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Democracy and Islam in Indonesia-Mirjam Künkler 2013-08-27 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.

Islam and Democracy in Indonesia-Jeremy Menchik 2016-01-11 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, Islam, and Democracy-Azyumardi Azra 2006 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 linkages 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 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 Islambah, 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.

Gender, Islam and Democracy in Indonesia-Kathryn Robinson 2008-10-27 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 that have 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.

Islamism and Democracy in Indonesia-Masdar Hilmy 2010 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 FKS 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.

Democracy and Islam in Indonesia-Mirjam Künkler 2013 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.

Islam and Politics in Indonesia-Remy Madinier 2015-08-31 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.

Politics in Indonesia-Douglas E. Ramage 2002-09-11 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.

Islam and Democracy in Indonesia-Jeremy Menchik 2016

Civil Islam-Robert W. Hefner 2011-05-21 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 offers a new perspective on the relationship between Islam and democracy. In 1965, military 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 political culture, but argues that neither democracy nor civil society is possible without a more authentic civil society. By changing the terms of the debate from theology to politics, and including the full complement of parallel religious organizations, 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.

Indonesian Pluralities-Robert W. Hefner 2021-01-15 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 (67.7 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 lessons for understanding 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 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

Islam in Indonesia-Carool Kersten 2015-01-12 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 Indonesian 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 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
Islam, Nationalism and Democracy-Audrey R. Kahin 2012-03-01 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 situates 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.

Gender, Islam, and Democracy in Indonesia-Kathryn May Robinson 2009 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.

Military Politics, Islam, and the State in Indonesia-Marcus Mietzner 2009 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.

Piety and Public Opinion-Thomas B. Pepinsky 2018-02 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 Indonesia's 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, Pepinsky and Public Opinion reveals the complex and subtle links between religion and political beliefs in a critically important Muslim democracy.

Political Islam and Violence in Indonesia-Zachary Abuza 2006-09-25 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 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.

Rising Islamic Conservatism in Indonesia-Leonard C. Sebastian 2020-10-30 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.

Democratic Transition in the Muslim World-Alfred Stepan 2018-03-13 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? This book, the second volume of the Cambridge Studies in Democratic Transition series, considers 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 Ennada Party, Rachid Ghannouchi, who discusses the political strategies his party chose to pursue.

Indonesia Rising-Nasir Tamara 2009 The role of Islam in the democratization process of Indonesia in the post-Soeharto period-Thi Thu Huong Dang 2009 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 turned his book's title "Democracy, 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 for more than 30 years. After his fall, it was even more infamous for the human abuses in East Timor and Acheh, the Islamic opposition to a...

Islam and the Secular State in Indonesia—Luthfi Assyaukanie 2009 "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

Islam, State and Society in Indonesia—Yanwar Priyadi 2018-06-13 Islamic powers in secular countries have presented a challenge for states around the world, including Indonesia, home to the largest Muslim population as well as the third largest democracy in the world. This book explores the history of the relationships between Islam, state, and society in Indonesia with a focus on local politics in Madura. It identifies and explains factors that have shaped and characterized the development of contemporary Islam and politics in Madura and recognizes and elucidates forms and aspects of the relationships between Islam and politics; between state and society; between political accommodation and conflict; and the forms and characters of democratization and decentralization processes in local politics. This book shows how the area's experience in dealing with Islam and politics and illuminates the socio-political trajectory of other developing Muslim countries at present living through comparable democratic transformations. Madura was chosen because it has one of the most complex relationships between Islam and politics during the last years of the New Order and the first years of the post-New Order in Indonesia, and because it is a strong Muslim area with a history of a very successful political accommodation and with a long history of intensive cultural interaction that is commonly ignored, literature on Islam and politics. Based on extensive sets of anthropological fieldwork and historical research, this book makes an important contribution to the analysis of Islam and politics in Indonesia and future socio-political trajectory of other developing Muslim countries experiencing comparable democratic transformations. It will be of interest to academics in the field of Religion and Politics and Southeast Asian Studies, in particular Southeast Asian politics, anthropology and history.

Democracy in Indonesia—Thomas Power 2020-08-19 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 dysfuncion 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.

Indonesia—Jamie S. Davidson 2018-08-16 This Element argues that after twenty years of democratization, Indonesia has performed admirably. This is especially so when the country's accomplishments are placed in comparative perspective. However, as we analytically focus more closely to inspect Indonesia's political regime, political economy, and how it impacts on the country, we find that Indonesia still has many challenges to overcome, some so pressing that they could potentially erode or reverse many of the democratic gains the country has achieved since its former authoritarian ruler, Soeharto, was forced to resign in 1998.

The Military and Democracy in Indonesia—Angel Rabassa 2002-12-13 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.

Islam and Democracy—John L. Esposito 1996-05-09 Are Islam and democracy on a collision course? Do Islamic movements seek to “hijack democracy”? How have governments in the Muslim world responded to the many challenges of Islam and democracy today? A global religious resurgence and calls for greater political participation have been major forces in the post-Cold War period. Across the Muslim world, governments and Islamic movements grapple with issues of democracy and civil society. Islam and Democracy explores the Islamic sources (beliefs and institutions) relevant to the current debate over greater political participation and democratization. Esposito and Voll use six case studies—Algeria, Egypt, Iran, Malaysia, Pakistan, and Sudan—to look at the diversity of Muslim experiences and experiments. At one end of the spectrum, Iran and Sudan represent two cases of militant, revolutionary Islam establishing political systems. In Pakistan and Malaysia, however, the new movements have been recognized and made part of the political process. Egypt and Algeria reveal the coexistence of both extremist and moderate Islamic activism and demonstrate the complex challenges confronting ruling elites. These case studies prove that despite commonalities, differing national contexts and identities give rise to a multiplicity of agendas and strategies. This broad spectrum of case studies, reflecting the multifaceted relationship of Islam and Democracy, provides important insight into the powerful forces of religious resurgence and democratization which will inevitably impact global politics in the twenty first century.

Constitutional Change and Democracy in Indonesia—Donald L. Horowitz 2013-03-25 This is the story of how democracy became entrenched in the world’s largest Muslim-majority country. Indonesia was threatened by a possibility of deadlock over a new constitution and by violence between Islamic and secular groups. It managed to overcome these divisions by adopting an unconventional, gradual course of constitutional amendment that made consensus possible. The Indonesians also adopted political institutions that preserved their political pluralism and provided incentives for politicians to behave moderately. As a result, Indonesia has managed to hold multiple elections and to transfer power peacefully.

Law and Religion in Indonesia—Melissa Crouch 2013-11-12 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.

Piety and Public Opinion—Thomas B. Pepinsky 2018-01-02 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.

Islam Beyond Conflict—Azzymardri Azra 2008-01-01 This volume explores the extent to which moderate Indonesian Islam is able to assimilate leading concepts from Western political theory. The essays explore how concepts from Western political theory are compatible with a liberal interpretation of Islamic universals and how such universals can form the basis for a contemporary approach to the protection of human rights and the articulation of a modern Islamic civil society.

Islam, Politics and Change—Cornelis Dijk 2016 In this book researchers investigate what happened after violent protests all over the country had forced President Suharto to step down in 1998 and Indonesia successfully made the transition from an authoritarian state to a democracy. This title was made Open Access by libraries from around the world through Knowledge Unlatched.

Transnational Islamic Actors and Indonesia’s Foreign Policy—Delphine Alles 2015-12-14 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 reflection, 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.

Blasphemy, Islam and the State—Stewart Fenwick 2016-10-04 This book draws on the work of Raws to explore the interaction between faith, law and the right to religious freedom in post-Soeharto Indonesia, the world’s largest democracy after India and the United States. It argues that enforcement of Islamic principles by the state is inconsistent with religious diversity and the country’s liberal constitution. The book thus contributes to understanding the role of religion in the development of democracy in the world’s largest Muslim nation. A key objective is to test the argument that Rawls’ thinking about public reason cannot apply to the case of Indonesia, and Muslim states more broadly. The book therefore contributes to emerging scholarship that considers Rawls in a Muslim context. In addition to examining public reason in detail and considering critiques of the concept, the work highlights the fact that the theory was created to deal with value pluralism and is therefore relevant in any religious setting, including an Islamic one. In doing so, it emphasises that Islam is multifaceted and demonstrates the difficulties, and negative consequences, of integrating faith and law in a liberal state.

Islamic Exceptionalism—Shadi Hamid 2016-06-07 In Islamic Exceptionalism, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, "exceptional" in how it relates to politics, with profound implications for how we understand the future of the Middle East. Divides among citizens aren’t just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion’s role in public life. Hamid argues for a new understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region’s descent into violence. Islamic Exceptionalism is a vital contribution to our understanding of Islam’s past and present, and its outsized role in modern politics. We don’t have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.