Where To Download Indonesian Politics And Citizenship In Historical

ICCEDI is an international seminar that is held every two years organized by the Law and Citizenship Department, Faculty of Social Science Universitas Negeri Malang. The activities aim to discuss the theoretical and practical citizenship education that becomes needed for democracy in Indonesia and other countries with a view to build academic networks by gathering academics from various research institutes and universities. Citizenship education is an urgent need for the nation in order to build a civilized democracy for several reasons. Citizenship education is important for those who are politically illiterate and do not know how to work the democracy of its institutions. Another problem is the increasing political apathy, indicated by the limited involvement of citizens in the political process. These conditions show how citizenship education becomes the means needed by a democratic country like Indonesia. The book addresses a number of important issues, such as law issues, philosophy of moral values, political government, socio-cultural and Pancasila, and civic education. Finally, it offers a conceptual framework for future democracy. This book will be of interest to students, scholars, and practitioners, governance, and other related stakeholders.

The idea of the ‘nation’ is a Western concept which has been applied to Southeast Asia. It is a project which has been in progress since the last century but is still incomplete. Various theoretical frameworks which are associated with nation and nation-building in the Southeast Asian region have been briefly dealt with. The book aims to examine the making of the nations in Southeast Asia using both historical and political science approaches. Concepts related to nation such as ethnicity, state, indigenism and citizenship have also been analysed in the Southeast Asian context. Specific examples of nation-building in five major Southeast Asian countries are presented. Problems and prospects of Southeast Asia’s nation-building and citizenship building in the era of globalisation are also discussed. Contents: Multi-Ethnic Society, Conflict Regulation and Nation-Building Nation, State, Ethnicity and Indigenism, Nation, Citizenship and Indigenism, Ethnicity, Indigenism and Southeast Asia’s Citizenship Laws in Ethnically Chinese and the Formation of Southeast Asian Nations. China’s Citizenship Laws and Southeast Asian Chinese Nation-Building or Citizenship-Building in Singapore, Indonesia, Islam and Nation-Building in Malaysia, Ethnicity, Religion and Nation-Building in Indonesia The Philippines and Thailand: Ethnicity and Islam in Nation-Building Citizenship, Nation-State and Nation-Building in Globalizing Southeast Asia Appendices: Ethnic and Religious Compositions of Southeast Asian Countries Citizenship Law of Brunei Darussalam Citizenship Law of Cambodia Citizenship Law of Indonesia Citizenship Law of Laos Citizenship Law of Malaysia (The Citizenship Section of Constitution) Citizenship Law of Myanmar Citizenship Law of the Philippines (The Citizenship Information in the Constitution) Citizenship Law of Singapore Citizenship Law of Thailand Citizenship Law of Vietnam.

The book is written by a Southeast Asian scholar, familiar with both Asian and Western cultures. The making of Southeast Asian nations is topical as many nations, including Singapore, are celebrating their “nationhood”. The discussion on citizenship is based on the Citizenship Laws of the Southeast Asian states. Keywords: Nations, State, Ethnicity, Indigenism, Citizenship, Southeast Asia: Reviews: “Professor Suryadinata has spent much of his life studying the modern polity called a nation. This volume brings together his thoughts on the multiple aspects of that very elusive ideal. It will provide generations of students with a useful guide through the labyrinth of the new forces at work in our region. It therefore gives me great pleasure to welcome his contributions here.” Professor Wang Gungwu.

“Beginning with the explosion of prices at the turn of the century, every strike, demonstration, and boycott was, in effect, a protest against rising prices and inadequate income. On one side, a reform coalition of ordinary Americans, mass retailers, and national politicians fought for laws and policies that promoted militant unionism, government price controls, and a Keynesian program of full employment. On the other, small businessmen fiercely resisted this low-price, high-wage agenda, which threatened to bankrupt them.”.

Few countries as culturally rich, politically pivotal, and naturally beautiful as Indonesia are as often misrepresented in global media and conversation. Stretching 3,400 miles east to west along the equator, Indonesia is the fourth most populous country in the world and home to more than four hundred ethnic groups and several major world religions. This sprawling Southeast Asian nation is also the world’s most populous Muslim-majority country and the third largest democracy. Although in recent years the country has experienced serious challenges with regard to religious harmony, its trillion-dollar economy is booming and its press and public sphere are among the most vibrant in Asia. A land of cultural contrasts, contests, and contradictions, this ever-evolving country is today rising to even greater global prominence, even as it redefines the terms of its national, religious, and civic identity. The Routledge Handbook of Contemporary Indonesia offers an overview of the modern making and contemporary dynamics of culture, society, and politics in this powerful Asian nation. It provides a comprehensive survey of key issues in Indonesian politics, economics, religion and society. It is divided into six sections, organized as follows: Cultural Legacies and Political Junctures, Contemporary Politics and Plurality Markets and Economic Cultures Muslims and Religious Plurality Gender and Sexuality Indonesia in an Age of Multiple Globalizations Bringing together original contributions by leading scholars of Indonesia in law, political science, history, anthropology, sociology, religious studies, and gender studies this Handbook provides an up-to-date, interdisciplinary, and academically rigorous exploration of Indonesia. It will be of interest to students, academics, policymakers, and others in search of reliable information on Indonesian politics, economics, religion, and society in an accessible format. Genre Publics is a cultural history showing how new notions of ‘the local’ were produced in context of the Indonesian ‘local music boom’ of the late 1990s. Drawing on industry records and interviews, media scholar Emma Bauch traces the institutional and technological conditions that enabled the boom, and their links with the expansion of consumerism in
Asia, and the specific context of Indonesian democratization. Baulch shows how this music helped reshape distinct Indonesian senses of the modern, especially as 'Asia' plays an ever more influential role in defining what it means to be modern.

Islamic powers in secular countries have presented a challenge for states around the world, including Indonesia, home to the largest Muslim population as well as the third largest democracy in the world. This book explores the history of the relationships between Islam, state, and society in Indonesia with a focus on local politics in Madura. It identifies and explains factors that have shaped and characterized the development of contemporary Islam and politics in Madura and recognizes and elucidates forms and aspects of the relationships between Islam and politics; between state and society; between conflicts and accommodations; between piety, tradition and violence in that area, and the forms and characters of democratization and decentralization processes in local politics. This book shows how the area's experience in dealing with Islam and politics may illuminate the socio-political trajectory of other developing Muslim countries at present living through comparable democratic transformations. Madura was chosen because it has one of the most complex relationships between Islam and politics during the last years of the New Order and the first years of the post-New Order in Indonesia, and because it is a strong Muslim area with a history of a very strong religious as well as cultural tradition than is commonly understood and is largely ignored in literature on Islam and politics. Based on extensive sets of anthropological fieldwork and historical research, this book makes an important contribution to the analysis of Islam and politics in Indonesia and future socio-political trajectory of other developing Muslim countries experiencing comparable democratic transformations. It will be of interest to academics in the field of Religion and Politics and Southeast Asian Studies, in particular Southeast Asian politics, anthropology and history.


Few challenges to the modern dream of democratic citizenship appear greater than the presence of severe ethnic, religious, and linguistic divisions in society. With their diverse religions and ethnic communities, the Southeast Asian countries of Malaysia, Singapore, and Indonesia have grappled with this problem since achieving independence after World War II. Each country has on occasion been torn by violence over the proper terms for accommodating pluralism. Until the Asian economic crisis of 1997, however, these nations also enjoyed one of the most sustained economic expansions the non-Western world has ever seen. This timely volume brings together fifteen leading specialists of the region to consider the impact of two generations of nation-building and market-making on pluralism and citizenship in these deeply divided Asian societies. Examining the new face of pluralism from the perspective of markets, politics, gender, and religion, the studies show that each country has developed a strikingly different response to the challenges of citizenship and diversity. The contributors, most of whom come Southeast Asia, pay particular attention to the tension between state and societal approaches to citizenship. They suggest that the achievement of an effectively participatory public sphere in these countries will depend not only on the presence of an independent "civil society," but on a synergy of state and society that nurtures a public culture capable of mediating ethnic, religious, and gender divides. The Politics of Multiculturalism will be of special interest to students of Southeast Asian history and society, anthropologists grappling with questions of citizenship and culture, political scientists studying democracy across cultures, and all readers concerned with the prospects for civility and tolerance in a multicultural world. Why did German states for so long make it extraordinarily difficult for foreigners who were not ethnic Germans to become citizens?

In a study that begins in the early 19th century and reaches the Nazi period, the author challenges the traditional interpretation of the role of ethnicity.

The political downfall of the Suharto administration in 1998 marked the end of the "New Order" in Indonesia, a period characterized by 32 years of authoritarian rule. It opened the way for democracy, but also for the proliferation of political Islam, which the New Order had discouraged or banned. Many of the issues raised by Muslim groups concerned matters pertaining to gender and the body. They triggered heated debates about women's rights, female political participation, sexuality, pornography, veiling, and polygamy. The author argues that public debates on Islam and Gender in contemporary Indonesia only partially concern religion, and more often refer to shifting moral conceptions of the masculine and feminine body in its intersection with new class dynamics, national identity, and global consumerism. By approaching the contentious debates from a cultural sociological perspective, the book links the theoretical domains of body politics, the mediated public sphere, and citizenship. Placing the issue of gender and Islam in the context of Indonesia, the biggest Muslim-majority country in the world, this book is an important contribution to the existing literature on the topic. As such, it will be of great interest to scholars of anthropology, sociology, and gender studies.

h2 style="page-break-after:avoid"Examines the Indonesian media industry in the digital era, examining contemporary 'battlefields' between media owners and ordinary citizens.

The core argument of this book is that citizenship is produced and practiced through movements against injustice. These take the shape of struggles—by people at the grass-roots level and middle classes and their representing organisations and activists—for cultural recognition, social and economic justice, and popular representation. Such popular struggles in Indonesia have largely ended up engaging with the state through both discursive and non-discursive processes. While the state is a common focal point, these struggles are fragmented across different sectors and subject positions. Developing chains of solidarity among fragments of struggles is highly important, yet attempts at bridging fragmentation leave much to be desired. The character and fragmentation of popular struggles reflects the diversity of injustices and subject positions in society, but is also shaped by political dynamics. The struggle for citizenship and the historical development of democracy in Indonesia are closely interwoven. The inability to bridge fragmentation among citizenship struggles mimics pro-democracy movements' lack of capacity in building broader alliances. Likewise, these movements' tendency toward elitism and habit of penetrating the State also characterise current struggles for citizenship. In this situation of multiple injustices, collectivities and mobilisations, it could be argued that democratic representation and politics is the foremost arena for integrating and transforming antagonistic relations within fragmented popular struggles. However, this requires a democracy that not only has sovereign control over public affairs, but also contains robust channels and
organisations for political representation. In Indonesia, it is found that formal democracy is underperforming in this respect. It is thus a foremost concern to transform democracy itself, also as a means for transforming structures of injustice in society. The development of transformative agendas, organisations, and strategies remains a continued need and challenge for the realisation of citizenship in contemporary Indonesia.

What does disgust have to do with citizenship? How might pain and pleasure, movement, taste, sound and smell be configured as aspects of national belonging? Senses and Citizenships: Embodying Political Life examines the intersections between sensory phenomena and national and supra-national forms of belonging, introducing the new concept of sensory citizenship. Expanding upon contemporary understandings of the rights and duties of citizens, the volume presents anthropological investigations of the sensory aspects of participation in collectivities such as face-to-face communities, ethnic groups, nations and transnational entities. Rethinking relationships between ideology, aesthetics, affect and bodily experience, the authors reveal the multiple political effects of the senses. The book demonstrates how various elements of political life, including some of the most fundamental aspects of citizenship, rest not only upon our senses, but on their perceived naturalization. Vivid ethnographic examples of sensory citizenship in Europe, the United States, the Pacific, Asia and the Middle East explore themes such as sight in political constructions; smell and ethnic conflict; pain in the constitution of communities; national soundscapes; taste in national identities; movement, memory and emplacement.

This volume studies the governance and implementation of the sustainable development goals in Southeast Asia, in particular the difficulties in the shift from the international to the national, the multi-level challenges of implementation, and the involvement of stakeholders, civil society, and citizens in the process.


This is the story of how democracy became entrenched in the world's largest Muslim-majority country. Indonesia was threatened by a possibility of deadlock over a new constitution and by violence between Islamic and secular groups. It managed to overcome these divisions by adopting an unconventional, gradual course of constitutional amendment that made consensus possible. The Indonesians also adopted political institutions that preserved their political pluralism and provided incentives for politicians to behave moderately. As a result, Indonesia has managed to hold multiple elections and to transfer power peacefully.

For decades, Chinese Indonesians have been in numerous harsh spotlight in their own country. Starting from supposedly simple things like obtaining official documents to be legal citizens of Indonesia, their only homeland now, where they can be harassed and cornered, which not seldom can extend to the extremes where they are made as victims and scapegoat particularly when issues related to racism arise. Similar to other ethnic groups, they also live in different economic classes. Some are very wealthy, some are rich, some live in the middleclass economy, some swell in their simple lives, some are poor, and some try to survive their abject poverty. In the urban areas, they are seen to live a good life; some are very rich or even extremely prosperous. Most of these people are businessmen, ranging from a colossal size to a mere small business. However, reality also shows that many Chinese Indonesians in the suburb areas live an uncertain day-to-day life and some are even extremely poor. Fishermen in Tangerang, North Sumatra, Riau, Bangka or pedicab drivers, unskilled labor, angkot (a small public minibus) drivers, domestic maids, office boys, and blue collar workers in West Kalimantan (Sambas and Singkawang) and Bangka are factual examples of the grueling lives that they have to carry on striving. In spite of all the facts, people often forget or even intentionally ignore the facts that many Chinese Indonesians have also made positive contributions to their country in many different aspects, such as economy, sports, culture, science, or political sectors to name a few. These facts also need to be understood and enlightened to fellow countrymen in order to portray a more balanced, objective view, and non-discriminatory judgment which in turn can prevent hatred, dislike, and other unfavorable prejudice against Indonesian citizens of Chinese descent due to the past inaccurate stereotype and labeling. This book tries to present an objective portrait of Chinese Indonesians and their roles within their own beloved country and state, with the very same goal of all proud Indonesian countrymen—to create a stronger unity and integrity of Indonesia, a country that highly values pluralism and the unity-in-diversity principle through the distinguished Pancasila philosophy.

For over 40 years, the people of Indonesia’s Riau Archipelago resented what they saw as “colonial” control by Mainland Sumatra. In 1999, when the post-authoritarian state committed to democ- racy and local autonomy, they saw their chance to lobby for the region to be returned to its “native” Malays. In 2004, the islands officially became Riau Islands Province. This book explores what happened next. Living in a new province created “for Malays” forced Riau Islanders to engage with thorny questions over what it meant to be Malay and how to achieve the official goal of becoming globally competitive “human resources.” Putting nuanced ethnographic observations of life in the islands into a provocative dialogue with theorists ranging from Zizek to Sartre, this book explains how feel- ings of unsettledness and doubt came to permeate the province as a result of its very creation. Offering fresh perspectives on commerce, spirit beliefs, educa- tion, and culture, Being Malay in Indonesia challenges much of the received wisdom in the anthropology of Southeast Asia and makes a powerful case for the importance of feelings, sentiments, and affect in studies of local development and political change.

This book explores the role of intellectuals and governance processes in post-authoritarian Indonesia. Focusing on East Java, the author argues that intellectuals have played an increasingly direct and practical role in the exercise of governance at the local level of Indonesian politics. The book provides insights into how the collaboration between intellectuals and local politico-business elites has shaped good governance and democratic institution-building, validating power structures that continue to obstruct political participation in the country. In addition, the book also delves into the contribution of local intellectuals in resolving the contradictions between technocratic ideas and governance practices, in the interest of local elites. Empirical studies included in the book add to the broader literature on the social role of intellectuals, highlighting their role as not just defined by their capacity to produce and circulate knowledge, but also by their particular position in concrete social and political struggle. The author also explores the manner in which
relationships between intellectuals, business and political elites and NGOs in local political and economic practices, intersect with national-level contests over power and resources. This study analyzes pribumi (indigenous Indonesian) perception of the Chinese minority and asks how these perceptions, modified by economic and political constraints, manifest themselves in government policies towards this trading minority and towards China. It covers the period from 1949, when Indonesia became a sovereign state, to 1975, when the New Order Government abolished Special National Schools for the Chinese. This new edition has been updated by the addition of a new postscript by the author. Approaches to accommodating Chineseness -- Historical constructions of Chinese identity -- Chinese "culture" and self-identity -- Heterogeneity and internal dynamics of Chinese politics -- Reemergence of the Chinese press -- "Race," class and stereotyping : Pribumi perceptions of Chineseness -- Preserving ethnicity : boundary maintenance and border-crossing -- Conclusion : reconceptualizing Chineseness

This book examines popular culture in Indonesia, the world’s most populous Muslim nation, and the third largest democracy. It provides a full account of the key trends since the collapse of the authoritarian Suharto regime (1998), a time of great change in Indonesian society more generally. It explains how one of the most significant results of the deepening industrialization in Southeast Asia since the 1980s has been the expansion of consumption and new forms of media, and that Indonesia is a prime example of this development. It goes on to show that although the Asian economic crisis in 1997 had immediate and negative impacts on incumbent governments, as well as the socioeconomic life for most people in the region, at the same time popular cultures have been dramatically reinvigorated as never before. It includes analysis of important themes, including political activism and citizenship, gender, class, age and ethnicity. Throughout, it shows how the multilayered and contradictory processes of identity formation in Indonesia are inextricably linked to popular culture. This is one of the first books on Indonesia's media and popular culture in English. It is a significant addition to the literature on Asian popular culture, and will be of interest to anyone who is interested in new developments in media and popular culture in Indonesia and Asia.

This book explores the ideas of belonging and citizenship among former pro-autonomy East Timorese who have elected to settle indefinitely in West Timor. The study follows different East Timorese groups and examines various ways they construct and negotiate their socio-political identities following the violent and destructive separation from their homeland. The East Timorese might have had Indonesia as their destination when they left the eastern half of the island in the aftermath of the referendum, but they have not relinquished their cultural identities as East Timorese. The study highlights the significance of the notions of origin, ancestry and alliance in our understanding of East Timorese place-making and belonging to a particular locality. Another feature of belonging that informs East Timorese identity is their narrative of sacrifice to maintain connections with their homeland and move on
with their lives in Indonesia. These sacrificial narratives elaborate an East Timorese spirit of struggle and resilience, a feature further exemplified in the transformation of their political activities within the Indonesian political system.

Publisher Description

Indonesian PluralitiesIslam, Citizenship, and DemocracyUniversity of Notre Dame Pess

Indonesia's Islamic organizations sustain the country's thriving civil society, democracy, and reputation for tolerance amid diversity. Yet scholars poorly understand how these organizations envision the accommodation of religious difference. What does tolerance mean to the world's largest Islamic organizations? What are the implications for democracy in Indonesia and the broader Muslim world? Jeremy Menchik argues that answering these questions requires decoupling tolerance from liberalism and investigating the historical and political conditions that engender democratic values.

Drawing on archival documents, ethnographic observation, comparative political theory, and an original survey, Islam and Democracy in Indonesia demonstrates that Indonesia's Muslim leaders favor a democracy in which individual rights and group-differentiated rights converge within a system of legal pluralism, a vision at odds with American-style secular government but common in Africa, Asia and Eastern Europe.

"At last an English-speaking public can read an easily accessible account of the life of this ethnic Chinese who played an important role in Indonesia's modern history." --Charles A. Coppel, Univ. of Melbourne *** "Politically acute, well connected and respected by national political leaders, Siauw turned Baperki into the most highly mobilized political organization ever of Indonesian Chinese." --Daniel S. Lev *** Siauw Giok Tjhan (1914-1981) was one of the most influential Chinese Indonesian political leaders active in the early decades following Indonesia's independence from 1945 to 1965. His participation in politics at this time set him apart from the majority of Chinese who were regarded as non-political and business-minded. When Indonesian independence was declared in 1945, Siauw was appointed a member of the new Republic's legislative and executive bodies. He remained a high profile member of parliament until the end of 1965. As leader and co-founder of Baperki (the Consultative Body of Indonesian Citizenship), the largest organisation of Chinese Indonesians, he had widespread support from both peranakan and totok Chinese. When the balance of power tilted to the right after October 1965, Baperki was attacked and banned. Siauw and many other Baperki leaders were arrested and interned without trial for twelve years. It was not until after the fall of President Soeharto in 1998 that his place in modern Indonesian history could be properly recognised. He made important contributions in relation to an inclusive Indonesian citizenship, propagation of a solution to the "minority problem, '" which he defined as the integration approach (better known today as multiculturalism), and the proposal that the Chinese be accepted as one of the sukus or ethnic groups of Indonesia. Revised Dissertation. (Series: Herb Feith Translation Series) [Subject: Southeast Asian Studies, Politics, History, Indonesian Studies]

Drawing on social media, cinema, cultural heritage and public opinion polls, this book examines Indonesia and Malaysia from a comparative postcolonial perspective. The Indonesia–Malaysia relationship is one of the most important bilateral relationships in Southeast Asia, especially because Indonesia, the world's fourth most populous country and third largest democracy, is the most populous and powerful nation in the region. Both states are committed to the relationship, especially at the highest levels of government, and much has been made of their 'sibling' identity. The relationship is built on years of interaction at all levels of state and society, and both countries draw on their common culture, religion and language in managing political tensions. In recent years, however, several issues have seriously strained the once cordial bilateral relationship. Among these are a strong public reaction to maritime boundary disputes, claims over each country’s cultural forms, the treatment of Indonesian workers in Malaysia, and trans-border issues such as Indonesian forest fire haze. Comparing the two nations’ engagement with cultural heritage, religion, gender, ethnicity, citizenship, democracy and regionalism, this book highlights the social and historical roots of the tensions between Indonesia and Malaysia, as well as the enduring sense of kinship. The future of Islam lies in Asia. Is there hope for peace and justice between Islam and the West? An answer may lie in the ancient, unique civilization of Indonesia, where modern, religious people still live in a sacred cosmos. Indonesia is experiencing an Islamic renaissance: a flowering of religious ideas, art, literature, architecture, institutions, and intellectual creativity, stimulated by civil freedoms, democracy, education, and prosperity. This community is more religiously diverse than it has ever been, even though it is threatened by growing Islamic radicalism. What do Muslims think about democracy, scientific rationality, and equal human rights for all, especially for women and non-Muslims? How do Muslims respond to the global environmental crisis? This book addresses these questions through the lens of empirical research on the views of people in Indonesia, the largest Muslim country in the world. --Publisher's website.

The crisis of multiculturalism in the West and the failure of the Arab uprisings in the Middle East have pushed the question of how to live peacefully within a diverse society to the forefront of global discussion. Against this backdrop, Indonesia has taken on a particular importance: with a population of 265 million people (87.7 percent of whom are Muslim), Indonesia is both the largest Muslim-majority country in the world and the third-largest democracy. In light of its return to electoral democracy from the authoritarianism of the former New Order regime, some analysts have argued that Indonesia offers clear proof of the compatibility of Islam and democracy. Skeptics argue, however, that the growing religious intolerance that has marred the country’s political transition discredits any claim of the country to democratic exemplarity. Based on a twenty-month project carried out in several regions of Indonesia, Indonesian Pluralities: Islam, Citizenship, and Democracy shows that, in assessing the quality and dynamics of democracy and citizenship in Indonesia today, we must examine not only elections and official politics, but also the less formal, yet more pervasive, processes of social recognition at work in this deeply plural society. The contributors demonstrate that, in fact, citizen ethics are not static discourses but living traditions that co-evolve in relation to broader patterns of politics, gender, religious resurgence, and ethnicity in society. Indonesian Pluralities offers important insights on the state of Indonesian politics and society more than twenty years after its return to democracy. It will appeal to political scholars, public analysts, and those interested in Islam, Southeast Asia, citizenship, and peace and conflict studies around the world. Contributors: Robert W. Hefner, Erica M. Larson, Kelli Swazey, Mohammad Iqbal Ahnaf, Marthen Tahun, Alimatul Qibtiyah, and Zainal Abidin Bagir

In Activist Archives Doreen Lee tells the origins, experiences, and legacy of the radical Indonesian student movement that helped
end the thirty-two-year dictatorship in May 1998. Lee situates the revolt as the most recent manifestation of student activists claiming a political and historical inheritance passed down by earlier generations of politicized youth. Combining historical and ethnographic analysis of "Generation 98," Lee offers rich depictions of the generational structures, nationalist sentiments, and organizational and private spaces that bound these activists together. She examines the ways the movement shaped new and youthful ways of looking, seeing, and being—found in archival documents from the 1980s and 1990s; the connections between politics and place; narratives of state violence; activists' experimental lifestyles; and the uneven development of democratic politics on and off the street. Lee illuminates how the interaction between official history, collective memory, and performance came to define youth citizenship and resistance in Indonesia's transition to the post-Suharto present.

This Element argues that after twenty years of democratization, Indonesia has performed admirably. This is especially so when the country's accomplishments are placed in comparative perspective. However, as we analytically focus more closely to inspect Indonesia's political regime, political economy, and how identity-based mobilizations have emerged, it is clear that Indonesia still has many challenges to overcome, some so pressing that they could potentially erode or reverse many of the democratic gains the country has achieved since its former authoritarian ruler, Soeharto, was forced to resign in 1998.

Copyright: 91c9227d57454bcd32ccd1fa9ce8872e