In July 2003, a lavish award ceremony was held at a five-star hotel in Jakarta. At the Polygamy Awards, as it was called, the financial sponsor and master of ceremonies, a wealthy entrepreneur named Puspo Wardoyo, handed out awards to several dozen Indonesian men who, in the view of the selection committee, had upheld the high moral and religious standards needed to be a successful polygamist. The idea of the ceremony was to bring polygamy and its practitioners out of the closet, so to speak, and to celebrate polygamy's virtue as a respected Islamic tradition that should be a source of pride rather than shame for both men and women. Puspo Wardoyo, the jovial president of the Indonesian Polygamy Society (Masyarakat Poligami Indonesia), had embarked upon a highly publicized crusade to popularize polygamy. Although legal with some restrictions for Muslim men in Indonesia, polygamy had a social taint to it that Puspo and others like him wanted to see erased. “A man who can afford it financially and who is of good character has the duty to have more than one wife. Polygamy is the most praiseworthy of actions … I want to spread the polygamy virus,” he commented in a magazine interview.
Indonesian women have been organizing themselves for about a century in a country renowned for diversity, a recent change to democratic rule, and the selection of a woman president. This inquiry listens to their voices by focusing on areas of greatest public controversy, such as polygamy, motherhood and violence. View. Show abstract. Democracy, Polygamy, and Women in Post Reformasi Indonesia. Article. Mar 2006. Suzanne Brenner. View. WOMEN AS SECONDARY EARNERS Gendered preferences on marriage and employment of university students in modern Indonesia. Article. Full-text available. It argues that despite democratic transition, Indonesia is still characterized by legacies of the past regime, including a strong informal role of the military, high levels of corruption, and continued social divisions. Human Rights Violations of the New Order. The New Order regime that spanned three decades from 1966 to 1998 had a notorious human rights record. The end of the Suharto regime and the advent of the reformasi era in Indonesian politics ushered forth calls to reopen past cases of human rights violations and brought a glimmer of hope for victims and their families. Transitional justice mechanisms in the Indonesian experience can be grouped into four major categories: investigations, trials, truth and reconciliation, and apology.