Global Islamic idea from Arab countries has been accused of belittling or diminishing local culture in Indonesia, this perspective comes with the narrative of Arabization of Indonesia Islam, particularly after the fall of authoritarian era in Indonesia. This paper finds otherwise, local culture in Indonesia has revived by interacting with foreign idea and culture. By empirically analyzing the pilgrimage of Ziarah Kubra in Palembang—which is attended by Muslims from Southeast Asia and the Middle East, arguably the biggest pilgrimage in Sumatera Indonesia’s second most populated Island—this article provides an alternative point of view on how Muslims from different cultures and languages interact with each other. This article argues that Ziarah Kubra connects global Sufism through the teaching of Tarigah Alawiyah that is based in Hadrawamt, Yemen, at the same time the custom reaffirms domestic Islamic culture and the Palembang Sultanate as the guardian of Islam in Palembang. Additionally, it documents how this interaction helps to revitalize local culture in post-authoritarian Muslim society in Indonesia and explains the currents of globalized Islam that infuses local politics and notions of power.

*Keywords: Hadrami, Palembang, Islamic identity, Southeast Asia, Malay World*

**Disintegration from within? Marginal Groups and the failure of Indonesia as a Common Project**

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In a public lecture given after 27 years of being banned from entering Indonesia, Ben Anderson in 1999 argued strongly that Indonesia should be seen as a common project. From the perspective of current developments, Indonesia seems to be moving away from the idea of Indonesia as a common project in which inclusiveness should be the norm underpinning healthy social relationships and wellbeing among all citizens. Various groups in society have been subjected to increasing marginalization that reflects a process of disintegration from within and the sign of failure in upholding Indonesia as a common project. Inspired by Anderson’s idea of Indonesia as a common project, this panel is an attempt to gather studies and research findings as well as reflections concerning the predicaments of marginal groups in Indonesia, such as women, labourers, LGBT, ethnic and religious minorities, and others. It is expected that the panel could not only contribute to vigorous academic debate and a deeper understanding of social, economic, historical and political processes, such as the various forms of populism that have characterised different eras of Indonesia’s history, but also provide recommendations for policy and wider social impact that could help to mitigate the threat of disintegration from within and the failure of Indonesia as a common project.