

Despite these criticisms, I believe the papers are all good starting points for further research. Drawing on both secondary literature and empirical findings, they provide valuable insights for both researchers and practitioners in development aid and policy making.

Georg Noack

JAJAT BURHANUDIN / KEES VAN DIJK (eds), *Islam in Indonesia. Contrasting Images and Interpretations*. (ICAS Publication Series, Edited Volumes, 16). Amsterdam: ICAS / Amsterdam University Press, 2013. 279 pages, € 49.95. ISBN 978-90-8964-423-7

Before the turn of the millennium, Indonesian Islam rarely attracted the attention of Western scholars. Important exceptions include several Dutch scholars and Clifford Geertz, Greg Barton, Robert Hefner and Mark Woodward, to mention just a few. However, their important studies were only on the sidelines of mainstream Islamic studies. Even worse, Indonesia was often not acknowledged as an Islamic country at all. Instead, Islam was perceived as something alien, as something not really part of Indonesian culture and society. This reception changed profoundly after the resurgence of political Islam following the resignation of Suharto in 1998, and especially after 9/11 and the Bali bombings. Interest in Indonesian Islam skyrocketed, but this time narrowly focused on radical Islam and security issues. Fortunately, this picture has been changing for some time.

Indonesia is a predominantly Islamic country which is changing rapidly and in which all segments of society participate in a lively debate about the future orientation of state and society. The diversity of this discourse reflects how deeply embedded Islam is at the regional and national levels. Adherents of Islam in Indonesia include not only conservatives, but also modernists, neo-modernists, liberals, fundamentalists and jihadists. To analyse and depict this discourse is a challenging task for both Indonesian and foreign scholars. This book is an example of this effort. A conference volume, it consists of several articles which cover a wide range of topics arranged according to a well-structured concept. The book consists of three parts.

The first part is dedicated to general questions and evaluations. Here the reader finds valuable information about the peculiarities of Indonesian Islam that goes well beyond long-established preconceptions. Kees van Dijk ("Comparing different streams of Islam – Wrestling with words and definitions") sheds some light on the approaches of Western scholars defining or analysing Indonesian Islam, taking Snouck Hurgronje and Clifford Geertz as examples. He deplores the fact that the focus is almost always on *santri* Islam, ignoring the so-called *abangan* Islam and its important role in state and society. Ahmad Najib Burhani ("An examination of the construction of the national Islamic

identity of traditionalist and modernist Muslims”) looks behind the stereotype of an Indonesian “Islam with a smiling face” and highlights the role of Abdurrahman Wahid and Nurcholish Madjid in defining a national school of Islam, thereby creating an Indonesian Islamic national identity.

Robert Hefner (“Indonesia in the global scheme of Islamic things – Sustaining the virtuous circle of education, associations and democracy”) examines three particularities of Indonesian Islam that distinguish Indonesia from other Islamic societies: education, social welfare organizations, and Islam’s relationship to constitutional democracy. Azyumardi Azra (“Distinguishing Indonesian Islam – Some lessons to learn”) lists eight distinguishing features of Indonesian Islam. Taufik Abdullah (“Islam, state and society in democratising Indonesia – A historical reflection”) elaborates on the history of the relationship between state and Islam since independence and shows us that this relationship has always been complicated and tricky.

These articles provide readers with a context for the content of the following articles, all of which analyse specific features of Indonesian Islam. The topics in this part belong in the social sphere. Hilman Latief (“Islam and humanitarian affairs – The middle class and new patterns of social activism”) highlights the role of the Indonesian Islamic middle class in developing social networks and social responsibility. Andrée Feillard and Pieterella van Doorn-Harder (“A new generation of feminists within traditional Islam – An Indonesian exception”) show how Islamic feminism was able to develop within the setting of traditional Islam, i.e. the Nahdlatul Ulama, and exert a considerable degree of influence on the discourse around, among other topics, polygamy, traditional religious textbooks, personal freedom and pornography.

Nina Nurmila (“The Indonesian Muslim feminist reinterpretation of inheritance”) focusses on a specific issue of the feminist discourse in Indonesia, namely the reinterpretation and modernisation of the Islamic notion of inheritance. This is also one topic, among others, of Euis Nurlaelawati (“Managing familial issues – Unique features of legal reform in Indonesia”). Besides inheritance she scrutinises further aspects of the broad complex of Islamic family law in Indonesia, which has been undergoing a unique reform process since the 1970s. Dian Maya Safitri (“The politics of piety in the Pondok Pesantren Khusus Waria Al-Fattah Senin-Kamis Yogyakarta – Negotiating the Islamic religious embodiment”) analyses the position of Muslim transvestites in Indonesia and informs us about the only *pesantren* (Islamic boarding school) in the Islamic world – as far as I know – that was founded by a transvestite and is run for transvestites. Asfa Widiyanto (“Religious pluralism and contested religious authority in contemporary Indonesian Islam – A. Mustofa Bisri and Emha Ainun Nadjib”) provides some valuable information about the shifting patterns of religious authority in Indonesia by elucidating the role of two Muslim intellectuals, A. Mustofa Bisri and Emha Ainun Nadjib.

The third part consists of three case studies on Salafi activities in Solo and Cirebon. Sunarwoto (“Dakwa radio in Surakarta – A contest for Islamic identity”) and Syaifudin Zuhri (“Majlis Tafsir Al-Qur’an and its struggle for Islamic reformism”) explore the means by which Salafi dakwa is popularized in the city of Solo. Didin Nurul Rosidin (“Muslim fundamentalism in education institutions – A case study of Rohani Islam in high schools in Cirebon”) examines the development of *dakwa* activities at two senior high schools in Cirebon.

All in all, the book provides a differentiated view of contemporary developments in Indonesian Islam. It departs from traditional Western views on Indonesian Islam, which oscillate between a “smiling face” and a “security risk”. Instead, Indonesian Islam is seen in its own context. It should be mentioned that 11 of the 14 articles are written by Indonesians. The book is a valuable source of information for everybody who is looking for a first and even second insight into developments in contemporary Indonesian Islamic discourse.

Fritz Schulze

HEINZ SCHÜTTE, *Dialog, Kritik, Mission. Franz Magnis-Suseno, ein indonesischer Jesuit aus Deutschland*. Berlin: regiospectra Verlag, 2013. 450 Seiten, € 29,90. ISBN 978-3-940132-61-1

Anders als in Indonesien, ist Franz Magnis-Suseno in Deutschland nur einem kleinen Kreis von Indonesienkennern bekannt, obwohl er wie kein anderer zum gegenseitigen Verständnis der westlichen und östlichen Kultur beigetragen hat. 1982 hatte ich während meines ersten Forschungsaufenthaltes in Indonesien die Chance, ihn persönlich kennenzulernen. Es war eine Begegnung, die mich nachhaltig beeindruckt hat, denn wir sprachen über sein damals kürzlich erschienenes Buches „Javanische Weisheit und Ethik, Studien zu einer östlichen Moral“. Ein Buch, das mir die Augen öffnete für viele Verhaltensweisen, die ich bisher in Java nicht verstehen konnte. Suseno erklärt darin das traditionelle javanische Moralverständnis, das die Aufrechterhaltung der Harmonie eines Kollektivs an erste Stelle setzt. Die Konsequenzen einer Handlung sind demnach im traditionell javanischen Denken wichtiger als die gute oder böse Absicht dahinter. Die Priorisierung von Höflichkeit und Konfliktvermeidung resultiert daraus.

Das Buch ist inzwischen leider vergriffen, genauso, wie das darauf folgende „Neue Schwingen für Garuda“, was ich sehr bedauere, denn trotz kulturellem Wertewandel halte ich diese Bücher immer noch für die wichtigsten Werke zum Verständnis der javanischen Kultur. Seit vielen Jahren publiziert Magnis-Suseno vorwiegend auf Indonesisch. Im regiospectra Verlag ist nun von Heinz Schütte eine Biographie dieses Mannes erschienen, dem ich so viel verdanke und der in Indonesien inzwischen als Mittler zwischen der westlichen und östli-