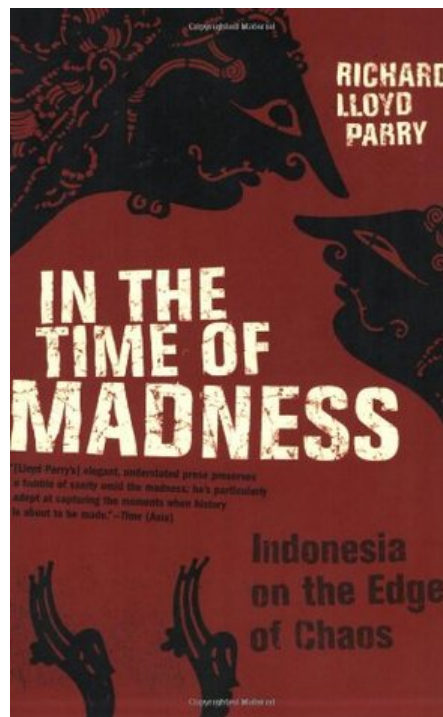




In the Time of Madness: Indonesia on the Edge of Chaos

Richard Lloyd Parry

[Download now](#)

[Read Online](#) ➔

In the Time of Madness: Indonesia on the Edge of Chaos

Richard Lloyd Parry

In the Time of Madness: Indonesia on the Edge of Chaos Richard Lloyd Parry

In the last years of the twentieth century, foreign correspondent Richard Lloyd Parry found himself in the vast island nation of Indonesia, one of the most alluring, mysterious, and violent countries in the world. For thirty-two years, it had been paralyzed by the grip of the dictator and mystic General Suharto, but now the age of Suharto was coming to an end. Would freedom prevail, or was the “time of madness” predicted centuries before now at hand? A book of hair-raising immediacy and a riveting account of a voyage into the abyss, *In the Time of Madness* is an accomplishment in the great tradition of Conrad, Orwell, and Ryszard Kapuscinski.

In the Time of Madness: Indonesia on the Edge of Chaos Details

Date : Published January 26th 2007 by Grove Press (first published 2005)

ISBN : 9780802142931

Author : Richard Lloyd Parry

Format : Paperback 328 pages

Genre : Nonfiction, History, Cultural, Asia, Travel, Autobiography, Memoir

 [Download In the Time of Madness: Indonesia on the Edge of Chaos ...pdf](#)

 [Read Online In the Time of Madness: Indonesia on the Edge of Chao ...pdf](#)

Download and Read Free Online In the Time of Madness: Indonesia on the Edge of Chaos Richard Lloyd Parry

From Reader Review In the Time of Madness: Indonesia on the Edge of Chaos for online ebook

Erin says

This dude's seen decapitated heads used as tether balls, kids riding bicycles decorated with human limbs, Jakarta in full riot mode, and East Timor under siege on the day the UN announced it's independence. While describing these rather horrifying events, he also manages to squeeze a few sentences in about his relationship problems, neurosis, and contemplation about poop. Finally, as I am currently residing in Medan, Indonesia, I was disconcerted by how many parallels there were between his observations of the people in these devastating situations and the people I spend most of my time with here (everybody - the looters, the killers, and those who were murdered). . . . while the culture is warm and friendly, the collectivist culture and total lack of organization make Indonesia ripe for future strife and mob mentality. . . hopefully I am wrong.

htanzil says

“Buku ini membahas tentang kekerasan dan tentang rasa takut” (hal 25)

Demikian yang diungkapkan oleh Richard Llyod Parry, jurnalis Times – London dalam kata pengantarnya di buku ini. Apa yang dikatakannya memang tak mengada-ngada. Buku yang ditulis berdasarkan hasil reportasenya ketika bertugas di Indonesia pada 1997-2001 memang secara umum memaparkan kekerasan yang pernah terjadi di beberapa bagian di wilayah Indonesia pada kurun waktu tersebut.

Dalam buku yang diberinya judul “In The Time of Madness, Indonesia on the Edge of Chaos” (2005) dan diterjemahkan oleh Penerbit Serambi menjadi “Zaman Edan, Indonesia Diambang Kehancuran” (2008), Richard Llyod Parry menyuguhkan tiga buah peristiwa mencekam yang dialaminya ketika sedang bertugas di Kalimantan (1997–1999), kerusuhan Mei 1998 di Jakarta, dan kejahatan kemanusiaan di Timor Timur (1998–1999)?

Dimulai dengan bab Musibah yang Mendekati Aib : Kalimantan (1997-1999). Parry menyuguhkan kisahnya saat masuk ke daerah konflik perang antar etnik Dayak dengan suku Madura di pedalaman Kalimantan. Bagi yang tak tahan dengan kisah-kisah berdarah, bersiap-siaplah untuk mual ketika membaca bab ini.

Seperti halnya pemicu-pemicu kerusuhan di berbagai tempat di Indonesia, pemicu perang tersebut sebenarnya hanyalah hal yang sepele. Saat digelar panggung dangdut di Sanggauledo, Kalimantan (perbatasan dengan Sarawak Malaysia), dua orang gadis Dayak diganggu oleh pemuda Madura. Perkelahianpun pecah dan seorang pemuda Dayak, putra kepala desa setempat tertikam.

Peristiwa tersebut bagaikan menyulut api dalam sekam, ketegangan diantara kedua ras yang telah terbangun selama bertahun-tahun menyebabkan peristiwa sepele ini berubah menjadi sangat serius dan memicu serangan-serangan balas dendam yang berujung pada peperangan antar etnik.

Berdasarkan adat dan tradisi Suku Dayak saat berperang, mereka memanggil roh peperangan Kamang Tairu untuk menghadapi orang Madura. Imbalannya Kamang Tairu perlu diberi makan dengan darah, karenanya orang Dayak memenggal kepala orang Madura, membawa kepala-kepala itu sebagai trofi, kemudian

membelah bagian punggung mayat-mayat itu untuk mengambil jantung yang akan mereka makan selagi masih segar.

Dengan mata kepala sendiri sendiri, Parry melihat bagaimana mayat-mayat berserakan tanpa kepala dengan lubang menganga di punggungnya. Puluhan kepala-kepala terpenggal dipajang diatas drum, dan disisi lain sekelompok orang sedang membakar sate daging manusia untuk dimakan, bahkan dirinyapun tak luput dari ajakan orang-orang Dayak untuk ikut memakan sate manusia!

Apa yang mendasari orang-orang Dayak untuk berbuat demikian keji? Dalam penutup bab ini, Perry mengutip pendapat seorang guru Dayak atas apa yang telah mereka lakukan terhadap mereka yang melanggar adat Dayak.

“Di mata orang Dayak,” ujar seorang guru Dayak, “Ketika orang tidak menghormati adat kami, mereka menjadi musuh, dan kami tidak memandang musuh kami sebagai manusia lagi. Mereka menjadi binatang di mata kami. Dan orang Dayak memakan binatang.” (hal 129)

Di bab berikutnya, Perry menuturkan kisahnya ketika ia meliput suasana pemilu 1997 situasi ketika terjadi demonstrasi di kampus Trisakti, kerusuhan massal di Jakarta 1998, dan peristiwa lengsernya Soeharto. Selain itu di bagian ini ia juga mengungkapkan mengenai sosok Soeharto, dikatakan bahwa masa kecil Soeharto sangat menderita dan tidak bahagia. Setelah kelahirannya, ibunya menghilang. Beberapa hari kemudian dia ditemukan di dalam ruangan gelap sebuah rumah kosong dalam keadaan mirip kesurupan. Sejak itu ia dititipkan secara bergilir diantara paman, bibi, dan sahabat keluarganya. Tiga kali ia diculik oleh salah satu orang tuanya dan pindah rumah sembilan kali sebelum menamatkan sekolahnya.

Lalu disinggung pula soal gaya hidup Soeharto, rumahnya di jalan Cendana termasuk kategori rumah yang sederhana dan biasa yang mungkin jika tak diberitahu orang tak akan menyangka kalau itu adalah rumah seorang presiden. Rumahnya dipenuhi bukan oleh harta benda melainkan cinderamata dan hiasan murahan. Bahkan mantan menteri Lingkungan Hidup Sarwono Kusumaatmadja mengungkapkan bahwa “Banyak artefak tak bermakna di seputar rumah itu, warna-warninya tidak selaras, ukurannya tidak sepadan-rasanya seperti memasuki toko souvenir.” (hal 175)

Sedangkan di Bagian ketiga buku ini, yang merupakan bagian yang paling panjang dan paling mengungkap sisi emosional Parry atas ketakutan yang dialaminya adalah mengenai Timor Timur. Di bagian ini Parry mengisahkan petualangannya menembus belantara Timor untuk bergabung dengan Falintil, tentara gerilyawan pendukung kemerdekaan.

Melalui investigasinya dengan orang-orang yang ditemuinya, akan terungkap berbagai pelanggaran HAM berat yang dilakukan oleh tentara-tentara Indonesia ketika memburu para gerilyawan.

“Tak terhitung jumlah penduduk desa Timor yang dibakar, dibom, ditembak atau dibiarkan kelaparan hingga mati.” : Pada waktu lain, sekitar seratus orang, banyak diantara mereka perempuan, anak-anak, dan lanjut usia, yang berlindung di sebuah gua selama pengeboman dari udara, terkubur hidup-hidup ketika sebuah bom berkekuatan besar diledakkan di luar dan menutup mulut gua sepenuhnya. Setelah dua minggu, erangan mereka tidak lagi terdengar.” (hal 288)

Kisah petualangan Perry di bagian ini terus berlanjut hingga rakyat Timor Timur melakukan referendum untuk menentukan masa depan mereka dan bagaimana situasi Timor Timur pasca referendum yang begitu mencekam karena kelompok milisi Indonesia tampaknya tak rela jika mereka dikalahkan begitu saja lewat jejak pendapat yang hasilnya mengecewakan mereka. Selain itu terungkap pula situasi ketika dirinya dan

beberapa wartawan asing berlindung dalam markas PBB di Timor Timur untuk menunggu evakuasi.

Dari ketiga bab yang terangkum dalam buku ini, tampaknya hanya bab : Cahaya Terang Jawa : 1998 yang tak banyak mengungkap hal-hal yang baru bagi pembacanya, seperti kita tahu peristiwa 98 telah banyak diulas baik di buku-buku memoar para tokoh politik maupun media-media cetak lainnya. Namun bab ini masih menarik dicermati pada bagian mengenai kehidupan Soeharto yang digambarkan sebagai Raja Jawa atau “Paku Bumi”.

Bagian yang mengungkap berbagai fakta baru dan mengejutkan adalah bab Musibah yang mendekati Aib: Kalimantan 1997-1999, dan Kandang Hiu : Timor Timur 1998-1999. Bagi masyarakat awam, kedua peristiwa ini mungkin tak banyak diketahui. Berita-berita mengenai kerusuhan di Kalimantan hanya beredar dari mulut ke mulut dan hanya terungkap sekilas di media-media cetak. Sedangkan berita mengenai situasi di Timor Timur yang begitu mencekam sebelum dan setelah jejak pendapat hanya kita peroleh dari sumber resmi koran-koran nasional yang tentunya bersikap hati-hati dalam mengungkap fakta yang ada.

Karenanya buku ini tampaknya bisa membuka wawasan kita dalam melihat ketiga peristiwa kerusuhan dari sudut pandang dan kacamata seorang jurnalis asing yang dikenal piawai dalam menulis situasi di daerah-daerah konflik di dunia. Walau demikian, tentunya unsur-unsur subyektif penulisnya tak lepas dari apa yang ditulisnya, terlebih dalam tulisannya mengenai Timor Timur yang tampak condong ke pro kemerdekaan Timor. Karenanya kitapun tetap harus bersikap kritis terhadap apa yang ditulisnya dan membandingkannya dengan buku-buku lain yang membahas mengenai kejadian tersebut.

Dalam buku ini, tampaknya Parry melakukan sedikit kesalahan data, antara lain ketika menyebutkan partai politik peserta pemilu 1997 di halaman 34, dimana partai banteng merah (PDI) nomor urutnya tertukar dengan Beringin Kuning (Golkar). Entah mengapa kesalahan ini dibiarkan saja oleh penerjemahnya, jika di buku aslinya memang dibiarkan demikian mungkin ada baiknya penerjemah memberikan catatan kaki mengenai kesalahan ini.

Sedangkan untuk cover buku terjemahannya, tampaknya penerbit Serambi tak melakukan banyak perubahan, sesuai edisi aslinya, buku ini didominasi oleh warna merah gelap dengan ilustrasi wayang. Namun Serambi mengganti tokoh wayangnya, jika edisi aslinya menampilkan tokoh wayang Arjuna, maka di edisi terjemahannya yang tampak adalah tokoh wayang Batara Kala si pembawa petaka. Dalam hal ini tampaknya cover edisi terjemahannya lebih sesuai dengan tema buku ini.

Akhir kata, membaca buku Zaman Edan ini memang menarik, berbagai fakta mengejutkan yang mengiringi kekerasan dan kekacauan terjalin dengan kalimat-kalimat yang lentur, lincah, renyah dan enak dibaca. Inilah jurnalisme sastra yang sesungguhnya. Hasil reportase Parry tidak sekedar mengungkapkan fakta, tempat, dan waktu, namun juga menghadirkan emosi dan deskripsi-deskripsi mendetail sehingga membaca buku ini seolah membaca novel horor yang diangkat dari sebuah kisah nyata.

Semuanya ini tersaji dengan begitu hidup sehingga pembacanya seolah-olah berada bersama dengan Parry berpetualang ke daerah-daerah konflik.

Buku ini telah melaporkan peristiwa kerusuhan di tiga tempat, Jakarta, Kalimantan, dan Timor Timur dengan begitu menarik. Masih ada Ambon, Papua, dan Aceh, dll yang mungkin suatu saat perlu ditulis seperti buku ini. Semoga para jurnalis Indonesia bisa mengikuti jejak Richard Lyyod Parry, melaporkan apa yang dilihat dan dialaminya di daerah-daerah konflik di Indonesia dalam balutan jurnalisme sastra secara obyektif dan enak dibaca tanpa harus dibatasi oleh jumlah karakter atau sensor oleh dewan redaksi dimana biasa mereka mempublikasikan tulisan-tulisannya.

Sekilas tentang Penulis

Richard Lyood Parry adalah koresponden luar negeri yang kini bekerja untuk The Times London. Jurnalis yang tahun ini berusia 39 tahun kini bermukim di Tokyo. Tahun 1995 Parry menjadi koresponden harian Inggris, The Independent. Barulah pada 2002 ia pindah ke harian Times. Sepanjang karirnya ia telah berugas di lebih dari 24 negara termasuk di daerah-daerah konflik seperti Irak, Kosovo, Afghanistan, Vietnam, dll. dan menulis pula untuk Granta, the London Review of Books, dan the New York Times Magazine.

Oleh beberapa kalangan Buku *In The Time of Madness* dipuji sebagai buku laporan perjalanan ke jantung kegelapan, dan menampilkan gaya bertutur (storytelling) ala Conrad, Orwell, dan Ryszard Kapuscinski. Tak heran jika buku ini masuk dalam nominasi a Dolman Best Travel Book Award 2006, penghargaan untuk buku-buku kisah perjalanan.

@h_tanzil

Imran Said says

Richard Perry has written a fascinating memoir of his times spent in Indonesia during the late nineties. The book is both a factual history of the instabilities and violence which plagued the archipelago, as well as a cathartic journey for the writer himself, as he tries to reconcile himself with the organized chaos happening around him. The book is split into three main sections taking place in locations stretching across the sprawling nation.

The first chapter is set in West Kalimantan province on the island of Borneo, where he witnesses the ethnic riots which took place between the native Dayaks and the Madurese settlers. Richard notes in graphic details the widespread decapitations and cannibalism which took place, as the Dayaks reverted to their ancestral headhunting practices to commit ethnic cleansing on the hated Madurese.

The second section chronicles Jakarta during the fall of Indonesia's all-powerful and enigmatic dictator Suharto. Perry draws parallels between Suharto and the Javanese kings of old, whose political power rested upon their ability to maintain harmony in both the material and spiritual world. Should the kingdom fall into chaos or disorder, it was assumed that the king has lost his ability to influence the cosmos, thereby precipitating his downfall. Perry is there on the ground to witness the riots, killings, and confusion which took place in the aftermath of the 1997 Asian Financial Crisis, which sealed Suharto's fate and started the long process of democratization for Indonesia (the Javanese don't believe in cyclical history for nothing).

The final section is set in East Timor during the Indonesian Genocide. Perry arrives in the aftermath of the Indonesian invasion and occupation, as well as the subsequent bloody conflict between the Indonesian Army and the seperatist Fretilin movement. Perry is there to witness the historic 1999 UN-sponsored referendum and its bloody aftermath, where Perry is forced to make a painful personal choice which haunts him for the remainder of his life.

For someone who has always had a fascination with a country as elusive as Indonesia, I would highly recommend this book.

Patrick McCoy says

I've been a fan of journalist/author Richard Lloyd Parry since reading his two fascinating books based on reporting in Japan, *People Who Eat Darkness* and *Ghosts of the Tsunami*. So I was waiting for a return to Indonesia to read his first book, *In The Time Of Madness* (2008), and since I am visiting Lombok and Jakarta this time I have read it for background information. It is a fascinating book about chaotic times, 1997-1999 that chronicle the fall of President Suharto. This took place during my early years in Japan so I can remember some of the events, but I had no idea it was so violent and destructive. Parry divides the book into three sections: "Something Close to Shame: Boreno 1997-1999," "The Radiant Light: Java 1998," and "The Shark cage: East Timor 1998-1999." In "Something Close to Shame" Parry reports how in 1997, and again in 1999 small events of violence by the Madurese led to unrest and vengeful murders of the Madurese. These violent attacks often were by ritualistic beheadings, and although initially very hard to prove, the removal and eating of hearts, and even cannibalistic eating of corpses. In 1997, it was only the Dayak people, but in 1999 it was the Malay. The official line is that there were some racial clashes and a small number of people were killed. The real figures were more likely to be in the thousands. Then in "The Radiant Light" Parry reports on the events leading up to, the actual process, and the after effects of the resignation of President Suharto. The story is depicted by violence, confusion, conspiracy theories, and the societal effects of the resignation. In the final section Parry reports on the UN backed vote between autonomy under Indonesian rule and independence from Indonesia as promoted by President Habibie, that was unpopular among the military generals who cut their teeth in East Timor during the 27 years of occupation with battles against. During all of these travails we get the reporter's perspective and it was only during the reporting in East Timor that Parry feared for his life as a colleague was gunned down in the violence by the Indonesian military and the militia that they backed. It was an intense period in which Parry reported-so different from the work he was doing in Japan on several levels-which is probably what attracted him to reporting in Indonesia where he was on vacation when decided to investigate the story rather than return to Japan to marry his girlfriend. A fascinating and well-informed story of a country in crisis with lush narrative details that are representative of all of Parry's works.

Christopher Rex says

Like a lot of books I end up reading, I'm not sure this is for everyone. But, I found it fascinating. In the late-1990s, Indo's long-time dictator (Suharto) was losing his grip on power and, as a result, the eclectic collection of islands known as Indonesia was unravelling and descending into self-inflicted chaos. The bizarre part of it was that the chaos and violence was as diverse and strange as the archipelago itself. Indo isn't really even a country, but rather a collection of insanely different cultures as diverse as the islands themselves. As is typical of much of the world, it was thrown together haphazardly by the European colonizers who left a total mess when they departed. Indo is no different, yet it is also indescribably different. Regardless, when it started to lumber its way out of dictatorship towards "democracy" the result was a descent into the Heart of Darkness itself. The author was in Borneo, Java and Timor to witness the nature of this descent and found that sometimes the Heart of Darkness we witness contaminates ourselves as much as the participants in the atrocities. And, like Indonesia, the worst atrocities are the ones we inflict upon ourselves.

An amazingly interesting read about a little-understood country in and even less-understood time of its history. I would recommend it for anyone with an interest in Indonesia, history, journalism and self-examination in "Times of Madness". A great look into the darkest depths of the human soul without

necessarily making one sick. The violence and madness of the book seem eerily "natural" which keeps the reader entranced and engaged throughout.

Astri Apriyani says

Saya membaca buku Richard Lloyd Parry ini yang sudah diterjemahkan dalam bahasa Indonesia, lalu berganti judul menjadi *Zaman Edan: Indonesia di Ambang Kekacauan* (Serambi, 2005).

Richard Lloyd Parry sendiri adalah wartawan *The Times* berkebangsaan Inggris, yang menjadi koresponden Asia. Basis kerjanya di Tokyo. Indonesia turut menjadi ranah liputannya untuk *The Times*, mengingat Indonesia masih termasuk region Asia.

Beberapa berita/peristiwa yang ditemuinya di Indonesia begitu mencengangkan. Saking mencengangkannya, tidak cukup hanya sekadar menjadi Feature di *The Times*. Hingga akhirnya ia menyusun buku *Zaman Edan* ini.

Dengan pembawaan jurnalisme sastra yang sangat apik, Richard meneruskan berita tentang represi dan pergolakan di Indonesia dengan cara yang penuh suspense dan di sisi lain, jujur. Akan Anda lihat dalam buku ini, betapa masalah-masalah di negara kita tidak cuma soal kebaikan dan kejahatan. Tapi, ada sebuah ranah abu-abu di dalamnya, yang memungkinkan provokator yang tidak berada di pihak baik atau jahat, mengobarkan api masalah lebih akbar.

Seperti konflik di Pulau Bali. Bali sudah 'sakit' sejak era 1965, nyatanya, menurut Parry. Pembantaian besar terjadi. Kebanyakan korban tidak pernah dikuburkan. "Tubuh-tubuh buntung dengan kepala terpenggal dibuang di sungai-sungai...", katanya. Semua demi menggulingkan pemerintahan yang lama untuk kemudian diganti dengan Orde Baru. Bali kemudian lebih sakit lagi ketika bom sampai dua kali melelehkan Pulau Dewata itu.

Di Kalimantan, Parry menyaksikan banyak kepala terpenggal dengan tubuh entah di mana. Waktu tepatnya, tahun 1997. Letak tepatnya, Banjarmasin. Pembakaran gereja oleh (katanya) muslim terjadi. Pemukiman kumuh dipaksa rata dengan tanah. Kantor-kantor partai dan toko, bioskop, serta hotel terbaik kota itu juga hangus. Kerusuhan besar baru saja terjadi. Ketika Parry datang ke Banjarmasin, sisa-sisa kebakaran masih segar. Pemicunya adalah kampanye pemilu yang bergejolak.

Cuma, yang dilihat Parry di Banjarmasin belum seberapa. Ia lalu berangkat ke Pontianak, Kalimantan Barat; tempat garis khatulistiwa tepat lewat di kota ini. Di sinilah, Parry menemukan kerusuhan yang jauh lebih besar. Tidak cuma membakar bangunan, tapi membakar hati dengan kebencian. Ada pertempuran yang tidak selesai-selesai antara Dayak dan Madura di Pontianak. Setiap kali "perang", adalah suatu kebanggaan bagi prajurit Dayak untuk dapat membawa pulang kepala musuhnya, termasuk musuh besarnya, yaitu Madura. Kepala-kepala itu serupa trofi.

Ini cuma beberapa kisah. Lainnya, masih banyak kisah tentang Mei 1998 di Jakarta, yang ternyata jauh lebih mengerikan daripada yang berita-berita nasional beritakan. Atau, kisah Timor-Timur dan keputusannya pisah dari Indonesia.

Parry yang pada dasarnya adalah seorang jurnalis, punya fakta dan data valid yang bisa dipertanggungjawabkan seputar konflik di Nusantara. Beragam hal yang bahkan kita sendiri-orang

Indonesia-tidak pernah tahu sebelumnya.

Ini Indonesia. Dan, ini betul-betul terjadi di Indonesia.

Angelia Khaterine says

The importance of anthropology studies on government's projects, especially in country as diverse as Indonesia, where culture played a significant role on people's acceptance. Its such a pity that we took anthropology subject as something so abstract, preferring economics and engineering as they tend to generate more "monetary" value. But we can't understand people from math or physics or economics. And all of our studies will crumble if we don't take time to start understanding human.

Maret says

I read this book while I was in Indonesia and it was fascinating. It is a British journalist's experience in Indonesia during political turmoil and tribal wars. Amazing to hear tales of headhunting and cannibalism in modern times, but Richard Lloyd Parry saw it first hand.

Missy J says

Writing this book must have been a cathartic experience for Richard Lloyd Parry, a British journalist who has been based in Japan since the mid-nineties. Parry is trying to make sense of all the violent events he witnessed in Indonesia in the late nineties. The book is neatly divided into 3 sections about 3 different regions of the vast archipelago:

1.) Borneo - fights between the indigenous Dayak people and the foreign Madurese people become increasingly violent and deadly. As part of the "transmigrasi" program, the Indonesian government moved thousands of Madurese people from their arid island of Madura to the less populated island of Borneo. However, the Muslim Madurese people quickly clash with the local, predominantly Christian Dayaks. The traditional headhunting practices of the Dayaks return. The government fails to address this violence quickly and the author is unable to understand how headhunting and cannibalism can still occur in the late 20th century.

'You had to join the crowd,' he said. 'If you didn't, you were a suspect. No one even tried to stop the killing, they were too afraid. Even after this time the people are still afraid.'

2.) Jakarta - Parry was sent to Jakarta to cover the fall of Suharto, Indonesia's second president and dictator of 31 years. The Indonesian military clashes with student protests that erupt throughout the nation, and 4 students of Jakarta's Trisakti University are killed. This speeds up Suharto's resignation, but not fast enough to prevent a city-wide riot and looting that targets Chinese-Indonesian shops and people. Once again, Parry is shocked by the amount of violence he witnesses and especially by the mob mentality of people who are so easily subjected to emotional irrationality. Suharto's resignation also feels like a very anti-climatic event.

Pancasila was authoritarianism dressed up as platitude, but it also possessed something mysterious and even

mystical. The Five Principles were less an ideology than a revelation, self-justifying and self-fulfilling. [...] They became like a 'wahyu', a divine mandate.

3.) East Timor - Following Suharto's resignation, his successor B. J. Habibie surprises the world by allowing to hold a referendum for the people of East Timor - whether they want independence or autonomy within Indonesia. Parry is sent to East Timor to cover the story and is appalled by how the Indonesian military terrorized the local population and gave free way for pro-Indonesia militias to raise havoc. The author also criticizes the inefficient United Nations Mission in East Timor and their inability to protect the Timorese people during this frightening phase of transition. The people of East Timor voted for independence, but the Indonesian military and their militias continued to burn, kill and rape on their way out of East Timor.

Overall, this was a very well-written account of the violent 90s in Indonesia's past. It can still teach us lessons on today's Indonesia. Last month, Jakarta had a very controversial governor election. Sadly, the incumbent Christian Chinese Ahok (who had a very high approval rating and was working hard to solve the city's nightmarish traffic and slum situation) was voted out by Muslim fanatics because he didn't share the same religion. Suharto's ghost is still lingering around Indonesia. West Papua is still an unaddressed issue.

I highly recommend this book to anyone who wants to learn more about Indonesia. But in the end, it's still difficult to understand how such atrocious acts of violence could've been committed.

Mindy McAdams says

A very well written book by a journalist who stayed in Indonesia many times between 1996 and 2000. His eyewitness accounts of violence and horrible bloodshed in Kalimantan (Borneo) and East Timor, as well as his detailed reports of what happened in Jakarta when Suharto fell from power after 30 years, make for riveting reading. It is by far the best account I have read of the events of 1998 (pp. 87-170), and the chapter about Suharto ("Strength Without Sorcery") should be required reading.

Daren says

This is a fascinating and scary book. The author is a reporter for The Independent (then later The Times), who spent a a lot of time in the late 90's in Indonesia reporting on fall of President Suharto, and the violence which followed the independence referendum in East Timor – the period the book is named for - *the time of madness*.

He writes well, no shortage of pace and action, but to me this doesn't read as dramatized either. The book is split into three parts.

Borneo 1997-1999

I saw my sixth and seventh heads on Tuesday afternoon in a Dayak village an hour's drive from the town. They were visible from a few hundred yards away, standing on oil drums on either side of the road, with a crown of about two hundred people milling around them. Most of the onlookers were men, but there were young women and children there too. 'What do you want to do?' said the man who was accompanying us, a Dayak leader in his fifties. I said I wanted to have a look. P71/72.

You might think this is a historic work, discussing the headhunters of Borneo. Unusually, it is not. This was the experience of the journalist author in 1999. Where the Madurese people who had been relocated & resettled from their own island of Madura due to its poor agricultural capacity. They are a people described by the other people as resentful, arrogant, hot-tempered, and prone to violence and distrust towards strangers. The native Dayak people especially, but also the Malay & Chinese find them hard to live with.

In 1997, and again in 1999 small events of violence by the Madurese led to massive flare ups and vengeful murders of the Madurese. These violent attacks were accompanied by ritualistic beheadings, and although initially very hard to prove, the removal and eating of hearts, and even cannibalistic eating of corpses. In 1997, the flare up was only the Dayak people, but in 1999 it was the Malay.

The man dismounted, kicked out the stand on his bike and sat on it facing us. A cameraman and two photographers took up position in front of him; he brandished the ear like a medal, and held it still so they could focus their lenses. He wore a yellow headband daubed with paint, and there was blood on the sleeve of his jacket and on the blade of the sword. There were fine beads of sweat on his lip, and he was shouting into the cameras in a barking, staccato manner...

"We don't care about your race. We don't care about your religion. Christian, Muslim, Buddhist, Dayak, Melayu, Chinese or Buginese – all of them are welcome. We just don't want Madurese. All the Madurese must leave. " P67

When the author visited in 1997, he was present after the trouble had finished. There was disbelief in his reporting and the frequent question was 'did you see it, the beheading?' which he did not, in person, although it was described by many witnesses. In 1999, he was there during the trouble. This is a pretty disturbing read. Taken at face value, it is an event that has been hushed up, underreported (or not at all), and unrecognised. The official line is that there was some racial clashes and a small number of people were killed – some 200. The real figures are more likely to be in the thousands.

Java 1998

I am going to struggle here to explain this section. It left me a little more confused than Borneo. This section discusses the lead up to, the process during, and the after effects of the resignation of President Suharto. The story is a mixture of violence, confusion, conspiracy theories (which can't really be proved or disproved), and the cultural effects after the resignation.

As I read another section on political murders, and disappearing people it strikes me how the population of Indonesia being so massive that it actually acts against the amount of information the rest of the world gets about this violence and these disappearances. By that I mean, this book talks about people disappearing in their thousands, and my recollection of the period is that there might have been some media coverage, but certainly little real international outrage or demands for explanation. For example the earthquakes in Christchurch, where I live, killed only 185 people (thankfully 'only' 185, and there was a lot of good luck in the time the earthquake struck) and the international media coverage was phenomenal. When Indonesia deals with their 250 million population it is and to think a thousand people are not big enough news.

East Timor 1998-99

East Timor is half of an island, a Portuguese outpost until they were given independence in 1975, when they were promptly annexed by Indonesia, who already controlled the west of the island (nine days they waited!). The Revolutionary Front for an Independent East Timor (FRETILIN) maintained initially a political, but soon a guerilla presence, continually challenging the Indonesian occupiers. While never able to complete

with one of the world's largest armies on an even basis, they were able to maintain a constant nuisance factor, while supported in secret by the vast majority of the East Timorese people.

Despite some international pressure, little changed over the long period 1975 until 1998, when Suharto resigned and was replaced by Habibie, who somewhat out of the blue suggested that if the East Timorese didn't want autonomous rule (which had been offered), they could have independence. This surprised all of his advisors, the military and most Indonesians, and there is some speculation as to why he did this.

The UN became involved in a referendum (although to save Indonesian face it was not allowed to be referred to as such, but as a 'popular vote'). The announcement of this triggered an appalling choreographed campaign of violence and intimidation by armed pro-Indonesian militias, armed, organised and incited by the Indonesian military, and ignored by the Indonesian police. The UN in its typical toothless capacity was unable to do anything to prevent this, but did run a referendum and announce the results. The inevitable victory for independence was met by a military supported campaign of violence and murder, where they attempted to purge East Timor of its inhabitants rather than accept the defeat and depart. The foreign journalists and then the UN withdrew, returning some short time later, when the UN managed to agree to provide (armed) peacekeepers (primarily military from Australia, New Zealand, and 22 other countries in due course).

The author was present for much of the crucial times in 1998 & 99 and returned again in 2001. He tells the story first hand, is certainly in harms way at times, and sees some unpleasant sights. He explains the situation much better than my summary above.

A disturbing, but excellent book. 5 stars.

Zak says

This book was rather enjoyable and informative. It covered key events of unrest in Indonesia, most notably the Dayak-Madurese conflict in Kalimantan, the annexation of East Timor and during the time of Suharto's downfall. If this book had come out much earlier, I would not have gone to East Timor on an investment mission many years ago, when the UN troops had just pulled out. However, I cannot give it more than 3* because it totally failed to cover the May 1998 riots which purportedly targeted the ethnic Chinese minority in Indonesia and of which there are more than a few accounts posted online. I consider this event important, because it led to a mass exodus of ethnic Chinese capital from Indonesia and I have personally met many telecommuting businessmen who moved their families to Singapore and only spend weekdays in Indonesia attending to business, even till today. To devote not much more than a paragraph to this, citing lack of evidence, feels too much like a cop-out to me.

Craig says

A very well written piece from which I subtracted one star when rating it just because I wanted more background on the East Timor situation. (Sorry, Mr. Parry). But this is, nevertheless, a very good book indeed for anyone who wants to know about S.E. Asia and the most populous Muslim country in the world. One doesn't hear of Indonesia much, but the author does a very good job bringing to light that Indonesia

ranked very high as one of the many trouble spots of the 1990s, a decade that saw mind-numbing atrocities on a huge scale in such places as Bosnia and Rwanda. Parry's coverage of Borneo was especially enthralling for those who like gory details and as much as is possible given the myriad cultures of Indonesia, he gives a reader with little knowledge of the place a fair sized inkling of those cultures on which the book focuses.

Alarikka says

Tadinya saya tidak percaya kalau Literary Review (London) menuliskan buku Richard Lloyd Parry ini merupakan gambaran nyata tentang sebuah bangsa yang sedang meluncur ke titik terendahnya. Tulisan itu pula yang tampak di cover depan buku Zaman Edan - Indonesia di Ambang Kekacauan. Meskipun ada banyak kekacauan dalam tahun-tahun terakhir ini, tetapi apakah ini tubir sebuah bangsa bernama Indonesia?

Setiap membaca buku saya mencari kenikmatan. Tetapi tidak dengan Zaman Edan. Asam lambung saya naik dan membuat saya sangat mual. Saya pikir tadinya lapar, karena saya membacanya tengah malam. Tetapi ketika saya butuh waktu dua hari untuk menyelesaikan Musibah yang Mendekati Aib: Kalimantan 1997 – 1999 dan selalu mengalami hal yang sama, hanya satu kesimpulannya: buku ini membuat saya mual.

Richard Parry mengambil kenyataan yang dilihatnya di lapangan sebagai adegan. Dan adegan yang dibangunnya terdiri dari darah, tulang, kepala terpenggal, rumah terbakar dan ditingkah teriakan wuuu wuu wu suku Dayak yang magis dan menggentarkan.

Bab awal dari buku ini mewartakan yang tidak disampaikan oleh media di Indonesia, kebrutalan dan kegetiran yang sangat nyata. Kalau disebut perang, mungkin inilah perang kanibal yang sesungguhnya.

Benda itu adalah kepala seorang pria berusia empat puluh atau lima puluhan, matanya setengah terbuka dan kulit gelapnya berubah kelabu. Ada lubang menganga di bawah bibir. Seseorang telah memasang kail logam tajam di bawah hidungnya.

Kali lain, Richard mengubah ketegangan. Dia menyodorkan daging sate itu kepada saya, dan tersenyum, “Silakan,” Silakan makan.”

Anak-anak lain di pojokan itu berkerumun dan tertawa. “Silakan! Silakan!”.

“Tidak, terima kasih.”

Budi mendekat, tampak gusar. “Ayo Richard, kita pergi.”

Pria itu terus menyodorkan daging itu kepada saya, dia bicara dengan bersemangat..

‘Katakan kepadanya tidak, saya tidak mau itu.’

Tapi orang itu tidak mau mendapat jawaban tidak, dia terus mengayun-ayunkan tusukan daging itu di hadapan wajah saya. Sekali lagi saya mengalami sensasi kesurupan itu dan seolah gravitasi lenyap di sekitar saya. Saya pikir betapa mudahnya kalau saya ambil saja daging itu, dan memakannya. Saya berpikir tentang hewan-hewan yang telah saya makan seumur hidup saya sampai sekarang, anjing, monyet, ular, siput, keong.

Saya teringat khususnya monyet yang dipanggang di atas api di sebuah desa di dalam hutan. Dagingnya keras dan kenyal, tetapi setelah saya melihat sisa-sisanya: lengan kanan, tangan dan sebagian rusuk monyet. Kulitnya hangus tetapi bulu-bulu kelabu masih tampak di sana sini dan tangan dengan sepuluh jari kuku halus seperti kuku bayi yang baru lahir. Seberapa dekatkah saya dengan seorang kanibal?

Nyaris saja Richard tak beda dengan mereka, yang menebas leher dan memakan hatinya. Daging sate yang ditawarkan orang-orang di jalan itu tak lain daging manusia. Ia nyata melihat tulang di panggang pembakaran.

Pembantaian orang-orang Madura oleh Suku Dayak, bukan yang mati lalu sudahlah. Cerita masih panjang. Mereka menebas kepala, membelek punggung dan mengambil jantungnya. Memakannya selagi segar, itu syaratnya. Darah yang diminum bukanlah perlambang, tetapi diambil dari mereka yang terpisah kepala dan badannya.

Belakangan, saya melihat seorang pria dengan belari mengerat kepala itu seperti sepotong daging, dan membagi-bagikan potongan kulit kepalanya sebagai cinderamata.

Ini bukan sekedar ketegangan, perhatikan detailnya: Selama tiga mil ke depan jalanan lengang. Kemudian pada sebuah pertigaan terlihat api unggun kecil di sisi jalan. Belasan orang Dayak sedang sibuk menjaga nyalanya. Pisau-pisau dan Mandau dapat terlihat: di atas nyala api itu, mereka sedang memasang bingkai alas untuk memasak. Di belakang mereka beberapa benda berwarna merah muda tergeletak di atas sebuah tembok rendah. Saat kami lewat saya melihat dua batang kaki, badan tanpa tungkai. Sesuatu yang lain, barangkali lengan, sedang diletakkan di atas api.

Ini memang bukan novel horor yang bisa saya nikmati. Tetapi cerita tentang saudara senegri yang tabiatnya tak saya mengerti. Tidak banyak wartawan yang mampu menyajikan fakta seperti penggambaran Richard. Dibutuhkan mata sinematografer dan jiwa sutradara untuk menghidupkannya dalam tulisan. Adegan demi adegan yang ditingkahi dengan percakapan. Semua yang ditulis Richard adalah nyata, dan bukan fiksi. Selain Hiroshima yang ditulis John Hersey, Zaman Edan - Indonesia di Ambang Kekacauan, karya jurnalistik yang menohok kemanusiaan saya.

Kalau saya membacanya hingga lembar terakhir, ini karena Richard menghembuskan nafas yang biasa dipakai pengarang fiksi dalam novel mereka. Tetapi Richard tetap menyakralkan fakta, hanya saja ia menggambarkan dalam tulisan panjang yang disebut dengan jurnalisme sastra.

Bukan sekedar butuh keberanian untuk menembus ke jantung perang Dayak Madura. Tetapi kepriawaian seorang narator yang harus mengisahkan detail setiap fakta. Sekali lagi Zaman Edan - Indonesia di Ambang Kekacauan menunjukkan, menjadi wartawan itu tidak sekedar menyorongkan tape recorder ke nara sumber, perlu kerja keras untuk mengusung setiap detail peristiwa. Kesimpulannya, jadi wartawan harus pintar, karena masyarakat tak bisa dibodohi hanya dengan sekedar kutipan.

Marina says

**** Books 207 - 2014 ****

Akhirnyaa Selesai juga saya membaca buku "ringan" ini. Sangat berbobot dan mencekam! Buku non fiksi ini berisi dari tiga bagian yaitu mengenai kalimantan(1997-1999), Jawa 1998 dan Timor Timur 1998-1999..

Dari tiga bagian itu semua kisahnya sangat menarik tetapi saya dibuat merinding dengan kisah di kalimantan (1997-1999) dimana Pertempuran antara dua kelompok etnis yaitu penduduk asli Dayak dan pendatang

Madura. Ketika Penduduk asli "terdesak" oleh kedatangan pendatang dan berbuat semena-mena akhirnya pembalasan akan lebih kejam.

"Beberapa orang Dayak membunuh mereka dan memotong kepala mereka.. Kepala-kepala orang Madura mereka bawa pergi. Jeroan tubuh-tubuh itu sudah tidak ada. Di dekat mayat2 itu bergelimpangan isi perut dan usus. Semuanya dibiarkan di situ untuk waktu lama. Tak seorang pastor pun cukup berani untuk menyelenggarakan penguburannya selama satu bulan.." Halaman 49

Itu cuma salah satu kutipan yang saya ambil dari buku ini di bab mengenai Pembantaian massal orang Madura di Kalimantan. Bab ini yang membuat saya sangat merinding antara mau nerusin baca atau tidak kenapa? wajar. begitu2 juga saya masih ada separoh darah Madura dari Ayah saya. >||<

untuk Bab yang Jawa 1998 banyak menceritakan tentang jaman Soeharto dan saat-saat kerusuhan Mei 1998 dimana banyak Mahasiswa trisakti yang menjadi korban bentrok demonstrasi saat itu. Kalo mau lihat lebih rinci bagaimana situasi mencekam saat itu bisa menonton filmnya yang berjudul **Tragedi Semanggi 1998**

Selain itu yang menarik adalah mengenai bab tentang Timor Timur yang menceritakan perjuangan mereka untuk lepas dari Indonesia saat itu. Untuk Hal yang ini menambah khasanah wawasan baru saya..

Di buku ini juga sempat membahas tentang Pembantaian Massal tahun 1965 di Bali meski tidak dibahas secara mendetail. Tapi saya sarankan jika tertarik mengetahui lebih dalam bisa membaca buku yang berjudul Ladang Hitam di Pulau Dewa : Pembantaian Massal di Bali 1965 by I Ngurah Suryawan yang mengupas kejadian kelam di Bali tersebut

Overall, Saya suka dengan isi Novel non-fiksi ini karena isinya menambah pengetahuan saya dan terjemahannya yang luwes jadi enak dibaca. Selain itu saya salut sekali seorang Wartawan Inggris bisa membuka kisah kelam yang pernah terjadi di Indonesia. namun masih ada kekurangan di Novel ini tidak ada gambar/foto pendukung dari masing-masing bab. yahh saya berikan 3,8 dari 5 bintang untuk buku ini! great books! :*
