

DECOLONIZING GOVERNANCE OF RELIGION: The Case of Indonesia

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Introduction

“Coloniality survives colonialism.” (Maldonado-Torres 2007)

Colonialism & coloniality could lead to *epistemicide* (killing and displacing pre-existing knowledges), *linguicide* (killing and displacing the languages of a people and imposing colonizer’s language), *culturecide* (killing or replacing the cultures of people) (Sabelo J. Ndlovu-Gatsheni, 2019), and, I should add, “fideicide”, or to use Stausberg’s term, “religiocide,” i.e., killing or annihilating religion or belief of a people--all done by state actors, through epistemic, linguistic, cultural and religious cleansing.

This paper deals with today’s Indonesian governance of religion, but trying to investigate its roots in history and current politics of religion.

Still paper in progress.





The illustration features a young boy with dark skin and hair, wearing a white t-shirt and red pants, holding a small Indonesian flag. He is standing on a red ground with white leafy plants. Above him is a string of red and white triangular bunting flags. The background is a light pinkish-red with white clouds and a large red shape in the top right corner.

Thesis statement:

Indonesian governance of religion has been shaped by four major forces: the legacy of the Netherlands East Indies of religious governance; global governance; global coloniality; and national religious political processes.

Current Governance of Religion

NEI Colonial Legacies:

Ambiguity of NEI Legacies

Pre-independence decolonization

Post-independence decolonization

Global Governance:

UN (UDHR, CEDAW ect.).

Global Coloniality:

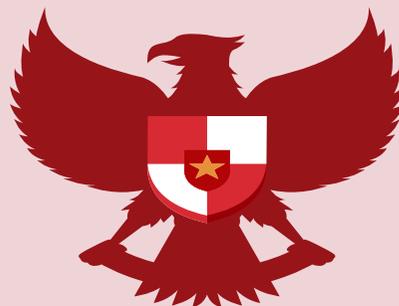
Eurocentrism, Developmentalism, free market capitalism

National religious political processes:

Proportional politics; Identity politics

Decolonization as Deconstruction

State-religion relations:
from secular colonial state to
“neither secular nor theocratic
state”, yet in fact “religiously
engaged mild-secular state.”



State Ideology:
from colonialism to
nationalism; neither
secular, nor religious
nationalism:
Pancasila

Religion in the Constitution:
“The state is based on the One
Ultimate God”;
“The State shall guarantee
freedom to every resident to
adhere to his respective
religion and to perform his
religious duties in
conformity with that
religion” (Art. 29:1 & 2)

Amendment:
Article 28E 1& 2 (addition)

Decolonization as (Expanded) Appropriation

Institutionalization of Religious Affairs:

from Department of Education and Worship & Kantoor vor Inlandsche (en Arabische) Zaken (and Shumuka and Shumubu) to **Ministry of Religious Affairs (MORA)**

Hajj Service:
from private to state

Halal Service:

Islamic Law:

Islamic family laws and religious court to **Shari'a Law & Shari'a Courts (in Aceh)**

Charity:

From private to private and state

Religious education:

from private to private and state

Local religions:
“primitive beliefs”
to *Aliran*

GLOBAL GOVERNANCE, GLOBAL COLONIALITY, AND RELIGIOUS POLITICAL PROCESSES

*** Global governance. United Nations and its conventions, such as UDHR and CEDAW. “Positive” face of global governance.**

*** Also target of what Soekarno termed “neo-colonialism” and “neo-imperialism”, or “global coloniality”, including Euro-American centrism, developmentalism, free market capitalism (IMF).**

*** Indonesian generally embraces UDHR, but when it comes to religious issues, government tends to accommodate religious political processes. E.g. rights of freedom of religion and belief, and of not having religion (even atheism is crime); rights of marriage; child marriage; shari’a corporal punishments (Aceh); new religious movements (“deviant beliefs and sects); local religions.**

*** Possible for a student to study and know only her/his own religion and to be ignorant of other religions. Study in religious kindergarten, schools, universities (especially those with close minded orientation).**

CONCLUSION

- * Experimentation with “religiously engaged mild-secular state”.
- * Indonesian decolonization of religious governance: partly deconstructive but mostly appropriative, even in an expanded way (towards ‘confessional’ governance).
- * Need of further decolonization, but decolonization is not the goal in itself, rather one of ways to create a more autonomous nation and to create a more just and compassionate interreligious life.
- * To be religious is to be interreligious.

Thanks!



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