

# Harun Yahya'nın Fikirleri Endonezya'da Biyoloji Derslerini Etkiliyor



Endonezya'da bir dini araştırma merkezi olan *Center for Religious & Cross-Cultural Studies* isimli vakfın, Eylül 2009'da düzenledikleri evrim konulu bir konferansta, Sayın Adnan Oktar'ın çalışmalarının etkisinden bahsedildi. Konferansta Harun Yahya'nın Darwinizmi ve materyalizmi çökerten çok etkili eserler hazırladığı belirtildi ve yazarın Endonezya'daki okullarda da büyük etkisi olduğu vurgulandı. (Yazarın Endonezyaca eserlerini [buradan](#) görebilirsiniz.)

Konferansta Harun Yahya hakkında verilen bilgilerden bir kısmı şöyle olmuştur:

... Evrimci düşünceye kesin bir şekilde karşı çıkma konusunda, bilgisine başvurulacak **en çarpıcı kaynak Darwinizm karşıtı bir Türk'ten** geliyor; adı Harun Yahya. Harun Yahya'nın kitabı gösterişli bir görünümde yayınlandı. İyi bir sayfa düzeni var, kaliteli kağıda basılmış ve ilgi çekici kapakları bulunuyor. Ayrıca kitap Urduca, İngilizce, Rusça, Fransızca ve Endonezya dillerine çevrildi. Harun Yahya'nın düşünceleri sadece kitap halinde değil; ayrıca **Endonezya dilindeki internet sitelerinde de bulunabiliyor ve tüm düşünceleri Endonezya'da İslamla ilgili çeşitli haber ajanslarında alıntılar halinde yayınlandı.** Diğer yandan... **Harun Yahya'ya ait Darwinizm, Materyalizm ve Marksizm'e karşı VCD'ler gösterildi. Bunlar aynı zamanda Endonezya'nın çeşitli şehirlerinde sokak satıcılarına yaygın biçimde satılıyorlar. Harun Yahya bu düşünceyi yayıyor ve sınıflarda Biyoloji derslerini etkiliyor. Okul öğretmenleri bu düşünceyi kabul ediyorlar ve sınıfta öğretiyorlar.**

Center for Religious & Cross-Cultural Studies  
Graduate School, Gadjah Mada University Indonesia

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Friday, January 28, 2010

## Religion and Science in the Post-colonial World

On 2-5 January 2010, a conference titled "Religion and Science in the Post-colonial World" was held at the CRCS building in Yogyakarta.

The goal of this conference was to provide a platform for scholars and students to discuss the relationship between religion and science in the Indonesian context.

A favorite part of the conference for many participants and speakers was the evening parallel sessions. These, small groups of participants had full opportunity to engage in discussions—in some cases they went on for more than two hours—with the speakers of the day for each of the Conference's days. This conference succeeded in initiating a new kind of science and religion discourse to the Indonesian public.

After the conference, in cooperation with other institutions, CRCS organized several public lectures by conference speakers in the capital city, Jakarta. These public lectures were held with Mitra Budaya, a cultural organization, CRCS organized a specialized lecture on contemporary issues in epistemology by Steve Fuller (January 8, 2011), with Mujan, CRCS brought Shinto Gudenberg (January 6) and Mubdi Gudenberg (January 7) to give public lectures in the Museum of National Library. These events were advertised in two national newspapers, and there were approximately 250 participants, mostly students and university lecturers, attended each.

The conference and several other activities following it have made CRCS a "major player" in conversations concerning science and religion in Indonesia. The wide mass media coverage of the Conference (see below) has proven to contribute significantly to the dissemination of the ideas that underlie the conference, and our programs in religion and science. (A complete list of media coverage is attached to the more detailed narrative report of January 2011.) As an example, a local Yogyakarta newspaper (Kedaulatan Rakyat) covered the conference intensively each day of the four-day conference. Each day there was a profile story on the front page (interviews with the organizer or speakers), a summary of the topics of the previous day and the schedule of the day.

Meanwhile, the second largest national newspaper, published as the cover story three stories in four pages of its weekly 19-page Friday supplement, "Gloag Jumat" in addition, a translation of the opening presentation of the conference was published in the national newspaper, as well as another article by a local Yogyakarta newspaper, and an interview with Zainal Abidin, presented as an alternative to the popular Muslim creationist view (Harun Yahya) that had been consistently published by the newspaper. Overall the result was, at the very least, that the Muslim public was made aware that there was an alternative response to the theory of evolution and thus to the conflict between the theory of evolution and Islamic teachings.

Kompas, the largest national newspaper, published a one-page story about the conference in February, which summarized the conversations that took place there. On April 2003, four months after the conference, Meera Nanda's conference paper was translated in an over-healthy reconciliation between science and religion that appears in the contemporary idea of "evic science in the Indian context".

One of the main achievements of the Conference was the creation of a network of scholars and students interested in science and religion who came to the conference mostly as participants. They have all been exposed to the intensive 4-day conference, which greatly helped explain the kind of science and religion discourse we want to develop here. This network is a very valuable asset.

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Sunday, July 18, 2010

## Evolution and Creation in the Muslim World

The opening Wednesday Forum which was attended by about 30 participants for this semester held on September 9, 2009 was marked with a presentation entitled "Evolution and Creation in the Muslim World: Ambiguities in the Muslim World" delivered by Dr. Zainal Abidin Bagir who is the director of CRCS.

The main argument presented by Dr. Bagir was the Theory of Evolution that has not been considered important in the world's religious agenda, and the opposition to Darwin's Theory which emphasizes on the issue of Creation in the holy book, either Qur'an or Bible. Dr. Bagir also argued that the interpretation of other anti-evolutionism is also part of the politics of identity now. Anti-evolutionism movement is spreading in many countries and in many religious communities, such as Hindus, Jews and Christians all over the world like in Latin America, Northern Europe, Australia, even in Asia such as Asian Indian, Korea, Japan, Taiwan, Sri Lanka and Hong Kong.

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According to the presentation, Anti-Darwinism also appears in the majority of Islamic countries, like in the Middle East and North Africa. Thus, the movement of anti-evolutionism has been globalized with various religious backgrounds. The most striking reference that firmly opposed to the idea of anti-evolutionism comes from anti-Darwinism, a Turkish, Harun Yahya.

The book of Harun Yahya was published with luxurious appearance. This has a good format, printed in quality paper with interesting covers. In addition, his book was translated to Urdu, English, Russian, French and Indonesian languages. The thoughts of Harun Yahya is not only in book form but it can also be found on websites in Indonesian language and all his thinking were quoted by various news agencies of Islam in Indonesia. On the other hand, Dr. Bagir also showed VCDs of Harun Yahya attacking Darwinism, Materialism and Marxism which are also sold widely by street vendors in several cities in Indonesia. Harun Yahya spreads this idea and it affects Biology lessons in classes. School teachers accept the idea and teach in the classroom.

ambiguities in responding to the idea of creationism.

In the question and answer session, Sita, a CRCS alumna, commended on the idea that Darwinism is also used as a tool of colonialism by assuming that the people of the

<https://www.harunyahya.info/makaleler/harun-yahyanin-fikirleri-endonezyada-biyoloji-derslerini-etkiliyor>