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To: sahrasad@yahoo.com

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Dear Dr Herdi Sahrasad

I want to take this opportunity to thank you for your hard work in contributing to a great issue of SOJOURN. It is live on our site now at http://bookshop.iseas.edu.sg/bookmarks/SJ34_3/.

You will notice that the article by Yenny Narny et al is open access.

We look forward to keeping in touch and hope that you have a good week ahead.

Best wishes

Su-Ann

Articles

Between *Sakit* and Schizophrenia in West Sumatra, Indonesia by Yenny Narny, Yudhi Andoni, Herwandi Herwandi and Annie Pohlman

This article explores one woman's life history of mental illness in West Sumatra, Indonesia, and the shifting explanatory narratives used over time by herself and her family to understand and manage this illness. For most of her adult life, Amak Dahniar has heard voices, which has been understood as an illness caused by harmful spiritual influences; later in life, she received a diagnosis of paranoid schizophrenia. Amak Dahniar's life story highlights the tensions between local understandings and methods of care, and transnational psychiatric framings of mental illness.

Arrested Refugee Mobilities: Optics as Bordering Techniques in Malaysia by Gerhard Hoffstaedter

The concepts of mobility and optics have become important tropes for our understanding of how human movement across borders and within countries is increasingly shaped by bordering techniques. Focusing on three ethnographic case studies I argue that refugees in Malaysia have their mobility arrested through a range of optics acting upon them. Depending on socio-economic background, ethnicity and religion they find varying self-protection methods to make life in the present bearable and the future imaginable and viable. Refugees face an array of bordering techniques in Malaysia, such as surveillance of the state, as well as their home country in some cases, their own refugee community and self-surveillance.

Rueang Khorng Faen Phleng ('Story of Fans'): Social Politics in the Vintage Thai Music Revival by James Leonard Mitchell

From 2005 to 2015, an upsurge of interest in vintage Thai music recorded on 78 rpm records between 1948 and 1969 created a succession of vibrant, yet short-lived online communities made up of collectors and fans, mainly focused on the traditionally working-class genre *luk thung* ('Thai country song'). This surge of nostalgia for *luk thung* from the 1950s and 1960s by middle-class professionals can be interpreted

as a reflection of the social trauma purportedly experienced by Bangkok's middle class during a decade of class and ethnic-based political turmoil. These fan websites were characterized by obtrusive regulation, boom and bust price cycles, military style ranking systems and conflict over status. Despite the seeming egalitarian aura of fandom and the internet, and despite being set up as refuges from political turmoil, online communities such as *baanfasai* ('clear sky house') ultimately reproduced the political and social disorder, disunity and chauvinism of the 'real' Bangkok.

King Naresuan's Victory in Elephant Duel: A Tale of Two Monuments by Matthew Kosuta

This article presents the controversy surrounding the authenticity of two old stupas and the building of two modern monuments in the latter half of the twentieth century to commemorate the late sixteenth-century victory of the Siamese King Naresuan in an elephant duel over the Burmese crown prince of the Toungoo dynasty at the battle of Nong Sarai on 18 January 1593. Advocates for each stupa and each monument claim theirs to be located on the actual geographical site of the elephant duel. This article presents this controversy to the international academic community while adding fresh insights into two main areas of interest: the correlation between periods of open and closed debate on the subject in relation to the type of government ruling Thailand (absolute monarchy, military dictatorship, or democratically elected), and matching the style of the monuments to the political ideology of the Thai ruling class.

SOJOURN Symposium

On Owners of the Map: Motorcycle Taxi Drivers, Mobility, and Politics in Bangkok by Claudio Sopranzetti — Charles Keyes, and Claudio Sopranzetti

Book Reviews

Piety, Politics, and Everyday Ethics in Southeast Asian Islam: Beautiful Behavior (Robert Rozehnal) by R. Michael Feener

Familial Properties: Gender, State, and Society in Early Modern Vietnam, 1463–1778 (Nhung Tuyet Tran) by Sun Laichen

Mythbusting Vietnam: Facts, Fictions, Fantasies (Catherine Earl) by Timothy Gorman

Musical Minorities: The Sounds of Hmong Ethnicity in Northern Vietnam (Lonán Ó Briain) by Sarah Turner

Traders in Motion: Identities and Contestations in the Vietnamese Marketplace (Kirsten W. Endres and Ann Marie Leshkovich) by Tseng Hsun Hui

Read Till it Shatters: Nationalism and Identity in Modern Thai Literature (Thak Chaloemtiarana) by Patrick Jory

Myanmar in the Fifteenth Century: A Tale of Two Kingdoms (Michael A. Aung-Thwin) by Ashley Wright

Islam, State and Society in Indonesia: Local Politics in Madura (Yanwar Pribadi) by Herdi Sahrasad

Research Note

Hospital Days — Observations of a Micro-Cosmos of Myanmar Society by Jella Fink

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AUTHOR

Herdi Sahrasad

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Islam, State and Society in Indonesia: Local Politics in Madura. By Yanwar Pribadi. Abingdon: Routledge, 2018. xvi+222 pp.

Continuity and change are important concepts in the study of history, and *Islam, State and Society in Indonesia* recognizes this dynamic of history in its examination of the Madurese community, the role of Islam and its diversity. Originally a Leiden University dissertation, the book's research is based on work that was carried out in the 1990s to 2010, and it fills the vacuum that exists in the study of local Madurese political history and Islam in Indonesia.

According to the author, "traditional understanding and practices of Islam and politics in democratizing and decentralizing Indonesia in the midst of the rise of more modern understanding and urban-style practices of Islam" (p. 1) is prevalent in Madura. It is also complex, as it involves the multiple issues of the position of *juragan* or rich people, political affiliation, *kiai/ulemas* (clerics), the diaspora community, *syahbandar* (harbour masters), state intervention, and the existence of the Shiite sect in the Sunni-dominated Madurese community.

The intersections of Islam and culture in Madura is the subject of chapter 2. According to the author, the Madurese people continue to preserve the sacred values of the *santri* (students or pious orthodox believers) culture despite their recent change in perceptions of modern education, Islamic associations, and men of religion. There are (at least) three important elements of *santri* culture that are inherent in the Madurese community; namely, Islamic boarding schools representing elements of traditional Islamic education, Nahdlatul Ulama (NU) representing Islamic organizations, and *kiai* representing Islamic figures. These three elements intertwine and form complex relationships between Islam and politics as practised in Madurese society.

In the nineteenth century, the *tarekat* (an order of mystics), *kiai* (religious teacher or leader), *pesantren* (Islamic boarding school) and other religious figures, such as the *guru ngaji* (Koran teacher),

imam (prayer leader), *juru kunci* (guardian of the cemetery), *merbot* (gatekeeper of the mosque), *modin* (muezzin) and *naib* (sub-district head), were influential as they were involved in regulating religious life in the villages, including maintaining the Islamic boarding schools (see also Azra and Afrianty 2002). It is worth noting that the term *kiai* was also a title for people who performed a special role, in positive or negative terms, in society. A criminal or even a Chinese Muslim trader may be called a *kiai*. It is also the title of Madurese nobility. In contemporary Madura there are also several types of *kiai*, but they have largely taken on a religious status.

Yanwar Pribadi explained how the character of the *pesanteren*, the Nahdlatul Ulama (a traditionalist Sunni Islam movement) and *kiai* became the basis of Islamic-*santri* in Madura and how these three elements were interrelated. This problem then leads to another important question; namely, whether Islam in Madura has different characteristics and forms from that of other regions in Indonesia. To a certain degree, the difference exists. The author argues that the twinning of Islam with the culture of Madurese society is very strong, and politics at the local level cannot be separated from the various aspects of Islam. At the very least, there are three main political actors who intertwine Islam and local politics; namely, the *kiai*, *blater* (local strongman), and *klebun* (village head). These different actors are the subjects in chapters 2 and 3.

The author writes that government officials and *kiai* seem to challenge each other openly in an effort to secure their own interests. Local governments, via village officials, have also tried to reduce the political influence of the *kiai*, especially during general elections. Yanwar Pribadi noted that, at the village level, the support of the clerics was the key to garnering support from villagers in implementing government development programmes, especially during the centralized New Order's authoritarian rule. Chapters 4 and 5 detail the *pembangunan* (development, modernity) programmes that saw the mobilization of the network of Islamic boarding schools and the NU in convincing grass-roots communities how important development programmes were. This twinning of Islam and politics

is consistent with the arguments made by Elly Touwen-Bouwsma's study of the Madurese *ulama* (Touwen-Bouwsma 1992).

Yanwar Pribadi's research on Madura refutes previous studies that perpetuate a homogeneous or unchanging Islam that overrides politics. He argues that Madura is an Islamic society with both moderate and conservative groups. Culturally, the Madurese people are more inclined towards the NU but are more conservative in their thinking. Islam is embedded in all aspects of Madurese life, and Yanwar Pribadi uses three concepts to describe the influence of Islam on Madura (chapter 4): "communal piety" characterizes the Madurese community, Madura as a "traditional island" where Islam is incorporated into all the habits and traditions of Madurese people, and Madura as an "island of violence" that sees the cultural-mediating role of Islam. Political actors play a strong role in this island of piety, tradition and violence.

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Herdi Sahrasad

Faculty of Falsafa and Civilizations, University of Paramadina, Jalan Gatot Subroto No.Kav. 97, Jakarta 12790, Indonesia; email: herdi.nurwanto@paramadina.ac.id, sahrasad@yahoo.com.