

## Ajaran Sunan Kalijaga Cupu Manik Astagina

"Once celebrated in the Western media as a shining example of a 'liberal' and 'tolerant' Islam, Indonesia since the end of the Soeharto regime (May 1998) has witnessed a variety of developments that bespeak a conservative turn in the country's Muslim politics. In this timely collection of original essays, Martin van Bruinessen, our most distinguished senior Western scholar of Indonesian Islam, and four leading Indonesian Muslim scholars explore and explain these developments. Each chapter examines recent trends from a strategic institutional perch: the Council of Indonesian Muslim scholars, the reformist Muhammadiyah, South Sulawesi's Committee for the Implementation of Islamic Shari'a, and radical Islamism in Solo. With van Bruinessen's brilliantly synthetic introduction and conclusion, these essays shed a bright light on what Indonesian Muslim politics was and where it seems to be going. The analysis is complex and by no means uniformly dire. For readers interested in Indonesian Muslim politics, and for analysts interested in the dialectical interplay of progressive and conservative Islam, this book is fascinating and essential reading." -Robert Hefner, Director Institute on Culture, Religion, and World Affairs, Boston University

The first detailed examination of a-life art, where new mediaartists adopt, and adapt, techniques from artificial life.

We inhabit a world of more than humans. For life to flourish, we must listen to the calls this world makes on us, and respond with care, sensitivity and judgement. That is what it means to correspond, to join our lives with those of the beings, matters and elements with whom, and with which, we dwell upon the earth. In this book, anthropologist Tim Ingold corresponds with landscapes and forests, oceans and skies, monuments and artworks. To each he brings the same spontaneity of thought and observation, the same intimacy and lightness of touch, but also the same affection, longing and care that, in the days when we used to write letters by hand, we would bring to our correspondences with one another. The result is a profound yet accessible inquiry into ways of attending to the world around us, into the relation between art and life, and into the craft of writing itself. At a time of environmental crisis, when words so often seem to fail us, Ingold points to how the practice of correspondence can help restore our kinship with a stricken earth.

Wayang play.

This book completely changes the established and conventional view of prehistory by relocating the Lost Eden—the world's first civilisation—to Southeast Asia. At the end of the Ice Age, Southeast Asia formed a continent twice the size of India, which included Indochina, Malaysia, Indonesia, and Borneo. In *Eden in the East*, Stephen Oppenheimer puts forward the astonishing argument that here in southeast Asia—rather than in Mesopotamia where it is usually placed—was the lost civilization that fertilized the Great cultures of the Middle East 6,000 years ago. He produces evidence from ethnography, archaeology, oceanography, creation stories, myths, linguistics, and DNA analysis to argue that this founding civilization was destroyed by a catastrophic flood, caused by a rapid rise in the sea level at the end of the last ice age.

What are the limits of cultural critique? What are the horizons? What are the political implications? John Pemberton explores these questions in this far-reaching ethnographic and historical interpretation of cultural discourse in Indonesia since 1965. Pemberton considers in particular how the appearance of order under Soeharto's repressive New Order regime is an effect of an enigmatic politics founded upon routine appeals to cultural values. Through a richly textured ethnographic account of events ranging from national elections to weddings, Pemberton simultaneously elucidates and disturbs the contours of the New Order cultural imaginary. He pursues the fugitive signs of circumstances that might resist the powers of New Order rule through unexpected village practices, among graveyard spirits, and within ascetic refuges. Key to

this study is a reexamination of the historical conditions under which a discourse of culture emerges. Providing a close reading of a number of Central Javanese manuscripts from the late eighteenth century on, Pemberton outlines the conditions of knowledge formation in Indonesia since the beginning of Dutch colonial control. As he overturns common assumptions concerning colonial encounters, he discloses the gradual emergence in these texts of a discursive figure inscribed in contrast to the increasingly invasive presence of the Dutch: a figuration of difference that came to be called "Java."

In this booklet are the instructions for Metta or Lovingkindness, as part of the 'Practice of the Brahma Viharas' - we now call Tranquil Wisdom Insight Meditation - T.W.I.M. It is based on the earliest Buddhist suttas and leads to the supreme goal of Awakening (Nibbana), even in this lifetime. This booklet gives the preliminary instructions for the practice of Metta and how to handle hindrances. Also included are some of the benefits and eventual goals of the practice. Everything is here in detail to get the meditator on his way to experiencing awakening in this very life. For more than 40 years Bhante Vimalaramsi researched and practiced many methods without finding any real satisfaction. He went back to the earliest Buddhist teachings using the Majjhima Nikaya and found what he was seeking. He found a step that had been left out! Bhante's method of "The 6Rs," is the key to the step he found. This is the path to the cessation of craving and the elimination of Ignorance. Bhante Vimalaramsi has been a monk since 1986 and practiced with many of the major Buddhist teachers in Asia. He now teaches all over the world and is the abbot of the Dhamma Sukha Meditation Center near St. Louis, Mo, USA. He is the US representative to the World Buddhist Summit.

"In four brief chapters," writes Clifford Geertz in his preface, "I have attempted both to lay out a general framework for the comparative analysis of religion and to apply it to a study of the development of a supposedly single creed, Islam, in two quite contrasting civilizations, the Indonesian and the Moroccan." Mr. Geertz begins his argument by outlining the problem conceptually and providing an overview of the two countries. He then traces the evolution of their classical religious styles which, with disparate settings and unique histories, produced strikingly different spiritual climates. So in Morocco, the Islamic conception of life came to mean activism, moralism, and intense individuality, while in Indonesia the same concept emphasized aestheticism, inwardness, and the radical dissolution of personality. In order to assess the significance of these interesting developments, Mr. Geertz sets forth a series of theoretical observations concerning the social role of religion.

The catalogue of a photographic exhibition of Malay letters and manuscripts produced by the British Library for the National Archives of Malaysia, Kuala Lumpur, 1994.

Sundanese Print Culture and Modernity in 19th Century West Java traces the development of modern printed books written in Sundanese, the dominant language in West Java, Indonesia, and the mother tongue of about 30 million people. Starting with the 'discovery' of Sundanese by Europeans in the early 19th century, Mikihiro Moriyama follows the developments in the ensuing century when a small group of Dutch scholars and colonial officials reshaped the language and its literature over the next one hundred years. Schools taught Sundanese, and printed materials based on western

concepts began to influence indigenous writing and oral tradition. The imposition of European standards of literary aesthetics shaped a modernity that rejected traditional knowledge in favour of rational and empirical paradigms. Interest in traditional poetry and its mythologies declined, and new forms of prose, including novels, captured the attention of the reading public. These materials promoted useful knowledge and morality, and encouraged deference and loyalty towards colonial authority. Early in the 20th century, the establishment of the Commissie voor de Inlandsche School- en Volkslectuur (Committee for Indigenous Schoolbooks and Popular Reading Books), a government-subsidised institution, provided the growing number of literate people in the Indies with 'good' and 'appropriate' reading materials. Its development marked the end of an era when Sundanese writing competed with Western-style schools and publications, and signalled the triumph of the new colonial modernity.

The third, concluding volume of "Literature of Java" contains Addenda and a General Index, preceded by Illustrations, Facsimiles of Manuscripts, Maps and some Minor Notes, additions which may be of use to students of Javanese literature. The older catalogues of collections of Indonesian manuscripts (Javanese, Malay, Sundanese, Madurese, Balinese), which were written in Dutch, did not offer such additional aids to interested readers. One of the reasons was, that the authors (Vreede, Brandes, van Ronkel, Juynboll, Berg) presupposed a certain knowledge of the Indonesian peoples, their countries and their culture with Dutch students. As often as not the latter, or their families, had lived for many years in Java, and they were destined, when they had completed their studies in The Netherlands, to pass one or more decades of their active life in the tropics in the service of Government, the Christian Missions or the Bible Society. The Archipelago was their second home country. Some familiarity with things Indonesian was found in several circles of society in The Netherlands before the second world war, and information (though not always scholarly and exact) was supplied by quite a number of books and periodicals. For this reason it was thought superfluous to encumber specialistic books like catalogues of manuscripts with maps and general information which could be found easily elsewhere, for instance in the Dutch "Encyclopaedie van Nederlandsch-Indie". As circumstances have changed it is.

Grimassi has written extensively about Wicca, and Llewellyn specializes in books sympathetic to occult ways, so the combination is pretty predictable. He describes not only the usual magic practices, but also the religious and spiritual aspects of what believers say is inherited ancient European wisdom and scoffers say is made-up, new-age nonsense.

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The Javanese text being published here is not appearing in print for the first time: more than half a century ago it was published by B.J.O. Schrieke in his doctor's thesis *Ret Boek van Bonang* ("The Book of Bonang") (1916). In Schrieke's work, however, the emphasis fell on the historical introduction to the text rather than on the text itself, the edition of

which is not free of shortcomings. Moreover, the analysis of the contents of the text appended to it could not make up for a complete translation. That a new edition and complete translation of this old and important text has not been made before now is due to the small number of scholars of Javanese - and the even smaller number of those among them who concern themselves with the Muslim works of Javanese literature. In short, it is the pioneering character which the study of Indonesian literatures still largely possesses that has caused people to be contented with preliminary surveys of this extensive field of study. It is true that a number of welcome milestones have been erected, but it can in no way be said that the charting of the whole field is yet complete. After the first publication of a text and summary of its contents people are only too readily inclined to proceed to other projects, more attractive because of their novelty.

This collection of essays by one of the best known contemporary Muslim scholars writing in English covers many facets of Islamic life and thought. The author has brought together studies dealing with the practical as well as intellectual aspects of Islam in both their historical and contemporary reality. The contemporary significance of themes such as religion and secularism, the meaning of freedom, and the tradition of Islamic science and philosophy is given particular attention.

Helen N. Boyle takes an anthropological approach to Quranic schooling in examining the role of Quranic preschools in community life.

Essentially the following commentary on the contents of the *Nagara-Kertagama* has been made up from notes by former editors of the text together with remarks, criticisms and digressions by the present author. As Kern, Krom and their contemporaries were especially interested in dynastic history and archeology their notes on those subjects are legion, and as a result of their studies on many points a common opinion has been reached. The argumentations which led up to this end are not reproduced in the present edition. The interested reader is referred to Krom's great books: *Oud-Javaansche Kunst* and *Hindoe-Javaansche Geschiedenis*. It is to be expected that before long the results of Krom's life-work will be made accessible for English readers by De Casparis. On the other hand cultural history, religion, economics and sociology have been rather neglected by the first editors of the *Nagara-Kertagama*. The present author has done his best to remedy that omission. The reader will find that the greater part of the following commentaries is concerned with those subjects. The contemporaneous minor texts and the charters that are published, translated and annotated in the present book in the same manner as the *Nagara-Kertagama* have been chosen almost exclusively for the valuable information on social, economic and religious conditions in the 14th century Majapahit realm that is afforded by them.

The kamikaze pilots or "Winds of God" were created in 1945, during Japan's twilight year of the Second World War. The world looked upon this monstrous creation of "human bombs" with disbelief but the young patriotic men of Japan who signed up for the

terrifying attack missions of the kamikaze program were unstoppable. Women looked on with envy and frustration at their own inadequacies which allowed only men into the program, but did anyone of them really take the daring step of breaking this rule? "Japanese Rose" is a haunting story of the secret life and love of Sayuri Miyamoto, the woman who DID dare to take on the whole Japanese military to follow her dream of becoming a kamikaze pilot and paid dearly for that dream. "No one must ever know there was a female kamikaze pilot to dishonor and disgrace the discipline of the Japanese military so from today, you Sayuri Miyamoto are officially dead!" This book also takes readers on a sad journey through the ravages of war torn Japan seen from the eyes of a young woman who cherished the impossible and forbidden dream of becoming a female kamikaze pilot. "Who is this? And why do you call me by this name? It hasn't been used for 60 years!" the crisp irritable voice had changed to a soft, quivering whisper like the moaning of an injured animal and it made Mayumi uncomfortable at her intrusion into someone's obviously painful past. With these words, Sayuri Miyamoto finally broke the silence that had been imposed on her for decades. But History will never admit or accept her existence so was she real or a myth born of the feverish imagination of one woman with an unfulfilled dream?

Originally published in 1815, Major William Thorn's *The Conquest of Java* describes the military and naval elements of the British expeditionary force to Java in 1811. It was a time of unrest in Europe. Napoleon was at the height of his power and had taken control of Holland and its colonies in Asia. In August 1810, Britain's Lord Minto, Governor General of India, was ordered by the English East India Company to expel "the enemy" from the Island of Java. On August 4, 1811 a fleet of 100 British ships, carrying 12,000 soldiers, landing in the Bay of Batavia. Among the landing party was the ambitious young company employee from Penang who originally masterminded the plan to take Java, and become Lieutenant-Governor of the island at the tender age of 30. This was none other than Thomas Stamford Raffles who, eight years later, would found Singapore. *The Conquest of Java* provides a unique and scrupulously detailed account of the British military campaign to wrest control of the island. Written by an officer who took part, Major William Thorn, and lavishly illustrated with 35 color plates, this historically important book provides a wealth of statistical and anecdotal information about Java and its environs.

This work deals with the socio-religious traditions of the Javanese Muslims living in Cirebon, a region on the north coast in the eastern part of West Java. It examines a wide range of popular traditional religious beliefs and practices. The diverse manifestations of these traditions are considered in an analysis of the belief system, mythology, cosmology and ritual practices in Cirebon. In addition, particular attention is directed to the formal and informal institutionalised transmission of all these traditions. This book sets out to open up the space for interpretation of history and politics in Aceh which is now in a state of armed rebellion against the Indonesian government. It lays out a groundwork for analysing how female agency is constituted in Aceh, in a complex interplay of indigenous matrifocality, Islamic belief and practices, state terror, and political violence. Analysts of the current conflict in Aceh have tended to focus on present events. *Siapno* provides a historical analysis of power, co-optation, and resistance in Aceh and links it to broader comparative studies of gender, Islam, and the state in Muslim communities throughout the world. The authors provide a unique perspective on what is needed to make character education an effective, lasting part of our

educational agenda. Each chapter points out the directions that character education must take today and offers strategies essential for making progress in the field.

Three generations of Chinese women struggle for identity against a political backdrop of the World Depression, World War II, and the Indonesian Revolution. The unique ways in which Nanna, Carolien, and Jenny face their own challenges reveal the complex tale of Chinese society in Indonesia between 1930 and 1952.

This is the first and most important book about the Island of Java and is essential reading for anyone interested in Javanese history and culture. Originally published in 1811, *Island of Java* was the first popular work in English to describe what for many centuries was the most important island in the vast Indonesian archipelago. Like most works published during this time, *Island of Java* recounts everything that was known at the time about the island and its inhabitants. Detailed descriptions are given of Java's ecology, history and culture, including methods of tribute and taxation used by the Dutch colonists and the design of the fortifications surrounding Batavia. Also described are such things as the dining habits of the Dutch administrators, the execution of thirteen of the ruler's concubines in Surakarta, and the notorious Upas or "Poison Tree of Java", believed to exude a foul odor which routinely annihilated all living things for miles around. This reprint is enhanced by a scholarly Introduction by Dr. John Bastin, former Reader at the School of Oriental and African Studies, University of London, and a world authority on nineteenth century Java.

"Herliany's poetry is intent upon opposing personal and political oppression. She does not attempt to mend, her poetry does not offer a vision of a final Utopia. Instead, it takes the first step towards change by waking, inciting, shattering." (Poet, Annie Kantar.).

Mengungkap Perjalanan Sunan KalijagaPustaka Media

Part of the material issued in 1958 under title: *Modjokuto, religion in Java*. Includes index.

By the early nineteenth century, Islam had come to be the religious element in Javanese identity. But it was a particular kind of Islam, here called the 'mystic synthesis'. This Javanese mysticism had three notable characteristics: Javanese held firmly to their identity as Muslims, they carried out the basic ritual obligations of the faith, but they also accepted the reality of local spiritual forces. In the course of the nineteenth century, colonial rule, population pressure and Islamic reform all acted to undermine this 'mystic synthesis'. Pious Muslims became divided amongst adherents of that synthesis, reformers who demanded a more orthodox way of life, reforming Sufis and those who believed in messianic ideas. A new category of Javanese emerged, people who resisted Islamic reform and began to attenuate their Islamic identity. This group became known as *abangan*, nominal Muslims, and they constituted a majority of the population. For the first time, a minority of Javanese converted to Christianity. The *priyayi* elite, Java's aristocracy, meanwhile embraced

the forms of modernity represented by their European rulers and the wider advances of modern scientific learning. Some even came to regard the original conversion of the Javanese to Islam as a civilisational mistake, and within this element explicitly anti-Islamic sentiments began to appear. In the early twentieth century these categories became politicised in the context of Indonesia's nascent anti-colonial movements. Thus were born contending political identities that lay behind much of the conflict and bloodshed of twentieth-century Indonesia.

At the completion of this critical bibliography which forms another step in the direction of the realization of the bibliographical project inaugurated in 1955 by Dr. Voorhoeve's survey of the languages of Sumatra, I acknowledge with gratitude the valuable assistance received from various people. I am indebted to my colleagues Prof. Dr. G. W. J. Drewes, Dr. J. Noorduyin, Dr. Th. Pigeaud, Prof. Dr. A. Teeuw and Dr. P. Voorhoeve, who read all or part of the manuscript and who generously put their extensive knowledge of the Java languages at my disposal. Heartfelt thanks are due to Mr. B. J. Hoff and Mr. A. G. Sciarone, both members of my staff, who verified many of the bibliographical details. I am grateful to the library of the University of Leiden and to the library of the Institute in The Hague because of their readiness in giving me all the facilities I needed for the preparation of this book. Most useful was the cordial assistance received from my colleague Prof. Dr. P. E. de Josselin de Jong, who spent much time correcting the many imperfections of my English text, which greatly promoted the readability of the narrative sections of this survey.

Presenting an analysis of basic information contained in the official Indonesian census conducted in the year 2000, this book focuses on Indonesian ethnicity and religion and their relevance to the study of politics.

Buku "Mengungkap Perjalanan Sunan Kalijaga" yang kami tulis ini bukan hanya bercerita mengenai perjalanan hidup seorang Raden Said hingga menjadi seorang Sunan, yang menjadi bagian dari Walisanga, kemudian memiliki arti penting dalam penyebaran agama Islam, khususnya di Jawa. sedangkan ajaran-ajarannya yang diberikannya, merupakan khasanah kita dalam mengenal seorang Kalijaga yang demikian besar popularitasnya dibandingkan anggota Walisanga yang lain. Apapun versinya tentang kisah Sunan Kalijaga, banyak sekali suri tauladan yang dapat kita ambil sebagai pelajaran dalam mengarungi kehidupan ini. Dan lebih penting lagi, dapat menjadi motivasi maupun pendorong spiritual kita dalam mendekatkan diri kepada Sang Pencipta.

Embrace A Privileged Wisdom With over 1000 pages, The Chinese Metaphysics Compendium is by far, the most pivotal guide to everything you need and want to know about Chinese Metaphysics. In fact, it is a compilation of all the essential formulas and applications that govern the study of Chinese Metaphysics known and practiced today. Definitely an indispensable go-to reference to students and master practitioners alike.

"Indonesia, the world's most populous Muslim country, has a vibrant intellectual community that is undertaking interesting

and challenging work on Islam. This volume brings together a cross-section of Muslim intellectuals, from traditionalists to neo-modernists, and makes their varied approaches to the Qur'an accessible in English to a wider, global audience for the first time."--BOOK JACKET.

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