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ABSTRACTS AND BIO-NOTES

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Islam, Religious Freedom and the Challenge of the Blasphemy Law in Post-New Order Indonesia: Examining Liberal-Progressive Islamic Discourse

Supriyanto Abdi

In recent years, state discourse on ‘blasphemy’ in post-New Order Indonesia has been under serious attack from various human rights groups and civil society forces, including certain Muslim intellectuals and activists. A more recent manifestation of the contestation over blasphemy discourse was the failed judicial review of Law No.1/PNPS/1965 on the prevention of misuse of and/or blasphemy against religion. A number of liberal-progressive Muslim intellectuals and groups were heavily involved in this initiative and the fierce public debate surrounding it. This paper will examine the voices and positions of certain liberal-progressive Muslim intellectuals and activists in this debate, looking closely at their underlying premises and discourses of Islam-state relations and religious freedom. The paper’s main interest is in trying to understand their voices and positions in the light of three presumably, but not necessarily mutually exclusive, discourses: (a) largely secular-liberal international human rights discourse; (b) Islamic legal and political tradition; and (c) the nation’s historical socio-political imaginaries. The paper thus seeks to demonstrate the extent to which these liberal-progressive Muslim intellectuals and activists have called for certain secular-liberal positions and paradigms while remaining largely grounded in the Islamic tradition and faithful to the nation’s ‘founding ideological narrative’ as a non-sectarian but not purely religiously neutral state.

Supriyanto Abdi is currently a PhD candidate at the Asia Institute, the University of Melbourne. Prior to his PhD study, he obtained an undergraduate degree in Islamic studies from Islamic University of Indonesia (2000) and a Master of Contemporary Asian Analysis from the University of Melbourne (2005).

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Good Governance Practices by Aceh’s Local Government

Aduwina and Rahmat Pramulya

Good governance ensures that local governments provide public services well. This paper determines whether people living in different districts perceive good governance according to the same criteria. The aim of this study is to examine good governance issues in three districts. To this end, a survey was conducted of 150 residents, with 58 respondents (38.7%) from Nagan Raya District, 42 respondents (28.0%) from Seumeulu District and 50 respondents (33.3%) from Aceh Jaya District. The survey used a structured questionnaire with closed questions using a Likert scale that consisted of the following categories of questions: first, residents’ evaluation of public service in general; second, residents’ evaluation of 15 attributes of public service; and third, residents’ evaluation of 11 good governance practices. By using Analysis of Variance (ANOVA) the study found: first, there are differences between residents’ evaluation of public service in general; second, that aspects of public services (waste management, urban sanitation and customer service) should be improved; and third, that practices of good governance (responsiveness to public

complaints, budget transparency and the realization of campaign promises) should be given attention.

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Islam and Contemporary Issues of Child Welfare in Indonesia

Muhrisun Afandi

It is important to note that religious issues have been among the most controversial in developing child welfare legislation in Indonesia. The passing of the Indonesian Child Protection Law in 2002, for example, was postponed several times due to controversy over a number of articles of this Law and differing perspectives on religious issues among members of the Legislative Assembly.

The controversies on religious issues demonstrate, on the one hand, the fact that religious issues cannot be excluded from any discussion of child welfare policy in Indonesia. On the other hand, some classical Islamic texts covering child welfare issues are still widely accepted as authoritative sources and guides among Muslim communities, even though the concepts they propagate may no longer be relevant for contemporary society.

Unfortunately, there has been little discourse on Islam, *shariah* (Islamic law), and child welfare in Indonesia. The fact is that attempts to challenge the content of the Islamic family law in Indonesia have been problematic and, accordingly, very little attention has been focused on child welfare issues. Family law is considered the core of *shariah* among some Indonesian Muslims so that any proposed changes to this Law always trigger controversy, as they are often regarded as corrupting the core of the religion.

It is my intention that this study, by reviewing child welfare legislation in the light of Muslim community values, will provide a picture of how Muslim communities in Indonesia apply legal traditions for child welfare in a way that might differ from other Muslim countries. Such exploration seems to be more urgent given the recent increase in the number of new Islamic groups in Indonesia, particularly as many of these new groups are vigorously promoting the adoption of the orthodox Islamic family model common in some Islamic countries, which seems to be alien to Indonesian culture and tradition.

Muhrisun Afandi completed his MSW at McGill University Montréal and an MA in Islamic Studies at IAIN North Sumatera, Indonesia. He is a faculty member at the State Islamic University (UIN) Sunan Kalijaga in Yogyakarta, Indonesia. He is now completing his PhD at Child Abuse Prevention Research Australia (CAPRA), School of Primary Health Care, Monash University, focusing his research on the interplay of social welfare policy in Indonesia as it relates to child protection and Indonesian Muslim concepts and practices.

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Accountability in Indonesia's Public Sector: a Symbolic Compliance?

Rusdi Akbar

Despite a global trend, there has been limited published work on performance measurement as a mechanism to discharge accountability in Indonesia. This is despite the fact that regulations that require government entities to prepare and submit accountability reports, as a crucial component of Indonesia's public sector reform, have been in existence for more than a decade. This paper aims to fill that gap. The issue was investigated through in-depth interviews with 24 senior local officials across Indonesia in July 2010. *Institutional isomorphism* was used to explain the issues. The findings revealed that institutional isomorphism did exist. The paper analyses a real-world effort in the field of public sector accountability during the first wave of reform (1999-2009). With the recently-launched bureaucratic reform marking the second wave of reform (2010-2025) to improve Indonesian government, research focusing on the key efforts implemented during the first wave of reform is timely and crucial.

Rusdi Akbar is a lecturer in the Faculty of Economics and Business, Universitas Gadjah Mada. He has taught both undergraduate and postgraduate subjects, being responsible for the cost accounting of first year accounting subjects; a third year management accounting subject; a fourth year management control systems subject and a core public sector subject for postgraduate students. His research includes government and public sector reporting; performance management and measurement - in particular as it relates to government and public sector entities, compliance and accountability. He has published locally and internationally on public sector performance measurement, accountability and local government. His research is both qualitative and quantitative.

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The Rationalization of *Pesantren*: Maintaining Traditional Values within Modernized Society

Achmad Zainal Arifin

Pesantren have proven their ability to deal with rapid social change in society by adapting. Various models have been followed, ranging from the *madrasah* system to the whole public school model. Although theoretically *pesantren* have been able to break the perception among social scientists that the importance of religious institutions in modern society is waning, they have paid a high price. This paper tries to see how the rationalization process has occurred in the *pesantren* world, both at the institutional and at the individual level. The transformation of the *pesantren* curriculum, by incorporating general or 'secular' subjects, and the transformation from charismatic leadership to a collegial model, have, to some extent, obscured the identity of *pesantren*. These changes have also obscured their primary function of providing relatively free education for marginalized people as well as ensuring the availability of *ulama*, the guardians of religious tradition.

Achmad Zainal Arifin is a PhD candidate at the Centre for the Study for Contemporary Muslim Societies, University of Western Sydney (UWS). He is a recipient of an Australian

Leadership Award (ALA) as well as an Allison Sudrajat Award for being among the top four ALA grantees. He is a Lecturer in the Sociology Department, UIN Sunan Kalijaga, Yogyakarta, as well as a member of the teaching staff at Komplek L, Pesantren Al-Munawwir, Krapyak, Yogyakarta. His research interests include the sociology of religion, religious studies, sociological theory, and inter-religious dialogue.

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Balinese Students' Perceptions of EFL Learning: An Investigation across Variables of Gender, Level of Achievement and School Location

Luh Putu Artini

One of the key differences between Balinese students and students from other parts of Indonesia is the opportunity to learn and to use 'real life' English outside school. Many students, especially those living in tourist areas, have the opportunity to learn from what they hear or see in their environment. For young, local Balinese, an ability to speak English fluently may be considered a pathway to a career in the tourist industry or in a host of tourism-related businesses and enterprises. These job and career prospects could be expected to provide particular motivation for Balinese high school students to learn English. However, research consistently found that the majority of these students did not show high achievement in English subjects at school. In other words, the awareness of the benefit of acquiring English language proficiency in Bali did not result in success in learning English. It is therefore crucial to track the reasons behind students' limited success in learning English.

A variety of studies have attempted to establish the key factors relating to the poor quality of EFL teaching and learning in Indonesia in general, and in Bali in particular. However, most of these have focused on instructional factors with particular interest in the teachers and teaching, rather than on learners and learning. Most importantly, those studies have treated learners as homogeneous groups. This paper attempts to address the issue of individual differences in relation to EFL learning in Bali. Students' perceptions about learning English as a Foreign Language are examined, and comparison is made across the variables of gender, level of achievement and location of school.

Luh Putu Artini has over 20 years of experience in Teaching English as a Foreign Language to diverse age groups. She earned her bachelor degree in TEFL in 1987 from Udayana University, Bali. In 1994 she earned her Master of Arts in Applied Linguistics from La Trobe University, Melbourne. In 2006, she earned her PhD in English Education from Newcastle University, Australia. She is now a lecturer at the English Education Department, the Faculty of Language and Art Education, Ganesha University of Education. Her major interests are in Second Language Acquisition, Innovative Teaching Strategies, and Curriculum Design and Development.

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The Role of Facilitators in the National Program for Community Empowerment (PNPM-Urban) in Surabaya: An Answer to the Opposition between Bureaucracy and Community?

Sulikah Asmorowati

This paper aims to examine the role of facilitators in a local urban development in the context of decentralization and the bureaucratic reform era in Indonesia. In order to test the extent to which a facilitator is an answer to the opposition between bureaucracy and community, it focuses on the role of the facilitator in mediating the relations between bureaucracy and community in the implementation of the National Program for Community Empowerment (PNPM)-Urban in Surabaya, Indonesia. PNPM is the first nationwide poverty reduction program that signals a shift away from centralized governance processes towards a Community Driven Development (CDD) program. Through a case study research project based on a qualitative approach, the findings of this paper reveal that despite somewhat unprofessional and ineffective facilitators and facilitation processes, the role of the facilitator in mediating the relations between bureaucracy and community is very significant, and so is important in the success of the overall implementation of the program.

Sulikah Asmorowati is a Lecturer in the Department of Public Administration, the Faculty of Social and Political Sciences, Airlangga University, Surabaya. With a Master's degree in Development Studies from the University of Melbourne, she is currently a PhD candidate in the same program. She has done research on child protection, gender and development, micro-finance, poverty, and public policy and project evaluation in the urban environment in developing countries. She has published a book (co-authored with Jusuf Irianto and Sjahrazad Masdar) in Indonesian, which focused specifically on bureaucracy and the public service in Indonesia. She has also published journal articles in Indonesian and English, including 'Urban Poverty and the Rural Development Bias' in the *Journal of Developing Societies* (co-authored with Anthony Marcus) in 2006 and 'Bureaucratic Reform for Community Driven Development' (forthcoming).

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What Causes Peace to Consolidate? Local Politics and 'Post-Conflict' Violence in Eastern Indonesia

Patrick Barron

Why does peace consolidate in some places previously characterized by large-scale violence and not in others? Most recent work has used cross-national data to explore factors associated with recidivism after civil wars end. Such analyses do not allow for consideration of what happens after inter-communal collective violence, of the forms of often-localized violence that can emerge, and of the role of local factors in driving different trajectories. This paper, part of a larger mixed methods study of Indonesian violence, will compare 'post-conflict' trends in Maluku and North Maluku. In the former, incidents of large-scale violence have continued to occur since the end of hostilities in 2002 at a rate of 8 per year. In contrast, North Maluku has seen a relative lack of violence. The paper seeks to explain this divergence by exploring how differences in access to resources and positions have led to variations in

elite incentives for violent mobilization, and how differences in ex-combatant networks and security responses have affected the ability of elites to use violence for political purposes.

Patrick Barron is a doctoral fellow at Nuffield College, University of Oxford. For seven years, he managed the World Bank's conflict program in Indonesia. He has published widely, including articles in *World Development*, *Journal of Political Economy*, *Journal of East Asian Studies*, and *St. Antony's International Review* as well as numerous book chapters and policy papers. His book on local conflict and community development in Indonesia (*Contesting Development*) was published by Yale University Press this year. He has also been a contributor to the 2011 World Development Report on Conflict, Security and Development, and acts as an advisor to AusAID and The Asia Foundation on fragility and violence issues.

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Rethinking Modern State Theory: The Resurrection of a Traditional Institution and Its Implications for Local Politics in Northern Maluku, Indonesia

Longgina Novadona Bayo

Decentralization policy in the post-Suharto period has opened up a space for local institutions, which struggled during the New Order period. An example of this is the return of a traditional authority in Northern Maluku: Sultan Tidore. This kingdom played a significant historical role in the formation of Indonesia. Hence, the resurrection of Kesultanan Tidore has led to more dynamism and competition in local politics in Northern Maluku. Contestations have taken place between traditional authority and modern authority (read: the modern state). Further, this contestation affects the theoretical level of politics, especially modern state theory which prevails in Indonesian politics.

This paper makes two propositions. First, it proposes the rethinking of modern state theory in Indonesian politics. The creation of a new region, Kota Tidore Kepulauan, in Northern Maluku, problematizes modern authority (Northern Maluku Province) *vis-a-vis* traditional authority (Sultan Tidore) and this situation will be used as a source of reflection in rethinking modern state theory in Indonesia. Second, the paper maps the role of traditional authority in supporting local democratization. In many cases in Northern Maluku, the confluence of traditional authority and modern authority involves coexistence, resistance, or the two are complementary to each other. This means that traditional authority is not always the rival of democracy. Nonetheless, traditional authority can be supplementary to the local democratization process.

Longgina Novadona Bayo is a lecturer in the Department of Politics and Government, Faculty of Social and Political Sciences, Gadjah Mada University, where she gained her BA degree. She graduated with an MA in Political Science with a concentration on Human Rights and Democracy from Gadjah Mada University and the Department of Southeast Asian Studies, National University of Singapore. Her MA thesis focussed on "The Power of *Adat* (Tradition) Over The Church and The State in Adonara, Eastern Nusa Tenggara". On 2008, she had a joint ASEAN research fellowship with the Asia Research Institute, NUS. She is interested in issues of local politics and democracy in Eastern Indonesia.

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The New Media as Ideological Agent: Harun Yahya and the Rise of Islamic Creationism in Indonesia

David Bouchier

The past decade has seen a successful effort to propagate Islamic creationism across the Islamic world in direct opposition to Darwin's theory of natural selection. At the heart of this global campaign is Turkish born Adnan Oktar, a charismatic philosopher/entrepreneur whose prolific works are published under the name Harun Yahya.

In few countries have Harun Yahya's ideas made greater inroads than in Indonesia, where he has been hailed for "bringing back science to the embrace of Islam". While scores of book titles and videos are available cheaply across Indonesia, the main reason for Harun's fame has been his phenomenally successful use of the new media to propagate his ideas.

This paper examines how it has been possible for one man (or one organisation) based in Turkey to crystallise opposition to a central scientific principle – evolution - that has been taught in schools and universities across the country for decades. It argues that unless the scientific community finds a way to harness the new media to communicate with the younger generation of Muslims, politicians may well bow to demands to excise Darwin from the science curriculum in with dire consequences for education and science in Indonesia and elsewhere.

Associate Professor **David Bouchier** lectures in Asian Studies and Indonesian at UWA. He has written widely on politics, the military and ideology in Indonesia. He is the co-editor of *Indonesian Politics and Society* (Routledge 2003) and the author of *Dynamics of Dissent in Indonesia* (Equinox 2010). In April this year he wrote an article on Islamic creationism titled "Assault on secularism" (*Australian Literary Review*, 6 April 2011).

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The Politics and Possibilities of DNA Timber Technology in the Construction of "the Environment"

Arum Budiastuti

This paper is an attempt to scrutinize the shaping of an innovative technology recently introduced in Indonesian forestry practices, *DNA Verified™ Timber*. It is a third-party timber testing technology owned by Certisource Organisation UK Ltd. which aims to cut off the chain of irresponsible timber procurement from Indonesia, a country suffering massive deforestation at the rate of 1.8 million hectares every year. This paper is explicitly concerned with the relationship between the technical and the social: the way the 'truthing' practice of DNA timber technology troubles categories or definitions of 'legal/illegal', which may have profound ramifications for the overall practice of timber logging in Indonesia. Analysing Certisource's press releases and media coverage, the thesis focuses on the way Certisource constructs the meaning of 'the environment' and utilizes scientific knowledge in order to prescribe 'the conduct of conduct' (Foucault 1982) in timber logging practices. It argues that the construction of DNA timber technology as a 'solution'

embodies complex practices, contingencies and politics, rendering the technology questionable as the one most suitable for Indonesian context.

Arum Budiastuti is a lecturer and researcher in social and cultural studies, particularly in techno-culture. She teaches in the Faculty of Humanities, Airlangga University, Surabaya. In 2010, she finished her Master's degree at the University of Sydney. Her thesis discussed the shaping of DNA Timber technology in the context of Indonesian forestry.

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The Globalization of *Jihadism* in Indonesia

Ian Chalmers

Traditionally, the commonly accepted understanding of *jihad* within the Muslim community in Indonesia has been that it describes a process of individual improvement, of devoutly practising the faith in order to act more morally within society. Where there is a 'struggle' it connotes the effort to discipline oneself, to overcome individual desire so as to better protect the common good. This definition correlates with the moderate form of Islam that still dominates the community of believers in Indonesia. But over the last decade and in certain Muslim circles this individualized definition of *jihad* has been eclipsed by the definition of *jihad* that is common both amongst militant Islamists and in the West. In this perspective, *jihad* describes the struggle waged by the Muslim community against its enemies: against bearers of false interpretations of the faith, against non-believers, against commercial influences that can harm the community, or even against the West as a whole. Based on recent interviews with convicted extremists, this paper examines the ideological sources of this more explicitly political and often violent definition of *jihad*. It argues that for several decades the discourse of militant Islamism in Indonesia has become increasingly international in orientation. Although it is undoubtedly the case that militants select their ideological and political targets based on local concerns, I argue that their 'struggle actions' are justified ideologically by reference to globalised forms of militant *jihadism*.

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Depicting the "West" in Discourses on Terrorism in Indonesian Magazines

Juni A. Chusjairi

This paper, as part of my PhD project, explores one dimension of the current Indonesian context where media, religion and politics intersect, by comparing how certain Indonesian Islamist and mainstream magazines cover terrorism. More specifically, I will narrow the paper to discourses on "the West" included in discussions of terrorism in the magazines. The comparison will examine magazine content between 2002 and 2009 related to the two Bali bombings on 1 January 2002 and 12 October 2002; the Australian Embassy bombing on 9

September 2004; the JW Marriot bombing on 5 August 2003; and the Ritz Carlton bombing on 17 July 2009. The Islamist magazines chosen for analysis are *Suara Hidayatullah* and *Sabili*, and the mainstream magazines are *Gatra* and *Tempo*.

Both quantitative and qualitative methodologies are used in analysing the articles. A media content analysis and Fairclough's critical discourse analysis are used to analyse the text. In critical media studies, reality is always constructed and determined by an individual's beliefs or ideology, by the policy of the institution of the media or by the media owners. Edward Said's analysis in *Covering Islam*, of the Western media's depictions of Islam, is well explained. Nevertheless, little attention is given to the study of Islamic representations of "the West". This research project tries to fill this gap.

A content analysis of the terrorism articles in the magazines shows that "the West" is depicted as negative and neutral. None of the articles are positive. Further, they are shown as anti-Islam and keen to destroy Islam. By doing interviews with the journalists/editors, this research further analyses the ideological, political and individual beliefs of the journalists. The latter analyses give a broader and fuller understanding of the constructed reality of media reporting in Indonesian magazines.

Juni A. Chusjairi is currently a PhD student at the Centre for the Study of Contemporary Muslim Societies, University of Western Sydney. She is also a lecturer (on study leave) at the Department of Communication, Paramadina University, Jakarta. Her main research interests are media studies, Islam and politics in Indonesia.

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Exploring the Socio-Economic Consequences of Marine Protected Area Policies with Respect to Resource-Dependent Communities in Eastern Indonesia

Julian Clifton

The practice of marine conservation is currently undergoing a radical transformation in scope and scale, as epitomized by the shift from designating single marine protected areas (MPAs) towards integrating MPA networks within broader marine spatial planning initiatives, thereby enabling conservation outcomes to be achieved through complementary management policies across sites within the network. This process is increasingly facilitated through partnerships between international non-governmental organisations and state institutions. However, the impacts of networked MPAs on local resource users often occupy a low priority in planning and management, reflecting the greater emphasis on broader conservation imperatives. Furthermore, the mechanisms for ensuring such MPAs achieve financial self-sufficiency remain open to question, with potentially negative consequences for the livelihoods of local resource users. These issues are explored in the context of the Coral Triangle Initiative in eastern Indonesia. It is concluded that this programme represents a potential threat to communities dependent upon marine resources, demonstrating that a greater flexibility in policy is necessary if MPAs are to generate long term social and environmental benefits.

Julian Clifton is Assistant Professor in the School of Earth and Environment at the University of Western Australia. His research interests focus upon the drivers and

implications of marine conservation initiatives in eastern Indonesia, with specific reference to issues of governance and maritime ethnic groups. He is currently undertaking research examining the interactions between *pemekaran* or the proliferation of local government with regard to marine resource management in eastern Indonesia.

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Textual Traditions, Identity and Cultural Production in Contemporary Bali

Helen Creese

This paper will present an overview of a new ARC-funded project that explores the revitalization of the traditional verbal art form of Balinese textual singing and interpretation (*mabebasan*) in Bali both in its literary and customary ritual contexts and in its transformation into a vibrant form of popular culture in the broadcast media. The central research question underpinning this project is how and why a ‘traditional’, esoteric, cultural practice, threatened with extinction a generation ago, has captured the imagination and interest of so many ordinary Balinese, particularly in the decade of democratization and radical social and political change in Indonesia since the fall of Suharto in 1998. The answer lies in the enduring and dynamic nature of these textual traditions and their intersections with the complex mosaic of ethnic, religious, political and cultural factors that underpin contemporary Balinese concerns with local, national and transnational identities. This paper will explore the fundamental role of local Balinese broadcast media in this revitalization.

Helen Creese is Reader in Indonesian in the School of Languages and Comparative Cultural Studies at the University of Queensland. Her research interests span Balinese history, culture, literature and gender in both historical and contemporary contexts. Her most recent project is an ARC-funded collaborative project with Darma Putra on Balinese textual traditions in the broadcast media. She is a Fellow of the Australian Academy of the Humanities.

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The Mystery of the Disappearing *Orangutan*: What was the Place of the Red Ape in Indonesian Cultures?

Robert Cribb

The *orangutan* is strangely absent from accounts of traditional Indonesian cultures. There are no portrayals of the animal in temple reliefs, the best known stories about *orangutan* seem to be African in origin and even the word ‘*orangutan*’ was not used in Malay to refer to an ape until the middle of the nineteenth century. The paper will consider explanations for this apparent invisibility of the *orangutan* and suggest implications for the animal’s current conservation status.

Robert Cribb is Professor of Asian history and politics at the Australian National University.

He has worked on a several aspects of Indonesian history, and is currently (with two colleagues) writing a cultural history of the *orangutan*.

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The Battle of Languages: English versus Javanese through the Spectacles of Young Adults from Yogyakarta

Anita Dewi

English has spread to all countries, including Indonesia. Related to this phenomenon, this study investigates which language(s) are deemed necessary to live in Indonesia by educated young adults and what language(s) are actually used by them. Data were collected at nine universities in Yogyakarta. Between 27 and 41 students at each university agreed to fill out questionnaires, and one student at each university was interviewed. The results reveal that 90.82% of the participants believe that Indonesian is needed to thrive in Indonesia. In addition, 65.57% of the participants suggested Javanese is needed much more than other local languages. In terms of foreign language, 69.18% participants believed that English is the most necessary foreign language. The fact that English is mentioned by more participants than Javanese as needed to live in Indonesia is a point not to be neglected.

Anita Dewi is an academic staff member at Universitas Islam Indonesia (UII), Yogyakarta, and former director of the Centre for International Language and Culture Studies (CILACS), UII Yogyakarta. Currently, she is pursuing her PhD in English as an International Language (EIL) in the Faculty of Arts, Monash University. Her research interests are language, culture, and identity.

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Linking Disaster Risk Reduction (DRR) and Climate Change Adaptation (CCA): Experiences from Indonesia

Riyanti Djalante

Recently there have been a number of calls advocating closer collaboration between disaster risk reduction (DRR) and climate change adaptation (CCA). Conceptual similarities and differences, as well as barriers to and opportunities for convergence, have been identified. Despite these opportunities and similarities between the two approaches, linking them is difficult in policy and practice. Linking DRR and CCA is particularly important in Indonesia, due to its extremely high vulnerability to geological and hydro-meteorological disasters.

This paper describes the development of governmental institutions and policies, including brief funding mechanisms, in DRR and CCA. It goes further to examine their inter-relationship with the general development planning policies of the Indonesian government. The paper puts forward two arguments on the progress of policy mainstreaming within the Indonesian government.

First, while development of DRR policies tend to be influenced by internal situations in Indonesia, the development of CCA policies is strongly influenced by international policies in addressing climate change. The 2004 Aceh tsunami, as well as other recent disasters in Indonesia, have led to the government giving increased attention to DRR policies. Looking at the CCA policies, Indonesia's signature to the UNFCCC in 1992 and its ratification in 1994 mark the most important milestones in policy development of climate change mitigation and adaptation.

Second, the mainstreaming programmes mainly occur at the national level only, while local governments need to do much more in the mainstreaming process. This paper proposes possible measures to help the mainstreaming process at the sub-national levels.

Riyanti Djalante is a PhD student at Macquarie University in Australia. Her PhD is on "Promoting Resilience to Disasters and Climate Change in Indonesia". Riyanti graduated with a Bachelor of (Civil) Engineering from the University of New South Wales and a Masters degree in Project Management from the University of Queensland.

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Flood, Responses and Security in a Post-Disaster Muslim Community in Jember, East Java, Indonesia: A Sustainability Assessment of a Local Human-Environment Relationship

Fuad Faizi

Focusing on a post-disaster community, this research examined local sustainability in terms of local security from anthropogenic flooding. In doing so, (1) people's perceptions of the human-environment relationship, and (2) their perceptions of the flood and their search for solutions were both observed as ways to further assess local security. For the first assessment, I found that after the recent flood, the local community had increased concern about forest preservation, particularly as a natural form of security against floods. Unlike before the flood, when the welfare of the people was of primary concern, the welfare of the forest also became a priority. This research eventually showed that the welfare of forest should go hand-in-hand with the welfare of people. For the second assessment, I considered whether the belief that the flood was an act of God was more jeopardizing than the belief that it was due to humanity or nature. Acts of God might very likely increase local vulnerability, as its characteristic fatalism was regarded as debilitating to local disaster awareness.

Fuad Faizi is a lecturer and development and publication staff member on the Dakwah Faculty at IAIN Syakh Nurjati, Cirebon. His research interests are religion, the environment, and disasters. He has conducted research on the dynamics of fatalism in the "Lumpur Lapindo" (Lapindo mud) disaster, the state of religious pluralism in Indonesia, and HIV/AIDS organizations in Yogyakarta.

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Urban Sufism and Its Impact on Social Change in Indonesia

Ahmad Fuad Fanani

Urban Sufism nowadays attracts people from the middle and upper classes in urban areas to join and participate in this religious model. Interestingly, Urban Sufism is not only a local phenomenon, but also a regional and global phenomenon. We can see its emergence not only in Indonesia, but also in Europe and America. Why is it that people in urban areas, who are often associated with rational thinking, are attracted to join Urban Sufism? To what extent does Urban Sufism influence social change in Indonesia? This paper examines the phenomenon of the emergence of Sufism in urban areas and discusses the impact of Urban Sufism on social change in Indonesia. The paper takes a qualitative research approach, which involved researching libraries and documents related to Urban Sufism as a social movement and its impact on social change in Indonesia.

Ahmad Fuad Fanani is a Masters student at the School of International Studies, Flinders University, Adelaide. Before pursuing his degree in Australia, he studied Islamic Studies at the State Islamic University in Jakarta. He is a member of Muhammadiyah, one of the moderate Islamic organizations in Indonesia. He is also a researcher at the International Center for Islam and Pluralism (ICIP) in Jakarta, an NGO which campaigns actively for a moderate, inclusive, and progressive understanding of Islam. His articles about Islam, politics, and social issues have been published widely in the mass media and academic journals in Indonesia such as *Kompas*, *Republika*, *Koran Tempo*, *Media Indonesia*, *Koran SINDO*, *Koran Jakarta*, *The Jakarta Post*, *Jurnal Prisma*, *Jurnal Al-Wasathiyah* and *Jurnal Madrasah*.

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Wavering between Too Harsh and Too Lenient: Immigration Policies on Either Side of the Timor Sea

Vivian Louis Forbes and Natrisha Barnett

Successive Australian Governments boast that they provide protection for asylum seekers who meet the definition of a refugee. The majority of people in need of protection in Australia are resettled through Australia's offshore humanitarian resettlement program. The present Government in Australia has been accused of conducting nothing more than head-in-the-sand politics in the context of mandatory detention of illegal migrants into Australia.

The Indonesian Parliament was expected (on 5 April 2011) to finally pass laws which will criminalize smuggling of migrants, closing a loophole exploited by syndicates operating out of Indonesia. This paper discusses the policies of the Governments, provides an analysis of events relating to the arrival of asylum seekers and offers an insight into the potential solutions that would stem the flow of the arrivals into Australia and bring to a halt to the activities of the people smugglers.

Viv L. Forbes is an Adjunct Associate Professor at the School of Earth and Environment and Map Curator at UWA. He is author of several books and atlases of a geopolitical context and

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Counter-Trafficking and Migrant Labour Activism in Indonesia's Periphery

Michele Ford and Lenore Lyons

Worldwide, the anti-trafficking movement has generated an enormous growth in the number of NGOs, government organizations, and international agencies working to prevent human trafficking, assist in the prosecution of traffickers, and aid in the rescue and return of 'victims'. Indonesia is no exception. There, as elsewhere in Southeast Asia, international agencies and donor countries have played a significant role in shaping both NGO and government approaches to human trafficking. In this paper, we assess the impact of anti-trafficking projects on migrant labour NGOs in the Riau Islands, a trafficking 'hot spot' located on Indonesia's maritime border with Singapore and Malaysia, by documenting the extent to which US-sponsored counter-trafficking programs succeeded in shifting the focus and activities of both local government and NGO activists concerned with sex work and labour migration. We argue that while everyday realities in these sectors have led activists to temper the extent to which they embrace the anti-trafficking framework, its ubiquity has left them with no other option, particularly in relation to labour migration.

Michele Ford is Associate Professor in the Department of Indonesian Studies at the University of Sydney. Her research focuses on the Indonesian labour movement, organized labour's responses to temporary labour migration in East and Southeast Asia, and the Singapore-Indonesia borderlands. She is the author of *Workers and Intellectuals: NGOs, Trade Unions and the Indonesian Labour Movement* (NUS/Hawaii/KITLV 2009) and co-editor of *Women and Work in Indonesia* (Routledge 2008); *Women and Labour Organizing in Asia: Diversity, Autonomy and Activism* (Routledge 2008); *Indonesia Beyond the Water's Edge: Managing an Archipelagic State* (ISEAS 2009); *Masculinities in Southeast Asia* (Routledge in press) and *Labour Migration and Trafficking in Southeast Asia: Critical Perspectives* (Routledge forthcoming).

Lenore Lyons is Honorary Professor with the School of Language and Cultures, Faculty of Arts and Social Science, the University of Sydney. She is the author of *A State of Ambivalence: The Feminist Movement in Singapore* (Brill Academic Publishers, Leiden, 2004) and co-editor of *Men and Masculinities in Southeast Asia* (Routledge, in press, with Michele Ford), and *Labour Migration and Human Trafficking in Southeast Asia: Critical Perspectives* (Routledge, in press, with Michele Ford and Willem van Schendel). She recently completed a major study of citizenship, identity and sovereignty in the Riau Islands of Indonesia with Michele Ford.

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AusAID Funding Islamic Education in Indonesia: A Tool for Development or Serving Australia's National Interest?

Joel Pascal Grant

The question of foreign aid has come under much scrutiny over history. Official Development Aid (ODA) is often presented as the fulfilment of a moral obligation on the part of developed nations to assist with poorer nations. However, this is seldom the case. In the case of Australia, an intricate combination of international and domestic political interests drives the aid program, particularly in Indonesia. In 2005, Indonesia was the largest recipient of Australian aid, with over \$1 billion directed to the five year Australian Indonesian Partnership for Reconstruction and Development (AIPRD), \$387 million of which was earmarked for the Australia Indonesia Basic Education Program. Part of this scheme, the Learning Assistance Program for Islamic Schools (LAPIS), saw \$30 million devoted to enhancing the quality of education in Islamic schools in Indonesia. Islamic schools are often the only source of education for poorer children in rural areas, especially girls, and educate over six million students in Indonesia. The standard of education in these schools, which have been generally ignored by the Indonesian government, is the lowest in Indonesia. Without proper attention, analysts argue, these schools can foster Islamic fundamentalism, a very real and frightening threat to Australians since the Bali bombings of 2002 and 2004.

Drawing on the work of Carol Lancaster, who argues that aid policy can be characterized as an intricate relationship between both domestic and international influences, this paper will critically analyse the LAPIS program, exploring its motivations and several different reactions to the program. The paper argues that although AusAID promotes programs such as LAPIS as being motivated by an altruistic desire to deliver social welfare to poor children in Indonesia, in fact LAPIS is primarily designed to serve Australia's self-interest. Drawing on extensive analysis of official AusAID documents and interviews with AusAID officials, this paper examines the reasons behind Australia's approach to developing Islamic education in Indonesia.

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The Making of Peace-Building Governance: Asymmetrical Government and the Politics of Development in Post-Conflict Aceh

Hasrul Hanif

This paper discusses the institutional design of the asymmetrical government of Aceh, and the politics of development in Aceh after the Helsinki MOU and the implementation of Law No.11/2006. The paper aims to understand the prospects of and problems in the sustainability of the democratic peace-keeping process in Aceh. It also asks: To what extent has the institutional design of asymmetrical government and peace-related development been realized, and to what extent do they contribute to democratic conflict resolution and peaceful political and social security, in post-conflict society?

This paper, then, describes the role of the politics of symbols, the asymmetrical design of government, and certain strategies in economic and social development, with the purpose of enhancing democratic strategies of institutionalization in post-conflict, peace-building governance. It begins with the theoretical framework of asymmetrical governance and peace-related development. It then describes the politics of symbols, and the idea of asymmetrical decentralization that has been realized through the implementation of Law No.11/2006 in Aceh's local government. It also explains to what degree conflict resolution has been institutionalized, and the extent to which a spirit of political reconciliation is evident in Aceh's socio-economic development strategies.

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Islamic Personal Development Books: An Alternative to The West

Hariyadi

This paper discusses Islamic books that have been published in Indonesia since the end of the New Order period. The International Crisis Group claims that that this booming industry has become a major channel for the dissemination of *jihadi* thought. This paper challenges the notion that Islamic books – particularly in the personal development genre – impose radical and neo-fundamentalist Islamic teachings on young adult Muslims. I interviewed young adult Muslims and analysed some Islamic books to critically examine that claim, and found that Islamic personal development books for teenagers and young adults are regarded as an alternative to Western or Western-influenced media. Some books may represent radical and conservative Muslim groups that advocate Islamic law in Indonesia and warn young people to stay away from Western lifestyles. Nevertheless, the books of some Muslim groups reflect more moderate, inclusive and liberal views. Therefore, Islamic publications are by no means homogeneous, but instead are rich in their diversity.

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How Can a Private School with a Social Mission Promote Unity in Diversity in Practice?

Tracey Yani Harjatanaya

Private schools in Indonesia are normally associated with gaining profit, and many are established with religious or other exclusive missions. Is it then possible to have a private school that is neither looking for profit nor exclusivity?

This paper focuses on the initiatives implemented in a private multicultural school, aiming to teach young people about the concept of unity in diversity in Medan, Indonesia. It aims to unfold the ways the school tries to promote diversity, co-existence and respect through the school ethos and culture. By having worship buildings (a mosque, a church and a temple) built next to each other in the school environment, the school wishes to demonstrate the possibility of living together despite differences. The paper also looks at a unique scholarship scheme called ‘cross-adopted child programme’ which not only aims to provide children from disadvantaged families with education, but also to promote positive relations between the Chinese and non-Chinese communities through the specific deployment of potential students and benefactors. The overall school culture and practices can become a model for and be adopted in other institutions that wish to teach about the values of Pancasila – the Indonesian ideology – using a more holistic approach.

Tracey Yani Harjatanaya finished her undergraduate study in Mathematics and Education Studies at the University of Cambridge, and went on to read Comparative and International Education at the University of Oxford. Along with her studies in England, she is a member of the Board of Directors of Yayasan Perguruan Sultan Iskandar Muda in Medan, which aims to provide good education for all children regardless of their cultural and socio-economic backgrounds and to promote unity in diversity through a holistic approach in school. With the aim of further exploring the potential of education to create peaceful coexistence, her Master’s research explores the role of educational policies and practices in promoting positive relations between Chinese and non-Chinese in post-Suharto Indonesia.

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The Long Transition to Suharto’s New Order Regime in East Java: Another look at South Blitar and the 1968 Trisula Operation

Vannessa Hearman

This paper examines a brief episode during the long transition to Suharto’s New Order regime, namely the retreat of surviving Indonesian Communist Party (Partai Komunis Indonesia, PKI) members to South Blitar, East Java between 1967 and 1968. Major General Muhammad Jasin, when he assumed the position of Brawijaya military commander in April 1967, characterized East Java as the ‘fortress’ of Sukarno’s Old Order, a province replete with opponents to the New Order regime. In this context, the military’s successful

counterinsurgency operation against remnants of the PKI and Sukarnoist forces in South Blitar in mid-1968 spelt an important victory for the new regime. This paper will draw on interview material with former political prisoners and villagers, on military, government, and PKI writings to examine the PKI's decision to establish the South Blitar base and the disproportionate military response.

Vannessa Hearman is a PhD candidate in the School of Historical and Philosophical Studies at the University of Melbourne. In her thesis "East Java and The Long Transition to Suharto (1965-1968)", she explores life stories of political and social activists and experiences of mass killings, living on the run and imprisonment. Her research has been published in *Indonesia*, *Review of Indonesian and Malaysian Affairs*, *South East Asia Research* and *International Journal of Asia Pacific Studies*.

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Shifting Representations of 'Indo' Identity in Twentieth-century Netherlands East Indies and Indonesia, 1949-present

Rosalind Hewett

This paper looks at ways in which representations of *Indos* (Eurasians) in Indonesia have changed over time, from the twentieth-century Netherlands East Indies to present day Indonesia. Eurasians were partly acknowledged by the colonial East Indies government, with a distinction between those who were granted Dutch citizenship if their ancestry was acknowledged by a European father, and *Indos* considered 'native'. After Independence, the majority of Eurasians left Indonesia. Those who remained were encouraged to assimilate, although *Indo* identity continued to be expressed through cultural performance and expression. Today, a large number of media personalities and models are of *Indo* ancestry, with many using this identity to boost their image. This paper attempts to account for this enormous shift, arguing that changing ideas about and attitudes towards 'mixed race' have played a significant role in the ongoing construction of *Indo* identity.

Rosalind Hewett is an Honours student in History and Indonesian at the University of Western Australia. She completed her Bachelor of Arts in 2010 with a double major in History and Indonesian. Her Honours project looks at changing representations of Eurasians in twentieth-century Indonesia until the present. Ros' developing research interests include modern Indonesian history, race and ethnicity, and cultural history.

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Islamic Feminism in Contemporary Indonesia: The Case of Progressive Muslim Women's Organizations

Nur Hidayah

Since the late New Order, Indonesian Islamic feminism has flourished due to changing local, national, and global contexts. This fluorescence is marked by the emergence of progressive Muslim women's organizations. In this presentation I will argue that these organizations have

brought a change from social welfare to gender-based activism in Indonesian Muslim women's movements. This change has empowered Muslim women to transform Islamic legal discourses on gender into a 'liberative praxis'. They reinterpret Islamic texts on gender, relying on a more substantive approach. They argue for gender justice and equality by combining traditional Islamic scholarship with modern humanities and social sciences. In this way, they have challenged patriarchal interpretations of Islam promoted by conservative Muslims and Islamist groups. They have also organized programs for women's empowerment at the community level, mainly through publications and outreach activities. Progressive Muslim women's are, however, not monolithic. They have articulated diverse voices along a spectrum of traditionalist-progressive, modernist-progressive, and liberal-progressive Islam. Responding to democratization, they have struggled to achieve Islamic legal reform, by advocating legal substance, and cultural and structural change. In doing so, they have encountered political and cultural-religious challenges. This reflects a struggle for political influence among different Muslim groups within the context of more democratic, but also more Islamized society in post-Soeharto Indonesia.

Nur Hidayah is a Lecturer at the Banten State Institute for Islamic Studies. She completed her Master's degree at the University of Durham, England, in Islamic Studies. She is also a former researcher for the International Centre for Islam and Pluralism (ICIP), an Indonesian NGO working for progressive Islamic ideas.

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Consuming 'Green and Clean': The Construction of the Environment among *Santri* in Urban *Pesantren*

Rahmad Hidayat

This paper aims to examine the way *santri* (student) communities in Islamic boarding schools, or *pesantren*, in Surabaya consume 'Green and Clean', the famous slogan in Surabaya that refers to green efforts to protect the environment. Urban *pesantren* differ from *pesantren* in villages or remote areas in having wider access to media and in being more aware of urban phenomena and trends. Conducting semi-structured interviews among *santris* in Surabaya, the researcher attempts to reveal various 'green' consumption practices by the *santri* inside and outside of *pesantren*, in order to find out how they construct meanings of the environment. The paper also examines the way *ulama/kyai*, as the centre of *pesantren*, respond to the 'green' issue and to what extent they support their *santri*, whether in the form of *fatwa* (Islamic rulings issued by *ulama*) or in other forms, such as media or other means, for the *santri* to express their 'green' ideas. It argues that urban *pesantren* perform 'green efforts' and construct the environment based on their roles as *santri*.

Rahmad Hidayat is a lecturer and researcher in Islamic and Cultural Studies, with a special interest in *pesantren* studies. He teaches in the Faculty of Letters, Sunan Ampel State Institute for Islamic Studies, Surabaya, East Java. His latest publication was a feminist reading of Nawal El Sadawy's literary work.

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Governing a ‘Gold Rush’: Local Governance and Mineral Exploration in NTT

Kym Holthouse

Decentralization placed substantial control of Indonesia’s subterranean resources in the hands of district and provincial governments, which proceeded to issue around 10,000 mining concessions to small and medium-scale operators over the next eight years. A long-awaited new national mining law in early 2009 gave pause to this frenzy, and introduced a tendering system for future concessions. It also reaffirmed the authority of district governments to grant permits and govern almost all aspects of the sector within their own boundaries. In addition to a new, at times ambiguous, regulatory regime, sub-national mining governance is challenged by popular opposition to mining, land disputes, a lack of technical and enforcement capacity, corruption, and power struggles among various state institutions. Based on case studies in Nusa Tenggara Timur, this paper investigates how some of these phenomena interact, and asks what these interactions can reveal about the dynamics of relations between democratic local government institutions and the public.

Kym Holthouse is a PhD candidate in Policy and Governance at the Crawford School of Economics and Government, ANU. In 2009/2010 he conducted fieldwork in Indonesia with the assistance of a Prime Minister’s Asia Australia Endeavour Award. Kym has been living and working in Indonesia and Timor-Leste on and off for much of the past ten years. Most recently he managed the AusAID-funded Australia Indonesia Governance Research Partnership, and has previously worked on education and election issues in Indonesia, and border policy, conflict and national integration in Timor-Leste.

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Dilemmas in Educating the “Double Minority”: The Case of a Chinese Christian School in Jakarta

Chang Yau Hoon

Faith schools in Indonesia are sites for cultural transmission as they play a central role in shaping students’ identity and faith. Such schools have the transformational potential to instill values of tolerance and inclusive multicultural education. However, faith schools can also be a site for social segregation and intolerance through strict confessional education, based on exclusive religious dogmas.

Ethnic Chinese are a minority in Indonesia, so is Christianity. This paper will examine how a Chinese Christian school – bearing the baggage of being a “double minority” school – teaches tolerance and prepares students for a future in the diverse society of Indonesia. Drawing from ethnographic data obtained in 2010 in a Chinese Christian school in Jakarta, this paper addresses the following questions: How can multiculturalism be taught in an ethnically and religiously homogeneous environment? In what ways has the school environment unintentionally reproduced differences based on religion, class and ethnicity? How can faith schools balance the need to strengthen faith identity yet be open and tolerant of

other faith traditions? What role does citizenship education play in allowing students to identify beyond the disenfranchised identity of a “double minority”?

Chang-Yau Hoon is Assistant Professor of Asian Studies at the School of Social Sciences, Singapore Management University. He received a PhD (with Distinction) in Asian Studies at the University of Western Australia. He is the author of the monograph, *Chinese Identity in Post-Suharto Indonesia: Culture, Media and Politics* (2008, Sussex Academic Press), and has published in journals such as *Asian Ethnicity*, *Asia Pacific Education Review*, *Chinese Southern Diaspora Studies*, *Journal of Asian Business* and *Life Writing*. He has co-edited special issues of the *Journal of Asian Business* and *Inside Indonesia*, and is currently co-editing *Chinese Indonesians Reassessed: History, Religion and Belonging* (Routledge).
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The Historical Economy of Indonesian Domestic Workers Overseas

Muhamad Nadratuzzaman Hosen

Indonesian labour migration to other countries has taken place since the Dutch colonial period, when the Dutch sent Javanese contract coolies to plantation areas in Sumatra and Kalimantan that had been newly opened up by the Dutch government. From the colonial period to Indonesian independence, there were fluctuations in the volume and direction of Indonesian labour working overseas. Women’s involvement was slightly understated, since female migration was considered as something ‘associational’, occurring passively as women migrants accompanied male household heads. In 1980, the number of Indonesian female migrants increased substantially, and the official outflow has been dominated by those who are employed as domestic workers in Saudi Arabia and Malaysia.

The involvement of Indonesian women in work has attracted considerable controversy. There are success stories, but these women migrant workers are exposed to considerable risks of exploitation and discrimination, not only on the basis of race and class but also gender, since domestic workers are outside the protection of labour legislation, both in Indonesia as well as in some destination countries.

This paper examines the phenomenon of Indonesian female migrant workers, and analyses this movement historically. It compares the present situation to the situation of the colonial period.

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An Analysis of Islamic Banking between Malaysia and Indonesia

Muhamad Nadratuzzaman Hosen and Amirah Ahmad Nahrawi

Nowdays Islamic banking has progressed and developed throughout the world, with many *fatwa* and products made as a result of *ijtihad* to support its growth. Some *fatwa* are used to legitimate products offered by banks. The existence of this kind of *fatwa* causes some

controversy and has led to debate, as they are supposed to be based on *maqasidusy syari'ah* (*syariah* intention) and Islamic guidance, not to legitimate products.

Ulama and decision makers in Malaysia allow *tawarruq*, *baiul innah* and *baiul dayn* to be implemented in the practice of *syariah* banking, but these contracts are void in Indonesia. *Tawarruq*, *baiul innah* and *baiul dayn* existed in the time of Rasulullah Muhammad, but today they have been modified to suit market demand. This research discusses the reasons for and the background behind the *fatwa's ikhtilaf* in Indonesia and Malaysia.

Using a literature review and interviews, the researcher examines the differences which underlie each *fatwa* in Indonesia and Malaysia. The findings prove that *tawarruq*, *baiul innah* and *baiul dayn* cannot be considered Islamic because of their many flaws. This is the reason for their lack of validity in Indonesia, although Malaysia believes that this form of buying and selling is *halal*, which is then used to legitimate these *akad*. Therefore, an advanced study to analyse these mechanisms needs to be conducted.

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How Liberal Can You Go? The Failures of the Liberal Islam Network (JIL) in Indonesia

Nadirsyah Hosen

Since the New Order period, Indonesia has been known for its moderate Muslim views. Both Muhammadiyah and Nahdlatul Ulama, as the two main Islamic organizations, see Islam as a moderate religion. Soeharto's departure in 1998 has opened the way for two different Islamic groups to emerge in the Indonesian public: conservative and liberal. The first camp's slogan, "Save Indonesia with *Shari'a*", shows that they believe that an Islamic legal system will save Indonesia from crisis. By contrast, the liberal group seeks to promote liberalism and secularism. This approach is based on the belief that understandings of *Shari'a* are not static and final. In February 2001, some young Muslim activists established *Jaringan Islam Liberal* (JIL – the Liberal Islam Network). One of their purposes is to counter the conservative groups, who have adopted an increasingly threatening attitude toward democratic values.

My paper focuses on the liberal group. Ten years after its establishment, JIL has become 'a common enemy' both from moderate and conservative groups. JIL's provocative style and the failure of JIL to work together with the two moderate Islamic organizations (Muhammadiyah and NU) are the two crucial factors which contribute to the low support they have received from society.

My approach evaluates JIL by analysing the three words in its name: Liberal (why is this adjective used, what is the understanding of this key term, and how does it portray them negatively?); Islam (to what extent can formal aspects of Islam be ignored, and how can the group convince Muslims of the legitimacy of their interpretation of Islam?); and Network (is this just a group of intellectual-activist bourgeoisie out of touch with Indonesian Muslims?).

Finally, my paper will draw some lessons from the failures of JIL, so that in the future progressive Muslims will have better strategies, networking and outcomes.

Dr **Nadirsyah Hosen** is a senior lecturer in the Faculty of Law, University of Wollongong. Since January 2011, he has been the President of the Indonesia Council. He serves Muslim communities as Rais Syuriah of Nahdlatul Ulama (NU) in Australia -New Zealand and as Chair of the Shari'a Board of the Australian Federation of Islamic Councils (AFIC). Nadir is the author of *Shari'a and Constitutional Reform in Indonesia* (2007), and *Human Rights, Politics, and Corruption in Indonesia* (2010), and also a co-editor (with Joseph Liow) of *Islam in Southeast Asia* (2010, 4 volumes) and a new co-edited book (with Richard Mohr), *Law and Religion in Public Life: The Contemporary Debate* (2011).
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Against Religious Pluralism: Majelis Ulama Indonesia and Interreligious Relations after Suharto

Mochammad Nur Ichwan

In 2005, Majelis Ulama Indonesia (MUI) issued a *fatwa* against religious pluralism as well as liberalism and secularism. This *fatwa* is seen by many as a threat to religious pluralism in the country. This paper will discuss MUI's attitudes toward other religions in the post-New Order environment. I will argue that there is no monolithic attitude of MUI toward other religions. There are at least three types of attitudes: 1) tolerance, in purely non-religious issues; 2) case-by-case (in)tolerance, in non-religious issues that have potential religious implications; and 3) zero tolerance, in *aqidah* (belief)-related issues, such as interreligious marriage, *pemurtadan* (apostasy) and Christianization. These attitudes are mainly based on the principle of "protecting the *aqidah* of the *ummah* (Islamic community)". In examining this topic, I will observe some of MUI's related discourses (as reflected in *fatwa*, *tawsiyah* and statements), programs and actions relating to interreligious issues.

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Reinterpreting Information Technology: The Internet and the Salafi Movement in Indonesia

Asep Iqbal

This study seeks to uncover the ways religious communities approach the internet and how information technology and religion mutually reinforce each other within a socio-religious context. In doing so, I examine how the Indonesian *Salafis* perceive the internet and its possible interaction with religious teachings and practices. In particular, this study aims to analyse: (1) how the *Salafis* view the internet and the values which are associated with it, and (2) ways in which the *Salafis* mobilize the internet in their attempts to spiritualize information technology. Using interviews with Indonesian *Salafi* leaders and *Salafi* web administrators, and qualitative data analysis, I argue that the *Salafis* not only have reinterpreted the internet

as a religiously legitimate medium, but also have utilized the technology as an important tool that needs to be integrated into religious practices.

Asep Iqbal obtained his Masters in Islamic studies in 2003 from Leiden University in the Netherlands, a Graduate Diploma (2007) and Masters degree (2008) in Sociology from Flinders University of South Australia. Currently, he is a PhD candidate in Asian Studies, Asia Research Centre, at Murdoch University, Western Australia, with a scholarship from Murdoch International PhD Scholarships. He expects to complete his PhD thesis on *Struggling for Religious Identity in Cyberspace: the Internet and the Salafi community in Indonesia* at the end of 2012.

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Social Media and the Changing Conception of Personal Space among Moslem Youth

Ika Karlina Idris and Wahyutama

Islam has specific rules related to the use of personal space, particularly how adult men and women (who are not married) should interact with each other – i.e. that they should not communicate directly and privately. However, technological development now enables men and women to communicate ‘directly’ and ‘privately’ with each other, via SMS, Facebook chat, or Blackberry Messenger. This study will explore how the concept of personal space is transformed by the new media from the perspective of Muslim youth. By exploring views of Muslim youth about the concept of personal space in social media, we can develop a picture of the level of tolerance of Indonesian Muslim youth regarding social distance, and how perceptions of it have changed because of communication technology. This study will examine the concept of social distance in Islam and how it is influenced by social media, by interviewing members of the two largest Islamic youth organizations in Indonesia: the Student Association of Nahdhatul Ulama (IPNU) and Muhammadiyah Student Association.

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The Development of the Anti-Corruption Norm in Indonesia

Elisabeth Kramer

Indonesia is often referred to as a country suffering from rampant corruption. In the past, high levels of corruption within Indonesia and the heavily-entrenched phenomenon of *korupsi, kolusi, nepotism* (KKN) in Indonesia’s bureaucracy fostered the perception that corruption was the social norm rather than an act of radical deviance. However, despite the normalisation of corruption in Indonesia, there has also been a recurring anti-corruption theme within the government and civil society, with several anti-corruption campaigns and programs undertaken throughout the New Order and well into *Reformasi*.

This paper investigates the emergence of the anti-corruption norm within Indonesia and the basis for these norms within the historical context of the Old Order and the beginning of the New Order governments. In doing so, this paper outlines the ideological underpinnings of the anti-corruption movement, particularly concepts of nationalism, socialism and modernisation, and explores how these concepts facilitated the entrenchment of anti-corruption ideals in Indonesia's contemporary political sphere.

Elisabeth Kramer is currently a PhD student with the Indonesian Studies Department at the University of Sydney. Her research explores the history of the anti-corruption movement in Indonesia during the New Order period.

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Pilgrims' Movements: A Statistical Analysis of the Mecca Pilgrimage from Indonesia in the Late 19th Century

Toru Kuniya

Pilgrimage to Mecca is one of the five principal religious duties for Muslims. But in Indonesia, it has long been very difficult for most Muslims to fulfill this duty due to Indonesia's great distance from the holy place of Islam. It was not until the late 19th century that the number of pilgrims from Indonesia began to increase significantly. Historians have discussed the social and religious influence of this great movement of people from several different perspectives. However, relatively little statistical research has been carried out on the actual number of pilgrims. For example, although it is well known how many pilgrims went to Mecca every year, little is known about how many returned. Scholars took it for granted that pilgrims always returned home regularly and immediately, but this was not always the case. This paper will make some statistical analyses of the Mecca pilgrimage as an important basis for a better understanding of its social and religious impact on Indonesian history.

Toru Kuniya is a graduate of the University of Tokyo, and from 1999-2001 he conducted archival research as a guest researcher at Leiden University in the Netherlands. His major research focus is the history of modern Indonesia, focusing on Islam and the Dutch colonial regime. He is currently a Research Fellow at the Institute of Asian Cultures, Sophia University in Japan.

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Resource Curse: Governance in One of Indonesia's Richest Districts

Bayu Dardias Kurniadi

This paper is an attempt to answer the question: why development in a rich district has not accelerated during Indonesia's shift towards local autonomy. It discusses governance in Kutai Kertanegara, East Kalimantan province. The paper concludes that without proper

government management, strict regulations and qualified personnel, the money has not been used for government programs and policies, but instead was used to gather political support during the 2005 local election and was shared among elites.

Political support was gathered through employing more public service employees: now there is approximately one bureaucrat per 25 people. The money has also been shared among local elites: this can be seen in the direct cash transfers to *kecamatan* (subdistricts) and *desa* (villages) since 2002. Without accountability procedures and central government control, the money has been shared among local actors, including NGOs and private actors, in massive local corruption.

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“*Digowo londo*” (Brought by the Dutch): Public and Private Memories of Javanese Plantation Workers

Nicole Lamb

This paper is based on nine months of fieldwork recording oral histories with retired tea plantation workers on the Kayu Aro estate in central Sumatra. Established in 1925, the estate is the largest consolidated tea plantation in the world. It has been a destination for Javanese contract workers throughout the twentieth century. The focus of this paper will be the tension between public and private narratives of migrant Javanese plantation labourers. While collectively, the community remembers a colonial past where Javanese were transported to the estate and put to work as forced, or unpaid, labourers by the Dutch, private narratives undermine this shared history. Individual life stories illustrate the agency of plantation workers who took up contracts in search of a better, more stable existence, many in the post-colonial period. The significance of this collectively remembered past in shaping present day identities will be interrogated in the context of the current position of Javanese in the region.

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Representation and Symbolic Politics in Indonesia: An Analysis of Billboard Advertising in the 2009 Elections for the Legislative Assembly

Eva Leiliyanti and Diyan Tari

One of the most manifest demonstrations of political ideology in the 2009 elections for the Legislative Assembly was the use of billboards. During the campaign, streets all over Indonesia were dotted with candidates' billboards as a result of the amended Law of

Legislative Elections. The billboard represents a complex web of representation, and shows the complexity of nationalist/Islamic polarization in political discursive practices. This paper looks at how nationalist and Islamic images were constructed and contested in billboards. Nine billboards that represent the winning parties (five nationalist parties and four Islamic parties) will be examined to disentangle the complexity of the politics of image in Indonesia.

Eva Leiliyanti and **Diyan Tari** are both lecturers at Universitas Negeri Jakarta. Eva Leiliyanti is currently a PhD candidate at Edith Cowan University, Western Australia, and Diyan Tari is a PhD candidate at La Trobe University, Victoria.

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Transit Migrants and the Smuggling Industry in Indonesia

Antje Missbach

While Indonesia traditionally is a sending country, providing large numbers of temporary labour migrants to Malaysia and the Middle East, within the last decade Indonesia has also become a transit country for migrants and refugees/asylum-seekers who reside there temporarily before heading off to safe third countries or economically more promising countries, such as Australia. Conservative estimates of these so-called ‘irregular migrants’ in Indonesia range between 4,000 and 6,000, with the majority hailing from conflict zones in Iraq, Afghanistan and Sri Lanka. Most of them enter Indonesia through Indonesia’s porous sea borders, either with short-term tourist visas or fraudulent identity papers or without any documents at all. Transit migrants aim to resettle either by means of requesting political asylum through international resettlement organizations or – more often – with the help of international people smuggling networks. As the realization of ‘self-organized’ onward migration has become more difficult due to more restrictive border protection over the last few years, the demand for people smuggling has increased. In order to accomplish people smuggling in Indonesia, the people smugglers rely on occasional or even frequent collaboration with Indonesian state authorities. This paper seeks to elaborate on the different conditions ‘irregular migrants’ face while in transit in Indonesia. Special attention is directed at the criminal collaboration between human smugglers and members of the Indonesian state authorities.

Antje Missbach has studied Southeast Asian Studies and European Ethnology at Humboldt-University in Berlin (Germany). Her main research interests include regional conflicts in Indonesia, displacement and migration, diaspora and long-distance politics. She obtained her PhD from the Australian National University. Her PhD project focused on the Acehnese diaspora in Malaysia and Scandinavia and its political involvement in homeland politics (1976-2009). Since 2010 she has been teaching at the Department of Anthropology at Heidelberg-University.

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Indonesian Occidentalism: HAMKA on America and Sutan Takdir Alisjahbana on Europe

Mujiburrahman

Indonesian views of the West are highly ambivalent. Many leading intellectuals, Islamists as well as secular nationalists, have felt the need to define their country's identity, moral values and ideals in contrast to the West, and have pleaded for the imitation or rejection of certain features of western culture. Among them are Haji Abdul Karim Amrullah, known as HAMKA (1908-1981), and Sutan Takdir Alisjahbana, often called STA (1908-1994). Both are well known men of letters, and have significant influence on Indonesian society. However, HAMKA is an Islamic scholar and was the first leader of the Indonesian Ulama Council, while STA is a secular philosopher and a university professor. This paper explores HAMKA's perception of American culture in his *Empat Bulan di Amerika* (1954), and STA's discussions on European culture in his *Grotta Azzurra* (1970). It locates this case study within the broader framework of East-West encounters and 'Occidentalism'.

Mujiburrahman is a lecturer at the State Institute of Islamic Studies (IAIN) Antasari, Banjarmasin, Indonesia. He obtained his MA from the Faculty of Religious Studies, McGill University, in 2000, and his PhD from the Faculty of Arts and Humanities, Utrecht University, in 2006. His publications include *Feeling Threatened: Muslim-Christian Relations in Indonesia's New Order* (2006), *Mengindonesiakan Islam* (2008), 'The Politics of Shari'a: the Struggle of the KPPSI in South Sulawesi' *Asia Pacific Forum* (2009), "Religion and Dialogue in Indonesia: From the Soeharto Period to the Present" *Studia Islamika* (2010), and *Polisi Tidur, Kekuasaan Membela Yang Bayar* (2010). Since 2009, he has been a regular columnist for the local newspaper, *Banjarmasin Post* (appears on the front page every Monday), which is widely distributed in South and Central Kalimantan.

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***Badingsanak* Banjar-Dayak: The Dynamics of Religious and Ethnic Identities in South Kalimantan**

Mujiburrahman

South Kalimantan is home to the largest population of the Banjarese ethnic group in Indonesia. However, other ethnic groups also exist in the region, one of which is the Dayak, mostly found in the Meratus mountain areas. As the indigenous people of the region, both Banjarese and Meratus Dayak believe that they are brothers (*badingsanak*), but at the same time each follows different paths in life. The Banjarese are mostly, if not all, Muslim, while the Dayak are followers of Balian (the local religion), Christianity or Islam. Based on recent fieldwork, this paper analyses the dynamics of the formation and negotiation of religious and ethnic identities in two villages, one in Hulu Banyu where Banjarese Muslims are dominant and the Dayak are a minority, and another in Loksado where Muslims, Christians and Balian followers are proportionally represented.

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'Spiritualitas': Changing Meanings in Contemporary Indonesia

Ahmad Muttaqin

The terms *spiritualitas*, an Indonesian term equivalent to 'spirituality' in English, and *spiritual*, which is similar to the English term 'spiritual', are now commonly used in Indonesian publications. This paper traces the earliest usage of the term '*spiritualitas*' and then explores its changing meaning in contemporary Indonesia. Unlike in the past, when the Indonesian government broadly used the term to refer to indigenous mystical beliefs of *Aliran Kepercayaan/Kebatinan*, designating them not as religion but merely as local cultural beliefs (*adat, budaya spiritual*), the current usage of the term indicates a growing trend in Indonesian world religions to absorb and acquire the term as a kind of expression of religiosity. This trend is quite different from what has taken place in the West. While the growth of spirituality is correlated to the decline of affiliation with and participation in religion in the West, mainly with regard to Christianity, in Indonesia world religions seem to be the promoters of spirituality. Thus, rather than spirituality taking the place of religion, as predicted by Carrette and King (2005), mainstream religious groups would seem to be absorbing spirituality.

Ahmad Muttaqin is a lecturer at the Department of Comparative Religion, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia. He is currently a PhD candidate at the Centre for the Study of Contemporary Muslim Societies (CSCMS), School of Social Science, University of Western Sydney. After conducting fieldwork in Indonesia (October 2009-July 2010), he then did three months' library research in the Netherlands (October- December 2010). He is now finishing his PhD thesis on 'Hybrid Spirituality and Religious Efficacy in Yogyakarta Spiritual Centres'. Among his recently publications are: 'Blending Spirituality with Economic Capital: A Preliminary Account on ESQ Way 165 of Ary Ginanjar', in Moch Nur Ikhwan & Noorhaidi Hasan (eds.), *Moving with the Times: the Dynamic of Contemporary Islam in a Changing Indonesia* (2007); 'Between Islam, the Market and Spiritual Revolution', *The Jakarta Post*, 16 September 2009; and 'The Spirit of Progressive and Moderation *Sang Pencerah*', *The Jakarta Post*, 23 October 2010.

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Indonesian Youth: From *Pemuda* to *Remaja*

Pam Nilan

‘Youth’ – *pemuda* - in Indonesia has long connoted revolutionary heroism and struggle, a sense that young people have the potential to transform Indonesia’s historic destiny. It can be argued that in the early twentieth century, *pemuda* delivered the new-born country of Indonesia from the Dutch colonial state of the Netherlands East Indies; this radical deliverance is symbolised in the still-celebrated *Sumpah Pemuda* – the Youth Pledge. It was also *pemuda* that initiated both mid and late twentieth century regime change – from the Old Order of President Sukarno to the New Order of President Soeharto in 1965-68, and from the authoritarian New Order to the period of democratic reform – *era reformasi* - in 1998. However, one rarely hears the term *pemuda* in post-*reformasi* twenty-first century Indonesia. Political rhetoric, religious sermons and media reports however, contain negative accounts of *remaja* and *ABG* (*anak baru gede*); where both terms refer to teenagers, adolescents. It would appear that the meanings or discourses of youth have changed. While the heroic youth ideal of *pemuda* was frequent during the century of struggle, a morally pathologised discourse of *remaja* and *anak muda* is now a popular reading of ‘youth’ in the new millennium. It seems that while some young Indonesians still engage in forms of political struggle, most recently around environmental issues, most members of the current Indonesian youth generation are less concerned with politics and more pre-occupied with education and training, with personal and collective questions of identity and sexuality, and with commodity consumption aligned to globally-inflected ‘taste cultures’. Yet, while this is one set of powerful discourses through which the subjectivity of contemporary Indonesian youth is constructed, young people remain closely linked to their families, and to the ethnic and religious communities they come from. Far from an ambivalence or a contradiction, this apparently dual constitution of youth subjectivity appears to be experienced as a continuous flow of engaged discourses through which a legitimate selfhood may be reflexively constructed and maintained. Using material generated from the Ambivalent Adolescents in Indonesia Project 2006-2009, this paper outlines some reasons for the shift from *pemuda* to *remaja*.

Pam Nilan is Associate Professor of Sociology at the University of Newcastle and has conducted research in Indonesia since 1995. She has been a Chief Investigator on two externally-funded projects in Indonesia, and has published widely on youth, gender relations, education and masculinity. She is the author of two generalist books on youth and youth culture, and is currently writing a book with Lyn Parker titled: *The New World of Adolescents in Indonesia*. Recent articles include ‘Contemporary masculinities and young men in Indonesia’ in *Indonesia and the Malay World* (2009), and ‘The “spirit of education” in Indonesian *pesantren*’ in the *British Journal of Sociology of Education* (2009).

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What Can the Indonesian State Do to Reduce Violence? Men’s Perceptions

Pam Nilan

This paper uses interview data from 73 men in five Indonesian cities to explore ideas about the way violence is managed through state institutions. Interviewees were first asked about

their experiences of violence and then how they thought violence should be dealt with by the police and the government. Some of those interviewed were police and government officials, some were engaged in illegal activities, or ex-prisoners. Most though, were ordinary men, middle class and poor, old and young. In their accounts they endorsed both discourses of juridical power (force and legal prosecution), and pastoral power (Foucault, 1983), many claiming the latter was a traditional and therefore more effective means of resolving conflict (eg *musyawarah, secara kekeluargaan*). In modern, democratic Indonesia this binary discourse of governmentality in relation to violence indicates some pluralisation of disciplinary practices ‘that individuals *in their freedom* can use in dealing with each other’ (Foucault, 1977: 300). However, interviews also revealed fear of the coercive (brutal) power of the security police, and a certain scepticism about community-based approaches.

Pam Nilan is Associate Professor of Sociology at the University of Newcastle and has conducted research in Indonesia since 1995. She has been a Chief Investigator on two externally-funded projects in Indonesia, and has published widely on youth, gender relations, education and masculinity. She is the author of two generalist books on youth and youth culture, and is currently writing a book with Lyn Parker titled: *The New World of Adolescents in Indonesia*. Recent articles include ‘Contemporary masculinities and young men in Indonesia’ in *Indonesia and the Malay World* (2009), and ‘The “spirit of education” in Indonesian *pesantren*’ in the *British Journal of Sociology of Education* (2009).

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The Agency of Women in Sendang Biru, East Java

Brooke Nolan

Using a comparative approach, this presentation explores the agency of women in Sendang Biru, an East Javanese fishing village. Changing socioeconomic contexts, financial and physical vulnerabilities and gender relations are all related to women’s capacity to act meaningfully in public spheres in Indonesia. Furthermore, as socially constituted beings, the manner in which women’s agency is experienced affects others within a community and shapes the culture of that community. This presentation looks at how recent developments in the enactment of women’s agency in Sendang Biru has either reproduced or transformed social norms as they relate to gender. Some reasons for shifts in local understandings of gender roles in the East Javanese fishing industry are also examined. Women’s agency is explored initially from the vantage point of the individual before being extended to the wider social setting. Crucial to the enactment of agency among rural women in Indonesia are responses to socioeconomic change. These responses, whether empowering or marginalizing, are further related to concepts of social ‘knowledge’ and economic ‘control’ within public and private spheres.

This presentation is based on research conducted in Sendang Biru in 2010.

Brooke Nolan is in the first year of her PhD at UWA. Her PhD research investigates maternal mortality and local understandings of the maternal body in Southeast Sulawesi, Indonesia. She has studied in Indonesia and Germany. Her current research interests include

Indonesia, Southeast Asia, cultural anthropology, discourse analysis, sociolinguistics and feminism.

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Urbanizing Indonesia: Trends and Challenges of Urbanization in the 21st Century

Achmad Nurmandi

This paper aims to explore the trends and challenges of urbanization in Indonesia until 2050. The paper uses Central Bureau of Statistics data to make a projection to 2050. The available data indicate that by 2050 the island of Java will be urban. From 1961 to 2005, the growth rate of living in urban areas in Indonesia increased rapidly. In the period 1961-1970, the national population growth rate was 2.2% per year, compared with growth in cities of 2.6% per year. In the period 1970-1980, the population growth rate was 2.06%, and it decreased again in the period 2000-05. Conversely, the number of people living in urban areas experienced significant growth, from 2.6% in the period 1961-1970 to 5.89% in the period 2000-2005. Rapid urban growth has directly impacted the development of basic infrastructure and public services in urban areas in Indonesia. Lack of clean water, housing and employment, along with poor sanitation and adequate transportation to meet the needs of urban population growth, are problems faced in urban Indonesia in the 21st century.

Achmad Nurmandi is currently a senior lecturer in the Department of Government Affairs and Administration, and Dean of the Social and Political Faculty, at Universitas Muhammadiyah, Yogyakarta. In 1995, he studied for a Master's degree in Urban Management and Environmental Management, Asian Institute of Technology. He completed his doctoral degree at Universitas Indonesia in the Department of Public Administration. He is interested in knowledge management, public sector organization, and urban planning and management.

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The Discourse of Polygamy in Indonesia and Malaysia: A Comparative Perspective

Nina Nurmila

As neighbours, Indonesia and Malaysia share some similarities. For example, most Indonesians and Malays are ethnically Malay, and Islam is the majority religion both in Indonesia and Malaysia. However, there are slight differences between Indonesia and Malaysia in, for instance, their attitudes toward polygamy. Based on my fieldwork in Indonesia and Malaysia, this paper looks at the argument that Malaysia is more conservative in its attitudes toward polygamy. This can be seen in, for example, Malaysian reactions to the promotion of polygamy. In Indonesia, there were many protests against the Polygamy Award in 2003. In contrast, there were no protests at all during the launching of Kelab Poligami Ikhwan in 2009. Sisters in Islam (SIS), a Non-Government Organization which is well-known for its opposition to polygamy, did not protest the event taking place, with several

staff members even attending it. This paper will compare Indonesian and Malaysian Muslim discourses on polygamy, based on my fieldwork in both countries.

Nina Nurmila is a senior lecturer at the State Islamic University (UIN), Bandung, Indonesia. She teaches Gender in Islamic Studies in postgraduate studies. Her first degree was from UIN Bandung (1992), her MA was from Murdoch University (1997) and her PhD was from the University of Melbourne (2007). She was an Endeavour Postdoctoral Fellow at the University of Technology Sydney (2008) and was a Fulbright Visiting Scholar at the University of Redlands, California, USA (2008-9). She is the author of *Women, Islam and Everyday Life: Renegotiating Polygamy in Indonesia* (2009).

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The First Victorious Days in the Life of the New Republic of Indonesia, August-December 1945 in Surabaya

Francis Palmos

This study presents a new, very different picture of the early Indonesian independence struggle, one powered by a people's uprising in Surabaya that saw the city become the sole successful defender of the 17 August Proclamation of Independence.

The historic 17 August Proclamation remained a verbal deed in Jakarta, not a physical fact. Jakarta and all other population centres of the new Republic, except Surabaya, remained under Allied military control, with the Japanese (as Allied prisoners of war) coordinating the suppression of the Republican uprisings.

Surabaya became an island of independence in the first months of the Republic's existence. The *Arek Suroboyo* successfully disarmed the Japanese, taking total control, first of their city, then the rural centres of East Java. The British were defeated in their first foray into Surabaya and were forced to launch a major all-out assault using land, sea and air forces against the Surabayans. British and Japanese forces had brutally quashed uprisings in Bandung, Bogor, Semarang, Ceribon, Magelang, Padang and Medan, but if Surabaya held out, their cause was lost.

The "cause" was to reinstate the "possession" of the Netherlands East Indies to Dutch control. The British on 10 November launched what they hoped was a three-day "skirmish" that developed into the longest, bloodiest and most important physical clash in the Republic's history. The Republicans inflicted so much damage that the British were forced to alter their views of the Dutch claims and to limit their post-war involvement. Surabaya became a symbol of hope for the Republicans, and the British assault became a pyrrhic victory when by 1946 they handed to the Dutch a city emptied of 80 percent of its population, who had fled to safety in Republican controlled rural East Java.

Frank Palmos has just finished his PhD on this topic in Asian Studies, UWA.

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Environmental Citizenship Education in Indonesia?

Lyn Parker

This paper will examine representations of nature and the environment in primary school textbooks and curricula in Indonesia. Many tourists and visitors to Indonesia are shocked at the seemingly cavalier way people in Indonesia throw rubbish anywhere, use water as though it were an infinite resource, and use plastic bags unthinkingly. This paper will look at environmental education in general, and at the way school students are introduced to the environment in particular, to see if they are being educated in environmental citizenship. The paper begins with a discussion of the meaning of environmental citizenship and its ramifications. For instance, what does environmental citizenship mean in terms of national versus global rights, national versus communal rights, and collective versus individual rights in the environment? Issues such as ownership of natural resources, rights of access, use and management of natural resources, and perceptions of environmental responsibility, will be surveyed. Does environmental citizenship imply a human-centred view of the environment?

I will explore the location of nature and the environment in school subjects – e.g. is it taught in natural science lessons, social science, civics education? – and the knowledge scaffolding that supports teaching about the environment. Then I will use discourse analysis to examine how nature and the environment are presented to students in textbooks. Is a science model deployed? Is an anthropocentric view of nature presented? Is there presentation of the divine dimensions of nature? Are students encouraged to wonder at nature? Are students encouraged to engage with nature (e.g. creatively, through outdoor activities, gardening, collecting, etc)? Are students encouraged to think about nature in relation to disasters? Or with some sensibility of its fragility? Are they made to feel they have some responsibility for the sustainability of nature?

Lyn Parker teaches in anthropology, Asian studies, Indonesian and women's studies at UWA and supervises lots of PhD students. She conducts anthropological fieldwork mainly in two societies in Indonesia: in Bali and in West Sumatra. Her research interests include gender relations, especially women, ethnic and religious identities, citizenship, education, youth and the environment. She has produced three books and many articles and book chapters.

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The Education of Religious Minorities in Indonesia

Lyn Parker

This paper represents one component of a large, team project on “Education for a Tolerant and Multicultural Indonesia” funded by the ARC. The aim of the paper is two-fold: to explore how religious schools for religious minorities educate about tolerance of other religions and peaceful co-existence, and to examine how state non-religious schools cater for religious minorities and educate about tolerance of other religions and peaceful co-existence. The paper begins with a brief discussion of the concept of minorities within the scholarly

literature on multiculturalism, identity studies and education, and an introduction to the education of religious minorities in Muslim-majority Indonesia.

Data for this paper were collected in two provinces: West Sumatra and Bali. West Sumatra is fervently Islamic and is quite homogeneous, with the Minangkabau ethnic group constituting a very dominant majority. It has been undergoing a strong *adat* (custom) revitalization movement since the 1990s. Bali is already a minority in the Indonesian nation-state, because its dominant religion is Balinese Hinduism. Bali has also recently been undergoing a strong cultural revival movement, *ajeg* Bali (strong Bali).

I examine two senior high schools in each province: a state senior high school and a private minority religious school. In Bali the private minority school is an Islamic school, and in West Sumatra the private minority school is a Catholic school. In this paper I focus on the school culture, using data from interviews, focus group discussions, classroom and schoolyard observations, and school documentation.

Lyn Parker teaches in anthropology, Asian studies, Indonesian and women's studies at UWA and supervises lots of PhD students. She conducts anthropological fieldwork mainly in two societies in Indonesia: in Bali and in West Sumatra. Her research interests include gender relations, especially women, ethnic and religious identities, citizenship, education, youth and the environment. She has produced three books and many articles and book chapters.

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Fragments and Coherence in Auto/Biographical Practices of Indonesian Female Celebrities in Women's Magazines

Aquarini Priyatna Prabasmoro

This paper discusses the idea of femininity, and the values assigned to women that are considered to be characteristics of womanhood (Moi, 1991). It looks at the representation of femininity by female celebrities, as staged in their auto/biographical practices in women's magazines. The paper also analyses how celebrity auto/biographical practices constitute what can be considered to be feminine narratives.

The celebrity auto/biographies under discussion display complex narrative structures, where co-writers and the voices of family and friends become part of the authorial voice. They take celebrity and fame as key life achievements and draw on popular cultural media forms such as magazine articles, photographic shoots and news reports to create auto/biographies that simultaneously report celebrity lives and secure celebrity status. These auto/biographies offer challenges to the authority of conventional narratives in typical autobiographies, and reposition the ephemera of celebrity as a form of autobiographical practice. The alternative auto/biographical practices evident in women's magazines suggest that more embracing critical accounts of contemporary auto/biographies are necessary.

Aquarini Prabasmoro is a lecturer in the English Department, Universitas Padjadjaran, Bandung, Indonesia. She holds a Master's degree from the Institute for Women's Studies, Lancaster University, U.K. (2002) and another Master's degree from the Women's Studies Postgraduate Program, Universitas Indonesia (2003). She recently completed her PhD, which

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Decentralization and Education: A Case Study of Indonesia

Rasita Purba

In 1999, Indonesia promulgated decentralization policies, which devolved considerable responsibilities from central to local governments. Accordingly, the management of development has been substantially revised, and public participation in development planning has been strengthened. Applying the theoretical framework that devolution of power is presumed to lead to good governance, which implies the improvement of public services, this paper aims to assess to what extent national policies on education are incorporated by regional governments into their own policies and programs, and how these policies work for poverty alleviation and gender equality. Data for this study came from: (a) observations of Musrenbang, a public consultation forum for development planning, in two districts in West Nusa Tenggara; (b) interviews with government officers, Musrenbang participants, and NGO/donor organization staff working locally on issues of public participation and governance; and (c) reviews of national and regional plans, in particular for education.

Rasita Purba is a PhD student at Monash University, Melbourne, sponsored by ALA-AusAID. Her research project investigates the impact of decentralization on education policies in Indonesia. A graduate of Gadjah Mada University, she completed her Master's degree in gender and development at the University of Western Australia, funded by ADS-AusAID. She has experience in managing development projects with ACCESS-AusAID, which aimed to strengthen civil society, and Plan International, an organization that deals with issues of disadvantaged children. She has presented papers at several conferences, and has published several non-academic and academic publications.

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Managing the Dilemma of Governance: Lessons Learned from the Bureaucrat Competency Assessment in Sorong Selatan Regency, West Papua

Bambang Purwoko

The implementation of the policy of special autonomy has triggered new dynamics in Papua's local politics. Previously overwhelmed by central-local political issues, Papua has recently faced more primordial issues. These issues have grown simultaneously with the demand for a more accountable and effective governance. However, the attempt to establish good governance at many points has created tensions within the local political structures and

among local elites. How can local governments in Papua build an effective and accountable governance and accommodate the interests of local elites and political structures?

This paper aims to provide a critical understanding of dilemmas encountered by local governments in Papua as they struggle to institutionalize the principles of good governance. The case of Sorong Selatan Regency in West Papua will be elaborated upon to give a clear illustration of such dilemmas. This paper argues that Sorong Selatan provides an example of how local governments deal with the dilemmas and maintain a balance between internal and external pressures.

Most of the data in this paper are based on field observations in Sorong Selatan and on interviews with local bureaucrats and politicians as well as ethnic elites during the period 2006-11. To provide a recent example, this paper focuses on the competency assessment exercise, which was conducted on bureaucrats in 2011 by the government of Sorong Selatan Regency in order to build a foundation for a more effective government whilst considering ethnic balance, as well as other primordial representations.

Bambang Purwoko holds a graduate degree in political science from Universitas Gadjah Mada, Yogyakarta (1989) and a Graduate Diploma of Development Studies from Murdoch University (1995). As a lecturer he conducts research on democracy and decentralization, and is an advisor for local governments in Papua and Yogyakarta. He has written several books related to local politics, and has recently carried out research on bureaucracy and political identity. He has published numerous articles on contemporary political analysis in newspapers in Indonesia. Currently he is a lecturer in the Department of Politics and Government, UGM, and also Director of the Centre for Capacity Development and Networking, the Faculty of Social and Political Sciences, UGM.

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Numpang Numpang? The Participation of Balinese Women in Interactive Textual Singing on Radio and Television Programs

I Nyoman Darma Putra

The singing and interpretation of traditional Balinese texts, known as *mabebasan* or *makidung*, has always been a predominantly male activity. However, during the last decade, when *makidung* began to become a popular interactive past-time on radio and television programs, many adult women have started to join their male counterparts in this form of literary activity. This paper examines the recent growth in the participation of Balinese women in *makidung* by focusing on its social and cultural background and its significance in enlivening the development and appreciation of literature. It does not share the sceptical attitude that views the public's enthusiasm for taking part in radio and television *makidung* programs as chiefly motivated by *numpang numpang* (exhibiting one's face), but will argue that such participation plays an important role in reviving the *makidung* tradition in a novel way and may also begin to enhance gender equality in what has been a male dominated activity within the Balinese literary world.

I Nyoman Darma Putra teaches Indonesian literature at the Faculty of Letters, Udayana University, Bali. His research interests include Indonesian and modern Balinese literature and culture. Currently he is carrying out an ARC-funded research on Balinese textual traditions in the broadcast media. His most recent publication is *A Literary Mirror; Balinese Reflections on Modernity and Identity in the Twentieth Century* (KITLV Press 2011).

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Progressive Gender Activists in Indonesian Universities: A Case Study of Pusat Studi Wanita (Women's Studies Centres) in Yogyakarta

Alimatul Qibtiyah

During the late 1980s, the Indonesian government established Pusat Studi Wanita (PSW, Women's Studies Centres) at prominent universities across the country, as a way of supporting the government's policy of women's empowerment and gender equity, and to help the process of developing methodologies and theoretical foundations for research on women. The 1990s were an important decade for Muslim women. New fora, organizations and Islamic books with more liberating ideas for women were launched in this period.

This research explores the progressive understanding of gender issues in Islam and illustrates the significant roles of PSWs in Indonesia. It is both quantitative and qualitative in nature. Respondents (n=165) were from Pusat Studi Wanita (Women's Studies Centres) or Pusat Studi Gender (Gender Studies Centres) at six universities in Yogyakarta, Indonesia.

There is considerable disagreement amongst Indonesian Muslim gender activists at universities about many gender issues in Islam. Their understandings of contentious gender issues are mostly 'progressive'. Theologically and philosophically, men and women are in equal partnership, but biologically they are complementary equals. PSWs in Islamic universities are notable for progressive thinking, and have redefined women's and gender roles. They have reformulated some programs that promote women's interests, such as challenging patriarchal culture and providing new egalitarian interpretations of gender in Islam through publication and trainings.

Alimatul Qibtiyah is a PhD student at the Centre for the Study of Contemporary Muslim Societies at the University of Western Sydney, Australia, and is sponsored by the Ministry of National Education, Indonesia. Her research focuses on self-identified feminists and the conceptualization of gender in Islam among Indonesian Muslim gender activists and scholars in universities. She holds a Master's degree in Social Psychology from Gadjah Mada University, and a Master's degree in Women's Studies from the University of Northern Iowa, USA (2005) under a Fulbright Scholarship. She has attended various national and international seminars and courses on women's issues in Canada, the United Kingdom, Australia and the USA. Since 1997 she has been a lecturer at the Islamic State University Sunan Kalijaga, Yogyakarta.

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The Representation of Contextual Jihad and Counterterrorism Discourse in Indonesian Online Media

Taufiqur Rahman

Many recent terrorist attacks have brought the religion of Islam into the spotlight, especially because the terrorists used the term Jihad to justify their actions. Indonesia has the largest Muslim population in the world, and the majority of Muslims in Indonesia are moderate Muslims who are expected to play a significant role in countering the ideological support for terrorism. This paper will investigate the role played by moderate Muslims groups in Indonesia in counterterrorism projects especially in articulating the concept of contextual jihad to counter the violent radical interpretation of jihad on the internet. The paper will argue that by proposing the concept of contextual jihad, moderate Muslims groups in Indonesia have played a significant role in countering the ideological support for Islamist terrorism. However, this counter-radicalism project seems less attractive than the radical campaign in representing jihad as a continuous struggle against non-believers brought by contemporary global resistance Islamist groups. This is particularly because of the failure of moderate Muslim groups to represent religious authenticity and the spirit of struggle in their counter-radicalism rhetoric.

Taufiqur Rahman is a postgraduate student affiliated with the Centre for Muslim States and Societies at the University of Western Australia. He is a lecturer at Universitas Muhammadiyah Yogyakarta and is currently on study leave to undertake his PhD degree, sponsored by AusAID. He holds an MA in Communication Management from the University of Technology Sydney (2003) and a BA in Mass Communication from Universitas Gadjah Mada, Yogyakarta (1999). His main research interests lie in the areas of media and identity politics, intercultural communication and strategic communication.

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The Role of the NGO in Community Empowerment: A Case Study of Fahmina Institute, Cirebon

Mudiyati Rahmatunnisa

The launching of the 1999 regional autonomy laws has had significant repercussions for many regions in Indonesia. This dramatic event led to, among other things, the emergence of grassroots civil society organizations. The city of Cirebon offers an interesting example of this phenomenon. Among the more than 100 Non-Governmental Organizations (NGOs) established in Cirebon since early 2000, the Fahmina Institute has been the most active and influential, particularly in community empowerment. It is argued here that through this activity, the Fahmina Institute has the potential to play a significant role in spreading democratic values among local communities. This paper examines how and what sort of strategies have been adopted by the Fahmina Institute in empowering the community in Cirebon. The paper also looks at challenges faced by the Fahmina Institute.

Mudiyati Rahmatunnisa has taught at Padjadjaran University since 1994. She teaches several subjects, including The Indonesian Local Government System and The Dynamics of

Public Policy and Civil Society, and is also interested in gender issues, particularly in how such issues are reflected in the implementation of decentralization policy in Indonesia. She is currently involved in a number of research projects about civil society organizations in Indonesia and the pace and direction of Indonesian democratization. She received her PhD in Asian Studies from the University of Western Australia in 2010.

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Nurturing Tolerance Through Extra-Curricular Activities

Raihani

This paper is part of a larger research project on “Education for a Tolerant and Multicultural Indonesia”, funded by the ARC. It presents several important findings regarding how schools in Palangkaraya promote religious tolerance among students. Palangkaraya is a multi-religious city with predominantly Muslim and Christian populations. It has a reputation for religious tolerance, as different faiths can live peacefully within a single family. Although the Dayak-Madura violence in 2001 to some extent undermined social cohesion among people living in this newly developing area of Indonesia, the violence can hardly be said to have been religiously driven, or to have threatened religious tolerance.

This paper specifically aims to explore the role of extra-curricular activities in nurturing religious tolerance amongst students in two different schools in Palangkaraya. Such activities have the potential to encourage students to develop positive attitudes towards religious diversity.

For the purpose of this paper, I focus on two state senior high schools, one (Islamic) religious and one non-religious. The Islamic school consists of only-Muslim teachers and students from different ethnic backgrounds, while the non-religious school accommodates Muslim and Christian teachers and students, with a handful of Catholics and a few Hindus, from many different ethnicities. Each of these schools has developed several extra-curricular activities. It is illuminating to see whether or not these activities were “consciously” designed to nurture religious tolerance amongst students. Data presented here were collected through schoolyard observation, interviews and Focus Group Discussions in both schools.

Raihani is an ARC Postdoctoral Fellow at The University of Western Australia, working on the project ‘Education for Tolerant and Multicultural Indonesia’ with Lyn Parker (UWA) and Chang-Yau Hoon (SMU). He has researched education in Indonesia, and has published several monographs and a number of journal articles.

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Leading School in Multicultural Indonesia: Multiple Perspectives

Raihani

School leadership is central to schools’ procedures and development, through setting directions, developing people and creating supportive cultures. The responsibility for

leadership usually lies heavily with school principals, who are increasingly faced with more complex and diverse cultures in schools. It is largely the principal who can decide whether a school can become a fertile ground for the seeds of multiculturalism, or otherwise. This paper aims to explore how school principals exercise leadership in schools in the context of multicultural Indonesia, and examines whether their leadership helps to promote respect for and tolerance of the diversity existing in schools.

Data in this paper represent some of the findings from the large team project on 'Education for a Tolerant and Multicultural Indonesia', funded by the ARC. For the purpose of this paper, I selected four senior high schools in two different, but similarly multicultural, cities, Yogyakarta and Palangkaraya. I collected data through interviews, focus group discussions and school observations, from different sources, including principals, teachers, and students. This paper hopes to draw attention to an increasingly noted component of schools: the discourse of multicultural education.

Raihani is an ARC Postdoctoral Fellow at The University of Western Australia, working on the project 'Education for Tolerant and Multicultural Indonesia' with Lyn Parker (UWA) and Chang-Yau Hoon (SMU). He has researched education in Indonesia, and has published several monographs and a number of journal articles.

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Assessing the Institutional Capacity of the Indonesian State: A Case Study of Taxation Reform Since 2002

Inge Diana Rismawanti

Much literature has perceived the Indonesian government as a patrimonial state, with features such as cronyism, domination of the economy by patronage, particularistic policies, and a tendency to blur the boundaries between the public and the private realms. One of the ways to cope with the effects of patrimonialism is for the government to promote institutional change. Changes in development thinking show that institutional capacity continues to be regarded as an important issue, one which plays a pivotal role in the development process. The Indonesian government in the post-Soeharto era has carried out a number of reforms, including taxation reform. My research is a case study of taxation reform, which will be examined to assess whether the implementation of the reform has improved the capacity of public sector institutions to provide public goods and services and, accordingly, whether the reform has developed stronger institutional capacity within the Indonesian state in its move away from patrimonial legacies.

Inge Diana Rismawanti has a Diploma III in Accounting from the State College of Accountancy, Jakarta, a Bachelor of Economics majoring in Accounting from Universitas Padjadjaran, Bandung, and a Master of Financial Management from Central Queensland University, Rockhampton. Currently she is a PhD Candidate in Social Science, Faculty of Humanities, Curtin University. She has worked for the Directorate General of Taxes (DGT) for about 20 years. Her work experience includes auditing, counselling and public relations. She was a team member for DGT reform programs and heavily involved in the process.

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The Representation of Indonesian Women in Indonesian Licensed Women's Magazines

Angelika Riyandari

Studies of Indonesian women's magazines during the New Order era revealed that the representation of women was highly stereotypical: women were represented as the caretaker of the household, the ideal of beauty, and as sexual objects. In the post New Order era, the political change opens an opportunity for the reformulation of women's representation in the media. This presentation aims to show the representations of women in licensed women's magazines in Indonesia. Six issues of Indonesian versions of *Cosmopolitan*, *Cleo*, and *Marie Claire* have been selected. The samples are taken every two months from May 2010 to April 2011. The units of analysis are the cover image, the cover stories, the letters from the editor and readers, content on beauty, and features. I will discuss the transformed representations of women from traditional to more global representations and the controversy raised as a result of conflicting values between the so-called global modern women and ideal local women.

Angelika Riyandari is a PhD student at the University of Western Australia. Her thesis is on the cultural differences on the representation of men and women in Indonesian and Australian women's magazines. Her interests are in gender studies and cultural studies.

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Retrospectivity in the Indonesian Rule of Law

Irsyad Dhahri Samad

One of the aims in the amendment of the Indonesian Constitution is to give significant protection to human rights, as required by international law. However, in order to maintain a positive understanding of human rights protection, Indonesia has to deal with many social and political components: specifically, the issue of retrospectivity, as mentioned in Art.28I(1). Also, it needs a substantial understanding of the Indonesian rule of law in relation to past actions, especially laws on human rights, terrorism and general elections, because they have a wide impact on social and political issues. Therefore, it is necessary to understand the meaning of retrospectivity, especially from the perspective of Indonesian scholars and courts specializing in those laws. This paper discusses understandings of retrospectivity and other similar term used in Indonesia law, and how the issue of retrospectivity contained and understood in these laws is a part of the Indonesian rule of law to protect human rights.

Irsyad Dhahri Samad is a lecturer at the State University of Makassar. He graduated from the International Law Department of Hasanuddin University in 1990, and completed a Master's degree in 1992. He has worked in a foreign diplomatic consulate, in academia and at present is conducting research at the University of Wollongong, NSW.

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Language Etiquette: Do Javanese Children Practise It?

Slamet Setiawan

Javanese society is regarded as ‘a highly complex society’ (Oliver in Geertz 1960: vii) which is characterized by, among other things, its language speech-levels: *ngoko* ‘low’, *madya* ‘middle’, and *krama* ‘high’. This paper describes Javanese children’s language etiquette in East Java. It covers: (1) proficiency in speech levels; (2) mastery of speech levels across generations; (3) the relationship between children’s speech level mastery and locations; and (4) evidence of children’s speech level ability. To address these issues, three data collecting techniques were used: questionnaires and a quiz, given to 70 children, and observation. The findings may indicate that most children have little proficiency in using high and middle levels but have relative proficiency in low level Javanese. Most of the children’s language proficiency was one level lower than their parents in using the middle level, except in reading. Village children were better in all middle level skills. These findings may suggest that inability to manipulate speech levels among Javanese children may be triggered by emerging linguistic insecurity, the provision of a neutral code, having no real models of use, and neglecting the language etiquette encouraged by parents.

Slamet Setiawan completed his BA at the State University of Surabaya in 1992. He completed his MA in Linguistics at Auckland University, New Zealand in 2001 and is currently a PhD candidate in Linguistics at the University of Western Australia. He has taught at the State University of Surabaya since 1994, and currently tutors introductory linguistics students at the University of Western Australia. He also coordinates *UWA Linguistics Working Papers*. He is interested in sociolinguistics, particularly language maintenance and shift, the future of indigenous languages, and children’s language in a bilingual community. His publications in these areas include: ‘The First Language Maintenance That is Unlikely to Succeed: The case of Indonesian in New Zealand’ and ‘Two Parents but One and a Half Children: Language Phenomenon of Javanese and Indonesian’, both published in *Verba*, and ‘Children’s Language in a Bilingual Community in East Java: Discussion of Methods’, *UWA Linguistics Working Papers*.

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Nostalgia, Confucian Values, and Multicultural Education at a ‘Chinese’ School

Charlotte Setijadi-Dunn

Just over a decade ago, the existence of a Mandarin-speaking ‘Chinese’ school in Indonesia would have been impossible. Although Chinese schools have existed in Indonesia since as early as the mid-nineteenth century, by 1966, Chinese schools were forcibly closed and Chinese language education in Indonesian schools virtually ceased to exist. The situation changed dramatically when the bans against Chinese schools and cultural expressions were overturned in 1999, opening the way for Chinese schools to be resurrected.

In this paper, I examine the case study of the newly opened PaHoa School in the Gading Serpong area of Banten. PaHoa is a ‘reincarnation’ of the original Tiong Hoa Hwee Koan school closed in 1966, and it is a privately-run Confucian school that offers a ‘National Plus’

curriculum taught in three languages (Indonesian, Mandarin and English). According to the school's board of trustees, PaHoa's uniqueness lies in its teaching of Confucian moral values as a means to educate both Chinese and non-Chinese students about multiculturalism and tolerance. However, considering that the majority of PaHoa's students are ethnic Chinese, I question the extent to which the school can reach out and spread their philosophy to students from the wider non-Chinese community. Using PaHoa's case, I also discuss what the future may hold for newly opened Chinese schools in general, and whether these schools can break existing stereotypes of Chinese schools as wealthy and exclusive.

Charlotte Setijadi-Dunn is a Ph.D. candidate from the School of Social Sciences (Anthropology) at La Trobe University in Melbourne. Her dissertation project looks at historical memory and identity construction among young middle-class Chinese Indonesians in post-Suharto Jakarta. Charlotte currently lectures in film anthropology at Monash University. She is expecting to finish her doctoral qualifications in late 2011.
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A Decade after Liberalization: Institutional Perspectives on the Development of the Indonesian Retail Industry

George Martin Sirait

Retail, particularly modern retail, is considered one of most rapidly growing industries in the contemporary Indonesian economy following the opening of the sector to FDI in 1998, and given Indonesia's prolonged consumption-driven economic growth since that time. This paper discusses the contours of the modern retail industry after a decade of liberalization, by investigating its trajectories, the main actors and the outcomes of recent developments. Unlike studies set in firm-centric models, it examines the institutional arrangements shaping the development of the industry in order to demonstrate the extent to which transnational retailers are embedded within institutional settings of the host country. Taking their specific institutional context into account, this paper explores the similarities and differences of Indonesia's experience with those of other developing economies.

George Martin Sirait is a PhD candidate in the Department of Indonesian Studies at the University of Sydney, where he is researching the impact of global retailing on retail work in Indonesia. He is also a researcher in the Centre for Societal Development Studies, and lectures in the Faculty of Business Administration at the Atma Jaya Catholic University of Indonesia, Jakarta.
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An Abandoned *Kampung Laut* Community: Precious but not Worthwhile for Government. The Complexity of Grassroots Coastal Conflict in Nusakambangan Island, Central Java

Khairu Roojiqien Sobandi and Waluyo Handoko

This study explores the multiple challenges of the state's approach to natural degradations on a mangrove-fringed lagoon. The paper analyses how conflict arises between groups and how

the rulers interact with villagers. The results show that population growth and lagoon sedimentation are indeed leading to conflicts between groups. However, history and the actions of rulers have also contributed to Kampung Laut conflicts. Histories contribute to the formation of villagers' characters and identities, e.g. through the history of Galuh (*Babad Pasirluhur*) and the networks of the Mataram kingdoms (*Tanah Jawi*) in conquering Nusakambangan. Rulers' policies and state apparatuses also contribute to the creation of villagers' identity. Dissatisfaction has led to villagers being characterized as rebellious. In short, these situations have led to conflicts between villagers and rulers. It is very important to bring the state back in to this vulnerable area through affirmative public policies and to create additional income resources, like ecotourism, that could support sustainable outcomes.

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The Impact of a Teacher Professional Development on Students' Perceptions of English Classroom Learning Environment in Indonesia

Titien S. Soebari and Jill Aldridge

Our study investigated the impact of a teacher professional development initiative developed to help lower secondary teachers to improve their teaching practice. The study employed a multi-method approach in which research methods were drawn from different paradigms. The study involved both a quantitative pre-post design in addition to a qualitative case study approach. The quantitative data included a sample of 2,417 students (drawn from 66 classrooms in 32 Indonesian lower secondary schools) who responded to two questionnaires, one to assess their perceptions of the learning environment and another to assess their enjoyment of English classes. The qualitative component involved six case study teachers and two of each of their classes. Data were gathered using teacher and student interviews, classroom observations and teacher reflective journals. The results indicated that the changes in student scores pre- and post-test were likely too small to be of educational significance. The themes that emerged from the data gathered using qualitative methods, however, helped to make sense of the lack of sizable changes in student scores before and after the professional development was introduced.

Titien Soebari was born in Mataram, Indonesia and completed her Master's degree at Curtin University, Perth. She is now completing a PhD in the Science and Mathematics Education Centre in the same university. She has been awarded a scholarship for her study from the Department of National Education of Indonesia and Curtin University. In Indonesia, she

worked as a teacher and a provider of English teacher professional development. She also worked as a consultant for an international standard school's proposal. Her role as a teacher professional developer has led her to doing research in evaluating the effectiveness of a teacher professional development program in terms of students' learning and outcomes.

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Local Elites and the Dynamics of Cultural Identity in Manokwari, West Papua

I Ngurah Suryawan

This paper is based on my field work in Papua, which has revealed that although Papuans retain local beliefs, contact with outsiders and colonial experiences were among the most influential components in defining local Papuan elite identity. These characteristics have strong resonances that flow beyond local and Papuan contexts. The ways and approaches taken in addressing Papuan issues, including economic inequalities, access to education, health services and political struggles, can be assessed through scrutinizing Papua's local elites from various professions, including members of parliament, bureaucrats, nurses and teachers/educators, in order to understand dynamic contestations and Papuan struggles in the context of Indonesian modernity.

The experiences of educated local elites in West Papua in responding to the dynamics of cultural identity and social change are analysed through an ethnographic, historical and political study of Manokwari. This paper takes notice of their consciousness of being a group of local Papuans from Manokwari, in paving the way for the construction of their specific cultural identity. It will look at contributions of this particular group in the overall Papuan context, starting from 2003 (marked by the birth of Manokwari as the capital of West Papua province) until the end of 2010. The paper will analyse the dynamic processes evolving around the socio-cultural transformation that has occurred in the town of Manokwari.

I Ngurah Suryawan is a lecturer at the State University of Papua (UNIPA-Universitas Negeri Papua) in Manowkari, West Papua Province. He graduated with a Bachelor of Arts in Anthropology (2006), and a Master of Arts in Cultural Studies (2009), from Udayana University in Bali. Currently, he is a PhD Student in the Department of Anthropology, Gadjah Mada University, Yogyakarta. His thesis focuses on 'Local Elites and the Dynamics of Cultural Identity in Manokwari, West Papua'. His publications include: *Genealogi Kekerasan dan Pergolakan Subaltern di Bali Utara* (2010), *Bali Pascakolonial dan Sikap Kajian Budaya* (2009), and *Ladang Hitam di Pulau Dewa (Pembantaian Massal 1965 di Bali)* (2007).

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The Role of Teachers in Promoting Diversity at an International School

Danau Tanu

Schools often use the word 'international' to market themselves, but what does it mean? In 2009, I carried out a year-long ethnographic research on high school students (grades 9 to 12)

at an ‘international school’ in Indonesia. Globally, international schools cater to expatriate communities and the local elite and often claim to nurture ‘global citizens’. They hail the number of nationalities represented in the student body as their mark of diversity, and celebrate it with a parade of colourful flags on United Nations Day. However, there is a mismatch between the ideal and reality of being ‘international’. This paper interrogates the school’s construction of the ideal global citizen by focusing on the role of teachers in the international school microcosm.

The school leadership constructs being ‘international’ in the context of a school culture that is predominantly Western. In particular, the teaching staff is mostly White and Anglophone. Some students are comfortable in this environment and others are not. The level of cultural (dis)comfort students feel is influenced by the cultural background of the teaching staff. Student behaviour in classrooms can change drastically, depending on whether or not they experience a sense of cultural sameness with the teacher (Villegas and Irvine 2010). Furthermore, expatriate teacher interactions with the local staff and attitudes towards the host country often do not match the school’s construction of ‘international’. The importance of teacher diversity in shaping the school’s cultural environment will be briefly discussed in the context of a broader discourse on cosmopolitanism.

Danau Tanu is a PhD candidate in Anthropology & Sociology and Asian Studies at the University of Western Australia. She studies people who grow up moving internationally and her thesis working title is, ‘Finding home?: The intersections of multiple factors (culture, language, ethnicity, class, and gender) affecting the identities of Third Culture Kids.’

The Enduring Legacy of Self-Censorship in Indonesian Journalism

Ross Tapsell

Despite Indonesia’s ‘new era’ of democracy and press freedom, self-censorship is still an essential professional practice of an Indonesian newspaper journalist. Indonesia has a long history of government censorship, in particular governmental pressure to encourage journalists to self-censor their work. As such, self-censorship has been encouraged and promoted through the institutionalized and internalized values of many Indonesian newspaper publications. This paper will explain how the practice has evolved in Indonesia, and how it persists in many newsrooms. While the main agent of pressure during Indonesia’s New Order regime was the government, today it is mostly the owners of newspapers who exert their influence and hinder the autonomy of Indonesian journalists.

Ross Tapsell is a lecturer at the School of Culture, History and Language, ANU. He coordinates the newly created Graduate Certificate in Asian Studies, which aims to enable school teachers to expand their knowledge and engagement with Asia. Ross is a former recipient of the Australian Government Endeavour Postdoctorate Award, and he conducted research on press freedom in Indonesia. Ross has been a Visiting Fellow at The University of Indonesia, Airlangga University (Surabaya) and the Centre for Strategic and International Studies (Jakarta). His current research explores press freedom in Southeast Asia.

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Love the Mall, Love the Earth: Shopping “Green” in Indonesia

Tiffany Tsao

In the past few years, many shopping malls in Indonesia have begun to go “green”. Existing malls host environmental conservation events and encourage environmental awareness, and new eco-friendly malls are being built that minimise energy usage and incorporate green spaces, trees, and water. This paper will examine the causes of this convergence of consumerism and environmentalism, what types of environmentalism are being promoted by these malls, and what images of nature they rely on and promote in order to make the shopping experience a more “natural” one.

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Community Radio and the Internet: The Madu FM Case

Irfan Wahyudi

Community media hopes to empower society through its broadcasting. Empowerment is generally connected with wider issues such as citizenship and democracy. Rather than becoming entangled with financial matters which limit the content of commercial media, community radio institutions are free to express the content and practices which characterize a community’s interest. Community radio, in fact, can empower people with media access, which in the information era is the most powerful medium for the socialization and maintenance of culture.

Community radio is one important aspect of Indonesia’s mass media landscape. While Indonesian broadcasting law still views community radio as a geographic-based media, several community radio stations have developed their broadcasting capabilities by using the Internet. With the Internet, community radio stations can reach wider audiences beyond their geographical boundaries.

Madu FM, a community radio located in Tulungagung, Indonesia, was established in 1998 on the initiative of Ma’dinul Ulum, a local Islamic boarding school. Madu FM not only broadcasts through the frequency system: in 2007 they started to conduct their programs via Internet audio streaming. Madu FM has also developed networks with Indonesian migrants who reside in Yemen, Egypt, Taiwan, and the USA.

By developing the Internet as their convergence medium, Madu FM have broadened their broadcasting range, and created the opportunity to promote their radio programs extensively. In this paper, I examine how community radio can empower and facilitate people’s interests based on their own culture. I will also discuss how diasporic communities make use of the mass media and ICTs as a way to communicate and maintain connections with their homeland.

Irfan Wahyudi is a Master's student at Edith Cowan University, Perth. He received a scholarship from the Indonesian government through the Directorate of Higher Education (DIKTI), Department of National Education, in 2009. He is a junior lecturer at Universitas Airlangga, Surabaya, and his research interests include media and cultural studies, community media, Internet studies, and global culture. His publications include 'Tionghoa Identity in Indonesian Movies' (in *Minority Issues in Post-New Order Indonesian Cinema*, 2009), and 'Looking at the "Big" World of Women through Rasputia and Precious' (*Insight: Journal of Communication and Media Studies*, 2009). Currently, he is working on his thesis titled 'Community Radio: From Local to Global'.

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Political Da'wah Parties in Indonesia: Ideology, Strategy and Achievements of the Partai Keadilan Sejahtera (PKS) 1998-2009

Warjio

This paper aims to analyse the ideology, strategy and achievements of Partai Keadilan Sejahtera (PKS) in Indonesia in the 1999, 2004 and 2009 general elections. PKS is a political *da'wah* party. It originated in Partai Keadilan (PK) which was established during the democratic transition after the fall of President Soeharto (1998). PKS is a political entity whose roots stemmed from a *tarbiyah* movement. This paper intends to analyse how PKS, which was set up through its strong *da'wah* activities, took advantage of the reformation and thereafter became a political organization. It also asks, what is the actual basis that led to these changes to become a political organization? Is the PKS ideology formulated as that of a *da'wah* movement? Which organizations or political parties influenced PKS ideology? What are *da'wah* views of PKS as a political party? Did the characteristics of *da'wah* remain a part of PKS when it was involved in the general elections? What are the achievements of PKS in the general elections? How efficient was the *da'wah* strategy of PKS in its political *da'wah* practice, given the reality of practising politics in Indonesia through the 1998-2009 period?

A combination of field research and theoretical research was employed in this research. The field research was used to analyse the practice of PKS political *da'wah* in relation to its ideology, *da'wah* strategy and achievements in the 1999, 2004 and 2009 general elections. The theoretical aspect of this research was carried out so as to gather concepts pertaining to PKS ideology, *da'wah* strategy and achievements in the general elections. The data collected from field research and theoretical research were analysed in two phases. The first phase of analysis was to identify the growth of *da'wah* movements into a political movement, followed by analysing ideology, *da'wah* strategy and political practice in the three general elections. The final analysis assessed its suitability.

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Monitoring Philip Morris International in Indonesia: New Strategies of Gender Inclusivity and Brand Enhancement for Targeting Youth

Tracy Wright Webster

Sampoerna is the first internationally-owned tobacco company in Indonesia. Prior to the acquisition of Sampoerna by Philip Morris International (PMI) in 2005, Sampoerna had established itself as a strong domestic company with several popular *kretek* brands, each with a particular niche market. International ownership of Sampoerna has led to the introduction of several new trends in tobacco marketing in Indonesia that are antithetical to tobacco control. These marketing strategies are quickly modeled by other tobacco producers in Indonesia. This paper explores two recently emerging trends or strategies of PMI in Indonesia: the appeal to gender inclusivity (through marketing to female youth); and brand enhancement (by diversification into the non-tobacco retail market) through the high profile A-Mild (Sampoerna a Mild) brand logo.

Tracy Wright Webster obtained her PhD from UWA on *Pergaulan Bebas* and Gendered Youth Culture in Yogyakarta, Indonesia (2010). She is a Visiting Scholar at Universitas Islam Negeri, Sunan Kalijaga, Yogyakarta (2011). Areas of interest include gender and sexuality, youth culture, grassroots environmental projects and poverty alleviation.

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When does migration lead to conflict in Indonesia?: Untangling causal mechanisms in local political economies

Chris Wilson

Communal conflicts across Indonesia over the past 14 years have differed in cause, form and participants. Yet they have one important common characteristic; all emerged from tensions between migrants and locals. Clearly, migration does not inevitably lead to violent conflict; some areas of Indonesia have experienced substantial migration yet newcomers and indigenes coexist peacefully. This paper asks, and suggests answers to, the question: what social, political and economic mechanisms cause internal migration to lead to serious collective violence in Indonesia? It considers several variables, including: the nature and extent of indigenous marginalisation; the distribution of state patronage; and levels and forms of crime. The paper presents preliminary findings of a comparative research project involving fieldwork in high migration areas with very different conflict outcomes, from peaceful integration to sporadic riots and province-wide conflict. Comparison of recent conflict with that of the 1997 - 2001 era allows an assessment of whether local political economies continue to hold the same potential for collective violence as they did early in Indonesia's transition.

Chris Wilson's PhD from the Australian National University analysed the causes and escalation of the communal conflict in North Maluku Province of eastern Indonesia. In 2008 the dissertation became a book, published in the Routledge Southeast Asia Series. He has been involved in conflict analysis and prevention in Indonesia for the World Bank and the

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The Discourse on Polygamy in *Oetoesan Melajoe*: Conflicting Norms and Laws in Early Twentieth Century West Sumatra

Naoko Yamada

In early twentieth century Dutch East Indies society, there was vigorous debate on questions about how to take on and understand issues of ‘modernity’. Among these pressing concerns were questions of marriage customs – issues which many intellectuals recognized as in need of debate. These issues received wide attention, especially in West Sumatra. This presentation, moving from an analysis of the early twentieth century West Sumatran polygamy debate – polygamy having been the issue which provoked particular attention and focus – seeks to explore the perceptions and interpretations of laws and norms related to questions of marriage offered by the intellectuals of that time. I describe the search for better marital and family relationships expressed within the debates, having considered materials including the local language newspaper ‘*Oetoesan Melajoe*’. With reference to the interpretations of the intellectuals, I suggest that the polygamy discourse of the early twentieth century, which has thus far tended to be understood primarily in terms of a binary discussion between ‘Western civilization’ and the ‘non-West’, is of a more complex structure than has previously been supposed.

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Chinese Language Education in Medan during the Sukarno and Suharto Periods

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This paper explores the transformation and sustaining of Chinese language education in Medan, Indonesia, during the administrations of President Sukarno and President Suharto. It examines the impacts of the two administrations’ policies towards Chinese education in Medan. Under Suharto’s administration, the government prohibited (Chinese) citizens of Indonesia from studying in Chinese schools – which eventually meant the end of Chinese schools. The paper will investigate how the Chinese sustained their Chinese language education after the closure of the Chinese schools in Medan. This paper will focus on these

measures with the aim of examining how these measures helped to sustain and strengthen the Chineseness of the Medan Chinese during these difficult years. This paper will also look at how the Chinese resumed their Chinese language education after the prohibition of the teaching of Chinese language was cancelled by the government of Abdurrahman Wahid.

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