

**Title of Paper** : 1970 to 2010: continuities and change  
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#### **ABSTRACT**

In 1970 I undertook a study of Muhammadiyah. Since then, the organization has grown enormously and activities have expanded greatly. My question, in accord with the conference goal of exploring “identity,” is what has changed and what continues? The question divides into external and internal aspects. External entails the Indonesian and global context. Internal concerns the values and goals of Muhammadiyah. How have such aspects changed and preserved continuity? As examples, I propose to compare two events at which I was present: Darol Arqom in 1970 and Muktamar in 2010. While these differ in size, purpose, and context, a comparison can suggest questions to explore. Darol Arqom was a training camp for branch leaders. Speakers included national leaders such as A.R. Fachruddin. 38 trainees participated. Sessions dealt with goals, methods, and concepts. Muktamar 2010 also featured national leaders such as Din Syamsudin and representatives from many branches. In addition to selecting the head of Muhammadiyah and members of the governing council, Muktamar 2010 set forth a vision for 2010-2015. Comparison may suggest questions about Muhammadiyah’s direction and identity.

#### **BIONOTE**

James Peacock is Kenan Professor of Anthropology at the University of North Carolina at Chapel Hill, NC, USA. He received a Ph.D. at Harvard University and was president of the American Anthropological Association. Current duties include co-director Duke-UNC Rotary Center on international studies. Publications include *Purifying the Faith: The Muhammadiyah Movement in Indonesian Islam* (1978), *The Anthropological Lens* (revised edition 2001, Chinese edition 2009), *Grounded Globalism* (2007), and *Identity Matters* (2007).

**Title of Paper** : Inscribing Kemadjoean, Describing Islam: Politics of Writing in the Early  
*Soeara Moehammadijah*

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## ABSTRACT

This research paper aims to examine the religious identity formation in the early time of Moehammadijah by analyzing the rise of Soeara Moehammadijah. The analysis will be more focused on how had Moehammadijah adopted the idea of kemadjoean (progress) and how it had initiated Moehammadijah's religious identity formation. Furthermore, this paper will be motivated from the perspective of "translation" in general term which is not found and made it different from such researches focusing on the early phase of Moehammadijah as Alfian (1969), Federspiel (1970), Peacock (1986), Jainuri (1992), Ruswan (1997), and Burhani (2010). It is interesting fact, unfortunately not many pay attention on it, that Soeara Moehammadijah had preserved Javanese alphabet in the early printed publication then Romanized Malay and Romanized Javanese in the next publication to delivering its ideas; which was quite questionable because some previous periodic publications prefer using Arab or Pegon, taking an example Wazir India (launched 1878). How it did matter? Arguably, it was as representative of keoean; but at the same time, exemplifying religious formation in defining religion (Islam). In addition, more issues should be offered here, that is, relating to the materials discussed inside Soeara Moehammadijah and how it then engaged the Moehammadijah's identity. Last but not least, depicting the early phase of Soeara Moehammadijah is indeed defining the spirit of kemadjoean in Moehammadijah, however, it is describing the fact also that this persjarikatan able to do agency by considering local context for his tabligh (by using Romanized both Malay and Javanese).

## BIONOTE

M. Endy Saputro has been working at Center for Religious and Cross-Cultural Studies (CRCS), Graduate School, Gadjah Mada University since 2009 as the research assistant of Annual Report on Religious Life in Indonesia (2009, 2010, 2011, 2012). Some his publications are *Kiai Langgar and Kalebun: A Study on Contestation between Cultural Brokers in a non-Pesantren Village in Madura, Indonesia* (Graduate School, UGM, 2009), "Localizing Democracy: a Non-Pesantren Village in Madura as a Preliminary Study," *IJIMS* Vol. I, No. 2, 2011, 297-316 and "Kawruh Jiwa dalam Tradisi Spiritualitas Jawa," in Marcel Bonneff (et all), *Meretas Kebahagiaan Sejati bersama Ki Ageng Suryomentaram* (Penerbit Kepik, 2012). Now, he is currently doing research on "Traveling Knowledge and the Politics of Religious Identity between Khonghucu and Islam in the Colonial Indonesia 1900-1942" which is seeking to compare the formation of translation amongst the two religious community journals.

**Title of Paper** : The Economic Endeavours of Muhammadiyah, from the 1920s to the 1950s  
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## ABSTRACT

Since its foundation at the beginning of the XXth century, the Muhammadiyah has relied on a variety of modes of financing: from membership fees, standard donations, zakat, waqfs, and governmental subsidies. Conscious of the fact this « gift economy » was all too dependent on the personal finances of its members and sympathisers -- and therefore on the fluctuations of the national economy -- the organisation's leadership has tried to implement alternative sources of funding throughout its history. Already in the 1930s, the organisation had projected to form a bank that would allow indigenous entrepreneurs to have greater access to capital. In the 1950s, the Muhammadiyah set up a great variety of modern enterprises in such sectors as publishing, textile manufacturing and many others. By studying the financial reports in the proceedings of the general assemblies (*mukthamar*) as well as the official magazine *Suara Muhammadiyah*, the paper will describe the reformist organisation's economic endeavours, i.e. how it has tried to add to its charitable foundations more lucrative ones, from the 1920s to the 1950s. This historical perspective will allow us to better understand the challenges that the Muhammadiyah has been facing more recently on its path towards economic modernization.

## BIONOTE

Doctorate in Political Science, Sciences Po Paris/CERI (Center for Research and International Studies, Centre d'Etudes et de Recherches Internationales). Dissertation title: "Islam and Economic Modernity in Indonesia", received with highest honours. Recipient of the 2011 "Jeanne Cuisinier" Award. Supervisors: Dr. Christophe Jaffrelot, Director of the CERI and Prof. Robert W. Hefner, Director of CURA, Boston University. Islam & the Reinvention of Capitalism in Indonesia (« L'islam et la réinvention du capitalisme en Indonésie »), Paris, IISMM-Karthala, forthcoming book from the PhD dissertation (July 2012). « Back From the Field : In the Pesantrens of Java », *Lettre de l'Association française pour la recherche sur l'Asie du Sud-Est*, n° 77, Winter 2010, p. 20-21. « L'orientation économique du 'post-islamisme' indonésien » (The Economic Orientation of Indonesian 'Post-Islamism') in *Les Cahiers de l'Orient*, December 2008. « L'éthique islamique et l'esprit du marché » (The Islamic Ethic and the Spirit of the Market), *Questions internationales*, La Documentation Française, no. 21, September-October 2006, pp. 76-84. « Insuffler l'esprit du capitalisme à l'Umma : la formation d'une 'éthique islamique du travail' en Indonésie » (Instilling the Capitalist Spirit to the Umma : the Formation of an 'Islamic Work Ethic' in Indonesia), *Critique internationale*, no. 25, October 2005, pp. 93-118. « Adapting to Reformasi : Democracy & Civil Society in the Indonesian Islamist Discourse », *Moussons*, no. 7, 2004, pp. 17-37.

**Title of Paper** : Muhammadiyah in the history of Islamization in Indonesia with particular focus on the Soeharto Period  
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## ABSTRACT

**Professor M. C. Ricklefs'** presentation will derive from his latest book, *Islamisation and its opponents in Java: A political, social, cultural and religious history, c. 1930 to the present* (Singapore: National University of Singapore Press; Honolulu: University of Hawai'i Press, 2012. xxi + 576 pp.). This is the third and final volume in his series on the history of the Islamisation of the Javanese people from the 14<sup>th</sup> century to the present. [The previous two volumes are *Mystic synthesis in Java: A history of Islamisation from the fourteenth to the early nineteenth centuries* (White Plains, NY: Eastbridge, 2006. xv + 263 pp.) and *Polarising Javanese society: Islamic and other visions c.1830-1930* (Singapore: Singapore University Press; Leiden: KITLV Press; Honolulu: University of Hawai'i Press, 2007. xvii + 297 pp.).] He will present an overview of the arguments of that most recent book, with particular reference to the Soeharto period (1966-98) as a decisive time in the deepening influence of Islamic norms and institutions in Javanese society. The Soeharto regime pursued an integration of the state with religion in the interest of its anti-Communist and social-control agendas. The legacies of that integration, along with other domestic and international developments, continue to influence the most recent stage of Islamisation among the Javanese. Prof. Ricklefs will consider Muhammadiyah's role and some of the rather ironic consequences of the Orde Baru for the organisation. For, while Muhammadiyah was a source of criticism – sometimes very bitter – of the prevailing regime and a competitor in some respects, it was also one of the regime's beneficiaries.

## BIONOTE

M. C. Ricklefs is Professor Emeritus of the Australian National University and a Fellow of the Australian Academy of the Humanities. He is a scholar of the history and current affairs of Indonesia, whose recent publications have concentrated particularly on the role of Islam in recent and contemporary Java. Prof. Ricklefs was formerly Director of the Research School of Pacific and Asian Studies at the Australian National University and more recently Professor of History at the National University of Singapore. He has also held appointments at The School of Oriental and African Studies (London University), Monash University and All Souls College.

His major books include *Jogjakarta under Sultan Mangkubumi, 1749–1792* (1974), *War, culture and economy in Java, 1677–1726* (1993), *The seen and unseen worlds in Java, 1726–49* (1998), *Mystic synthesis in Java: A history of Islamisation from the fourteenth to the early nineteenth centuries* (2006), *Polarising Javanese society: Islamic and other visions c.1830-1930* (2007), *Islamisation and its opponents in Java: A political, social, cultural and religious history, c. 1930 to the present* (2012), and *A history of Modern Indonesia* (4<sup>th</sup> English edition and 3<sup>rd</sup> Indonesian-language edition both 2008). He also edited and translated the English edition of P.J. Zoetmulder, *Pantheism and monism in Javanese suluk literature* (1995), and co-authored and edited *A new history of Southeast Asia* (2010) with colleagues at NUS. He edited *Islam in the Indonesian social context* (1991) and H.J. de Graaf and Th.G.Th. Pigeaud, *Chinese Muslims in Java in the fifteenth and sixteenth centuries* (1984). He is the Southeast Asia sectional editor for the third edition of Brill's *Encyclopaedia of Islam*.

He has held several major research grants in both Australia and Singapore and has made several radio (and a few television) presentations. He is on the editorial boards of several journals, including *Studia Islamika* and *Journal of Indonesian Islam*. He is an honorary member (*erelid*) of the Koninklijk Instituut voor Taal-, Land- en Volkenkunde.

**Title of Paper** : A Snapshot of Muhammadiyah – portrait of social change, values, and identity  
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## ABSTRACT

Historically Muhammadiyah has played a crucial role as vanguard of modernist Islam within Indonesia; more contemporarily Muhammadiyah members have dominated segments of the state bureaucracy, wielding considerable policy influence in key sectors. Given its importance, relatively little solid data is available on this influential organization – and even less is known about how its own social identity may be changing over time. Recognizing this, The Asia Foundation and LSI (Lembaga Survey Indonesia) partnered to conduct a nation-wide quantitative survey, followed by in-depth Focus Group Discussions (FGDs) aimed at gathering both quantitative and qualitative data on a range of issues related to how Muhammadiyah members perceive their own group's identity, and how it may be changing. I propose to present the results of this survey, in particular focusing on four key areas: a) consumption of social services- particularly health and education, b) the role of religious leaders within Muhammadiyah, c) relationship between NU and Muhammadiyah, and d) views on democracy, gender, and pluralism. The survey results indicate both continuity and change, and present a portrait of an organization that is adapting in different ways to its rapidly changing political and social environment. As a presentation of survey data, this paper will cover broad trends and views within Muhammadiyah across a number of issues, and as such, may be an effective complement to more in-depth analysis on specific topics presented by other speakers.

## BIONOTE

Robin Bush is a Senior Research Fellow in the Religion and Globalization Cluster at the Asia Research Institute, NUS, Singapore. Dr Bush's research interests revolve around the interfaces between Islam, politics, and development, particularly in Indonesia and Southeast Asia. She is pursuing two research projects at ARI – the first is an updated and in-depth examination of NU and Muhammadiyah, Indonesia's large mass-based Muslim organizations, and the second is contributing to the cluster's overall project on Religion and NGOs in Asia. Prior to joining ARI in December of 2011, Dr Bush spent 11 years at The Asia Foundation's Indonesia office – directing its programs on Islam for the first 6 years, and then as Deputy and Country Representative for the last 5 years. Her book is entitled *Nahdlatul Ulama and the Struggle for Power in Islam and Politics in Indonesia* (2009), and she is the author of numerous other articles on Islam in Indonesia.

**Title of Paper** : Muhammadiyah in Globalized World WORLD:  
Between Radicalist and Altruist Types of Religious Movements  
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## **ABSTRACT**

Globalisation has been challenging religious movements in many ways. The Information and Communication Technology (e.g. internet, social networks), the Biotechnology (e.g. GMO, cloning, human insemination) and the Feminism combined with Transgender Movements (e.g. women's rights, sexual identity) have put into question the traditional beliefs on religious authorities, religious teachings and religious roles in society. The reactions of religious movements to these challenges vary and may be classified into two groups: "Community Egoism" and "Community Pluralism".

On one side, the activists of "Community Egoism" believe that their community is the sole holder of the truth, that they hold a sacred duty to apply their belief to the whole world, and that their community interest is more important than the individual interest of the community members. There are two variants of this type of movement: the "Radicalist" who chooses a radical way to achieve their goal, including violence and terror. The other variant is the "Gradualist" who chooses a gradual way to achieve their goal, including social work, education and political parties.

On the other side, the activists of "Community Pluralism" believe that diversity (including religious diversity) is the nature of the living world, maintaining diversity is a must for the survival and continuity of the living world, and dialogue is the best way to resolve the conflicts among the different religious communities. There are two variants of the movement: the "Tolerantist" and the "Altruist". The "Tolerantist" activists accept the presence of others, but ultimately believe in their superiority over others. The "Altruist" activists accept the presence of others, but also take the interest of others as a point of departure of their moral conduct.

Where is the place of Muhammadiyah in those movements? The paper tries to answer this question.

## **BIONOTE**

Writer (poems, short stories, novels, essays), engineer-architect (Gadjah Mada University, Indonesia, and Institute for Housing Studies, the Netherlands) and historian specialised in the Contemporary Arab and Muslim World (doctorate, University of Paris-Sorbonne, France), Darwis Khudori is an associate professor of Oriental Studies at the University of Le Havre, France. He is also researcher at GRIC (Group of Research on Identity and Culture) and director of Master's Degree in International Management specialised in Exchanges with Asia, at the same university. Co-founder of Yayasan Pondok Rakyat (People's Shelter Foundation), Yogyakarta, Indonesia, an action-research group on participatory urban development, he is also initiator and coordinator of Bandung Spirit Network, a social and solidarity movement based on the spirit of the 1955 Bandung Asian-African Conference. His written works were published in Dutch, English, French and Indonesian.

His relevant publication to the conference is the following:

Darwis Khudori (ed.), *The Rise of Religion-based Political Movements: A Threat or a Chance for Peace, Security and Development among the Nations? Some Issues and Cases from Asia, Middle East and Arab World. With Comparative Views from Europe and Africa*. Joint publication of ICRP (Indonesian Conference on Religion and Peace, Indonesia), GRIC (Group of Research on Identity and Culture, France), ILDES (Lebanese Institute for Economic and Social Development, Lebanon), DCLI (Development and Civilisations LEBRET-IRFED, France), CCFD (Catholic Committee against Hunger and for Development, France), Secours Catholique (France), Pax Romana (Switzerland), Thaksin University (Thailand), 314 p. ISBN 978-979-18746-0-1.

**Title of Paper** : Creating Muslim Civil Society without discrimination of religion and nationality: Muhammadiyah's philanthropic activities in the colonial period  
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## ABSTRACT

In its early development, Muhammadiyah has important role in transforming traditional charity into modern philanthropy. Muhammadiyah pioneering works were based on Al-Ma'un theology, a puritan ethos, and Modernism (Fauzia, 2008). Al-Ma'un theology originates from the Al-Ma'un chapter (Qur'an 107) that provides a strong basis for Muhammadiyah's benevolent activities. The puritan spirit of Muhammadiyah brings a militant and action-oriented attitude to its implementation of the Islamic teachings of philanthropy. And Muhammadiyah's Modernist-reformist character has allowed this organisation to manage philanthropic activities in a modern organisation without overshadowed by the complex discourse of Islamic jurisprudence. As a result, Muhammadiyah philanthropic activities were not only progressed in quantity, but also in empowering and developing 'Muslim civil society.' Civil society is "where a melange of associations, clubs, guilds, syndicates, federations, unions, parties and groups come together to provide a buffer between state and citizen" (Norton, 2005, 7). 'Muslim civil society' is simply refers to civil society or civil society organisations that employ Islamic values.

This paper focuses on philanthropic works of Muhammadiyah during the colonial period, especially related to the use of zakat and works of the relief and welfare division (PKU). This paper argues that charitable humanitarian works had formed Muhammadiyah to be inclusive in terms of religion and nationality which was partly due to the character of Islamic philanthropy and partly to the Dutch politics of non-interference with regard to religion and charitable activities. Under strong politics of the Dutch colonial government towards Islam, civil society organisations surprisingly grew stronger, supported by the presence and activities of philanthropic organisations. In this respect, Muhammadiyah was a progressive Muslim civil society organisation. It succeeded to create 'Muslim civil society' which was inclusive, crossing borders of religion and nationality. Unfortunately, this high civilised effort was declining in line with strong nationalism and Islamism, during uncertain war political situation and under Indonesian independent state.

## BIONOTE

Amelia Fauzia is lecturer at the Graduate School and at the Faculty of Arts and Humanities, State Islamic University Syarif Hidayatullah Jakarta. Her academic specialization is Islamic history and philanthropy in Indonesia. She received her Master degree from Leiden University in 1998 (writing about Ratu Adil movement) and her PhD from the University of Melbourne in 2008. Her PhD thesis, *Faith and the State: A History of Islamic Philanthropy in Indonesia*, is currently being prepared for publication by E.J. Brill. She currently works as Deputy Director of the Research Institute at the State Islamic University Jakarta.

**Title of Paper** : Seeking a New Type of Social Concern for the Public Good:  
Muhammadiyah's Philanthropic Activism and Social Entrepreneurship  
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## ABSTRACT

This paper will analyze the way in which the long-established modernist movement, Muhammadiyah, attempts to reformulate the notions of the public good, and to address poverty issues in contemporary Indonesia. In particular, it will observe Muhammadiyah philanthropic activism and social enterprises through the broader lens of the NGO sector in Indonesia, and will analyze whether collective social change have or have not become their major agenda following the economic crises that took place in the late 1990s. Founded by the Muslim modernists in 1912, Muhammadiyah has until now concerned Islamic philanthropy and social welfare activities. Despite the fact that this modernist movement has been highly praised for its contribution to the formation of civil Islam, criticism is also prevalent from both insiders and outsiders who saw Muhammadiyah as playing indecisive roles in advocating the communities who are often structurally neglected by state policies, such as poor farmers, laborers, and sailors. The Muhammadiyah movement is also regarded as unpopular and very much oriented towards the middle and upper-middle class. It is under these circumstances that shortly after the 2000 National Congress (*Muktamar*) held in Jakarta, Muhammadiyah has taken initiative to reinterpret the notions of welfare and to expand its scope of operation by targeting the neglected groups of society, and this paper will look closer at how a new type of social concern is defined by Muhammadiyah activists.

## BIONOTE

**Hilman Latief** graduated from the State Institute for Islamic Studies, Sunan Kalijaga, Yogyakarta (1999). He earned MA degrees from the Center for Religious and Cross Cultural Studies, Gadjah Mada University, Indonesia, and from the Department of Comparative Religion, Western Michigan University, the USA in 2003 and 2005 respectively. Under Prof. Martin van Bruinessen's supervision, Latief defended his PhD. Dissertation, entitled: "*Islamic Charities and Social Activism: Welfare, Dakwah and Politics in Indonesia*," in Utrecht University, the Netherlands, in 2012. He is currently a lecturer in the Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta (UMY). His selected publications include: *Melayani Umat: Filantropi Islam dan Ideologi Kesejahteraan Kaum Modernis* (Jakarta: Gramedia, 2010); "Health Provision for the Poor: Islamic Aid and the Rise of Charitable Clinics in Indonesia," *Journal of Southeast Asia Research*, 18, 3 (2010), 503-553; "Symbolic and Ideological Contestation over Humanitarian Emblems: The Red Crescent in Islamizing Indonesia," *Studia Islamika*, Vol. 18, No. 2 (2011), 249-286; "Youth, Mosque, and Islamic Activism: Islamic Sources Books in the University-based *Halqah*," *Kultur: The Indonesian Journal for Muslim Culture*, Volume 5, No. 1 (2010), 63-88. "The Identity of Shi'a Sympathizers in Contemporary Indonesia: An Overview," *Journal of Indonesian Islam*, Vol. 1 No. 3 (Dec 2008), 300-335; "Comparative Religion in Medieval Muslim Literature," *American Journal of Islamic Social Sciences*, Vol. 23, No. 4 (2006), 28-62.

**Title of Paper** : Extending transnational network: a case study of Muhammadiyah's collaborations with various actors in major disaster response in Indonesia

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**ABSTRACT**

Muhammadiyah has extensively extended its mission to take a role in disaster relief and response in the past decade. Besides working with its own institutions and agencies as well as with other local or domestic organizations, Muhammadiyah, as one of the largest religious and grass root organization, had been approached by many international organizations to collaborate for activities related to emergency response and recovery. This paper depicts various actors and type of collaboration that taken by Muhammadiyah during disaster response and recovery on major events in Indonesia in the last decade. The actors are categorized into four different types, 1) Faith/religious-based international/transnational organization, 2) International NGO, 3) International agency (government), and 4) United Nation agencies. The paper reveals that Muhammadiyah has been increasingly collaborating with various transnational actors, although it tends to be working with the same players from event to event. Interestingly, Muhammadiyah also ever more worked with other faith-based organizations. In addition, Muhammadiyah exercised a differential approach and mechanism in collaborating with these different actors. This include the disbursement activity, where the international actors did not involve in the activity, the working collaboration project, where the actors working together with Muhammadiyah in the affected areas, and the project grants, where the donor organizations support funding for the disaster response and relief projects without any direct involvement. Explanations for these types of collaboration, these differences as well as issues that arose during disaster response and recovery activities are discussed.

**BIONOTE**

Rahmawati (Ama) Husein is an assistant professor of the Jusuf Kalla School of Government, Universitas Muhammadiyah Yogyakarta (UMY). She teaches public policy making, urban planning, development studies, and research methods. She is also a vice chair of Muhammadiyah Disaster Management Center (MDMC), the Central Board of Muhammadiyah - a social, faith-based and non-government organization. She was a program manager of 2004 tsunami relief and recovery in Aceh and a program coordinator of 2006 earthquake response and recovery in Yogyakarta for the Muhammadiyah, where she worked with domestic and international organizations. She received her BA in English literature from Gadjah Mada University, Yogyakarta, Indonesia, her master in community planning, from University of Cincinnati, US, and her PhD in urban and regional planning from Texas A&M University, US. Her research interests include sustainable development, disaster management, community development and coastal management. Some of her publications include:

Husein, R. (2012) "*Examining Local Jurisdictions' Capacity and Commitment for Hazard Mitigation Policies and Strategies along the Texas Coast*", Doctoral Dissertation, Texas A&M University, College Station, Texas.

Husein, R. (2011). Review of the book: *Post-Disaster Reconstruction: Lessons from Aceh* edited by Matthew Clarke, Ismet Fanany and Sue Kenny. *International Journal of Mass Emergencies and Disasters*, Mar 2011, Vol 29. No.1.

Kang, J.E., Peacock, W.G, and Husein, R, (2010). An Assessment of Coastal Zone Hazard Mitigation Plans in Texas. *Journal of Disaster Research*, Vol. 5 (5) 526-534

**Title of Paper** : Concentric vs. Accommodative Models of Religious Communities: An Intellectual Dilemma for Muhammadiyah?  
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## ABSTRACT

Classical Islam espoused a specific 'concentric' model of religious toleration: with Islam in the centre; an inner circle of scripturalist faiths given qualified recognition as *dhimmi*s; and an abhorred outer realm of *shirk*, variously translated as 'polytheism' or 'paganism', and *kufur* ('infidelity'). Christians today, notably the Roman Catholic Church, often advance the idea that Judaism and Islam, belonging to the family of monotheisms, are closer to Christianity than, for instance, the Asian religions such as Hinduism and Taoism. But the structure of monotheistic 'cousinhood' is less pronounced and historically rooted than in Islam (Benthall 2005). Those Islamic scholars who still adhere rigorously to this structure of thought, as in Saudi Arabia, find themselves at odds with the principles of freedom of religion, and respect for indigenous belief systems, that are widely accepted in the contemporary world and endorsed by international organizations such as the UN. Yet it can be argued that when we examine the respective histories of Islam and Christendom, the 'concentric' model formerly afforded a degree of protection to non-Muslims that the Christian Churches did not grant to its fellow Abrahamic faiths – thus making possible the persecution of Jews in Europe which was far more brutal than any discrimination against Jews in the Muslim world. The rule by Muslim courts over the Indian sub-continent, where they were greatly outnumbered by devotees of the cults and practices now known as Hinduism, placed the definition of 'People of the Book' under strain, so that Islamic scholars were divided as to whether Hindus were eligible for this category, having ancient scriptures, or ineligible as they were polytheists.

Today it is an open question whether the 'concentric' system, and in particular the rejection of *shirk* and *kufur*, are too profoundly entrenched in Islamic culture and thought to disappear. In favour of this thesis, Islamic civilization for all its past brilliance never produced a Las Casas or a Montaigne who were able to imagine themselves in the position of aboriginal peoples threatened by monotheistic hegemony; it is hard to imagine today an Islamic counterpart to Claude Lévi-Strauss, appreciating the contribution of 'polytheistic' belief-systems to our global cultural heritage; and social anthropology in general is noticeably very weakly established in the Arab heartlands of Islam.

But against this thesis, Islam has shown immense flexibility in accommodating and indeed adapting to local belief systems, for instance in India and Africa. Arguably it is merely a matter of time before new, less purist interpretations of the foundational Islamic texts, blurring the boundaries of the 'concentric' system, become widely accepted. Insular south-east Asia with its famous mixture of religious traditions provides a laboratory for testing the two theses against each other. According to some accounts, the Muhammadiyah initially embraced a relatively pluralistic view of religion, but later came to adopt a negative approach to 'syncretism', an approach that I would call 'concentrist' – which in turn has recently stimulated a reaction towards pluralism. Without pretending to offer expertise on the evolution of these debates within Muhammadiyah, this paper will suggest that they reflect an intellectual dilemma experienced throughout the Islamic world.

## BIONOTE

Jonathan Benthall is an honorary research fellow in the Department of Anthropology, University College London, and was formerly Director of the Royal Anthropological Institute. His extensive publications on Islamic humanitarianism, and Faith Based Organizations in general, include *The Charitable Crescent: Politics of Aid in the Muslim World* (with Jérôme Bellion-Jourdan, London: I.B. Tauris, 2003, new paperback edition 2009).

**Title of Paper** : The Importance of Faith-Based Organization in Shaping Natural Disaster: Case Study of Muhammadiyah in Indonesia  
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## ABSTRACT

Recent natural disaster does not only attract the attention of government but also religious organization in Indonesia. Some faith-based organizations have seriously dealt with the natural disaster phenomena. One of the oldest and the largest faith-based organization in Indonesia, *Muhammadiyah*, attempts to tackle the risk of natural disaster as an effect of climate change issue. This paper attempts to look at how the faith-based organization plays significant role in mitigating, adapting, and providing disaster preparedness programs. By considering local people around the area of disaster as religious adherents, it is important to consider religious values as appropriate strategy for addressing social risk and environmental damage. In order to achieve the aims of study, this paper utilizes qualitative method through ethnographic approach which concerns on how the faith-based organization programs engage in local people's perceptions and attitudes. It is carried out through in-depth interviews, multimedia observation, and literature reviews. The study reveals that the *Muhammadiyah* organization have been actively engaging in a disaster risk reduction programs by formulating new theology of environment and acting to shape extreme event practically. Based on their religious vision as *Penolong Kesengsaraan Oemoem* (PKO), this faith-based organization has *Lembaga Penanggulangan Bencana* (LPB) or Muhammadiyah Disaster Management Center (MDMC) to realize social services for weak people or *mustad'afin*. The term of *mustad'afin* becomes central formulated-theology cited from Alqur'an to realize their humanity actions. This organization reinterpretes *mustad'afin* as not only culturally and structurally poor people but also socially disaster victims. Furthermore, *Muhammadiyah* uses their resources involving hospital and educational institution to assist disaster victims and supporting sustainability of disaster risk reduction programs.

## BIONOTE

Mohammad rokib is a lecturer of Islamic Studies Faculty, Muhammadiyah University of Surabaya. He graduated from Center for Religious and Cross-cultural Studies (CRCS), Gadjah Mada University. Currently he becomes research fellow at the Southeast Asia Regional Exchange Program (SEASREP) foundation under the Japan foundation. His previous research on religious group response to disaster has presented in the 6th Asian Graduate Forum on Southeast Asian Studies, Asian Research Institute, National University of Singapore as well as research fellow at the same institution. By the end of July this year, he engages in International Conference on Asian Studies, Negombo, Sri Lanka. His latest academic research-based publications are: "The Significance Role of Religious Group's Response to Natural Disaster: the Case of Santri Tanggap Bencana" (Indonesian Journal of Islam and Muslim Societies, Vol.2, no.1, June 2012: 53-77), "Gotong Royong: In Search of Interfaith Dialogue at the Grassroots Level in Ngepeh Village Indonesia" (Southeast Asian Journal of Social and Political Issues, Vol.1, no.1, March 2011), and *Santri Tanggap Bencana: Respons Santri terhadap Bencana Alam di Lamongan, Jawa Timur* (Chapter book in 'Agama, Budaya dan Bencana', penerbit Mizan, Maret 2012). He is interested in religious (Islamic) studies relate to the issues of environment in the context of Southeast Asian area. Correspondence in connection with this paper should be addressed to: emrokib\_84@yahoo.com.

**Title of Paper** : Education Reform toward a Cooperative Hybrid System: The Role of Muhammadiyah as a Community-based Educational Institution

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## ABSTRACT

This presentation discusses the role of Muhammadiyah in reforming Indonesia's national education system as a cooperative hybrid one in the *reformasi* era. First, from a historical perspective, I trace Muhammadiyah's role in reforming educational activities and analyze the characteristics of these activities. Then, I discuss Muhammadiyah's contribution in shaping the national education system from the colonial era to the present. I point out that these activities have spread beyond any specific ethnic group or area and analyze why these educational activities were accepted without protest in the multiethnic area. Second, I discuss why Muhammadiyah established not only *madrasahs* (modern Islamic schools) but also *sekolahs* (secular schools), despite Islamic reformists' obvious tendency to prefer the former. In this regard, I point out that the establishment of *sekolah* by Islamic reformists is very unique. The problem of the dual education system, that is, the separation of secular and religious schools, has been carried forward to the independence era. After Independence in 1945, *sekolahs* and *madrasahs* were developed mutual-supplemental; nevertheless, the dual system of national education was maintained. Two turning points came in 1989 and 2003, when new laws pertaining to national education were established. In particular, a new law relating to the National Education System 2003 attempted to integrate the dual system. Importantly, the government recognized the crucial role of not only formal educational institutions but also informal educational activities organized by the private sector in developing national education in Indonesia. Here, I define the cooperative hybrid system as comprising formal and informal educational activities and emphasize that Muhammadiyah has always advocated this system.

## BIONOTE

Associate Professor (Comparative Education, Anthropology of Education). Graduate School of Education and Human Development, Nagoya University. Gifu Shotoku Gakuen University (1997-2004), Nagoya University (2004-present).

## List of Publications

- Ogawa, Y. and Hattori, M. (eds.) 2012 *Asia no kyoin* [Teachers in Asia - The Transforming Role and the Challenge toward Professionalism], Tokyo: Ziaas Kyoiku Shinsha.
- Hattori, M. 2011 *Indonesia ni okeru Islam Jyoshi Kyouiku to Jender* [Islamic Education and Gender in Indonesia] in Ishikawa Teruko, Takahashi Yuko (eds.), *Kazoku to Kyouiku [Family and Education (Series of Gender History 2)]*, Tokyo: Akashi Shoten, 188-205.
- Hattori, M. 2010 *Indonesia ni okeru Chiikikan Kyoiku Kakusa to Chihou Bunken ka* [Decentralization and the Educational Achievement Gap in Indonesia] in Asia Center, Toyo University (ed), *Asia Syakai no Hatten to Bunka Henyo* [Development and Cultural Changes in Asian Societies], Tokyo: Toyo University, 217-244.
- Hattori, M. 2009 *Muslim Womens Education* in Ramlee Mustapha, Norzaini Azman, Abdul Razak Ahmad (eds.), *Education for Diverse Learners*, Kuala Lumpur: Universiti Putra Malaysia Press, 189-203.
- Nishino, S. and Hattori, M. (eds.) 2007 *Henbou suru Indonesia no Islam Kyouiku* [The Transforming Islamic Education in Indonesia], Tokyo: Toyo University.
- Hattori, M. 2001 *Indonesia no Kindai Jyoshi Kyouiku* [Modern Women's Islamic Education in Indonesia: Women in the Islamic Reformist Movement in West Sumatra 1900-1990], Tokyo: Keiso.

**Title of Paper** : Dreams of Varied Selves: Gender, Education, and Social Ambition among Young Kader in Madrasah Mu'allimat Muhammadiyah Yogyakarta  
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### ABSTRACT

Established by Muhammadiyah's founder, Kyai Haji Ahmad Dahlan, and nestled within the historic Kauman, Madrasah Mu'allimat Muhammadiyah Yogyakarta holds a unique position within the larger Muhammadiyah mission. This elite Islamic boarding school for girls is very much concerned with molding young Muhammadiyah *kader*. As such, Mu'allimat girls are held to high standards of moral and social conduct, dress, appearance, scholarship, and piety. However, within the past few decades, the school's curriculum has expanded in response to the concerns of Indonesia's growing Muslim middle-class. The curricular adjustments have resulted in an increased emphasis on molding career- and achievement-oriented students. While in the middle decades of the twentieth century Mu'allimat students were largely limited to a career in Islamic studies and education, now the school struggles to fill the seats of its *jurusan MAK* (Religious studies) class. In a recent survey, a mere 2.2% of students said they hoped to have a career in a field related to Islamic studies whereas 31% aspired to go into medicine, 17% university lecturers, 8% elementary through secondary education, 7% business, and 6.5% civil service. At the same time these gifted girls are envisioning and pursuing a broader range of career paths, Indonesia has witnessed a dramatic *dealiranization* of Islamic organizations, leading some scholars to ask if the classic categories of Muhammadiyah and Nahdlatul Ulama are becoming less distinct. Based on seven months of ethnographic fieldwork at Madrasah Mu'allimat, this paper will examine what the diversification of models of self-identifications and self-crafting mean for young women groomed to become the future leaders of Muhammadiyah's 'Aisyiyah.

### BIONOTE

Claire-Marie Hefner is a PhD student in the Department of Anthropology at Emory University. She is currently conducting her dissertation fieldwork on Islamic education and gender socialization in Yogyakarta, Indonesia. The question of how to balance a modern, educated life-style with the demands of Islamic piety and femininity is the subject of great debate in Indonesia. One arena where this topic is particularly salient is in Islamic schooling for girls. Ms. Hefner's project, "Shaping Muslim Subjectivities: Gender, Piety, and Modernity in Indonesian Islamic Boarding Schools," will explore gender socialization and educational achievement in two Islamic boarding schools for girls in Yogyakarta, Indonesia (Madrasah Mu'allimat run by Muhammadiyah and Pesantren Krapyak run by Nahdlatul Ulama). Although the socialization of appropriate ideals and practices of Muslim femininity lies at the heart of Islamic education for girls, both formal and informal, education is today being transformed as a result of far-reaching changes in Indonesian public culture, generally, and Islamic public life more specifically.

**Title of Paper** : "Muhammadiyah Christians": The Contribution of Muhammadiyah Education to Peaceful Religious Cohabitation in Christian Enclaves  
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**ABSTRACT**

This paper is a closer look at another form of Muhammadiyah-Christianity relations (and thus Muslim-Christian relations more broadly), focusing on the role of Muhammadiyah's educational institutions in peaceful religious coexistence, particularly between Muslims and Christians. The paper highlights some of positive stories of harmonious 'religious cohabitation' inspired by some of Muhammadiyah's junior and senior high schools (with an emphasis on their mode of 'religious education') established in three different areas in different Indonesian islands, i.e. Ende (Ende, East Nusa Tenggara), Putussibau (Kapuas Hulu, West Kalimantan) and Serui (Yapen-Waropen, Papua) in which Christian populations outnumber or are equal to Muslim populations. In these places, this religious harmony is deep-seated to a point that has allowed the diverse communities continue to live side by side peacefully even when violent tensions occurred in certain places not too far from these towns.

Of the important contributions this paper tries to make is a research-based look at the emergence of a small but significant number of Christians – students, teachers, parents and alumni of Muhammadiyah schools – who love their own faith tradition but do like, understand, support and/or actively involved in Muhammadiyah. The schools have proven to be a peaceful place of Muslim-Christian social convergence where 'Kiai Dahlan' variant of Muhammadiyah members displaying 'positive pluralism' interact with these 'Muhammadiyah Christians'. Thus it reveals that, for one thing, instead of being a source of religious tensions, the existence of schools run by a Muslim organization like Muhammadiyah in Indonesia's Christian enclaves can serve as a bridge between different religious communities, to the extent that they function as a spacious, safe space for intensive interfaith encounters.

In addition, assuming that there has been a sort of dynamic contestation between exclusivist and inclusivist trends within Muhammadiyah, this paper's findings are another antithesis of some arguments portraying Muhammadiyah as an exclusivist-dominated, puritan organization that is more prone to be intolerant toward religious pluralism, reluctant toward religious dialogue and even closer to radical, extremist ideologies. On a broader level, this paper shows another side of the perceived negative link between Muslim puritanism and tolerance.

**BIONOTE**

**Abdul Mu'ti** is currently a Secretary of Central Board of Muhammadiyah, a senior lecturer at the Walisongo State Institute for Islamic Studies (IAIN) in Semarang and Graduate Program of Muhammadiyah University of Prof. Dr. Hamka (UHAMKA). Mu'ti obtained his Masters degree in Education from Flinders University of South Australia and Ph.D. in Islamic education from Syarif Hidayatullah State Islamic University in Jakarta. He has many times participated in international conferences, presenting papers on Islam in Indonesia, religious pluralism, education, terrorism, etc. Frequently contributing his articles in the media, books and scholarly journals, he has published numerous books, e.g. *Inkulturasi Islam* (2009), *Kristen Muhammadiyah* (2009) and *Deformalisasi Islam* (2004).

**Izza Rohman** is a lecturer at the Faculty of Education, Muhammadiyah University of Prof. Dr. Hamka (UHAMKA) and the Chief Editor of the university's *Tajdid (the Journal of Islamic and Muhammadiyah Studies)*. He obtained his Masters degree in Interdisciplinary Islamic Studies from Syarif Hidayatullah State Islamic University in Jakarta, and is currently undertaking a Ph.D. in Tafsir and Inter-sectarian Dialogue in the same university. His major research interests are Quranic hermeneutics, interdisciplinary Quranic studies, Islam in Southeast Asia, classical Islamic texts, and Muslim-Western and Sunni-Shii dialogues.

**Title of Paper** : Education and Peace in the Moluccas, Indonesia: Dismantling Stereotypes and Nurturing Tolerant Attitude  
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## **ABSTRACT**

The objective of this case study is to examine the impact of peace education projects, which were supported by foreign agencies, on selected schools in the conflict-affected province of the Moluccas, Indonesia. I conducted ethnographic research with in-depth interview and observation during a one-year research fieldwork (January-December 2009) in the island of Ambon. The finding shows that a certain degree of suspicion and hatred between Muslim and Christian students remain intact, particularly at Schools 1, 2 and 3, despite the fact that they have received peace education intervention. These schools show weak school principal leadership. The case of School 4, however, serves as evidence of how school principal leadership played a significant role in mitigating the effects of the conflict and nurturing peace at school, despite the fact that the school was located in a flash point of the conflict and did not receive specifically tailored peace education intervention. School 5, which is a Muhammadiyah school, shows both school principal leadership and persistent attitude of its Christian teacher to help student nurture tolerant atmosphere. This school shows a rigorous effort of its school principal in elevating the school which was burned down by the mob and an exemplary attitude of a teacher in breaking certain stereotypes ingrained within Moluccan society with regard to Muslim-Christian relations, particularly in dismantling certain stereotypes of Christians among Muslim population. I would argue that the roles of school principal leadership and the attitude of teachers in dismantling certain stereotypes also played roles in nurturing tolerant atmosphere. I would also argue that schooling may not only introduce students to culture of peace but also to culture of violence, and the widespread corporal punishment is the obvious form of the persistent culture of violence at schools.

## **BIONOTE**

Alpha Amirrachman completed his PhD at the Amsterdam Institute for Social Science Research, Universiteit van Amsterdam, with a dissertation about peace and development in the conflict-torn province of the Moluccas, Indonesia.. He particularly looks into the impacts of peace education projects on everyday school life and its influence on students' perception towards citizenship. He previously received his Master of Philosophy from the Faculty of Education and Social Work, Sydney University, with a thesis about decentralisation of education in East Kalimantan, Indonesia, which was based on a research fieldwork in the province of East Kalimantan, Indonesia. He received his B.Ed from Prof. Dr. Hamka Muhammadiyah University. His research interests include anthropology of education, educational policy in conflict-affected areas, social inequality, citizenship education, identity politics and preservation of cultural heritage. Alpha is now a research fellow working on a documentary film project on education and youth in Indonesia at the audiovisual department of the KITLV (Koninklijk Instituut voor Taal-, Land- en Volkenkunde / Royal Netherlands Institute of Southeast Asian and Caribbean Studies), Leiden, the Netherlands.

**Title of Paper** : Creating *Baldatun Thoyyibatun* (Peace, Prosperous Nation) through Interfaith Relations: Theorizing Muhammadiyah's Level of Engagements  
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## ABSTRACT

Normatively the establishment of Muhammadiyah movement was motivated by divine call to *amar makruf nahi munkar* (enjoin good deed and forbid evil deed) through various efforts. The existing Muhammadiyah's *majelis* (council) and institutions reflect what issues and programs have been seen as priority by the organization. To date Muhammadiyah does not have a specific council dealing with interfaith relations, given that Indonesia is a pluralistic societies seen from various perspectives. Does this mean that Muhammadiyah have no interests on interfaith issues? If they do, how does it deal with those issues? The article aims at exploring, identifying then theorizing Muhammadiyah's endeavor in creating their ideal slogan of *baldatun thottibatun wa rabbun ghafur* through the 'corridor' of interfaith relations. The main data for this explorative research is gathered from diverse resources (printed documents, key persons), and through different methods (documentation, interviews). Preliminary findings of the research show that Muhammadiyah has been engaged in interfaith relations through a number of strategies and agencies, and these engagements have been changing over its course of history. The institutional relations of Muhammadiyah with people or institutions of different faiths have been characterized with ambiguity and mixed response: between competition, friendship, ill feeling, and suspicion; but while psychologically they experience such contradictive feelings Muhammadiyah does not endorse any physical violence to deal with them. Such phenomenon can be identified by examining many written corpus produced by the organization or persons representing Muhammadiyah, and by analyzing stories and experiences of Muhammadiyah members as well as looking at organization's involvement in various interfaith initiatives or similar enterprises without explicitly mentioning interfaith term. The appointment of Prof. Dien Syamsuddin, the present Chair of Muhammadiyah to become chairman or moderator of ACRP, ICommRC and other similar interfaith initiatives, and Prof Chamamah's participations in many interfaith programs previously, paves the ways for young generations of Muhammadiyah to care more about such critical issues facing by Indonesians.

## BIONOTE

Siti Syamsiyatun, gained her MA from the Institute of Islamic Studies McGill University (1998) and PhD in Politics from Monash University (2006), is currently a senior lecturer at Universitas Islam Negeri (UIN) Sunan Kalijaga, and serving as the Director of Globethics.net Indonesia (2010-2012) apart from her post as the Director of ICRS-Yogya (2010-2014). In the last few years she has been awarded a number of fellowships and research grants, among others are from Australian Endeavour Executive Award (2011), the UB's AULP (2010), and Fulbright Visiting Specialist (2008). Her latest publications include *Merengkuh Merapi dengan Iman: Peran Organisasi Berbasis Agama dalam Penanganan Pascaerupsi Merapi 2010-2011* (Yogyakarta: Sekolah Pascasarjana UGM, 2012) ISBN 978-602-18228-0-7; "Women's Freedom and Responsibility in Islam: A Brief Review of Texts and Contexts in Indonesia" in *Freedom and Responsibility: Christian and Muslim Explorations* (Minneapolis, MN: Lutheran University Press, 2010) ISBN 978-1932688-50-4; "Überlegungen zu einer friedensfördernden islamischen Theologie aus der Sicht und Erfahrungen einer Frau" in *Interkulturelle Theologie*, 2/2008 34, Jahrgang, pp. 207-215; "Women Negotiating feminism and Islamism: the experiences of Nasyyiatul Aisyiyah 1985-2005" in *Indonesian Islam in a new era: how women negotiate their Muslim identities*, edited by Susan Blackburn, Bianca Smith and Siti Syamsiyatun (Victoria, Australia: Monash University Press, 2008), pp. 139-166; "Muslim women's politics in advancing their gender interests: a case study of Nasyyiatul Aisyiyah in Indonesian New Order Era" in *Al-Jami'ah International Journal of Islamic Studies* vol 45:1 (2007); "A Daughter in the Indonesian Muhammadiyah: Nasyyiatul Aisyiyah Negotiates A New Status and Image" in *Oxford Journal of Islamic Studies* 18:1 (2007) pp 69-94.

**Title of Paper** : Sociological Perspectives on the Origins of Muhammadiyah  
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**ABSTRACT**

The basic facts concerning the founding of Muhammadiyah are well known and have been repeated in numerous studies by Indonesian and other scholars. They center on K.H. Ahmad Dahlan's efforts to "reform" Islam and promote modernization. Less attention has been paid to the social, political, economic and religious contexts in which these reform efforts were located and the ways in which they shaped, and continue to shape the character of Muhammadiyah. One reason for the dearth of scholarship on early Muhammadiyah history is the absence of sources. A related reason is that scholars have been unable to add theoretically driven explanation to narrative descriptions of this critical period. In this paper we take initial, and tentative, steps towards bringing new data and theoretical analysis to the study of early Muhammadiyah history. Data sources included ethnographic and ethno-historical material collected in the Yogyakarta Kauman and other old Muhammadiyah since 2007, issues of *Soeara Moehammadijah* published prior to the Second World War and *Ktab Fiqh*, a Javanese *pegon* text published in 1923 that have been unavailable until recently. As points of departure, we consider basic elements of K.H. Ahmad Dahlan's religious reform program from a sociological perspective. These were: First, abandonment of the theological concept of intercession (*wasilah*) contributed to a transition from communal to individualist understandings of Islam. Second, ritual simplification that decreased the amount of time and resources devoted to religion. Both contributed to enhanced participation of women in public life. We suggest that all three were critical for the development of the worldly, development oriented Muhammadiyah ethos.

We make three basic points concerning the emergence of Muhammadiyah as a Muslim social movement. First: Muhammadiyah was one element of a broadly based movement among the Yogyakarta elite that focused on modernization, while preserving religious and cultural integrity. This movement shared a common discourse about social reform, despite religious differences. Second: Reform oriented discourse and action was constrained and shaped by both the colonial government and that of the Yogyakarta *kraton*. Third: The relationship between religious reform and economic change suggested by Max Weber may be reversed. While Muhammadiyah promoted what Weber termed rationalization, and to a lesser degree the disenchantment of the world, the growth of nascent forms of capitalism and economic individualism preceded religious reform. The appeal of Muhammadiyah's rationalization program and the accompanying simplification of religious practice can be explained in part as an adaptation towards entrepreneurial capitalism (the "batik boom") that occurred prior to Ahmad Dahlan's reform program. In this sense, the growth of Muhammadiyah can be understood as an adaptive response to, rather than cause of modernization and economic change.

**BIONOTE**

Mark Woodward is Associate Professor of Religious Studies at Arizona State University. He received his Ph.D. in cultural anthropology from the University of Illinois, Urbana. Inayah Rohmaniyah is Senior Lecturer in Hadith and Tafsir at Sunan Kalijaga State University. She received her MA in religious studies from Arizona State University and is a Ph.D. candidate at the Indonesian Consortium for Religious Studies at Gadjah Mada University.

I. Rohmaniyah and M. Woodward, "Wahhabi Perspectives on Pluralism and Gender: A Saudi – Indonesian Contrast," Arizona State University center for Strategic Communication, 2012.

M. Woodward, A. Amin, I. Rohmaniyah and C. Lundry, "'Indonesia's Prosperity and Justice Party and the Question of Culture," *Contemporary Islam*, February 2012.

M. Woodward, *Java, Indonesia and Islam*, New York: Springer, 2010

M. Woodward, A. Amin, I. Rohmaniyah and D. Coleman, "Muslim Education, Celebrating Islam and Having Fun as Counter-Radicalization Strategies in Indonesia," *Perspectives on Terrorism*, Vol. 4, No. 4, pp. 28-50, 2010.

**Title of Paper** : Does Muhammadiyah have Charismatic Leaders?: Election and Diffusion of religious Authority in an Indonesian Islamic Organization  
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### ABSTRACT

Muhammadiyah proposes to return to the Quran and Hadith and to adopt rational interpretation of Islamic teachings. Behind this proposal lies a view that all Muslims are equal and rational, and are to be judged only by Allah. When applied to organizational life, this view teaches that no special position should be given to leaders. They are thought to be members who are more ready to sacrifice their time and energy for the cause of Islam and are more qualified to lead the organization. As exemplary figures, they are liable to due respect. This does not mean, however, that they should be treated specially, they should be freed from criticism, and their authority should be protected.

Emphasis on egalitarianism and rationality of members has hindered an emergence of charismatic and authoritative figures in Muhammadiyah. Various organizational mechanisms have been also developed to prevent concentration of religious authority on influential and popular leaders, including collegial and collective leadership, election of leaders, autonomy of sub-organs and branches, and decision-making based on consensus.

The purpose of this paper is to explore why and how emergence of authoritative leaders has been hindered in Muhammadiyah. Of the several mechanisms, the focus is on election. This confinement is made, since all cannot be discussed at one stroke, election is one of the central mechanisms to diffuse religious authority and no serious study has ever been made on it.

The first part of this paper deals with the background under which Western election system was adopted by Muhammadiyah and the ways it operated in its early stage of establishment. The next part discusses the consolidation of election system in the 1920s and its possible effects. The last one looks at the development of election system and leadership structure since the 1930s. With these, it will be argued that election system which was introduced without clear recognition of its effects has been an effective mechanism to block an emergence of charismatic and authoritative leaders in Muhammadiyah.

### BIONOTE

Hyung-Jun Kim is professor at the Department of Cultural Anthropology, Kangwon National University, South Korea. He received his PhD in anthropology from the Australian National University. He has researched and written on socio-cultural and Islamic changes in Indonesia and, in 2010, carried out a field research in Muhammadiyah. His recent publications include *Reformist Muslims in a Yogyakarta Village: The Islamic Transformation of Contemporary Socio-Religious Life* (ANU E Press, 2007), 'Consuming and Exchanging Korean Culture among Netizens of Indonesia' (book chapter, 2008), 'Love and Islam in Two Indonesian Films' (book chapter, 2010), and 'Praxis and Religious Authority in Islam: The Case of Ahmad Dahlan, Founder of Muhammadiyah' (*Studia Islamika*, 2010).

**Title of Paper** : Muhammadiyah and Mysticism in Twentieth Century Indonesia  
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## ABSTRACT

The Muhammadiyah in Indonesia is commonly known not to be very sympathetic towards mysticism in its manifestations of the mystical, religious fraternities and the pantheistic identity mysticism. Although its stance versus these religious phenomena seems to be very clear, many of its members are struggling to determine their attitude to this issue. The continuing uncertainty about its legitimacy is evident from the questions Muhammadiyah members send to the *Suara Muhammadiyah* regarding this topic.

In my contribution I will focus on Muhammadiyah's 'official' vision throughout its first hundred years of existence. My thesis is that its rigidness in rejecting mysticism in its 'mystical and spiritual' manifestations is not only caused by its fear for unbelief and heresy, but also closely related to the political and social circumstances in which it is confronted with these 'mystical and spiritual' manifestations.

## BIONOTE

Herman L. Beck (b. 1953 in Sorong) is since 1991 professor of Religious Studies and Islam, School of Humanities, Tilburg University, the Netherlands. He defended his PhD thesis at Leiden University in 1984 (*cum laude*). Before coming to Tilburg he worked at Leiden University and the IAIN Sunan Kalijaga in Yogyakarta. His research and publications are focused on Islam, Rituals and Religious Diversity in Indonesia, Morocco and the Netherlands.

## LIST of Publications (regarding the Muhammadiyah)

- 'The rupture between the Muhammadiyah and the Ahmadiyya', in *Bijdragen tot de Taal-, Land en Volkenkunde*, 161:2/3 [2005], pp. 210-246.
- 'The Borderline between Muslim Fundamentalism and Muslim Modernism: An Indonesian Example', in Jan Willem van Henten and Anton Houtepen (eds.): *Religious Identity and the Invention of Tradition*. (STAR 3), Assen 2001, pp. 279-291.
- 'Islamitisch modernisme en mystiek. De Muhammadiyah en Pangestu op Centraal-Java, Indonesië', in: Marjo Buitelaar en Johan ter Haar (red.): *Mystiek: het andere gezicht van de islam*. Bussum 1999, pp. 75-89.
- 'Religieus pluralisme in de islam', in: K.-W. Merks en H.L. Beck (red.): *Religieus pluralisme - Dynamiet of dynamiek? Bedreiging of verrijking van de Nederlandse samenleving?* [Annalen van het Thijmgenootschap, jaargang 85, aflevering 1]. Ambo, Amsterdam [1997], pp. 88-105.
- 'Islamic purity at odds with Javanese identity: the Muhammadiyah and the celebration of the Garebeg Maulud ritual in Yogyakarta', in: Jan Platvoet and Karel van der Toorn [eds.]: *Pluralism and Identity. Studies in ritual behaviour*. Leiden 1995, pp. 261-283.
- 'Een eenige tweeling. Sura 3:110 als inspiratiebron voor modernisten en fundamentalisten in de islam in Indonesië', in: H.L. Beck en K.-W. Merks: *Fundamentalisme. Ethisch fundamentalisme in wereldgodsdiensten*. [Annalen van het Thijmgenootschap, jaargang 82, aflevering 3]. Ambo, Baarn [1994], pp. 88-104.
- *De Islam en Nederland: Romancing Religion*. Inaugurele rede. Tilburg 1992.

**Title of Paper** : From Rituals to Politics: Looking at the Conflict between Muhammadiyah and PKS over Al Muttaqun Mosque  
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**ABSTRACT**

In the contemporary Indonesia, the centrality of mosque has initiated conflict over ruling the mosque. It is well resonated through the issue of "sabotage, hijacking and infiltration" of mosque. The issue initially refers to the mosque which was previously attached either to Muhammadiyah or Nahdlatul Ulama (NU), let alone the official ones, but it is currently occupied by other groups whose Islamic views are deemed as contradictory to the just mentioned two. Responding to the issue, Muhammadiyah, in 2006, issued an official statement on "consolidating organisation and its social services bodies" aimed at protecting Muhammadiyah's assets from being taken over by Partai Keadilan Sejahtera/PKS, whereas, in 2007, whereas NU issued a *fatwa* alarming Indonesian Muslims to the danger of the idea of *khilafah*, Islamic state and the bylaw implementation of shariah which is voiced by Islamist organisations through the mosque-based activism.

The article puts its emphasis on the politics of mosque. In so doing, it devotes its discussion on the conflict between PKS and Muhammadiyah over Al Muttaqun mosque in Prambanan, Klaten, Central Java. The mosque is located in one area along with Taman Kanak-kanak Aisyiyah Bustanul Athfal/TK ABA Ngangkruk. The mosque however was formerly felt under Muhammadiyah's control and, following the 2006 Yogyakarta, PKS has successfully taken over the management of the mosque, replacing Muhammadiyah. In addition, the party also strived for getting rid TK ABA out of area of the mosque. This latter further culminated the conflict between Muhammadiyah and PKS in Klaten.

The article is deemed to uncover historical backgrounds and contesting issues leading to the sabotage, agencies contributing to the so-called sabotage, and responses of Muhammadiyah local office to the transformation. Methodologically speaking, the article heavily depends on fieldwork data collected through interviews with the current managers of mosque (*takmir*), in addition to Muhammadiyah activists at local levels to comprehend their responses to the infiltration issue and people surrounding the mosque. It argues that the conflict between PKS and Muhammadiyah over Al Muttaqun is political pragmatism in character in spite of a contesting Islamic interpretation between the two. Nevertheless, the problem had provoked a heated tension to which local office of Muhammadiyah in Klaten maintains the so called "bersih-bersih" (getting rid PKS activists of the Muhammadiyah bodies) and "plangisasi" over Muhammadiyah mosque, preventing from being further occupation.

**BIONOTE**

Syaifudin Zuhri is teaching at the department of Sociology of Religion, Ushuluddin Faculty of Sunan Kalijaga State Islamic University. He obtained Bachelor degree from the Sunan Kalijaga State Islamic University majoring in sociology of religion (2005) and MA degree on Islamic studies from Leiden University, the Netherlands (2009). His major research interests include Islamic radicalism and manifestations of political Islam in contemporary Indonesia. Among his publication are "Majlis Tafsir al-Qur'an and its Struggle for Islamic Reformism" in Kees van Dijk and Jajat Burhanuddin (eds.), *Islam in Indonesia: Contrasting Images and Interpretations* (Amsterdam: Amsterdam University Press, 2012), "Transnationalising Jamaah Islamiyyah," *Al-Jami'ah; Journal of Islamic Studies*, Vol. 48, Number 1, 2010, "Changing Paradigm of Indonesian Jihadist Movements: from al-*'*Aduwu al-Qarīb to al-*'*Aduwu al-Ba'īd," *Journal of Indonesian Islam*, Vol. 4, No. 2, December 2010, and "Inventing Balinese Muslim Sainthood," *Indonesia and the Malay World*, Volume 41, Issue 119, 2013 (forthcoming).

**Title of Paper** : Changing faces of Islamic organization and political party in Indonesia: analysis through opinion survey  
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### **ABSTRACT**

By the end of the 20<sup>th</sup> century, Islamization in Indonesia had become obvious. Tens of thousands of mosques, prayer places and religious schools were built and more women wear Islamic veil (*jabab*). More people greet each other with the Arabic salutation "Assalamu'alaikum". The resignation of Suharto in 1998 and political liberation that bring great hope for the Islamic parties. However, the votes of Islamic parties radically decreased to 28.9% in 2009 (37.6% in 1999, 38.3% in 2004).

Why did Islamic parties fail even though Islam itself seems as to flourish in Indonesia? This paper tries to clarify this contradiction thorough analysis on the opinion survey which the author initiated. The opinion survey was conducted by JICA Research Institute in cooperation with Indonesia Survey Institute (LSI, Lembaga Survei Indonesia) in January 2010. This analysis will reveal the changing relationship between Islam and politics in Indonesia. Co-relationship of social backgrounds (cf. sex, age, education, urban/local, income and affiliation to religious organization) and religious and political attitudes (cf. religious practices, support for political party and opinion on religious and political issues) will be examined. In short, differences between nationalist and Islamic political parties are blurred because of social and political transformations for decades. Social background of those who support for PAN, PKS and PD are similar, for instance. It will further lead to the reconsideration of conventional frameworks on Islam in Indonesia such as santri/abangan, NU/Muhammadiyah.

### **BIONOTE**

**Title of Paper** : Local Power and Muhammadiyah in Kotagede  
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## ABSTRACT

This paper explores the emergence of local power and the existence of Muhammadiyah in Kotagede, Yogyakarta. There has been considerable continuity and change in this historic town especially since decentralisation was adopted in 2001. Politically, local people were presented with many political parties to vote in both national and local elections, but only two of them, the National Mandate Party (PAN) and the Indonesian Democratic Party-Struggle (PDIP) shared most of the votes. Economically, local people had been through many crises caused by domestic and external factors such as the 1998 economic meltdown and the 2008 worldwide economic crisis. Socially, local people also adapted to changes happened in their surroundings where contestations between local, national and global social, religious and cultural actors were intense and deepened.

This paper aims to do a few things: firstly, mapping out political affiliations and social and religious activism of local people in Kotagede; secondly, finding out the changing of local economic configurations in Kotagede with attention the rise of new business actors in silver, batik, grocery, property, telecommunication and services industries; and thirdly, assessing the relevance and dominance of Muhammadiyah in Kotagede especially looking at its relationship with other social and religious organisations which are existed in this town.

This paper suggests that the abilities of local people and their leaders in to go through and to survive the rapid political, economic, social and cultural changes happened over past years could encourage them to work communally to shape the future of Kotagede.

## BIONOTE

**Dr Priyambudi Sulistiyanto** is Lecturer at Flinders Asia Centre, School of International Studies, Flinders University, Adelaide, Australia. He is currently the Head of Flinders Asia Centre. He previously taught at the Department of Southeast Asian Studies, National University of Singapore. He obtained MA (Asian Studies) at Flinders University and a PhD degree from the University of Adelaide. He is a political scientist with teaching interests in the areas of Indonesian politics and comparative politics in Asia. His current research looks at the politics of reconciliation and local politics in post-Soeharto Indonesia. His publications include *Thailand, Indonesia and Burma in Comparative Perspective* (Aldershot, UK and Burlington, USA: Ashgate, 2002), with Maribeth Erb and Carole Faucher, *Regionalism in Post-Suharto Indonesia* (London and New York: RoutledgeCurzon, 2005), and with Maribeth Erb, *Deepening Democracy in Indonesia: Direct Elections for Local Leaders (Pilkada)* (Singapore: ISEAS, 2009). His articles also appeared in *Australian Journal of Political Science*, *Third World Quarterly*, *Journal of Contemporary Asia*, *Sojourn*, *Indonesia*, *Kasarinlan*, *Inside Indonesia* and *Dignitas*.

**Title of Paper** : Feminist Identity and Conceptualization of Gender Issues by Muhammadiyah/'Aisyiyah Members  
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## ABSTRACT

Women activists, both in the West and the East, are reluctant to self-identify as feminists (a) given the various understandings of the term 'feminist'; and, (b) due to its positive and negative connotations. Among Muslim gender activists, the debate centres not only on 'feminist identity' but also on the conceptualisation of gender issues in Islam. Sometimes their understandings are not only different but contrast strongly with one another. One factor that influences the ways in which people understand gender issues in Islam and deal with the associated controversy is the approach they take when reading and interpreting Islamic texts. Some Muslims interpret them textually while others approach them contextually. This research, in effect, discusses two highly controversial notions, i.e., feminist identity and the conceptualisations of contentious gender issues in Islam of Muslim Gender Studies Elites who affiliate to *Muhammadiyah* /'Aisyiyah/Nasyiatul 'Aisyiyah organizations.

This research employs an admixture of quantitative and qualitative methodologies. The respondents were recruited from six Centres for Women's Studies (PSWs/*Pusat Studi Wanita*) or Centres for Gender Studies (PSGs/*Pusat Studi Gender*) PSWs/PSGs in six universities in Yogyakarta: three were religious-based and three were public. The respondents numbered 45, including 12 males and 33 females, 34 from religious-based universities and 11 from public universities. All had been involved in PSWs/PSGs identified as *Muhammadiyah*/'Aisyiyah/Nasyiatul 'Aisyiyah Members. In-depth interviews were conducted with 12 respondents across all categories.

This research shows that for strategic reasons, some respondents opted not to publicly identify as 'feminists'. Self-identification as 'feminist' carries a higher risk for women than for men. For those Muslim women who identify as 'feminist', the most preferred label is 'Muslim Feminist', whereas among non-feminists is 'Gender Activist'. Another finding is that the research reveals the most and least contentious issues among Muslim gender studies elites in PSWs/PSGs. As well, it shows that while almost all of the respondents evinced progressive views regarding gender issues that are not taken to the religious court; they were less progressive vis-a-vis issues related to ritual (*ibadah*) activity. Respondents' progressive views and non-progressive views on polygamy and women's status were relatively equal. The only gender issue towards which male and female respondents' attitudes showed significant difference was polygamy, which is more problematic for women than for men. Respondents who advocated moderate and progressive views were to some degree close to the feminist positions. While most respondents argued that their gender equality values were not imported from Western feminism, they admitted that many Western feminist concepts and strategies had influenced and shaped their thought and their strategies for dealing with women and gender issues in Indonesia. They agreed that Western feminists are able to raise awareness of gender issues, strengthen feminist identity, and build up faith in Islam among their Muslim counterparts.

## BIONOTE

**Alimatul Qibtiyah** is a lecturer at the Islamic State University Sunan Kalijaga Yogyakarta since 1997. She gained her doctorate from University of Western Sydney, NSW Australia, sponsored by Ministry of National Education of Republic of Indonesia. Some selected publications are *Conceptualizing Feminist Identity and Gender Issues among Muslim Intellectual Elites* in Indonesia in Social Justice and Rule of Law, 2011; Self-Identified Feminist among Gender Activists and Scholars at Indonesian Universities, *ASEAS-Austrian Journal of South-East Asian Studies* 2010; *Gender dalam Islam*, Pimpinan Pusat 'Aisyiyah Majelis Tabligh 2010; *Indonesian Muslim Women and the Gender Equality Movement* chapter on JIIs-Journal of Indonesian Islam- LSAS-PPs IAIN Sunan Ampel Surabaya, 2009; *Islamic Feminism and Global feminism* "in Indonesian Islam in a Changing political landscape, CISFORM, 2009; *Paradigma Pendidikan Sekualitas Perspektif Islam: Teori dan Praktek*, Yogyakarta: Kalam Semesta, 2006.

**Title of Paper** : 'Aisyiyah Revisited: Agency and Identity in the Post-Suharto Era  
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## ABSTRACT

The demise of the Suharto regime allowed for far reaching changes within Indonesia's democratic, educational, and economic systems. Most of the new developments, however, did not occur in a vacuum as many Indonesian activists had been advocating individual and community rights for years. Organizations such as `Aisyiyah, framed these discussions within those on issues of gender and the position of women. Specifically, although seldom expressed in public, one of the regularly returning questions among `Aisyiyah leaders before 1998 concerned their agency within the organization of Muhammadiyah.

This contribution will revisit these debates and analyze developments within `Aisyiyah between 1999 – 2012. During this time frame several new policies and strategies were adopted by `Aisyiyah as well as by Muhammadiyah that aimed at strengthening the position of women within the organization. Among others, `Aisyiyah members started to take on more prominent positions within Muhammadiyah boards.

As frame of reference for this contribution I will use theories and observations from the newly emerging field of studies on the role and agency of women within conflict resolution and interfaith dialogue. Referencing contemporary `Aisyiyah materials and decisions, I will focus on issues of identity, forms of discourse, and hidden modes of action that in spite of pro-active strategies to strengthen their position can render women invisible. Among others, studies by Egnell (2006), Robeyns (2007), and Sjorop & Christensen (2009) refer to hidden mechanisms and blind spots that result in involuntary and unconscious processes. O'Neill (2007), Sen (2006), and others have drawn our attention to how gender-specific discourses influence these mechanisms, while numerous studies from the world of business have found gender-related differences in expectations concerning vision and imagination.

Egnell, Helene, 2006. *Other Voices. A study of Christian Feminist Approaches to Religious Plurality East and West*. Uppsala: Studia Missionalia Svecana C.

Ibarra, Herminia and Otilia Obodaru, 2009. "Women and the Vision Thing." *Harvard Business Review*, January, 2-9.

O'Neill, Maura, 2007. *Mending a Torn World. Women in Interreligious Dialogue*. Maryknoll, NY: Orbis Books.

Robeyns, I., 2007. "When will Society be Just?". In J. Browne (ed), *The Future of Gender*. Cambridge: Cambridge University.

Sen, A., 2006. *Identity and Violence: the illusion of Destiny*. London: Allen Lane.

Sjorop, Lene and Hilda Romer Christensen (eds), 2009. *Pieties and Gender*. Leiden, Boston: Brill.

## BIONOTE

**Title of Paper** : Gender Justice and Injustice in the Textbook of *Al-Islam* and the Response of Muhammadiyah Senior Secondary Schools' Teachers

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## ABSTRACT

The paper investigates the textbook on Islamic teachings officially published for Muhammadiyah Senior Secondary Schools. It examines whether the textbook promotes gender justice or injustice. In addition, how the teachers think about the gender discourse is also explored. The study seems important to carry out by taking account of whether the trend of gender discourses which has taken place for some decades in the public is substantially accommodated in the Muhammadiyah schools' curriculum. As a modern Islamic movement, Muhammadiyah needs to show the extent to which its schools transform gender justice at least in their textbook. Moreover, the teachers' responses to the existing gender issues as included in the textbook may be crucial to shape since they are translators of the text taught. To clarify this issue, the paper uses content analysis of the textbook and analyses the result of interview with several Muhammadiyah senior secondary schools' teachers in Yogyakarta. The result of this study shows that even if the content of the official textbook generally emphasizes gender justice, in some cases, it promotes gender injustice and stereotypes. In this case, women might be considered as the culprit while men are seen as those who like perpetrating violence. In addition, the explanation of men's social roles in the whole Moslems' history tends to be widely explored whereas that of the possibility of women's roles is paid less attention. Here, pictures put to illustrate certain statements also contain gender bias. Such instances could be found in many parts of the textbooks. On the other hand, the textbook starts with the explanation of the importance of democratic attitudes for Moslems in the framework of societal relations. In the sense, the elaboration of the possibility of men and women to participate in the public is clearly explained by taking account of the Quranic verses and rational arguments. With regard to the teachers' responses, the writing indicates that they generally agree with the notion of the need for women and men to share and possibly contribute in the public as long as the women in particular do not deny their domestic roles. They seem trying to examine the content of the textbook ranging from empirical, rational up to theological considerations. To conclude, the textbook contains gender justice and injustice orientations which have been responded variously by the teachers.

## BIONOTE

The writer is currently a lecturer at the Department of Islamic Education, the Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta (UMY). His Bachelor (S.Ag.) was taken at Universitas Muhammadiyah Yogyakarta (1995-2000) and his Masters (M.Ed.) was pursued in the School of Education, the University of Birmingham, the United Kingdom (2009-2010). Some of his writings that have been published are: "School-Based Curriculum Policy in Indonesia: The Need for Autonomous and Innovative Teachers and Democratic Schools", *International Conference Proceedings on Sustainable Innovation* (2012); "Religious Education Under Siege: Policy and Ideological Debates in Indonesia", *Islamadina Journal* (2010); "Critical Thinking in British Classrooms: A Practical Experience for Indonesia's Educational Reform", *Socia Journal* (2010); "Al-Islam and Human Rights for Muhammadiyah's Teachers" published by Maarif Institute dan New Zealand Agency for International Development, 2008 (Team); "The Manifestation of *Al-Ma'un*: Critical Roots within Muhammadiyah's Socio-Education" in Farid (Ed.), *Gerakan Sosial Islam* (Islamic Social Movement) (2004).

**Title of Paper** : The Role of Women on Disaster Mitigation  
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## ABSTRACT

**Background:** Muhammadiyah was awarded by AusAID two disaster preparedness projects: Child Disaster Awareness for School and Community or CDASC (2006-2008) in four areas: Garut, Bantul, Padang, and Bengkulu; and Hospital and Community Preparedness for Disaster Management or HCPDM (2008-2010) in four areas: Lamongan, Bantul, Jakarta, and Palembang. During evaluation of the two community based disaster preparedness projects, women demonstrated to play a major role in disaster mitigation, and they were also more responsive than men. **AIMS:** to demonstrate the role women on mitigation and disaster preparedness in two Muhammadiyah's disaster preparedness projects. **Method:** Profiling: several profiles of prominent women in the two community-based disaster preparedness projects will be elaborated semi-quantitative (utilizing Preparedness Assessment Tool for Indonesia method or PASTI method) and qualitative: what are their roles in disaster mitigation, what are their roles in shifting the paradigm of disaster mitigation, etc. The roles of the women in two projects will be compared with other women's role in other projects. **Results:** information generated from applying PASTI method revealed that women in 4 community (Srandakan, Kretek, Laren, and Maduran) are more prominent than men at least in community development (score 3-5 for women and men only score 3-4) and response for disaster mitigation (score 3-4, and men only score 3), in Maduran and Laren (Lamongan) women are more knowledgeable on the impact of flooding, they fully understand that by implementing simple steps at household level will enable them to save their assets from disaster. **Conclusions:** The work in disaster spheres seemed as a male stereotyped job. In these projects, women are proven as the promising of emerging actor in the disaster preparedness. As long as the opportunity was given, the public sphere as in disaster preparedness, the gender stereotyped job can be challenged and questioned. Women and men have equal capacity in making the community safer.

**BIONOTE:** I am a medical doctor who happened to study philosophy majoring in ethics, and also involved in the struggle towards sexual rights and reproductive health to ensure universal access of sexual and reproductive health services, especially for the marginalized groups since 1992, first as a volunteer of PKBI, later become member of the panel of expert, and since 2011 become the Deputy Chair Person of Indonesian Planned Parenthood Association. I also have extensive experience in facilitating and supporting social movements and community based health initiatives, and also engaged in the evaluation of Child Disaster Awareness through school and community (CDASC) in Bengkulu, an AusAID funded project under the auspices of Muhammadiyah Disaster Management Center. **Education:** graduated from Catholic University of Atma Jaya in 1981, with a medical doctor degree and also graduated from Driyarkara School of Philosophy with a Bachelor of Philosophy degree in 1986, majoring in ethics. **Publications:** in addition to authoring a book (entitled "Ethical Problems of Health Care: A Critical Review."), also has written a number of articles and columns and has become presenter and speaker at numerous seminars, workshops, and courses on a wide range of subjects, including advocating for better health care practices.

**Title of Paper** : Progressiveness and Conservatism with respect to Islamic Teachings among Grassroots Members of Muhammadiyah: Regional Differences and Comparisons with NU  
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## ABSTRACT

In my presentation, I will share the findings of my sociological research concerning gender issues in relation to Muhammadiyah and NU. In particular, I examine issues that have become politicized in recent years, such as the practice of polygamy; the protection of the rights of LGBT people; attitudes to wearing headscarves by women; and views on the appropriateness of handshaking between the opposite sexes. I conducted my sociological research on understandings of Islamic teaching and practices in six areas of Indonesia between 2004 and 2007, exploring differences between residential areas, levels of urbanization, gender, age, and involvement in Islamic organizations.

My survey results show obvious similarities between the results obtained from Yogyakarta (an area that represents Muhammadiyah's liberal support base) and the those from Jombang (representative of NU's liberal support base), and also between the results obtained from Makassar (representative of Muhammadiyah's conservative support base) and those from Madura (representative of NU's conservative support base). Moreover, it became clear that as compared to people in Jakarta, residents in Yogyakarta and Jombang had more liberal tendencies in understanding and interpretation of Islamic teaching. This suggests that liberal attitudes are not necessarily correlated with levels of urbanization. It is also noteworthy that people in Makassar show are tolerant toward handshake with the opposite sex even though they represent a few of the more conservative variants of Muhammadiyah.

This research provides new knowledge on the inner worlds of Muhammadiyah and NU and enables us to correct certain stereotypical and vague perspectives on Muhammadiyah and NU. I expect that these findings will encourage further reflection on the position and role of Muhammadiyah in Indonesian society today.

## BIONOTE

As an undergraduate student at Tokyo University of Foreign Studies, she studied for two years (1987–1989) at Pondok Hajjah Nuriah Shobron, a boarding school of Muhammadiyah University in Surakarta (UMS), Central Jawa. After finishing her B.A. with a thesis on Muhammadiyah's pondok education, she went on to complete a Master's degree at the Tokyo University of Foreign Studies. Her 1993 thesis described Islamic mysticism in Indonesia. She is currently a doctoral candidate at Kitakyushu University. From 1993 to 1999, she worked as a part time lecturer in Tokyo. In 2000, she became a tenured lecturer at Kyushu International University teaching Indonesian language and comparative religion, and is currently a professor there. Some of her recent articles are as follows: "Survey Results Concerning Muslim Understanding and Practice of Islamic Teaching in Contemporary Indonesia (Part I): Concerning the Formalization of Islamic Law" (in Japanese), in the *Kokusai Kankeigaku Bulletin* (Kyushu International University), Vol. 4 / 1.2 (2009), pp.117–157; "Religious Tolerance in Indonesian Muslim Society: 'Liberal Islam' and its Circumstances (II)" (in Japanese), in the *Kokusai Kankeigaku Bulletin* (Kyushu International University), Vol.3 / 1.2 (2008), pp.1–39.

**Title of Paper** : Muhammadiyah and the Challenge of Salafism  
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### ABSTRACT

My paper will discuss the emergence of Salafism and its challenge to Muhammadiyah. It will focus on the rise and development of Salafi pesantren, al-Furqan, in Sedayu, Gresik, East Java. In this case, I would argue that Muhammadiyah played significantly in the rise and development of Salafi movement in this sub district. Aunurrafiq Ghufuran, the director of al-Furqan, was invited by Muhammadiyah to teach at the Perguruan Muhammadiyah. Moreover, Muhammadiyah asked him to lead the Muhammadiyah pesantren, al-Hikmah. However, Ghufuran's teachings that introduced Salafi-Wahhabi doctrines raised controversies among Muhammadiyah activists. Ghufuran, for example, prohibited the students from hanging the picture of Ahmad Dahlan in the classroom. Being a controversial, Ghufuran was then dismissed from his position as teaching staff at Muhammadiyah, before he eventually established his own pesantren, al-Furqan. Since then, the pesantren has grown rapidly and now becomes one of leading Salafi pesantrens in Indonesia. It successfully converts some Muhammadiyah activists to Salafism. Besides, al-Hikmah that belongs to Muhammad has recently taken over by Salafis.

Taking the Sidayu case as an example of Salafi's challenge to Muhammadiyah, I would argue that Muhammadiyah should rethink its position in Islamic reformism. There are a number of reasons for this suggestion. First, it has been long perceived by Muhammadiyah figures that the organization has suffered from the absence of *ulama* who are highly qualified in classical Islamic knowledge such as *fiqh*, *hadith* and *tafsir*. This shortage may shake Muhammadiyah's religious authority. Second, which is closely related to the first, is the Muhammadiyah business in education, health and social activities. These activities, to some extent, have made Muhammadiyah neglect conventional *da'wa* in form of religious gatherings. The infrequent religious gatherings have led some activists to turn to other groups, including the Salafis. Given this fact, Muhammadiyah is supposed to re-initiate educational programs that result in the reproduction of 'ulama.

### BIONOTE

Din Wahid is a lecturer at Syarif Hidayatullah State Islamic University (UIN) Jakarta, and a researcher at the Center for the Study of Islam and Society (PPIM) UIN Jakarta. He got his BA in Islamic Theology and Philosophy from IAIN Jakarta (1994), and his MA in Islamic Studies from Leiden University (1999). Currently he is a PhD candidate at Utrecht University within the framework of Training Indonesia's Young Leaders Programme, in which he focuses his research on "Nurturing Salafi Manhaj: A Study on Salafi Pesantrens in Contemporary Indonesia". His recent interest covers contemporary Islamic movements in Indonesia. He has written some articles including "Pentas Jihad Gerakan Salafi Radikal Indonesia", *Studia Islamika*, Vol. 14, No. 2, 2007, and "Negara Islam atau Masyarakat Islam?" in Rizal Sukma and Clara Joewono, (eds.), *Gerakan dan Pemikiran Islam Indonesia Kontemporer*, Jakarta: CSIS, 2007, pp. 73-112.

**Title of Paper** : Modeling Religious Violence: A Comparative Analysis of the Activists of Front Pembela Islam (FPI) versus Muhammadiyah and Nahdlatul Ulama (NU) Using Structural Equation Modeling (SEM) Approach

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## ABSTRACT

The present study tries to investigate the causal model of religious violence using SEM approach among the activists of Islamic movements in Indonesia, namely FPI, Muhammadiyah and NU. Previous research in social movements and political violence suggests that there are, at least, three individual characteristics, which allegedly account for violent collective actions, including religious violence. They are fundamentalism, lower trust in government and the interaction between low trust in government and high political efficacy. As a result, this study confirms that the more fundamentalist people are, the more likely they are to justify violence, regardless of their organizational affiliations. For Muhammadiyah, this also means that the more fundamentalist Muhammadiyah activists (or members) are, the more likely they are to justify the use of violent means. However, FPI activists have a stronger relationship between fundamentalism and violence than that of the activists of Muhammadiyah and NU. On the contrary, this study does not support the argument for the relationship between trust in government and violence. Similarly, the relationship between violence and the latent interaction of trust and political efficacy is not supported by the data. These are because the activists, who support and do not support violence (FPI, Muhammadiyah and NU), possess about the same level of low trust in government. As result, this study suggests that Muhammadiyah's scholars, leaders and policy makers should be aware that fundamentalism, a type of religiosity, can be a seed of religious violence. Therefore, understanding fundamentalism is important in designing a strategy of deterring religious violence, or any types of radicalism.

## BIONOTE

Munajat is a lecturer at STAIN (Sekolah Tinggi Agama Islam Negeri) Salatiga. He received his doctoral degree from the Department of Sociology, Texas A&M University with major interest in Social Movements and minor in Survey Design and Quantitative Analysis. He got his master degree from the University of Leiden in Islamic Studies and BA from the State Islamic University of Sunan Kaligaja Yogyakarta. Some of his publications are *The Masjumi, Defining the Identity of an Islamic State 1945-1960* (2009, Salatiga: STAIN Salatiga Press), "Stratifikasi Herarkis Imam Masjid, Analisis Sumber Kekuasaan; Studi Kasus di Bogor" (*Jurnal At-Tarbiyyah*, volume 12, Agustus 2009), *Sekolah untuk Mati* (Tulisan Bersama 2009, Salatiga: STAIN Salatiga Press), "Obedient Wife and the Hegemony of Husband a Study of Indonesian Muslim Wife in the Context of Dutch Household" (2004, *Jurnal Ijtihad*, vol. 2), and *Antologi Pemikiran Gender* (Editor 2003, Salatiga: STAIN Salatiga Press).

**Title of Paper** : Another Face of Puritan Islam? Muhammadiyah and Radicalism among the Youth  
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## ABSTRACT

One of the forces often referred to as factors contribute in intensifying Islamic radicalism is puritan understanding of Islam. In an Indonesian context, as an Islamic organization promoting Islamic puritanism, Muhammadiyah is inevitably frequently pointed as the spreader of the Wahhabi ideology from which one of the forms of Islamic radicalism originate. Whether or not the basis of radicalism in Indonesia has been laid by puritan Islam and Muhammadiyah is the spreader of Wahhabism, some facts deserve serious investigations. Those include the fact that some of the "terror" and "bombing" perpetrators in Indonesia show their variety of connections with Muhammadiyah. This has led to a rumor that Muhammadiyah has taken part in producing the chain of radicalism in Indonesia. While on the other hand, in responding such a rumor, Muhammadiyah's responses seem sporadic and inadequate. While to certain extent it might be true that puritan understandings of Islam as taught by Muhammadiyah have contributed in the formation of radicalism, relating Muhammadiyah's puritanism with radicalism as well as merely rejecting this hypothesis without any convincing grounds might be academically questionable.

In the light of this situation, this paper will investigate the genealogy of radicalism among the youth as well as will map the potential radicalism among them in a Muhammadiyah context. To gain a more comprehensive and real picture of the subject, some preliminary investigation will be carried out as to find the attitudes and stands of some Muhammadiyah young activists (include those affiliated in *Ikatan Mahasiswa Muhammadiyah*, *Ikatan Pelajar Muhammadiyah*, *Pemuda Muhammadiyah* and *Nasyiatul 'Aisyiyah*) on some important and controversial issues such as the formalization of *shari'ah*, Islamic state and caliphate, the relationship between Islam and the West, and Palestinian-Israeli conflict . In framing its analysis and developing its thesis, this paper will carefully consider the fact that radicalism is a highly-contested concept in social sciences. Therefore, in establishing its arguments and analyses this paper will employ established and relatively accepted concept of radicalism in social sciences.

## BIONOTE

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**Title of Paper** : Between Ihsan and Tasawwuf: The Muhammadiyah's Attitude toward Sufism and Its Promotion of 'Authentic' Islamic Spirituality  
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### ABSTRACT

The Muhammadiyah's attitude towards Sufism is ambiguous. Organizationally Muhammadiyah does not acknowledge any Sufi order (*tarikat*), but personally a number of Muhammadiyah members are interested in not only studying but also practicing Sufis tenets. Hamka's book of *Tasawuf Modern* and Arifin Ilham's institution of *Majlis Zikir Adzikra* are among Sufi heritage products coming out from figures who had Muhammadiyah background. My involvement in Muhammadiyah *Baitul Arqam* and *Daarul Arqam* training programs in various cities showed me the dynamic of Sufis expressions among Muhammadiyah members. Many of Muhammadiyah leaders, when Muhammadiyah members at the grassroots asking them about the status of Sufism in Islam, underline that the Sufism (*tasawwuf*) existed far after the death of the prophet of Muhammad. According to Muhammadiyah leader, the authentic term which is equivalent to the meaning of *tasawuf* in terms of the inner experiential dimension of Islamic practices, as recorded in the *hadits*, is *ihsan*. Referring to the Muhammadiyah' documents and interview with current Muhammadiyah leaders and activist, this paper will argue that Muhammadiyah is both contesting and promoting what it calls the authentic Islamic spirituality. The promotion is done by underlining the concept *ihsan*, while at the same time negating the *tasawwuf* as well as the *tarikat*, amid the current trend of repackaging Sufism in urban Indonesia.

### BIONOTE

**Ahmad Muttaqin** is a lecturer at the Department of Comparative Religion, Sunan Kalijaga State Islamic University (UIN), Yogyakarta, Indonesia. He just finished his PhD Program from the Centre for the Study of Contemporary Muslims Societies (now Religion and Society Research Centre), University of Western Sydney, NSW, Australia, where he wrote thesis on *Hybrid Spirituality and Religious Efficacy of Yogyakarta Spiritual Centres* (2012). Among his publications are: "Blending Spirituality with Economic Capital: A Preliminary Account on ESQ Way 165 of Ary Ginanjar" in Moch Nur Ikhwan & Noorhaidi Hasan (eds), *Moving with the Times: the Dynamic of Contemporary Islam in a Changing Indonesia* (2007); "Between Islam, the Market and Spiritual Revolution," *The Jakarta Post* 16 September 2009; and "The Spirit of Progressive and Moderation in "Sang Pencerah", " *The Jakarta Post*, 23 October 2010.

**Title of Paper** : American Scholarship on Indonesian Islam: The Shift from Muhammadiyah Studies to Nahdlatul Ulama Studies  
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**ABSTRACT**

Studies on Muslim movements in Indonesia conducted by American scholars before 1980s have mostly taken the Muhammadiyah as the main subject. However, this trend has been shifting since 1980s. The Nahdlatul Ulama (NU), previously considered traditional movement, has attracted more scholars than the Muhammadiyah. This paper intends to study the dynamic of American scholarship on Indonesian Islam by answering the following questions: Why did the Muhammadiyah has more appeal to American scholars than the NU before 1980s? How did the shift occur after 1980s? What is the role of the dynamic in Islamic studies and Orientalism in the US in the shift of the study on Indonesian Islam? To answer these questions, this paper classifies studies on Muhammadiyah into three paradigmatic categories: developmentalism (1950-1980), pragmatism (1980-2000), and conservatism (2000-2010). One important feature of initial scholarship on Indonesian Islam is that the Muhammadiyah was regarded as an incarnation of Calvinism in Muslim world. Just like the role of Calvinism in the rise of Western Capitalism, scholars tend to envisioned that the Muhammadiyah could play the same role in Indonesia. In the second category, the Muhammadiyah was often associated with the government or civil servant and lost their Calvinist spirit. And during the third category, the Muhammadiyah has often been associated with conservative movement. This paper argues that the dynamic of Islamic studies in international level, i.e. the critique of orientalism, the introduction of post-modernism as a challenge to modernism, and the prominent of Durkheimian perspective in studying Islam as an alternative to Weberian perspective, contributes to the shift in the study of the Muhammadiyah.

**BIONOTE**

Ahmad Najib Burhani is a PhD Candidate in Religious Studies at the University of California- Santa Barbara and researcher at the LIPI (Indonesian Institute of Sciences). Among his publications are "*Lakum dīnukum wa-liya dīni: The Muhammadiyah's stance towards interfaith relations,*" *Islam and Christian-Muslim Relations* 2011, 22 (3): 329-342; *Muhammadiyah Jawa* (2010); "Revealing the Neglected Missions: Some Comments on the Javanese Elements of Muhammadiyah Reformism," *Studia Islamika* 2005, 12 (1): 101-129; *Sufisme Kota* (2001); *Islam Dinamis* (2001); "Defining Indonesian Islam: An Examination of the Construction of National Islamic Identity of Traditionalist and Modernist Muslims" in *Islam in Indonesian: Contrasting Images and Interpretations*, edited by Jajat Burhanuddin and C. van Dijk (Amsterdam: Amsterdam University Press and ICAS, in press); "Liberal and Conservative Discourses in the Muhammadiyah: The Struggle for the Face of Reformist Islam in Indonesia" in *The 'conservative turn' in Indonesian Islam*, edited by Martin van Bruinessen (Singapore: ISEAS, in press), and "*Al-tawassuṭ wa-l I'tidāl: The NU and Moderatism in Indonesian Islam*", *Asian Journal of Social Science* 2012, 40 (5-6), and "Transmission of Islamic Reform from the United States to Indonesia: Studying Fazlur Rahman's legacy through the works of Ahmad Syafii Maarif", *Indonesia and the Malay World* 2013, 41 (119) (forthcoming).

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**Title of Paper** : Cultural *Dakwah* of Muhammadiyah: Islamisation or Indigenisation?  
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## ABSTRACT

Cultural *dakwah* has marked an important change in Muhammadiyah's strategy of *dakwah*. Through cultural *dakwah*, Muhammadiyah has shifted its preoccupation with the purification of Islam to giving more attention to cultural aspects of *dakwah*. Purification by no means ceased to be the central focus of Muhammadiyah's mission, together with *tauhid* (Islamic monotheism). At the same time, it has emphasised such ideas of progress and dynamisation. Purification often stands in opposition to syncretic and un-Islamic local cultures and traditions. The extent to which Muhammadiyah has dealt with progress and dynamism while keeping in line with the purification and monotheism is a crucial question to explore its concept of cultural *dakwah*. Within Muhammadiyah, diverse, contrasting opinions of local cultures are developing.

Therefore, this article will deal with cultural *dakwah* as proposed by Muhammadiyah. The questions to be answered are: 1) What is cultural *dakwah*? Is it an indigenisation (*pribumisasi*) of Islam or Islamisation of culture? 2) How did Muhammadiyah, in formulating cultural *dakwah*, grapple with the harmonisation of universal Islamic principles of *shari'ah* and local practices and cultures?

To answer these questions, I will first analyse the principles of cultural *dakwah* and the normative discourses and debates on cultural *dakwah* within Muhammadiyah circles. Secondly, I will compare the opinion of Muhammadiyah with that of MTA (Majlis Tafsir Al-Qur'an) Surakarta in relation to local cultures. The latter organisation has a lot of similarities with Muhammadiyah, especially with regard to purification. Thus, it attempts to purify Islam from *takhayyul*, *bid'ah* and *khurafat* as Muhammadiyah does. Its *dakwah* activities have been focused on the enhancement of *tauhid*. It is very critical of and is uncompromisingly opposing "un-Islamic" local cultures and traditions. As a result, it has faced a lot of rejection from local Muslims in various regions. Despite this, MTA is using a lot of cultural idioms and local traditions in its *dakwah* activities. Javanese arts such as *jaranan* dance are often performed in its branch opening sessions. Thus, I argue that MTA has a concept of cultural *dakwah*. I will situate this comparison within the relation between *shari'ah* and local culture, Islamisation and indigenisation. Thirdly, I will investigate the application of cultural *dakwah* in dealing with issues concerning pluralism and diversity, local arts and cultures. This article will end with conclusion.

## BIONOTE

Sunarwoto graduated from the faculty of Usuluddin, IAIN Yogyakarta. In 2007, he received scholarship for his MA in Islamic studies from Leiden University, the Netherlands within the framework of IYL (Indonesia's Young Leaders), and finished in 2008. Currently, he is doing PhD at the Department of Culture Studies, School of Humanities, Tilburg University, the Netherlands, within the framework of NISIS (Netherlands Interuniversity School for Islamic Studies). Under the supervision of Prof. Herman Beck and Prof. Blommaert, he is working on radio *dakwah* in Surakarta for his PhD research. His main academic interests include Quranic studies, history (esp. of Indonesian Islam), anthropology of Islam, political Islam, and religion and media. Among his works are: "Radio *Dakwah* in Solo: Contest for Identity" (University of Amsterdam Press, forthcoming); Antara Tafsir dan Ideologi Telaah Awal atas Tafsir Al-Qur'an MTA (Majelis Tafsir Al-Qur'an), *Refleksi*, Vol. XII, No. 2 (October 2011); "The Influences of Meccan Education on The *Pesantren* Tradition with a Special Reference to Shaykh 'Abd al-Hamid Kudus." in *Studia Islamika*, Vol. 15, No. 3 (2008), pp. 467-499; "Dialog Kesarjanaan Al-Qur'an: Islam dan Barat" (Quran Scholarship Dialogue: Islam and the West), in *Jurnal NUANSA*, Cairo, Egypt (February 2008), pp. 13-17.

**Title of Paper** : Sense of crisis and a margin of freedom: the reform projects in the twenty-first century Muhammadiyah  
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## ABSTRACT

This paper is aimed at an elaboration of a reflective predisposition in various reform projects in the twenty-first century Muhammadiyah. Borrowing Scott Lash's definition, I understand reflectivity as perceived human capacity to distinguish oneself from one's environment. With this capacity, it is assumed that human beings will be able to analyse their environment in a rational manner and to determine what is to be executed within that environment. Reflectivity is one among various predispositions of social agents that they employ to understand and live within their environment. Pierre Bourdieu refers to this environment as field and to social agents' predisposition toward their field as habitus.

Using a Bourdieusian framework, on the one hand, I define the status quo as a situation in a society where its members find it difficult to modify and adjust their habitus in the face of a perceived crisis. The supporters of the status quo, within this understanding, are social agents who experience a "hysteria of habitus", defined as the incapacity to think historical crises in categories of perception and thought other than those of the past, and insist on keeping their old perceptions and thoughts in the face of a crisis. On the other hand, the supporters of the reform camp are social agents who, in the midst of a crisis, are able to articulate their habitual predispositions, consider the inadequacy of these predispositions, and create a margin of freedom for political action aimed at reopening the space of possibles. In finding this margin of freedom, however, I still find reflective predisposition in their various suggestions of reforms, which I categorize into five distinct projects: theological, pluralism, socio-economic, cultural, and gender.

With regard to why this predisposition leads a section within Muhammadiyah's to support reform, I find the role of their perceptions towards what they perceive to be the West as playing an important part. The supporters of reform within Muhammadiyah see the West as both an ally in a common struggle of humanity and sometime, as Islam is, also a victim of a misguided perception. For them, Islam can learn from the West and vice versa. The crisis of the field perceived by the supporters of reform is, therefore, not the breaking down of the old field's boundaries but the stubbornness of those boundaries to give way to more extended boundaries that will allow this reciprocal learning.

## BIONOTE

Christian Harijanto is finishing his doctoral study at Curtin University, Perth, with a thesis on the relationship between reflective predisposition of Muhammadiyah and the debate between the supporters of status quo and reform in post-1998 Muhammadiyah. He previously worked as a lecturer at Department of International Relations, University of Indonesia, teaching a range of subject from international political economy and research methods. He received his master's degree in international political economy and development from Fordham University, New York, under the sponsorship of Fulbright Foundation. His academic interests range from Indonesia's religious movements, Indonesian literature, and post-colonial studies. The paper presented in this conference is planned to form a part of his doctoral thesis at Curtin University.