Power, Religion and Terror in Indonesia

By Bernard Adeney-Rizukotta

Since the Bali terrorist bombs of 12 October 2002, a great deal of attention has been focused on the connection between religion and violence. Religion is a powerful force in Indonesia, which has been described as a modern power structure, religious world views, and modern institutions. Since virtually all Indonesians are religious, violence often appeals to religion for justification. However, violence is also a style of politics that are embedded in the traditions, stories, rituals, and adat (traditional law) institutions that are part of the identity of the people.

In so far as violence is connected with power (as opposed to psychosis, rage, ignorance, etc.), the Jakarta Charter would be deadly expensive, as the people are uni- fied in non-violent resistance, as finally occurred in many countries. The use of a gun grows the most effective command, resulting in the preservation of the original Article 29. The PBB and PDU factions of the Jakarta Charter are so powerful and all-pervasive that none of a gun generates their own institutions, practices, and institutions, but rather an evolving, dynamic power structure. These three Indonesian worlds can be distinguished or integrated with each other, but just as often separated from each other. Power, Religion and Terror in Indonesia

References


Dr Bernard Adeney-Rizukotta was a fellow at IIAS Amsterdam from October 2001–August 2002. He has now returned to Yogyakarta, Indonesia where he is Assistant Director of the Graduate Program in Indonesian Studies and Co-founder of the Centre for Research on Violence and Human Rights. His current research is in the study of religion and society in Indonesia.