Kees van Dijk and Nico J.G. Kaptein (eds.)

*Islam, Politics and Change. The Indonesian Experience after the Fall of Suharto.*

Kees van Dijk and Nico J.G. Kaptein’s edited volume *Islam, Politics and Change: The Indonesian Experience after the Fall of Suharto* provides much needed description and analysis concerning religious expressions in contemporary Indonesia. Adding to an array of edited works that have been published over the past decade (which include Burhanudin and van Dijks’s *Islam in Indonesia* (2013) and Fealy & White’s *Expressing Islam* (2008)), this timely book—by way of nine chapters—notes that modern religious articulations in the archipelago nation are neither uniform nor monolithic. Breaking the stereotype of what they term ‘smiling Islam’ they underline the various ways Islamic mobilisation has become entangled in processes of political change, but also the contentions and public debates that often surround its growing public use.

The books contributions are organised across three sections. The first three chapters deal with Islamic political parties and socio-religious organisations attached to them, grappling with the diversity of opinions that exist. Permata’s study (chapter 1) concerning the relation between the *Partai Keadilan Sejahtera* (Justice and Welfare Party, PKS) and Jama’ah Tarbiyah, from which it arose, offers a fine description, explaining the contentions that exist when a religious movement gives birth to a political party. Permata notes the tensions that arise within and between the PKS and Jama’ah Tarbiyah, and how pragmatic political manoeuvrings can lead to internal dispute despite explanations for such actions often being communicated in Islamic terminology.

Diverse opinions are not limited to the PKS, as Zuhri (chapter 2) examines the disputes that can also occur over control over very public spaces such as the mosque. Providing rich insight into competition between Muhammadiyah and the PKS to control the al-Muttaqun mosque in Central Java after the 2006 earthquake, Zuhri describes how the PKS—through its once-president Hidayat Nur Wahid—was able to create a foundation and garner funds from the Waqf Ministry in Qatar to allegedly rebuild the mosque and simultaneously challenging Muhammadiyah’s unofficial control. Concluding this section, Scherpen (chapter 3) re-orientates our focus onto the horrific events of the anti-Ahmadiyah violence that occurred in Banten province in 2011. Focusing on the statements of civil society and political Islamic groups, he argues that while certain civil society and even political groups support actions to pro-
tect the Ahmadi community, the notion that they exist outside Islam and must somehow 'return' to the true teachings continue to dominate political sentiments.

The second section of the volume shifts focus to sharia-based legislation, taking special consideration of how such laws affect women. Indeed, one of the consequences of Suharto's resignation was political decentralisation, giving regencies throughout Indonesia greater powers to enact local legislation. Since 1999 there have been a number religiously inspired laws passed. In this light, Nurlaelawati (chapter 4) analyses how the implementation of religious laws in Banten and West Java have affected the rights of women. Through an analysis of religious court decisions, she notes that women still face inequalities in cases concerning polygamy, custody of children, and post-divorce alimony. Judges maintain gender biases and not only has such prejudice sustained chauvinistic attitudes concerning the need for wives to satisfy their husbands, but contravene Indonesia's international legal obligations under the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and International Covenant on Civil and Political Rights (ICCPR).

Islamic inspired legislation is not limited to Java and as Cornelis van Huis shows us in chapter 5, it also influences law in South Sulawesi. Noting the strong Islamic history of the province, his chapter describes the use of Islamic courts in Bulukumba in divorce proceedings. The court, he argues, plays an important role in registering divorces but also providing clear uncontaminated legal identities to divorced women. Yet, despite the assistance it has offered women in divorce proceedings it has been less successful in enforcing post-divorce rights. Fauzi (chapter 6) offers a final contribution to this section, returning the focus to Java and analysing the impact of Bantul's controversial 2007 bylaw on prostitution. She notes that the law is vague and ambiguous in its definition of prostitution and, consequently, has led to a number of wrongful arrests.

The final three chapters concern Indonesia’s Western most province, Nanggroe Aceh Darussalam. The once conflict ridden province is unique to Indonesia, in that it has implemented a program of ‘Sharia-isation’ which has included the passing of the Qanun Jinayat (Islamic Criminal Code), and increasing role of the Wilayatul Hisbah (Sharia Police). In 2015 alone there were approximately 92 canings, most notably for khulwat (adultery), drinking, and gambling. However, the process of Sharia implementation is far from accepted by all of Aceh’s population. As Nur Ichwan (chapter 7) explains, the implementation of Sharia has led to growing confrontation between Ulama who support Sharia and the Sufi and neo-Sufi inspired Ulama such as the Majelis Pengkajian Tauhid Tasawuf (MPTT). Established in 2005, the MPTT rejects the institutionalization