MASTERCLASS IN DIGITAL HUMANITIES

JUNE 27-28, 2022

Supported By:
The rapid development of digital media over the last two decades has brought profound impacts on Muslim societies and the ways scholars conduct research on Islam. One of the important developments is the emerging field of digital humanities. This field covers various ways of conducting humanities research by utilizing computational and technological means. In Islamic studies, digital technology has accelerated the digitization of Islamic text corpus which has boosted not only their searchability but also the breadth and depth of analysis of Islamic texts. For instance, the creation of big data on Islamic texts has enabled scholars to conduct a longue durée analysis of the semantic shifts in Islamic literary history which was difficult to achieve by traditional literature survey methods. This example shows that the revolutionary development of digital technologies has the potential to uncover vast new areas of research in Islamic studies and related fields.

To comprehend the recent innovations in researching Islam in the digital age, the Faculty of Islamic Studies of the Indonesian International Islamic University (UIII) in collaboration with the Indonesian Academy of Sciences (AIPI) will present the first Masterclass program in Digital Humanities in Indonesia. This program will invite world-renown experts in the field through a series of lectures over two days with topics ranging from digital Islamic texts to digital ethnographies. It aims to equip scholars with essential skills and knowledge to stay up-to-date in embracing the future trajectory of researching Islam and humanities in the digital age.
### SCHEDULE

**DAY 1**  
**MONDAY, JUNE 27, 2022**

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<td>Welcoming address by the Dean of Faculty of Islamic Studies, Prof. Noorhaidi Hasan</td>
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<td><strong>Lecture 3:</strong> “Recent Developments in (Islamicate) Digital Humanities” by Prof. Christian Lange</td>
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<td><strong>Lecture 4:</strong> “Islam and Digital Ethnographies: Experiences from the Field” by Dr. Sarah Muwahidah</td>
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<td><strong>Lecture 5:</strong> “Communication Ethics to Build Humanity in the Digital Era” by Dr. Haryatmoko SJ.</td>
<td>Haula Noor, Ph.D</td>
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## Day 2: Tuesday, June 28, 2022

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<td><strong>Lecture 6:</strong> &quot;Mediating Islam in the Digital Age: A Marie-Curie European Action and a Project on Islam and Technical Innovations through Ages&quot; by Prof. Pascal Buresi</td>
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<td><strong>Lecture 7:</strong> &quot;Doing Fieldwork in the Digital Age&quot; by Rukayyah Reichling and Lena Richter</td>
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<td><strong>Lecture 8:</strong> &quot;The Digital Possibilities of Archival Metadata: The Goldziher - Snouck Hurgronje Correspondence as a Case Study&quot; by Elmozfar Ahmed Kotoz</td>
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<td><strong>Lecture 9:</strong> &quot;Employing Computer Vision Methods on TV Series: Detecting Conspiracies in 'Payitaht: Abdulhamid'&quot; by Mustafa Oguzhan Colak</td>
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<td><strong>Lecture 10:</strong> &quot;The Use of Digital Technology by Farmers through Collaborative Ethnography: Best Practices from an Inter- &amp; Transdisciplinary Approach&quot; by Prof. Yunita T. Winarto</td>
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<td>Wrap-up and closing by Prof. Noorhaidi Hasan</td>
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Debunking Conventional Approaches in Humanities
Prof. Amin Abdullah

Abstract:
Debunking conventional approaches in humanities will discuss and explore the complex problems confronted by human beings in acquiring a religious knowledge in contemporary digital era. Can the religious or Islamic religious knowledge stand alone without its collaboration with other branch of knowledges? The main argument is that conventional approaches in the study of social humanities, especially in the study of Islamic religious knowledge which is generally in our contemporary era still coloured and dominated by monodiscipline type of learning is difficult to be maintained. The methods and the approaches in the study of religion and particularly in the study of Islam needs to be renewed through interdiscipline and transdiscipline approaches. Without which humanities particularly in the field of religiosity and Islamicity will be narrowly and rigidly understood by its adherents and the conservative turn will easily coopt the Muslim worldview. The standpoint of conservative turn is in a total contradictory to the need of a pluralistic and multicultural society today in a global era.

When Studying Islamic Law, Can Computers Tell Us Anything New?
Prof. Christian Lange

Abstract:
Digital humanities—if understood as not just combining the digital archive but also as tool-building and machine-guided analysis—is slowly starting to make an impact in traditional, text-based Islamic Studies. In this lecture, I reflect on a recent team-based effort, carried out at the University of Utrecht, to build a machine-readable corpus of Islamic jurisprudence (3rd/9th-13th/19th c.) and to study it by using several computational tools and methods, such as text reuse recognition, advanced frequency analysis, and topic modeling. Among the questions pursued by our Utrecht team were questions relating to the place of the Qurʾān in Islamic jurisprudence and to the salience of particular legal concepts and authorities across the four Sunni and the Imami school of law. I will present some of the findings and the resulting visualizations. I will conclude by outlining some of the promises and threats involved in the digital study of the Islamic literary heritage.

Suggested Preparatory Reading:
Recent Developments in (Islamicate) Digital Humanities
Prof. Christian Lange

Abstract:
Almost a decade ago, at the 2013 meeting of the Middle East Studies Association (MESA) in New Orleans, a roundtable and two panels were held to mark the rise of digital methods in the study of Islam and of Islamicate history. This seminal event was quickly followed by a number of other conferences in the U.S., Europe, and the Islamic World, by the launch of a major, European Union-funded research project as well as many smaller research initiatives led by individual scholars and research teams, and by the foundation of the international, online Islamicate Digital Humanities (IDH) Network. In this seminar/masterclass, we aim to take stock of these developments and think about how far Islamic Digital Humanities have come since 2013. We will base our discussion on two papers by one of the leading scholars in Arabic/Islamicate digital humanities today, the first written for the 2013 MESA meeting, the second forthcoming this year. Time permitting, we will also try our hands at an online digital tool developed to study the place of the Qur’an in Islamic legal literature.

Suggested Preparatory Reading:

Islam and Digital Ethnographies: Experiences from the Field
Dr. Sarah Muwahidah

Abstract:
Digital ethnography and social media-based ethnography increase possibilities and opportunities for researchers to expand our field of vision, participant observation, and data collection methods. The digital space may offer venues that proliferate stereotypes, discrimination, and threats against Muslims (Islamophobia) or among Muslim groups (e.g., sectarian propaganda). However, it also provides spaces for minority groups to express their agencies, narratives, and self-representation. In this session, we will discuss examples of both cases. We will study how everyday sectarian propaganda is mediated through “Muslim memes,” social media groups, and visual campaigns. We will also look at instances where the internet provides a space to cultivate tolerance and inclusive messages. For example, how social media and video sharing platforms allow minority groups and their allies to foster “subaltern counter publics” that counter the stereotypes and hostile narratives in the dominant public sphere (Lee et al., 2018, Sampedro & Martinez Avidad, 2018, Mohammed Mohammed 2021). This session may include a team activity if time allows.


**Suggested preparatory reading:**


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**Ethics in Digital Humanities**

*Dr. Haryatmoko SJ*.

**Abstract:**

The development of digital technology, on the one hand, brings progress in the pursuit of shared prosperity because it makes life easier and opens up new opportunities; but on the other hand, digital technology realizes how vulnerable the privacy of personal, group or organizational data is. This fragility results from personally identifiable information that is easily accessible to other parties. Fraud and hacking of accounts or account numbers have often been reported, even reputations have to be at stake. However, many people are still not aware of the real implications that threaten the security of identity privacy. The development of Internet of Things (IoT), smart devices and the sophistication of using the internet make access to personal identities not a difficult problem anymore. Many similar cases have been opened through social media.

On social media, it is often the case that there are parties who upload malicious messages intentionally on blogs or through other social media to burn or provoke people’s anger. There are provocations that have led to crimes such as cornering, insulting, attacking or destroying reputations through “hate speech”. Many social media are also used for fraud, threats and manipulation for the sake of self or group interests.

What is worrying in the Post-Truth era is that the spread of fake news that banalize lies. As a result, there is a process of relativizing the truth and the credibility of the media being overtaken by personal opinion. The tendency of the media is to emphasize sensation and the audience is comfortable with the information that has been selected so that communities of the same ideology develop. Then going viral becomes more important than the quality of information and communication ethics.

Protection of personal data which is one part of personal rights (privacy rights) in this digital era is difficult to guarantee. So we are challenged to think about how to ensure the protection of the following personal rights: (i) the right to enjoy a private life and be free from all disturbances; (ii) the right to be able to communicate with others without anyone being spied on; and last but not least (iii) the right to be forgotten regarding a bad reputation, slander, and a detrimental digital footprint.
An even more worrisome ethical issue in this Post-Truth era is when untruthful stories continue to stay around the internet. The Web memory is permanent as if there is no second chance to improve or start over because it is difficult to remove the digital stigma of the past. Ethical issues are even more complicated with the development of digital technology that gives birth to a metaverse.

Metaverse is a virtual world with 3D content, accessible to everyone, connected to global network media and no one controls. Metaverse is a 3D internet, which comes through Extended Reality (XR): virtual reality, mixed reality and augmented reality. This virtual world allows users to work, meet, play, and socialize in 3D spaces with other internet users even though they are not in the same physical space.

Ethical issues include data ownership rights, privacy and identity modeling; the platform’s responsibilities towards users’ personal sovereignty, and local/global socio-economic disparities. How can companies or governments help to provide equal access to the internet (as well as cellphones, hardware and bandwidth)? So in today’s digital media era, it is urgent to build communication ethics to deal with problems that harm users, especially those related to issues of justice and a peaceful life.

**Suggested Preparatory Reading:**

**Mediating Islam in the Digital Age: A Marie-Curie European Action and a Project on Islam and Technical Innovations through Ages**

**Prof. Pascal Buresi**

**Abstract:**
The MIDA project rests on the premise that digitisation and technological innovation are having a tremendous influence on Islam that deserves to be studied from a variety of perspectives: on modes of expression and communication of religious messages and traditions, and on modes of engagement with society. Digitisation and the concurrent innovations of the past few decades belong to the list of such fundamental technological transformations in human history as the invention of paper, printing technology, steam power, electricity and telecommunication, which constituted major upheavals. The specificity of the current revolution calls for a re-evaluation of past situations and reflection on future prospects. The rapid spread of modern digital media and new technologies of production and dissemination prompts researchers and social actors, Muslims and non-Muslims alike, to make sense of and of and understand these developments. The overall aim of the project is to draw a complex picture of the ceaselessly repeated invention of new traditions, as a new means of expressing the sense of belonging to Islam (identity, community, political, social and religious practices, beliefs and representations).

**Suggested Preparatory Reading:**
www.itn-mida.org
Abstract:
Ethnography - as a long term in-person stay has been in crisis for a while. Among others, it has been criticised that not everyone has the same privileges to engage in classical forms of fieldwork, due to financial restrictions, visa regulations, disabilities, and care responsibilities. On top of that, environmental concerns make long-distance fieldwork more and more disputable.

The Covid-19 pandemic has reinforced the fact that traditional approaches to ethnography fall short. Out of necessity, researchers had to find alternatives, such as doing ethnography ‘at home’ or online. This has given an extra push to the digitization of ethnography.

While many anthropologists have moved their fieldwork online, others have opted for hybrid or patchwork forms of ethnography that combine in-person fieldwork with digital methods. In this sub-workshop, we will discuss the consequences of this increasing importance of online practices, guided by questions such as:
1. What are (new) ethical concerns of online ethnography?
2. How do notions of time and space change in the online field?
3. Is online ethnography a move back to armchair anthropology?
4. Can online ethnography completely replace in-person ethnography?

Suggested Preparatory Reading:

The Digital Possibilities of Archival Metadata:
The Goldziher - Snouck Hurgronje Correspondence as a Case Study
Elmozfar Ahmed Kotoz

Abstract:
As the data about data, metadata can be an extremely useful tool for historical investigation, especially in situations where access to the primary data is not possible. It is also a wealth of data being continuously produced by archivists and librarians around the world, one that is often not utilized to its full potential. Yet, as with all sources used in history, metadata comes with its own set of challenges and possible shortcomings, especially in the age of massive amounts of digital metadata and large scale computational analysis. This session will explore the potential, benefits, and challenges of using archival metadata by using the massive collection of correspondence between the Hungarian orientalist Ignaz Goldziher and his Dutch colleague/friend Christiaan Snouck Hurgronje.

Using the digital tool nodegoat (https://nodegoat.net/), this session will illustrate the potential of using relational networks in a context of real time and space to trace the movement of Snouch Hurgronje during his stay in Indonesia, and to link it to the contents of the letters he sent to his mentor Ignaz Goldziher. In doing so, the session will illustrate the new possibilities offered by new types of sources and tools that can only exist in a digital context, embracing the limited access caused by the COVID pandemic to explore new methodological possibilities.
Abstract:
Even computer techniques are relatively new to TV serial analysis. A discussion about the future of digital tools in this field would be a good start. Brainstorming about the possibilities created by computer vision and other digital methods would allow researchers to initiate further discussions about digital data analysis and its relationship to more traditional methods.

In this session, we will follow the basic steps to train a model to recognize specific objects in a series of TV. The case study is “Payitaht: Abdülhamid” which depicts the last 20 years of Sultan Abdulhamid’s reign II and consists of 154 episodes with a duration of almost 26000 minutes. The plot of the drama develops as the Sultan discovers the heinous intentions of his enemies to destroy his empire. The main objective of this study is to find specific scenes in which the Star of David (the Zionist symbol in the series) and the Turkish flag (pro-Ottoman symbol in the series) appear.

This work is part of the ongoing debate that has arisen due to the limitations of COVID, and will bring new perspectives to the field through the use of new possibilities of digital technology. Therefore, we will also seek a discussion on the questions below to discover the limitations of computer vision methods on audiovisual data:
1. How can computer vision best be applied to film analysis?
2. Is it possible to achieve collaboration between social scientists and computer scientists?
3. Is it possible to integrate computer vision into the field as an innovative and scientifically valid social science method? If so, what are the possible avenues?
4. What are the methodological and technical limitations of using computer vision in film analysis?
5. How can computer vision methods best be used for film studies?

Suggested Preparatory Reading:
The Use of Digital Technology by Farmers through Collaborative Ethnography: Best Practices from an Inter- & Transdisciplinary Approach  
Prof. Yunita T. Winarto

Abstract:  
Solving recent problems such as the consequences of climate change on food production and farmers’ livelihood would not be possible by relying only on monodisciplinary approach. An interdisciplinary as well as transdisciplinary approaches are in need to alleviate the negative impacts of climate change on the environment and people, and to facilitate farmers to cope better to unprecedented risks. Collaborative ethnography as developed in anthropology provides a potential pathway for building up such approaches. The provision of climate services for farmers to advance their anticipation capability by placing them as researchers of their own fields has been developed through a collaborative work between agrometeorologists, anthropologists, and computer scientists. The latter is needed to enable farmers using digital technology in processing their data on daily rainfall and fields’ agroecosystem over time. The collaborative work proofs to be an effective way to improve both the agrometeorological analytical capability and farmers’ skills in using digital technology for their own benefits. This case provides evidence that transmitting scientific knowledge and skills to ordinary citizens—which do not have access to higher education—should be considered seriously in the future to solve various social-environmental problems.

Suggested Preparatory Reading:  
SPEAKERS’ DETAILS

Prof. Amin Abdullah
M. Amin Abdullah is currently the Head of Cultural Commission, Indonesian Academy of Sciences. He is a professor of philosophy and Islamic studies. Teaching Qur’anic hermeneutics, Methods and Approaches in Islamic studies, and Philosophy of Islamic sciences in the post graduate program in the State Islamic University (UIN), Sunan Kalijaga, Yogyakarta, Indonesia. Several articles in the journals and books has been published. The latest published book is Multidisiplin, Interdisiplin, & Transdisiplin dalam Studi Agama & Studi Islam di Era Kontemporer (Multidiscipline, Interdiscipline, & Transdiscipline in The Study of Religion & The Study of Islam in a Contemporary Era), Yogyakarta: IB Times, 2020, while the latest publication in the journal is “The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in Progressive Muslim Perspectives”, Al-Jami’ah: Journal of Islamic Studies, Vol. 58, no. 1 (2020).

Prof. Christian Lange
Christian Lange (PhD Harvard, 2006, C.R.Lange@uu.nl, https://www.uu.nl/medewerkers/CRLange) is Professor of Arabic and Islamic Studies at Utrecht University, The Netherlands. Born in Berlin, Germany, he studied at the universities of Tübingen (Germany), Cairo (Egypt), Paris-EHESS (France), and Harvard (USA). Before moving to the Netherlands, he was a lecturer in Islamic Studies at the University of Edinburgh from 2007 to 2011. His research has focused on the history of premodern Islamic law and theology, in particular criminal law and doctrines and practices related to the Muslim afterlife. He is the author of Justice, punishment and the medieval Muslim imagination (2008) as well as Paradise and hell in Islamic traditions (2016) and Mohammed (2017). In addition, Lange is the editor of several collected volumes, including Locating hell in Islamic traditions (Brill, 2016) and the forthcoming Handbook of Sufi Cosmology (Brill, 2022, with Alexander Knysh). He’s a member of the Netherlands Royal Academy of Sciences (KNAW) and the Director of the national Dutch graduate school of Islamic Studies, NISIS.

Dr. Siti Sarah Muwahidah
Sarah Muwahidah is an Alwaleed Early Career Teaching and Research Fellow on Contemporary Muslim Societies in Southeast Asia at the University of Edinburgh, Scotland, UK. She holds a Ph.D. in Religion (2020) from the Graduate Division of Religion, Emory University, Atlanta, USA. Her PhD dissertation examined Sunni-Shi’i relations and the development of sectarianization in Indonesia. Her academic interests include interfaith dialogue, religious conflict and peacebuilding, political theology, and identity politics. She has conducted research in the Philippines, Indonesia, and Malaysia. Her current research looks at the formation of authorities and transnational networks among Indonesian Shi’i communities.
**Dr. Haryatmoko SJ.**

Haryatmoko was born in Yogyakarta in 1959. During his undergraduate studies, he took specialization in philosophy and theology, then he continued his master’s studies in the fields of socio-political ethics and anthropology and the history of religions. While in his doctoral studies he wrote a dissertation titled “Le Statut Epistémologique de l’enseignement social de l’Eglise Catholique”. Besides being active in giving courses, he is also active in writing papers. Among them are: Reorganizing Collective Memory and Creating Public Space. Towards a Cultural Transformation in Indonesia; International Conference on Cultural Heritage and Contemporary Change, Bangkok, Thailand, 2001; Levinas’ Ethics: Disturbing the Egoism of Modernity in The March of Life, Yayasan Mitra Budaya, Jakarta, 2003; Le peu d’intérêt pour la Réflexion Epistémologique appauvrit le développement de la recherche en sciences sociales; dans le Colloque Internationale des chercheurs en sciences sociales Singapore; du 25 au 30 Oct 2003. He has also written several articles such as “Political Ethics and Power”, Kompas Book Publisher, Jakarta, 2003, 263 pages.

**Prof. Pascal Buresi**

Pascal Buresi (pburesi@ehess.fr) is research-professor of history at the French Center for Scientific Research (Lyon, UMR 5648, CIHAM, https://ciham.msh-lse.fr/membres/pascal-buresi) and Professor at the École des Hautes Études en Sciences sociales (EHESS) on the chair “History and historicity of Islam and Arabic language” (https://www.ehess.fr/fr/personne/pascal-buresi). Born in Tunis (Tunisia), he studied history at the University of Paris Sorbonne and Lumière Lyon 2 (France), and Arabic at the French Institute of Arabic studies in Damascus (Syria, 1991-1992). He read his PhD dissertation in 2000 and was recruited as permanent researcher at CNRS in 2001 (UMR 8167, Orient et Méditerranée). In 2011 he was promoted research-professor at CNRS (UMR 5648, Lyon), and in 2014 he was elected Professor at the EHESS. His research has focused on the history of the border between Islam and Christendom in the Iberian Peninsula (11th–13th centuries) then he moved on to the study of the Chancellery of the Almohad Empire (12th-13th centuries) and the history of medieval Maghrib. He is the author of Géo-histoire de l’Islam (2004, 2018), Histoire du Maghreb médiéval (with Pr. Mehdi Ghouirgate, 2013), Governing the Empire (2013, Brill, with Hicham El Aallaoui). Former head of the ‘Institut d’études de l’Islam et des sociétés du monde musulman’ from 2014 to 2018 (IISM, UAR 2500, http://iismm.ehess.fr/), he is scientific coordinator of the Innovative Training Network (ITN) 813547, Horizon-Europe Marie-Curie Action (2019-2023), Mediating Islam in the Digital Age.

**Mustafa Colak**

Mustafa Colak (m.o.colak@hum.leidenuniv.nl) 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.
Elmozfar Ahmed Kotoz
Elmozfar Ahmed Kotoz 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.

Rukayyah Reichling
Rukayyah Reichling is a PhD researcher at the University of Amsterdam and is also an Early Stage Researcher of the European MIDA project, Mediating Islam in the Digital Age. She has a background in Modern Languages, Islamic Studies and Cultural Anthropology (Université Libre de Bruxelles and KU Leuven, both Belgium) and also holds a history teacher diploma. Her current research focuses on how new media – photography, film and motion picture more specifically – were employed in the late Dutch colonial period to portray Mecca, the holiest city of Islam.

Lena Richter
Lena Richter is a PhD researcher at the Radboud University in Nijmegen, the Netherlands. She has a background in Anthropology and Migration Studies with a regional specialization in the Maghreb. As part of the MIDA project, she conducts qualitative research about the experiences of nonbelievers in Morocco and the Moroccan diaspora. In particular, her research explores how the less religious urban youth normalize this taboo topic, by using humour, embracing a ‘liberal’ lifestyle and narrating their experiences online. Her research interests further include gender, diaspora, and postcolonial studies.

Prof. Yunita T. Winarto
Yunita T. Winarto is an Emeritus Professor in anthropology, Faculty of Social and Political Sciences, Universitas Indonesia and an Indonesian Academy Professor in Social Sciences and Humanities, The Royal Netherlands Academy of Arts and Sciences and the Indonesian Academy of Sciences. She is a member of the Cultural Commission, Indonesian Academy of Sciences. Her field of studies are in Human Ecology and Public Anthropology. She did her research and collaborative work among farmers in diverse areas of agriculture, e.g. integrated pest management, farmers’ participatory plant breeding, the dialectics between scientific and local knowledge, and farmers’ coping strategies to climate change. She is the author of a monograph on Seeds of Knowledge: The Beginning of Integrated Pest Management in Java (2014), editors of books, among others are Agrometeorological Learning: Coping Better with Climate Change (with K. Stigter, 2011); Bisa Dèwèk: Kisah Perjuangan Petani Pemulia Tanaman Indramayu (2011), and articles in the national and international journals.
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2022