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These Propositions are made according to *Promotiereglement* 2015 (article 12) and they belong to the PhD dissertation entitled *Negotiating Islamisation and Resistance: A Study of Religions, Politics and Social Change in West Java from the Early 20th Century to the Present*, authored by Chaider S. Bamualim

1. The rise of anti-Islamic sentiments in Sundanese society was not caused by fear of Islam as a faith. Rather, this negative sentiment is the consequence of reinforcing Islam as an ideology and a totalitarian way of life.
2. The generally accepted view upheld by Muslim leaders that the New Order regime embraced a total opposition to Islam obscures the dramatic variety of Muslims' experiences in different parts of West Java where the local government favored Islamisation by providing the setting for the growth of the Islamic mission and the expansion of Islamic institutions in the region.
3. One political anomaly in Indonesia's New Order time was that when the political aspects of religion dwindled, the cultural dimension of religion increasingly became significant and soon transformed the religious community into an important social and political force.
4. The *Aliran Kebatinan*'s decline in some parts of West Java was not entirely the result of the intensifying presence of Islamic missions (*Dakwahism*) and institutions. Rather, its waning was partly because of the dramatic political changes unfavorable to the cultural expression of the followers of this syncretic current.
5. Muslim Traditionalists in Lembang owe their success in converting the rather syncretic local people to Islam to their patience in promulgating Islamic doctrines and practices without having to threaten the established syncretic practices embraced by the local people.
6. The transformation of ITB students into more observant Muslims marks an important development in *dakwah* leadership and organisation and mirrors the wider context of social change in urban West Java during the 1980s.
7. It is to the surprise of many observers that the success of Islamic propagation on the ITB campus in its formative period owes much to secular students who offered help to the efforts made by observant Muslim students.
8. The on-going process of democratization in Indonesia shows contrasting results; It gives the impetus for liberal reform, on the one hand, and it provides the setting for the upsurge of religious conservatism and extremism, on the other.
9. Female students of the Jakarta State Islamic University (UIN) embrace an ambivalent attitude towards the Islamic dress code in the sense that they like to veil

to comply with the university's regulations but they fail to cover their body properly according to the dress code regulated by Islamic law (fiqh).

10. The Indonesian youths who did not attend formal religious training are inclined to be more conservative in their religious views than those who were trained in religious schools.
11. One possible explanation why the growing identification of Indonesians with Islam did not lift up Islamic parties' gains in the 2009 general election is because many nationalist parties embraced policies that more cope with Islamic aspirations than ever before.
12. Robert W. Hefner rightfully argues that "just as the *abangan* have changed their political behaviours, the mainstream *santri* organizations have as well". (Hefner, 2011).
13. Despite Jakarta administration's efforts to alleviate traffic problems in the capital, the situation continues to deteriorate because of poor policy implementation and coordination between the central government and the Jakarta provincial government.
14. Only three months after taking office, President Jokowi is losing popularity because the people lost trust in his leadership particularly in resolving crucial matters such as the conflict between the National Police and the Corruption Eradication Commission.
15. Men who like to commit violence usually have a weak personality.