

印尼伊斯蘭文化的整體與多元： 以印尼華人穆斯林社群的研究為例

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摘要

以印尼華人穆斯林社群的研究為例，本文試圖提出一個多層次的分析架構來探究印尼伊斯蘭豐富的文化內涵。藉由紀爾茲（Clifford Geertz）對維根斯坦（Ludwig Wittgenstein）的「家族相似性」（family resemblance）運用與結合 Thomas A. Tweed 用水流來隱喻宗教的空間移動性，本文將印尼伊斯蘭視為包含內涵各有殊異的不同穆斯林社群文化區位之叢集，但它們彼此間共享若干印尼伊斯蘭的家族相似性。而其整體外貌乃是伊斯蘭與各種社會與文化因素的匯流，共同形塑出多重伊斯蘭文化的家族相似性之整體呈現。在每個區位性的穆斯林社群內部，我則以 Timothy Daniels 的伊斯蘭光譜來強調穆斯林實踐歧異的宗教與實踐意向。最後我以 Pierre Bourdieu 的宗教場域來解說印尼華人穆斯林改宗所具備的宗教稟性與宗教資本的積累與兌換之社會學意涵，來標示這個正在形塑中的印尼伊斯蘭新區位。

關鍵詞：印尼伊斯蘭、印尼華人、文化區位、伊斯蘭光譜、宗教場域

Unity and Plurality of Islam in Indonesia: A Study of Chinese-Indonesian Muslims

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Abstract

Taking an analysis of the Chinese-Indonesian community as an example, this article seeks to identify a multilevel analysis for illuminating rich cultural implications of Indonesian Islam. By using Clifford Geertz's application of Wittgenstein's family resemblance and Thomas A. Tweed's aquatic metaphor of "religion in motion", the general picture of Indonesian Islam is considered, as Muslim cultural locations share a family resemblance by which they are the results of confluences of Islam with various socio-cultural factors, constituted as a multiple translocation of Islamic culture. Within the Muslim cultural location, I apply Timothy Daniels's spectrum of Islam to highlight diverse religious orientations and practice. Finally, Chinese-Indonesian's conversion as a Muslim cultural location is indicated by Pierre Bourdieu's religious field that considers Islamic conversion as a cultivation of religious disposition, accumulation and conversion of religious capital.

Key words: Indonesian Islam, Chinese-Indonesians, cultural location, spectrum of Islam, religious field