

KONFERENZEN

Konferenzberichte

Intellectual Developments in Indonesian Islam

Arizona State University, Tempe, 20.-21. Februar 1993

The weekend of February 20-21, 1993 the Program for Southeast Asian Studies sponsored a conference on "Intellectual Developments in Indonesian Islam" organized by James Rush (History) and Mark Woodward (Religious Studies). Our purpose in convening the conference was 1) to explore the range of voices in contemporary Indonesian Islamic discourse concerning relationships between Islam and society and 2) to highlight the theological foundations of social and political discourse. Formal presentations were given by:

- Taufik Abdullah (Indonesian Academy of Sciences/McGill University IAIN Project), "The Formation of a New Paradigm: Muslim Intellectuals in Contemporary Indonesia";
- R. William Liddle (Ohio State University - Columbus), "Islamic Politics During and After the New Order";
- Howard Federspiel (Ohio State University - Newark), "The Endurance of Traditionalist Scholarship in Indonesian Analysis of the Writing of Siradjuddin Abba";
- Karel Steenbrink (Leiden University/McGill University IAIN Project), "Redefining the Past: Historical Studies by IAIN staff";
- John Bowen (Washington University - St. Louis) "Gayo Islamic Scholarship, 1930-1990";
- Robert Hefner (Boston University), "Islamizing Capitalism: On the Founding of Indonesia's First Islamic Bank";
- Moeslim Abdurrahman (University of Illinois - Urbana), "Ritual Divided";
- Lucy Whalley (University of Illinois - Urbana), "Putting Islam into Practice: The Development of Islam from a Gendered Perspective in Minangkabau";
- Kate Kolstad (Arizona State University), "Enemy Others and Violence in Jakarta: The Islamic Rhetoric of Discontent";
- Roland Bull (Arizona State University), "Muslim Intellectuals, *Ulama*, and Metaphors: Aspects of Indonesian Islamic Discourse About Development."

A travel grant from CIES enabled Mitsuo Nakamura (Chiba University and visiting scholar at Harvard University), to join our discussions. The focus of the formal presentations ranged from what Taufik Abdullah referred to as a "new paradigm" for Indonesian Muslim self-understanding and Islam/state relationships to Howard Federspiel's account of the persistence of traditional scholarship and Kate Kolstad's explorations of the theological roots of radical activist discourse.

Clark Cunningham (University of Illinois - Urbana), serving as a discussant, placed the individual papers in the context of Indonesian history and social theory. Discussion focused on two major themes. The first was the emergence of a distinctively Indonesian Islamic theology which understands Islamic texts and

traditions from the perspective of ethics and personal piety, while de-emphasizing the more traditional concerns including the concept of the Islamic state. This understanding of Islam is most commonly associated with Dr. Nurcholis Madjid, whose writings and appeals for religious tolerance continue to spark controversy and debate in Indonesia and among western scholars. A second major theme was the relationship between the Indonesian state and Organized Islam. Many observers have noted that in recent years the Indonesian government has become a strong advocate of Islamic piety and that President Soeharto has openly sought the support of Muslim organizations.

Conference participants agreed that the common view, which sees the Indonesian state as essentially secular and even "anti-Islamic", must give way to one which understands Indonesian social and political thought as an inter-Islamic discourse. Robert Hefner articulated the position that basic shifts in Indonesian Islamic theology and in the attitudes of the elite have made this convergence of interests and values possible. Mitsuo Nakamura offered a different interpretation, arguing that Indonesian discourse has been Islamic from the beginning and that the national ideology of Panca Sila can be understood as Islamic pluralism. Others have placed themselves at various points on a continuum between these positions.

Most conference participants found themselves in sympathy with Taufik Abdullah's call for a new paradigm and with Nurcholis Madjid's call for Islamic pluralism and tolerance. Moeslim Abdurrahman's discussion of the divisive consequences of the development of luxury pilgrimages to Mecca, Kate Kolstad's analysis of radical activist rhetoric and William Liddle's discussion of neo-fundamentalist criticisms of Nurcholis Madjid's theology of tolerance indicate that, while powerful new Islamic voices have emerged in the past two decades it would be imprudent to conclude that the language of otherness and exclusion - which have all too often been characteristic of Indonesian social and religious discourse - can be ignored.

The conference proceedings will be published in English by the PSEAS and in Indonesian by Ulumul Qur'an, one of Indonesia's leading Islamic theological journals. Nurcholis Madjid has agreed to contribute a paper to the volume.

Mark R. Woodward

Workshops über ASEAN-UN Zusammenarbeit für Frieden und Präventive Diplomatie

Bangkok, 22./23. März 1993

Singapur, 6./7. Juli 1993

Selbst für langjährige ASEAN-Beobachter war es vermutlich überraschend, als die Gemeinschaft auf ihrem 26. Außenminister-Treffen (23.-24. Juli 1993) in Singapur eine Reihe von Initiativen verkündete: Ein "Regionales Forum" unter Teilnahme von 18 Ländern soll Sicherheitsfragen und andere politisch relevante Themen diskutieren, das erste Treffen ist für kommendes Jahr in Bangkok geplant; China und andere Staaten außerhalb von Südostasien werden eingeladen, den "ASEAN Treaty of Amity and Co-operation" zu unterzeichnen, ein