

Southeast Asian Studies

Sektionsleitung / Section Supervision: Claudia Derichs

Raum / Room: Seoul (1.2002)

Organised Panels

Democracy and Religious Education in Indonesia and Turkey

Panel conveners: Dissa Julia Paputungan, Saskia Schäfer, Mutmainna Syam

Scholars and observers have noted a continuing “conservative turn” in Indonesian Islam. Religious intolerance and Islam exclusivism have become more mainstream. Education is one of the fields in which the influence of Islamic norms is most visible. The intense dissemination of the conservative Islamic values can be observed not only in Islamic schools but also in some state schools.

Conservative values not only shape controversial and aggressive discourses but are also part of curricula, policies, and regulations.

This research contends that the education sector is the most important in consolidating democracy and religion in Indonesia. The meaning of democracy, tolerance, diversity, and many fundamental values in life are socialized in the young generation through civic and religious education. Schools are the arena for political and religious actors to shape the younger generations’ perspectives.

Schools are also points where the state regulates religion and, at the same time, illustrate the role of religion in society. But what are Indonesian public schools actually teaching their student about religious tolerance? In what way do younger generations learn about democratic attitudes? Most importantly, why and in what way do conservative Islamic values become prominent in public schools? Drawing on participant observations and textbook analysis, this research explores the ways democracy and religion are taught to youth in schools. By looking more deeply at religious extracurricular activities, teachers and alumni’s personal views and affiliations, as well as the content of the schoolbooks, this study also aims to trace which networks play crucial roles in exposing the student to conservative values.



Keynote

Free Journalism is the Key in Emerging Democracies in South East Asia

Andreas Harsono

Presentations

Expeditionen und Diplomatie vor 500 Jahren zwischen iberischer Halbinsel und Südostasien

Harald Gropp (Universität Heidelberg, Deutschland)

In der letzten Woche am 6. September (allerdings vor 500 Jahren) erreicht der Rest der sog. Magellan-Expedition wieder Andalusien. Es sind noch 18 Europäer dabei, die drei Jahre vorher aufgebrochen waren, ohne eine Weltumrundung geplant zu haben. Nicht der Portugiese Magalhaes, der im April 1521 ermordet wurde, war der erste Weltumsegler, sondern diese 18 unfreiwillig, wenn es nicht der Südasiate Enriquez war.

Aber nicht diese Frage soll im Vordergrund des Vortrags stehen, sondern die Aktivitäten der Portugiesen und Spaniern im Grenzbereich von Indischem und Pazifischem Ozean in den Jahren zwischen 1510 und 1530, verbunden mit Expeditionen, militärischer Machtausübung, missionarischer Tätigkeit und wirtschaftlicher Ausbeutung.

Es sollen vor allem die noch wenig erforschten Expeditionen im Mittelpunkt stehen, durchgeführt von wenigen Hundert Europäern in einem großen Seegebiet, auf der Suche nach neuen Inseln im Auftrag der beiden Weltmächte.

In Europa wurde dies begleitet durch diplomatische Verhandlungen und dynastische Hochzeiten, mit dem Ziel der Vervollständigung der Aufteilung der Welt, die 1494 mit dem Vertrag von Tordesillas begonnen hatte. Mit dem Erreichen von Malakka und der Molukken durch die Portugiesen und der von Spanien organisierten Magellan-Expedition von 1519 bis 1522 als den besonders erforschten historischen Ereignissen wurde dies unterstützt.

Besonders interessant sind die Karten dieser Zeit, "Weltkarten" und auch regionale Karten, die das Wissen zusammenfassen und weitere Expeditionen vorbereiten, auch unter Gesichtspunkten der militärischen Geheimhaltung.

Zum Schluss sei bemerkt, dass schließlich der spanische König die Molukken an Portugal verkaufte. Diese Ereignisse prägten die Aufteilung Südostasiens in Kolonialgebiete bis hin zu den heutigen Staaten.

Learning religious tolerance in Indonesian high schools: How do conservative Islamic values become prominent?

Dissa Julia Paputungan (Humboldt University of Berlin, Germany)

Scholars and observers have noted a continuing “conservative turn” in Indonesian Islam. Religious intolerance and Islam exclusivism have become more mainstream. Education is one of the fields in which the influence of Islamic norms is most visible. The intense dissemination of the conservative Islamic values can be observed not only in Islamic schools but also in some state schools. Conservative values not only shape controversial and aggressive discourses but are also part of curricula, policies, and regulations.

This research contends that the education sector is the most important in consolidating democracy and religion in Indonesia. The meaning of democracy, tolerance, diversity, and many fundamental values in life are socialized in the young generation through civic and religious education.

Schools are points where the state regulates religion and, at the same time, illustrate the role of religion in society. But what are Indonesian public schools actually teaching their student about religious tolerance? In what way do younger generations learn about democratic attitudes? Most importantly, why and in what way do conservative Islamic values become prominent in public schools? Drawing on participant observations and textbook analysis, this research explores the ways democracy and religion are taught to youth in schools. By looking more deeply at religious extracurricular activities, teachers and alumni’s personal views and affiliations, as well as the content of the schoolbooks, this study also aims to trace which networks play crucial roles in exposing the student to conservative values.

Democracy and Education: Researching the cases of Indonesia and Turkey

Saskia Schaefer (Humboldt-Universität zu Berlin, Germany)

Hailed as poster children of Muslim democracies by liberal commentators in the late 1990s and early 2000s, Indonesia and Turkey have since experienced different variants of autocratization. Outwardly pious middle class Muslims had an important part in the othering

of minoritized identities and in a shift towards more religious and nationalist conservatism. Education is one area in which this conservatism is visible, and in which growing political polarization and socio-economic inequality have accelerated. How do religious and political actors influence education and what effect does their influence have? How can we conduct research on this in a polarized political climate? In this talk, I discuss the ongoing research project of our comparative research group with a focus on comparative methodologies and on the question of what broader lessons may be learned from the two cases of Indonesia and Turkey.

The Language of Democracy in Indonesian Education

Mutmainna Syam (Humboldt-Universität zu Berlin, Germany)

The transition from an authoritarian regime to an electoral democracy in Indonesia in 1998 accelerated a series of economic and political reforms, including in the education sector. In order to promote democracy, the Indonesian education system has systematically introduced the topic of democracy in the curriculum, most notably in the subjects of “Civic Education,” “Islam”, and “History.” This study aims at assessing how democracy has been portrayed in these subjects. More specifically, this study asks: How is democracy understood in the textbooks? This study draws on the analysis of 89 textbooks, widely used in private and public secondary schools between 2010-2019. My findings indicate an ambivalence and continuous tension between various presentations of democracy in the Indonesian context. My tentative argument is that the local meanings of democracy as expressed in the textbooks oscillate between emphasizing the compatibility of democracy with Islam and local values on one side, and sceptical views towards democracy as an idea imported from the West.

China's transition into a low carbon economy: Renewable energies as the future of tomorrow?

Julia Tiganj (Technische Hochschule Georg Agricola University Bochum, Germany)

Even though China is the biggest producer and consumer of hard coal, the attractiveness of a coal-intensive People's Republic has fallen sharply. In recent times, a green transition to a low carbon system is the new future potential – not only in China, but globally. Therefore, a closure of hard coal mines and the fast integration of renewable energy alternatives seems to be the trending worldwide. Here, too, China impresses with its large reserves of rare earths, which are indispensable for the production process of renewable energies. But how green are these processes really? This is questionable due to the sometimes-short lifespan of renewable alternatives and the currently hardly possible recycling options for rare earths. The example of the Bayan Obo Mine at Baotou, Inner Mongolia, shows the negative impacts this processes can rise, which are not only damaging the environment sustainably in terms of water, air and land, but also the human health. Inter alia, the method of the life cycle assessment is able to show the currently non available data needed for calculations for improved decisions and actions in politics in this research area. The life cycle assessment is underrepresented and there is an urge for improvement in this field, as the topic of renewable energies and their efficiency is getting highly important for the global future possibilities.