

## **Note to Instructors**

This project introduces patterns in the religious and cultural dimensions of the Islamic experience in Indonesia, a non-Arab Muslim society. Its goal is to foster an appreciation of the distinctiveness of Islam in Southeast Asia, as well as the significance of Southeast Asian Islam in the larger Muslim world. The unit is divided into three sections, which are loosely chronological and also thematically interrelated. These sections deploy illustrative examples of key concepts, such as that of 'Islamization.' Specific examples are drawn primarily from the fields of religious performance, narrative expression, or practices of piety. Each section includes study questions, a list of suggestions for further reading, and a supplementary reading from a primary source in translation. The entire curriculum unit is accompanied by a set of twenty slides, which bear direct connection to the main text, and slide images are referenced throughout the unit.

These materials are pedagogically flexible and may be integrated into a larger curriculum in any of several ways, based on the needs and interests of instructor and students. For example, the three written sections may be employed as a basis for class presentations, with the added option of working with the study questions provided in order to facilitate student discussion. Or, the slides may be presented on their own as illustrations of key ideas and themes which relate to the written materials. Any or all of the primary-text translations found in the appendices may be distributed to the class for further discussion or as the basis of short writing assignments.

The first section provides a short introduction to Islam while it also sketches an historical overview of the Islamization of Southeast Asia in the early period, focusing special attention on the dynamics of social, political, and cultural change. The second section treats the further expansion of Southeast Asian Muslim 'networks,' both locally and globally, as well as the related consolidation of key social institutions such as schools and legal systems, and associated developments religious expression and performance. The third section demonstrates the continuity of many of the practices and ideas described in previous sections, showing the ways in which Indonesian Muslims have continued to reinvigorate the faith they share with Muslims all over the world (such as with the reading of the Qur'an) with new interest.

The dating system used throughout this unit is Common Era. Technical diacritical marks have been omitted from words of non-English origin for better readability. Some abbreviations in the text are the following: Ar.: Arabic; Ind.: Indonesian; Jv.: Javanese. It is strongly recommended that the instructor have available a world map as well as a somewhat detailed map of insular Southeast Asia for his or her teaching reference.