

Book Review:

Rethinking Islam Movement in Indonesia Post-authoritarianism

Nevrettia Christantyawati
Universitas dr. Soetomo, Indonesia
nevrettia.christantyawati@unitomo.ac.id

Van Dijk, K., & Kaptein, N. J. (ed) (2016). *Islam, Politics and Change: The Indonesian Experience after the Fall of Suharto*. Leiden: Leiden University Press. 333 pages.

During the recent decade, there are many debates about Islam and the society has been discussed and argued pervasively. The issues that have been raised commonly discuss about the disputes, frictions among the sects and misunderstanding the Islamic promulgation itself. Since there are many disputes and societal conflicts amid the world life, many people will lead their mind to figure out that Moslems in the name of Islam will be responsible aftermath.

The tremendous movements and enormous globally social change in recent years are again mostly based on the different faith interactions among the society. Moreover, the exaggeration of Islam radicalism issue or the outbreaks of Jihadists have been a hot potato raised by media vastly. The stereotype that most Moslems are terrorist and oppressive remains close to many people who barely know about Islam itself.

The complex problems due to Islamophobia amid global society have been exacerbated during the Gulf War, 911 terrorists' attack, Bali Blast and number of other assaults which some notorious group were responsible to. The aftermaths were beyond expectations of many people. It is highlighted that during the Arab Spring, and the fall of some powerful Middle East leaders in Syria, Egypt, Iraq and Libya, the political situations plummeting down remarkably worsen. There are many groups of rebellions and radicalized Islamism in many regions of Middle East thrives to resist contradictive ideology. Furthermore, this may lead to another global predicament triggered by enormous influx of asylum seekers in Europe countries and other regions. Exclusively, when President Trump announced his policy to ban Moslem migrants from particular Islamic States entering the border of United States, panic are overwhelming as he will lead to discriminate particular groups on behalf of dealing with antiterrorism.

Although there are many social difficulties in some parts of

Islamic Countries, there still some light shed in other countries. Moslems who live in Indonesia, Malaysia and some regions in South East Asia are interestingly to be learnt about. For instance, Indonesian people are well known as the smiling people. It is similar to most muslim people in this country. The people basically put some respect to other faith embracers and are very tolerant. So, the Islam in this country is famously known as the smiling Islam. Nevertheless, after the fall of Soeharto, the most powerful man who had been president for 32 years, how Islam will be perceived. Anyway, instead of intensive scrutiny, the book which Kees Van Dijk compiled will lead the reader to overlook about Islam in Indonesia after the fall of Soeharto.

The record of Islamic Study in Indonesia

Many scholars have been conducted research on Islam and Muslim society from the past to the future starting from philological and historical perspective and also from social science approach. In this

occasion, Leiden University initiates to conduct many researches about Islam in Indonesia. Indonesia is good locus for studying Islam society as a consequence PEW research report that Indonesia is a country which consists of the most huge number of muslim society in the world (<http://www.pewresearch.org>). on the other hand Indonesia is a country with melting pot which means that there are number of potential factors to trigger the conflict as well as social disputes.

Kees van Dijk and Nico J.G. Kaptein are so keen on Islam and Muslim society study from Leiden University. They commence the thesis about Islam in Indonesia in the book by putting in the picture how Islam has been changing the image in Indonesia. It is very famous of the most tolerant muslim people to accept and live harmony in adjacent religions such as Christian, Catholic, Hindu and Buddhism.

Nevertheless, the image of friendly smiling muslim people turn fade away along with the radicalism in Indonesia. Both van Dijk and Kaptein notified the challenge of

interfaith tolerance during this 15 years in Indonesia. The disputes start from armed confrontations, local civil wars in certain regions such as Moluccas, Lombok, Poso and several capital cities of terror actions. Most of conflicts contain religion and interfaith values. These calamities occurred in the era post Suharto's supreme power.

The Important Questions Addressed in the Book

The main critical questions which are highlighted in this book concern about many thing. For example, the question about the groups who are responsible for several social calamities, intrigues and other troubles, the main motivation factors, the oppression and human rights abuse in the name of religion and many other violent. Furthermore, the authors also try to reveal the implementation and enactment of Islamic law or Shariah Law as a tool of Islamic propagation principles to be pursued by certain Islamic groups.

Moreover, the main issue that might be revealed by the authors was

about the pattern how the vigilant Islamic groups afflict the dynamic of democracy in Indonesia. The correlation about the democracy and political power in this case was about to be strongly focused on. On the other hand, it seems unfair if some scholars or communal group point their finger on particular groups without some valid and reliable evidence. In fact, the dynamic of political power and democracy in Indonesia sometimes refer to Islamist issues that lead to be exaggerated.

The Simple way helps to Overlook the Contents of the Book

The book is divided into three parts that each consist of three chapters. The readers are lead to comprehend the main issue by proposing these parts. In the first part, the authors raised the issue about the Islamic Political Parties and Socio-Religious Organizations. The following part discusses about how the Islamic Law has been enacted and the striking of sharia based regulations has many impacts on particular group of society. In the ending part, the authors proposed the

issue about Islamic Law and the counterculture in Aceh.

The Emergence of Advance Fundamentalism Islam Groups

In first part, there are many interesting ideas in order to figure out the Islamist organizations in Indonesia. In this chapter the authors Ahmad-Norma Permata discussed about the rising of the Prosperous Justice Party (Partai Keadilan Sosial) that has played remarkable role to attract many cacophonies amid scholars, communities, and politicians. The party's development is observes as cause of many political controversies. Related to this, Permata tried to approach the comprehension of the party how they have been emerging and expanding their movement. The propagation of the groups was intensely and hypothetically related to some radical islam ideologies such as Egyptian Muslim Brother or Jama'ah Tarbiyah (JT). Furthermore, many opposite parties or group were suspicious that the radical Islam movement ideology is promulgated by the notorious terrorism group.

According to this chapter, the main ideology principles that have been purposed by the JT and PKS address to organizational Egyptian Muslim Brotherhood model. The intensive scrutiny has begun by overlooking from the historical development. The fact finding surprisingly point out that the organization has been advanced through already existing networks of Islamist politicians. The JT organization emerges the two political agendas. First, they really insist to involve in both political military and vast social aspects as Islam preaching to combat the authoritarian regime. Secondly, the JT organizations were over involved in Indonesian politics and generate the competition to their adjacent Muslim groups.

The frictions and intrigues occurred in this organization. On the other hand, this party has been developing very professionally. The juxtaposition of this development leads to a new scene of political Islam contestation in Indonesia.

In the following chapter, the discussion goes further deeper to

reveal the dispute between PKS and other Islamist organization. This session lead the reader to figure out how the public religious sphere was being quarrel over the ownership. This dispute between PKS and Muhammadiyah occurred in Bantul past decade. The strong issue raised was the conflict of claiming the ownership of a mosque. It indicates that a mosque is not only a religious sphere to do serve worshippers, but also in this case is a belonging for certain group. There are many activities disseminated on the site, significantly many political activities. In that case, it is the principle of neutrality of the mosque was remarked as a big problem.

The last session in this part concerns about the freedom of practicing faith. The subject that discussed in this topic is about the case of Ahmadiyah sect, abusing human right as an apostasy or deviant sect. Why this is very important to be called into questioned? The deviant sect and apostasy were the crucial topics which lead to overwhelming controversy. The purpose which

stimulated this issue to be escalated interplayed between political pragmatism and ideological considerations.

The striking movement that hindered in this controversy was concern about the rejection of mainstream Indonesian Islam. They disagree totally with the principle of Ahmadiyah teaching. So that they call this sect as a deviant sect. the outstanding problem of the case is about the debate among the civilians, politicians and any other. Therefore, it is considerable to be vital called into the question about the rights of believers, the rights of the citizens, the rights of human beings and how is the proper praxis enactment to protect and guarantee of these rights in this country. Thus, the chapter which discuss about the Ahmadiyah case leads the reader to rethink about the Islamist movement interplay among the rule of law, human rights, religious pluralism and social stability.

The Juxtaposition of Women's Right in Society

Let us overlook in the second part of this book. The second part of this book is interesting topic concern about the law implementation and sometimes related to women oppression. Since there are many cases which mostly women are oppressed and become a subordinate in social order, it is indispensable to continue on scrutinize. Islamic laws that regulate women's right are sometimes completely misunderstood. On the other hand, many groups seemed to abuse these women rights and conceal their interest behind the misinterpretation of strong Koran verses and Hadith. Obviously this may lead to a new legal dispute and afflict women's right and freedom if it is really enacted. The author proposed an idea of this chapter that it is strongly urgent to review the implementation of Sharia Law properly because it is very prone to be misinterpreted.

The proceeding of the researches which conducted in three religious courts in West Java indicates certain cases of divorces, children custody and alimony. Although it indicates the tendency of

women rights abuse in West Java, but yet unrevealed in other part in Indonesia. We still have to examine and cross checking the other cases in separate regions in Indonesia. Since there are many regions and thousand of religious courts spread out. Beyond the miscomprehension of Sharia Law and how it should be enacted properly, we have to ponder on many scholars' thesis about the meaning and well proper interpretation of Koran verses and Hadith rules.

The main focus that should be highlighted in this case, vastly do concern about the fair result, fair interest, justice for both women and men without utilizing or citing the wrong interpretation in order to accomplish the hidden interests. In addition, it is indispensable to avoid ambiguity conceptions in terms of interpreting the citation of Koran by the judges. There is still juxtaposition between the moderate applications of Islamic Law by the state and misconception by the unfair judges. The results seldom defend women's rights.

The next author Van Huijs revealed similar cases about divorces occurred in Bulukumba. The reason for deciding locus of research held in South Sulawesi was because the location is related to historical track of Darul Islam. The organization was notorious of the rebel during the Indonesian Freedom War. In addition, South Sulawesi is remarked as one of region that vulnerable of social religious conflict. It is obvious that the author was curious about the trajectory record of fundamental Islamist movements such as the branch of FPI and the traces which might influent the local society.

The result of the scrutiny on women's marital status is close to previous discussion. The additional information which would be issued in this chapter is the ability of speaking skills, communication skill, and financial guarantee as social safety for women in Bulukumba. The main problem that women must face and cope with is financial consequence. Hence, their new challenge is how be strong to struggle on and well empowered to help their selves in difficult

occasions. It is remarked that women in that region mostly depend their future life on men's power. Marriage is way to guarantee their social dignity and power despite of being single or illegally married.

The following chapter in the second part exposed how the emergence of new vigilant Islam movement group PKS and the falling off PDI P in Bantul Central Java has lead to completely new scene of women lives intrusions. The Bantul byelaw on prostitution is one of controversial debates, where both opposite groups have argued for women right abuse considering the prostitution law.

The fundamentalist group insisted that the prostitution is against the law. The infringement of the prostitution practice must be oppressed since it breaching the religious teaching. Despite of health rights, human dignity and Pancasila as the state's philosophy, the criminalization of sexual workers and brothel owners seemed to be continued. The big matter of this case is remarked crucially as the

increasing of women inflicted by the regulations.

There are many local police raids which caused wrongful arrest on women but the local courts deny that they had detained nor arrested without the trial to verdict the suspect. The result of this complicating cacophony law system causes a significant economical deterioration. The tremendous efforts have been commit by the women activists and organizations to revoke the byelaw through petitions. Unfortunately, there are still no successful results.

The Counterpart of Islamic Culture in Aceh

The last part in this book figured out the challenge of changing Islamic culture in Aceh. Since Aceh is very well known of its Islamic culture, it is vital to rethink about the developing movement in contemporary era. Basically, Aceh is mainstreaming the Sharia law and through the enactment of law has deep impact on heterodox Sufism. This is very vital dichotomy power in Islam. One offer strict regulation

and comprehending Islam in Radical meaning. While the other, Sufism group offer the deep intensive meaning about Islam promulgation. They are less radical and have been marginalized by the opposition for the reason of deviancy.

Conversely, there is still one Sufism group exists to promulgate the Sufism and it has number of followers. What are interesting factors to make this group exist in the strict Islamic law society are called into questions. There are four reasons to content the curious questions. First, the leader of this exceptional Sufism group is 'blue blooded' and respect the leader on behalf of the heir of royal family. Secondly, the group is supported by several orthodox Sufism whom mostly connected to Syaikh Muda Waly. The predecessor of this group leader is pondered not to be deviant sect. thirdly, because the teaching of Sufism in this group referred to the great orthodox Sufism promulgation. Finally, the political elite connections play important role to protect the existence of the group.

To conclude the dynamic culture and Sharia based law in Aceh, there is still some permissive sphere to express Sufism teaching. Not all of the hetero-orthodox and orthodox Sufism are banned and excluded in this region, but still some negotiable and permissive chance. It is not the same strict and bigotry in the Aceh Sharia Law as described but there is still some allowed Sufi group to exist.

The discussion about new Islam movement and how the Acehnese respond, is going to be more intense in the following chapters. The next chapter emphasis strongly on how the culture might resist of what is called into implementation of Sharia Law. Is it successful or unsuccessful to be enacted in Aceh? How intense does the Sharia Law is able to be implemented? Is there any objection for this local policy? Yet, to complete many questions addressed to both local governor, the state and the society itself, seems to be extra tremendous. These questions are very peculiar to be completed. Thus, the author in this chapter, Reza Idria

revealed the enigma of Islam movement by forcing the implementation of Sharia Law so that Acehnese will be obeyed. This is to be mentioned as the way of proper practicing Islam principles by some local elites.

Although Aceh is very well unknown and many people will associate their image with the strong Islamic principles, there are still small indications of rejection and retention by local groups. Idria had found the fact that this youth groups tend to resist of Sharia Law. The author revealed the resistances from the bottom of social pyramid and found the trajectory to the elite. Thus, it is very clear for the readers to assume that basically the enforcing of Sharia Law implementation refer to elite's interest. Since the enactment of Islamic law in Indonesia are extinguish from Saudi Arabia and other Middle East countries, Sharia Law is impossible to be implemented completely. As an illustration, the law of qishos, which the term of the regulation that punish extreme crime. None of muslims in Aceh and other

part of regions in Indonesia will agree to punish thieves by mutilating their hands, stoning the adultery, decapitating murderers in front of the public. So far, what can be implemented as Sharia Law in Aceh is not the whole parts. Yet, there are some arguments and debates to resist the Sharia Law in Aceh.

The argumentation that is addressed to local elite is very crucial. Some groups condemn that implementing Sharia Law is just for elite's local political interest. That is the way for the elite to exist in government and stay away from the other's interest and interfere. The symbol of communication utilized in this case is culture. They resist to implementation of Sharia Law as considered as an Arabisation not Islam promulgation, by culture matter.

The counterpart of culture addresses the message of being proper Islam, being Acehnese not Arabian as the famous image Serambi Makkah. Just because being muslim, accept Islam as the faith and way of life, it does not necessarily mean that they must also penetrate

Arabian culture. Some resistance groups in Aceh insist that they have indigenous culture, historical culture that conversely dissimilar to Arabian. Practicing Islam in a freedom of faith and avoid all of political intervention and regulation that do tend to be oppressive.

The last chapter emphasis on practicing Islam in Aceh related to image of violence and piety. The exposition of the preceding reviews the historical aspect. There were many rebellions and rejection of being regulated and governed by Javanese. The genealogy of struggle is still echoed in this society. The clash that can escalate to civil war is very high crucial since most Aceh people are referred their mind to the struggle of Dutch colonialism and other outsiders. They have been constructed to build their own dignity, so that they can be meaningful.

To the extent of the stereotyping that Acehnese are very fanaticism is seemed to be distortion and constructed by the media. In fact, the tangible and realities that David Kloos revealed in his research

described that Acehnese are facing dilemmatic problems. On the one hand, the stereotyping that Acehnese struggle and fight for their own dignity which has been produced since their ancestors, stay awake and alive and be an image to speak out globally. Meanwhile, Acehnese people produced images about violence and piety that continuously occur until present. In fact, Kloos scrutinize the historical genealogy and forth conception of Aceh cultural identity which express what to be mentioned as the real holy struggle.

The interesting finding from his scrutiny is the dilemmatic problem. It is about to rise the issue of holy war refer to local elite's interest to protect their existence. What people comprehend as a holy war is not a new slogan exactly. Holy war or Jihad was a slogan which their ancestors had created to combat foreign colonialism. The aftermath of the second World War rather fade away because they initiated to live in totally different era. On contrast, they still live in chaotic society.

The journey of history took a long way to frame the present daily life in Aceh. The authoritarianism that governed Acehnese obviously had lead to many violence and abuse. Many Acehnese had been inflicted severe grief and sorrows by the conflicts. Thus, it brings up to a new seed of chaotic problem. Some people are worried that the conflict of civil war and separation movement come back to haunt the local society. They argue that the struggle or fighting for the right is not totally their war but local elite's.

According to Kloos, the relationship between stereotyping and problematic idea of pious resistance itself should be interpreted wisely. He suggests that is indispensable not to overstate the religious factor to overview the basic factor. Some people put respect on local candlestine just because they are in disadvantage position. On contrast, if the stereotyping of fanaticism fail the image of pious struggle will be left on utopia. Hence, the stereotyping does not work to emphasis mutual differences. It is only utilized by particular

interest and sometimes it leads to cultural critique.

Images of violence and piety are powerful signifiers when it comes to stating the substance of Acehnese identity, yet they are also highly contested within Acehnese society, and in order to understand their effects it is crucial to ask how they are employed, by whom, and why. In some situations they may indeed be used to magnify the difference from others. In other situations they may lead to reflection, and raise or strengthen ideas for cultural change (Kloos, 2016).

Conclusions

Overall, the whole comprehension about Islam movement in the present decade in Indonesia should be done by overlooking back and forth. It means that historical genealogy of Islam plays important role particularly in many regions of this country. Also, it is very indispensable to rethink about all social aspects, such as the dynamic of Islamic groups, local culture, elite politicians, policies, gender, education and so forth.

Since Indonesia is very big country and detached geographically by archipelago, may lead to different cases and typical Islam society in every regions. Hence, it is very important to keep in one's mind that Islam was promulgated by ancestors through culture, trades and marriage. The struggle and curb for hegemony are interest of some vigilant groups which so called in the name of Islam, Jihadi, and many other. It indicates that there is a clear dichotomy Islam in Indonesia as a religion and Islamist political power. Only number of groups that sometimes refers to the stubborn and oppressive because they have political interest

The book emphasis on the emergence of significant Islamist political group, as an agent of change which is so called Prosperous Justice Party. This is not pretty enough to figure out the Islam movement in Indonesia without scrutiny the other

power of Islamist groups. As a suggestion for the readers, it is more advantageous to read other material sources describing the Islamic groups and the folklore where they origin from particular regions.

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Bio note of Author:

Nevrettia Christantyawati – Lecturer at Faculty of Communications Science, Dr. Soetomo University. She concern about research on Identity, Media Representation, and Risk Communication.