

This is a book that makes us reflect deeply in our own beliefs and the structures that we are replicating around us. It could be very helpful for someone interested in working with community-based organizations or marginalized communities. It will also challenge readers to shed their own mental schemes and spiritual layers and to discover who they can become in community.

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Muslim and Catholic Pilgrimage Practices: Explorations through Java. By Albertus Bagus Laksana. Ashgate Studies in Pilgrimage. Burlington, VT: Ashgate, 2014. Pp. xii + 252. \$119.95.

Laksana offers a richly descriptive account of six pilgrimage sites (three Muslim, three Catholic) in south central Java, Indonesia, where tens of thousands of pilgrims annually spend anywhere from a few hours to a few days or weeks in prayer and visitation. Helpful maps are included. The historical-religious-cultural identities of the sites and of the pilgrims are highly complex, requiring L., a Javanese Catholic Jesuit priest, to work with primary sources in at least seven languages (Javanese, Arabic, Dutch, English, Indonesian, Sanskrit, Latin), and to employ tools from various fields, including history, text criticism, ethnography, participant observation, field interviews, ritual studies, theology, and even art criticism, all of which he does deftly. The book is divided into three parts. Part I examines the Javano-Muslim sites; part II scrutinizes the Javano-Catholic sites, and in each part one chapter is dedicated to the history of the sites, one to the religio-cultural identity underlying and emerging from visits to the sites, and one to the experience of contemporary pilgrims. The reader learns much about the saints and founders associated with the sites: Sunan Kalijaga, Sunan Pandanarang, and Raden Santri for the Muslim sites, and Franciscus van Lith, Johannes Prenthaler, Fr. Sanjaya, and the Schmutzer brothers for the Catholic sites. The reader also learns about the political-religious context of the foundation of the shrines, including the martyrdom of Fr. Sanjaya. Part III compares Muslim and Catholic pilgrimage practices, heavily emphasizing similarities.

L.'s thesis is that "pilgrimage [is] a crucial practice in which a distinctive religious identity is forged and negotiated in creative and fruitful ways, among others through the process of engaging various forms of otherness" (2). There are two other important conclusions. First, Javano-Muslim and Javano-Catholic pilgrims do and seek similar things. Both kinds of pilgrims intend to cultivate peace, well-being, and communion with God in and through relationship with saints/ancestors (rather than to receive worldly favors, as caricatures of such practices often suggest). They exhibit "a shared understanding of history as participatory memory of the sacred past," a concomitant "conception of the past as having an authority over the present . . . through the role and continued presence of paradigmatic saintly figures of the ancestors," "a profoundly communal understanding of the individual self," and "a theological anthropology that understands the human journey as a pilgrimage to God and the true self" (221). Second, the similarities expose what amounts

to a third “other” in the comparison, namely Javanese culture: “[C]ertain salient features of the Javanese culture . . . have lent themselves to the flourishing of the pilgrimage culture in both Muslim and Catholic traditions” (221). Islam and Catholicism, in distinctive ways, appropriate the “Javanese spiritual method of attaining peace (the *ning-nang-nung* philosophy)” (207). The traditional Javanese communal meal (*slametan*) is celebrated in both contexts; all pilgrims participate in *laku* and *tirakat* (traditional Javanese spiritual practices), and Thursday evening is the most propitious time at the studied sites, in line with traditional Javanese custom. A point L.’s study raises but does not fully pursue is the role that Hindu-Buddhist religion/culture plays in the practices of Javano-Muslim and Javano-Catholic pilgrims (e.g., Mary as Prajnaparamita at a Catholic shrine of the Sacred Heart, appropriation by the 18th-century Javano-Muslim mystical treatise *Serat Cabolèk* of the *Mahabharata*, Muslim-Catholic competitive claims to fulfill Hindu-Buddhist mythology and culture).

L. describes the book as a work of comparative theology, and the concluding pages do list five post-comparison insights, including a possibly expanded notion of *communio sanctorum*, a comparison of Javanese and Western cultures, and the possibility that Javano-Muslim and Javano-Catholic pilgrimages together constitute a “third pilgrimage tradition” (223). Perhaps L.’s most important contribution, however, is methodological. Through fieldwork and interviews L. realizes that pilgrimage is essential to the identity of Javano-Muslims and Javano-Catholics—reports of conversations with pilgrims are illuminating—because pilgrims interact directly with key aspects of both traditions, namely sacramentality, mediation, and communion. There is too much detail for the casual reader, and the cases are too specific to elicit grand claims about “Islam” or “Catholicism.” However, that seems to be L.’s point; one must become a pilgrim to and with the other, patiently listening, tasting, and learning what are the similarities/differences and how one’s religious practice is susceptible to the other’s in this highly particular case.

How uniquely does Javanese culture facilitate Muslim–Catholic compatibility? What is the relationship of religion and culture? How universal are the practices and goals of the pilgrims studied in this book? Is religious identity always multi-religious identity? Is L.’s “third pilgrimage tradition” a metaphor for humanity’s relationship to God? Answers to those sorts of questions, possibly, are more easily attained through expansion and multiplication of the kind of detailed study L. has undertaken here. The book is recommended for graduate and scholarly researchers in religious studies, anthropology of religion, and theology.

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Salafism in Lebanon: From Apoliticism to Transnational Jihadism. By Robert G. Rabil. Washington, D.C.: Georgetown University, 2014. Pp. iii + 283. \$49.95; \$29.95.

Adding to the growing body of literature on Salafism, this book provides the first analysis of its various branches and their leaders in Lebanon, connecting theological