Tim Lindsey / Jamhari Makruf / Helen Pausacker (eds): *Islam, Education and Radicalism in Indonesia: Instructing Piety*. (Routledge Contemporary Southeast Asia Series). New York: Routledge, 2023. 386 pages, £96.00. ISBN 9-781-0322-1612-6

This edited volume explores the rising tensions of intolerance and radicalism in Indonesia since the post-Suharto era, particularly within the education sector. Building on existing research on the proliferation of Islamisation in Indonesia, such as on "the conservative turn" by Martin van Bruinessen[1] and "the end of innocence" by Andrée Feillard and Rémy Madinier,[2] the volume identifies ongoing debates about Islamisation and increasing exclusivism[3] that remain central to political discourse in Indonesia. Drawing on extensive research and an interdisciplinary approach, the book delves into the transformations of the Islamic education system and problematises the future trajectories of Indonesia's Islamic schools, including *pesantren* (boarding schools), *madrasah* (Islamic public schools), the Islamic higher education system and other Islamic educational institutions. The Islamic education sector holds significant importance in Indonesia, having served as one of the earliest and key institutions for democratic education even before independence. Despite the predominance of state-managed secular education, Islamic education encompasses a considerable number and extensive network of schools, universities, students, teachers and scholars, influencing educational reform.

This book by Tim Lindsey, Jamhari Makruf and Helen Pausacker is divided into two sections, comprising a total of sixteen chapters. The initial section is dedicated to Islamic schools and preschools, while the second half of the book addresses tertiary education. In the opening chapter, the editors sum up the key challenges associated with the intricate relationship between Islam, education and radicalism in the Indonesian context. The editors illustrate the challenges of Islamic education, which are situated between opposing poles: on the one hand, an inclusive approach, and on the other, an extremist one; between traditionalist and modernist perspectives; and between Islamist schools, such as Salafi or Wahhabi, and proponents of religious freedom and pluralism. While Islamic schools are designed to foster piety and moral values, they are also con-

1 Martin van Bruinessen (ed.): *Contemporary Developments in Indonesian Islam. Explaining the "Conservative Turn"*. Singapore: ISEAS Yusof Ishak Institute, 2013. The "conservative turn" here refers to the shift in Indonesian Islam towards more conservative and puritanical interpretations and practices since the early 2000s. This trend includes a greater emphasis on orthodox religious norms, stricter moral codes and the growing influence of conservative Islamic groups in various sectors of society, including politics and education.

2 Andrée Feillard / Rémy Madinier: *The End of Innocence? Indonesian Islam and the Temptations of Radicalism*. Translated by Wong Wee. Honolulu: University of Hawaii Press, 2011. The concept of the "end of innocence" by Feillard et al. describes the transition in Indonesia from a period of moderate and inclusive Islam to one of increasing radicalism and exclusivism. This shift highlights the growing influence of hardline Islamic ideologies and the declining tolerance for pluralism and diversity in Indonesian society.

3 See also Greg Fealy / Sally White (eds): *Expressing Islam: Religious Life and Politics in Indonesia*. Singapore: ISEAS Yusof Ishak Institute, 2008.

fronted with the proliferation of radical ideologies. Moreover, Islamic schools and universities are also expected to prepare their graduates for the current job market. These discussions serve as a main thread throughout the chapters of the book, each of which offers an in-depth exploration into the nuanced dynamics shaping the country's socio-political landscape.

The first section opens with Chapter 2 by Lies Marcoes on the tendency toward extremism in preschool religious studies. Marcoes points out that community-managed preschool education rejects the BCCT (Beyond Centre and Circle Time), a quasi-curriculum approach that is standard for national faith-based teaching of early childhood education. The preschool incorporates a literal practice of Islam in the study materials, such as songs and motor activities. She is concerned that kindergartens are sometimes overlooked as a potential arena for the mainstreaming of influences pertaining to religious identity politics. In Chapter 3, Robert Kingham presents a historical exploration of the significance and development of two main Islamic educational institutions in Indonesia: *pesantren* and *madrasah*. Kingham discusses issues such as the lack of quality in the education sector, which is linked to the distribution of public funding and regional autonomy.

The next chapters direct the reader's attention to the eastern part of Indonesia, Lombok, which is renowned for its strong culture of Islamic piety. Jeremy Kingsley (Chapter 4) follows the path of the Darul Falah *pesantren* in Lombok, where cultural acculturation occurs through daily educational activities, fostering the growth of a community. Kingsley argues that the socialisation, regulation and disciplinary training in Darul Falah creates social bonds between teachers and students as well as among the students themselves. These bonds progress to a larger religious network and resonate in *pesantren* across the archipelago. In Chapter 5, Bianca Smith examines an influential Islamic women's organisation in East Lombok, Nahdlatul Watan, which owns and manages the majority of the island's Islamic schools. Prior to establishing Nahdlatul Watan, the organisation's founder, Maulana Syeikh, served as the head of Nahdlatul Ulama (NU) in Lombok and was the first prominent religious figure from West Nusa Tenggara (p. 87). Smith's analysis focuses on Islamic gender discourses and the fractured leadership of Nahdlatul Watan between Maulana Syeikh's daughters, who succeeded him. Furthermore, Smith demonstrates how kinship and local customs among the Sasak (the majority ethnic group of Lombok Island) influence each of the two autonomous leadership structures within the organisation.

The life of women in the Java-based al-Firdaus *pesantren* from the early 1990s to the early 2000s is the focus of the contribution by Farha Abdul Kadir (Ciciek) Assegaf (Chapter 6). While the public discourse on this *pesantren* predominantly centres on men as the source of Islamic radicalism, the author focuses on how the women of al-Firdaus struggle to change patriarchal authority within the *pesantren* community, a phenomenon she describes as "a kind of silent

revolution" (p. 138). The women of al-Firdaus often challenge patriarchal interpretations of Shari'a law and reject the male-dominated system of authority and decision-making within the *pesantren*.

Noor Huda Ismail's chapter (Chapter 7) investigates how masculinity influences *pesantren* graduates to join foreign fighters (e.g. in Syria). Based on interviews with prospective foreign fighters and his own personal reflections on his childhood experiences in *pesantren*, Ismail sheds light on the recruitment process of jihad fighters in which Islamic boarding schools are involved.

In Chapter 8, Laifa A. Hendarmin and Jamhari Makruf highlight the challenges faced by *pesantren* as a result of COVID-19. The pandemic devastated many *pesantren*: they had to adapt their learning process to online classes, thus blurring their unique learning characteristics – learning together in a close community and training in an independent environment. Hendarmin and Makruf's research also suggests that although many *pesantren* showed a high degree of resilience during the pandemic, many also suffered from increasing financial problems that forced them to return to in-person teaching while the virus was still lingering.

The second part of the book zooms in on the higher education sector. It begins with Ismatu Ropi's article (Chapter 9) on the gradual shift of religious studies in Indonesian Islamic higher education from the initial objective of missionary work (*dakwah*) in the early 1960s to a more tolerant approach incorporating religious diversity, gender, environment and local wisdom since the late 1990s. He further describes how this reform was pioneered by Indonesian Muslim academics such as Mukti Ali, who studied at Canada's McGill University.

Azyumardi Azra provides details on the development of Islamic studies in Indonesian higher education in Chapter 10. Azra discusses the transformation of Indonesia's Islamic higher education institutions – Institut Agama Islam Negeri (IAIN, State Islamic Institute) and Sekolah Tinggi Agama Islam Negeri (STAIN, State Islamic Colleges) – into full-fledged universities, which he argues was the result not of "Islamisation of knowledge" (p. 199), but rather the desire of government and society to have modern Islamic universities with secular faculties and study programmes. He concludes with optimism for the future of Islamic studies in Indonesia, which could become a distinct fusion of two academic traditions: the Middle Eastern and the Western.

The next two chapters examine further details of the implementation of the new curricula combining Islamic traditions and non-religious subjects in the reformed State Islamic Universities (Universitas Islam Negeri, UIN) since early 2000. The authors were part of the review team for the UINs in eight cities: Jakarta, Malang, Yogyakarta, Surabaya, Pekanbaru, Banda Aceh, Makassar and Semarang. While Simon Butt (Chapter 11) looks at the UIN's Faculty of Syariah [Sharia] and Law, Mary Gallagher (Chapter 12) focuses on the Faculty

of Tarbiyah (Islamic Education). Both chapters show that despite the integration of religious and secular approaches, the faculties still struggle to produce competitive graduates and quality teachers for the national job market.

Windy Triana analyses the impact of the lack of gender awareness on the education and training of judges, using UIN Syarif Hidayatullah Jakarta as an example (Chapter 13). The lack of gender awareness in university courses means that judicial candidates are not taught the importance of gender equality and social awareness. According to Triana, this is reflected in the low quality of justice for women in religious courts, for example in women's rights after divorce.

In Chapter 14, Alfitri and Muzayyin Ahyar trace the strategies of private Islamic universities, including those owned by Nahdlatul Ulama and Muhammadiyah, to develop alongside public universities, both of which have access to government funding. The authors illustrate how the Islamic identities of civil society organisations, such as NU's inclusive and moderate *Islam Ke-aswaj-an* and Muhammadiyah's *Al-Islam Kemuhammadiyahan*, an approach to Islamic education that is supposed to be joyful and enlightening, impact curricula and syllabi that shape the piety of Indonesia's young generation.

Dina Afrianty highlights the implementation of Disability Law at the tertiary education level in Chapter 15. Afrianty criticises the Ministry of Religion which has been passive in prioritising support for people with disability in Islamic institutions. She calls for the Islamic education sector to better promote social inclusion by providing religious services for Muslims with disabilities. In the final Chapter 16, Nadirsyah Hosein explains the danger of Islamists' advocating a return to the Qur'an and the Hadith, also within the education sector. According to the author, this strategy is no longer effective in countering the growing radicalism among urban middle-class Muslims, and Hosein argues instead for religious education that responds to social change and the diversity of interpretations within Islam.

The strength of the book lies in its interdisciplinary approach, integrating perspectives from religious studies, history, political science and anthropology. Combined with the contributors' diverse methodologies and personal experiences within Indonesia's Islamic education sector, the volume offers readers a comprehensive analysis of increasing radicalism in Indonesia. It challenges simplistic assumptions about the causal relationship between religious education and radicalisation, emphasising the diversity of interpretations and practices that exist in Indonesia. While there is potential for radical ideologies to spread in Islamic schools, the Islamic education system actually plays a crucial role in promoting a peaceful, moderate and inclusive Islam. The book provides a better understanding of the current tensions in the education sector, mainly between the preservation of traditional Islamic learning and the reform of the system.

However, the first part of the book gives more attention to the *pesantren* than to *madrasah* schools. A closer look at state schools and other private Islamic

schools run by various Islamic organisations or foundations (e.g. Sekolah Islam Terpadu) would have been interesting, as they are also increasingly providing religious education in Indonesia. Furthermore, the links between the Indonesian experience and global trends in Islamic education are not always apparent throughout the book. Overall, the edited volume is a timely and insightful contribution, making it essential reading for students, researchers, academics, policy-makers and anyone seeking to understand the complexities of religious radicalisation in contemporary Indonesian society.

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Rüdiger Lohlker / Katharina Ivanyi (eds), *Humanitarian Islam: Reflecting on an Islamic Concept*. Paderborn: Brill Schöningh, 2023. 188 pages, €118.00. ISBN 9-783-5067-9026-2

Why is Islam important from a humanitarian standpoint? Does humanitarian Islam represent a distinct idea from "other" humanitarian concepts? Although Muslim societies have long engaged in various humanitarian endeavours within the Muslim World and in "the West", observers and policymakers have been discussing the meaning and reason behind Muslim humanitarian activism only in the last twenty to thirty years. This discussion has been sparked by the emergence of new models of Muslim nongovernmental organisations (NGOs) that are geared toward working on humanitarian issues, such as interreligious dialogue, interfaith cooperation, disaster relief and development projects. The book is one of many books published in recent years that attempt to observe and understand the meaning of humanitarianism within Muslim societies.[1] It mainly analyses Muslims' interpretations of and efforts to institutionalise the Islamic concepts of humanity and humanitarianism. The book adopts a broad thematic approach while focusing on Indonesia. What makes this book special is that the contributors utilise diverse perspectives, including Islamic jurisprudence (*fiqh*), spirituality (*tasawwuf*), comparative religions (*muqaranatul adyan*), interfaith dialogue (*al-hiwar*), literary tradition (*turath*) and the liberal democratic state in analysing the meaning attached to the concept of humanitarian Islam.[2] Throughout the book, readers encounter core concepts and critical terms

1 See for example, Jon B. Alterman / Karin van Hippel (eds): *Islamic Charities*. Washington: Center for Strategic and International Studies, 2007; Jonathan Benthall: *Islamic Charities and Islamic Humanism in Troubled Times*. Manchester: Manchester University Press, 2016; Marie Juul Petersen: *For Humanity or For the Umma? Aid and Islam in Transnational Muslim NGOs*. London: Hurst Publishers, 2014.

2 There are abundant publications (monographs and edited volumes) on the contemporary development of Indonesian Islam written and edited by renowned American, European, and Australian scholars, including f. ex. Jajat Burhanudin / Kees van Dijk (eds): *Islam in Indonesia: Contrasting Images and Interpretations*. Amsterdam University Press, 2013; Martin van Bruinessen (ed.): *Contemporary Developments in Indonesian Islam: Explaining the "Conservative Turn"*. ISEAS - Institute of Southeast Asian Studies, 2013; Greg Fealy / Sally White (eds): *Expressing Islam: Religious Life and Politics in Indonesia*. ISEAS - Institute of Southeast Asian Studies, 2008). Books on Islamic humanitarianism or humanitarian Islam in the Indonesian context remain rare.