

While *Sustainable Development: Asia-Pacific Perspectives* is a valuable reference book, it is not a textbook. The selection of topics is sometimes quite esoteric, such as a contribution on a “placemaking framework for the social sustainability of master-planned communities” in Australia. But others truly are wide-ranging, such as “causes of land-use change and bio-diversity loss in Monsoon Asia”. There is also no introductory chapter by the editor to set out the aims and contextualise the book; the first chapter is by Amartya Sen on Asian identities.

Moreover, the book does, I think, show its age, even though it was published in 2022. Only one chapter mentions the Anthropocene, and then just in passing. The 2011 Tōhoku earthquake and tsunami in Japan are mentioned in a footnote as if the events were yesterday. There is nothing much on planetary health and planetary boundaries, key areas of current debate. These are things that I might have expected to be covered more fully in a book like this, and I suspect that they are absent mainly because they have entered mainstream debate comparatively recently.

Those gaps aside, there is much to recommend this book. A significant plus is that the majority of the authors of this book on sustainable development in the Asia-Pacific are either based at institutions and agencies in the Asia-Pacific and/or are from the Asia-Pacific themselves. I also think that while there may be “gaps”, the editor has done a fine job – in what must have been a demanding task – in enticing this array of experts to contribute to such an ambitious project.

Jonathan Rigg

CHRIS CHAPLIN, *Salafism and the State: Islamic Activism and National Identity in Contemporary Indonesia*. (NIAS Monograph 155). Copenhagen: NIAS Press, 2021. 240 pages, 7 illustrations, 1 map, £22.50. ISBN 978-8-7769-4305-9 (pb)

Dozens of books on Salafism have filled the scholarly literature on political Islam since the 9/11 terrorist attack that shocked the entire international community and impacted security worldwide. This tragic event incited the global war on terror and its consequent massive responses. Researchers around the world responded to the situation by paying greater attention to Islamic radicalism and terrorism, including to the doctrine known as Salafism, considered directly related to the attack. They sought to better understand Salafism by tracing its historical origins, genealogy, ideology, actors, network, mobilisation and the resulting political dynamics at the national and global levels. Their focus was not only the Middle East, but also other parts of the world, including Southeast Asia. Particular attention was given to Indonesia, as since the early

2000s this most populous Muslim country in the world has seen the emergence of various radical Islamic groups that have actively called for the implementation of Sharia, demanded the return of the caliphate and perpetrated jihad in several conflict areas.

In 2006 I myself published a monograph on Laskar Jihad, a paramilitary militant organisation that mobilised thousands of young Salafis to carry out jihad in the Indonesian province of Maluku (*Laskar Jihad: Islam, Militancy and the Quest for Identity in Post-New Order Indonesia*, SEAP Cornell University, 2006). In this book I explained the historical trajectory of Salafism; its contemporary development as strikingly seen in the appearance of young men wearing long, flowing robes, turbans and long beards, as well as women wearing a form of enveloping black veil; and its transformation from an apolitical, or quietist, movement into a jihadist organisation. Since the publication of that book various scholarly works on Salafism in Indonesia have come out. Among the works are Din Wahid's dissertation on the network of Salafi madrasas throughout Indonesia (*Nurturing the Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*, Utrecht University, 2014); Jajang Jahroni's dissertation on the Salafi political economy of knowledge (*The Political Economy of Knowledge: Salafism in Post-Soeharto Urban Indonesia*, Boston University, 2015); Krismono's book on the rise and fall of Salafism in rural Java (*Ekonomi-Politik Salafisme di Pedesaan Jawa*, Pascasarjana UIN Sunan Kalijaga Press, 2016); Bunyan Wahib's article on how Salafis became puritanised and Arabised ("Being Pious among Indonesian Salafists", *Al-Jami'ah: Journal of Islamic Studies* 55(1), 2017, pp. 1–26); Sunarwoto's articles on Salafi's radio stations for Islamic proselytising, Madkhaliyya faction in Indonesia and online Salafi rivalries;¹ Chris Chaplin's articles on Salafis' connection with Saudi Arabia, their propagation amongst Yogyakarta's students and graduates and active engagement with citizenship and nationalism;² and my own articles on the dynamics of Salafism in the face of changing political landscapes in Indonesia.³

This book by Chris Chaplin has now arrived to enrich the existing literature. It offers a comprehensive ethnography of Salafism in Indonesia, or more

1 "Salafi Dakwah Radio: A Contest for Religious Authority", *Archipel* 91, 2016, pp. 203–230; "Negotiating Salafi Islam and the State Negotiating Salafi Islam and the State: The Madkhaliyya in Indonesia", *Die Welt des Islams* 60(2/3), 2020, pp. 205–234; "Online Salafi Rivalries in Indonesia: Between Sectarianism and 'Good' Citizenship", *Religion, State and Society* 49(2), 2021, pp. 157–173.

2 "Imagining the Land of the Two Holy Mosques: The Social and Doctrinal Importance of Saudi Arabia in Indonesian Salafi Discourse", *The Austrian Journal of South-East Asian Studies* 7(2), 2014, pp. 217–236; "Salafi Activism and the Promotion of a Modern Muslim Identity: Evolving Mediums of Da'wa amongst Yogyakarta University Students", *South East Asia Journal* 26(1), 2018, pp. 3–20; "Salafi Islamic Piety as Civic Activism: Wahdah Islamiyah and Differentiated Citizenship in Indonesia. *Citizenship Studies* 22(2), pp. 208–223.

3 "Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance", in: Robert Hefner (ed.), *Routledge Handbook of Contemporary Indonesia*, London: Routledge, 2018, pp. 246–256; "Salafism, Education, and Youth: Saudi Arabia's Campaign for Wahhabism in Indonesia", in: Peter Mandaville (ed.), *Wahhabism and the World: Understanding Saudi Arabia's Global Influence on Islam*, Oxford: Oxford University Press, 2022, pp. 135–157.

precisely its dynamics after 9/11. The author begins by explaining the emergence of Salafism, its global roots and the context of its proliferation in New Order Indonesia. The book continues with the narrative of the schism within Salafism, especially between Ja'far Umar Thalib and Abu Nida, two important figures among the Indonesian Salafis. Focusing on Abu Nida's branch of Salafism, which has been relatively consistent on *da'wa* (Islamic proselytising) and education, the author analyses the movement's actors, enclaves and forums that played a significant role in the expansion of its network, as well as the actors' ability to project their religious values in relation to changing political circumstances. The next two chapters discuss the Salafis' engagement in producing a range of goods and services (books, magazines, social media) linked with the modern idea of popular culture and economic entrepreneurship. The book also analyses the Salafis' success in increasing the resonance of their messages. It closes with the main finding that Salafism is not a global phenomenon, but rather a trans-local, rhizomatic movement reliant on Indonesian understandings of authority, identity, action and faith. The emphasis by the author on the translocality and rhizomatic nature of Salafism, as seen in the case of Salafism in Indonesia, is a significant contribution of the book. Using the perspective of social movement theory, the author describes the Salafis not as irrational individuals, but rather as rational, creative agents who engage with the notions of modern subjectivity, class, developmentalism, gender and citizenship.

This book challenges the grand narratives that portray Salafism as a Saudi-sponsored transnational Islamic movement whose characters are conservative, rigid, anti-system, radical and violent. The movement's actors are rather depicted as creative individuals engaged not only in instilling a set of religious conservative norms in followers, but also in negotiating the Salafi religious understanding with local, changing contexts. The Salafis are believed to support Indonesian values and citizenship, while foregrounding a particular religious understanding. In this book we see the Salafis' ideological fluidity and their ability to adapt to changing political contexts in the country. They moved to the centre to take up democratic discourses and practices, although it is not yet clear whether this shift was stimulated by pragmatical considerations, especially in response to the global war on terror that resonated deeply in Indonesia, especially after the Bali bombing in October 2002.

Despite the strengths of the book, one might note the author's lack of sensitivity about Saudi Arabia's role in sponsoring Salafism. Before 9/11 the Saudis were quite central in driving Salafism all over the world. Anything that happened in Saudi usually resonated strongly in informing the dynamics of Salafism in particular local contexts. The Salafis had relied heavily on Saudi money in organising their activism, building madrasas and publishing Salafi materials, before they realised the need to become self-sufficient and to adjust to local context after 9/11. To understand the transformation of Salafism, the changing

global and local contexts after 9/11 probably need more attention. The significant role of ideology justified by the Salafi doctrines is something irrefutable in Salafism. Ideology stands side-by-side with structure and identity politics in determining the Salafis' behaviour and lifestyle. The Salafis always try to base their actions on certain doctrines and ideology. The author's insufficient attention to the Salafi doctrines provides only minimal explanation of the vulnerability of its actors to fragmentation and conflict even amongst the quietists themselves, for instance, between the so-called Sururi and non-Sururi, Yemeni and non-Yemeni, and Madkhali and non-Madkhali.

Noorhaidi Hasan

JAFAR SURYOMENGGOLO, *Fearless Speech in Indonesian Women's Writing: Working-Class Feminism from the Global South*. Lanham, MD: Lexington Books, 2021. 250 pages, \$105.00. ISBN 978-1-7936-5053-5 (hb)

This book discusses the little-known writings of working women from Indonesia. It presents a critical reading of the challenges that underprivileged women have been facing under the shadow of the darker side of globalisation. The analysis centres on legal documents, personal accounts, essays, and short stories, and is discussed from a feminist perspective, which, Suryomenggolo convincingly argues, "enables readers to see, and better understand, issues that have been ignored in mainstream male-dominated views of life and work" (p. 7). The book thus makes an original contribution to the study of female labour in developing countries.

In a meticulously detailed study, Suryomenggolo presents an intimate portrayal of working-class women from Indonesia. Through personal narration, the book details the experiences emerging from individual stories of women workers and connects them in an attempt to help the reader understand the struggles of female labourers beyond the much-publicised "economic miracle" of Indonesia's industrial policy, first implemented in the late 1970s. By presenting individual experiences, Suryomenggolo sheds light on how working-class women reflect on the exploitation of labour as well as gender discrimination over the course of a period during which capitalism has been transforming into its most aggressive form. The result is a book that narrates the stories of female menial labourers who successfully air their grievances despite social, political and cultural limitations. It presents their experiences along with their aspirations, as well as daily challenges in their personal lives. The book is structured in three parts of two chapters each, with each chapter featuring excerpts from the working women's writings.