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Shari'a and Social Engineering The Implementation of Islamic Law in Contemporary Aceh, Indonesia R. Michael Feener Oxford Islamic Legal Studies. Examines the implementation of Islamic law in post-tsunami Aceh; Gives a new perspective on the role of Islamic law in relation to modern developments of Islam in society

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Feener's main argument is that the implementation of Shari'a law in Aceh constitutes an experiment in social engineering. For Islamists, it is commonly thought, the proper application of Islamic law is the ultimate goal. But in Aceh, Shari'a is regarded as a means to an end, rather than an end in itself.

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This final chapter builds on the empirical data presented in the chapters that precede it to develop a more sustained discussion of the idea of Shari'a as a tool of social engineering in contemporary Aceh. In doing so it traces the various lines of influence that have shaped this forward-oriented, instrumentalist vision of Islamic law in society — including strains of twentieth-century ...

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Yet the ways in which Muslim men and women experience the myriad dimensions of sharia often go unnoticed and unpublicized. So too do recent historical changes in sharia judiciaries and contemporary strategies on the part of political and religious elites, social engineers, and brand stewards to shape, solidify, and rebrand these institutions.

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Feener has published numerous articles and several books, including Muslim Legal Thought in Modern Indonesia (Cambridge University Press, 2007), and the forthcoming title, Shari'a and Social Engineering: The Implementation of Islamic Law in Contemporary Aceh, Indonesia (Oxford University Press, 2013).

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The task of stopping political violence, thus, has morphed into a social engineering project. A prime example of this is the Prevent programme, which makes it a statutory duty for public-sector workers to report people they believe to have been radicalised.

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