study ever made. The structure and the content are also both informative and clear. Most importantly, the book offers a new perspective on understanding the new trend of voting behavior at the national level. Altogether, this book is essential reading on voting behavior on a national scale, based on the voice of a people who have been previously neglected.

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KAFIL YAMIN

Hidup Sehari Penuh
Menjalani Hubungan Etis dengan Alam
Living a Full Day
Engaging Ethical Relationships With Nature

Until very recently, the popular perceptions in Indonesia have conveniently considered environmental degradation as one of the unavoidable expenses of economic growth and development. Many policy makers, as well as members of the business community, share this perspective and have created ambiguous structural measures to tackle environmental problems. These piecemeal and unsatisfactory solutions have raised concerns among a number of scholars and NGO activists; they have called for more effort to explore the richness of Indonesian “local wisdom” on environmental protection, which can serve as a secondary approach to settle environmental problems. Strong pressure for development, however, has often compromised such wisdom. Given this situation, there is thus a growing need to offer new perspectives on how to holistically approach the environmental problems in Indonesia.

Given his background as a senior journalist with years of involvement in environmental issues, Yamin situates Hidup Sehari Penuh in the context of the global environmental problem. He discusses common environmental issues within the context of international concern for global activism and education. Nonetheless, the uniqueness of his book is beyond the common vocabularies of protection and conservation. Yamin believes that environmental issues,
such as climate change, waste problems, and the phenomenon of bio-
degradation, are caused by human greed. This greed, unlike primitive
greed, is rationalized through the economic system, corporation
management, and academic schools.

He gives an example of the ideology of growth that intensifies our
production and consumption for the increase of economic profits. This
ideology allows unlimited exploitation of resources, especially natural
resources, to satisfy unlimited levels of production. This ideology is
unconsciously accepted as dogma by the states, companies, or even
individuals, in spite of the risk of destruction (179). Facing this
ideology, Yamin suggests a solution against the unconscious greed
by building individual-consciousness towards the Creator (God) and
nature. He believes that this consciousness is the initial step for an
ethical relationship with the environment, which may develop and
become the center of life of every being.

This unique perspective, as Yamin notes, is inspired by the unified
field theory and the Qur’an, the main religious text of Islam (2–3). The
theory assumes that the universe consists of wave consciousness, which
vibrates and interacts, forming conscious materials. Meanwhile, the
Qur’an (Q.S. 25:47; Q.S. 39:42) states that Allah (God, the Creator) is
not only a source of consciousness but also the holder of consciousness.
It seems that Yamin takes what both perspectives share, i.e., viewing
materials and creatures as living consciousness, rather than contrasting
the theory of science and the monotheistic view. For example, he
mentions that water is not a thing (18) and that the existence of neuron
systems in plants is for responding to the plant’s surroundings (24).
With this kind of view in mind, he further implicitly assumes that
individual consciousness is a sum of awareness, reflection, and action
toward living consciousness. Therefore, being conscious means not
only to realize the existence of living consciousness, but also to build
ethical relationships with materials and creatures by transforming
their lifestyles, habits, and attitudes.

In that sense, Yamin’s book is unique as there are not so many
books that try to link the (Indonesian) Moslems as human (spiritual)
agencies with their conscious ethical relationships towards the
environment. In addition, it distinguishes itself from other perspectives
by encourage its target-readers, the Indonesian Moslem community,
to develop a living consciousness of Islamic teaching towards materials
and creatures, rather than just leaning on a religious dogmatic “hell-
heaven” approach to environmental problems. By taking the individual
Moslem, especially those who are living in the urban setting of Indonesia's expanding cities, Yamin offers a possible environmental ethical relationship that every (conscious) Moslem could have in their daily activities. These possible relationships are described in the first four chapters of the book.

Regardless of its unique perspective, it is unfortunate that it pays too much attention to individual Moslem contemplation, through the exploration of the inner-self, by reflecting on their repetitive daily activities and the present environmental problems. It accepts the Moslem community's common ignorance of living consciousness, which contributes to the problems of the unconscious acts of greed. It also takes for granted that nurturing living consciousness is an automatic solution for environmental problems. As such, it fails to explain the process of the accumulation of individual living consciousnesses, which could lead to collective consciousness (or, the Ummah consciousness), especially in the Indonesian Islamic context.

Also, the discussion the book has introduced would become more fruitful if Yamin had included the perspective of “the systems view of life,” as developed by Frijof Chapra and Pier Luigi Luisi (The Systems View of Life: A Unifying Vision [New York: Cambridge University Press, 2014]). This perspective views every organism and its parts as a living system that are bound together by a network of relationships. This is certainly different from the mechanistic perspective that views the world as collection of objects, which then interact with different forces and mechanisms and create relationships (80). In addition, this living system forms a social network through repetitive communication, which produces a shared system of meaning. This shared meaning provides individual identities and, at the same time, negotiates boundaries of expectations and loyalties (308). In the context of what Yamin proposes, recurring communication among conscientious Moslems is necessary to explain the formation of a social network, before the formation of a collective Ummah consciousness.

Yamin’s unique perspective could also include actual cases of natural conservation based on Islamic teachings as developed in Indonesia. Take, for instance, the conservation practices in Guguak Malalo, Padang, West Sumatra. The conservation practices are successful there because the community has accepted their customary law based on Islamic principles, and also because they engage other institutions—such as faith-based institutions like the Islamic Foundation for Ecology and Environmental Service (IFEES), and secular institutions.
like the Durrell Institute of Conservation and Ecology. These external institutions are related by similar beliefs and have intensively developed communication that is based on a similar language wherein religion could play a significant role in conservation (see Jeanne E. McKay, ed., Integrating Religion Within Conservation: Islamic Beliefs and Sumatran Forest Management, A Darwin Initiative Case Study [Canterbury: Durrell Institute of Conservation Ecology, University of Kent, 2013]). Marking the importance of *muamallab* or horizontal relationships manifested in the form of communication, may critically reveal why other Moslem initiatives, such as a “green” *haj* or reduced carbon foot prints, rarely emerged in the context of Indonesian Moslems. Such practices may also enrich Yamin’s conclusion (chapter 11) that cultivating individual consciousness is not enough to transform collective living unconsciousness.

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WIJAYA HERLAMBANG

**Kekerasan Budaya Pasca 1965**
Bagaimana Orde Baru Melegitimasi Anti-Komunisme melalui Sastra dan Film

**Violence Culture Post-1965**
How the New Order Legitimized Anti-Communism through Literature and Film


Although there have been a number of notable studies on the cultural conflict of 1964–1965 in Indonesia between the Left artististic group Lembaga Kebudajaan Rakjat (Institution of People’s Culture, Lekra), and the liberal Manifes Kebudajaan (Cultural manifesto), which supported the idea of “universal humanism” (see Keith Foulcher, “A Survey of Events Surrounding Manikebu: The Struggle for Cultural and Intellectual Freedom in Indonesian Literature,” *Bijdragen tot de Taal-, Land- en Volkenkunde* 125(4, 1969): 429–65; Harry Aveling, “Indonesian Writers and the Left Before 1965,” *Review of Indonesian and Malaysian Affairs* 4[1–2, 1970]: 1–7), Herlambang introduces a fresh discussion to the subject along with critical engagement.