

rounded off with an essay by Nicholas Long, who discusses the role that immigrants from Flores play in the creation of Malay music in the region, thus encapsulating the forces of ‘glocalization’ in which groups in a diverse community deliberately cultivate a local identity to appeal to a global audience. This is then followed with four short appendices that summarize Chinese contributions and participation in the performative arts of Riau, as well as transcripts of *syair* (a form of Malay poetry) and songs from performances, and—finally—a promotion for an ethnographic film on viola performers that Karen Kartomi Thomas has made.

With such an eclectic mix, what is to be made of this collection? *Performing the Arts in Indonesia* contains a wide array of detailed ethnographic and ethnomusicological information on various performative arts in the province of the Riau Islands and it would be of tremendous value to scholars interested in the performance of traditional arts in a rapidly modernizing world. This is supplemented with material such as photographs of performers and instruments as well as occasional musical charts that will assist the appropriately trained, all documenting the role they play in creating a vibrant arts community in the region. For someone such as myself—a person interested in Riau without any background in performative arts—much of this was beyond me. It did, however, instil a sense of the dynamic arts community in the Riau Archipelago, its relation to the past and the changes it faces in an era of rapid globalization.

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*Islam, Humanity, and Indonesian Identity: Reflections on History.* By Ahmad Syafii Maarif. Translated by George A. Fowler. Singapore: National University of Singapore Press, 2018. 288 pp.

In March of 2009, Ahmad Syafii Maarif (b. 1935) completed this heartfelt call for his fellow countrymen to actualize the tolerance and

generosity of Islam towards all humanity and to resist the claims of an outspoken minority who deem democracy to be inimical to that faith. Reflecting his training as a historian and his further studies in America where he engaged with the ideas of the late Fazlur Rahman, Buya Syafii assembled his thoughts on the three themes that are the title of this work. It is, in many ways, a frustrated assembly and an increasingly gloomy one whose musings have long since been overtaken by events in the country that he so clearly loves.

There is no denying Buya Syafii's sincerity and open-handedness. Ever since becoming the unexpected head of the Muhammadiyah organization, founded in 1912 to provide a sense of community and welfare to the Muslims of what would become, in time, his homeland of Indonesia, the West Sumatran has been a tireless interlocutor with representatives of other faith communities. Buya Syafii has long wished to activate Islam as a 'mercy' (*rahma*) for his fellow Indonesians and all humanity, to build the intellectual and leadership capacity of a nation whose incredible resources have long been squandered and whose physical environment has been trashed before his very eyes. The process was of course well and truly begun before Indonesia declared its independence in the wake of Japanese defeat in 1945, but the hopes of a democratic future have so often been dashed by entrenched corruption and, in his view, the failure to properly enact the principles of a religion that has survived for centuries in a region that he prefers to call 'Nusantara'.

Buya Syafii's embrace of this term, now popularized by many mainstream organizations, reflects a desire to see an inherent unity in the archipelago that became Indonesia. I must admit that I missed its importance in my own early work. While some might fault his etymology (*nusa* may well mean 'island', but it was not always 'home'), and indeed ponder the fact that it did not include Java when it was used by Mpu Prapanca in its first attestation in the fourteenth century, there is no denying that it has obtained a meaning for its Muslim users that is set in opposition to an Arab or even Indian civilizational matrix. It is this matrix that underlies notions of an Indonesian Islam today.

Buya Syafii also seems to embrace a rather dated view of ‘Arab’ societies as inherently corrupt. He seeks to avoid recreating their history in his homeland. Still, that threat is for the future (or at least the future that loomed in 2007), with him recounting the global crimes of George W. Bush. There is some irony here, given his past thinking and his having engaged in open and frank discussions with the then president of the United States in the wake of the Kuta Bombings. There are also curious blind spots. While Buya Syafii would have Muslims respect all other Indonesians, that respect seems to come from a position of tolerant mastery. If Christians, Buddhists and even atheists are to be treated with majoritarian respect, that must come with reciprocal regard. This is not to say that atheists cannot be good Indonesians. Tan Malaka is turned into a martyr for Indonesia who could stand up to Stalin and whose 1949 assassination is rendered “a vile act committed by a narrow-minded man” (pp. 81–82). Still, Buya Syafii would scarcely cheer the revival of the PKI. Its suppression under Suharto, who is obliquely criticized, is remarkably passed over as much as the history of the Darul Islam movement, and indeed Masyumi, is under told. History has its uses, but there are (or at least were) some histories to be avoided.

Stepping aside from communism, there is also a sense in which the author offers what was once a standard history of Indonesia. There are the curious claims that there was “no more meaningful resistance from the people of Nusantara against the colonial system” after the subduing of Aceh in 1912, or that an awareness of Indonesian-ness only appeared in the 1920s, and very much in the minds of Indonesians in Europe (pp. 70–71). To bolster his arguments, Buya Syafii prefers to resurrect his own articles and thus inject another level of repetition into his book, wherein points are perforce remade and the heroes of Indonesian nationhood tumble on to the page in list form. While all these names are well known to Indonesians, as well they should be, their communication further estranges a reader trying to obtain an understanding of what such a prominent Indonesian thinker might say about Indonesia’s place in the world.

Seen from this angle, *Islam, Humanity, and Indonesian Identity* was perhaps in need of a slimming as much as a good translation, which George Fowler has accomplished. There are minor hiccups, as when Fowler misses Iqbal's reference to the Prophet (p. 190), but the force and sincerity of Buya Syafii's thoughts are fully communicated. For readers beyond Indonesia, this book grants an insight into the state of affairs of a decade ago, well before the hopes of the Arab Spring were crushed, before Ahok was removed as governor of Jakarta by a sanctimonious coalition of the ignorant, and the Obama presidency was effaced by an orange indolence abetted by the Christian right.

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*After the Tsunami: Disaster Narratives and the Remaking of Everyday Life in Aceh.* By Annemarie Samuels. Honolulu: University of Hawai'i Press, 2019. xii+200 pp.

*After the Tsunami's* disaster narratives of survivors who had to rebuild their lives after the devastating Indian Ocean tsunami that took place on 26 December 2004 convincingly illuminate an understanding of the subjective processes of remaking everyday life. It is based on the long-term fieldwork conducted by cultural anthropologist and sociologist Annemarie Samuels in the Indonesian Province of Aceh between 2007 and 2009, with regular return visits up to 2014.

The tsunami had far-reaching effects for Aceh, with a death-toll of over 170,000. The disaster not only sped up the final peace agreement between the Aceh separatist movement (Gerakan Aceh Merdeka, or GAM) and the Indonesian government, but also brought about the increased implementation of sharia law. Tremendous media attention led quickly to an increase in relief efforts and a flow of tsunami-related literature. This important work by Samuels adds