

Yusuf Mansur

How might understandings of environmentalism and the environmental humanities shift by incorporating Islamic perspectives? In this book, Anna M. Gade explores the religious and cultural foundations of Islamic environmentalisms. She blends textual and ethnographic study to offer a comprehensive and interdisciplinary account of the legal, ethical, social, and empirical principles underlying Muslim commitments to the earth. Muslim Environmentalisms shows how diverse Muslim communities and schools of thought have addressed ecological questions for the sake of this world and the world to come. Gade draws on a rich spectrum of materials—scripture, jurisprudence, science, art, and social and political engagement—as well as fieldwork in Indonesia and Southeast Asia. The book brings together case studies in disaster management, educational programs, international development, conservation projects, religious ritual and performance, and Islamic law to rethink key theories. Gade shows that the Islamic tradition leads us to see the environment as an ethical idea, moving beyond the established frameworks of both nature and crisis. Muslim Environmentalisms models novel approaches to the study of religion and environment from a humanistic perspective, reinterpreting issues at the intersection of numerous academic disciplines to propose a postcolonial and global understanding of environment in terms of consequential relations.

This book addresses east–west understandings of Arab women as portrayed through translated media. The vast majority of media studies on Arab women are western-based. They study the effect of western stereotypes in western media depictions of Arab women. There is a vast scholarly literature tracing western stereotypes of Arab women from medieval times to the present. From 1800, the dominant western stereotype of Arab women depicts them as passive and oppressed. Thirty years of social science media research in the west has shown that media images of Arab women reinforce this two hundred year old stereotype. Much of this research has studied silent "image bites" of Arab women, where women are pictured in veils and their own voices are replaced by western captions or voice-overs. This book sets out to answer this question. To answer it, we contracted with a global news translation service from the Middle East to collect and translate a sample of 22 months of new summaries from 103 Arab media sources belonging to 22 Arab countries. Filtering the summaries that contained one or more female keywords (e.g., woman, mother, aunt, sister, she) yielded 2, 061 summaries between September 2005 and June of 2007. Using the 2,061 summaries as input data, a coding scheme was developed for "active" and "passive" female behaviors based on verb–phrase analysis and conventions of English–language news-reporting. A how-to guide for assessing the impact of fiscal policy on inequality and poverty Inequality has emerged in recent years as a major topic of economic and political discussion, but it is often unclear whether governments can or should do something about it, and if so, what that something might be. This unique volume, edited by Nora Lustig, an equity expert at Tulane University, helps fill that void. Developed by the Commitment to Equity Institute at Tulane, the book examines both the theory and the practical methods for determining the impact of taxation and public spending on inequality and poverty. It provides a step-by-step guide for policymakers, economists, and social planners when analyzing whether fiscal policy has narrowed or widened inequality. The book also has user-written software for conducting a Commitment to Equity Assessment, along with several country studies of these assessments. In addition to serving as a manual, the book can be used as a stand-alone reference for those interested in the methods for assessing the impact on equity of fiscal policy. It also serves as a textbook for advanced undergraduate and graduate courses on public finance and income distribution. Jordan has made significant progress since the 2014 Article IV consultation, but challenges are still pressing. The economy has proven resilient in the face of severe external shocks. The exchange rate peg remains an important anchor, reserves are comfortable, and the financial system is sound. The fiscal deficit has narrowed, while monetary policy has supported growth. However, Jordan’s performance has lagged other emerging markets, with growth below potential, high unemployment, and elevated public debt—and with regional conflicts and Syrian refugees continuing to weigh on social conditions, public finances, investment, and the current account.

Religious and Social Foundations

The Ottoman Press (1908–1923)

Syrian Refugees and Citizen Grievances in Jordan and Lebanon

Beyond Borders: Communication Modernity & History

Religion and the Morality of the Market

The New Authoritarianism in the Middle East and North Africa

The Political Economy of Energy Subsidy Reform

The rise of independent cinema in Southeast Asia, following the emergence of a new generation of filmmakers there, is among the most significant recent developments in global cinema. The advent of affordable and easy access to digital technology has empowered startling new voices from a part of the world rarely heard or seen in international film circles. The appearance of fresh, sharply alternative, and often very personal voices has had a tremendous impact on local film production. This book documents these developments as a genuine outcome of the democratization and liberalization of film production. Contributions from respected scholars, interviews with filmmakers, personal accounts and primary sources by important directors and screenwriters collectively provide readers with a lively account of dynamic film developments in Southeast Asia. Interviewees include Lav Diaz, Amir Muhammad, Apichatpong Weerasethakul, Eric Khoo, Nia Dinata and others. Tilman Baumg à rtel taught film and media studies in Germany, Austria and the Philippines before joining Royal University of Phnom Penh in 2009. He has curated international film series and art exhibitions, and has also published books on independent cinema, Internet art, computer games and the German director Harun Farocki. His blog can be found at http://southeastasiacinema.wordpress.com

Fifteen in a series of annual reports comparing business regulation in 190 economies. Doing Business 2018 measures aspects of regulation affecting 10 areas of everyday business activity: • Starting a business • Dealing with construction permits • Getting electricity • Registering property • Getting credit • Protecting minority investors • Paying taxes • Trading across borders • Enforcing contracts • Resolving insolvency These areas are included in the distance to frontier score and ease of doing business ranking. Doing Business also measures features of labor market regulation, which is not included in these two measures. The report updates all indicators as of June 1, 2017, ranks economies on their overall "ease of doing business"?, and analyzes reforms to business regulation "+" identifying which economies are strengthening their business environment the most. Doing Business illustrates how reforms in business regulations are being used to analyze economic outcomes for domestic entrepreneurs and for the wider economy. It is a flagship product produced in partnership by the World Bank Group that garners worldwide attention on regulatory barriers to entrepreneurship. More than 137 economies have used the Doing Business indicators to shape reform agendas and monitor improvements on the ground. In addition, the Doing Business data has generated over 2,182 articles in peer-reviewed academic journals since its inception. Data Notes; Distance to Frontier and Ease of Doing Business Ranking; and Summaries of Doing Business Reforms in 2016/17 can be downloaded separately from the Doing Business website.

Egypt's popular cinema viewed through a film scholar's lens.

Sometimes the more we try to get closer to Allah, the more problems we have in life. This may cause some of us to question Allah, to doubt Him. But I choose to believe that this is Him wanting to see our perseverance, Allah wants to see the quality of our ibadah and the firmness of our iman. * This product is under BukuYusufMansur.

'Honour' Killing and Violence

Gender, Class, and Nation

Gender and Islam in Indonesian Cinema

Kisah Perjalanan Hidup Ustadz Yusuf Mansur

Negotiating Modernity

Entangled Pieties

Figures of Southeast Asian Modernity

Focuses on leading economists who were born, or have spent the greater part of their lives, in America.

The Serious Impact of Non-violent Extremism in IndonesiaSEAS-Yusof Ishak Institute

Since the collapse of the Berlin Wall, there has been a widespread affirmation of economic ideologies that conceive the market as an autonomous sphere of human practice, holding that market principles should be applied to human action at large. In the wake of the 2008 financial crisis, the ascendance of market reason has been countered by calls for reforms of financial markets and for the consideration of moral values in economic practice. This book intervenes in these debates by showing how neoliberal market practices engender new forms of religiosity, and how religiosity shapes economic actions. It reveals how religious movements and organizations have reacted to the increasing prominence of market reason in unpredictable, and sometimes counterintuitive, ways. Using a range of examples from different countries and religious traditions, the book illustrates the myriad ways in which religious and market moralities are closely imbricated in diverse global contexts.

This book proposes a simple framework for understanding the political economy of subsidy reform and applies it to four in-depth country studies covering more than 30 distinct episodes of reform. Five key lessons emerge. First, energy subsidies often follow a life cycle, beginning as a way to stabilize prices and reduce exposure to price volatility for low-income consumers. However, as they grow in size and political power, they become entrenched. Second, subsidy reform strategies vary because the underlying political economy problems vary. When benefits are concentrated, satisfying (or isolating) interest groups with alternative policies is an important condition for effective reform. When benefits are diffuse, it can be much harder to identify and manage the political coalition needed for reform. Third, governments vary in their administrative and political capacities to implement difficult energy subsidy reforms. Fourth, improvements in social protection systems are often critical to the success of reforms because they make it possible to target assistance to those most in need. Finally, the most interesting cases involve governments that take a strategic approach to the challenges of political economy. In these settings, fixing energy subsidies is central to the governments’ missions of retaining political power and reorganizing how the government delivers benefits to the population. These cases are examples of “reform engineering,“ where governments actively seek to create the capacity to implement alternative policies, depoliticize tariffs, and build credibility around alternative policies. The most successful reforms involve active efforts by policy leaders to identify the political forces supporting energy subsidies and redirect or inoculate them.

Authority and Fatwa: Analysis of Content on Religious Lectures About Women on Social Media

Exemplary Economists: North America

Old Stereotypes and New Media

Companion Encyclopedia of Middle Eastern and North African Film

Arab Women in Arab News

Re-envisioning Egypt 1919-1952

Religious Life and Politics in Indonesia

The Ottoman Press (1908-1923) looks at Ottoman periodicals in the period after the Second Constitutional Revolution (1908) and the formation of the Turkish Republic (1923).

Fuzzy Sets and Economics presents a clear and concise introduction to fuzzy mathematics and demonstrates its adaptability to the analysis of oligopolistic competition. In particular, the author indicates how the economic evaluation of non-cooperative oligopoly markets is changed when fuzzy set mathematics is used. The neo-classical view that oligopolistic competition is inefficient is shown only to apply in the short run while policy matters, such as antitrust, and some basic economic fundamentals, such as the supply-demand paradigm, are affected by the introduction of a fuzzy mathematics framework.

Just like the Gutenberg revolution in the fifteenth century, which led to the emergence of non-conventional religious authority in the Christian world, the current information technology revolution, particularly through mediums such as Facebook, Instagram, YouTube, and Twitter, has triggered the re-construction and decentralization of religious authority in Islam. New santri (pious individuals) and preachers emerged from the non-conventional religious educational system. They not only challenged the traditional authorities, but also redefine and re-conceptualize old religious terminologies, such as hijra and wasatiyya. This book explores the dynamics of religious authority in Indonesia with special attention to the challenges from the “new santri”. It is a rich and important book on religion. I recommend students of religion in Indonesia and other countries to read it. Ahmad Syafi’i Maarif Professor Emeritus of History at Yogyakarta State University An important and timely volume that addresses the changing nature of Islamic leadership in the world’s most popular Muslim country. This book debunks many (mis)perceptions that Indonesia Islam is monolithic. It also redefines dominant characterization of Islam by Orientalist scholars, such as santri and abangan Muslims. Haedar Nashir Chairman of Muhammadiyah This edited volume evaluates the new development of Islamic scholarship and authority in Indonesia. Things have changed significantly in recent times that make many observers and researchers wondering: has Indonesia moved from traditional authorities, mainstream Islamic organizations, and the established scholarship to the new actors, movements and platforms? Has the change occurs owing to the democratization and political reforms that took place in the last twenty years or are there other factors we need to take into account? The contributors in this book provide possible answers from many different areas and perspectives. It’s a must-read! Nadirsyah Hosen Monash University, Australia

This volume addresses the rich and varied thoughts, concepts, approaches and leisure practices in sixteen countries---Australia, Asia and Africa. The chapters showcase the diversity in the forms and ways in which the idea and practice of leisure have developed across space and time. However, the common thread through the chapters is that concepts and practices of leisure are found all over the world, from pre-historic settlements to the present-day consumer societies. Seemingly, being at leisure is a capacity of the human species present at birth and which develops in a variety of individual and societal contexts. Even in situations where leisure gets little official recognition as being an aspect of life---such as under colonial rule or in extremely work-centric societies---it needs to be contextually understood. This is a welcome addition to the literature on leisure studies from a global and comparative perspective.

ICHS and ICSTIIS 2021

Islam in Southeast Asia

Islam and Popular Culture in Indonesia and Malaysia

Muslim-Christian Relations and Gendered Sociality in Java, Indonesia

Islam And Peacebuilding In The Asia-pacific

Routledge Handbook of Contemporary Indonesia

The Serious Impact of Non-violent Extremism in Indonesia

Kyai Haji Abdullah Gymnastiar, known affectionately by Indonesians as "Aa Gym" (elder brother Gym), rose to fame via nationally televised sermons, best-selling books, and corporate training seminars. In Rebranding Islam James B. Hoesterey draws on two years' study of this charismatic leader and his message of Sufi ideas blended with Western pop psychology and management theory to examine new trends in the religious and economic desires of an aspiring middle class, the political predicaments bridging self and state, and the broader themes of religious authority, economic globalization, and the end(s) of political Islam. At Gymnastiar's Islamic school, television studios, and MQ Training complex, Hoesterey observed this charismatic preacher developing a training regimen called Manajemen Qolbu into Indonesia's leading self-help program via nationally televised sermons, best-selling books, and corporate training seminars. Hoesterey's analysis explains how Gymnastiar articulated and mobilized Islamic idioms of ethics and affect as a way to offer self-help solutions for Indonesia's moral, economic, and political problems. Hoesterey then shows how, after Aa Gym's fall, the former celebrity guru was eclipsed by other television preachers in what is the ever-changing mosaic of Islam in Indonesia. Although Rebranding Islam tells the story of one man, it is also an anthropology of Islamic psychology.

Re-Envisioning Egypt, 1919-1952 presents new and often dismissed aspects of the constitutional monarchy era in Egyptian history. It demonstrates that many of the domestic and regional sociopolitical and cultural changes credited to the 1952 revolutionaries actually began in the decades before the July coup. Arguing against the predominant view of the pre-revolutionary era in Egypt as one of creeping decay, the volume restores understandings of the 1919-1952 years as integral to modern nation-state formation and social transformation. The book's contributors show that Egypt's real revolutions were long-term processes emerging over several decades prior to 1952. The leaders of the 1952 coup capitalized on these developments, yet earlier changes in Egyptian society fundamentally facilitated their actions and policies. This volume includes revisionist discussion of domestic political issues and foreign policy; the military, education, social reform, and class; as well as popular media, art, and literature. By introducing new approaches to these under-appreciated categories of analysis through exploration of untapped sources and by re-examining the political context of the time, Re-Envisioning Egypt, 1919-1952 proposes innovative methodologies for understanding this crucial period in Egyptian history, casting these years as fundamental to the country's twentieth-century trajectory. Contributors: Tewfik Acimandoss, Malak Badrawi, Andrew Flibbert, Nancy Gallagher, Arthur Goldschmidt, Mervat Hatem, Misako Ikeda, Amy J. Johnson, Anne-Claire Kerboeuf, Samia Kholoussi, Hanan Kholoussy, Fred Lawson, Shaun T. Lopez, Scott David McIntosh, Roger Owen, Lucie Ryzova, Barak A. Salmoni, James Whidden, Caroline Williams.

This book explores the social life of Muslim women and Christian minorities amid Islamic and Christian movements in urban Java, Indonesia. Drawing on anthropological perspectives and 14 months of participant observation between 2009 and 2013 in the multi-religious Javanese city of Salatiga, this ethnography examines the interrelations between Islamic piety, Christian identity, and gendered sociability in a time of multiple religious revivals. The novel encounters between multiple forms of piety and customary sociality among “moderate” Muslims, puritan Salafists, born-again Pentecostals, Protestants, and Catholics require citizens to renegotiate various social interactions. En-Chieh Chao argues that piety has become a complex phenomenon entangled with gendered sociality and religious others, rather than a preordained outcome stemming from a self-contained religious tradition.

EU external democracy promotion has traditionally been based on 'linkage', i.e. bottom-up support for democratic forces in third countries, and 'leverage', i.e. the top-down inducement of political elites towards democratic reforms through political conditionality. The advent of the European Neighbourhood Policy and new forms of association have introduced a new, third model of democracy promotion which rests in functional cooperation between administrations. This volume comparatively defines and assesses these three models of external democracy promotion in the EU's relations with its eastern and southern neighbours. It argues that while 'linkage' has hitherto failed to produce tangible outcomes, and the success of 'leverage' has basically been tied to an EU membership perspective, the 'governance' model of democracy promotion bears greater potential beyond the circle of candidate countries. This third approach, while not tackling the core institutions of the political system as such, but rather promoting transparency, accountability, and participation at the level of state administration, may turn out to remain the EU's most tangible form of democratic governance promotion in the future. This book was originally published as a special issue of Democratization.

Studies from Australia, Asia and Africa

Piety, Prosperity, and a Self-Help Guru

Kun the winner walaa takun the loser

Expressing Islam

Essays in Honour of P.J. Vatikiotis

Estimating the Impact of Fiscal Policy on Inequality and Poverty

Guarantee

"Islam in the Malay world of Southeast Asia or Islam Nusantara, as it has come to be known, had for a long time been seen as representing the more spiritual and Sufi dimension of Islam, thereby striking a balance between the exoteric and the esoteric. This image of 'the smiling face of Islam' has been disturbed during the last decades with increasing calls for the implementation of Shari'ah, conceived of in a narrow manner, intolerant discourse against non-Muslim communities, and hate speech against minority Muslims such as the Shi'ites. There has also been what some have referred to as the Salafization of Sunni Muslims in the region. The chapters of this volume are written by scholars and activists from the region who are very perceptive of such trends in Malay world Islam and promise to improve our understanding of developments that are sometimes difficult to grapple with." – Professor Syed Farid Alatas, Department of Sociology, Faculty of Arts and Social Sciences, National University of Singapore

Islam and Peacebuilding in the Asia-Pacific provides a unique backdrop of how native or migrant Muslims interact with communities of other faiths have led to the contemporary treatment of Islam and the Muslim communities in these nations. This book is based on the theme of Islam's presence and development in the Asia-Pacific region, and the concerns faced by Muslims in the

region. Section 1 details the current status of peace or conflict between Muslims and practitioners of other faiths in Cambodia, Myanmar, Thailand and the Philippines, and the role of Muslim institutions in promoting peace in each nation. Section 2 features how Muslims living in cosmopolitan areas such as Australia, Indonesia and Japan engage with people of other faiths. Lastly, Section 3 explores the concerns with the interaction of the religion, state and society in Brunei, Indonesia, Malaysia and Singapore. A unique collection of the history of Islam in the region, Islam and Peacebuilding in the Asia-Pacific seeks to provide valuable insight for the global policy community by offering a comprehensive treatment of the issues highlighted. Home to approximately one-fifth of the world's Muslim population, Indonesia and Malaysia are often overlooked or misrepresented in media discourses about Islam. Islam is a religion but there is also a popular culture, or popular cultures of Islam that are mass mediated, commercialized, pleasure-filled, humorous, and representative of large segments of society. During the last forty years, popular forms of Islam, targeted largely towards urbanized youth, have played a key role in the Islamisation of Indonesia and Malaysia. This book focuses on these forms and the accompanying practices of production, circulation, marketing, and consumption of Islam. Dispelling the notion that Islam is monolithic, militaristic, and primarily Middle Eastern, the book emphasizes its dynamic, contested, and performative nature in contemporary South East Asia. Written by leading scholars alongside media figures, such as Rhoma Irama and Ishadi SK, the case studies although not focused on theology per se, illuminate how Muslims (and non-Muslims) in Indonesia and Malaysia make sense of their lives within an increasingly pervasive culture of Islamic images, texts, film, songs, and narratives.

Yusuf Mansur adalah seorang dai muda yang sedang sorotan khalayak ramai. Ustadz Yusuf Mansur yang terkenal dengan konsep sedekah dan program penghafalan Al-Qur'an adalah kiai muda yang kreatif, inovatif, dan mobile. Melalui Web, jejaring social seperti facebook dan twitter, Yusuf Mansur memasuki celah-celah ruang publik yang jarang dilakukan oleh dai yang lainnya. Melalui media ini ustadz Yusuf Mansur kemudian menyebarkan dakwah Al-Qur'an, misalnya One Day One Ayat (ODOA), mengajak orang untuk memperkuat ketauhidan, mendawamkan shalat Dhuha dan Tahajud, mengajak berbisnis secara islami, bersedekah, dan ide-ide brilian lainnya. Setiap harinya Yusuf Mansur melalui akun twitter @Yusuf_Mansur mengingatkan dan mengajak orang-orang untuk rajin berzikir, bershalawat, dan bersedekah. Tak jarang setiap kicauannya ini selalu diretwit oleh ratusan followers yang kini berjumlah lebih dari satu juta. Buku"KUN YUSUF MANSUR; Riwayat Perjalan Hidup Ustadz Yusuf Mansur" berisikan tentang perjalan kehidupan spiritual yang dijalani oleh yusuf Mansur dan juga berisi kisah yang diceritakan oleh orang-orang yang pernah dekat, bertemu, dan merasakan keluhuran budi pekerti dari seorang yusuf Mansur

An "Arabian Night" in Three Acts

Proceeding of Conference on Contemporary Issues in Philosophy and New Islamic Civilization (CCI-PHONIC).

Mapping Leisure

KUN YUSUF MANSYUR

The Object of Memory

Kismet

From Leverage to Governance?

This book brings together expert essays on the social and political forces and personalities that have shaped modern Egypt, and the economic, political and diplomatic dilemmas facing the country.

The recent influx of Syrian refugees into Jordan and Lebanon has stimulated domestic political action against these countries' governments. This is the dramatic argument at the heart of Anne Marie Baylouny's When Blame Backfires. Baylouny examines the effects on Jordan and Lebanon of hosting huge numbers of Syrian refugees. How has the populace reacted to the real and perceived negative effects of the refugees? In thought-provoking analysis, Baylouny shows how the demographic changes that result from mass immigration put stress on existing problems in these two countries, worsening them to the point of affecting daily lives. One might expect that, as a result, refugees and minorities would become the focus of citizen anger. But as When Blame Backfires demonstrates, this is not always the case. What Baylouny exposes, instead, is that many of the problems that might be associated with refugees are in fact endemic to the normal routine of citizens' lives. The refugee crisis exacerbated an already dire situation rather than created it, and Jordanians and Lebanese started to protest not only against the presence of refugees but against the incompetence and corruption of their own governments as well. From small-scale protests about goods and public services, citizens progressed to organized and formal national movements calling for economic change and rights to public services not previously provided. This dramatic shift in protest and political discontent was, Baylouny shows, the direct result of the arrival of Syrian refugees.

We live in a world populated not just by individuals but by figures, those larger-than-life people who in some way express and challenge our conventional understandings of social types. This innovative and collaborative work takes up the wide range of figures that populate the social and cultural imaginaries of contemporary Southeast Asia—some familiar only in specific places, others recognizable across the region and even globally. It puts forward a series of ethnographic portraits of figures that represent and give voice to something larger than themselves, offering a view into social life that is at once highly particular and general. They include the Muslim Television Preacher in Indonesia, Miss Beer Lao, the Rural DJ in Thailand, the Korean Soap Opera Junkie in Burma, the Filipino Seaman, and the Photo Retoucher in Vietnam. Figures of Southeast Asian Modernity brings together the fieldwork of over eighty scholars and covers the nine major countries of the region: Burma (Myanmar), Cambodia, Indonesia, Laos, Malaysia, the Philippines, Singapore, Thailand, and Vietnam. An introduction outlines important social transformations in Southeast Asia and key theoretical and methodological innovations that result from ethnographic attention to the study of key figures. Each section begins with an introduction by a country editor followed by short essays offering vivid and intimate portraits set against the background of contemporary Southeast Asia. The result is a volume that combines scholarly rigor with a meaningful, up-to-date portrayal of a region of the world undergoing rapid change. A reference bibliography offers suggestions for further reading. Figures of Southeast Asia Modernity is an ideal teaching tool for introductory classes to Southeast Asia studies, anthropology, and geography.

As the forces of globalisation and modernisation buffet Islam and other world religions, Indonesia's 200 million Muslims are expressing their faith in ever more complex ways. This book examines some of the ways in which Islam is expressed in contemporary Indonesian life and politics. Editors from Australian National University.

2017 Article IV Consultation-Press Release; Staff Report; and Statement by the Executive Director for Jordan

Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIS and ICESIIS 2021, 20-21

October 2021, Jambi, Indonesia

Reforming to Create Jobs

Popular Egyptian Cinema

Doing Business 2018

Fuzzy Sets and Economics

When Blame Backfires

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.

First published in 1999. Routledge is an imprint of Taylor & Francis, an informa company.

The rise of religious extremism in public discourses is a cause for concern for government officials and moderate Muslims. While a substantial body of research on violent extremism is available, the issue of non-violent extremism remains neglected by scholars. Although exposure and subscription to non-violent extremism do not automatically lead to violence, it still needs to be curbed because it can fan hatred that in turn can lead to physical violence and repression of human rights. Non-violent extremism also boosts polarization in the community. Given this potential impact, the government needs to pay more attention to the dissemination of non-violent extremist public discourses, especially on social media. It could work together with influential religious organizations which possess immense religious authority and legitimacy.

There was a village in Palestine called Ein Houd, whose people traced their ancestry back to one of Saladin's generals who was granted the territory as a reward for his prowess in battle. By the end of the 1948 Arab-Israeli War, all the inhabitants of Ein Houd had been dispersed or exiled or had gone into hiding, although their old stone homes were not destroyed. In 1953 the Israeli government established an artists' cooperative community in the houses of the village, now renamed Ein Hod. In the meantime, the Arab inhabitants of Ein Houd moved two kilometers up a neighboring mountain and illegally built a new village. They could not afford to build in stone, and the mountainous terrain prevented them from using the layout of traditional Palestinian villages. That seemed unimportant at the time, because the Palestinians considered it to be only temporary, a place to live until they could go home. The Palestinians have not gone home. The two villages—Jewish Ein Hod and the new Arab Ein Houd—continue to exist in complex and dynamic opposition. The Object of Memory explores the ways in which the people of Ein Houd and Ein Hod remember and reconstruct their past in light of their present—and their present in light of their past. Honorable Mention, 1999 Perkins Book Prize, Society for the Study of Narrative

hari-hari bersama Ustadz Yusuf Mansur

Theory, Policy and Practice

Essays, Documents, Interviews

Arab and Jew Narrate the Palestinian Village

Challenges to Traditional Religious Authority in Indonesia

Commitment to Equity Handbook

Muslim Environmentalisms

In this interdisciplinary collection leading experts and scholars from criminology, psychology, law and history provide a compelling analysis of practices and beliefs that lead to violence against women, men and children in the name 'honour'.

The Companion Encyclopedia of Middle Eastern and North African Film is a unique, one volume work which illuminates a fascinating variety of cinema which is little known outside its own area. The Encyclopedia is divided into nine chapters, each written by a leading scholar in the field. Each chapter covers the history and major issues of film within that area, as well as providing bibliographies of the leading films, directors and actors. The areas covered are: Central Asia, Egypt, Iran, Lebanon, Syria, Iraq, Kuwait, Libya, The Magreb, Palestine, Turkey. This Encyclopedia will be an invaluable reference tool for students and scholars of Film and Media Studies. It contains more than 60 black and white photographs of featured films, includes references and suggestions for further reading at the end of each chapter, and the volume concludes with comprehensive name, film and general indexes.

1. Political Openings and the Transformation of Authoritarian Rule in the Middle East and North Africa; 2. Sustaining Authoritarianism During the Third Wave of Democracy; 3. The Old Authoritarianism; 4. The New Authoritarianism; 5. Political Openings Without Patronage Based Privatization and Single Party Institutional Legacies; 6. Transitions from the New MENA Authoritarianism to Democracy? Notes; Bibliography; Index.

The argumentative result of this paper is that religion has a single authority, that is God and the prophet is his messenger sent to explain about religious authority. In this area the prophet as a human being helped explain and preach about the teachings of the religion commanded by God. Furthermore, the Prophet's role was replaced by his friends and until the scholars. At that time, religious transmission was traditional, because it was delivered directly without any media being used. The development of religion is supported by technological developments, where at this time, technology is used by virtual clerics - such as cleric Hanan Attaki and cleric Khalid Basalamah - as a means of conveying religious teachings. Both of them read, construct meaning and convey it as a whole religious teaching. Although it must be recognized that there are areas that are difficult to distinguish when interpreting religious teachings, namely between the message expected by God or the Prophet as the holder of authority in religion and the message interpreted by both of these clerics. This hermeneutical region has been injured when someone interprets or gives meaning to religious teachings only with text instructions, because the text is only a basic guide in understanding the great message.

Jordan

Democracy Promotion in the EU ' s Neighbourhood

Contemporary Egypt: Through Egyptian Eyes

Mohammadan Dyn:Orientalism

Rebranding Islam

Applications of Fuzzy Mathematics to Non-cooperative Oligopoly

Southeast Asian Independent Cinema

This book presents a historical overview of the Indonesian film industry, the relationship between censorship and representation, and the rise of Islamic popular culture. It considers scholarship on gender in Indonesian cinema through the lens of power relations. With key themes rights, polygamy, and terrorism which have preoccupied local filmmakers for decades, Indonesia cinema resonates with the socio-political changes and upheavals in Indonesia's modern history and projects images of the nation through the debates on gender and Islam. The text a debates and questions about contemporary Islam and gender construction in contemporary Indonesia. Offering cutting edge accounts of the production of Islamic cinema, this new book considers gendered dimensions of Islamic media creation which further enrich the represent

'Islamic' in the everyday lives of Muslims in South East Asia. This book is the proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies (ICIS), which was held in conjunction with the 1st International Conference on Education, Science, Technology, Indonesian, and Islamic Studies (ICESIIS) in Jambi, Indonesia, on 20 blended platforms, in person and online. The Graduate School of UIN Syarif Hidayatullah Jakarta and UIN Sulthan Thaha Saifuddin, Jambi jointly organized the conference. This conference brought together academic researchers, business professionals, and graduate students to share research findings on a wide variety of topics related to interdisciplinary Islamic studies. The proceedings are comprised of 52 high-quality papers chosen from more than 250 submissions. Islam and medicine, Islamic education, Islamic studies, psychology, the Qur'an and Hadith, and the six issues covered in the papers. This publication is made possible by the committed steering and organizing committees who oversaw and organized the conference, as well as the reviewers for their academic contributions and commitment to assessing papers.

The New Santri

A Story of Firmness and Faith