

Laskar Jihad Islam Militancy And The Quest For Identity In Post New Order Indonesia

[#Laskar Jihad](#) [#Islam militancy Indonesia](#) [#Post New Order Indonesia](#) [#Identity quest Indonesia](#) [#Religious radicalism](#)

This analysis delves into the complex phenomenon of Laskar Jihad and the rise of Islam militancy in Indonesia during the transformative Post New Order Indonesia era. It explores how the group's activities were intrinsically linked to a profound identity quest, reflecting broader societal shifts and the emergence of religious radicalism within the archipelago following Suharto's fall.

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Laskar Jihad

An in-depth study of the militant Islamic Laskar Jihad movement and its links to international Muslim networks and ideological debates. This analysis is grounded in extensive research and interviews with Salafi leaders and activists who supported jihad throughout the Moluccas.

Laskar Jihad

Moluccan Conflict -- The Birth of FKAJ -- For the Defense of the Muslim Umma (Muslim Community) -- The Fatwas on Jihad -- Structures of Mobilization -- From Apolitical Salafism to Jihadist Activism -- Back to the Qur'an and Sunna -- Tawhid -- Ahl al-Sunna wa'l Jama'a -- Al-Wala wa'l-Bara -- Hizbiyya -- Hakimiyya (Sovereignty) -- Democracy -- Jihad -- Toward Which End? -- When Identity is Shaken -- Social Composition -- Becoming Acquainted with Islam -- Reborn as True Muslims -- Identity Shaken by the Waves of Modernization -- Enclave -- An Alternative System? -- The Drama of Jihad in the Moluccas -- The Theatrical Dimension of the Mission -- The Road to the Moluccas -- On the Jihad Battlefield -- Rajm -- Winning the Battle with the Media -- Changing Plot -- Post-September -- Malino Agreement -- The End of the Drama -- Conclusion -- List of Abbreviations and Glossary -- Bibliography.

The Hadrami Awakening

A ground-breaking study of the Hadrami community in Indonesia. The book considers the evolution of Indonesian Arab identity in the context of the rise of nationalism throughout Southeast Asia during the early twentieth century.

Youth Identities and Social Transformations in Modern Indonesia

Youth Identities and Social Transformations in Modern Indonesia addresses current struggles and opportunities facing Indonesia's youth across the archipelago. Contributions to this volume delve into youth aspirations and their everyday lives - education; friendship; work; leisure; sexuality; religion - described through the lens of the young people themselves.

Islam in Indonesia

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

Defending Traditional Islam in Indonesia

Defending Traditional Islam in Indonesia examines the rise of young preachers of Arab descent (habaib) and their sermon groups in the region and shows how Islam and politics coexist, flourish, interlace, and strive in Indonesia in complex, pragmatic, and mutually beneficial relationships. The book argues that the emergence of Arab preachers in the late 1990s, when traditional forms of Islamic authority came under growing challenge from a diverse array of Muslim groups and ideologies, is closely tied to contestation between traditionalists and their puritanical rivals, the Salafi-Wahhabi. Not only have the habaib featured prominently in defending traditionalism, they have also used this contestation as an opportunity to build their authority and religious capital through marketisation and their ties to the Middle East. The author explores the ways in which habaib promote themselves to the mostly young urban, Muslim community, and also analyses the use of new media and marketing strategies by habaib to attract young followers. The use of merchandise utilising popular culture and group identity markers is especially salient in the preachers' outreach to urban audiences. In addition, public staging and entertainment during preaching activities are means by which the habaib cast their Islamic preaching (dakwah) as the Prophet's mission and encourage their followers' participation. A novel socio-cultural and religious study and a contribution to the growing discussion on new media, market, and religion, this book will be of interest to anthropologists, social scientists and area studies scholars interested in Indonesia, Southeast Asia and Islamic studies.

End of Innocence?

Long cited as a model of harmonious cohabitation between different religions, the most populous Muslim country in the world until recently occupied a special place in the Western imagination. Indonesia, home to a peaceful version of Islam, offered a reassuring counter-model to a rowdy and accusatory Arab Islam. Since 1999, however, confrontations between Christians and Muslims in the Moluccas, excesses of vigilantism in Sulawesi, and especially the Bali and Jakarta bombings have shattered these simplistic stereotypes. For many terrorism experts - often self-proclaimed - Indonesia's mutation confirmed the hackneyed thesis that equated obscurantism with Islam, and saw violent outbreaks as an inevitable consequence.

The New Santri

Just like the Gutenberg revolution in the fifteenth century, which led to the emergence of non-conventional religious authority in the Christian world, the current information technology revolution, particularly through mediums such as Facebook, Instagram, YouTube, and Twitter, has triggered the re-construction and decentralization of religious authority in Islam. New santri (pious individuals) and preachers emerged from the non-conventional religious educational system. They not only challenged the traditional authorities, but also redefine and re-conceptualize old religious terminologies, such as hijra and wasatiyya. This book explores the dynamics of religious authority in Indonesia with special attention to the challenges from the "new santri". It is a rich and important book on religion. I recommend students of religion in Indonesia and other countries to read it. Ahmad Syafi'i Maarif Professor Emeritus of History at Yogyakarta State University An important and timely volume that addresses the changing nature of Islamic leadership in the world's most popular Muslim country. This book debunks many (mis)perceptions that Indonesia Islam is monolithic. It also redefines dominant characterization of Islam by Orientalist scholars, such as santri and abangan Muslims. Haedar Nashir

Chairman of Muhammadiyah This edited volume evaluates the new development of Islamic scholarship and authority in Indonesia. Things have changed significantly in recent times that make many observers and researchers wondering: has Indonesia moved from traditional authorities, mainstream Islamic organizations, and the established scholarship to the new actors, movements and platforms? Has the change occurs owing to the democratization and political reforms that took place in the last twenty years or are there other factors we need to take into account? The contributors in this book provide possible answers from many different areas and perspectives. It's a must-read! Nadirsyah Hosen
Monash University, Australia

Post-Islamism

The essays of Post-Islamism bring together young and established scholars and activists from different parts of the Muslim World and the West to discuss their research on the changing discourses and practices of Islamist movements and Islamic states largely in the Muslim majority countries.

Violence and the State in Suharto's Indonesia

These essays investigate institutionalized violence in New Order Indonesia and the ongoing legacy Suharto's dictatorship has conferred on the nation. The collection includes papers on East Timor, Aceh, Biak, the police, and the Indonesian military, among other topics.

Islamist Terrorism and Militancy in Indonesia

Drawing upon insights from the natural and social sciences, this book puts forth a provocative new argument that the violent Islamist threat in Indonesia today derives its stubborn resilience from being in essence a complex, adaptive and self-organizing system – or what some specialists might even call a super-organism. The book challenges the popular assumption that ideology is the root cause that explains why Indonesian Islamists radicalize into violent extremism. In addition it addresses why despite years of intense security force pressure, seemingly disparate militant cells keep 'popping up' like the proverbial hydra - and in the apparent absence of a centralized coordinating body, nevertheless appear to display an organic interconnectivity with one another. Going beyond standard ideological mantras the book argues that fresh inter-disciplinary thinking is needed to cope with the constantly mutating violent Islamist challenge in Indonesia, and puts forth a comprehensive strategy for doing so. It will be of interest to academics and students of terrorism, religion and violence in the Southeast Asian region.

Riots, Pogroms, Jihad

In October 2002 a bomb blast in a Balinese nightclub killed more than two hundred people, many of them young Australian tourists. This event and subsequent attacks on foreign targets in Bali and Jakarta in 2003, 2004, and 2005 brought Indonesia into the global media spotlight as a site of Islamist terrorist violence. Yet the complexities of political and religious struggles in Indonesia, the most populous Muslim country in the world, remain little known and poorly understood in the West. In *Riots, Pogroms, Jihad*, John T. Sidel situates these terrorist bombings and other "jihadist" activities in Indonesia against the backdrop of earlier episodes of religious violence in the country, including religious riots in provincial towns and cities in 1995-1997, the May 1998 riots in Jakarta, and interreligious pogroms in 1999-2001. Sidel's close account of these episodes of religious violence in Indonesia draws on a wide range of documentary, ethnographic, and journalistic materials. Sidel chronicles these episodes of violence and explains the overall pattern of change in religious violence over a ten-year period in terms of the broader discursive, political, and sociological contexts in which they unfolded. Successive shifts in the incidence of violence-its forms, locations, targets, perpetrators, mobilizational processes, and outcomes-correspond, Sidel suggests, to related shifts in the very structures of religious authority and identity in Indonesia during this period. He interprets the most recent "jihadist" violence as a reflection of the post-1998 decline of Islam as a banner for unifying and mobilizing Muslims in Indonesian politics and society. Sidel concludes this book by reflecting on the broader implications of the pattern observed in Indonesia both for understanding Islamic terrorism in particular and for analyzing religious violence in all its varieties.

Islamism and Democracy in Indonesia

Most scholarly works conducted within the period of post-New Order Indonesia have underlined the fact that Indonesian Islamists reject the notion of democracy; no adequate explanation nonetheless has been attempted thus far as to how and to what extent democracy is being rejected. This book is dedicated to filling the gap by examining the complex reality behind the Islamists' rejection of democracy. It focuses its analysis on two streams of Islamism: the two Islamist groups that seek "extra-parliamentary" means to achieve their goals, that is, MMI and HTI, and the PKS Islamists who choose the existing political party system as a means of their power struggle. As this book has demonstrated, there are times when the two streams of Islamism share a common platform of understanding and interpretation as well as an intersection where they are in conflict with one another. The interplay between contested meanings over particular theological matters on normative grounds and power contests among the Islamists proves to be critical in shaping this complexity.

Making Modern Muslims

When students from a Muslim boarding school were convicted for the 2002 terrorist bombings in Bali, Islamic schools in Southeast Asia became the focus of intense international scrutiny. Some analysts have warned that these schools are being turned into platforms for violent jihadism. *Making Modern Muslims* is the first book to look comparatively at Islamic education and politics in Southeast Asia. Based on a two-year research project by leading scholars of Southeast Asian Islam, the book examines Islamic schooling in Malaysia, Indonesia, Thailand, Cambodia, and the southern Philippines. The studies demonstrate that the great majority of schools have nothing to do with violence but are undergoing changes that have far-reaching implications for democracy, gender relations, pluralism, and citizenship. *Making Modern Muslims* offers an important reassessment of Muslim culture and politics in Southeast Asia and provides insights into the changing nature of state-society relations from the late colonial period to the present. It allows us to better appreciate the astonishing dynamism of Islamization in Southeast Asia and the struggle for Muslim hearts and minds taking place today. Timely and readable, this volume will be of great interest to teachers and specialists of Islam and Southeast Asia as well as the general reader seeking to understand the great transformations at work in the Muslim world. Contributors: Esmael A. Abdula, Bjørn Atle Blengsli, Joseph Chinyong Liow, Robert W. Hefner, Richard G. Kraince, Thomas M. McKenna.

Global Indonesia

In the 19th century, colonial rule brought the modern world closer to the Indonesian peoples, introducing mechanized transport, all-weather roads, postal and telegraph communications, and steamship networks that linked Indonesia's islands to each other, to Europe and the Middle East. This book looks at Indonesia's global importance, and traces the entwining of its peoples and economies with the wider world. The book discusses how products unique to Indonesia first slipped into regional trade networks and exposed scattered communities to the dynamic influence of far-off civilizations. It focuses on economic and cultural changes that resulted in the emergence of political units organized as oligarchies or monarchies, and goes on to look in detail at Indonesia's relationship with Holland's East Indies Company. The book analyses the attempts by politicians to negotiate ways of being modern but uniquely Indonesian, and considers the oscillations in Indonesia between movements for theocracy and democracy. It is a useful contribution for students and scholars of World History and Southeast Asian Studies.

The Transnational and the Local in the Politics of Islam

This book explores the relationship between transnational and local Islam as expressed in public discourse and policy-making, as represented in the local press. It does so against the background of local governments in majority Muslim regions across Indonesia promoting and passing regulations that mandate forms of social or economic behaviour seen to be compatible with Islam. The book situates the political construction of Islamic behaviour in West Sumatra, and in Indonesia more generally, within an historical context in which rulers have in some way engaged with aspects of Islamic practice since the Islamic kingdom era. The book shows that while formal local Islamic regulations of this kind constitute a new development, their introduction has been a product of the same kinds of interactions between international, national and local elements that have characterised the relationship between Islam and politics through the course of Indonesian history. The book challenges the scholarly tendency to over-emphasise local political concerns when explaining this phenomenon, arguing that it is necessary to forefront the complex relationship between local politics and developments in the wider Islamic world.

To illustrate the relationship between transnational and local Islam, the book uses detailed case studies of four domains of regulation: Islamic finance, zakat, education and behaviour and dress, in a number of local government areas within the province.

Religious Violence and Conciliation in Indonesia

Maluku in eastern Indonesia is the home to Muslims, Protestants, and Catholics who had for the most part been living peaceably since the sixteenth century. In 1999, brutal conflicts broke out between local Christians and Muslims, and escalated into large-scale communal violence once the Laskar Jihad, a Java-based armed jihadist Islamic paramilitary group, sent several thousand fighters to Maluku. As a result of this escalated violence, the previously stable Maluku became the site of devastating interreligious wars. This book focuses on the interreligious violence and conciliation in this region. It examines factors underlying the interreligious violence as well as those shaping post-conflict peace and citizenship in Maluku. The author shows that religion—both Islam and Christianity—was indeed central and played an ambiguous role in the conflict settings of Maluku, whether in preserving and aggravating the Christian-Muslim conflict or supporting or improving peace and reconciliation. Based on extensive ethnographic fieldwork and interviews as well as historical and comparative research on religious identities, this book is of interest to Indonesia specialists, as well as academics with an interest in anthropology, religious conflict, peace and conflict studies.

Hamka's Great Story

Hamka's Great Story presents Indonesia through the eyes of an impassioned, popular thinker who believed that Indonesians and Muslims everywhere should embrace the thrilling promises of modern life, and navigate its dangers, with Islam as their compass. Hamka (Haji Abdul Malik Karim Amrullah) was born when Indonesia was still a Dutch colony and came of age as the nation itself was emerging through tumultuous periods of Japanese occupation, revolution, and early independence. He became a prominent author and controversial public figure. In his lifetime of prodigious writing, Hamka advanced Islam as a liberating, enlightened, and hopeful body of beliefs around which the new nation could form and prosper. He embraced science, human agency, social justice, and democracy, arguing that these modern concepts comported with Islam's true teachings. Hamka unfolded this big idea—his Great Story—decade by decade in a vast outpouring of writing that included novels and poems and chatty newspaper columns, biographies, memoirs, and histories, and lengthy studies of theology including a thirty-volume commentary on the Holy Qur'an. In introducing this influential figure and his ideas to a wider audience, this sweeping biography also illustrates a profound global process: how public debates about religion are shaping national societies in the postcolonial world.

Transnational Islamic Actors and Indonesia's Foreign Policy

The past fifteen years have seen Indonesia move away 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.

Islamizing Intimacies

One of the great transformations presently sweeping the Muslim world involves not just political and economic change but the reshaping of young Muslims' styles of romance, courtship, and marriage.

Nancy J. Smith-Hefner takes up the personal lives and sexual attitudes of educated Muslim Javanese youth in the city of Yogyakarta to explore the dramatic social and ethical changes taking place in Indonesian society. Drawing on more than 250 interviews over a fifteen-year period, her vivid, well-crafted ethnography is full of insights into the real-life struggles of young Muslims and framed by a deep understanding of Indonesia's wider debates on gender and youth culture. The changes among Muslim youth reflect an ongoing if at times unsteady attempt to balance varied ideals, ethical concerns, and aspirations. On the one hand, growing numbers of young people show a deep and pervasive desire for a more active role in their Islamic faith. On the other, even as they seek a more self-conscious and scripture-based profession of faith, many educated youth aspire to personal relationships similar to those seen among youth elsewhere—a greater measure of informality, openness, and intimacy than was typical for their parents' and grandparents' generations. Young women in particular seek freedom for self-expression, employment, and social fulfillment outside of the home. Smith-Hefner pays particular attention to their shifting roles and perspectives because it is young women who have been most dramatically affected by the upheavals transforming this Muslim-majority country. Although deeply personal, the changing aspirations of young Muslims have immense implications for social and public life throughout Indonesia. The fruit of a longitudinal study begun shortly after the fall of the authoritarian New Order government and the return to democracy in 1998–1999, the book reflects Smith-Hefner's nearly forty years of anthropological engagement with the island of Java and her continuing exploration into what it means to be both “modern” and Muslim. The culture of the new Muslim youth, the author shows, through all its nuances and variations, reflects the inexorable abandonment of traditions and practices deemed incompatible with authentic Islam and an ongoing and profound Islamization of intimacies.

Islam in Indonesia: Oxford Bibliographies Online Research Guide

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

Routledge Handbook of Political Islam

This updated, second edition of the Handbook of Political Islam covers a range of political actors that use Islam to advance their cause. While they share the ultimate vision of establishing a political system governed by Islam, their tactics and methods can be very different. Capturing this diversity, this volume also sheds light on some of the less-known experiences from South East Asia to North Africa. Drawing on expertise from some of the top scholars in the world, the chapters examine the main issues surrounding political Islam across the world, including: Theoretical foundations of political Islam Historical background Geographical spread of Islamist movements Political strategies adopted by Islamist groups Terrorism Attitudes towards democracy Relations between Muslims and the West in the international sphere Challenges of integration Gender relations Capturing the geographical spread of Islamism and the many manifestations of this political phenomenon make this book a key resource for students and researchers interested in political Islam, Muslim affairs and the Middle East.

The Politics of Religion in South and Southeast Asia

The notion of a ‘politics of religion’ refers to the increasing role that religion plays in the politics of the contemporary world. This book presents comparative country case studies on the politics of religion in South and South Asia, including India, Pakistan and Indonesia. The politics of religion calls into question

the relevance of modernist notions of secularism and democracy, with the emphasis instead on going back to indigenous roots in search of authentic ideologies and models of state and nation building. Within the context of the individual countries, chapters focus on the consequences that politics of religion has on inclusive nation-building, democracy and the rights of individuals, minorities and women. The book makes a contribution to both the theoretical and conceptual literature on the politics of religion as well as shed light on the implications and ramifications of the politics of religion on contemporary South Asian and South East Asian countries. It is of interest to students and scholars of South and South East Asian Studies, as well as Comparative Politics.

Law and Religion in Indonesia

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 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.

Islam and Citizenship in Indonesia

Islam and Citizenship in Indonesia examines the conditions facilitating democracy, women's rights, and inclusive citizenship in Indonesia, the most populous Muslim-majority country and the third largest democracy in the world. The book shows that Muslim understandings of Islamic traditions and ethics have coevolved with the understanding and practice of democracy and citizen belonging. Following thirty-two years of authoritarian rule, in 1998 this sprawling Southeast Asian country returned to electoral democracy. The achievement brought with it, however, an upsurge in both the numbers and assertiveness of Islamist militias, as well as a sharp increase in violence against religious minorities. The resulting mobilizations have pitted the Muslim supporters of an Indonesian variety of inclusive citizenship against populist proponents of Islamist majoritarianism. Seen from this historical example, the book demonstrates that Muslim actors come to know and practice Islam in a manner not determined in an unchanging way by scriptural commands but in coevolution with broader currents in politics, society, and citizen belonging. By exploring these questions in both an Indonesian and comparative context, this book offers important lessons on the challenge of democracy and inclusive citizenship in the Muslim-majority world. Well-written and informative, this book will be suitable for adoption in university courses on Islam, Southeast Asian Politics, Indonesian and Asian studies, as well as courses dealing with religion, democracy, and citizen belonging in multicultural societies around the world. The book will be of interest to the general reader with an interest in Islam, citizenship, and democracy.

Journal of Indonesian social sciences and humanities

In 1998, Indonesia's military government collapsed, creating a crisis that many believed would derail its democratic transition. Yet the world's most populous Muslim country continues to receive high marks from democracy-ranking organizations. In this volume, political scientists, religious scholars, legal theorists, and anthropologists examine Indonesia's transition compared to Chile, Spain, India, and potentially Tunisia, and democratic failures in Yugoslavia, Egypt, and Iran. Chapters explore religion and politics and Muslims' support for democracy before change.

Democracy and Islam in Indonesia

Militant Islam provides a sociological framework for understanding the rise and character of recent Islamic militancy. It takes a systematic approach to the phenomenon and includes analysis of cases

from around the world, comparisons with militancy in other religions, and their causes and consequences. The sociological concepts and theories examined in the book include those associated with social closure, social movements, nationalism, risk, fear and 'de-civilising'. These are applied within three main themes; characteristics of militant Islam, multi-layered causes and the consequences of militancy, in particular Western reactions within the 'war on terror'. Interrelationships between religious and secular behaviour, 'terrorism' and 'counter-terrorism', popular support and opposition are explored. Through the examination of examples from across Muslim societies and communities, the analysis challenges the popular tendency to concentrate upon 'al-Qa'ida' and the Middle East. This book will be of interest to students of Sociology, Political Science and International Relations, in particular those taking courses on Islam, religion, terrorism, political violence and related regional studies.

Militant Islam

A major realignment is taking place in the way we understand the state in Indonesia. New studies on local politics, ethnicity, the democratic transition, corruption, Islam, popular culture, and other areas hint at novel concepts of the state, though often without fully articulating them. This book captures several dimensions of this shift. One reason for the new thinking is a fresh wind that has altered state studies generally. People are posing new kinds of questions about the state and developing new methodologies to answer them. Another reason for this shift is that Indonesia itself has changed, probably more than most people recognize. It looks more democratic, but also more chaotic and corrupt, than it did during the militaristic New Order of 1966–1998. *State of Authority* offers a range of detailed case studies based on fieldwork in many different settings around the archipelago. The studies bring to life figures of authority who have sought to carve out positions of power for themselves using legal and illegal means. These figures include village heads, informal slum leaders, district heads, parliamentarians, and others. These individuals negotiate in settings where the state is evident and where it is discussed: coffee houses, hotel lounges, fishing waters, and street-side stalls. These case studies, and the broader trend in scholarship of which they are a part, allow for a new theorization of the state in Indonesia that more adequately addresses the complexity of political life in this vast archipelago nation. *State of Authority* demonstrates that the state of Indonesia is not monolithic, but is constituted from the ground up by a host of local negotiations and symbolic practices.

State of Authority

This book focuses on the dynamics of democracy and populism in Muslim-majority countries, such as Turkey and Indonesia. It does so by examining the complexities of democratic development in these areas, ranging from 'flawed' to 'hybrid' regimes. Despite the aspirations for democratic progress, recent democracy indices reveal a concerning trend of backsliding, particularly in the last decade. This regression can be attributed, in part, to the ascendancy of populist politics. Populist movements have adeptly exploited both real and perceived cultural insecurities to acquire, consolidate, and maintain political power. This phenomenon is especially pronounced in flawed democracies and hybrid regimes within Muslim-majority countries, such as Turkey and Indonesia. Notably, religion, specifically Islam, has emerged as a central tool within the populist playbook. Populist actors have constructed a religious-civilizational framework that leverages political binaries, manipulates insecurities, and fosters traditional anti-elite and anti-'other' sentiments. In this book, the authors advance the notion that populism is a multifaceted phenomenon that relies on various pre-existing fractures within societies and cultures. Once in power, populism intensifies these differences to further consolidate its position, utilizing various state apparatuses such as state-controlled religious institutions. This comprehensive analysis offers insights into the growing trend of populism in the Muslim world and its impact on contemporary politics.

Islamist Populism in Turkey and Indonesia: A Comparative Analysis

Indonesia suffered an explosion of religious violence, ethnic violence, separatist violence, terrorism, and violence by criminal gangs, the security forces and militias in the late 1990s and early 2000s. By 2002 Indonesia had the worst terrorism problem of any nation. All these forms of violence have now fallen dramatically. How was this accomplished? What drove the rise and the fall of violence? Anomie theory is deployed to explain these developments. Sudden institutional change at the time of the Asian financial crisis and the fall of President Suharto meant the rules of the game were up for grabs. Valerie Braithwaite's motivational postures theory is used to explain the gaming of the rules and the disengagement from authority that occurred in that era. Ultimately resistance to Suharto laid

a foundation for commitment to a revised, more democratic, institutional order. The peacebuilding that occurred was not based on the high-integrity truth-seeking and reconciliation that was the normative preference of these authors. Rather it was based on non-truth, sometimes lies, and yet substantial reconciliation. This poses a challenge to restorative justice theories of peacebuilding.

Anomie and Violence

The youth demographic is a large and growing cohort in Indonesia, and adolescents embody the currents of social change. Throughout the twentieth century they were significant agents of social protest leading to social and political transformation. This book looks at the importance of adolescents in contemporary Indonesia, and how they are spearheading not just globalisation and a growing consumer youth culture, but also the Islamisation movement. The book explores both the inner worlds and social selves of Indonesian adolescents. It presents an in-depth knowledge of Indonesian society and culture in various parts of Indonesia, and discusses national patterns and trends. Grounded in two field sites, the book enables an analysis of young people's local ethnic and religious identities and their commitment to the Indonesian nation-state. It goes on to look at the physical age bracket of youth, the definitions used by the Indonesian state and other agencies, and the perceptions of youth themselves about adolescence and adulthood. Providing a comprehensive study of young people in contemporary Indonesia, the book addresses gender relations, the importance of education for youth and youth engagement with popular culture, and the moral issue concerning the sexual propriety of young people. It is a useful contribution for students and academics of Asian Studies, Sociology and Cultural Studies.

Adolescents in Contemporary Indonesia

Through close scrutiny of empirical materials and interviews, this book uniquely analyzes all the episodes of long-running, widespread communal violence that erupted during Indonesia's post-New Order transition. Indonesia democratised after the long and authoritarian New Order regime ended in May 1998. But the transition was far less peaceful than is often thought. It claimed about 10,000 lives in communal (ethnic and religious) violence, and nearly as many as that again in separatist violence in Aceh and East Timor. Taking a comprehensive look at the communal violence that arose after the New Order regime, this book will be of interest to students of Southeast Asian studies, social movements, political violence and ethnicity.

Communal Violence and Democratization in Indonesia

This book compares the evolution of Islamic populism in Indonesia and the Middle East to shed new light on contemporary Islamic politics.

Islamic Populism in Indonesia and the Middle East

Examines the entrenchment of Salafism in Lebanese society while also highlighting the movement's transnational links to the Persian Gulf.

Guide to Islamist Movements

Face veiling is relatively new in Indonesia. It is often stereotyped as a sign of extremism and the growing Arabisation of Indonesian Muslims. It is also perceived as a symbol that demonstrates a lack of female agency. However, increasing numbers of women are choosing to wear the cadar (the full face veil). This book provides an ethnographic study of these women: why they choose to wear the cadar, embody strict religious disciplinary practices and the consequences of that choice. The women in this book belong to two Islamic revivalist movements: various Salafi groups and the Tablighi Jamaat. Indonesia has constantly witnessed transformations in the meanings and practices of Islam, and this book demonstrates that women are key actors in this process. Nisa demonstrates that contrary to stereotypes, the women in this study have an agency which is expressed through their chosen docility and obedience.

Salafism in Lebanon

'Islam in Indonesia' maps the debates between progressive and reactionary Muslims in Indonesia since the regime change of 1998 and the start of a democratization process in the world's largest Muslim nation state. Conceived as an intellectual history or history of ideas, this text situates these debates in Indonesia's political context of the last fifteen years; it identifies and charts the genealogies of the

different interlocutors; individual intellectuals and activists, institutions and outlets, which shape the discursive formations articulating the issues at hand.

Face-veiled Women in Contemporary Indonesia

What are trending Islamic ideas in Southeast Asia; how are they transmitted and who transmits them? These are questions that linger among the minds of policymakers, diplomats and scholars interested in Islam in Southeast Asia. *Trending Islam* maps and discusses key personalities, groups or institutions that influence Muslims in the region. This book dedicates more space to discuss the role of the Internet in disseminating religious discourses. Internet's role, in particular the use of social media either to advance interpretations of Islamic ideas or to gain influence in the public sphere, is becoming more significant as it allows information to spread faster and wider. While not discounting traditional issues such as extremism and terrorism, matters that continue to affect many people's lives in the region, the book delves into the interaction between violent and non-violent extremism and the liberal and progressive responses to them. *Trending Islam* covers the transmission of Islam in several countries and some case studies. "This timely and important volume brings together scholars providing nuanced analyses of the current dynamics of Islam in Southeast Asia. This volume guides readers through the complexities of Muslims' evolving engagement with global modernity by exploring different aspects of Islam in the region. In addition to chapters devoted to understanding major actors and institutions, this volume also examines the transmission of Islamic ideas; assesses how multiple actors from diverse backgrounds, competing for Islamic interpretation and expression, are impacted by the Internet and social media; and discusses the paradoxes of established Muslim organizations and state-sponsored da'wah groups. A must-read for whoever is interested in Southeast Asian Islam!"--Noorhaidi Hasan, Professor in Islam and Politics at Universitas Islam Internasional Indonesia of Jakarta and Sunan Kalijaga State Islamic University of Yogyakarta

Islam in Indonesia

The topic of religion and globalization is complex, susceptible to a great variety of approaches. This book combines contributions from many authors who examine a wide range of subjects ranging from overall theoretical considerations to detailed regional perspectives. No single understanding of either religion or globalization is privileged.

Trending Islam: Cases from Southeast Asia

Religion, Globalization, and Culture