Theme
Bibliographic tools of Islamic information

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Topic
Fifty years of Indonesian librarian’s response, criticisms and innovative efforts toward Dewey Decimal Classification notation 297 Islam: 1958-2008
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Abstracts
The existence of decimal classification in Indonesia has been known around 1916 together with the establishment of a library association, however, it was not known whether the decimal classification is a DDC or Universal Decimal Classification (UDC). The first known DDC used in Indonesia is the 15th edition, officially used by the 1952 Library Staff Training Course, the fore-after of the present Department of Library and Information Science School of Humanities Universitas Indonesia. However, the first written Indonesian librarian reaction comes six years later, when Mr. A. Kartawinata wrote that the term Mohammedanism is not appropriate for Islam and proposed the expansion of the notation 297. Alas he didn’t used the 15th edition but the Abridged version of UDC owing the scarcity of DDC version at that time and the
spread of UDC, thanks to widely-accepted opinion that UDC is more proper for special libraries than for academic or public ones. Owing to the following political and economic crises that hit Indonesia in early and late 1960s, no significant library activities were conducted during that difficult decades. In 1973, the government launched The International Book Year whose activities including library seminars on classification. At that time, Indonesian librarians concluded that the existing notation 297 appeared in DDC 18th edition is not enough to cover all Islamic aspects, hence they formed a committee to revised the 297 notation. For years no activities were heard until the Indonesian Islam Central Library in Jakarta published an adaptation of DDC notation and expanded it in 1985. A possibility of using 220 – 289 for Islam while substituting 297 for Christianity was rejected because of its impossibility, instead the Indonesian librarian favored the existing notation 297. In 1987 there was a joint declaration between Minister of Religious Affairs and Minister of Education and Culture which formally accepted an adaptation and expansion of DDC. This version is widely used especially in public and Islamic-based-schools, Islamic higher education institutions, Islamic colleges but not in non-Islamic-denomination academic, and schools as well as special libraries. Another version is proposed by the State Islamic University Syarif Hidayatullah in Jakarta, alas, its dissemination is limited meanwhile non-Islamic-denomination academic and school libraries as well as special libraries stick to the existing DDC notation 297 with its revision in the following editions. In 2005 the National Library of Indonesia (hereafter called NLI) issued its version based on 297 albeit its main notation for Islam are different.
from the DDC version. The NLI version is not compatible with the current DDC 22 edition. Historically, the Indonesian librarian has expressed their disagreement toward DDC for more than half centuries but their opinion possibly not heard by the DDC editors for certain reasons. With that matter, it is proposed that the future DDC revision notation 297, should involve the Muslim librarians from various countries co-operating with OCLC as the publisher and these conference could participate better in the coming DDC edition, especially for notation 297.

Introduction

Two seminars on the arrival and spread of Islam in Indonesia (Seminar Sedjarah, 1963; Hasymy, 1981) concluded that Islam arrived in Indonesia on the first century of Hi’jrah, albeit many textbooks and the “official” Indonesian history books (Sejarah nasional, 1995) stated the Islam arrived in Indonesia in early 11th century based on the archaeological findings in East Java and various sources from Sumatera. Whichever opinion, with the coming of Islam, then it is assumed that the Islamic teachers arranged their books in the room neatly for teaching purpose. However it was not known how they arranged their books and what classification they used, if any. So did with the first known public library founded by Raja Ali Haji in Pulau Penyengat in late 19th century, offshore from Bintan and considered as the real source of the present day Bahasa Malaysia (Malaysia Language) and Bahasa Indonesia, no written sources mentioned about the manuscript classification in that library.
Indonesian librarian got contact to decimal classification began in late 19th century when the then Plantentuin bibliotheek (Pustaka, 200?) were discussing the merit of a decimal system. The first library association library association founded before the second world War also put the decimal classification issues on their working program (Vereeniging, 1921). Alas no information available on the decimal classification, either Dewey Decimal Classification (DDC) or Universal Decimal Classification or home-made classification. One of the first few libraries mentioned in Netherlands East Indies (present day Indonesia) which also has probability to encounter the decimal classification was Ahmadijah Beweging (Bibliotheeken te Nederlandsch Oost Indie, 1941)) in Central Jakarta but the physical site visit to that library to observe its notation proved unfruitful as their collection has been moved to Depok, a southern suburb of Greater Jakarta owing to various reasons.

**Contact with DDC**

The first contact with DDC occurred in 1952 when the Ministry of Education, Teaching and Culture opened the first training course for library staffs (Sulistyo, 1994; Vreede –de Stuers, 1953). For classification course, the students used US-government- supplied the 15th DDC edition. It was a shock for the lecturers as well for the students because the notation 297 listed Mohammedanism instead of Islam as commonly known in Indonesia (Dewey, 1951). They voiced their objection, however no records was found their objection toward the term. Instead a Mr A.
Kartawirana, librarian from Perpustakaan Islam Yogyakarta (Yogyakarta Islamic Library) in Yogyakarta, Central Java expressed his concern on the term and the classification. He mimeographed his opinion on 15th August 1952. He revised it again on 15th January 1953. His revision based on UDC instead of DDC because of the problem of DDC availability at that time. Mr Kartawirana’s expansion was sent to various libraries, domestic and abroad, as well as to the Department of Religious Affairs.

In 1955 the Department of Religious Affairs asked the Yogyakarta Islamic Library to revise Mr Kartawirana’s works. The governing body of the Yogyakarta-based Islamic Library then set up a commission, commonly called Komisi 1958 (Commission 1958) with 15 members, the majority were Moslem scholars while the remnant library staffs. The Komisi 1958’s work solely based on DDC 15th edition.

The result was *Klasifikasi Ilmu Pengetahuan Agama Islam: perluasan 297 DDC or Islam Classification: expansion of notation 297 DDC* (Badan Wakaf, 1958). Mansoer wrote had the Komisi 1958 using the 16th edition, then the result will be different (Mansoer,1978). Komisi 1958 interpreted 297.01 – 297.09 as form divisions which is contrary to 15th edition (Table 1)
Table 1 Comparison between Komisi 1958 and DDC 15th ed.

<table>
<thead>
<tr>
<th>Notation</th>
<th>Komisi 1958</th>
<th>Notation</th>
<th>DDC 15th Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td>297.01</td>
<td>Works on Islam</td>
<td>297.01</td>
<td>Philosophy, theory</td>
</tr>
<tr>
<td>.02</td>
<td>Works on Islamic views on sects</td>
<td>.02</td>
<td>Compend, outline</td>
</tr>
<tr>
<td>.06</td>
<td>Views on Islamic society</td>
<td>.06</td>
<td>Societies</td>
</tr>
<tr>
<td>.07</td>
<td>Islamic views on certain sciences</td>
<td>.07</td>
<td>Study, teaching</td>
</tr>
<tr>
<td>.08</td>
<td>Apologies</td>
<td>.08</td>
<td>Collection</td>
</tr>
</tbody>
</table>

Source: Mansoer (1958)

The differences happened because the Komisi 1958 was using the 15th Edition. Had they used the 16th Edition, then the result was different because the 16th Edition provided the expansion of Islam as follows:

297 Islam

Divide 297.2-297.7 like 291.2-291.7, e.g. propagation of the faith 297.7

.1 Sources

Divide like 297.8, e.g. Koran [sic]

297.12

.8 Sects
Afterward no further reaction from Indonesian librarian toward notation 297 as the period of mid 1960s until early 1970s was difficult one owing to political and economic crises, hence almost no library activities were exist. Beside that there is no national-level-governing body or something like editorial body whose responsibility was revising the 297 notation suited to Indonesian needs. This governing body usually conducted by the national library but at that time there is no national library yet in Indonesia.

During The International Book Year (IBY), Section Indonesia 1978 established a commission (hereafter called IBY Commission) to revise the DDC 18th edition especially those related to Indonesia such as the language, literature, geographical as well as Islam notation. The committee was called Panitya 1972During that year, a lot of meeting was conducted, resulted a revision for notation DDC 297. During the meetings heated debates occurred on the notation whether to change the notation to 220-289 while the Christianity was moved to 297 or set up a special classification or expand the existing notation 297. The movement to 230-280 is possible because the DDC stated that if it is desired to give local emphasis and more and shorter numbers to specific religion, e.g. Islam... It is optional to class it here (230-280) and its sources in 220, in that case Bible and Christianity 297 (Dewey, 1971)

The IBY Commission then expand the notation 297 DDC 18th edition for Indonesian and distributed to Indonesian libraries. The
result was submitted to the Center for Library Development which published the result as *Klasifikasi Islam: perluasan dan penyesuaian notasi 297 DDC* (Islam Classification: expansion and adaptation of notation 297 DDC) published in 1973. Mansoer (1978) wrote that the Panitya 1972 failed to conduct major revision but major relocation. Concerning Al-Qur’an translation, Panitya 1972 only provide 297.121 but the 18th edition provide greater provision as shown 297.122 5 Translation. Add “Languages” notation 1-9 from Table 6 to base number 297.122 5.

Dissatisfied with the DDC notation, Institut Studi Islam Darussalam Gontor (Gontor Islamic Educational Institute) in Gontor, East Java published a special classification in 1975. Actually the work almost a translation of a special Islam classification devised by Mahmud Shaniti from Egypt (Shanity and Kabish, 2003), This Gontor version is solely used at the Gontor and it was revised again by Bakri Anwar in 2003. It was also known that certain library are using the *Library Classification Schedule on Islam and Related Subjects* published by Indian Institute of Islamic Studies (1974).

Meanwhile the Jakarta Islamic State Islamic Institute (now Syarif Hidayatullah Islamic State University) didn’t agree with the proposed revision, latter on built its own version. Also Pusat Perpustakaan Islam Indonesia (Indonesian Islamic Central Library) in 1985 published *Klasifikasi Islam: adaptasi dan perluasan klasifikasi DDC notasi dasar 297* (Islam classification: adaptation

*Latter on to be destined as a part of the future National Library of Indonesia, together with the Bibliographical Center and library of the National Museum.*
and expansion of Dewey Decimal Classification notation 297). The work preceded by 3 seminars conducted between 1983 to 1985 on notation 297. The new approach is shortening notation 297 into X yielded notation 2x0 for Islam and positioned at the first position, hence 2x0 preceding 210, 220, 230 etc. This new approach actually not quite anew because the 1972 IBY Commission has devised the same approach, shortening 499.221 for Bahasa Indonesia and 899.222 1 for Indonesian literature into 4x0 and 8x0 respectively. This practice joined by various libraries among other is Bibliografi Nasional Indonesia (Indonesian National Bibliography) published by the National Library of Indonesia.

Between 1973 until 1987 there were some newspaper article skirmishes on the notation 297 especially printed in the Kompas daily. In 1987 a joint decision between Minister of Religious Affairs and Minister of Education and Culture on Sistem klasifikasi Islam: adaptasi dan perluasan Dewey Decimal Classification Seksi Islam (Adaptation and expansion of DDC notation section Islam). The expansion is using the principle of …. As follows:

- **2X0**  Islam
  - Use 2X0.01-2X0.08 for standard subdivision

- **2X1**  Al Qur’an and related sciences
- **2X2**  Hadith and related topics
- **2X3**  Aqaid and Kalam
- **2X4**  Fiqh
- **2X5**  Tasawuf
- **2X6**  Islamic society and culture
Each notation was expanded, for example notation 2X4

2X4  Fiqh
   .1  Ibadah
   .   Including Salat,
   .2  Mua’amalat
   .3  Marriage law
   .4  Heritage law (Faraid)
   .5  Islamic penal law (Jinayat)
   .6  Judicial law (Qada)
   .7  International law
   .8  Fiqh from different point-of-view
   .9  Another fiqh aspects

The joint issuance is considered a brilliant strategy as the adaptation can be applied to private and state schools supervised by the Department of Education and Islamic based school commonly called madrasah supervised by the Department of Religious Affairs. The joint-declaration-version was used mainly by school and public libraries, but not the academic libraries. The academic libraries tend to use notation 297 DDC version, with the exception the libraries of Institute of Islamic Studies, State Islamic Institute.

Another book i.e. Pengantar klasifikasi persepuluhan Dewey (introduction to Dewey decimal classification) written by
Hamakonda and Tairas also using the same scheme and also using the 2XO approach for Islamic books (Hamakonda & Tairas, 2006). This book is considered a big seller because now reached its 15th printing because that book is the only classification book for school libraries that still exist until today.

The wide spread of the joint-declaration-version has a disadvantage because no institution or commission was established to supervise, expand, revise and make correction. Also there is no agreement which institution will be responsible for the revision, extension of the notation. At that time there was no national library. Hence for more than three decades no revision was made although many librarian has voiced their objection in various informal meeting regarding the need of expansion. Among others who feel the need of revision was National Library of Indonesia. Which was established as the true national library in 1900. The cataloguers from Cataloguing Division National Library of Indonesia revised again in 2003 with title Klasifikasi Islam: adaptasi dan perluasan notasi 297 (Perpustakaan Nasional, 2005) (Classification for Islam: adaptation and expansion of notation 297. This revision has been discussed by Alit and Sulistyo (Sulistyo & Alit, 2007). This version does not covers subject headings, those Islamic subject headings was still in process. The merger between Islamic classification with subject Islamic headings was conducted in 2006 in the from of Klasifikasi Islam: adaptasi dan perluasan notasi 297 Dewey Decimal Classification (Islam classification: adaptation and expansion notation 297). published by the National Library.

*At that time only national library under the Department of Education and Culture. The true national library was established in 1990.*
Library of (2005) Latter on the title changed into *Daftar Tajuk Subjek Islam dan Klasifikasi Islam* (Daftar tajuk, 2006) or List of Islamic Subject Headings and Islam Classification because now it covered Islamic subject headings. The 2005 Islamic notation in National Library of Indonesia version is as follows:

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297 Islam
   .1 Al-Qur'an and related science
   .2 Hadith and related science
   .3 Aqaid and Kalam
      .4 Fiqh
      .5 Moral and tasawuf
      .6 Social and culture
      .7 Development
      .8 Sects
      .9 History of Islam and biography
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As a supervisory body on library matters as dictated by the newly issued the 2007 Act of National Library System, the National Library of Indonesia is responsible on the technicalities of library matters nation wide. However, on the other side the joint decision between the Minister of Education and Culture and Minister of Religious Affairs from 1987 are still valid. Technicalities and legality problems forced the NLI could not applied its 2006 version to other libraries, especially to school libraries as the legal-joint-decision still valid. The only way is to draw the 1987-two-minister-joint-decision, but it involves non-technicalities matter
On the other hand, the National Library of Indonesia product *Daftar tajuk subjek Islam dan klasifikasi Islam* has some flaws. The first flaw was notation 297 Islam. Further expansion showed that 297.01 Islam and philosophy, 297.03 Islam and social sciences, 297.04 Islam and languages. The cataloguers could show that the expansion 297.01 [underlined from the author] actually origin from 100, 297.03 the .03 was taken from notation 300 (Social sciences), 297.04 from 400 Languages. Further search showed that 297.6 Islamic social [sic] and culture

.62 Politics
.63 Economy
.66 Organization
.67 Arts and culture

Apparently the 297.62 based on class 300 which is 320 Political science, 297.63 from 330 Economy, 297.69 from 390 Custom etc.

The second flaw was geographical notation for Indonesia. The political urge to show that Indonesia was a unity was shown on geographical notation (Perpustakaan Nasional, 2006, 187) -598 Indonesia, but -598 7 Papua and -598 72 was West Irian Jaya. If some one checked the DDC 22nd edition, notation -598 7 was East Timor, while Papua’s was -951.

The use of 2X0 for 297 is considered user friendly, more practical then lengthened version but also caused some difficulties for book arrangement at the stacks (Suali, 1995). Before its
application in 1972, there were proposals to substitute notation 297 to 210 or 2MO. The proposed 210 in which I for Islam was rejected because it will blurred Islam) with I the roman numbers. The other proposal 2MO while M for Muslim was also rejected without apparent reasons. With that rejection then the version 2X0 for 297 is the dominant feature in Indonesian libraries.

From 1950 to 2008 the whole discussion on Islam notation centered to DDC edition only because it was the largest classification scheme used in Indonesia. It was used for school I madrasah, public and academic libraries and more than 65% by special libraries (Sobari, 2000). The discussion on DDC is a far cry from Islam studies such as Islamic law (Yushiana and Younis, 2007) as less than 10 libraries are using the Library of Congress Classification.

The long usage of 1987-two-minister-joint-decision for more than two decades showed the applicability of the revised DDC notation. However, it also showed it weakness because for more than twenty years no revision has been made while on the same time, DDC has revised its notation on Islam. This is obvious if we compare the DDC 18th edition with 22nd edition, from 7 pages (18th edition) to 16 pages in DDC 22nd edition.

Another constraints regarding the subjects outside Islam such as social science, science, technology. The Daftar tajuk subjek Islam dan klasifikasi Islam (2006) attempts to cover such subjects by providing notation 297.01-297.09 for subjects covered
by DDC 001-999, e.g. Islam and politics at 297.3032 (the underlined from the author, the origin is from 320 Political science). However such attempt is overlapping with the 297.6 Islam social and culture, for example 297.62 Politics.

Regarding Islamic Law, Rodliyah (2008) from Sunan Ampel State Islamic Institute in Surabaya, East Java proposed the new position at 297.3 based 22nd edition (Table 2)

<table>
<thead>
<tr>
<th>297</th>
<th>Islam</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>.01-.09</td>
<td>Standard subdivision</td>
<td>The same with DDC</td>
</tr>
<tr>
<td>.1</td>
<td>Sources of Islam</td>
<td>Ibid</td>
</tr>
<tr>
<td>.2</td>
<td>Islamic doctrinal theology</td>
<td>Ibid</td>
</tr>
<tr>
<td>.3</td>
<td>Islamic law</td>
<td>Different from DDC 22nd ed</td>
</tr>
<tr>
<td>.4</td>
<td>Sufism</td>
<td>The same with DDC 22nd ed</td>
</tr>
<tr>
<td>.5</td>
<td>Islamic ethics</td>
<td>Ibid</td>
</tr>
<tr>
<td>.6</td>
<td>Islamic leaders and organization</td>
<td>Ibid</td>
</tr>
<tr>
<td>.7</td>
<td>Protection and propagation of Islam</td>
<td>Ibid</td>
</tr>
<tr>
<td>.8</td>
<td>Islamic sects</td>
<td>Ibid</td>
</tr>
<tr>
<td>.9</td>
<td>History of Islam and biography</td>
<td>Different from DDC 22nd ed</td>
</tr>
</tbody>
</table>
She considered Babism and Bahai faith is part of the Islamic sect and the notation 297.8 can provide the notation (Rodliyah, 2008) while the provision of 297.9 can accommodate the long history of Islam and its biography and can be expanded by using the substandard notation. The position 297.9 is considered better than notation 297.09 standard subdivision.

From 1958 until present day, various efforts has been made to provide special place for God and other position for devils and jinn. The notation 297.21 God and spiritual beings, 297.211 God while 297.216 Devils and 297.217 (Dewey, 2003) is improper for many people. Notation for God must be separated from those for devils and jinn.

Although various efforts has been conducted to revise the notation 297, no attempt to convey the revision and expansion to the DDC editors. The Indonesian librarian seemed to be possessed by inward-looking attitude, no attempt to disseminate the notation 297 Indonesian version to other users outside Indonesia. This inward looking attitude indirectly shared also by the National Library of Indonesia as it never officially contact the DDC editors regarding the notation 297. For years the National Library of Indonesia cataloguing staffs tried to extend the geographical notation -598 but was caught off guard when OCLC issued its version in 2006 (Sulistyo, 2007a; Sulistyo, 2007b). This attitude has changed recently as witnessed by the formation of Standing Committees for Islam, Indonesia language and literature, history and geography
notation by the National Library of Indonesia Cataloguing Division
(Perpustakaan Nasional, 2008)

**Suggestion**

Based on the long history of attempts to revise and expand DDC notation 297 the following proposals was submitted:

1. The establishment of something like consultation and supervisory body to revise the notation 297 which suits the Islamic literature and needs and establishing closer contact with OCLC editors as the DDC publishers, in anticipating the coming 23rd edition especially with those on Islamic notation.

2. National libraries of the Islamic countries should work closely to supervise the Standing Committee on 297 notation

3. Regular meeting, either physical or virtual one among the scholar, cataloguer, classifiers, specialists on theory of classification, subject specialists and Islamic scholars

4. Close attention toward the notation on the relation of Islamic with certain topics or Islamic point-of-view on certain subjects such Islamic justice system (Qada), international law, Islamic penal law (jinayah) etc.

5. For National Library of Indonesia, being a country with the largest Moslem population in the world, should active in various the-above-mentioned activities

**Conclusion**
For more than half century the Indonesian librarian has struggled to find the proper notation 297 of DDC for Indonesian and Islamic needs. Their efforts covered the period 1953 through 2008 including changing the term from Mohammedanism to Islam, the revision and expansion of the notation, joint declaration between the Minister of Education and Minister of Religious Affairs and other attempts in early 21st century. It is suggested that the formation of something like standing committee established by the COMLIS and/or at national level to revise, expand the notation and closer co-operation concerning Islamic subject headings should be established.

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