

Islam And Democracy In Indonesia Tolerance Without Liberalism Cambridge Studies In Social Theory Religion And Politics

Muslim Democracy explores the relationship between politics and religion in forty-seven Muslim-majority countries, focusing especially on those with democratic experience, such as Indonesia and Turkey, and drawing comparisons with their regional, non-Islamic counterparts. Unlike most studies of political Islam, this is a politically-focused book, more concerned with governing realities than ideology. By changing the terms of the debate from theology to politics, and including the full complement of Islamic countries, Schneier shows that the boundaries between church and state in the Islamic world are more variable and diverse than is commonly assumed. Through case studies and statistical comparisons between Muslim majority countries and their regional counterparts, Muslim Democracy shows that countries with different religions but similar histories are not markedly different in their levels of democratization. What many Islamists and western observers call "Islamic law," moreover, is more a political than a religious construct, with religion more the tool than the engine of politics. "Women who drive in Saudi Arabia," as the author says, "are not warned they will go to hell, but that they will go to jail." With the political salience of religion rising in many countries, this book is essential reading for students of comparative politics, religion, and democratization interested in exploring the shifting boundaries between faith and politics.

"This is an excellent book which will have a major impact on the current debate about the relationship between Islam and politics in Indonesia. Its greatest strength is its innovative characterization of three Indonesian Muslim models of polity, as opposed to the normal two, Islamic state and secular state. Assyaukanie brilliantly delineates a third model, which he calls the Religious Democratic State, in the process greatly clarifying our understanding of the previous models, which he now proposes to label the Islamic Democratic State and the Liberal Democratic State. Another strength of the book is methodological. Each of its arguments is solidly grounded in the thoughts and actions of particular players, Indonesian Muslim thinkers and activists." - Professor William R. Liddle, The Ohio State University, USA

Indonesia's military government collapsed in 1998, igniting fears that economic, religious, and political conflicts would complicate any democratic transition. Yet in every year since 2006, the world's most populous Muslim country has received high marks from international democracy-ranking organizations. In this volume, political scientists, religious scholars, legal theorists, and anthropologists examine the theory and practice of Indonesia's democratic transition and its ability to serve as a model for other Muslim countries. They compare the Indonesian example with similar scenarios in Chile, Spain, India, and Tunisia, as well as with the failed transitions of Yugoslavia, Egypt, and Iran. Essays explore the relationship between religion and politics and the ways in which Muslims became supportive of democracy even before change occurred, and they describe how innovative policies prevented dissident military groups, violent religious activists, and secessionists from disrupting Indonesia's democratic evolution. The collection concludes with a discussion of Indonesia's emerging "legal pluralism" and of which of its forms are rights-eroding and rights-protecting.

The crisis of multiculturalism in the West and the failure of the Arab uprisings in the Middle East have pushed the question of how to live peacefully within a diverse society to the forefront of global discussion. Against this backdrop, Indonesia has taken on a particular importance: with a population of 265 million people (87.7 percent of whom are Muslim), Indonesia is both the largest Muslim-majority country in the world and the third-largest democracy. In light of its return to electoral democracy from the authoritarianism of the former New Order regime, some analysts have argued that Indonesia offers clear proof of the compatibility of Islam and democracy. Skeptics argue, however, that the growing religious intolerance that has marred the country's political transition discredits any claim of the country to democratic exemplarity. Based on a twenty-month project carried out in several regions of Indonesia, Indonesian Pluralities: Islam, Citizenship, and Democracy shows that, in assessing the quality and dynamics of democracy and citizenship in Indonesia today, we must examine not only elections and official politics, but also the less formal, yet more pervasive, processes of social recognition at work in this deeply plural society. The contributors demonstrate that, in fact, citizen ethics are not static discourses but living traditions that co-evolve in relation to broader patterns of politics, gender, religious resurgence, and ethnicity in society. Indonesian Pluralities offers important insights on the state of Indonesian politics and society more than twenty years after its return to democracy. It will appeal to political scholars, public analysts, and those interested in Islam, Southeast Asia, citizenship, and peace and conflict studies around the world.

Contributors: Robert W. Hefner, Erica M. Larson, Kelli Swazey, Mohammad Iqbal Ahnaf, Marthen Tahun, Alimatul Qibtiyah, and Zainal Abidin Bagir

Essay aus dem Jahr 2005 im Fachbereich Orientalistik / Sinologie - Indonesisch, Note: 68, University of Leeds, Veranstaltung: International Studies, Sprache: Deutsch, Abstract:

In his controversial and often-cited book "The clash of civilizations and the remaking of world order," Harvard's Samuel Huntington several times stated that Islamic culture and society, which is inhospitable to Western liberal principles, is in large part to blame for the failure of democracy in the Muslim world. In the end, the former upbeat spokesperson for democracy's "third wave" concluded: "Democratic prospects in the Muslim republics are bleak." (1996: 29, 114, 193) The most populous Muslim republic of the world at a quick look seemed to be a telling proof of what Huntington said. Indonesia was ruled by the authoritarian regime of dictator Suharto in more than 30 years. After his fall, it was even more infamous for the human abuses in East Timor and Aceh, the Islamic opposition to a female president (1999), Bali bombings and the emergence of Islamic fundamentalism. However, in this essay, I argue that Indonesia is a vivid example of the compatibility of Islam and democracy. Contrary to being a conservative anti-democratic force, Islam in Indonesia has been "integral to democratization" (SAPC, 2004: 2) and become the single most important force for political change (Hefner, 2000: 18). My arguments will begin with a brief of the lack of democracy in the New Order (1967-1998) and the transition to democracy following it. Then I will provide another brief of an

Indonesian Islam in different periods and its relationship with post-independence politics. Yet the core of my essay lies in the third section: the role of Islam in the transition to democracy in Indonesia, in which I will prove that Islam has played a critical part in the pro-democracy movement, in the research on the compatibility of Islam and democracy, in elections and in the building of a civil society in Indonesia... Finally, th

Over the past three decades, scholars, government analysts and terrorism experts have examined the relationship between Islam and politics. But specialists have tended to limit their analysis to a specific country or focus. Few works have provided a geographically comprehensive, in-depth analysis. Since 9/11, another wave of literature on political Islam and global terrorism has appeared, much of it superficial and sensationalist. This situation underscores the need for a comprehensive, analytical, and in-depth examination of Islam and politics in the post-9/11 era and in an increasingly globalizing world. The Oxford Handbook of Islam and Politics, with contributions from prominent scholars and specialists, provides a comprehensive analysis of what we know and where we are in the study of political Islam. It enables scholars, students, and policymakers to understand the interaction of Islam and politics and the multiple and diverse roles of Islamic movements, as well as issues of authoritarianism and democratization, religious extremism and terrorism regionally and globally.

Political Islam and Violence in Indonesia presents a penetrating new investigation of religious radicalism in the largest Muslim country in the world. Indonesia is a country long known for its diversity and tolerant brand of Islam. However, since the fall of Suharto, a more intolerant form of Islam has been growing, one whose adherents have carried out terrorist attacks, waged sectarian war, and voiced strident anti-Western rhetoric. Zachary Abuza's unique analysis of radical Islam draws upon primary documents such as Jemaah Islamiyah's operations manual, interviews, and recorded testimonies of politicians, religious figures, and known militants, as well as personal interviews with numerous security and intelligence experts in Indonesia and elsewhere, to paint a picture at once guardedly optimistic about the future of Indonesian democracy and concerned about the increasing role of conservative and radical Islam in Indonesian society. This book will be of great interest to students of Indonesian politics, Asian studies, political violence and security studies in general.

Politics in Indonesia describes the attitudes, aspirations and frustrations of the key players in Indonesian politics as they struggle to shape the future. The book focuses on the role of political Islam; Douglas E. Ramage shows that the state has been remarkably successful in maintaining secular political institutions in a predominantly Muslim society. He analyses the way in which political questions are framed with reference to the national ideology, the Pancasila.

Based on a decade of research in Indonesia, this book provides an in-depth account of the military's struggle to adapt to the new democratic system after the downfall of Suharto's authoritarian regime in 1998. Unlike other studies of the Indonesian armed forces, which focus exclusively on internal military developments, Mietzner's study emphasizes the importance of conflicts among civilians in determining the extent of military involvement in political affairs. Analysing disputes between Indonesia's main Muslim groups, Mietzner argues that their intense rivalry between 1998 and 2004 allowed the military to extend its engagement in politics and protect its institutional interests. The stabilization of the civilian polity after 2004, in contrast, has led to an increasing marginalization of the armed forces from the power centre. Drawing broader conclusions from these events for Indonesia's ongoing process of democratic consolidation, the book shows that the future role of the armed forces in politics will largely depend on the ability of civilian leaders to maintain functioning democratic institutions and procedures.

In early 2011, widespread protests ousted dictatorial regimes in both Tunisia and Egypt. Within a few years, Tunisia successfully held parliamentary and presidential elections and witnessed a peaceful transition of power, while the Egyptian military went on to seize power and institute authoritarian control. What explains the success and failure of transitions to democracy in these two countries, and how might they speak to democratic transition attempts in other Muslim-majority countries? Democratic Transition in the Muslim World convenes leading scholars to consider the implications of democratic success in Tunisia and failure in Egypt in comparative perspective. Alongside case studies of Indonesia, Senegal, and India, contributors analyze similarities and differences among democratizing countries with large Muslim populations, considering universal challenges as well as each nation's particular obstacles. A central theme is the need to understand the conditions under which it becomes possible to craft pro-democratic coalitions among secularists and Islamists. Essays discuss the dynamics of secularist fears of Islamist electoral success, the role of secular constituencies in authoritarian regimes' resilience, and the prospects for moderation among both secularist and Islamist political actors. They delve into topics such as the role of the army and foreign military aid, Middle Eastern constitutions, and the role of the Muslim Brotherhood. The book also includes an essay by the founder and president of Tunisia's Ennahda Party, Rachid Ghannouchi, who discusses the political strategies his party chose to pursue.

This edited volume argues that the rise of Islamic conservatism poses challenges to Indonesia's continued existence as a secular state, with far-reaching implications for the social, cultural and political fortunes of the country. It contributes a model of analysis in the field of Indonesian and Islamic studies on the logic of Islamic conservative activism in Indonesia. This volume presents informative case studies of discourses and expressions of Islamic conservatism expressed by leading mainstream and upcoming Indonesian Islamic groups and interpret them in a nuanced perspective. All volume contributors are Indonesian-based Islamic Studies scholars with in-depth expertise on the Islamic groups they have studied closely for years, if not decades. This book is an up-to-date study addressing contemporary Indonesian politics that should be read by Islamic Studies, Indonesian Studies, and more broadly Southeast Asian Studies specialists. It is also a useful reference for those studying Religion and Politics, and Comparative Politics.

The question of the relationship between the teachings of Islam and the principles of democracy is, undoubtedly, one of the most pressing issues facing the Muslim world today. The principles of elected rulers, consultative bodies, accountability, tolerance, and the rule of law are not alien or new to Islam. The purpose of this thesis is to seek the elements of compatibility of Islamic principles and practice under democratic governance. This comparison is then mirrored and reflected against the governments of Malaysia and Indonesia by seeking the influence of Islam and the role it plays in the formulation of policies by the government today and in the future to fulfill the call of democratization. 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 work.

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 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.

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

Despite its overwhelmingly Muslim majority, Indonesia has always been seen as exceptional for its diversity and pluralism. In recent years, however, there has been a rise in "majoritarianism", with resurgent Islamist groups pushing hard to impose conservative values on public life – in many cases with considerable success. This has sparked growing fears for the future of basic human rights, and, in particular, the rights of women and sexual and ethnic minority groups. There have, in fact, been more prosecutions of unorthodox religious groups since the fall of Soeharto in 1998 than there were under the three decades of his authoritarian rule. Some Indonesians even feel that the pluralism they thought was constitutionally guaranteed by the national ideology, the Pancasila, is now under threat. This book contains essays exploring these issues by prominent scholars, lawyers and activists from within Indonesia and beyond, offering detailed accounts of the political and legal implications of rising resurgent Islamism in Indonesia. Examining particular cases of intolerance and violence against minorities, it also provides an account of the responses offered by a weak state that now seems too often unwilling to intervene to protect vulnerable minorities against rising religious intolerance.

An original and timely exploration of the continuing Islamization of Indonesian politics despite the electoral decline of Islamist parties.

The military is one of the few institutions that cut across the divides of Indonesian society. As it continues to play a critical part in determining Indonesia's future, the military itself is undergoing profound change. The authors of this book examine the role of the military in politics and society since the fall of President Suharto in 1998. They present several strategic scenarios for Indonesia, which have important implications for U.S.-Indonesian relations, and propose goals for Indonesian military reform and elements of a U.S. engagement policy.

Indonesia has long been hailed as a rare case of democratic transition and persistence in an era of global democratic setbacks. But as the country enters its third decade of democracy, such laudatory assessments have become increasingly untenable. The stagnation that characterized Susilo Bambang Yudhoyono's second presidential term has given way to a more far-reaching pattern of democratic regression under his successor, Joko Widodo. This volume is the first comprehensive study of Indonesia's contemporary democratic decline. Its contributors identify,

explain and debate the signs of regression, including arbitrary state crackdowns on freedom of speech and organization, the rise of vigilantism, deepening political polarization, populist mobilization, the dysfunction of key democratic institutions, and the erosion of checks and balances on executive power. They ask why Indonesia, until recently considered a beacon of democratic exceptionalism, increasingly conforms to the global pattern of democracy in retreat.

This book explores the relationship between gender, religion and political action in Indonesia, examining the patterns of gender orders that have prevailed in recent history, and demonstrating the different forms of social power this has afforded to women. It sets out the part played by women in the nationalist movement, and the role of the women's movement in the structuring of the independent Indonesian state, the politics of the immediate post-independence period and the transition to the authoritarian New Order. It analyses in detail the gender relations of the New Order regime, focused around the unitary family form supposed by the family system expounded in the New Order ideology and the contradictory implications of the opening up of the economy to foreign capital and ideas, for gender relations. It examines the forms of political activism that were possible for the women's movement under the New Order, and the role it played in the fall of Suharto and the transition to democracy. The relationship between Islam and women in Indonesia is also addressed, with particular focus on the way in which Islam became a critical focus for political dissent in the late New Order period. Overall, this book provides a thorough investigation of the relationship between gender, religion and democracy in Indonesia, and is a vital resource for students of gender studies and Indonesian affairs.

"This book addresses one of the most crucial questions in Southeast Asia: did the election in Indonesia in 2014 of a seemingly populist-oriented president alter the hegemony of the political and economic elites? Was it the end of the paradox that the basic social contradictions in the country's substantial capitalist development were not reflected in organized politics by any independent representation of subordinated groups, in spite of democratization? Beyond simplified frameworks, grounded scholars have now come together to discuss whether and how a new Indonesian politics has evolved in a number of crucial fields. Their critical insights are a valuable contribution to the study of this question." — Professor Olle Törnquist, Department of Political Science, University of Oslo "A most valuable book for understanding the underpinnings of Indonesian politics in 2019 and beyond. A great range of themes are included: political parties, ideologies, political Islam, leadership legitimacy, the political middle class, the politics of centre–local relations, corruption, limited foreign policy reform, Papua, and youth activism. The book has eleven chapters, mostly by Indonesia-based analysts, plus a couple of wise old hands. Max Lane's overview chapter is excellent." — Professor David Reeve, School of Humanities and Languages, University of New South Wales

Exploring the relationship between gender, religion and political action in Indonesia, this book examines the patterns of gender orders that have prevailed in recent history.

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 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 Masyumi Party, which was active in Indonesia from 1945 to 1960, constitutes the boldest attempt to date at reconciling Islam and democracy. Masyumi proposed a vision of society and government which was not bound by a literalist application of Islamic doctrine but rather inspired by the values of Islam. It set out moderate policies which were both favourable to the West and tolerant towards other religious communities in Indonesia. Although the party made significant strides towards the elaboration of a Muslim democracy, its achievements were nonetheless precarious: it was eventually outlawed in 1960 for having resisted Sukarno's slide towards authoritarianism, and the refusal of Suharto's regime to reinstate the party left its leaders disenchanted and marginalised. Many of those leaders subsequently turned to a form of Islam known as integralism, a radical doctrine echoing certain characteristics of 19th-century Catholic integralism, which contributed to the advent of Muslim neo-fundamentalism in Indonesia. This book examines the Masyumi Party from its roots in early 20th-century Muslim reformism to its contemporary legacy, and offers a perspective on political Islam which provides an alternative to the more widely-studied model of Middle-Eastern Islam. The party's experience teaches us much about the fine line separating a moderate form of Islam open to democracy and a certain degree of secularisation from the sort of religious intransigence which can threaten the country's denominational coexistence.

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.

Although over eighty percent of the country is Muslim, Indonesia is marked by an extraordinary diversity in language, ancestry, culture, religion and ways of life. This book focuses on the Christian Dani of West Papua, providing a social and ethnographic history of the most important indigenous population in the troubled province. It presents a fascinating overview of the Dani's conversion to Christianity, examining the social, religious and political uses to which they have put their new religion. Based on independent research carried out over many years among the Dani people, the book provides an abundance of new material on religious and political events in West Papua. Underlining the heart of Christian-Muslim rivalries, the book questions the fate of religion in late-modern times.

This book explains the relationship between Islam and the state and politics in contemporary Indonesia. President Soeharto's departure from office in May 1998 brought tremendous and far-reaching impacts to Indonesia's political landscape. At least 181 new political parties came into being, a sizeable portion of which use Islam as their symbol and ideological basis.

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.

Across the Muslim world, religion plays an increasingly prominent role in both the private and public lives of over a billion people. Observers of these changes struggle to understand the consequences of an Islamic resurgence in a democratizing world. Will democratic political participation by an increasingly religious population lead to victories by Islamists at the ballot box? Will more conspicuously pious Muslims participate in politics and markets in a fundamentally different way than they had previously? Will a renewed attention to Islam lead Muslim democracies to reevaluate their place in the global community of states, turning away from alignments with the West or the Global South and towards an Islamic civilizational identity? The answers to all of these questions depend, at least in part, on what ordinary Muslims think and do. In order to provide these answers, the authors of this book look to Indonesia--the world's largest Muslim country and one of the world's only consolidated Muslim democracies. They draw on original public opinion data to explore how religiosity and religious belief translate into political and economic behavior at the individual level. Across various issue areas--support for democracy or Islamic law, partisan politics, Islamic finance, views about foreign engagement--they find no evidence that the religious orientations of Indonesian Muslims have any systematic relationships with their political preferences or economic behavior. The broad conclusion is that scholars of Islam, in Indonesia and elsewhere, must understand religious life and individual piety as part of a larger and more complex set of social transformations. These transformations include modernization, economic development, and globalization, each of which has occurred in parallel with Islamic revivalism throughout the world. Against the common assumption that piety would naturally inhibit any tendencies towards modernity, democracy, or cosmopolitanism, *Piety and Public Opinion* reveals the complex and subtle links between religion and political beliefs in a critically important Muslim democracy.

The fall of President Soeharto in May 1998 and the introduction of multi-party democracy by President BJ Habibie have unleashed religious parties (both Islamic and Christian) in Indonesian politics. This study shows that the Islamist agenda of the Islamist parties is overshadowed by their political pragmatism. This book is a must-read account on the rise and failure of the Islamist struggle in Indonesia's emerging democracy. Platzdasch's work is without a doubt a significant and timely contribution to a better understanding of Islamic politics in contemporary Indonesia. - Professor Azyumardi Azra, Professor of History & Director, Graduate School, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia.

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. Few countries as culturally rich, politically pivotal, and naturally beautiful as Indonesia are as often misrepresented in global media and conversation. Stretching 3,400 miles east to west along the equator, Indonesia is the fourth most populous country in the world and home to more than four hundred ethnic groups and several major world religions. This sprawling Southeast Asian nation is also the world's most populous Muslim-majority country and the third largest democracy. Although in recent years the country has experienced serious challenges with regard to religious harmony, its trillion-dollar economy is booming and its press and public sphere are among the most vibrant in Asia. A land of cultural contrasts, contests, and contradictions, this ever-evolving country is today rising to even greater global prominence, even as it redefines the terms of its national, religious, and civic identity. The *Routledge Handbook of Contemporary Indonesia* offers an overview of the modern making and contemporary dynamics of culture, society, and politics in this powerful Asian nation. It provides a comprehensive survey of key issues in Indonesian politics, economics, religion, and society. It is divided into six sections, organized as follows: Cultural Legacies and Political Junctures Contemporary Politics and Plurality Markets and Economic Cultures Muslims and Religious Plurality Gender and Sexuality Indonesia in an Age of Multiple Globalizations Bringing together original contributions by leading scholars of Indonesia in law, political science, history, anthropology, sociology, religious studies, and gender studies this Handbook provides an up-to-date, interdisciplinary, and academically rigorous exploration of Indonesia. It will be of interest to students, academics, policymakers, and others in search of reliable information on Indonesian politics, economics, religion, and society

in an accessible format.

In this volume, political scientists, religious scholars, legal theorists, and anthropologists examine the theory and practice of Indonesia's democratic transition and consider whether it can serve as a model for other Muslim countries. It looks at the events of 1998, when Indonesia's military government collapsed, igniting fears that economic, religious and political conflicts would complicate any democratic transition. It shows that, despite these concerns, in every year since 2006, the world's most populous Muslim country has received high marks from international democracy-ranking organisations.

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As Indonesia's leading Muslim politician in the second half of the 20th century, Mohammad Natsir (1908-1993) went from heading the country's first post-independence government and largest Islamic political party to spending years in rebellion and in prison. After initially welcoming Soekarno's overthrow in 1965, he became one of the most outspoken critics of the successor Suharto government's increasingly autocratic rule. Natsir's copious writings stretch from his student days in the late colonial period, when his debates with Soekarno over the character of Indonesian nationalism first attracted public attention, to the years immediately preceding his death when his trenchant criticisms brought him the enmity of the Suharto regime. They reveal a man struggling to harmonize his deep Islamic faith with his equally firm belief in national independence and democracy. Drawing from a wide range of materials, including these writings and extensive interviews with the subject, this political biography of Natsir positions an important Muslim politician and thinker in the context of a critical period of Indonesia's history, and describes his vision of how a newly independent country could embrace religion without sacrificing its democratic values.

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.

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.

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