

It is not entirely clear why the enormous gap exists in Shapiro's study. Why did doctors and medical staff so frequently ignore written directives, even when they were readily available? The doctors she observed did not callously dominate the patients and their families. They did actively shape decision-making for two-fifths of the surrogates (217), but generally the book shows them consulting empathetically with family members and acknowledging the importance of the family's wishes. Yet the law was not designed to validate the family members' own preferences. On the contrary, it was meant to prioritize the interests and the express wishes of the *patient* who could no longer speak for herself.

In the end, perhaps the gap arose because both doctors and patients were more accustomed to familiar scripts where they sat down together, listened to the doctor's advice, and made their decisions with the guidance of the expert. It may have felt odd and uncomfortable for them to huddle around a piece of paper and attempt to do what the patient—now unable to join the conversation—had specified long before the hospitalization. After all, the patient might have changed her mind when faced with the actual choice to terminate all medical support and accept death. Even if they believed the patient would not have changed her mind, simply following her written directions could be emotionally wrenching and leave them feeling guilty. Family members may have felt that true fidelity to a loved one meant taking all steps to keep her alive regardless of her written directive to the contrary.

This expertly crafted and finely written book raises all of these questions and many more. It is an exemplary law and society study drawing on sensitive observations, filled with human drama and emotion and rich with policy implications. It was published shortly before COVID struck, when tens of thousands of desperately ill patients were put on ventilators. Its findings could not have been more timely or more urgent.

---

DOI: 10.1111/lasr.12687

*The shariatization of Indonesia: The politics of the Council of Indonesian Ulama (MUI)*. By Syafiq Hasyim. Leiden: Brill, 2023. 459 pp. \$238.00 hardcover

Reviewed by Fariz Alnizar, Faculty of Islam Nusantara, Universitas Nahdlatul Ulama Indonesia, Jakarta, Indonesia

Syafiq Hasyim *The Shariatization of Indonesia: The Politics of the Council of Indonesian Ulama (MUI)* provides a critical analysis of the shariatization process in Indonesia, the world's most populous Muslim country. It offers a significant conclusion that highlights the potential for a transformation from a non-theocratic state to a theocratic one when influential individuals or groups seek to alter the existing state system by influencing its legal framework. The book sheds light on the various aspects of shariatization, including historical narratives, the role of the Majelis Ulama Indonesia (Indonesian Ulama Council, MUI), ideological shifts, mobilization strategies, regional implementation, and the impact on legal discourse and practice. It underscores the importance of understanding the dynamics and implications of shariatization in Indonesia, emphasizing the need to critically examine the potential consequences of such a transition. Ultimately, the book provides valuable insights into the ongoing process of shariatization in Indonesia and its potential implications for the country's legal and political landscape. The Ulama referred to as described in this book are the men of Islamic learning (53).

The author successfully takes readers on a journey that highlights various crucial aspects relating to shariatization in Indonesia, including the historical context and narratives of Islam in Indonesian society. The book also explores MUI's ideological shifts, particularly the transition away from Pancasila (the state ideology established in 1945 by the Preparatory Committee for Indonesian Independence) since 1975 (when MUI was founded) towards MUI's version of Islam in 2000, as well as the MUI's role in responding to the Indonesian state ideology and the establishment of ulama institutions in Indonesia.

The book provides a profound understanding of how the MUI employs various mobilization strategies to drive shariatization. For instance, it examines the significant role of fatwas and *tawsiyya* (recommendations) in shaping laws and practices in Indonesia since 1975. Carefully selected cases of fatwas are presented to demonstrate the influence of the MUI in shaping national legislation, including issues such as *takfir* (declaring someone as an apostate), religious practices and public morality, proper Islamic/halal lifestyle, and economics in line with Islamic principles.

Moreover, the book delves into the MUI's involvement in electoral politics and the politics of the Muslim community in Indonesia. Readers are guided to understand how the MUI participates in general elections, including the Jakarta gubernatorial elections in 2012 and 2017, as well as the presidential elections in 2014 and 2019. The book highlights the dilemmas faced by the MUI during the presidency of Jokowi, the Indonesian president at that time, and its impact on the MUI as an organization and the process of shariatization in Indonesia.

The book comprises eight chapters that collectively explore the phenomenon of shariatization in Indonesia through the lens of the MUI. Chapter 1 introduces the study's context within local and global frameworks, outlines the research methodology, and previews the book's structure. Chapter 2 traces the historical trajectory of sharia in Indonesia, focusing on MUI's response to state ideology and its role in ulama institutionalization. Chapter 3 analyzes preconditions for shariatization, including shifts in ideology, custodianship of Islamic creed, and MUI's evolving role. Chapter 4 examines how MUI mobilizes resources for shariatization, encompassing legal, political, and media strategies. Chapter 5 explores regional shariatization efforts in Aceh, Bulukumba, and Cianjur, covering Sharia-based bylaws and Islamic ethics. Chapter 6 analyzes MUI's discourse through impactful fatwa cases, studying compliance and resistance. Chapter 7 delves into MUI's role in electoral politics and *umma* (Muslim community) politics during Jokowi's presidency including Jakarta gubernatorial election in 2017 and the general election in 2014, and 2019.

Chapter 8 concludes that MUI's shariatization efforts persist, reflecting on achievements and potential future directions.

*"The Shariatization of Indonesia: The Politics of the Council of Indonesian Ulama (Majelis Ulama Indonesia, MUI)"* is an insightful book that delves into the complex dynamics of Islamic influence and the role of the MUI in shaping the religious landscape and societal norms in Indonesia. While the book offers valuable insights, it is essential to acknowledge certain limitations in its scope and approach.

First, the book primarily focuses on the role of the MUI in the process of shariatization, often neglecting other significant factors that contribute to the evolving Islamic landscape in Indonesia. The broader socio-political context, historical influences, and the impact of various Islamic organizations beyond MUI could provide a more comprehensive understanding of shariatization in Indonesia. For example, the influence of puritanical Islamic groups has become increasingly urgent and has colored decision-making at the MUI since 2000.

Secondly, the book's analysis might be susceptible to a potential bias, as it primarily relies on the perspectives and opinions of scholars, experts, and members associated with MUI. This could lead to an incomplete portrayal of the diverse viewpoints within the Indonesian Muslim community, potentially overlooking dissenting voices or alternative interpretations of shariatization.

Furthermore, the book might not fully capture the nuanced interactions between religion and other socio-cultural aspects within Indonesian society. Shariatization is a multifaceted process that extends beyond religious institutions, and a more interdisciplinary approach could provide a more holistic perspective on its implications for governance, law, gender relations, and cultural practices.

The temporal scope of the book might also be a limitation. Given the dynamic nature of Indonesian politics and society, the book's analysis could become outdated relatively quickly as new developments and shifts in the socio-political landscape continue to shape the trajectory of shariatization in the country.

Lastly, while the book highlights the political dimensions of the shariatization process through MUI, it might not delve deeply into the economic and global influences that could contribute to the changing religious landscape in Indonesia. A more robust exploration of these dimensions, For

example, the influence of the political-economic and theocratic policies of major Islamic geopolitical nations such as Saudi Arabia and the Gulf countries could enrich the analysis.

In conclusion, *The Shariatization of Indonesia: The Politics of the Council of Indonesian Ulama (MUI)* provides a comprehensive understanding of the ongoing shariatization process led by the MUI in Indonesia. It delves deep into the MUI's efforts to transform the legal framework and practices in Indonesia to align with Islamic principles. However, the author emphasizes that the outcome of this shariatization process could either solidify or weaken in the future, depending on various influencing factors.

This book is an important and informative work for those interested in the dynamics of shariatization in Indonesia and the role of the MUI in driving these changes. It offers critical and comprehensive insights into the shariatization process in Indonesia, inviting readers to gain a deeper understanding of its implications within the legal and political context of the country.

---

DOI: 10.1111/lasr.12688

*Teaching fear: How we learn to fear crime and why it matters.* By Nicole E. Rader. Philadelphia: Temple University Press, 2023. 203 pp. \$32.95 paperback

Reviewed by Sarah Becker, Department of Sociology and Program in Women's, Gender, and Sexuality Studies, Louisiana State University, Baton Rouge, Louisiana, USA

In *Teaching Fear: How We Learn to Fear Crime and Why It Matters*, Dr. Nicole Rader accomplishes what the best academic books do: it is jam-packed with historical and current research findings while being incredibly readable. Rader's book focuses on social learning processes and how racialized and gendered patterns in our environment(s) and experiences impact how, why, and what we fear about crime. In each chapter, she carefully situates research findings in social context and draws on appropriate literature in multiple disciplines: sociology, psychology, law and society, and gender studies, to name a few. Finally, Rader consistently delineates the limits of data she engages with, priming her readers to always be careful about overgeneralization and to be excited about future and other research on the subject.

For example, in Chapter 2, "Learning Myths," Rader explores how popular concepts such as "helicopter" or "free-range" parenting connect to existing research on how and why children pick up fear of crime or manage to avoid it. She presents a fascinating discussion of how "fear work," or the social, mental, and emotional labor people put in to protect family members, can be almost unconsciously transferred to men in heterosexual marriages because gendered logics frame protection from crime as a masculine endeavor. This work is very visible to divorced women, however, because there is no one else to bear responsibility for it. She includes an extended discussion of how racial socialization puts pressure on Black men to learn how to "assuage the fears of people around them" (31) and leads Black families to experience fear of police. Rader discusses fear of school shootings as well, exploring how it is embedded into institutions via drills and safety measures that distract us from addressing other, more common forms of violence in school settings.

In each chapter of *Teaching Fear*, Rader consistently uses an intersectional analytical approach, presenting data from a wide variety of studies and viewpoints. This makes the text both rich and deeply informative. In Chapter 3, "Living Out Crime Myths," she discusses how men are more likely to have guns and to feel safer because of it, but also presents an overarching argument about actions and avoidance. She argues that while many people can engage in protective actions, fewer can engage in avoidance patterns, such as staying away from certain places or changing their routine behaviors on a semi-regular basis to avoid victimization because they have fewer resources to do so, such as schedule flexibility, time, or financial resources needed to engage in avoidance. In Chapter 4, "Raising Gen Z Children with Gen X Safety Values," Rader explains how parents transmit fear of