Résumés – Abstracts

Michel Picard, Centre national de la Recherche scientifique, Paris
En quête de l’identité balinaise à la fin de l’époque coloniale

In the 1920s, Balinese identity was construed as being based simultaneously on agama and on adat. It is only during the 1930s that culture (budaya) was added to religion and tradition in order to build the three pillars of Balinese identity (Kebalian). This paper assesses the emerging occurrence of the category of culture in the discourse of the Balinese intelligentsia, as it appears in the journals published on the island during the late colonial period: Bhawanagara (1930-1935) and Djatajoe (1936-1941). This emergence is linked to the decision taken in the late 1920s by the colonial government to “culturalise” Balinese identity – literally, to “Balinese Bali” (Baliseering) – with a view to avoid the contamination of the island by nationalism and Islam. Hence arose a wavering tension between the “Balinisation” policy conducted by Dutch Orientalists in order to further a renaissance of Balinese culture, and the adoption by progressive Balinese intellectuals of the nationalistic ideal pursued by their Javanese neighbours.

Étienne Naveau, Institut national des Langues et Civilisations orientales, Paris
Réception de l’œuvre de Khalil Gibran en Indonésie

Gibran’s works are often translated into Indonesian. How can we explain such an amazing fact? From an Indonesian point of view, the Arabic world is mainly linked with Islamic countries, like Saudi Arabia, Yemen and Egypt. However, Gibran was Lebanese and also Christian. This article argues that this local success of Gibran can be explained by two reasons. First, his bilingual work, written in English and in Arabic, allows us to escape from a globalisation approach, which apparently divides the world into two axes: a Southern one characterized by Islam and the temptation of Jihad and a Northern one characterized by the USA and the domination of capitalist markets. National disintegration and the destruction of the environment, linked with technological development, are indeed the two consequences of globalisation. Secondly, there is a strong connexion between the works of Gibran and the cultural, religious and literary traditions that prevail in Indonesia, especially in Java.

Waruno Mahdi, Free-lance linguist, Berlin
Yavadvipa and the Merapi Volcano in West Sumatra

Cet article vise à reconstruire trois épisodes de l’histoire de Yavadvipa (émergence à Sumatra, conquête par Sri Vijaya, et renaissance à Java Central), dans lesquels le volcan Merapi joua un rôle, plus particulièrement au cours du troisième épisode durant lequel eut lieu un transfert des toponymes sumatranais Java ~ Jawa et Merapi en direction de Java et d’un volcan de cette île. Les témoignages de Kedukan Bukit, Kota Kapur, Canggal, Ligor (Chaiya, stèles A et B), les inscriptions cambodgiennes de Sdok Kak Thom, la Carita Parahiyangan sundanaise, les Annales vietnamiennes, et plusieurs sources chinoises ont été combinées afin de restituer le cadre historique dans lequel eurent lieu des relations entre les agriculteurs mégalithiques des plateaux, les marchands et hommes de mer ainsi que les centres urbains des basses terres et leurs souverains; de sorte que des réponses possibles sont offertes à certaines questions embarrassantes des débuts de l’histoire indonésienne touchant au rôle de Sumatra, de Java et de la Péninsule, ainsi qu’au règne du roi Sanjaya, et à l’accession au pouvoir des Shailendras à Sri Vijaya.

Archipel 75, Paris, 2008
Jorge M. dos Santos Alves, Junta de investigações do Ultramar, Lisboa & Nader Nasiri-Moghaddam, Université de Strasbourg

Une lettre en persan de 1519 sur la situation à Malacca

If most of the Oriental Letters (Cartas Orientais) kept in the rich archives of the Torre do Tombo in Lisbon have been carefully studied, one of them has not so far drawn the attention that it deserves among scholars. This document was written in Persian in 1519 by an Asian inhabitant of Malacca who came aboard the fleet of Afonso d’Albuquerque and took part in the storming of the city in 1511. In this letter, addressed to Portuguese authorities of Cochin in order to seek compensation and beg a favour, he gives a vivid and detailed description of the events that took place in the town during the first eight years under Portuguese government.

The authors present an annotated translation of the document, endeavour to identify its author, probably of Jewish origin, and comment on the new and valuable data which it provides.

Claudine Salmon, Centre national de la Recherche scientifique, Paris

La mission de Théodose de Lagrené et les enquêtes sur les textiles d’Insulinde (1844-1846)

Through the Treaty of Nanking (1842), Britain obtained permission to trade at five “treaty ports” in China. The following year, the USA and France decided to negotiate directly with the Manchus. The French government appointed Théodose de Lagrené as plenipotentiary minister to sign the Treaty of Whampoa (1844). The mission was accompanied by a commercial delegation, the task of which was to investigate the commerce and the various textile industries in China and in all the countries in which the mission made a stopover.

This article examines the various reports written by different members of the delegation, which were aimed at presenting two types of enterprises: those that were in the hands of the local populations of Insulinde (the Philippines, Singapore, Malacca, Batavia and Bogor), and the various attempts made by Europeans (Spaniards and Dutch especially) to introduce, with little success, sericulture in their own colonies. It also provides an appraisal of the textile production of Insulinde, insisting on its fragility as well as on the menace caused by the import of Chinese silks and British cottons, and it concludes with an overview of the proposals made by the emissaries to improve the commercial position of France in the Far East.

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Islamisme et démocratie en Indonésie : quand la tradition se rapproche de la cause des femmes

Islamism has found a political expression in Post-Soeharto Indonesia with at least two Islamic political parties advocating an Islamization of the law. In this new democratic setting, secular and Islamic-pluralist parties have had to learn to defend their positions with a new energy and strategy. Women have been at the forefront of the battle, and they have received essential support from a political party close to Traditionalist Islam.

This article takes a look at three components of the new Islamic politics: How does the Partai Keadilan-Sejahtera (PKS) act at the grass-roots level? Its innovative dakwah activities show a strong commitment and strict organization. How does interaction take place in Parliament between secular and Islamist factions? The stakes are high but the weak point of secularism may be the ambiguity of pluralist political parties who often dare not oppose Islamist. Traditionalist Islam under the leadership of Abdurrahman Wahid has emerged as a key political actor in this battle. But its fragility is undeniable, and is best seen on the ground, in the 2004 electoral results, presented here through a short analysis for the region of Central Java. Could a so-called pillar of “civil-pluralist” Islam, the traditionalist Nahdlatul Ulama, be weaker than imagined? A larger question is asked which touches Muslim countries in general, from Turkey to Algeria: what place do “moderate Islamist” parties take in democracies?
François Raillon, Centre national de la Recherche scientifique, Paris

Indonésie 2007 : la république du rêve

As the title of a very popular TV program, the “Dreaming Republic” gives the pitch of this article, which describes an elusive moment in Indonesia’s current history: the powers-that-be are still getting carried away by delusion when doing the job of governing the archipelago. Despite improving indicators in the economy and overall security, the country still has its share of crises and emergencies. Faced with this situation, political elites utterly lack realism and seem to be dreaming about another Indonesia, one that would successfully reach the status of a major economic power in the world by 2030. Meanwhile, real-size, actual life, Indonesia is still in a predicament, with another spate of natural disasters. In addition, keeping the country together while preparing for the 2009 general and presidential elections generate poisonous and dangerous games. However, the passing away of former president Soeharto may usher a wishful new era, an imagined time when dreams come true.