ultimately helped facilitate his ascent, driven by a desire to secure his legacy through his son's advancement. Mietzner argues that this set a precedent for incumbent influence over electoral outcomes without altering formal rules, one that future presidents may be tempted to emulate.

In the end, Mietzner offers a critical yet measured appraisal of a leader whose popularity and developmental ambitions reshaped Indonesia's political landscape while narrowing the scope of democratic contestation. *Ruling Indonesia* is indispensable reading for anyone seeking to understand Jokowi's presidency, offering the most detailed and analytically coherent account to date of how his governing style transformed Indonesian politics.

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DOI: 10.1355/sj41-3i

Domestic Nationalism: Muslim Women, Health, and Modernity in Indonesia. By Chiara Formichi. Stanford University Press, 2025. xix+271 pp.

Chiara Formichi's *Domestic Nationalism* is a refreshing and timely intervention on the important yet under-recognized role that Muslim women play in Indonesia's public health and nation-building. She argues that indigenous women deploy and reconfigure both religious and scientific approaches in their traditional, everyday, gendered roles of care work and domestic labour to claim their agency in both the home and public spheres. Tracing women's engagements in Java and Sumatra across four historical phases under different regimes between 1901 and 1959, she brings out the complex "interplay of class, education, race, and religion in the colonial and postcolonial contexts" (p. 4) through their voices and experiences, which are often ignored except when appropriated to benefit colonial and national agendas.

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Through the concept of "domestic nationalism" as a "framework that brings together gendered labor, nation-building, and religion" (p. 44), Formichi strives to fill a threefold gap in the academic literature on Indonesia, which is the exclusion of women in studies of nationalism and nation-building, public health and rural hygiene, and political activism. She does so by unravelling the layers that show women's agency in both their adherence to and subversion of colonial and national government programmes for progress. The work is bookended by an introduction and an epilogue, with five thematic chapters in between covering the topics of hygiene, labour, food, war and prosperity. The first three chapters examine gendered elements of control under the colonial regime, while the latter two look at the effects of the Second World War and Indonesia's postcolonial agendas.

Chapter 1 traces the representation of women in health literacy books published by the Dutch colonial government and in public health exhibitions and night fairs. It also examines how the language used varied according to whether the intended audience was non-native or native. Chapter 2 focuses on the daily care work of women who were becoming more visible in colonial publications for various reasons such as "bigger shifts in colonial politics" and "women's self-directed participation in the public sphere" (p. 44) through writings and professionalized healthcare. Chapter 3 elaborates on women's writing, in which they reconfigured motherhood by including tradition, religion and science. In parallel, the chapter reproduces fascinating images to show the changing representations of women in colonial food advertisements and product packaging (for instance, those related to the electric refrigerator, Maggi seasoning cubes and Blue Band margarine), intended both to court women consumers and appeal to the growing Islamic sensibilities of the indigenous people. In chapter 4, Formichi covers how the Second World War blurred gender divisions between the "home" and "political" spheres and lays bare women's immense contributions to daily social reproduction. The final thematic chapter uncovers the complexities inherent in President Sukarno's pursuit of self-reliance and prosperity while

reliant on international support and foreign aid. In exploring the interplay between domestic and international developments, the chapter unveils the leading role that women played in the interstices.

I see the book as a timely intervention because the failures of Sukarno's national self-sufficiency policies and "domestic nationalism" mirror the current push towards increasing recentralization and militarization. The ongoing national Free Nutritious Meals (MBG) programme reflects the curbing of women's traditional gendered and political role in food provision. At the same time, it has led to political protests since late 2025, such as women taking to the streets and banging on pots and pans or having quiet mass picnics.

Book covers rarely get coverage in a review—but what is a book without a memorable cover? The physical copy is striking in blue, yellow and white. Its cover art, titled *Indonesia is my homeland … which I love*, features a poster from the National Archives of the Netherlands. It aptly captures the spirit of Formichi's book dedication: "To all those who labor unseen." The central figure (a woman) rendered in golden yellow with a scarf loosely draped over her head cradles a basket of produce. In the background, a collage in dark blue features indigenous people (women predominantly) labouring in the fields and elsewhere with smiling faces. The central figure resembles the image Formichi describes in chapter 3 of an indigenous woman that appeared in a Dutch-language magazine. The woman is well-dressed in a traditional outfit (*kain-kebaya*) and adorned with jewellery, suggesting that she is of some class and status, unlike the usual depiction of indigenous people as "backward" (p. 83). The range of over thirty illustrations reproduced in black and white helps with the visualization of what the author argues, but one wonders whether the book would have been further enriched by images beyond those from North American and European institutions.

Formichi's adaptation of "common" concepts such as domestic, agency and politics enables her to focus on and privilege the seemingly mundane or underrated care work carried out by women. This reiterates the power and function of framing, both in academic work and everyday life. She draws on a wide-ranging literature and

cases elsewhere—Iran, Egypt, China, Japan and the Philippines, among others—which also reflect the connections and contrasts between colonial projects, whether directly or indirectly. Formichi's work in bringing to light the role of Muslim women in Indonesia's public health and nation-building adds to this nascent field and provides comparative lessons for other postcolonial states where women (and indigenous peoples) have had to endure the legacies of colonial, nationalist and religious patriarchal systems (p. 5). Perhaps more pressing are the lessons for present-day Indonesia, which continues to witness the replication of these systems in different ways. As Formichi herself explains, "[I]n the 1960s, both women and religion would be excluded from the halls of power and relegated to a clearly defined 'social' sphere that by mandate had nothing to contribute to politics besides the reproduction of a patriarchal, authoritarian state" (p. 12). Ultimately, we are brought to reflect on what "progress" and being "modern" mean and who gets to define these notions and why, especially when it comes to marginalized populations and their reproduction (p. 70). Mothering, health and hygiene are always political.

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DOI: 10.1355/sj41-3j

Balikbayan: A Revenant History of the Filipino Homeland. By Adrian De Leon. University of Washington Press, 2026. x+341 pp.

Balikbayan: A Revenant History of the Filipino Homeland examines the many ways the idea of the nation has been used to inspire revolution, while also subjugating communities and reinforcing social inequality. Adrian De Leon covers a wide range of examples, from Jose Rizal's writings in the nineteenth century to martial law under Ferdinand Marcos's administration.

The first part of the book features some of the country's most famous expatriates: Jose Rizal and the *ilustrados*, a group of writers