

Acknowledgements

I realise that I would not have finished this thesis without the support and encouragement of so many people both as individuals or members of an agency. I would like first to thank AusAID, which provided me with a four year scholarship, and its staff in Jakarta and Canberra who have been very helpful and cooperative since the inception of my study at the Australian National University. Also my thanks are due to the Indonesian Institute of Sciences (LIPI), especially Dr. Hilman Adil of the Centre for Social and Cultural Studies, who encouraged me to pursue the program at the Australian National University. In addition, I would like to thank 'Yayasan Supersemar' which provided me with a grant to cover my survey costs during my fieldwork in Jombang.

I also would like to express my gratitude to my supervisor, Dr. Frank Lewins of the Department of Sociology. Since the beginning of my program he has kindly spent his time discussing with me the problems of my research. He has been very supportive of the subject I was researching. His continuous contact with me during my research in Jombang was very helpful in solving the problems I encountered in the field. His advice and his comments on my thesis drafts have been valuable. My gratitude is also due to Professor James J. Fox of the Department of Anthropology, RSPAS, who not only supervised me during my study but also provided me with facilities without which I would have needed additional time to finish this thesis. It was in some seminars led by him that I was able to enrich my theoretical knowledge and broaden my perspective in understanding the subject I was studying. As an Indonesian specialist, his advice and suggestions have very much helped me to clarify the focus of my study and to sharpen my analysis. Also his support and encouragement has widened my interest in Islamic studies generally. I would like also to thank Dr. Rachel Bloul, my adviser, who gave some comments on the drafts of my thesis. Another scholar whom I have to thank is Dr. Martin van Bruinessen of Utrecht University. He read the drafts of some chapters of the thesis and gave me some valuable comments. Dr. Margot Lyon of the Department of Anthropology, who gave of her time to discuss my work, also deserves my thanks for her support and encouragement.

I would also like to thank Dr. Owen Dent, the head of the Department of Sociology, who provided me with facilities; also his staff, Helen Felton and Rose-Mary Swan, who provided me with assistance in relation to bureaucratic matters during my study at ANU. Some friends studying Indonesia in the Department of Anthropology, especially Kim Hyung Jun, provided encouragement during my study at ANU, and gave me a chance to discuss with them my proposal and my findings. Two Ph.D students who had the same interests as me, Muhamad Hisyam and Greg Fealy from Leiden and Monash University respectively also took the time to discuss my research with me and

provided me with needed information. I need also to thank Mandy Scott and Barbara Knackstedt for their assistance in helping me to express myself in better English.

My thanks also go to two intellectuals from Jombang, Dr. Nurcholis Madjid and Abdurrahman Wahid, who gave me valuable insights about Muslims in Jombang before I went into the field. Their introduction to Jombang helped me gain a general understanding of how Islam was embedded in the lives of its population. My great thanks are also due to a number of *kiai* in Jombang who sincerely provided me with information. Without their cooperation this study would not have been possible. As my informants, they were also my subject of study. Special thanks are due to Kiai Aziz Masyhuri, Kiai Makki Ma'shum and Kiai Arwani. I also would like to thank Mas Hafidh Ma'shum and Mbak Fauziyah who were always ready to give me the information which I needed and to clarify the socio-political problems surrounding Muslim life in Jombang.

I have to mention two people who assisted me during my study in Jombang, that is Mustofa and Mas Sukamto, a student and a lecturer at the *Universitas Darul Ulum* respectively. Both helped me in managing the survey I conducted. They are also friends with whom I enjoyed my stay in Jombang. Another person who should receive my thanks is Ibu Hindun, my landlord during my stay in Jombang, and her family. Her readiness to lease some parts of her house during my research was very helpful, and allowed me to settle very quickly in Jombang. My father, Aan Sukandi, and my father-in-law, H. Hamdani Hambali, in Karawang West Java, were very helpful and provided me with facilities which made my movement in Jombang easier. My thanks are also due to the people of Jombang, whom I cannot mention individually here, especially those Muslims who took the time to answer my questionnaire.

Finally I would like to express my thanks to my beloved wife, Wini, who has offered moral support, encouragement and patient companionship during my study. My thanks are also due to Fikri Zaki Muhammadi and Reza Aulia Ahmadi, my children, whose presence during my stay in Jombang and Canberra was the spirit which always encouraged me to continue with my study. I dedicate this thesis to these people whom I love very much.