

BOOK REVIEW

Islam, State and Society in Indonesia: Local Politics in Madura. Author: Yanwar Pribadi. New York: Routledge, 2018. vii + 271 pages. LCCN 2018003040, ISBN 9781138202542 (hardback), ISBN 9781315473697 (ebook).

Examining the Phenomenon of Education and Contemporary Religion of Madurese Communities, East Java Indonesia

ISLAM, the state, and society as a social construction can be studied through various spectrums of thought, including through the study of the sociology of religion that interprets the religious dimension as it is. The consequence of the interpretation of sociology of religion and local history then necessitates variants of understanding, religious experience and world view in the midst of society, including aspects of relations between the state and society; between Islam and politics; even the role of the state in the midst of Muslim culture. This point became the initial foundation of this book entitled "Islam, State and Society in Indonesia".

In the systematics of its writings, the book carried by Assistant Professor of Local History Islamic State University (UIN) Sultan Maulana Hasanuddin Banten, Indonesia is composed of eight chapters which describe the slick ideas of pesantren education in the midst of political phenomenon, cultural and factors of religiousness of Madurese people, which become one of the eastern regions of Java, Indonesia.

In the introduction, Yanwar Pribadi narrates the important role of *Kiai* in leading the pesantren as the main of traditional Islamic education institution in Maduras' political and social life. As an institution of education that survives in the midst of current development of the contemporary world, pesantren makes a paradox with its traditional element. This book shows that religious understanding and traditional practices of Islam in the form of pesantren are able to survive in the midst of the political arena of democracy and amid the rise of modern-style of urban understanding.

In line with this idea, the author of this book tries to highlight the phenomenon of religious diversity in Indonesia by focusing on politics local in Madura. Interestingly, Yanwar combines the historical relationship between Islam, the state and society, with the phenomenon of religious of pesantren in Madura. The combination became an interesting topic with a background of Yanwar's research data in the span of two years (2009-2011) which led to his doctoral dissertation at Leiden University, Netherlands.

The important points of this book show the continuity as well as changes in the development of Islam and politics in the two periods (New Order period and the post-New Order period). This book is offering an idea about the correlation of Islam, democracy, centralization, and authoritarianism. This book also discusses several aspects of rural sociology, development of economics, political anthropology, history, and Islamic studies. The main figures discussed in the last two points are local leaders: religious leaders (*kiai*), local strongmen (*blater*), and village heads (*kelebum*).

The question is, can the relationship between Islam, the state and society analyzed by through the study of Islamic studies, especially in the Madurese community? The indisputable fact is, the religion in some extent helped ignite the beliefs of the transcendence of its adherents, especially in communities with strong Islamic cultural elements, and this is the reason of Yanwar focused his book analysis by taking the locus of Madurese society.

The general idea raised in this book is on the aspect of identification and explanation of why and how the power of Islam in secular countries has raised challenges for other regions throughout the world,

including Indonesia. This phenomenon then portrayed by Madurese who in Yanwar's view were able to survive while showing how regional experiences in dealing with Islam and politics in illuminating the socio-political trajectories of other developing countries through comparable democratic transformations. This phenomenon -according to Yanwar's review- can be done because Madurese people have a history of traditions religious and cultural that are stronger than is commonly understood and (for the most part) ignored in the literature on Islamic and political studies.

Like this book, there are a number of studies on the social diversity of Madurese people that have appeared in the form of books and articles published in journals. For examples are Abd. A'la, et.al. (2018) who examined Islamism in Madura; Atiqullah & Umiarso (2019) examined the religious life of Madurese women; Miichi & Kayane (2019) also wrote about Madura from the political perspective of Madura religious pluralism; or also Subahar & Faturachman (in Jones & Karim (2005)) who examined the role of teachers religious in the Madurese community in providing health education reproductive. That is, these writings indicate if the phenomenon of Madurese society has the attractiveness to be studied and researched. Especially the construction of the Madurese community which has an oligarchic-patriarchal nature.

Therefore, Yanwar said, actors such as the kiai, blater and klebun have a strong influence in the Madurese community. Through charisma possessed by kiai as a leader of Islamic education institutions, educational way of the students can be commanded kiai well. Even so is the case with the local political figure, the blater and the klebun contribute to creating harmony in the community. In this book, various contemporary topics are presented. For example, the author highlight the dynamics of politic and Islam that emerged in several regions of the world; Pesantren as the core of Islamic education and its relation to Madurese culture; The characteristics of the kiai as the leader of the people's power; even so the conclusion of this book which mentions Madura in its part as a reflection of Islam and politics local capable of crossing the limits of power of other Muslim-majority countries in the same aspect.

Methods and sources of diachronic approaches are exposed in this book. The author of the book carries out an anthropological research-based research process that involves unstructured and informal interactions with the local community. The focus of the book, theoretical attention, and the framework are unraveled in the first chapter of this book. The second chapter narrates a general overview of the Madurese, the characteristic of Islam that developed in Madura, Islamic educational excellence, as well as the background of kiai in Madura. Examining Yanwar's thoughts in the next three chapters is segmented at the core of the book, namely the nature of the role of the kiai in scanning sketches of the development of the New Order and post-New Order era through the role of pesantren.

In general, this book wants to offer a new perspective of socio-political phenomena through of Islamic Studies. In addition, the author also wants to emphasize the importance of the influence of local leaders religious (*kiai-blater*) in utilizing extensive networks in society through pesantren in order to build a new civilization amid the political trajectory of other developing Muslim countries currently living in the transformation of contemporary democracy.

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