

The Journal Of Indonesian Islam Portalgaruda

In this rich account of a Muslim society in highland Sumatra, Indonesia, John Bowen describes how men and women debate among themselves ideas of what Islam is and should be--as it pertains to all areas of their lives, from work to worship. Whereas many previous anthropological studies have concentrated on the purely local aspects of culture, this book captures and analyzes the tension between the local and universal in everyday life. Current religious differences among the Gayo stem from debates between "traditionalist" and "modernist" scholars that began in the 1930s, and reveal themselves in the ways Gayo discuss and perform worship, sacrifice, healing, and rites of birth and death, all within an Islamic framework. Bowen considers the power these debates accord to language, especially in arguments over spells, rites of farming, hunting, and healing. Moreover, he traces in these debates a general conception of transacting with spirits that has shaped Gayo practices of sacrifice, worship, and aiding the dead. Bowen concludes by examining the development of competing religious ideas in the highlands, the alternative ritual forms and ideas they have promulgated, and the implications of this phenomenon for the emergence of an Islamic public sphere.

Islamic Post-Traditionalism in Indonesia offers a unique assessment of the development of the phenomenon of Islamic post-traditionalism using Nahdlatul Ulama (NU), the largest mass Islamic organization in Indonesia (and the world) as a case study. Post-traditionalism is a term now widely used to describe the often controversial attempts by progressive reformers to reify and legitimize modern intellectual notions, often from non-Islamic sources, by using

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reference to terminology and ideas drawn from Islamic tradition. This book discusses the discourse of post-traditionalist thought within Islamic thought more widely, before turning to examine the emergence of new currents of progressive thought within NU in Indonesia and the factors that influence that. In particular, the book explores the sometimes fiery struggle between liberal and conservative thought in NU; and the position of post-traditionalist thought in the wider development of intellectualism in Indonesia. It covers in detail new religious discourses that are being developed and offers important insights into the implications and future for post-traditionalist thought among Muslims. The highly influential Indonesian version of this book was originally published as *Post Traditionalisme Islam: Wacana Intelektualisme dalam Komunitas NU* by the Fahmina Institute, Indonesia, 2008.

Demonstrates how new Islamic modernities are being negotiated and constructed through popular and visual culture in Indonesia.

"Once celebrated in the Western media as a shining example of a 'liberal' and 'tolerant' Islam, Indonesia since the end of the Soeharto regime (May 1998) has witnessed a variety of developments that bespeak a conservative turn in the country's Muslim politics. In this timely collection of original essays, Martin van Bruinessen, our most distinguished senior Western scholar of Indonesian Islam, and four leading Indonesian Muslim scholars explore and explain these developments. Each chapter examines recent trends from a strategic institutional perch: the Council of Indonesian Muslim scholars, the reformist Muhammadiyah, South Sulawesi's Committee for the Implementation of Islamic Shari'a, and radical Islamism in Solo. With van Bruinessen's brilliantly synthetic introduction and conclusion, these essays shed a bright light on what Indonesian Muslim politics was and where

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it seems to be going. The analysis is complex and by no means uniformly dire. For readers interested in Indonesian Muslim politics, and for analysts interested in the dialectical interplay of progressive and conservative Islam, this book is fascinating and essential reading." -Robert Hefner, Director Institute on Culture, Religion, and World Affairs, Boston University

This book integrates research in positive psychology, Islamic psychology, and Muslim wellbeing in one volume, providing a view into the international experiential and spiritual lives of a religious group that represents over 24% of the world's population. It incorporates Western psychological paradigms, such as the theories of Jung, Freud, Maslow, and Seligman with Islamic ways of knowing, while highlighting the struggles and successes of minoritized Muslim groups, including the LGBTQ community, Muslims with autism, Afghan Shiite refugees, and the Uyghur community in China. It fills a unique position at the crossroad of multiple social science disciplines, including the psychology of religion, cultural psychology, and positive psychology. By focusing on the ways in which spirituality, struggle, and social justice can lead to purpose, hope, and a meaningful life, the book contributes to scholarship within the second wave of positive psychology (PP 2.0) that aims to illustrate a balance between positive and negative aspects of human experience. While geared towards students, researchers, and academic scholars of psychology, culture, and religious studies, particularly Muslim studies, this book is also useful for general audiences who are interested in learning about the diversity of Islam and Muslims through a research-based social science approach. As with many newly democratic countries, Indonesia faces common problems such as crisis of leadership, ethnic and communal conflicts, and the clash of Islam and the West. Indonesia, Islam, and Democracy: Dynamics in a Global

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Context brings fresh insight to the growing influence of Islam which is often ignored by foreign observers. Azyumardi Azra, a noted historian, breaks away from the common analysis of the current political situation and uncovers the lineages of the influence of Islam in Indonesian politics since the collapse of the Suharto era. About the Author Azyumardi Azra is Professor of History and Rector of Syarif Hidayatullah State Islamic University (UIN) in Jakarta. An internationally recognized scholar, he has presented papers in numerous conferences at home and abroad and has lectured at various universities such as NYU, Harvard, Oxford, Columbia, Leiden, Melbourne, Kyoto, Hawaii, at Manoa and many others. He is an honorary professor at Melbourne University (2004-9) and a member of the Board of Trustees of the International Islamic University in Islamabad, Pakistan. In April 2005 he was awarded Doctor Honoris Causa in Humane Letters from Carroll College, Helena, Montana, USA. He has written eighteen books, the latest is *The Origin of Islamic Reformism in Southeast Asia*.

The twentieth century was a fascinating period of profound political, social and economic changes in Indonesia. These changes contributed to the diversification of the religious landscape and as a result, religious authority was redistributed over an increasing number of actors. Although many Muslims in Indonesia continued to regard the ulama, the traditional religious scholars, as the principle source of religious guidance, religious authority has become more diffused and differentiated over...

Hearing Allah's Call changes the way we think about Islamic communication. In the city of Bandung in Indonesia, sermons are not reserved for mosques and sites for Friday prayers. Muslim speakers are in demand for all kinds of events, from rites of passage to motivational speeches for companies and other organizations. Julian Millie spent fourteen months sitting

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among listeners at such events, and he provides detailed contextual description of the everyday realities of Muslim listening as well as preaching. In describing the venues, the audience, and preachers—many of whom are women—he reveals tensions between entertainment and traditional expressions of faith and moral rectitude. The sermonizers use in-jokes, double entendres, and mimicry in their expositions, playing on their audiences' emotions, triggering reactions from critics who accuse them of neglecting listeners' intellects. Millie focused specifically on the listening routines that enliven everyday life for Muslims in all social spaces—imagine the hardworking preachers who make Sunday worship enjoyable for rural as well as urban Americans—and who captivate audiences with skills that attract criticism from more formal interpreters of Islam. The ethnography is rich and full of insightful observations and details. *Hearing Allah's Call* will appeal to students of the practice of anthropology as well as all those intrigued by contemporary Islam.

Explores the history of Islam in the largest Muslim nation state in the world Located on the eastern periphery of the historical Muslim world, as a political entity Indonesia is barely a century old. Yet with close to a quarter of a billion followers of Islam it is now the largest and most populous Muslim country in the world. As the greatest political power in Southeast Asia, and a growing player on the world scene, Indonesia presents itself as a bridge country between Asia, the wider Muslim world and the West. In this survey Carool Kersten presents the Islamisation of Indonesia from the first evidence of

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the acceptance of Islam by indigenous peoples in the late thirteenth century until the present day. He provides comprehensive insight into the different roles played by Islam in Indonesia throughout history, including the importance of Indian Ocean networks for connecting Indonesians with the wider Islamic world, the religions role as a means of resistance and tool for nation building, and postcolonial attempts to forge an Indonesian Islam. Key Features The first comprehensive historical survey of the Islamisation of Indonesia from the arrival of Islam in the 13th century until the present An interdisciplinary study of the place and role of Islam in Indonesia An overview of the religions growing significance in the formation of what is now the largest and most populous Muslim country in the world

The Makings of Indonesian Islam Orientalism and the Narration of a Sufi Past Princeton University Press This book draws on the work of Rawls to explore the interaction between faith, law and the right to religious freedom in post-Soeharto Indonesia, the world's largest democracy after India and the United States. It argues that enforcement of Islamic principles by the state is inconsistent with religious diversity and the country's liberal constitution. The book thus contributes to understanding the role of religion in the development of democracy in the world's largest Muslim nation. A key objective is to

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test the argument that Rawls' thinking about public reason cannot apply to the case of Indonesia, and Muslim states more broadly. The book therefore contributes to emerging scholarship that considers Rawls in a Muslim context. In addition to examining public reason in detail and considering critiques of the concept, the work highlights the fact that the theory was created to deal with value pluralism and is therefore relevant in any religious setting, including an Islamic one. In doing so, it emphasises that Islam is multifaceted and demonstrates the difficulties, and negative consequences, of integrating faith and law in a liberal state.

Indonesia remains a country in transition even now, some two decades after its extraordinary shift from authoritarianism to democracy and from economic crisis to a rapidly growing economy. What explains the trajectory of that shift? What challenges does this island nation of 270 million people-with the world's largest Muslim population-face now, as the quality of democratic life erodes and it grapples with profound social and economic inequalities? Addressing these questions, the authors comprehensively explore the dynamics of Indonesia's politics, society, political economy, and culture, as well as its role in the international order.

Indonesian Islam is often portrayed as being intrinsically moderate by virtue of the role that mystical Sufism played in shaping its traditions.

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According to Western observers--from Dutch colonial administrators and orientalist scholars to modern anthropologists such as the late Clifford Geertz--Indonesia's peaceful interpretation of Islam has been perpetually under threat from outside by more violent, intolerant Islamic traditions that were originally imposed by conquering Arab armies. *The Makings of Indonesian Islam* challenges this widely accepted narrative, offering a more balanced assessment of the intellectual and cultural history of the most populous Muslim nation on Earth. Michael Laffan traces how the popular image of Indonesian Islam was shaped by encounters between colonial Dutch scholars and reformist Islamic thinkers. He shows how Dutch religious preoccupations sometimes echoed Muslim concerns about the relationship between faith and the state, and how Dutch-Islamic discourse throughout the long centuries of European colonialism helped give rise to Indonesia's distinctive national and religious culture. *The Makings of Indonesian Islam* presents Islamic and colonial history as an integrated whole, revealing the ways our understanding of Indonesian Islam, both past and present, came to be. *Improvisational Islam* is about novel and unexpected ways of being Muslim, where religious dispositions are achieved through techniques that have little or no precedent in classical Islamic texts or concepts. Nur Amali Ibrahim foregrounds two distinct

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autodidactic university student organizations, each trying to envision alternative ways of being Muslim independent from established religious and political authorities. One group draws from methods originating from the business world, like accounting, auditing, and self-help, to promote a puritanical understanding of the religion and spearhead Indonesia's spiritual rebirth. A second group reads Islamic scriptures alongside the western human sciences. Both groups, he argues, show a great degree of improvisation and creativity in their interpretations of Islam. These experimental forms of religious improvisations and practices have developed in a specific Indonesian political context that has evolved after the deposal of President Suharto's authoritarian New Order regime in 1998. At the same time, Improvisational Islam suggests that the Indonesian case study brings into sharper relief processes that are happening in ordinary Muslim life everywhere. To be a practitioner of their religion, Muslims draw on and are inspired by not only their holy scriptures, but also the non-traditional ideas and practices that circulate in their society, which importantly include those originating in the West. In the contemporary political discourse where Muslims are often portrayed as uncompromising and adversarial to the West and where bans and walls are deemed necessary to keep them out, this story about flexible and creative Muslims is an important

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one to tell.

The decolonization of Indonesia, the world's most populous Muslim country, was seen by up to half of the population as a religious struggle. Utilizing a combination of oral history and archival research, Kevin W. Fogg presents a new understanding of the Indonesian revolution and of Islam as a revolutionary ideology.

Understanding and managing inter-religious relations, particularly between Muslims and Christians, presents a challenge for states around the world. This book investigates legal disputes between religious communities in the world's largest majority-Muslim, democratic country, Indonesia. It considers how the interaction between state and religion has influenced relations between religious communities in the transition to democracy. The book presents original case studies based on empirical field research of court disputes in West Java, a majority-Muslim province with a history of radical Islam. These include criminal court cases, as well as cases of judicial review, relating to disputes concerning religious education, permits for religious buildings and the crime of blasphemy. The book argues that the democratic law reform process has been influenced by radical Islamists because of the politicization of religion under democracy and the persistence of fears of Christianization. It finds that disputes have been localized through the

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decentralization of power and exacerbated by the central government's ambivalent attitude towards radical Islamists who disregard the rule of law. Examining the challenge facing governments to accommodate minorities and manage religious pluralism, the book furthers understanding of state-religion relations in the Muslim world. This accessible and engaging book is of interest to students and scholars of law and society in Southeast Asia, as well as Islam and the state, and the legal regulation of religious diversity.

The traditional Islamic boarding schools known as pesantren are crucial centres of Muslim learning and culture within Indonesia, but their cultural significance has been underexplored. This book is the first to explore understandings of gender and Islam in pesantren and Sufi orders in Indonesia. By considering these distinct but related Muslim gender cultures in Java, Lombok and Aceh, the book examines the broader function of pesantren as a force for both redefining existing modes of Muslim subjectivity and cultivating new ones. It demonstrates how, as Muslim women rise to positions of power and authority in this patriarchal domain, they challenge and negotiate "normative" Muslim patriarchy while establishing their own Muslim "authenticity." The book goes on to question the comparison of Indonesian Islam with the Arab Middle East, challenging the adoption of expatriate and diasporic Middle Eastern Muslim feminist discourses and secular western feminist analyses in Indonesian contexts. Based on extensive

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fieldwork, the book explores configurations of female leadership, power, feminisms and sexuality to reveal multiple Muslim selves in pesantren and Sufi orders, not only as centres of learning, but also as social spaces in which the interplay of gender, politics, status, power and piety shape the course of life.

In this book researchers investigate what happened after violent protests all over the country had forced President Suharto to step down in 1998 and Indonesia successfully made the transition from an authoritarian state to a democracy. This title was made Open Access by libraries from around the world through Knowledge Unlatched.

"Rasmussen has written a classic study of the world of Islamic soundscapes, performances and forms of musical piety in that most complex of societies, Indonesia. With great sensitivity, an alert musical response to players, reciters and audiences, a keen practitioner's ear and eye for subtlety as well as for the complexities of 'noise', she changes common assumptions about Muslim music and, not least, gender in changing Islamic ritual cultures. Her own political awareness and her professional as well as personal relations with women Qu'ran reciters contribute to an exciting and original volume that I recommend to any one exploring the riches of Islamic performances and debates in the contemporary world."—Michael Gilson, author of *Lords of the Lebanese Marches: Violence and Narrative in an Arab Society*

Indonesia's Muslims are still pondering the role of religion in public life. Although the religious violence

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marring the transition towards democratic reform has ebbed, the Muslim community has polarised into reactionary and progressive camps with increasingly antagonistic views on the place of Islam in society. Debates over the underlying principles of democratisation have further heated up after a fatwa issued by conservative religious scholars condemned secularism, pluralism and liberalism as un-Islamic. With a hesitant government dominated by Indonesia's eternal political elites failing to take a clear stance, supporters of the decision are pursuing their Islamisation agendas with renewed vigour, displaying growing intolerance towards other religions and what they consider deviant Muslim minorities. Extremist and radical exponents of this Islamist bloc receive more international media coverage and scholarly attention than their progressive opponents who are defiantly challenging this reactionary trend. Calling for a true transformation of Indonesian society based on democratic principles and respect for human rights, they insist that this depends on secularisation, religious toleration, and freethinking. Conceived as a contemporary history of ideas, this book aims to tell the story of these open- minded intellectuals and activists in the world's largest Muslim country.

Indonesia's Islamic organizations sustain the country's thriving civil society, democracy, and reputation for tolerance amid diversity. Yet scholars poorly understand how these organizations envision the accommodation of religious difference. What does tolerance mean to the world's largest Islamic organizations? What are the implications for democracy in Indonesia and the broader

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Muslim world? Jeremy Menchik argues that answering these questions requires decoupling tolerance from liberalism and investigating the historical and political conditions that engender democratic values. Drawing on archival documents, ethnographic observation, comparative political theory, and an original survey, *Islam and Democracy in Indonesia* demonstrates that Indonesia's Muslim leaders favor a democracy in which individual rights and group-differentiated rights converge within a system of legal pluralism, a vision at odds with American-style secular government but common in Africa, Asia and Eastern Europe.

The Islamization of politics in Indonesia after 1998 presents an underexplored puzzle: why has there been a rise in the number of shari'a laws despite the electoral decline of Islamist parties? Michael Buehler presents an analysis of the conditions under which Islamist activists situated outside formal party politics may capture and exert influence in Muslim-majority countries facing democratization. His analysis shows that introducing competitive elections creates new pressures for entrenched elites to mobilize and structure the electorate, thereby opening up new opportunities for Islamist activists to influence politics. Buehler's analysis of changing state-religion relations in formerly authoritarian Islamic countries illuminates broader theoretical debates on Islamization in the context of democratization. This timely text is essential reading for students, scholars, and government analysts.

While Muslims in Indonesia have begun to turn towards a strict adherence to Islam, the reality of the socio-

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religious environment is much more complicated than a simple shift towards fundamentalism. In this volume, contributors explore the multifaceted role of Islam in Indonesia from a variety of different perspectives, drawing on carefully compiled case studies. Topics covered include religious education, the increasing number of Muslim feminists in Indonesia, the role of Indonesia in the greater Muslim world, social activism and the middle class, and the interaction between Muslim radio and religious identity.

This book explores the intimate marital relationships of Indonesian Muslim married women. As well as describing and analysing their sexual relationships, the book also investigates how Islam influences discourses of sexuality in Indonesia, and in particular how Islamic teachings affect Muslim married women's perceptions and behaviour in their sexual relationships with their husbands. Based on extensive original research, the book reveals that Muslim women perceive marriage as a social, cultural, and religious obligation that they need to fulfil; that they realise that finding an ideal marriage partner is complicated, with some having the opportunity for a long courtship and others barely knowing their partner prior to marriage; and that there is a strong tendency, with some exceptions, for women to consider a sexual relationship in marriage as their duty and their husband's right. Religious and cultural discourses justify and support this view and consider refusal a sin (*dosa*) or taboo (*pamali*). Both discourses emphasise obedience towards husbands in marriage.

The past fifteen years have seen Indonesia move away

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from authoritarianism to a thriving yet imperfect democracy. During this time, the archipelago attracted international attention as the most-populated Muslim-majority country in the world. As religious issues and actors have been increasingly taken into account in the analysis and conduct of international relations, particularly since the 9/11 events, Indonesia's leaders have adapted to this new context. Taking a socio-historical perspective, this book examines the growing role of transnational Islamic Non-State Actors (NSAs) in post-authoritarian Indonesia and how it has affected the making of Indonesia's foreign policy since the country embarked on the democratization process in 1998. It returns to the origins of the relationship between Islamic organisations and the Indonesian institutions in order to explain the current interactions between transnational Islamic actors and the country's official foreign policies. The book considers for the first time the interactions between the "parallel diplomacy" undertaken by Indonesia's Islamic NSAs and the country's official foreign policy narrative and actions. It explains the adaptation of the state's responses, and investigates the outcomes of those responses on the country's international identity. Combining field-collected data and a theoretical reflexion, it offers a distanced analysis which deepens theoretical approaches on transnational religious actors. Providing original research in Asian Studies, while filling an empirical gap in international relations theory, this book will be of interest to scholars of Indonesian Studies, Islamic Studies, International Relations and Asian Politics.

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The largely Arabo-centric approach to the academic study of tafsir has resulted in a lack of literature exploring the diversity of Qur'anic interpretation in other areas of the Muslim-majority world. The essays in *The Qur'an in the Malay-Indonesian World* resolve this, aiming to expand our knowledge of tafsir and its history in the Malay-Indonesian world. Highlighting the scope of Qur'anic interpretation in the Malay world in its various vernaculars, it also contextualizes this work to reveal its place as part of the wider Islamic world, especially through its connections to the Arab world, and demonstrates the strength of these connections. The volume is divided into three parts written primarily by scholars from Malaysia and Indonesia. Beginning with a historical overview, it then moves into chapters with a more specifically regional focus to conclude with a thematic approach by looking at topics of some controversy in the broader world. Presenting new examinations of an under-researched topic, this book will be of interest to students and scholars of Islamic studies and Southeast Asian studies.

Islamic powers in secular countries have presented a challenge for states around the world, including Indonesia, home to the largest Muslim population as well as the third largest democracy in the world. This book explores the history of the relationships between Islam, state, and society in Indonesia with a focus on local politics in Madura. It identifies and explains factors that have shaped and characterized the development of contemporary Islam and politics in Madura and recognizes and elucidates forms and aspects of the

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relationships between Islam and politics; between state and society; between conflicts and accommodations; between piety, tradition and violence in that area, and the forms and characters of democratization and decentralization processes in local politics. This book shows how the area's experience in dealing with Islam and politics may illuminate the socio-political trajectory of other developing Muslim countries at present living through comparable democratic transformations. Madura was chosen because it has one of the most complex relationships between Islam and politics during the last years of the New Order and the first years of the post-New Order in Indonesia, and because it is a strong Muslim area with a history of a very strong religious as well as cultural tradition than is commonly understood and is largely ignored in literature on Islam and politics. Based on extensive sets of anthropological fieldwork and historical research, this book makes an important contribution to the analysis of Islam and politics in Indonesia and future socio-political trajectory of other developing Muslim countries experiencing comparable democratic transformations. It will be of interest to academics in the field of Religion and Politics and Southeast Asian Studies, in particular Southeast Asian politics, anthropology and history.

Indonesians and Their Arab World explores the ways contemporary Indonesians understand their relationship to the Arab world. Despite being home to the largest Muslim population in the world, Indonesia exists on the periphery of an Islamic world centered around the Arabian Peninsula. Mirjam Lücking approaches the

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problem of interpreting the current conservative turn in Indonesian Islam by considering the ways personal relationships, public discourse, and matters of religious self-understanding guide two groups of Indonesians who actually travel to the Arabian Peninsula—labor migrants and Mecca pilgrims—in becoming physically mobile and making their mobility meaningful. This concept, which Lücking calls "guided mobility," reveals that changes in Indonesian Islamic traditions are grounded in domestic social constellations and calls claims of outward Arab influence in Indonesia into question. With three levels of comparison (urban and rural areas, Madura and Central Java, and migrants and pilgrims), this ethnographic case study foregrounds how different regional and socioeconomic contexts determine Indonesians' various engagements with the Arab world.

In an important social change, female Muslim political leaders in Java have enjoyed considerable success in direct local elections following the fall of Suharto in Indonesia. *Indonesian Women and Local Politics* shows that Islam, gender, and social networks have been decisive in their political victories. Islamic ideas concerning female leadership provide a strong religious foundation for their political campaigns. However, their approach to women's issues shows that female leaders do not necessarily adopt a woman's perspectives when formulating policies. This new trend of Muslim women in politics will continue to shape the growth and direction of democratization in local politics in post-Suharto Indonesia and will color future discourse on gender, politics, and Islam in contemporary Southeast Asia.

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Civil Islam tells the story of Islam and democratization in Indonesia, the world's largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and reformation in the face of state terror suggests possibilities for democracy in the Muslim world and beyond. Democratic in the early 1950s and with rich precedents for tolerance and civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a "New Order" regime came to power, suppressing democratic forces and instituting dictatorial controls that held for decades. Yet from this maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and public civility, but argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia's Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women's rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy's necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy

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work.

Recent years have witnessed a remarkable growth in scholarship on Islam within Southeast Asia. Underlying this scholarship is a desire to resolve pressing social and political problems facing Muslim communities, an awareness of the significance of pluralism and cultural hybridity within Southeast Asian societies, and the rapidly growing interaction between Southeast Asian Muslims and the outside world. The chapters in this book represent some of the exciting new directions young scholars in Southeast Asia universities are taking Islamic Studies. Themes covered include Islam and liberalism, the diverse streams of contemporary Islamic thought, “neo-Sufi” movements, Islam and human rights, the growing influence of Islamic law, Islam and democratic politics, Islamic education, and the relationship between Islam and ethnic identity.

Cosmopolitan ideals and pluralist tendencies have been employed creatively and adapted carefully by Muslim individuals, societies and institutions in modern Southeast Asia to produce the necessary contexts for mutual tolerance and shared respect between and within different groups in society. Organised around six key themes that interweave the connected histories of three countries in Southeast Asia - Singapore, Malaysia and Indonesia - this book shows the ways in which historical actors have promoted better understanding between Muslims and non-Muslims in the region. Case studies from across these countries of the Malay world take in the rise of the network society in the region in the 1970s up until the early 21st century, providing a panoramic

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view of Muslim cosmopolitan practices, outlook and visions in the region.

In most Islamic societies, freedom of religion or belief is not a reality for religious minorities. Indonesia, home of the biggest Muslim population in the world, is a positive exception in this regard. The country was always a role model for the peaceful co-existence of diverse religious and cultural traditions, but in recent years, Islamic fundamentalist groups challenge the country's tolerant and pluralistic identity. This book inquires the development of freedom of religion or belief from a political, legal and religious perspective. It analyzes the laws and mechanisms that protect the rights of minorities and traces the role of the country's most important Islamic organizations and the influence they have on national policy-making. It finally points out possible future developments and how the government can counter the threat of militant Islamism and preserve Indonesia's tolerant traditions.

In this volume, eight scholars of Indonesian Islam examine women's access to property in law courts and in village settings. The chapters go beyond the world of legal and scriptural texts to ask how women in fact fare at critical moments of marriage, divorce, and death.

This project looks at the work of the faculty in Indonesia's National Islamic Institutes to address, respond, and prevent the success of radical Islamic discourse and institution of Shari'a law in the school system.

What is the relationship between Saudi Arabia and Indonesia? For centuries, Indonesians have travelled to Saudi Arabia and have been deeply involved in education, scholarship and the creation of centres for Islamic learning in the country. Yet the impact of this type of migration has not yet been the focus of scholarly research and little is known about the important intellectual connections that now exist.

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This book examines Indonesian educational migrants and intellectual travellers in Saudi Arabia including students, researchers, teachers and scholars to provide a unique portrait of the religious and intellectual linkages between the two countries. Based on in-depth interviews and questionnaires, Sumanto Al Qurtuby identifies the “Indonesian legacy” in Saudi Arabia and examines in turn how the host country's influential Islamic scholars have impacted on Indonesian Muslims. The research sheds light on the dynamic history of Saudi Arabian-Indonesian relations and the intellectual impact of Indonesian migrants in Saudi Arabia.

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