The Politics of Shari'a Law

Indonesia's pluralistic society, characterized by a diversity of religious, cultural, and ethnic backgrounds, provides a unique context for the study of Islamic law and society. The book "Islam And Democracy In Indonesia Without Liberalism Cambridge Studies In Social Theory Religion And Politics | 40e7d43665fe30d4058acb19b4a3417" explores the role of Islamic law in the democratization process of Indonesia. It analyses the attitudes, aspirations, and frustrations of the key players in Indonesian politics as they struggle to shape the future of the country. The author, an expert on the political and legal history of Indonesia, provides a comprehensive examination of the relationship between religion and politics in a pluralistic society.

The book begins by tracing the history of Islamic law in Indonesia, from the colonial period to the post-independence era. It then delves into the current political and legal landscape, examining the role of Islamic law in the democratic transition of Indonesia. The author also discusses the challenges faced by Indonesia in balancing the demands of Islam with those of democracy, and the implications of these challenges for the future of the country.

The book is divided into six parts, each focusing on a different aspect of the intersection between religion and politics in Indonesia. These parts cover topics such as the role of Islamic law in the legal system, the relationship between Islamic law and human rights, the role of Islamic law in the political process, and the implications of these relationships for the future of democracy in Indonesia.

Overall, the book provides a valuable resource for scholars and policymakers working on the political and legal issues facing Indonesia today. It offers a nuanced understanding of the complex relationship between religion and politics in a pluralistic society, and provides a framework for understanding the challenges facing Indonesia as it continues to navigate its path towards democracy.

"Islam And Democracy In Indonesia Without Liberalism Cambridge Studies In Social Theory Religion And Politics | 40e7d43665fe30d4058acb19b4a3417" is a must-read for anyone interested in the political and legal landscape of Indonesia, and the challenges facing the country as it moves towards a more democratic future.
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Essay aus dem Jahr 2005

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question of how to live peacefully within a diverse society to the forefront of global discussion. Against this backdrop, Indonesia has taken on a particular importance: with a population of 265 million people (87.7 percent of whom are Muslim), Indonesia is both the largest Muslim-majority country in the world and the third-largest democracy in the world. In light of the country’s authoritarian past under the Suharto regime, some analysts have argued that Indonesia offers clear proof of the compatibility of Islam and democracy. Skeptics argue, however, that the growing religious intolerance that has marred the country’s political transition discredits any claim of the country to democratic exemplarity. Based on a twenty-month project carried out in several regions of Indonesia, Indonesian Pluralities: Islam, Citizenship, and Democracy shows that, in assessing the quality and dynamics of democracy and citizenship in Indonesia today, we must examine not only elections and official outcomes but also the ways in which citizens engage with one another in everyday life. The book delves deeply into this deeply pluralist society, yet still manages to maintain a clear eye on what is at stake. The contributors demonstrate that, in Indonesia, citizenship is not a universal category but, rather, a process of negotiation and redefinition. Moreover, religious tolerance is often seen as a threat to Indonesia’s continued existence as a secular state, with far-reaching implications for the social, cultural and political stability of the country.

The book analyzes the role of Islamic politics in Indonesia’s foreign and domestic foreign policies, and its engagement with the international economy is born from political pragmatism, and from Indonesia’s struggles to achieve economic development. This book takes a complex and multidisciplinary approach to examining the relationship between Islam and democracy in Indonesia. It focuses on two streams of Islamism: the mainstream and the political party system as a means of their power struggle. As this book has demonstrated, there are times when the two streams of Islamism share a common goal, but also times when they are in opposition. Unlike most studies of political Islam, this is a politically-focused book, more concerned with governing realities than ideology. By changing the terms of the debate from theology to politics, and including the full complement of Islamic scholars, the book shows that the boundaries between church and state in the Islamic world are more variable and diverse than is commonly assumed. Through case studies and statistical comparisons between Muslims around the world and their regional and national counterparts, the book shows that countries with different religions, political systems, and economic conditions are not markedly different in their levels of democratization. What many Islamists and western observers call “Islamic law,” moreover, is more a political than a religious construct, with religion more the tool than the engine of politics. “Women who drive in Saudi Arabia,” as the author says, “are not discouraged or banned. Many of the issues raised by Muslim groups concerned matters pertaining to gender and the body. They triggered heated debates about women’s rights, female political participation, sexuality, pornography, veiling, and polygamy. The author argues that public debates on Islam and Gender in contemporary Indonesia only partially concern religion, and more often refer to shifting moral conceptions of the masculine body in its interaction with the feminine body. By approaching the contentious debates from a cultural sociological perspective, the book links the theoretical domains of body politics, the mediated public sphere, and citizenship. Placing the issue of gender and Islam in the context of Indonesia, the biggest Muslim-majority country in the world, this book is an important contribution to the existing literature on the topic. As such, it will be of great interest to scholars of anthropology, sociology, and gender studies.

Muslim Democracy explores the relationship between politics and religion in forty-seven Muslim-majority countries, focusing especially on those countries with democratic experience, such as Indonesia. The book provides a nuanced perspective on the relationship between religion and politics, and highlights the diversity of political systems within the Muslim world. It is an original and timely exploration of the relationship between politics and religion in the Muslim world, with important implications for the future of democracy in the region. The book is an original and timely exploration of the relationship between politics and religion in the Muslim world, with important implications for the future of democracy in the region.
development of contemporary Islam and politics in Madura and recognizes and elucidates forms and aspects of the relationships between Islam and politics; between state and society; between conflicts and accommodations; between piety, tradition and violence in that area, and the forms and characters of democratization and decentralization processes in local politics. This book shows how the area’s experience in dealing with Islam and politics may illuminate the socio-political trajectory of other developing Muslim countries at present living through comparable democratic transformations. Madura was chosen because it has one of the most complex relationships between Islam and politics during the last years of the New Order and the first years of the post-New Order in Indonesia, and because it is a strong Muslim area with a history of a very strong religious as well as cultural tradition than is commonly understood and is largely ignored in literature on Islam and politics. Based on extensive sets of anthropological fieldwork and historical research, this book makes a substantial contribution to the analysis of Islam and politics in Indonesia and future socio-political trajectory of other developing Muslim countries experiencing comparable democratic transformations. It will be of interest to academics in the field of Religion and Politics and Southeast Asian Studies, in particular Southeast Asian politics, anthropology and history. In early 2011, widespread protests ousted dictatorial regimes in both Tunisia and Egypt. Within a few years, Tunisia successfully held parliamentary and presidential elections and witnessed a peaceful transition of power, while the Egyptian military went on to seize power and institute authoritarian control. What explains the success and failure of transitions to democracy in these two countries, and how might they speak to democratic transition attempts in other Muslim-majority countries? Democratic Transition in the Muslim World convenes leading scholars to consider the implications of democratic success in Tunisia and failure in Egypt in comparative perspective. Alongside case studies of Indonesia, Senegal, and India, contributors analyze similarities and differences among democratizing countries with large Muslim populations, considering universal challenges as well as each nation’s particular obstacles. A central theme is the need to understand the conditions under which it becomes possible to craft pro-democratic coalitions among secularists and Islamists. Essays discuss the dynamics of secularist fears of Islamist electoral success, the role of secular constituencies in authoritarian regimes’ resilience, and the prospects for moderation among both secularist and Islamist political actors. They delve into topics such as the role of the army and foreign military aid, Middle Eastern constitutions, and the role of the Muslim Brotherhood. The book also includes an essay by the founder and president of Tunisia’s Ennada Party, Rachid Ghanouchi, who discusses the political strategies his party chose to pursue. Indonesia’s Muslims are still pondering the role of religion in public life. Although the religious violence marring the transition towards democratic reform has ebbed, the Muslim community has polarized into reactionary and progressive camps with increasingly antagonistic views on the place of Islam in society. Debates over the underlying principles of democratisation have further heated up after a fatwa issued by conservative religious scholars condemned secularism, pluralism and liberalism as un-Islamic. With a hesitant government dominated by Indonesia’s external political elites failing to take a clear stance, supporters of the decision are pursuing their Islamisation agendas with renewed vigour, displaying growing intolerance towards other religions and what they consider deviant Muslim minorities. Extremist and radical exponents of this Islamist bloc receive more international media coverage and scholarly attention than their progressive opponents who are defiantly challenging this reactionary trend. Calling for a true transformation of Indonesian society based on democratic principles and respect for human rights, they insist that this depends on secularisation, religious tolerance, and freethinking. Conceived as a contemporary history of ideas, this book aims to tell the story of these open-minded intellectuals and activists in the world’s largest Muslim country. The Masyumi Party, which was active in Indonesia from 1945 to 1960, constitutes the boldest attempt to date at reconciling Islam and democracy. Masyumi proposed a vision of society and government which was not bound by a literalist application of Islamic doctrine but rather inspired by the values of Islam. It set out moderate policies which were both favourable to the West and tolerant towards other religious communities in Indonesia. Although the party made significant strides towards the elaboration of a Muslim democracy, its achievements were nonetheless precarious: it was eventually outlawed in 1960 for having resisted Sukarno’s slide towards authoritarianism, and the refusal of Suharto’s regime to reinstate the party left its leaders disenchanted and marginalised. Many of those leaders subsequently turned to a form of Islam known as integralism, a radical doctrine echoing certain characteristics of 19th-century Catholic integralism, which contributed to the advent of Muslim neo-fundamentalism in Indonesia. This book examines the Masyumi Party from its roots in early 20th-century Muslim reformism to its contemporary legacy, and offers a perspective on political Islam which provides an alternative to the more widely-studied model of Middle-Eastern Islam. The party’s experience teaches us much about the fine line separating a moderate form of Islam open to democracy and a certain degree of secularisation from the sort of religious intransigence which can threaten the country’s denominational coexistence. Political Islam and Violence in Indonesia presents a penetrating new investigation of religious radicalism in the largest Muslim country in the world. Indonesia is a country long known for its diversity and tolerant brand of Islam. However, since the fall of Suharto, a more intolerant form of Islam has been growing, one whose adherents have carried out terrorist attacks, waged sectarian war, and voiced strident anti-Western rhetoric. Zachary Abuza’s unique analysis of radical Islam draws upon primary documents such as Jemaah Islamiyah’s operations manual, interviews, and recorded testimonies of politicians, religious figures, and known militants, as well as personal interviews with numerous security and intelligence experts in Indonesia and elsewhere, to paint a picture at once guardedly optimistic about the future of Indonesian democracy and concerned about the increasing role of conservative and radical Islam in Indonesian society. This book will be of great interest to students of Indonesian politics, Asian studies, political violence and security studies in general. Civil Islam tells the story of Islam and democratization in Indonesia, the world’s largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of course and reformation in the face of state terror suggests possibilities for democracy in the Muslim world and beyond. Democratic in the early 1950s and with rich precedents for tolerance and civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a “New Order” regime came to power, suppressing democratic forces and instituting dictatorial controls that held for decades. Yet from this maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and public civility, but argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia’s Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women’s rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy’s necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy work.

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