

University of Groningen

## The Hadrami Arabs of Ambon

Istiqomah, I.

DOI:  
[10.33612/diss.108467449](https://doi.org/10.33612/diss.108467449)

**IMPORTANT NOTE: You are advised to consult the publisher's version (publisher's PDF) if you wish to cite from it. Please check the document version below.**

*Document Version*  
Publisher's PDF, also known as Version of record

*Publication date:*  
2020

[Link to publication in University of Groningen/UMCG research database](#)

*Citation for published version (APA):*  
Istiqomah, I. (2020). *The Hadrami Arabs of Ambon: an Ethnographic Study of Diasporic Identity Construction in Everyday Life Practices*. University of Groningen. <https://doi.org/10.33612/diss.108467449>

### Copyright

Other than for strictly personal use, it is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), unless the work is under an open content license (like Creative Commons).

### Take-down policy

If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.

*Downloaded from the University of Groningen/UMCG research database (Pure): <http://www.rug.nl/research/portal>. For technical reasons the number of authors shown on this cover page is limited to 10 maximum.*

# Stellingen

Behorend bij het proefschrift

*The Hadrami Arabs of Ambon: An Ethnographic Study of Diasporic Identity Construction in Everyday life Practices*

Istiqomah

1. Religion, ethnicity, class, and gender intersect in the heterogeneous diasporic identity construction of the Hadrami descendants of Ambon (the PhD thesis).
2. The study of Hadrami diaspora contributes to understanding the importance of (post) migration issues within the Global South as it goes beyond the western bias that often characterizes studies on the relation between migration and (post) colonialism (the PhD thesis).
3. Diasporic identity construction among Hadrami descendants in Indonesia and Ambon has been shaped by Dutch colonial rule and its ethnic segregation, quarter system and travel pass policies. However, it would misrepresent the agency of migrants to interpret flows of South – South migration solely in terms of (post)colonialism (the PhD thesis, cf. chapter 2).
4. Subscribing to reformist Islam does not completely sweep away feelings of ethnic superiority among Salafi Hadrami descendants in Ambon (the PhD thesis, cf. chapter 3).
5. Patrilineal descent reckoning is a symbolic cultural construct that Hadramis use in order to form and maintain their Hadrami identities. In practice, double descent reckoning is commonly applied among diasporic Hadrami groups in order to secure both maternal and patrilineal relations (the PhD thesis, cf. chapter 4).
6. Marrying out among women is more taboo in Sada families than in non-Sada families (the PhD thesis, cf. chapter 4).
7. Reform-minded Hadrami descendants have contributed to local Islamic education in Ambon (the PhD thesis, cf. chapter 5)
8. The post-conflict situation in Ambon not only shows a reassertion of social segregation between Muslims and non-Muslims, but also an increase of religious polarization within Muslim communities, as well as a

strengthening of translocal and transnational networks among the Hadrami descendants (the PhD thesis, cf. chapter 5).

9. The Hadramaut region in Yemen is an important authoritative source for religious revitalization for Hadrami descendants with traditionalist backgrounds in Ambon (the PhD thesis, cf. chapter 6).
10. To disobey one's PhD supervisors is sometimes more fruitful than obeying them, a lesson learned from my 2015 visit to Hadramaut.