

Imperialist European past as from a sense of altruism.“ (S. 26)

Zwischen diesen Antipoden bewegt sich McKinnon, ohne der Frage nachzugehen, ob sie ein Paradoxon darstellen, geschweige denn es aufzulösen. Nachdem sie die skeptische theoretische Perspektive dargelegt hat, rücken die ‚Professionals‘ in den Blickpunkt, die sie als Subjekte mit emanzipatorischer Verantwortung beschreibt, welche die Bergbevölkerung als hilfsbedürftig empfinden. Die damit einhergehenden Probleme vermag die Autorin empathisch zu beschreiben. Anschließend legt sie dar, dass das sogenannte „Hill Tribe Problem“ durch die Konstitution des modernen Staates Thailand zustande kam, dessen Elite das deviante Verhalten der lokalen Bergvölker als Problem wahrnahm. Hierbei wurde der Staat tatkräftig aus dem Ausland unterstützt, was auf die Angst eines kommunistischen Spillovers aus Laos zurückzuführen ist. So war es auch Politik der deutsch-thailändischen Entwicklungszusammenarbeit, diese Dorfbewölkerung an einen vermeintlichen Thai-„Mainstream“ heranzuführen. Später geht McKinnon auf die sich ändernden Diskurse bezüglich der Bergbevölkerung ein und stellt den ‚Entwicklungshelfern‘ insofern ein gutes Zeugnis aus, als sie mit ihrer Programmänderung in Richtung Partizipation und Selbstvertretung eine positive Anerkennung jener Gruppen im thailändischen Diskurs erwirkt hätten. Inzwischen sind, wie an so vielen Orten, lokale NGOs an die Stelle der ‚Entwicklungshelfer‘ getreten. Nichtsdestotrotz bleiben Repräsentationsprobleme bestehen und Abhängigkeiten finanzieller Art – auch von ausländischen ‚Gebern‘. Allerdings haben sie das Feld politisiert, was McKinnon positiv bewertet. Sie empfiehlt nicht das Ende des Entwicklungsvorhabens, sondern pragmatische Wege der Förderung lokaler Strukturen, auch durch externe Hilfe. Nichtsdestotrotz erkennt man bei McKinnon, wie bei so vielen TheoretikerInnen, die einem Label mit dem ‚post‘-Präfix angehören, einen Hang dazu, das ‚Lokale‘ zu feiern und dem ‚Globalen‘ (gleichbedeutend mit

dem ‚Modernen‘ und ‚Westlichen‘) skeptisch gegenüber zu stehen:

„Villages had functioning leadership systems, social and economic inequalities were minimal, and shamans, healers and spirit mediums worked to ensure the health and well-being of all. In other words, while highland communities were materially poor, [...] they were also healthy, functional and culturally and spiritually rich in many other ways.“ (S. 42)

Insgesamt ist das Werk allerdings ein sehr ausgeglichenes, das vergangene Praktiken des ‚Westens‘ kritisch beleuchtet, ohne in Selbsthass umzukehren, und in der Lage ist, anhand der Interventionen in eine kleine ländliche Gemeinschaft große Fragen zu erörtern.

Felix Anderl

Kees van Dijk, Jajat Burhanuddin (Hgg.): Islam in Indonesia. Contrasting Images and Interpretations

Amsterdam: ICAS / Amsterdam University Press, 2013. 279 S., USD 62,50

Islam in Indonesia is widely regarded as a “smiling islam” where it has distinctive characteristics compared to Islam in Middle East. The characteristics of Islam in Indonesia are more tolerant, peaceful, and it provides a “middle way” between secularism and pluralism. This peculiarity of Islam stimulates debates among scholars where on the one hand they argue that the peculiarity of Islam in Indonesia is due to its impurity and not authentic. On the other hand, some scholars argue that the distinctiveness of Islam in Indonesia reflects the cosmopolitan aspect of Islamic culture which differs from one country to another.

This book is dedicated to examine the contemporary dynamic of the nature of Islam in Indonesia where there is growing trends of religiosity among muslims as seen in the increasing number of pilgrimage to Mecca and number of women wearing headscarf.

Another concern is that this trend is also followed by the growing activity of small but active militant muslim groups such as Front Pembela Islam, Majelis Mujahidin Indonesia, and Laskar Jihad in the last ten years. This trend, in some extent, is raising awareness about the distinctive aspects of Islam in Indonesia such as its moderate view on secularism and tolerance. This book originally comes from selection of papers presented at the conference entitled "Is Indonesian Islam Different? Islam in Indonesia in a Comparative International Perspective" held in Bogor in January 2011. The conference was organized by the Center for the Study of Islam and Society of the UIN Syarif Hidayatullah, Jakarta, and the Training Indonesia's Young Leaders Programme of Leiden University.

The main question that guides the whole chapter of the book is: Does the image of Indonesia as a role model of moderate Islam still hold? In answering the question, the editors divide the chapter into three sections. The first section discusses the definition of Indonesian Islam by emphasizing the distinctive characteristics of Indonesian Islam, the debates among traditional and modernist Islamic scholars on the nature of Islam, the impact of education on the debates among muslim scholars, and tracing the origins of moderate characters of Indonesian Islam by investigating the penetration of Islam in Indonesia throughout the history.

The second section discusses the liberal interpretations of Islam in humanitarian activities. This includes the studies on religious school (*pesantren*) for transgender and transsexuals, implementation of family law in Islamic courts, interpretation of inheritance law, the role of muslim feminists, and reforms in family law that challenge the literal approach to Qur'anic verses on inheritance division, the growth of a new Islamic middle class and their role in philanthropy activism, and the role of man of letter with religious background such as

Mustofa Bisri and Emha Ainun Najib in advocating religious pluralism.

The last section mainly deals with the activities of Salafi movement. It examines the variations of method of Islamic propagation (*dakwah*) and focuses on the contest of Islamic identity between radio stations broadcasting *dakwah* (Islamic propagation) in Solo, Central Java. The next chapter discusses the penetration of Salafi movement in education institutions by taking the case of student religious activities in two high schools in Cirebon, West Java. The last chapter focuses on the Islamic frames and the method of mobilization of Majelis Tafsir Al-Qur'an (the Quranic Exegesis Council), an organization that intentionally wants to reform Islamic teaching through *dakwah* activism.

The strength of the book can be found in three aspects. First, it shows how education reform in Islamic schools and universities provides cultural basis for the new generation of Islamic scholars that favour liberal interpretations on Islamic teachings. Second, it emphasizes the cultural aspects of Islam in Indonesia by focusing more on the micro-level of the activities of Islamic groups either from traditional and modernist, liberal or Salafi groups.

The reform of Islamic education is an important feature behind the distinctiveness of Islam in Indonesia. Education reform provides a strong basis for the birth of progressive Islamic scholars. In his interesting chapter in this book, Robert W. Hefner refers to the dynamism of Islamic education in Indonesia as the product of two determinants: the late institutionalization of formal Islamic education in the form of *madrasah* that coincide with the surge of the idea of Islamic reform and nationalist sentiments against the colonial government, and the upgrading process of Islamic schools during 1970s. The former introduce education for women and the inclusion of "secular" subject like history, science, and foreign language in the curriculum. The

upgrading process brings Islamic education up to the standard of non-religious state schools where the student of Islamic school receives both general learning and religious study. At the university level, the education reform includes the adoption of new methods of historical textual analysis in the 1980s, and the opening of new programs such as business school and medical school in the 2000s.

The impact of Islamic education reform is significant at least in three aspects. First, It produces a new generation of modern muslims that have courage and knowledge in promoting new interpretation on Islamic teachings. Second, Islamic education becomes the medium for students from different backgrounds, traditional or modern, to interact and get a better understanding of Islamic teaching. Third, as already mentioned above and also discussed in several chapters in the book, the education reform provides a firm ground for the synthesis of Islam and nationalism. Instead of breaking the tie between Islam and nation-building, education reform strengthens the two.

The emphasis on cultural aspects of Islam in Indonesia provides new information on how associational life and civil society contribute to the distinctiveness of Islam in Indonesia. To some extent the rising degree of Islamic associational life has positive contributions on tolerance and religious pluralism. The progressive activities of muslim feminist on the issue of polygamy and anti-pornography law is inseparable from the role of Nahdhatul Ulama. On the other hand, the dynamic associational life also contributes to the spreading of scripturalist views of Islam as shown in the penetration of Salafi groups in high school and on dakwah radios.

Emphasis on cultural aspects of Islam also poses fundamental problems in understanding the nature of Islam in Indonesia. It seems that the book neglects political aspects of the current development of Islam in Indonesia which is important in explaining the growing tendency of intolerance, active participation

of militant Islamic groups in dealing with religious issues, and implementation of Islamic law on the local level. Another weakness of this book is that it does not give clear conclusions on the questions that have been raised in the introduction chapter. The questions should be addressed by adding a concluding chapter at the end of the book thus the reader can have a complete image on Islam in Indonesia. Overall, this book is a good reference for scholars that are interested in examining the nature of Islam in Indonesia, especially in terms of cultural aspects.

Azriansyah Achdiat Agoes

Bettina Bauernfeind, Josefine Fokdal (Hgg.): Bridging Urbanities. Reflections on Urban Design in Shanghai and Beijing

Berlin: Lit, 2011. 161 S., EUR 24,90

A common misunderstanding about urban design is that it is only about designing cities. It is much more, it is about understanding the processes and mechanisms which have impact on the cities and its citizens. Cities are made by multiple actors involved in the structural and spatial organisation of the urban environment aiming at creating feasible solutions for a liveable city of the future.

Against the background of this insight, the publication provides for an overview of relevant issues of urban design in Berlin and Shanghai discussed by German and Chinese scientists.

Discussing urban design, Harald Bodenschatz provides two articles reflecting on the invention of urban design in Berlin in the early 20th Century and its reinvention in the US in the mid 1950s. Cai Dongjie contrasts the development in the old and new western world with the tradition and challenges of present urban design in Chinese cities.

Reflecting on cultural transfer between Germany and China, Liu Kan, Li Lun and