

**INDONESIAN LIBRARIANS' EFFORTS TO ADAPT AND REVISE THE DEWEY DECIMAL CLASSIFICATION (DDC)'S NOTATION 297 ON ISLAM**

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**Abstract**

In Indonesia, two points must be considered on utilizing notation classification on Islam. One is that Indonesia is the largest Islamic country in the world, in which about 90% of her 220 million populations are Muslims. The other is that Indonesian libraries have been using the Dewey Decimal Classification (DDC) since early 1950s. From Indonesian librarians point of view, the term "Mohammedanism" used in the 15<sup>th</sup> edition is not appropriate that and the notation given is very limited for the second largest denomination in the world. The term was then changed to Islam albeit the available notations were still felt not enough for the organization of Islamic books. This paper traces and describes the effort by Indonesian librarians and Islamic libraries to improve the notation 297 of the various editions of the DDC since 1973 to 1987. In 1987 the joint declaration between the Minister of Religious Affairs and the Minister of Education and Culture issued an adaptation and expansion of the DDC. This version is widely used especially in public and Islamic-based-schools, Islamic higher education institutions and Islamic colleges, but not in non-Islamic-denomination academic and special libraries. In 2005 the National Library of Indonesia issued its version based on DDC 22<sup>nd</sup> edition and the details of this version are explained. Based on the various versions, the authors proposed that future adaptation and expansion should be based on the original DDC version. With that adaptation then the proposed expansion, matched with the international usage and practice, could contribute to future DDC editions.

**Key words:** Islam; Dewey Decimal Classification (DDC); Cataloguing; Organization of information; Indonesia

**INTRODUCTION**

Indonesia is the largest Muslim country in the world, in which more than 90% out of her 220 million people are Muslims. Traditional Islamic boarding schools known as *pesantren* (Islamic traditional school), has been founded since the Islamic arrivals in the early 13<sup>th</sup> century. During the Dutch administration until 1945, not many formal Islam educational institutions had been founded and it is not quite known how the Islamic library was at that time. Perhaps the exception is the *Ahmadiyah Beweging* Indonesia (*Ahmadiyah* Movement) library founded in 1930 in the then Batavia (presently Jakarta) (Sulistyo 1994).

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Although Indonesia declared her independence in 1945, the Indonesian people and government busied themselves with military and guerrilla struggle against the Dutch army until 1949. By early 1950, Indonesian Islamic schools, institutions and universities began to flourish. Currently, there are more than 40 State Islamic institutions in the country, some of them recently changed into State Islamic universities as well as more than 100 private Islam universities, colleges, institutes and other higher learning institutions established by various organizations such as *Muhammadiyah* and *Nahdlatul Ulama*. There are at present more than 10,000 Islamic-based schools established. With the assumption that each educational institution has established its own library and each are using the Dewey Decimal Classification (DDC) scheme to classify its resources, then the Islamic notations for these school and academic libraries have become important.

#### **DDC AND NOTATION ON ISLAM**

The late Mr. J.N.B. Tairas, one of the senior cataloguers and a pioneer in teaching cataloguing in Indonesia, in various lectures had always mentioned that the DDC has been used in Indonesia since 1920s (Tairas 2009). However he had never supported his claims with historical evidence. The authors found that the *Bibliotheca Bogoriensis* as well as The Royal Batavia Society for Science and Culture reported the problem of decimal classification (*Vereeniging tot Bevoording van het Bibliotheekwesen in Nederlandsch Indie 1920*; Tjoen 1966) but neither of these documents mentioned the DDC.

DDC was used officially in Indonesia in 1952 when the first programme for library technicians was established in Jakarta. The course duration was scheduled for one year, and was later extended into one and half, then two years and since 1959, has become a three-year library education course. The course then was taken by the Universitas Indonesia, and is now positioned at the Department of Library and Information Science, Faculty of Humanities, Universitas Indonesia (formerly the Department of Library Science, Faculty of Letters Universitas Indonesia)(Soemarsidik 1961; Sulisty, 1994; Vreede-de Stuers 1953)

Since 1952, the DDC has become almost an unofficial library classification tool used in academic, school, public and some special libraries. The other classification scheme used was Universal Decimal Classification (UDC). With this use of DDC in an Islamic country, then it is natural that the notations on Islam become the objective of studies and criticism.

### *Dewey Decimal Classification (DDC)'s Notation 297 on Islam*

#### **DDC 15<sup>th</sup> Edition (1951)**

This is the first DDC used in Indonesia and was translated into the Indonesian language. In that edition, there was no notation for 'Islam' but instead the term 'Mohammedanism' was used at notation 297. The term 'Mohammedanism' to describe Islam is inappropriate and inaccurate, and early Indonesia librarians criticised the use of this term. The notation on the 15<sup>th</sup> edition is as follows (Dewey 1951):

297 Mohammedanism  
    Includes Sacred Book (Koran)  
    .8         Bahaism

#### **DDC 16<sup>th</sup> edition (1958)**

In this edition, the term Mohammedanism was changed to Islam. Compared with the 15<sup>th</sup> edition, the notation expansion was still based on notation 297. In the 16<sup>th</sup> edition, the notation for Islam is as follows (Dewey 1958):

297 Islam  
    Including Christian apologetics against Islam [*formerly \*239.9*]  
    Divide 297.2-297.7 like 291.2-291.7,  
    e. g, propagation of the faith 297.7  
    .1 Sources  
    Divide like 291.8, e.g., Koran 297.12  
    .8 Sects  
    Including Sunnites, Shiites, Twelvers, Seveners, Ismailis,  
    Ahmadiya  
    .89 Bahai faith  
    Including Babism

#### **DDC 17<sup>th</sup> edition (1965)**

In this edition, the notation for Islam was revised, corrected and expanded. The notation division is based from 291 (Dewey, 1965).

#### **DDC 18th (1971) and 19th edition (1979)**

In the 18th and 19<sup>th</sup> edition, the notation for Islam is showed as follows:

297 Islam and religions derived from it  
    ..06 Organizations  
    Class religious organizations in 297.65

SUMMARY (Dewey 1971; 1979)

Sources, relationships, attitudes of Islam

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- .2 Islamic doctrinal theology (Aqid and Kalam)
- .3 Islamic forms of worship and other practices
- .4 Personal religion in Islam
- .5 Islamic moral theology
- .6 Islamic leaders and organization
- .7 Islamic activities
- .8 Islamic sects and other religions

**DDC 20th edition (1989)**

In this edition, the term Islam was changed into “Islam and religions originating in it” (Dewey 1989). The notations covered the following aspects:

297 Islam and religions originating in it

*See Manual at 291*

SUMMARY (Dewey 1989)

Sources, relationships, attitudes of Islam

- .2 Islamic doctrinal theology (Aqid and Kalam)
  - .3 Islamic forms of worship and other practices
  - .4 Personal religion in Islam
  - .5 Islamic moral theology
  - .6 Islamic leaders and organization
  - .7 Islamic activities
  - .8 Islamic sects and other religions
- .06 Organizations  
Class management in 297.6, religious organizations in 297.65
- .07 Education, research, related topics  
Class here Islamic religion as an academic subject  
Class comprehensive works on Islamic religious education, religious education for the purpose of encouraging believers in religious life and practices in 297.7

The faceted approach to Islam from the 18th through 20th edition was not quite proper. On notation 297.3 ‘Worship’, the further notation showed some mistakes, as indicated by the following notation:

297.3 Islamic forms of worship and other practices

- .32 Divination
- .33 Occultism
- .36 Sacred times

**DDC 21st (1996) and 22nd edition (2003)**

In these two editions, the notations on Islamic are more detailed and there are some changes. For example, notation 297.06 (Organizations) is relocated to 297.65. The notation for the subject is also changed from 'Islam and religions derived from it' into 'Islam, Babism, Bahai Faith' (Dewey 1996; 2003). As such, the notation on Islam appeared as follows:

- 297 Islam, Babism, Bahai Faith
  - Standard subdivision are added for Islam, Babism, Bahai Faith together for Islam alone
  - SUMMARY
    - 297.01-.09 Standard Subdivisions
      - .1 Sources, relationships, attitudes of Islam
      - .2 Islamic doctrinal theology (Aqaid and Kalam)
      - .3 Islamic forms of worship and other practices
      - .4 Personal religion in Islam
      - .5 Islamic moral theology
      - .6 Islamic leaders and organization
        - .7 Islamic activities
        - .8 Islamic sects and other religions
  - [.06] Organizations and management
    - Do not use for management; class in 297.6
    - Organizations relocated to 297.65
  - .07 Education, research, related topics
    - .071 Education
      - Class here Islamic religion as an academic subject
      - Class comprehensive works on Islamic religious education, religious education to inculcate religious faith and practices in
    - 297.77
      - See Manual at 291.75 vs 200.71*
  - .09 Historical, geographic, person treatment
    - Class here comprehensive religious works on Islamic fundamentalism
    - Class political science aspects of Islam in 320
    - For Islamic fundamentalism in a specific sect or reform movement, see 297.8*
    - See also 909.097 671 for Islamic civilization*
    - See Manual at 320.55 vs 297.09, 322.1*
  - .092 Persons

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Class interdisciplinary works on caliphs as civil and religious heads of state with the subject in 940-990, e.g., Abu Bakr 953.020 92

The 'Worship' notation of Islam in the 18<sup>th</sup> through the 20<sup>th</sup> editions is not appropriate. This inappropriateness could be seen at notation 297.3 which states as follows:

297.3	Islamic forms of worship and other practices
.32	Divination
.33	Occultism
.36	Sacred times

However in the 21<sup>st</sup> and 22<sup>nd</sup> editions the inappropriateness was corrected, albeit some of the facets are still not proper according to categories in Islamic religion, for example Islamic worship became part of 'Islamic ethics and religious experience, life, practice' as shown below:

297.5	Islamic ethics and religious experience, life, practice
.53	Sawm (Fast)
.54	Zakat
.56	Specific vices, virtues, moral issues
.57	Religious experience, life, practice

Although the 21<sup>st</sup> and 22<sup>nd</sup> editions are more detailed, the facet distributions are still not appropriate according to Islamic religion, for example 'zakat' is part of Islamic Worship, in these editions the notation was 297.5. We believe that it is more proper if the notation is relocated to 297.35 as part of 'Sacred places and pilgrimages'. Also, the mixing notation of 'God, Angels, human beings and jinn' is not proper according to 'Kalam' in Islamic religion. Due to those mistakes and based on a proper understanding on Islam, the Indonesian librarians proposed revision and expansion of the notation 297.

#### **REVISION AND EXPANSION OF NOTATION 297 IN INDONESIA**

Notation 297 of the DDC in Indonesia has been revised and expanded by the following initiatives:

##### **Mr Kartawinata**

Based on the existing UDC and because of the scarcity of DDC edition at that time, Mr. A. Kartawinata proposed an expansion of notation 297 in 1952, which was

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revised again in January 1953. The expansion was sent to libraries in Indonesia, and even to the Ministry of Religious Affairs, which subsequently distributed it to its branches in Indonesia, the Institute of Islamic and the Yogyakarta Islamic Library in Yogyakarta, one of the best Islamic libraries in the nation back then. Unfortunately, nobody commented on it hence no library in Indonesia utilized it at that time (Mansoer, 1978).

***Badan Wakaf Perpustakaan Islam Yogyakarta (Yogyakarta Islamic Library)***

Yogyakarta Islamic Library initiated the revision of the 15<sup>th</sup> edition by establishing a *Komisi Klasifikasi* (Classification Commission) and officially agreed the Ministry of Religious Affairs' proposed expansion in 1958. The result was *Klasifikasi Pengetahuan Agama Islam Perluasan notasi 297 DDC* (Scientific classification on Islamic knowledge notation expansion 297 of DDC) (Badan Wakaf Perpustakaan Islam 1958). The Classification Committee, consisted of 15 members including *ulamas* and librarians, was chaired by Professor Faried Ma'ruf, an outstanding Indonesian scholar. The Commission proposed some changes on notation 297 as presented in Table 1.

Table 1: Comparison between Yogyakarta Islamic Library's Classification and DDC 15<sup>th</sup> edition on Islam

<b>Notion</b>	<b>Yogyakarta Islamic Library</b>	<b>DDC 15<sup>th</sup> edition</b>
297.01	Works on Islam	Philosophy and theory
.02	Works on views of Islam toward schools of thought	Compendium outline
.06	Society attitude toward Islamic society	Societies
.07	Islamic views on specific sciences	Study, teaching
.08	Apologies	Collection

Source: Badan Wakaf (1958); Mansoer (1978)

Mansoer (1978) however regretted that the Commission had based its work on DDC 15<sup>th</sup> edition instead of the 16<sup>th</sup> edition. It was presumed that by the time the Commission began its works, the DDC 16<sup>th</sup> edition was not available due to its scarcity, limited distribution and high price. The Commission also compared the 15<sup>th</sup> edition with the Universal Decimal Classification as proposed by Mr Kartawinata.

**International Book Year (IBY) Committee**

The year 1972 marked the International Book Year and as part of its activities, the Library Development Agency set up various committees; among this was the Commission on Expansion and Adaptation of Islam notation at DDC (hereafter called Commission 1972). The commission was headed by the State Islamic Institution, Syarif Hidayatullah. The commission used various resources such as DDC 18<sup>th</sup> edition revised by Yogyakarta Islam Library, classification on Islam commonly used in the United Arab Republic and *Scheme of the Institute of Islamic Studies* compiled by McGill University Library. Discussion and interviews were conducted by distinguished Islamic scholars and librarians. The result was unsatisfactory because when compared (Table 2), it was almost similar with the 1958 Commission’s proposal (Mansoer 1978).

Table 2: Comparison between IBY Committee 1972 and 1958 Commission

Notion	Commission 1958	IBY Committee 1972
Development	297.9	297.6
Philosophy	.91	.61
Propagation	.92	.62
Methods	.921	.621
History of	.922	.622
Special	.93	.63
Societal structure	.931	.631
Politics and state structure	.932	.632
Islam and the society	.935	.636
Islam and politics	.936	.636

Source : Mansoer (1978)

The Commission’s work in 1972 was suitable for special classification but not for a general classification as shown by DDC. The result is not quite specific compared to the DDC 18<sup>th</sup> edition. In fact, the 18<sup>th</sup> edition in certain aspects is more elaborate and comprehensive. For example the notation for translation of Al-Quran according to Commission 1972 is 297.121 while for the DDC 18<sup>th</sup> edition is 297.122 599 221 (Table 3).



Table 3: Comparison of the Notation for Al-Quran Translation

Notation	IBY Commission 1972	DDC 18 <sup>th</sup> edition
Al-Quran translation	297.121	297.122 5 Translations. Add "Languages" notation from Table 6 to base number 297.122 5. Notation Bahasa Indonesia from Table 6 is -992 21

In expanding the notation 297, there are two alternatives: (a) expand notation 297 DDC 18<sup>th</sup> edition by expanding more specific Islamic aspects regarding Islam and (b) follow the instruction given by DDC 18<sup>th</sup> edition regarding notation 230-280, that is, if local emphasis, more and shorter numbers to specific religion is needed; it is optional to class it within 230-280 and its sources in 220, and it that is the case, the term "Bible and Christianity" may be classed in 297. Mansoer (1978) wrote that the IBY Committee 1972's effort to expand notation 297 is no better than the previous work by Commission 1958, while on the other hand the DDC 18<sup>th</sup> edition provided possibilities to expand the notation for Islam at 230-280 and for the relocation of Christianity to 297. Mansoer criticised the 18<sup>th</sup> edition on its inappropriateness to certain aspects such as Islamic doctrines, moral and services.

**Institut Pendidikan Darussalam Gontor (Education Institute Darussalan Gontor)**

In 1975 this Islamic religious institute in Gontor (situated in East Java) issued a special classification for Islam based on the classification devised by Mahmud Shaniti from Egypt. The version was translated and used solely at Institut Pendidikan Darussalam Gontor in East Java and has been revised ever since (Shaniti and Kabish 2003).

**Pusat Perpustakaan Islam Indonesia (Indonesian Islamic Central Library)**

In 1985, this library published *Klasifikasi Islam: adaptasi dan perluasan klasifikasi DDC notasi dasar 297* (Islam classification: adaptation and expansion of Dewey Decimal Classification notation 297). The work was developed over 3 seminars on notation 297 conducted from 1983 to 1985. The new approach was shortening notation 297 into X yielded notation 2x0 for Islam and positioning it at the first position, hence 2x0 preceding 210, 220, 230 etc. This approach was not new because the 1972 IBY Commission had devised the same approach, shortening 499.221 for Indonesian language and 899.222 1 for Indonesian literature into 4x0 and 8x0 respectively. This practice was joined by various libraries and applied in *Bibliografi Nasional Indonesia* (Indonesian National Bibliography) published by the National Library of Indonesia.

### Ministry of Religious Affairs and Ministry of Education and Culture

In 1987 the Ministry of Religious Affairs and Ministry of Education issued a joint declaration regarding the adaptation and expansion Dewey Decimal Classification Islam Section based on IBY 1972 version and revised by Jakarta State Islamic Institution. This classification is used in Indonesia at present.

### National Library of Indonesia

In 2005, the National Library produced *Klasifikasi Islam: adaptasi dan perluasan notasi 297 Dewey Decimal Classification (DDC or Islam classification: adaptation and expansion notation 297)*, however the notation changed from the original notation on DDC 22<sup>nd</sup> edition (Table 4).

Table 4: Comparison between the National Library of Indonesia's Version on Notation 297 and the DDC 22<sup>nd</sup> edition

Notation	National Library of Indonesia's version	DDC 22 <sup>nd</sup> edition	Notes
297	Islam	Islam, Babism, and Bahai Faith	Different
.1	Koran and related sciences	Sources of Islam	Slightly different
.2	Hadith and related sciences	Islamic doctrinal theology (Aqa'id and Kalam)	Different
.3	Aqaid and Kalam	Islamic worship	Different
.4	Fiqh	Sufism	Different
.5	Morality and mysticism ( <i>Akhlak</i> ) and Tasawuf	Islamic ethics and religious experience, life, practice	Basically the same
.6	Social and culture	Islamic leaders and organization	Different
.7	Development ( <i>perkembangan</i> )	Protection and propagation of Islam	Different
.8	Movements and Sects ( <i>Aliran dan Sekte</i> )	Islamic sects and reform movements	The same
.9	Islamic history and biography	Babism and Bahai Faith	Different

Source: Perpustakaan Nasional (2005); Sulisty (2007)

There is no explanation why the notation of 'Babism and Bahai faith' was not included. The possible explanation is that both Islam-derived-sects are not popular in Indonesia and possibly the word *babism* is rather awkward for the Indonesian people because the term *babi* in the Indonesian language refers to pork which is *haram* for the Muslims.

## **DISCUSSION**

The Indonesian librarians and library users felt uneasy with the notation 297 in DDC which they viewed as not accurate and inappropriate, and it needs revision and expansion. The efforts toward revision and expansion have been in place since 1963 albeit few were widely used in Indonesian libraries. Those widely used are the 1972 IBY version and the 1985 joint decision between Ministry of Religious Affairs and Ministry of Education and Culture. The 1972 version was accepted because of its new revision and available documents. The joint decision of 1987 version is the unofficially formal classification of notation 297 and has also been well accepted for its 2x0 approach, which is considered well suited to Islamic schools because of its first position preceding another notation.

The effort by the National Library of Indonesia is considered appropriate to various scholars and *ulamas*, however, because it does not match with the current DDC 22<sup>nd</sup> edition, it is predicted that this initiative is unable to be accepted by other libraries in other parts of the world. Changing certain notation from the existing notation to new one will cause difficulty and perhaps uproar among librarians in the world. The authors opined that if there are efforts to revise and expand the 297 notation, then it should be based on the existing notations.

As the largest Muslim country in the world, it is suggested that Indonesia set up a national body to oversee the expansion and revision of notation 297 so that it matches with the DDC philosophy, and later on coordinated with the OCLC Online Computer Library Center to have the revision published in the *Dewey Classification Additions, Notes and Decisions*. Analogue with the expansion of certain DDC notation, a paper has been proposed to expand and revise certain notations regarding Indonesian languages, literature and history (Sulistyo 2007).

Another suggestion is that there will be better communication and co-operation among Southeast Asian librarians regarding the Islam notation (297) especially from the Muslim dominated countries such as Malaysia, Brunei Darussalam and Indonesia. Indonesian librarians could learn and utilize the 294.3 notation expanded by the National Library of Thailand to be used in Indonesia as Buddhism is one of the officially recognized religion in Indonesia. There are currently Buddhist schools and universities in the country, however, no research on the classification used by those libraries within these learning institutions apart from simple basic classification issued in 1986!

## CONCLUSION

The notation 297 for Islam as noted in DDC has been revised various times since the 15<sup>th</sup> through 22<sup>nd</sup> edition, from 1953 through 2005, albeit not all revisions are used nationwide. There are two types of libraries using notation 297, those which adhere to the DDC edition and those which use various revisions. With such condition, it is proposed that there is a national body in charge of the revision as long as it is based on the same DDC notations, but the contents could be different. Also it is hoped that there is greater co-operation among Islamic libraries together with the national libraries with respect to the Southeast Asian nations to develop a common 297 DDC notation based on Islam and supported by facet concepts.

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