to mediate past and future of the Dayak Ketimpun life. It shapes new Islamic stereotype, desacralize the river religion, deconstruct secular life, and revitalize religious authority of the Dayak Ketimpun. It is also worthwhile to switch the local and intellectual power to national and global domination. The mobility did not naturalize the complexity of power relations. It is in fact creating a pseudo-identity as form of adaptive identity. Islam of Dayak Ketimpun will not fully stand on a stagnant podium. It is problematic for, as well, emblematic of, domestic and modern ideals in their way. That is why Islam of Dayak Ketimpun is unique and represents the culture of the Dayak itself.

**Noor Hidayah** is a doctoral student from the Graduate School of Sunan Kalijaga State Islamic University. She is a research fellow of the Women Living Under Muslim Law (WLUML) under the supervision of Professor Homa Hoodfar, Concordia University. She is also a writer at KUPIPedia (Ensiklopedia Digital KUPI) – Female Ulama Congress Indonesia Encyclopedia. Her research interests lie on the issue of political economy, legal anthropology, society and environmental justice, also Islamic Studies. Currently, she working on her dissertation which focusing on agrarian change and Muslim community transformation in Central Kalimantan province. Her dissertation rooted from an establishment of Food Estate Program and deeply engaged in the intersection between a political economy of agrarian change, the discourse of legal pluralism, and cultural-Islamic religious transformation.

**Dzalfa Farida Humaira** (Sunan Kalijaga State Islamic University) “The Enigmatic Terms of *Mubadalah*, Muslim Feminist, Muslim Reformist, and Anti-Patriarchal: Questioning Discourse of Gender Justice-Equality in Islamic View ”

The use of *mubadalah*, Muslim feminist, Muslim reformist, and anti-patriarchy as key terms for the discourse of gender justice in Islamic perspective has emerged as the concern of

contemporary Muslims on gender-based inequality and injustice. The term feminist which seems to have 'liberal' origins has been accepted more broadly by the Muslim society. However, the emergence of these terms is quite enigmatic and allegedly causing confusion to understand the distinction between them, instead of being accepted as spirit of justice to be realized in life of Indonesian Muslim society who are generally normative. The allegation of confusion in understanding is reinforced by statistical facts showing that the lack of public literacy has significant implications for their understanding, which the context of this paper is the use of the terms Islamic gender justice. This assumption is reinforced by the increasing value of gender inequality in Indonesia as shown by the Global Gap Index 2021. It is stated that the level of gender inequality in Indonesia has increased by 13 points from 2020 which puts Indonesia at number 101 of a total of 156 countries worldwide, far below Vietnam. (87), Thailand (79), Singapore (54), and Timor Leste (64). This case is inversely proportional to the trend of Islamic gender justice movement nowadays. Therefore, this paper intends to find the theoretical framework of these key concepts and who are the agents involved in. This paper is a qualitative study using descriptive-analytical method with literary approach. The novelty offered in this paper is a significant distinction of those terms as a way to mediate gender justice towards Muslim society.

**Dzalfa Farida Humaira** is a postgraduate student studying Qur'anic Studies in Sunan Kalijaga State Islamic University. She also serves as head of the library of IAID (Institut Agama Islam Darussalam), Ciamis. She has been studying in Pesantren Ali Maksum, Krapyak for 5 years and served as one of administrators there.

**Nor Ismah** (Leiden University) “Mainstreaming Islamic Feminism: Women Ulama Speaking Out through Online Platforms in Indonesia’s Public Spheres”

The role of women ulama has gained public attention in Indonesia since the progressive Islamic NGO Rahima's started to use the term and reached its peak during the establishment in April 2017 of the Indonesian women's ulama congress (Kongres Ulama Perempuan Indonesia/KUPI). This paper examines how women ulama promote progressive Islamic interpretation and fatwas of KUPI on Indonesian online platforms, and how the women use the internet as a space of female mobility and mobilisation. One online platform that has actively disseminated progressive ideas and KUPI fatwas is Mubadalah. This platform was founded by Faqihuddin Abdul Kodir in 2015. He is a prominent male Muslim scholar from Muslim traditional background and co-founder of another progressive Muslim NGO in Cirebon, Fahmina Institute. This study aims to answer two main questions: firstly, how do female ulama articulate their progressive views on online media, that is, through what themes, formats, languages, and styles? What do their digital practices speak about female mobility and mobilisation in the Indonesia’s public spheres? This study will apply netnography by observing articles, drawing, and videos created and circulated by female ulama on the Mubadalah platform, and include also interviews with female ulama who actively contribute to this platform.

**Nor Ismah** is a PhD researcher at Leiden University Institute for Area Studies in the Netherland who is researching on “Women Issuing Fatwas in Java, Indonesia”. She is currently a senior research associate at the Institute of Southeast Asian Islam of Sunan Kalijaga State Islamic University, and a fellow researcher of Women Living Under Muslim Law Research and Publication under the supervision of Professor Homa Hoodfar, Concordia University, Montreal, Canada.

**Natalie Kraneiß** (University of Münster) "A Network through Books: The Sufi Brotherhood al-Nāṣiriyya and its Library in Tamgrūt, Morocco"

In the mid-17th century, Maḥammad b. Nāṣir (1603-1674) founded the Sufi brotherhood al-Nāṣiriyyah in the southern part of Morocco, in Tamgrūt. There, he not only built a center of knowledge and trade, but also laid the foundation for a library that was further expanded by his successors, so that its reputation reached even Mecca and Medina in the 18th century. The paper aims to shed light on the origins, structure and content of the library, which have not been studied in detail so far. A special focus will be on the origin of the manuscripts, the majority of which are still in Tamgrūt today. By evaluating the library catalog (Laḥmar 2013) and the ownership marks on a selected group of manuscripts, it will be shown which regional and thematic priorities were set for the collection and to what extent the early Nāṣiriyyah was part of a transregional network. By examining the library as an institution in its own right, I hope on the one hand to contribute to the study of early modern libraries and show, on the other hand, the material and personal connections between the supposed periphery, the far south of Morocco, and other regions of the Islamic world.

**Natalie Kraneiß** holds a bachelor's degree in Islamic Studies from Freie Universität in Berlin, Germany. Since 2019, she is pursuing a master's degree in Islamic and Arabic Studies at the University of Münster, Germany. Her master's thesis examines the formation of the early modern library in Tamgrūt, Morocco, and its transregional connections.

**Eleonora Landucci** (ESR 4, MIDA) "The words of Power - Circulation of language policies and ideologies in colonial and post-colonial Morocco"

This paper will examine language policies and ideologies in Morocco from the Spanish and French protectorate to the Constitution of 2011. The aim of this study is to observe which ideas and ideologies, but also which power relations, have been at stake in Morocco's language history, which reveals itself as a peculiar case in the Maghrebi region. During colonial and post-colonial times, the crystallization of socio-cultural diversities through the construction of a hierarchy in languages might have prevented mobility, movement and encounter within the different segments of Morocco's multilingual and multicultural identity. The topic of the Summer School will be then addressed backwards, that is by observing how the compartmentalization of socio-linguistic motility and circulation has affected Moroccan society. Thus, retracing the history of language policies and ideologies will reveal the complexity of contemporary Morocco, embedded between the dominant discourse emphasizing the Arabo-Islamic nation and its heterogeneous socio-cultural and linguistic heritage.

**Eleonora Landucci** is a PhD Candidate at the Institución Milà i Fontanals de Investigación en Humanidades – Consejo Superior de Investigaciones Científicas (IMF-CSIC) and at the Universitat de Barcelona (UB), and Early Stage Researcher of the H2020-MSCA-ITN MIDA project ("Mediating Islam in the Digital Age"). Eleonora is interested in social and political movements, online and offline forms of interaction, multilingualism, youth and gender in contemporary Morocco.

**Nynke van Leeuwen** (University of Groningen) “A humanist in Fes: how Nicholas Clenardus’ (1495-1542) residence in Fes influenced his ideas on Muslim-Christian relations”

In *The Republic of Arabic Letters* Alexander Bevilacqua convincingly argued for the inclusion of European Oriental scholars into the Republic of Letters. However, he failed to include Muslim scholars and cities themselves into this notion. The case of Nicholas Clenardus, a Flemish scholar who studied Arabic and who undertook a journey to the Iberian Peninsula and Morocco in the beginning of the sixteenth century, shows that Muslims and Muslim cities formed an important part of the intellectual environment and the development of Oriental studies. In this paper I will discuss how the letters which Nicholas Clenardus wrote from Fes show that a broader perception of the Republic of Letters is necessary to understand the entanglement between Oriental studies and Muslim-Christian relations.

During his travels, Clenardus was influenced by debates in the Iberian Peninsula on the presence of Muslims. Through his contact with the Christian scholar Francisco de Vitoria, he became convinced of the idea that converting Muslims was only possible through understanding the foundations of their belief. The idea of using knowledge of Arabic and Islam to enter into dialogue and dispute with Muslims is the reason why Clenardus decided to travel to Fes, a place from which he wrote several letters to fellow scholars about his experiences and his newly acquired knowledge of Arabic and Islam. Clenardus was not the only humanist who travelled to Islamic cities and built intellectual networks (e.g. Ogier Ghislain de Busbecq and Guillaume Postel), but historians have often excluded these examples and places from the concept of the Republic of Letters. Even more, the letters and works of these travellers, which were connected with wider patterns of travel in and between the Muslim world and Europe, are an important source for understanding the discourse on Muslim-Christian relations in Europe.

*Nynke van Leeuwen is a PhD-student at the University of Groningen. Her research focuses on the intersection of discourses on tolerance in the early modern period and the rise of Orientalism as an academic field within a transnational framework that includes the Maghreb. Her main focus are the letters of Nicolaus Clenardus and his position within discourses of Orientalists on tolerance and Muslim-Christian relations in early modern Europe and North-Africa.*

**Anwar Masduki** (University of Groningen) “*Wisata Religi*: Negotiating individual spiritualism, communal agenda and tourism within the journey of Muslim saint pilgrimage in contemporary Java”

The theoretical discussion about pilgrimage and tourism has generally yielded a perspective of de-differentiation (Collins-Kreiner, 2010) where both tourism and pilgrimage are seen as a similar category that promote the notion of journey, travel, mobility or journey as its core activity which combine both sacred and profane activity altogether. However, I would argue that such framework still lacks of consideration from the way pilgrims or tourists manage conflict and/or tension within their groups during their journey. Therefore, this research hopes to expand that perspective by examining the practice of *ziarah wali* (Muslim saint pilgrimage) in groups, questioning how those groups of pilgrims could successfully manage their journey. Following and joining a group of pilgrims from East Java to Central Java using a rented bus in three days, the author enlists several actors who

involve in doing and facilitating the journey and shows how they react or adapt to several tensions that arise before, during and after their journey. Indicating that individual pietism, communalism and tourism are integral part of *ziarah wali* in a group, this paper further concludes that negotiation is an important tool to navigate those three parts in order to smoothly and successfully accomplish their journey and satisfy all involved actors. In the end, not only does *ziarah wali* in group in contemporary Java confirm the idea of de-differentiation but also shows the dynamic among several actors that arguably influences the success of doing pilgrimage in general.

**Anwar Masduki** is a fourth-year PhD student at Theology and Religious Studies, University of Groningen, the Netherlands. Currently writing final drafts of his thesis, *Ziarah Wali: An Inquiry to Muslim saint pilgrimage and religious tourism in contemporary Indonesia*, he has conducted field research in Jombang, East Java and Martapura, South Kalimantan since 2019. His research interests include religious tourism, pilgrimage studies, tourism studies, anthropology of religion, and Southeast Asian studies.

**Dewi Meyrasyawati** (Vrije Universiteit Amsterdam) “*Hijrah: Mobility in Hijab Practices*”

In Islamic history, a *hijrah* is known as the act of moving of the prophet Muhammad and his community from Mecca to Medina. However, it is important to see that the term *hijrah* carries much broader set of meanings, and for this study is for hijab practices of the members of the Hijabers Mom Community Surabaya. Interestingly, all of the members wear a hijab; therefore, the name of the community is hijabers, meaning wearing a hijab. Their hijab has been a sign of Islamic piety, why do they need to do a *hijrah*? This study examines how these women perceive the changing of hijab styles as a practice of mobility or a *hijrah* movement. Applying Malcolm Barnard's Fashion theory, this study seeks to identify the meaning of their hijab styles as part of their fashion related to their dynamics of religious mobilization. Field observation and deep interviews show that there is a shifting meaning of the *hijrah* in hijab practices. Taking the term 'hijrah' as a movement act of the spirit for being a better Muslim is another fact in Indonesian Muslim women community's understanding of religious practices of wearing a hijab, for example for the members of Hijabers Mom Community Surabaya. For the members, the *Shar'i* hijab style which is loose, wide, and long is the border to normative Muslim women and the meanings associated with religious-based moral obedience, which are internalized when they become the members of the group. By simply practicing the hijab *Shar'i* style, they become consolidated into religious mobilization, passing through a border of identity. In other words, once a Muslim woman wears the *Shar'i* hijab style and is seen wearing it, she is considered as the doer of a *hijrah*, a religious and obedient Muslim woman.

**Dewi Meyrasyawati** is a PhD student at the Department of Social and Cultural Anthropology, Faculty of Social Sciences, Vrije Universiteit Amsterdam. Her research is about the complexities of hijab practices among Muslim women in Surabaya, investigating how these women acquire and develop their agency through their hijab practices.



**Maria Ingrid Nabubhoga** (Radboud University Nijmegen) “I saw Islam but no Muslims’ - Perceptions of Indonesian Muslims on Religion and Modernity in the Netherlands ”

Maria Ingrid Nabubhoga & Frans Wijzen

In the Dutch debate on the presence of Islam in the public arena, Indonesian immigrants tend to be neglected. However, they are the fourth largest immigrant community in The Netherlands. This paper addresses the perceptions of Indonesian Muslims in respecting their tradition while living in the current modern society in the Netherlands. Based on interviews with twelve key informants within the Indonesian Muslim community, this paper investigates the discourse of religion and modernity in the Netherlands using the socio-cognitive model of critical discourse analysis. The study finds that on the one hand, the Indonesians describe Dutch people as “super liberal” and “very secular,” in the sense that “the state has replaced the role of religion”, “they do not talk about religion”, and “they do not go to the church”. On the other hand, several interviewees describe Dutch values such as “freedom”, “justice”, “respect” and “tolerance” as universal values, that are important constituents of Islamic teachings. With respect to the Dutch society, the Indonesians speak about secularization, but also about the Netherlands being “more Islamic than Indonesia”. Their move to The Netherlands gives them a new understanding of their own past and of the contemporary situation of Islam in Indonesia.

*Maria Ingrid Nabubhoga obtained her M.A. degree in Colonial and Global History from Leiden University, the Netherlands. She is now a Ph.D candidate at the Faculty of Philosophy, Theology and Religious Studies at Radboud University Nijmegen, the Netherlands. Her Ph.D project explores the perception of contemporary Indonesian immigrants on religion and modernity in the Netherlands. Maria is also one of the coordinators of the Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR) network.*

**Ulfa Ramadhani Nasution** (Sunan Kalijaga State Islamic University) “Gender Identity in the Framework of Patriarchic Culture Shifting Gender. Views of Overseas Batak Angkola Students in Yogyakarta”

Technological advances, the massive rate of information, the development of new media and increasingly grounded means of transportation are slowly breaking down cultural barriers and blurring class conflicts. Gender differences are no longer as strict and certain as black and white. The development of a reflection regarding identity issues leads to a transitional phase also known as the "identity crisis" phase. This period of crisis occurs because people are trying to find their stable place, where personal identity is seen as a bridge connecting an individual with those around him.

Yogyakarta is an area known as a student city. Therefore, many overseas students are willing to leave their homeland to get the best education here. As a collection of groups residing in overseas regions, Angkola Batak students in Yogyakarta have undergone a process of adaptation to the local indigenous community, namely the Javanese ethnic group as well as many other groups from all parts of Indonesia. The groups of people living in Yogyakarta inevitably go through a process of interaction and adaptation to the local culture, including adjustment to the pattern of relationships between men and women or adaptation to genre expression.

Gender is defined as a cultural concept referring to a social construction that through the process of internalization and socialization applies customs, norms, sanctions,



characteristics and behaviors for men and women and determines what is appropriate to be owned and expected from men and women. Gender moves within the scope of culture (culture) and the structure of regulations and sanctions that apply to certain communities and can change according to place and time. The issue of gender is part of cultural studies. Humans, sooner or later, will begin to identify themselves, such as similarities and differences based on gender, race, ideology or religion, by which humans will be classified into certain groups and groups. In the process of self-identification, individuals will find similarities and differences that some may contrast with each other. For this reason, an individual can have more than one identity, depending on which aspect is the reference. And especially when it comes to the process of individual gender determination, it is very flexible and prone to change.

**Ulfa Ramadhani Nasution** is a doctoral student at Sunan Kalijaga University. She took an Islamic Family Law major in the faculty of Shariah and Law Sunan Kalijaga in the undergraduate program, and her thesis was about legal pluralism and legal transplantation in Batak ethnic with a case of adopted child's inheritance in 2018. She continued post-graduate in the same university and just finished her thesis in 2021 under the title, Patriarchal cultural reasoning, study about Batak male masculinity to face modernity and gender equality. Her planning for dissertation proposal is about Post-patriarchy: Islam, adat and political economy access. She is interested in social anthropology, gender, and how people negotiate their interests in the middle of latency conflict or differences to achieve harmony and happy life.

**Loubna Ou-Salah** (University of Antwerp) “Environmental change, religious belief and migration aspirations: A case study from a Muslim community in the Souss-Massa region of Morocco”

The growing interest in environmental migration has led to a wide range of organisations raising awareness on this topic. Introducing the wide range of human-nature approaches in current research is important because prevalent views in existing academic literature and policymaking on environmental issues place dominant Western perspectives on the human-nature relationship central. I will demonstrate the results of 38 in-depth interviews with Muslims in the Souss-Massa region of Morocco. To avoid discussions on whether these migration aspirations are actually attributable to climate change or not, and to be able to fully comprehend how people perceive all kinds of changes in their natural environment, this presentation uses the term ‘environmental change’ instead of ‘climate change’ as it encompasses both climate changes and all other types of environmental changes. In this presentation, I will show how religious belief can affect the way a social unit considers itself safe from environmental changes and to what extent this affect migration aspirations. Ascribing natural disasters to ‘the wrath of God’ can affect how communities perceive the involvement in the mitigation process or participation in decision-making. Therefore, strictly religious communities, culture’s role may be essential in navigating responses at the individual or community level, when views of predetermination control their risk analysis. However, most research on risk perception and religion has relied on findings from Western and Christian communities, while those from Muslim communities or within communities strongly adherent to Islam are relatively rare. Our findings show how many respondents make references to God and the harmonic relationship between humans and nature when discussing environmental issues.

**Loubna Ou-Salah** is a sociologist and affiliated with the Center for Migration and Intercultural Studies (CeMIS) and Centre for Research on environmental and social change (CRESC) at the University of Antwerp. She conducts research on migration trajectories, migration aspirations and

*climate change in the rural regions of the Souss-Massa region in Morocco and among Moroccan migrants living in Belgium.*

**José María Toro Piqueras** (Universidad de Sevilla & Università Ca' Foscari) "The Mobility of Thought on Muḥammad Iqbāl: How the interactions between the East and the West shaped his vision on Islam"

The Indian thinker, poet, and philosopher Muhammad Iqbal proposed a political and spiritual revival of Islamic civilization. Father of the Pakistani nation, concepts such as nation and religion were not only of paramount importance to him, but he also considered them unfailingly interconnected. The thinker fiercely criticized Western society regarding the separation of state and religion, perceiving in these societies an obsession with materialistic ideals. So much so, that he came to predict the creation of a state for Muslim Indians in North-western India, which would later come to be known as Pakistan. Although the debate is open: was that state for Muslim Indians a tangible geographical reality or a spiritual nation?

Unavoidable in the formation of Iqbal were his travels to the West, a geographical mobility that played a determining role throughout his life in shaping his religious, intellectual and political thought. Despite the disruptive effects that European colonialism brought to the Indian subcontinent, cosmopolitanism will paradoxically be one of the most distinctive features of his work *The Reconstruction of Religious Thought in Islam* (1930), in which he will present a wide range of references of texts and thinkers of all traditions and times to build an "Islamic social identity", even drawing parallels between authors like al-Gazālī and Kant.

Iqbāl would be one of those students who, in Europe, will encounter the ideas of philosophers and writers such as Hegel, Bergson, Schopenhauer, Descartes and Goethe, pillars of his wisdom. This dialogical exchange of ideas, Homeric round trip, will be reflected in his collection of poems *A message from the East* (1923), a response to Goethe's *West-Östlicher Diwan*, who would compose an anthology of lyric poetry inspired by Persian and Sufi poetry such as that of Hafez.

*Graduated in Arabic and Islamic Studies (US), José María Toro Piqueras has completed several MAs in Comparative Religions (UPO), Old Mediterranean Sea (UOC) and Cinematography (UCO). After working for Casa Árabe of Córdoba and the School of Arabic Studies (EEA) at the Spanish National Research Council (CSIC) of Granada, he is currently doing a PhD on the Aesthetics of Mysticism in Iranian Cinema (US & Università Ca' Foscari).*

**Rukayyah Reichling** (MIDA, ESR 13) "Channelling Emerging Mass Mobility of Pilgrims: Dutch Consuls in Jeddah during the Late Colonial Period"

During the late colonial period, improved shipping transportation allowed for an increasing number of pilgrims from the Dutch East Indies to embark on a steamship in the direction of the Arabian Peninsula in order to undertake the annual pilgrimage to Mecca. For the Netherlands consulate in the port city of Jeddah that was established in 1972, the hajj season was the busiest and most important period of the year. This presentation gives an overview of the history of European consulates in Jeddah and will then zoom into the activities of the different Dutch consuls who were appointed in Jeddah to channel and control the emerging mass mobility of pilgrims in the late nineteenth and early twentieth

century. It will also look at the political changes that occurred with the establishment of the vice-consulate in Mecca in the 1920s. The diplomatic life of Daniël van der Meulen (1894-1989), a Dutch consul who in his free time engaged in photography, will subsequently receive special attention for his written works and his impressive photographic collection of Hadramaut nowadays kept at the Tropenmuseum in Leiden

**Rukayyah Reichling** has a background in Modern Languages, Islamic Studies and Cultural Anthropology (Université Libre de Bruxelles and KU Leuven) and also holds a history teacher diploma. Currently, she is working at the University of Amsterdam as an Early Stage Researcher within the MIDA project. Her research focuses on how new media were employed during the late Dutch colonial period to portray Mecca and the pilgrims to Mecca.

**Lena Richter** (MIDA, ESR 2) “Leaving home, leaving religion?”

In multiple ways, mobility can play a role for Moroccan nonbelievers. First of all, moving out of one's parents' home and leaving one's familiar surroundings to move to another city or even country, is a typical moment of doubting one's (religious) upbringing. The change of scenery and exchange with new people can lead to new ideas about religion. Yet, mobility does not need to be physical but can also mean moving from the offline to the online world. This said, mobility shapes nonreligion, but nonreligion can also shape mobility. Especially, during Ramadan, many nonbelievers go on the move: to a more liberal neighbourhood, a more touristic city, and, if possible, a non-Muslim country. Mobility can not only take place on different local, national, and international levels but can also entail various time frames. It can be temporary, as the example of Ramadan shows, and more long-term, when settling down at a new place. Sometimes mobility remains an aspiration, as mobility also depends on the privilege of being mobile. The movement of nonbelievers is not one-sided: Mobility also plays a role in the narratives of nonbelievers in the Moroccan diaspora, who sometimes move to Morocco during summer or to live there for a while. What happens if they move from a more secular to a more religious context? Do they feel more (re)connected towards Islam? Or is the opposite the case: does the deeper contact with the country complicate their perceptions of Morocco as a 'religious country'? All in all, this presentation aims to unravel how migration trajectories and religious trajectories can be closely interwoven with each other.

**Lena Richter** is a PhD researcher at the department of Islam Studies at the Radboud University Nijmegen and part of the H2020 MIDA project. She has a background in Anthropology and Migration Studies. Her comparative research focuses on nonreligion in Morocco and among the Moroccan diaspora in Europe.

**Yulianingsih Riswan** (University of Freiburg) “Indonesian Muslim Diaspora and Da'wa in Imperial Society: Case Study of Indonesian Muslim Community in The Netherlands”

Waves of migration of Indonesians to the Netherlands have occurred since the 1600s for various reasons, including education, economy, as well as political security for those who lost their Indonesian citizenship during the transitional period after Indonesian independence. Since the 1970s, some of these migrants were young Indonesian students of the Middle East, who built diasporic communities in different cities and took part in many

Islamic activities in the Netherlands. Many of them became Imams in community mosques, providing education for their fellow Indonesians. Based on ethnographic research – using observation and interviews with Indonesian Muslim migrants in Den Haag, Rotterdam, and Amsterdam – my contribution focuses on a group of less researched Indonesian Muslim scholars (Al-Azhar and Medina alumni) who, led by Sofyan Siregar, a former presidential candidate of Indonesia in 2014 and former rector of European University of Rotterdam, translated the Qur'an into Dutch under the title *De Edele Koran* (1996). My paper investigates what role these Islamic studies scholars play in da'wa activities in the Netherlands, how they deal with their Islamic identity in a new and plural society, what reasons are behind their decision to translate the Qur'an into Dutch, and why their forms of da'wa have been relatively successful among other communities of migrants from different countries such as Morocco, Turkey and Algeria.

**Yulianingsih Riswan** is a PhD Student in Islamic Studies at the Oriental Seminar of the University of Freiburg Germany. She is currently working on Dutch Qur'an translations among the Indonesian Muslim diaspora in the Netherlands. She studied Philosophy and Religious Studies at Universitas Gadjah Mada. Her research interests include Islam, diaspora, gender, postcolonialism and globalism.

**Francesca Rosati** (Leiden University) “Student mobility among Muslim girls from Northwestern China to Malaysia in the era of the BELT and ROAD Initiative”

This paper is based on the provisional findings of a two-month fieldwork survey carried out between Linxia City (Gansu) and Kuala Lumpur/Gombak (Malaysia) in the fall of 2017 and online interviews conducted from then until November 2021. By locating the study of Chinese Muslims within the broader scholarship of transnational religion and migration studies, it addresses the religious mobility of young Chinese Muslim women in the era of the BELT and ROAD INITIATIVE (hereafter, OBOR). In the last decades, a growing number of Muslim girls – mostly “ethnic Muslims” from China’s Northwestern provinces (XUAR, Gansu, Qinghai e NHAR) decided to move to Linxia city – one of the leading centres of madrasa education in China, hence know as “Little Mecca”. Upon graduation, or after familiarizing with the Quran and the basics of the Arabic language, a growing number of students decided to resettle in Malaysia, their preferred destination alongside Pakistan within the networks of Islamic education in Asia. Following the Party’s latest authoritarian turn towards Muslim minorities in the Northwest – which represents China’s access to Central Asia and the Middle East through the “road” section of the OBOR – the question should be raised whether this massive diplomatic-economic initiative benefits Muslim women religious networking and social mobility. According to my fieldwork findings, on the one hand, madrasa girl students’ networking did take advantage of and adjust to China’s “Silk road diplomacy” in Muslim majority countries. On the other, unlike Muslim minority-led business ventures in Southeast Asia and the Mid-east, the government did not consider religious education a capitalizable asset in the economy of the OBOR initiative. Moreover, the state policies for the “Chinafication of Islam” implemented in the aftermath of the 19th Party Congress, which aimed to neutralize Muslim minorities’ religious education in China, have had substantial repercussions on Chinese Muslims studying abroad, exhausting women madrasas’ social function as sites forging international religious education mobility ties.

**Francesca Rosati** is Phd candidate Lias-Lucsor (Leiden University). In 2017, she authored the book: Islam in Cina. Dalle origini alle Repubblica Popolare. In 2020, she contributed to the collective

volume *Ethnographies of Islam in China*, edited by R. Harris, Ha G., and M. Jaschok, with the chapter: "Women's Qur'anic Schools in Little Mecca".

**Rifa Tsamrotus Saadah** (Indonesian International Islamic University) "Seeking Islamic Knowledge to Hadramaut: Indonesian Students and The Islamic Education Practice in Yemen"

This paper discusses the scientific history of Yemen, a country located in the southwestern of the Arabian Peninsula. The country with an ancient civilizations and prophetic traditions that left traces of the knowledge of the prophets and saints, also has strongly appeal for the goals of the global Islamic communities, especially from Indonesia, to seek Islamic knowledge. Several Indonesian students revealed that Yemen had succeeded to become the important center of Islamic knowledge after Mecca and Medina. Some others argue that Yemen's privileged position in Islamic knowledge production has to do with the popular hadith as narrated by Ibnu Umar in which the Prophet prays "O Allah, bless us on our country of Sham and bless us on our country of Yemen". All the doctrines that have been conveyed by the hadith became a great motivation for them to achieve blessings in their journey to study. The author conducted the observation of Indonesian students who are wandering in the country of Yemen in terms of learning and scientific practice. On the other hand, the author will analyze the influence of the hadith in informing the decision of Indonesian Muslims to study in Hadramaut. Using the qualitative method, this study explores that the hadith regarding the blessings of Yemen as a center of Islamic knowledge became the obsession and trust of Indonesian students to choose Hadramaut as the favorite destination to study. This research is thus set out to reveal the significant position of Yemen in the eyes of Indonesian students obsessed to seek Islamic knowledge in the center of the Muslim world.

**Rifa Tsamrotus Saadah** is currently a master student of Indonesia International Islamic University(UIII). She has an interest in Islamic studies and Middle East field which conduct Hadith and prophetic tradition approach. In addition, she was develop naskah nusantara focuses on Sundanese manuskrip at Islam Nusantara Centre (INC),South Tangerang from 2018-today. Taken together, she combines these studies to strengthen her degree and embrace her future dream as islamic women research.

**Mounir Saifi** (MIDA, ESR 15) "Mobilizing al-Andalus on Social Media: Nostalgic Online Narratives of a "Golden" Past for a Better Present"

The advent of the Internet had certainly had a palpable impact on Islam and the *ummah* (the Muslim community at large) alike. The "new religious intellectuals," a new generation of educated Muslims who immigrated to the West to study or work and are active participants in online religious debates, are believed by scholars such as the French political scientist Olivier Roy to be attempting a re-examination and reinterpretation of their faith in light of modern realities (Roy, 2004). In their book *Islam Dot Com* America-based Egyptian specialists of Arab media Mohammed el-Nawawy and Sahar Khamis discuss the major role played by the new religious intellectuals in explaining Islam to non-Muslims in the politically tense post 9/11 era, as opposed to a lack of online interactivity on the part of traditional religious institutions and the *'ulama* (Islamic scholars), who have limited themselves to mainly issuing fatwas (religious edicts) online. This contrast has created



what the authors of *Islam Dot Com* call a divide in the “virtual Islamic public sphere” (El-Nawawy and Khamis, 2009).

The commonplace Muslim online narrative of al-Andalus (the Iberian Peninsula under Muslim rule) may be viewed as part of the discourse held by the new religious intellectuals within the “virtual *ummah*,” and al-Andalus as “reinvented” by Muslims in general, as part of a “cultural collectivism” whose purpose is to allow them to reconstruct their identities as members of the *ummah*. A case in point may be the textual and visual content produced by the Arabic website [andalushistory.com](http://andalushistory.com), which is run by a group of young educated Muslims from different professional horizons and nationalities, some of whom are based in Europe or the USA. Most active between 2014 and 2017, the website creators later shifted their interest to Twitter<sup>[1]</sup> and Facebook.<sup>[2]</sup> Painting a rather romanticizing image of al-Andalus through many of their postings, they appear to stress most of all the lost grandeur of Islamic civilization in Western Europe.

An argument can be advanced here that the aim of such a nostalgic representation of Muslim Iberia is twofold: it is used as a compensatory intellectual tool within the societies of the MENA (Middle East and North Africa) region, whose general socioeconomic conditions need to be urgently improved (Civantos, 2017). And, in terms of “Self” as contrasted with its “Others”, it probably tries, whether within or without the geographical confines of the Arab and Muslim worlds, to counterbalance the effects of westernization, that is globalization, on Muslim identity on both the individual (the Muslim) and collective (*ummah*) levels.

This presentation aims first of all at assessing the historicity of certain online content dedicated to al-Andalus as an Arab-Islamic historical icon, particularly the diverse posts by the authors of [andalushistory.com](http://andalushistory.com) on their affiliated social media pages. It then attempts, by analyzing this same content, to understand the purpose of the narratives it constantly generates around al-Andalus, in light of the current socio-political reality of the Arab and Muslim worlds.

—

[1] <https://twitter.com/Andalusn> (accessed 20/04/2022).

[2] <https://www.facebook.com/Andalusn> (accessed 20/04/2022).

**Mounir Saifi** is currently a predoctoral researcher at the Centre for Human and Social Sciences (CCHS), a branch of the Spanish National Research Council (CSIC) in Madrid, Spain. He is a PhD candidate at the Autonomous University of Madrid (AUM). He received an MA in Semitic studies from Sorbonne Université (France) and a Magister in translation from the University of Constantine (Algeria). He is interested in the different on- and offline historical and fictional representations of Iberia under Muslim rule in both the Arab-Islamic and Hispanic worlds.

**Jamilah Sailan** (Radboud University, Nijmegen) “Mobility and the Madurese: Cultural, religious and political dynamics of a subcultural group in East Java, Indonesia”

This study aims to describe Madurese Moslem's mobility in Malang East Java and its impacts on their cultural, religious, and political development in the context of marriage. Madurese people are people who are originally from Madura island. The Madurese people included in this group are those who migrate from Madura island to other areas in East Java. Data collection is conducted in Singosaria sub-district, Malang district, East Java, Indonesia. Given the limited number of people I interviewed, this chapter aims not to make general statements of the people. Instead, it provides a better understanding of Madurese people's typical descriptions due to their mobility. According to the data, mobility significantly affects their cultural identity (i.e., language and group identity). However, it

does not affect their cultural and religious practices, especially about marriage practice. Therefore, the presentation will focus on the Madurese people's experience and their cultural and religious practices in marriage they maintain within their mobility.

**Jamilah Sailan** is a doctoral candidate in Islam studies at Radboud University, with study concentration on women and divorce in East Javanese society in contemporary Malang society. She received an MA in the same field from Syarif Hidayatullah Jakarta, in Indonesia under the partnership with McGill University, Canada. She has been engaged in a various program on gender and family capacity building since 2013 especially during her involvement in the centre of women studies at State Islamic University, Malang. She had an experience as a mediator at Religious Court in Malang, East Java (2013-2015). Her research interests are Islam and human rights, gender, family, community development, and conflict resolution.

**Tillmann Schreinemacher** (University of Marburg) "The 'Amālī and Majālis-literature as a lucid example for circulating knowledge in early Islam"

In my talk I will focus on the council of dication (*adab al-'imlā' wa-l-istimā'*) which was one of the three most important methods of teaching in early Islam as a starting point for the dissemination of knowledge in the Islamic world. I will present two outstanding scholars who, via dictating, transmitted knowledge in the Islamic world: Abū 'Alī al-Qālī (d. 967) and Ibn as-Shajarī (d. 1148).

Al-Qālī had collected lots of knowledge before settling down in Cordoba in 942. He regarded it his duty to travel through Islamic lands and accumulate knowledge. His 'Amālī ("dictations") are among the most important documents containing (pre-)Islamic poetry. He was the one to bring several works of eastern scholars to al-Andalus for the first time. Due to his extended travels and the knowledge and experience he collected (and then ultimately shared) he became an eminent person of early Islamic scholarship.

In his 'Amālī, Ibn as-Shajarī refers to questions that were presumably posed outside the framework of his sessions. For instance, he received questions (*masā'il*) from Mossul and cites them as well as his answers in his 36th and 37th sessions (*majālis*) held in Bagdad. This conveys that there was the possibility to deliver written messages to him if one did not have the opportunity to travel, which illustrates once more that it was considered very important to relate to anybody who was interested in it. Giving people the opportunity to somehow participate in the sessions was considered of utter significance within the scholarly circle. Questions from outside could constitute a whole session.

The 'Amālī/Majālis-literature shows us that there was a certain reciprocity governing the transmission of knowledge that was dictated. The scholar gave his allowance (*ijāza*) to diligent students who wrote down correctly what was dictated and by doing so transmitted the content. This is how these texts made their way to other regions

**Tillmann Schreinemacher** studied Oriental Studies at the universities of Cologne, Marburg and Jena. He earned his bachelor's and master's degree in Islamic Studies at the University of Marburg. Since April 2020, he is a PhD candidate in Islamic Studies at the University of Marburg and works on the early Islamic council of dictation.



**Mahdieh Tavakol** (MIDA, ESR 8) “Immigrant Scholars, Travelling Books. The immigration of Jabal ‘Amilī scholars and the transfer of Shī‘ī books to Safavid Persia”

Historically, the intellectual and cultural exchange between societies has depended on the movement of not only people but also cultural artifacts including books. Alongside merchants, book dealers and collectors, travelling scholars played a significant role in the movement and relocation of books as part of their belongings. A historical episode of the intertwined relocation of books and scholars occurred with the immigration of Shī‘ī scholars from the Jabal ‘Amil to Persia under the Safavid rule throughout the 16<sup>th</sup> and 17<sup>th</sup> centuries. Accompanied with the ‘Amilī scholars, many Shī‘ī sources were transferred to Iran, which contributed to the transformation of the religious discourse and the evolution of Shiism as a state religion. As part of a broader research on the library of Bahā’ al-Dīn Muḥammad al-‘Āmilī (known as shaykh Bahā’ī) (953/1547-1031/1621), this presentation focuses on the manuscripts of ‘Amilī origin which were brought to Iran by shaykh Ḥusayn ibn ‘Abd al-Ṣamad (918/1512-984/1576), Bahā’ al-Dīn’s father, and ended up in the son’s library. The story of these books, their significance and later circulation will be discussed based on the documentary evidence such as manuscripts’ marginal notes.

**Mahdieh Tavakol** *from an academically diverse background, ranging from engineering to Middle Eastern history. Having studied in Iran, the United States and Lebanon, she joined MIDA to work on libraries and book culture in Islamdom. Currently she is working as a Marie Skłodowska-Curie Ph.D. Fellow at Freie Universität Berlin. Her current research focuses on the library of Bahā’ al-Dīn Muḥammad al-‘Āmilī (953/1547-1031/1621).*

**Egi Tanadi Taufik** (Sunan Kalijaga State Islamic University) “The Mediatization of Quranic Phrases in Digital Interreligious Forums Post-ACW and *Fratelli Tutti*”

Recent visible conflicts involving religious authority have provoked new discourses on the relationship between religion, media and social domains, especially with digital media ruling as structuring intermediaries. Even more, the contestation of multifaceted Islamic movements and the proliferation of interfaith forums in the digital space stimulates a dynamic interplay for both Muslim societies and other religious communities. In the former period, the nature of such phenomenon ignites interfaith cyberwars and the emerge of prominent representative actors within apologetic-conservative turns. Yet, in the later, those actors are not quite relevant, evident in the interfaith initiatives such as “A Common Word Between Us and You” (ACW) in 2007 and the encyclical letter of “Fratelli Tutti” in 2020 recalling principles from scriptures on social collaboration, solidarity and piety. Apprehending interreligious forum as mediating process, this paper proposes a qualitative approach to understand the knowledge production of interfaith dialogue in digital media post-ACW and *Fratelli Tutti*. Nevertheless, over the last two decades, numerous scholars have expanded the discourse of the media dynamics into empirical perspectives, such as the social, cultural, religious aspects, yet none observed the significance of religious authority in reshaping the conceptualization of religion within the phenomenon of the mediated Islam. Within the framework of mediatization theory, this paper analyze the everchanging engagement of the logics of digital interreligious forums in reshaping values, practices, and idealities of Quranic phrases and the dynamics of individual and cultural agencies in reproducing, reshaping, transmitting and transforming the relation between Muslim societies with others. The data are collected through the participatory research,

digital observation, and literary discourse by gathering every digital documentation posted in the mainstream media, especially one containing the recitation of Quranic phrases and major principles beneath it.

**Egi Tanadi Taufik** is a MA student in Interdisciplinary Islamic Studies, UIN Sunan Kalijaga Yogyakarta. He is also a junior researcher at the Institute of Southeast Asian Islam, journal editor for ESENSIA, and associate researcher at Wahib Institute.

**Firmanda Taufiq** (Sunan Kalijaga State Islamic University) “Turkish Neo-Ottomanism: Negotiation of Post-Islamism, Secularism and Review of Erdogan’s Political Policy”

After the collapse of the Ottoman dynasty in 1924, Turkey underwent significant changes in its government. Previously, Turkey implemented a monarchical system of government. Meanwhile, in the post-Ottoman period, when Turkey was under the control of Kemal Attaturk, he adopted a Republican system of government and implemented secularism. Turkey's political dynamics undergo a process that continues to roll according to the situation and conditions that affect it. Recently, Recep Tayyib Erdogan pursued the Neo-Ottomanism policy as the foundation of the state policy to execute Turkey's various future agendas. This study uses literature research by tracing various sources related to Turkish Neo-Ottomanism. The primary sources used in this research are several works and books related to Neo-Ottomanism discourses, academic theses, research reports, and various relevant kinds of literature related to the themes discussed in this research. The author uses the oligarchy theory to analyze the issue. In this study, the author seeks to trace how the forms of the praxis of Neo-Ottomanism that occurred in the internal and external government during Erdogan's time have strengthened Neo-Ottomanism in Turkey. Neo-Ottomanism can also be said to be a romanticism of Turkey's past history when the Ottoman dynasty was able to expand to various regions and accelerate politics until it was able to control several countries in the world.

**Firmanda Taufiq** is a PhD student in Middle Eastern Studies at Graduate School of UIN Sunan Kalijaga Yogyakarta. He has written several journal articles: *The United States Hegemony on Saudi Arabia's Policy Directions in the Yemen Conflict Post-Arab Spring 2011-2017* (ICMES, 2017), *Russia's Foreign Policy Direction towards Iran and Saudi Arabia's Contestation* (MEIS, 2018), *The Future of Turkey-United States Relations* (ICMES, 2018). He also wrote the book “*Pos-Islamism: Seeing Turkey at the Crossroads of Religion and Politics* (2021)”.

**Mariam Ulpah** (Indonesian International Islamic University) “Comparison of Higher Education Constitutional Law in Tunisia's Laicite System and Indonesia's Pancasila Ideology”

Education has a critical role in the development of a new generation of individuals. It all depends on the philosophical underpinnings and norms around which educational institutions and educational praxis are founded, and education is one of the tools to maintain national identity. International assessments on education show that the basic educational quality of Indonesia is still left behind by other countries, one of which is Tunisia. The success of Tunisia's education reform is interesting enough to be examined and compared to Indonesia's because both countries have different backgrounds in history and in constitutional law of education, especially in higher education. According to the author, higher education is essential for students to achieve their goals and for the

government to create quality individuals. It is critical to improve the higher education system. Thus, it is relevant to raise these questions in regards to those facts: 1) What are the significant differences between the education systems in Indonesia and Tunisia? 2) What aspects of Tunisia's higher education system can be applied to Indonesia? And why? The problem is limited to the extent of higher education in both countries. The author compares Indonesia, which adheres to the Pancasila ideology, with Tunisia, which has a long history of education influenced by French Laicite. The method that is implemented is a qualitative approach. Data is gathered from relevant higher education constitutional law regulations as well as articles from journals and mass media. The results based on the data show that due to the ideological disparities between the two countries, there are significant variances in the higher education systems that are used. Several factors differentiate the higher education systems in Indonesia and Tunisia, including differences in higher education bureaucracy and administration, equal distribution of education for each individual, funding allocation and comparison of state education budgets, and admission procedures.

**Mariam Ulpah** - *My friends call me Mariam. I was born in Bogor, Indonesia on November 7th, 1995. I'm 26 years old. My hobby is to find and learn anything new. as well as my interest in conducting research in Islamic education and comparative studies. I graduated with a double degree in 2017 at the University of Al Azhar Indonesia, majoring in Arabic literature. My other degree is an international relations program at the University of Muhammadiyah Jakarta. I got into the Arabic Literature master's program at the University of Tunis last year and studied there for a year. Now, I am a master student in the education program at Indonesian International Islamic University (IIU). I was one of the speakers at the first international conference on faculty education at Indonesian International Islamic University.*

**Muhammad Naufal Waliyuddin** (Sunan Kalijaga State Islamic University) "Global Youth in A Local Area: Hybridization of Identity among Young Muslims in Yogyakarta Interfaith Community"

This article investigates the hybrid portraits of identity among young Muslims who are members of the *Young Interfaith Peacemaker Community* (YIPC) in Yogyakarta. Several inquiries have articulated that Indonesian youth tend to be dragged into 'conservative turn' and extremism ideology. However, in this qualitative research I have found the different faces of young Muslims and, in fact, the behavior and religious expression of nowadays youth are not singular and that simple. By using an interpretive phenomenological approach—and through observation, interviews, and documentation particularly from informants—I formulate an argument that young Muslims in the Yogyakarta interfaith community represents a form of multi-identity amalgamation (hybrid). As part of a globally networked society in a local area, they choose to take a dissimilar path from conservative currents and extremist tendencies and then decide to narrate inclusive values, tolerance, and peace education. These snapshots depict a fusion of their thought or horizon (micro-individual) with the community atmosphere (meso-community) and the reality (macro-social politics) around them—which be called *Horizontverschmelzung* in Hans-Georg Gadamer's concept. This could be discovered from a sequence of socio-religious behavior and expressions among youth who are active in the interfaith community in Yogyakarta. This article is set out to contribute to exploring and expanding current issues of the social psychology and inter-religious studies, particularly on Muslim youth discourse in the contemporary age, and also propound some of the conceptions that can be applied as a tool or research instrument for reducing over-generalization when doing investigation about young Muslims in Indonesia.

**Muhammad Naufal Waliyuddin.** *Researcher on Youth and Islamic Studies. Master of Arts (M.A) in Graduate School of UIN Sunan Kalijaga Yogyakarta, department of Interdisciplinary Islamic Studies. Awardee of PBSB (Scholarship Program of Santri Scholar) from Ministry of Religious Affairs, Indonesia, 2013-2017 at UIN Sunan Gunung Djati Bandung on Sufism & Psychotherapy. Now he is an awardee of the PMLD (Scholarship of Integrated Master to Doctoral Program) from Ministry of Religious Affairs, Indonesia 2019-2023 at UIN Sunan Kalijaga Yogyakarta.*

**14:30 – 14:45** Welcome and introduction, Prof. Dr **Thijl Sunier** (VU, Amsterdam)

**14:45 – 15:45** Lectures by **Prof. Fridus Steijlen** [ONLINE/ZOOM] (KITLV) and **Ody Dwicahyo** (M.A. of the Gajah Madah University)

**16:00 – 17:00** Discussion and exchange

# Masterclass

## Masterclass on Postcolonial studies and recent research on Dutch violence

(MIDA Participants only)

Convenor: **Prof. Dr Thijl Sunier** (VU, Amsterdam)

### Postcolonial studies

'Postcolonial studies' is the common denominator for a broad field of research, that challenges the hegemonic Eurocentric idea that the Western perspective on global developments is not only paramount to other perspectives, but that it is the universal and ultimate narrative on global developments. Postcolonial studies more or less originated in the decolonisation process after the Second World war, but the seminal book *Orientalism* by the Palestinian-American scholar Edward Said, published in 1978, constituted an important landmark in the development of the field. Said argued that history is power laden knowledge production by (former) colonial powers in which a particular narrative is superimposed on subjects and on academic output.

Postcolonial studies gained momentum in the 1980s and today it comprises a wide array of subfields, disciplines, and not least different perspectives. Postcolonialism is not a single theory, nor a certain research methodology or research agenda. It rather is an argumentative strategy that acknowledges the multi-vocality of knowledge production. It emphasises multi-perspectivity, and stresses the importance of discursive intervention and debate, of positionality, and of subjective experience. Even though postcolonial writers debunk and unmask Western Eurocentrism, they may also disagree on what Western dominance actually entails, how it disguises and operates, and how to critically engage with it.

### The program

The masterclass is designed to discuss this vastly expanding field by focussing on an appropriate and relevant case for this occasion, namely Indonesian independence struggle and decolonisation. We will elaborate some fundamental concepts that frequently emerge in debates around postcolonial studies: 'multivoicedness (or multi-vocality) and framing', 'cultural archive' and 'decoloniality'. These concepts are intertwined. Multivoicedness refers to the inclusion of the different experiences and perspectives of people on for example the same historical events or developments, but it also refers to the multiple voices of one person when reflecting and debating historical events. This multivoicedness is closely connected with how events and people are framed when discussing historical events. In many cases former colonial positions echo in these framings. The way people reflect on society and history is connected to the colonial positions and ideology in another way as well, namely through the cultural archive. It is a concept coined by Said to describe the collective memory of a group that is filled with colonial values and experiences. The cultural archive in a way functions as the 'operating system' for society. Gloria Wekker used the concept in her study *White Innocence* (2016) on Dutch colonialism and racism. Decoloniality in short refers to opening up to knowledge that was pushed aside by colonial powers.

After a brief introduction we start with a (online/offline) joined presentation by Prof. Fridus Steijlen, of the 'Royal Netherlands Institute of Southeast Asian and Caribbean Studies' (KITLV) in Leiden and the Vrije Universiteit in Amsterdam, and Ody Dwicahyo M.A. of the Gajah Madah University, Yogyakarta. The first is online, the latter joins in Yogyakarta.

Fridus Steijlen will start with shortly addressing postcolonial studies in the Netherlands. Then he will delve into how colonialism in the Netherlands still echoes in present day narratives, commemorations, and debates. He then will link this to the large research program 'Independence, Decolonization, Violence and War in Indonesia, 1945-1950' in which both presenters were involved. Thereafter Ody Dwicahyo will reflect on his experience while participating in the research program and broader the debates in the Netherlands, during his recent stay in the Netherlands. Fridus Steijlen and Ody Dwicahyo, together with two other authors, wrote the bilingual (Indonesian and Dutch) book *Sporen vol betekenis / Meniti Arti* ('Traces replete with meaning'). In the book information it says:

"The struggle for independence in Indonesia between 1945 and 1949 has left its traces, both literally and figuratively. Through images and text, the authors take the reader on a quest along people, objects and places in Indonesia and the Netherlands. This bilingual Indonesian/Dutch book focuses on the personal experiences of civilians and soldiers who experienced the conflict from up close. It examines how people from both countries look back on that time and how memories of it are kept alive or not."

The book can be downloaded free of charge: <https://www.aup.nl/nl/book/9789048556786/sporen-vol-betekenis-meniti-arti>

By way of preparation, ESRs reflect on how the concepts 'multi-vocality', or 'multivoicedness', 'framing', 'cultural archive' and 'decoloniality' emerge in their own research and how they can be applied.

### **Selected readings**

<https://mycore.core-cloud.net/index.php/s/SLLooAsoHMg1htD>

**J.T. (Thijl) Sunier**, Professor (em.) of Cultural Anthropology, Chair: Islam in European Societies. Vrije Universiteit, Amsterdam, VU Main building, HG 1A (1st floor A-wing). Postal address: De Boelelaan 1081, 1081 HV Amsterdam, Tel. +31 20 59 8 6730

Executive editor Journal of Muslims in Europe (JOME): [www.brill.nl/jome](http://www.brill.nl/jome)

Chair board Netherlands Institute for the Study of Islam (NISIS): <https://nisis.sites.uu.nl/>

Project manager Mediating Islam in the Digital Age (MIDA): <https://www.itn-mida.org/>

Recently published: "Islam, locality and trust: making Muslim spaces in the Netherlands" *Ethnic and Racial Studies*. Open Access <https://www.tandfonline.com/doi/full/10.1080/01419870.2020.1851738>

"Authoritative Landscapes: The Making of Islamic Authority among Muslims in Europe: An Introduction". *Journal of Muslims in Europe*. Open Access <https://brill.com/view/journals/jome/aop/article-10.1163-22117954-bja10057/article-10.1163-22117954-bja10057.xml>



## NOTES

