



**THE HEBREW UNIVERSITY OF JERUSALEM**  
**ISRAEL INSTITUTE FOR ADVANCED STUDIES**

# **Introducing Indonesia:**

## **History, Politics, Culture**

**November 29-30, 2017**

All lectures will take place at the Israel Institute for Advanced Studies,  
on the Edmond J. Safra, Givat Ram Campus

**Organizer:**  
**Ronit Ricci** (The Hebrew University of Jerusalem)

# Program

## Wednesday, 29 November

- 08:30 - 09:00     **Registration and morning coffee**
- 09:00 - 09:05     **Menahem Ben-Sasson**, Former President  
(The Hebrew University of Jerusalem)  
Greetings
- 09:05 - 09:10     **Dror Wahrman** (The Hebrew University of  
Jerusalem)  
Greetings
- 09:05 - 09:15     **Ronit Ricci** (The Hebrew University of Jerusalem)  
Opening Remarks
- 09:15 - 10:00     **Muhamad Ali** (University of California, Riverside)  
Religious Pluralism in Indonesia: Historical  
Origins and Contemporary Problems
- 10:00 - 10:45     **Greg Fealy** (Australian National University)  
Critiquing Indonesian Discourses on Islamic  
Moderation and Sectarianism
- Chair: **Nissim Otmazgin** (The Hebrew University  
of Jerusalem)
- 10:45 - 11:15     Coffee Break
- 11:15 - 12:00     **Jesse Grayman** (University of Auckland)  
Narratives of Recovery in Post-Conflict and Post-  
Tsunami Aceh, Indonesia
- 12:00 - 12:45     **Mery Kolimon** (Artha Wacana Christian  
University)  
Seeking Truth and Justice: Voices of Female  
Survivors of the 1965 Anti-Communist Tragedy in  
Eastern Indonesia
- Chair: **Ran Shauli** (Bar-Ilan University)

- 13:00 - 15:00 Lunch
- 15:00 - 15:45 **Amrih Widodo** (Australian National University)  
Rapping the Javanese Groove: Performing Arts and Political Activism in Indonesia
- 15:45 - 16:30 **Ross Tapsell** (Australian National University) New media and politics in Indonesia: Oligarchs, Citizens and the Digital Revolution
- Chair: **Mirjam Lücking** (The Hebrew University of Jerusalem)
- 16:30 - 17:00 Coffee Break
- 17:00 - 17:45 **Ronit Ricci** (The Hebrew University of Jerusalem)  
Indonesia from Afar: Banishment and Belonging
- Chair: **Rotem Geva** (The Hebrew University of Jerusalem)
- 18:00 - 19:15 Dinner
- 19:15 - 20:15 **The Jerusalem Gamelan Ensemble: Gamelan concert**

**Thursday, 30 November**

- 08:30 - 09:00 **Morning Coffee**  
IIAS Lobby
- 09:00 - 09:45 **Eva Nisa** (Victoria University of Wellington)  
Indonesian Muslim Women Redefining Their Public Presence
- 09:45 - 10:30 **Laurie Sears** (University of Washington) Exploring Bourgeois Modernity and Revolutionary Modernity in 1930s and 1940s Indonesia
- Chair: **Yigal Bronner** (The Hebrew University of Jerusalem)
- 10:30 - 11:00 Coffee Break

- 11:00 - 11:45 **Mirjam Lücking** (The Hebrew University of Jerusalem)  
Between Arab-Phobia and Pop-Arabness Ambivalent  
Muslim Lifestyles in Contemporary Indonesia
- 11:45 - 12:30 **Giora Eliraz** (University of Washington)  
When Indonesia and the Middle East meet each other:  
Thoughts on religion, politics, society and what is in  
between  
  
Chair: **Uri Gabay** (The Hebrew University of Jerusalem)
- 12:30 - 14:30 **Lunch Break**
- 13:30 - 14:30 **Amrih Widodo** (Australian National University)  
Embodying Javanese Culture through Dance - Dance  
Workshop (during lunch break)
- 14:30 - 15:30 **Philips Vermonte** (Center for Strategic and  
International Studies)  
Democratization and Foreign Policy: The Case of  
Indonesia  
  
Chair: **Greg Fealy** (Australian National University)
- 15:30 - 17:45 **Daniel Ziv**  
JALANAN Documentary | Indonesia - Film  
screening and discussion  
  
Chair: **Ronit Ricci** (The Hebrew University of  
Jerusalem)
- 17:45 - 18:15 **David Shulman** (The Hebrew University of  
Jerusalem)

## **Religious Pluralism in Indonesia: Historical Origins and Contemporary Problems**

**Muhamad Ali, University of California Riverside**

In this lecture I will discuss the way in which Indonesia, from pre-colonial times to the present day when its population has reached 260 millions, became predominantly Muslim and yet religiously diverse and complex. I will first consider historical factors shaping such religious plurality and then address contemporary issues concerning religious pluralism understood as both fact and ideology, and as both practical and normative concepts. The main question I will address is how and why Muslims and non-Muslims in Indonesia have spoken and acted the way they have regarding religious diversity. I will discuss a number of contemporary issues such as the debates about the form of the Indonesian state (between secularism vs Islamic State), the first pillar (The One and Only Divinity) of the Pancasila state ideology, the construction of religion, non-religion, and spiritualism, the blasphemy laws (religious intolerance and freedom), interfaith marriage and other interfaith issues, and intra-Muslim relations (Sunni-Shi'a and Mainstream Islam-Ahmadiyya). The problem of religious pluralism in Indonesia is both religious and political, and shapes and is shaped by history and contemporary realities concerning the relations between the self and the other.

### **Bio**

**Muhamad Ali** is associate professor in Islamic Studies at the Religious Studies department at University of California Riverside where he also serves as Chair of the Middle East and Islamic Studies program and is a faculty member of the Southeast Asia: Text, Ritual, and Performance Program. He earned a B.A. in Islamic Studies from the State Institute for Islamic Studies, Jakarta; an MM-CAAE from the University of Indonesia and Universite Grenoble, France; an M.Sc. in Middle Eastern and Islamic Studies from Edinburgh University, Scotland, and a Ph.D. in History from the University of Hawai'i at Manoa. Dr. Ali has published books, essays, and chapters on topics related to Islam, including *jihad*, violence and peace, gender, interfaith dialog and global education, Indonesian Muslims' perceptions of Judaism and Jews, Indonesian Islamic liberal and moderate movements, and the modern history of Southeast Asia. His recent book is *Islam and Colonialism: Becoming Modern in Indonesia and Malaya* (Edinburgh University Press, 2015) and his other two books *Multicultural-Pluralist Theology* (2003) and *Bridging Islam and the West: An Indonesian View* (2009) were published in Indonesia. His current projects concern religious freedom and pluralism in modern Indonesia, Indonesian Islam, and the expressions of *adab* in Indonesia and Malaysia. At UCR, Dr. Ali teaches courses on Islam, the Qur'an, comparative scripture, Islam in Southeast Asia, Southeast Asian religions, and graduate seminars on Approaches to Islam; Religion, Politics, and Public discourse; and Religions in Contact.

## **Critiquing Indonesian Discourses on Islamic Moderation and Sectarianism**

**Greg Fealy, The Australian National University**

Indonesia casts itself to the world as an exemplar of moderate and democratic Islam, from which other Muslim nations should learn. The reality is far more complex. While it is true that Indonesia is more religiously tolerant and more democratic than most other majority Muslim nations, it is nonetheless subject to increasingly sectarian and illiberal forces from within its Islamic community. In recent national and provincial elections, religious themes have been used with potent effect to undermine non-Muslim or moderate Muslim incumbents and candidates. Islamist mobilisation is also growing and seemingly gaining hold among many urban middle-class Muslims. The present government led by President Joko Widodo is seeking to counteract conservative Islamic forces which threaten his re-election prospects in 2019, but is resorting to measures which undermine democratic values and practices, thereby accelerating a longer term de-consolidation of Indonesian democracy.

In this presentation, I will critically examine the countervailing tendencies which currently roil Indonesian politics and religious discourses. I will argue that Indonesia's contemporary Islamisation is highly variegated and far from linear. Sectarian trends in recent years have been shaped by specific political conditions that may not be replicated in future and which also have aroused resistance from progressive Islamic forces. This conservative-progressive contestation is now becoming a critical factor in determining the longer-term direction of Indonesian democracy and religious pluralism.

## **Bio**

**Greg Fealy** is associate professor of Indonesian politics and head of the Department of Political and Social Change at The Australian National University. He gained his PhD from Monash University in 1998 with a study of the history of Nahdlatul Ulama. He is the co-author of *Joining the Caravan? The Middle East, Islamism and Indonesia* (2005), *Radical Islam and Terrorism in Indonesia* (2005) and *Zealous Democrats: Islamism and Democracy in Egypt, Indonesia and Turkey* (2008). He is also co-editor of *Soeharto's New Order and its Legacy* (2010), *Expressing Islam: Religious Life and Politics in Indonesia* (2008), *Voices of Islam in Southeast Asia: A Contemporary Sourcebook* (2006). He is the director of the Partnership in Islamic Education Scholarships (PIES) program. He was the C.V. Starr Visiting Professor in Indonesian politics at the Johns Hopkins University School of Advanced International Studies, Washington DC, in 2003, and has been a consultant to DFAT, USAID, The Asia Foundation and BP. From 1997 to 1999 he was an Indonesia analyst at the Australian Government's Office of National Assessments. He has been a board member of the Department of Foreign Affairs and Trade's Australia-Indonesia Institute since 2014.

## **Narratives of Recovery in Post-Conflict and Post-Tsunami Aceh, Indonesia**

### **Jesse Grayman, University of Auckland**

In December 2004, the Indian Ocean Tsunami devastated the Indonesian province of Aceh, instantly killing 120,000 and displacing 500,000 more. National and international humanitarian interventions reinvigorated ongoing peace talks between the separatist Free Aceh Movement and the Government of Indonesia, which in August 2005 culminated in a negotiated peace, ending a 28-year long sporadic war that resulted in at least 15,000 civilian deaths and far more human rights violations. Three years later, I led a post-conflict programming evaluation to solicit community perceptions of the peace process. Drawing upon interviews with rural informants, and using an anthropological approach to narrative analysis, this presentation argues that recovery narratives can be understood in terms of official and counter-official discourses, each utilizing strategic resources to amplify their interpretation of an unfolding peace process. Narratives heard most clearly are empowered because they adhere to conventions proscribed by the peace agreement and other powerful discourses such as the Free Aceh Movement's separatist ideology. After recounting these official and counter-official narratives of recovery, I then share examples of voices left out of the conversation that resist easy interpretation and sidestep clichéd narratives of peace.

## **Bio**

**Jesse Hession Grayman** (PhD in Social and Medical Anthropology, Harvard University; MPH in Epidemiology, and MA in Southeast Asian Studies, University of Michigan) is Senior Lecturer in Development Studies at the University of Auckland's School of Social Sciences. His PhD research examined the position of Indonesian aid workers working with international humanitarian organizations and local NGOs involved in post-conflict and post-tsunami interventions in Aceh, Indonesia. Jesse's current research in Indonesia continues to study the changing role of Aceh's civil society, and more recently studies Indonesia's community-driven development policies in the health sector, with a particular interest in the role of information and communication technologies. Recent publications include: "Topography and Scale in a Community-driven Maternal and Child Health Program in Eastern Indonesia" (2017); "Official and Unrecognized Narratives of Recovery in Post Conflict Aceh, Indonesia" (2016); "'We Build Our Own Stories': The 19th-century Figure and 21st-century Myth of the Acehese Poet Dôkarim" (2015); and "Rapid Response: Email, Immediacy, and Medical Humanitarianism in Aceh, Indonesia" (2014).

## **Seeking Truth and Justice: Voices of Female Survivors of the 1965 Anti-Communist Tragedy in Eastern Indonesia**

### **Mery Kolimon, Artha Wacana Christian University, Kupang**

After the passing of more than 50 years since the 1965 Anti-Communist Tragedy in Indonesia, the survivors of the tragedy are still seeking truth and justice. In 2010 the Eastern Indonesian Women's Network for Study of Women, Religion, and Culture (JPIT) conducted research relating to the tragedy in the area of East Nusa Tenggara Province. This paper considers the testimonies of female survivors and their efforts to seek truth and justice despite the continuing denial of their suffering by the Indonesian government. I will begin with an explanation regarding JPIT and the data collecting methodology, followed by a discussion of the impact of this tragedy on the church and on society more broadly.

## **Bio**

**Mery Kolimon** was born in SoE, West Timor. She obtained a B.A at the Theological Faculty of Artha Wacana Christian University at Kupang, East Nusa Tenggara Province, Indonesia (1995), completed a magister program on Missiology at *Gereformeerde Theologische Universiteit*, Kampen, the Netherlands (2001), and received her PhD from the Protestant Theological University in the Netherlands (2008). Now she teaches missiology, contextual theology, and theology of religions in her alma mater in Kupang. She was the Director of the postgraduate program of the University (2011-2015). She is also an active member of Eastern Indonesia Women Network for Study on Women, Religion, and Culture. In October 2015 she was chosen as synod moderator of her church, Gereja Masehi Injili in Timor, Indonesia for the period 2015-2019.

## **Rapping the Javanese groove: performing arts and political activism in Indonesia**

### **Amrih Widodo, Australian National University**

Javanese shadow puppet theatre (*wayang*) with its musical accompaniment the *gamelan* have undergone narrative, structural and functional transformations in response to political, economic, cultural and technological changes. Current cultural productions have often been conditioned by two opposing considerations, i.e. to produce cultural commodities and to reproduce traditions albeit in the narrative of national identity construction.

Using the case study of Jogja Hip-hop Foundation and *Wayang* Hip-hop, this paper will demonstrate the dynamic relationship between local performance tradition and global popular music in the context of contemporary political, social and cultural discourses in Indonesia. *Jogja* Hip-hop Foundation is a forum of communication and activism of hip-hop groups who use Javanese language and literary resources in their creative production; *Wayang* Hiphop mixes *wayang* puppet theatre with hiphop performance in which the puppeteer and musicians rap along Javanese musical genres in both the Javanese and Indonesian language about problems of everyday life and social commentaries.

By comparing their performance strategies this paper explains how, through their artistic expressions and production strategies, local artists attempt to demonstrate the viability of their local cultural practices, reassert their identity in the national arena, and compete with other genres of popular performances in the commercial entertainment industry.

## **Bio**

**Amrih Widodo** is Honorary Senior Lecturer at the School of Culture, History, and Language, The Australian National University. He has taught the Indonesian and Javanese languages, Javanese dance and music, and courses on popular cultures and performing arts in Indonesia. He has published on social movements, language politics, and the politics of performing arts in Indonesia. His current research focuses on the historiography and anthropological history of peasant and environment movement in Indonesia in which he interrogates the logics and positions of cultural and social capital in the interfaces of historical and natural resources to raise theoretical issues on the dynamic relationship between religiosity, indigeneity, modernity, and the environment.

## **New Media and Politics in Indonesia: Oligarchs, Citizens and the Digital Revolution**

### **Ross Tapsell, The Australian National University**

Indonesia is undergoing a process of rapid change, with an affluent middle class due to hit 141 million people by 2020. While official statistics suggest that internet penetration is low, over 70 million Indonesians have a Facebook account, the fourth highest group in the world. Jakarta is the Twitter capital of the world with more tweets per minute than any other city around the globe. In the past ten years digitalisation of media content has enabled extensive concentration and conglomeration of the industry, and media owners are wealthier and more politically powerful than ever before. Indonesia's mainstream media landscape has become increasingly oligopolistic, as elite media owners assert the power. At the same time, the emergence of digital media has allowed for individual citizens to attempt to usurp elite messages, and shift the course of events of Indonesian politics. This paper argues that digital media is becoming a key 'battlefield' between large, powerful oligarchs and ordinary citizens looking to bring about rapid and meaningful change. As internet penetration rises, the future of Indonesia's democracy and pluralistic society will increasingly depend on how certain groups and actors manage and adapt to the emergence of new, digital technologies. My research examines how the political agencies of both oligarchs and 'netizens' are

enhanced by digitalisation, and how an increasingly divergent society is being formed. In doing so, my research on Indonesia enters this debate about the transformations of society and power in the digital age.

### **Bio**

**Ross Tapsell** is a lecturer at the College of Asia and the Pacific at The Australian National University. He is the author of *Media Power in Indonesia: Oligarchs, Citizens and the Digital Revolution* (2017) and co-editor of *Digital Indonesia: Connectivity and Divergence* (2017). Ross has been a Visiting Fellow at The University of Indonesia (Jakarta), Airlangga University (Surabaya) and Indiana University (Bloomington, US). He has previously worked in Indonesia with *The Jakarta Post* and the *Lombok Post*. Ross is involved in the ANU's Indonesia Project and the academic news/analysis website *New Mandala*. He is also on the editorial board of the scholarly journal *Asiascape: Digital Asia* (Brill). As well as scholarly publications, Ross's articles have appeared in *The Canberra Times*, *The Guardian*, *The Conversation*, *Tempo*, *The Jakarta Post* and others. His main research interests focus on new, digital technologies and their relationship to culture, nationalism, media and politics in Indonesia. His ongoing research interests focus on the changing information societies of the Southeast Asian region and how this affects freedom of expression, media freedom, political participation and elections.

### **Indonesia from Afar: Banishment and Belonging**

#### **Ronit Ricci, Hebrew University of Jerusalem**

This talk considers “Indonesia” and its history in pre-state times in the context of its wide ranging networks within the world of the Indian Ocean through trade, travel, proselytization, the transmission and exchange of ideas, objects, and textual and artistic traditions. Under European colonialism in the region exile formed an additional network, creating new connections and transmission routes among people and places.

Throughout the 18<sup>th</sup> century, under Dutch colonial rule, members of royal families from across the Indonesian archipelago were exiled to Ceylon. Some remained there for life, others were able to return and share their ordeals. How was Indonesia seen from afar? And how was distance contracted through memory and religious ideas and practices?

By looking at two brief textual sources – one written by an exile in Ceylon to his family in Java, the other written in Java and depicting post-exile memories – the talk explores conceptions of exile and diaspora at the time. It argues that ideas and experiences of banishment, longing and belonging unfolded within overlapping and competing Indian Ocean networks of colonialism and Islamic affiliation.

### **Bio**

**Ronit Ricci** (PhD in Comparative Literature, University of Michigan) is Associate Professor in the departments of Asian Studies and Comparative Religion and holds the Sternberg-Tamir Chair in Comparative Cultures at the Hebrew University of Jerusalem. She is the author of *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia* (2011), co-editor of *Translation in Asia: Theories, Practices, Histories* (2011), and editor of *Exile in Colonial Asia: Kings, Convicts, Commemoration* (2016), as well as a range of articles and essays. Her research and teaching interests include Indonesian history, Javanese and Malay manuscript literatures, translation studies, script histories, the literary culture of the Sri Lankan Malays, and exile and diaspora in colonial Asia.

### **Indonesian Muslim Women Redefining Their Public Presence**

#### **Eva Nisa, Victoria University of Wellington**

Islam has often been blamed as the source of women's oppression and domestication. This belief is prevalent not only in Western countries but also in Muslim countries including Indonesia, which is the largest Muslim-majority country in the world. Islam is often regarded as a hindrance for women in regards to providing equal opportunities to men. This talk will discuss the debates about the presence of Muslim Women and their role in the Indonesian public sphere. Diverse issues will be dealt with on this topic, specifically relating to women's bodies, gender discourses, women's leadership, and women's contribution to the advancement of Indonesia in general. It particularly focuses on how feminism, Islam, and nationalism intersect and shape the role of women in the Indonesian public sphere. A presence of women activists and male feminists have advocated for liberation and equality by proposing the rereading of Islamic texts. Unfortunately, new challenges have developed due to the rise in piety promoted by conservative Islamists. The battle for power, authority and influence can be seen more clearly than ever with the development of advanced technology facilitating interpersonal communication despite distance.



## **Bio**

**Eva Nisa** is a lecturer of Religious Studies at the Victoria University of Wellington, New Zealand. Nisa received her Ph.D. from the Department of Anthropology, Australian National University. She completed her Master's degree at Universiteit Leiden (the Netherlands). Previously, she had completed her Bachelor's degree majoring in Islamic studies, at the Faculty of Theology, Al-Azhar University (Egypt). Her research currently focuses on Muslim marriages, including *mut'a* (temporary) marriages, unregistered marriage, online *siri* (secret) marriage, and online Shari'a-compliant matchmaking platforms. Her other research interests are social media and *da'wa* (proselytisation), face-veiled women and Muslim activism, Muslim youth, Muslim fashion, migrant domestic workers, Muslim refugees and philanthropy.

## **Exploring Bourgeois Modernity and Revolutionary Modernity in 1930s and 1940s Indonesia**

**Laurie J. Sears, University of Washington**

In her novel *Buiten het gareel* (Free from Restraints) written in Dutch and published in Holland in 1940, Soewarsih Djojopoespito captures the excitement and texture of the pre-Revolutionary period in the Dutch Indies. The controversies she introduces represent the heart of the conflict among many members of the nationalist movement in the 1930s. Does one work with a group or political party, with the government even, if it will further the nationalist cause, or does one try to stay true to his or her desires for idealistic purity? Soewarsih brings sentiment and affect into her story of these turbulent interwar years in a unique way. Feminist scholar Toeti Heraty comments on Soewarsih's presentation of the non-cooperators versus the bourgeois lifestyle of those Indonesians willing to support and extend the existence of the Dutch colonial regime which provides them with jobs and salaries. The problem, according to Heraty, is that the colonial regime supported the educational system that guaranteed the availability of higher education, and higher education was the passport to success in Indonesian colonial modernity. The transformations of the colonial subject in Indonesia into the postcolonial citizen subject must first go through a required revolutionary moment, and the journey is filled with pain and disappointments. The question also arises of how the emergence of the Indonesian equivalent of Etienne Balibar's "citizen subject" might differ from a European or, more specifically, a French model. This paper delves into questions that surfaced during the 1930s in Indonesia and that still resonate today.

## **Bio**

**Laurie J. Sears** is the author and editor of books and articles about history, literature, and the politics of empire in 20<sup>th</sup> and 21<sup>st</sup> century Indonesia. Her publications include *Shadows of Empire: Colonial Discourse and Javanese Tales*, which won the Harry Benda Book Award of the Association for Asian Studies in 1999. She is also the editor of *Fantasizing the Feminine in Indonesia* (1996) and *Knowing Southeast Asian Subjects*, a state of the field book that appeared in 2007. Laurie J. Sears is the *Walker Family Endowed Professor of History* in the University of Washington History Department where she teaches critical historiographies, feminist methodologies, and Indonesian histories. Her latest book *Situated Testimonies: Dread and Enchantment in an Indonesian Literary Archive* (University of Hawai'i Press, 2013) looks at psychoanalysis as a transnational discourse of desire in colonial and postcolonial Indonesia. It was selected as a *Choice Outstanding Book* in 2015. Sears' most recent work is a co-edited collection on the *Politics of Storytelling in Island Imperial Formations* under review for a Special Issue of the journal *Positions: Asia Critique*.

## **Between Arab-Phobia and Pop-Arabness: Ambivalent Muslim Lifestyles in Contemporary Indonesia** **Mirjam Lücking, Hebrew University of Jerusalem**

Arab culture and language are significant in Islamic religiosity. For non-Arab Muslims the differentiation between culture and religion – between Arabness and Islam – is a challenge. In Indonesia, the most populous majority Muslim country, contemporary Muslim self-understandings exhibit a highly ambivalent relationship with the Arab World. Globalized Islamophobia and transnational Islamic terrorism fuel disagreements about religious orientations. While leading Muslim intellectuals stress the uniqueness of an 'Islam of the Indonesian archipelago' (*Islam Nusantara*) and even denounce some features of alleged Arabness, especially ideologies like Wahhabism, as un-Islamic, their opponents propagate Arab traditions as

'purer' versions of Islam. In everyday life, controversies about the authenticity of religious lifestyles materialize in two seemingly contrasting phenomena: On the one hand, Indonesian Muslims consider ethnicity (Arabness) rather than religion (Islam) as cause of violence, terrorism and radicalization. On the other hand, modern piety is accompanied by increased travel to Arab countries and preferences for Arab-Islamic fashion. Strikingly, 'Arab-Phobia', as a localized version of Islamophobia, and modern 'Pop-Arabness' are not mutually exclusive.

This paper provides ethnographic evidence of these ambivalences in the context of pilgrimage and migration from Indonesia to the Arabian Peninsula. Furthermore, it explains Muslim lifestyle choices by revealing their socio-economic and political undercurrents.

### **Bio**

**Mirjam Lücking** is a postdoctoral fellow at the Department of Asian Studies at the Hebrew University of Jerusalem and a member of the Center for the Study of Conversion and Inter-Religious Encounters at Ben Gurion University. She completed her PhD at the Institute of Social and Cultural Anthropology at the University of Freiburg and in affiliation with the Freiburg Southeast Asian Studies cluster. In her PhD project, she examined how transnational mobility is interrelated with socio-cultural changes and religious self-understandings in the context of migration and pilgrimage from Indonesia to the Arabian Peninsula. Her research interests include contemporary Islamic cultures in Indonesia; transnational linkages between Southeast Asia and the MENA region; mobility, migration, pilgrimage and transnationalism; intercultural and interreligious encounters, and methodologies for intercultural research collaboration. For her postdoc fellowship, she plans to conduct research on interreligious (non-)encounters in Muslim and Christian pilgrimage tourism from Malaysia and Indonesia to Israel.

### **When Indonesia and the Middle East meet each other: Thoughts on religion, politics, society and what is in between**

**Giora Eliraz, University of Washington and Harry S. Truman Institute**

Though being often described as situated on the geographical periphery of the Islamic world, the huge Muslim population of Indonesia has shown for centuries a strong affiliation with the Middle East, the cradle of Muslim civilization and its center of gravity. This feeling of affiliation among Indonesian Muslims with Sunni Muslim societies in the Middle East was largely forged by substantial transmission of Islamic knowledge and ideas from the Middle East to Indonesia. But at the same time this center-periphery relations in Islamic context has also seriously challenged, in the modern era in particular, the distinctive local contours of Islam in Indonesia, marked by a strong inclusive, moderate nature. It was strikingly manifested again just recently, during late 2016-early 2017, when Jakarta was shaken by massive Islamist-oriented protests, full of hatred, marked by religious and sectarian overtones, against the ethnic Chinese Christian governor, Basuki Tjahaja Purnama (known as Ahok), who was accused of insulting Islam. The roots of the strong intolerant messages sent by the zealous groups, behind the protests, lie in different context and as such significantly challenge the tolerance of the "Indonesian way" and "Indonesian Islam" as well as the founding values of the Indonesian state, populated by a society of highly diverse fabric.

### **Bio**

**Giora Eliraz** is the author of *Islam in Indonesia: Modernism, Radicalism and the Middle East Dimension*. Brighton & Portland: Sussex Academic Press, 2004 and the monograph, *Islam and Polity in Indonesia: An Intriguing Case Study*. Washington: Hudson Institute, February 2007. His major research interests are: Indonesia (in particular state-religion relations, democracy-building, political culture, Islamic streams of thought, foreign policy); Islamic radicalism and militancy in Southeast Asia; Southeast Asia and the Middle East- comparative research and interaction; Egypt - in particular state-religion relations, the political landscape, the intellectual discourse; Tunisia – transition to democracy.

Dr Eliraz is affiliated with the Jackson School of International Studies, University of Washington; Harry S. Truman Institute for the Advancement of Peace, the Hebrew University of Jerusalem; The Institute for Counter-Terrorism, the Interdisciplinary Center (IDC), Herzliya.

Dr. Giora Eliraz is often interviewed in significant TV and radio channels in Israel on diverse political issues related to Southeast Asian countries. As a Visiting Writer at the Forum for Regional Thought he tries to turn attention of intellectual circles in Israel to Indonesia.

Dr. Eliraz ended approximately 30 years of service in the Israeli civil service in 2002.

He holds a PhD from the Hebrew University of Jerusalem.

### **Dance workshop: Embodying Javanese Culture through Dance**

#### **Amrih Widodo, The Australian National University**

This workshop will introduce basic movements of Javanese classical dance as a means to explore the meaning and aesthetic experience of Javanese culture and language through body movements. By practicing a couple of Javanese dance styles, participants will learn the manipulations of the body and how the body movements are given meanings to express essential concepts and elements of Javanese culture, language and everyday life.

At the end of the workshop, participants will perform a free-style social dance applying the movements learned in class with the accompaniment of Javanese music.

No prior dance knowledge and skills are required. Everyone is a dancer, hence is welcome to participate in this Javanese-style exercise.

Participants are advised to wear loose clothes and to bring along a long shawl or scarf.

Time: 60 minutes, including a 5 minute warm-up, during the lunch break on November 30<sup>th</sup>.

### **Democratization and Foreign Policy: the Case of Indonesia**

#### **Philips Jusario Vermonte, CSIS Jakarta**

Indonesia has been transitioning to democracy since the fall of Suharto's authoritarian regime in 1998. The relatively transition has been influenced by factors both domestic and international. In this context, Indonesia's foreign policy evolves from the one that is carried out to defend the authoritarian nature of Suharto's New Order regime into one that is carried out to consolidate the fledgling democracy. In the larger context, Indonesia's democratic transition is affected both by the outside-in processes, the occurrences beyond the Indonesian border and the political changes that ensued (the Asian financial crisis and the political changes that ensued, including the referendum in East Timor for example), and the inside-out processes through which Indonesia's domestic political development affects Southeast Asia given the political weight that Indonesia has as the largest country in the region.

This paper investigates how the two processes affect the fledgling democracy by way of the conduct of its foreign policy since 1998. It examines the international dimension of Indonesia's democratization and identifies the domestic sources of Indonesia's foreign policy that cannot be escaped from the fact that the country is now considered as model where democracy and Islam can work well together.

#### **Bio**

**Philips Vermonte** is Executive Director, Centre for Strategic and International Studies (CSIS), Jakarta. He finished his doctoral study at Department of Political Science, Northern Illinois University in the U.S, funded by a Fulbright scholarship. His research interests include comparative politics, voting behavior, electoral politics and political parties in Indonesia. He is the principal investigator of public opinion surveys conducted by CSIS.

His recent publications include "The Increased Number of Female Members of Parliament: Identifying its origins and obstacles in Indonesia, the Philippines and Timor Leste," *Working Paper* (published by USAID and Kemitraan, 2014); "What Happened in the Early Years of Democracy: Indonesia's Experience" (co-authored with Rizal Shiddiq), *Middle East Development Journal* (vol.5/1,2013); "Indonesia's 2014 Elections: Practical Innovations and Optimistic Outcome," *Journal of Asian Politics and Policy* (vol.7/2,2015).

## **JALANAN | 107 minutes | Documentary |Indonesia**

**Indonesian w/full English subtitles**

**Daniel Ziv, producer and director**

JALANAN ('Streetside') tells the captivating story of Boni, Ho & Titi, three gifted, charismatic street musicians in Jakarta over a tumultuous 5-year period in their own lives and that of Indonesia. The film follows the young marginalized musicians and their never before seen sub-culture, while also painting a striking, moody and intimate portrait of Indonesia's frenzied capital city. Using the powerful soundtrack of the musicians' original compositions to drive the film, it traces their elusive quest for identity and love in the day-to-day of a city overrun by the effects of globalization and corruption.

Following the screening, JALANAN producer and director Daniel Ziv will give a Q&A about the 5-year process of making the documentary, and delve deeper into how the social and political issues raised in the story serve as a microcosm for Indonesia. He'll discuss how the hard-hitting film was surprisingly embraced as a policy tool by maverick Jakarta Governor Basuki Tjahaja Purnama ('Ahok') before the latter was convicted and jailed on blasphemy charges; and how and why the film became the first Indonesian documentary in history to receive a commercial cinematic release across the country. Daniel will also talk about how the social, political and religious landscape of Jakarta and Indonesia has changed dramatically in the few years since the film was released, and what this shift suggests about the future of Indonesian pluralism and democracy.

### **Bio**

**Daniel Ziv** is a documentary filmmaker, author & political commentator based in Bali, Indonesia. He was a 2016 Yale World Fellow.

Daniel moved to Jakarta in 1999 and spent over a decade documenting urban life in Indonesia's bustling capital city as a writer, magazine editor & filmmaker. His feature-length documentary, JALANAN, is a gritty, intimate portrait of Indonesia seen through the eyes of three Jakarta street musicians. It screened at 64 international film festivals in 31 countries, winning 12 awards, became the first Indonesian documentary released theatrically across the country, and directly impacted government policy.

Daniel founded and edited the popular, irreverent monthly *Djakarta! – The City Life Magazine*, and is author of the urban pop culture book *Jakarta Inside Out*, an Asian bestseller, and its follow-up volume, *Bangkok Inside Out*, which was banned by the Thai government for being "too realistic".

In 2012, Daniel was named by global PR firm Burson-Marsteller as one of Indonesia's 10 most influential voices on Twitter, the only non-Indonesian on the list. He is a regular speaker at the annual Ubud Writers Festival and a founding member of Hubud – Bali's first co-working space. Daniel also served as co-curator and presenter of the annual TEDxUbud.

Daniel also spent a number of years working for international humanitarian aid and development agencies, including UNICEF, USAID and UN-OCHA. He holds an MA in Southeast Asian Studies from the University of London's School of Oriental & African Studies (SOAS), and is fluent in Indonesian. He recently began work a new documentary, HIJAB NATION, an immersive, colorful journey into Indonesia's slide toward conservative Islam.