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Editorial Preface/

Chairman of the Society of Theology and Thought, Prof. Baik, Woonchul

Special Issues · Christian Mysticism

Biblical Prophetic Tradition and the Early Jewish Mysticism/ *Prof. Kim, Hyeyune*

Thomas Merton and Recent Trends of Mysticism/ *Prof. Moon, Youngseok*

De la vie mystique à la mystique/ *Prof. Bernard Forthomme*

Expérience de la transcendance et figure trinitaire de Dieu/

Prof. Sylvie Robert

Articles

Dynamique de la rencontre entre le christianisme et
le monde hellénistique/ *Prof. Agnès KIM Mi-Jeung*

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Theological Issues in Indonesia* A Historical Perspective

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1. Introduction
2. A Non-Hierarchical Church
3. The Church on the Move
4. The Order of Togetherness: A Context of Theological Issues
5. Final Remarks

1. Introduction

As a person who was trained and involved in historical matters, it is with some trepidation that I try to present such broad and important themes regarding theological issues. Although the Church history matters in such a way have relation with theological issues, I would limit myself by responding to the following question: *What kind of theological issues arise in accordance with the life and history of Indonesia as a nation?* There are at least three assumptions on the context and methodology about the questions mentioned above.

First of all, in the event of the “celebrating bi-centenary of Catholic

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Church” in Jakarta 5 years ago, the book entitled *200 Tahun Gereja Katolik di Jakarta* (*The 200th Anniversary of Catholic Church in Jakarta*) was published. The author of this book, Adolf Heuken SJ, deals with the main elements of history by taking seriously into account Indonesia’s background setting. This book portrays a good idea to reposition some issues relating to theology.¹⁾ However we get strong impressions that this background is not quite elaborated, especially in problems concerning theological issues. It is a pity that this ‘monumental book’ can not be considered as scientific as he confessed.²⁾

Secondly, the answer to the above-mentioned question should be considered to show the real ecclesiology which lives among the Catholics. Doing theology in Indonesia means in a certain sense to look for and to find out the spirit of the local Church.

Thirdly, this research should be positioned in the context to give a contribution to understand much better the spirituality of the Church, so I would only focus in some striking factors of how Catholics commit toward the community. For that reason, some limitations should be considered and done. I am going to describe the theological issues in Indonesia concerning the conditional phenomenon commonly called ‘reformation’ in the political field (since 1998). All Indonesia people are aware that the political process of ‘reformation’ was also quite complicated. The openness and the upheavals of ‘reformation’ era have influenced theological reflections, because of the official ecclesiology of Indonesian Catholic Church today by putting a vision of a parish as a network base community. It is informed that the final outcome of socio-political, religious and political debate in Indonesia is unpre-

1) Heuken, *200 Tahun Gereja Katolik*. This book invited some controversies, and one of them came from the Kompas-Gramedia groups, the biggest daily newspaper in Indonesia. According to them, the author did not present the accurate data with a vulnerable analysis. More than that this book methodologically cannot be considered as a qualified study, even the Catholic Church has been presented as the clerical institute. The contribution of the lay people is not presented well enough.

2) *Ibid.*, p.13.

dictable. From there I would evaluate whether there is a contribution from Christians to the process of becoming Indonesia.

2. A Non-Hierarchical Church

Since the origin of its history, the Christians became the integral part of the humanity and society where they lived. There was no special sign that identified a certain person as the disciple of Christ or the member of the Church. The real sign that they had would be recognised in the expression of faith, where they used the symbols (language, gestures, signs, etc.). In brief, the Christian identity could not be seen in the public sphere, but rather in the limited area, i.e. in the expression of faith.

The formation of religiosity was held in the Christian communities, where certain leader in collaboration with all the members of community forms a certain 'identity'. There is a little doubt, when the community members are still small in number that they need a lot of regulations.³⁾ One case we can mention here is about the "Independent Church" of Richard James MacMootry, apparently of Scottish-Malay descent.⁴⁾ Some efforts of the adaptation to the

3) Among the Chinese who arrived in Bangka, there was a physician whose name is Tsen On Njie. He was born in China and baptized in Penang in 1827. He settled in 1830 in Bangka where he not only practiced medicine, but also promoted his Catholic faith. Tsen built a place of worship attached to his house, with an altar, statues, prayer books, rosaries, and other religious items, which he received from Penang to Singapore. In short, he was the leader of a congregation in Bangka, before a priest arrived. Aritonang-Steenbrink(eds.), *A Historical of Christianity in Indonesia*, pp.622-623. 918. For the role of Raja Lorenzo of Larantuka who persuaded the chiefs of the mountain villages to embrace Christianity, cf. *Ibid.*, pp.234-236.

4) I note here what Aritonang-Steenbrink told about the "Independent Church" of MacMootry as an effort to adapt to the real needs in the place without any priest. MacMootry had a part of his house in Semarang (Central Java) furnished as a Catholic church, complete with a pulpit, communion rail, chandeliers, chairs, altar, tabernacle, confessional and baptismal font. The place was also provided with the necessary utensils such as ceremonial cloths for Holy Eucharist, a ciborium, while he used a copy of the Holy Scripture as his missal. Steenbrink, *Catholics in Indonesia*, Vol.I, pp.16-17.

ambience of the new life style constitute an absolute one. Those efforts changed the principal at last. Certainly, this is different from the condition when the number of community member is growing. They need a constitution or some principles, which are intended to regulate, to introduce, and to facilitate the members in order to realize the main goal of the community.

Consequently, there is no sphere of life (science, activities in economic, politics, culture, research, etc.) which does not relate to the moral dimension. As far as the believers do in those fields they do a mission which is sterile of values. There is always a certain value (*or* need) that must be kept fighting for. The value that should be kept fighting for in the context of community life is the realization of common good, like justice for all. In principle, the Indonesia people found their commitment on the basic of plurality and the fundamental ideology is already presented in their *Pancasila*⁵⁾, the five principles of Indonesian national ideology.

Generally speaking, the commitment of Christians in Indonesia in fact is not brought by some public figures that have already known their role and function well. But it is rather being done by ordinary members of the Church. These people have nothing to be proud of, who live in accordance with the moral and conscience guidance in the unity with the collegiality of the Church. Their loyalty to their living faith in the Indonesian context, constitutes the specific contribution. In this case, I would like to position these members of the Church (non hierarchy) at the front row which elevate this kind of commitment.

5) All discourse about the origins and the genesis of Pancasila has been presented well in Aritonang-Steenbrink(eds.), *A Historical of Christianity in Indonesia*, pp.197-201. 212-214. 785-787. Moreover, in responding to Christian needs for formation, Theological Commission of Bishops' Conference of Indonesia has published *Perjumpaan Pancasila dan Kristianitas*, Lamalera: Yogyakarta, 2009 (The Encounter between Pancasila and Christianity).

3. The Church On the Move

One of the clear things in the Archdiocese of Jakarta as well as in many dioceses in Indonesia is the high participation of the people in many activities around the liturgy. The presence of people in liturgical celebrations, the devotional praxis as well as pastoral care which express the dynamics of the living Church quite good. It could happen that the people like to participate in the formal activities which look like religious ones. In a certain sense, Archdiocese of Jakarta could be a real prototype of the situation prevailing in all of Indonesia. There is enthusiasm to know much better the 'mystery' of the Christian faith.

Originally, the activities of a few missionaries in all Indonesian fields are wondrous. In the following era, with the growing number of Christians⁶⁾ and the support of government's policy, the number of missionaries also has increased. At the same time, the number of the lay apostles has also been springing up around the center of evangelization. The personal contact of the missionaries and lay apostles within the civil society and families has a far-reaching position and role. The harmonious Christian family takes part in the preparation of regeneration in the Church and special vocation. Thus, we see that project of evangelization in Indonesia could be brought hand in hand by many parties, i.e. hierarchy, lay apostles, religious communities, and Christian families. This is a good challenge to witness the pluralistic society like Indonesia.

The Catholic Church is having succeeded in maintaining one of its characters, hierarchy, so far makes mutual symbiosis. This symbiosis is very clear in the collaboration among the members of the Church. The link which binds one another is the faith. Then, based upon that faith, the members of Christian community get the power and inspiration to realize it in the life of soci-

6) Karl Steenbrink called it with a significant terminology, "the spectacular growth of a self-confident minority". Steenbrink, *Catholics in Indonesia*, Vol.2, 2007.

ety which is vaster. Some Catholic prominent figures like A. Adisoetjipto and Jos Sudarso, A. Soegijapranata, I. J. Kasimo, P. K. Ojong, Benny Moerdani, Frans Seda, St. Mudjilan who are involved in the vaster field are well-known. These public figures could certainly be the subject of discussions. This is the reality of Catholics in Indonesia. Some of them belong to the national heroes, 'the bloody hands of Soeharto', personal friend of the poor, and lay people who have a concern over the marginalized. Shortly, the Catholics and the elite of the Catholic Church who kept silent in front of injustice, corruption, devastation of forest, and violence, betrayed the humanity and God as well.

There is a new opposing paradigm, which Y. B. Mangunwijaya, a diocesan priest, proposed, viz. the Church of diaspora.⁷⁾ In *Gereja Diaspora*, Mangunwijaya dreams the Indonesian Catholic Church has come to be a prophetically-inspired ecclesial community, and there are theological vision and practical strategy. On the one hand, some public figures sought the paradigm of integration by running away from every kind of conflict with the government. Under Haji Muhammad Soeharto's regime, the Catholic hierarchy and the elites go for the "integration" with the political elites and by doing so they did moral and political compromise. On the other hand, there is a small movement 'from grass-root' (partly clerics, religious, and mainly lay people) who goes for human right, social justice, integrity of creation. There are many people, however, unknown and ordinary, who lived Christian virtues in daily life. They worked in the family, consisting of young people and worked in the education, empowerment, social caritative institution, cultural and political fields, and so on.

As people live based on their personal conscience and belief as the member of faithful ones, it is difficult to ignore that their life focuses on the others. This is the real contribution to the living nation. We are properly aware that no religion teaches discrimination, violence, injustice. Therefore, the

7) Mangunwijaya, *Gereja Diaspora*, 1999.

life which is based on the guidance and inspiration of faith, will stick to the solidarity as one nation with all their dreams.⁸⁾

There are many groups in the organization of the Church. It is clear that some groups grow everywhere in the past few decades. We could mention some of them: Marriage Encounter, Antiokh, Neocatechumen Way, Couple for Christ, Choice, Renewal Catholic Charismatic Movement, *Legio Mariae*, etc. These groups are either very active in the religious fields or have many members being involved in many professional activities. Once again, the existence of the Church in Indonesia could not be imagined without non hierarchy's presence and dedication in many fields to serve or to minister. For that reason, the presence of Catholic Church is not only in the presence of Catholic schools, hospitals or health clinics, and social-caritative foundations. We are fully aware that in its history all ministries have been run by missionaries. Moreover, the expansion of the Catholic mission has also had a qualitative aspect. Among the missionary congregations entering Indonesia, several were specialised in education and medical care. They founded schools and hospitals, staffed by lay people. The Catholic schools laid the foundation of a Catholic intelligence. Throughout the 20th century, they have been considered to be among the best schools in Indonesia.⁹⁾ The influence of medi-

8) In this field theology could contribute a kind of liberation and enlightenment. An Indonesian feminist theologian, A. Nunuk Prasetyo Murniati, even emphasises that before theology can liberate, the bible and Church dogma have to be liberated from masculine culture and from narrow androcentric hermeneutics. Artonang-Steenbrink(eds.). *A Historical of Christianity in Indonesia*, p.790.

9) From the beginning of the continuous presence in Indonesia, the Catholic Church in the form of the Ursulin Sisters run schools. They initiated the Catholic education for girls in Batavia was the initiative of Mgr. P. M. Vrancken who was appointed by Pope Pius IX to be the Apostolic Vicar of Batavia in 1848. Mgr. Vrancken invited the Ursulin Sisters to establish a presence in Batavia, because of his concern for the low priority the Dutch authorities had long given to education in the Netherlands Indies, especially for girls. Seven sisters from the Ursulin order in Holland were chosen for the mission. Late in 1858 or early in 1859, several of the Ursulin sisters in Batavia began to work especially among children of poor families and orphans. Merrillees, *Batavia in Nineteenth Century*, p.146.

cal care on the spread of Catholicism was much less than that of the schools.

In principle, lay people moved from their own world with their belief that they all are members of the society in which they live. They do not move on behalf of the institute, but they are motivated by the concern and the emphatic concern for others' goodness. This commitment belongs typically to lay people and the Church of lay people is the Christian Church in Indonesia.¹⁰ It does not necessarily mean that lay people are independent from the hierarchy (in some cases). The Archdiocese of Jakarta, for instance, is served by one priest for the 3500 believers on the average. It looks that this affirms, *first*, the activities of priest in Jakarta centre on ministry in sacrament and liturgy. *Second*, the majority of the lay people do not bury themselves in celebrating the liturgy, but they do everything in profane activities which are not formally related to the expression of faith as personal identity. *Third*, the commitment of the Church becomes clear in the harmonious collaboration between 'pastors' and 'sheeps'.

Indeed, Christians in Indonesia are aware as a minority. They always hope that it could be a creative minority. They are creative because their vision towards universal humanity is creative. In the dialogue with everyone who has the good will, the creative minority in number would hopefully be the majority in quality. As a minority, however, Christians have a greater need than Moslems do to meet the other side. To build this kind of theology it is important that Christians live with others in a neighbourly way, and not separately in so-called Christian enclaves. *It is sure that the inter-religious dialogue is a new way of being Church in Indonesia today.* The members of the Church express clearly their presence by living on the basics of their personal conscience and awareness towards the useful values to elevate the quality of the common life. It is a presence which should not be understood as emptiness, but as involvement and solidarity.

10) This is one of my motivations that encouraged me to write the sacrament of politics. See Eddy Kristiyanto, *Sakramen Politik*, 2008.

4. The Order of Togetherness: A Context of Theological Issues

Plurality is one of the main features of cultural and social environment of Indonesia. Jakarta can be seen as a miniature of Indonesia. Because in this megalopolitan one faces gigantic problems as do other typical cities in the 'third world'.¹¹⁾ Jakarta maintains and promises unpredictable hopes. At least 60% of the State's money circulates around this big Kampung. For that reason, many come to Jakarta to improve their life, and by doing so one of the main characters of Jakarta is the phenomenon of plurality.

KOMPAS, the biggest daily newspaper in Indonesia, which has a Catholic background from the beginning, has tried to translate the Catholic social teachings within the national Indonesian philosophy, the Pancasila.¹²⁾ With the growth of *KOMPAS* its employees have become a mirror of the pluralistic Indonesian society, which has as its motto: *Bhineka Tunggal Ika* (unity within diversity). From its origins, the Church also understands much better its own entity, even *raison d'être* of the Church is to be opened to others, because it was founded on the stone of plurality.¹³⁾

Throughout the centuries, the Indonesian archipelago has accommodated various cultural elements from India, China, Saudi Arabia as well as Western Europe. The elements of these cultural influences are still found in the contemporary Indonesian society: in the food, the music and dances, the

11) In his work, Escobar shows how development policies became mechanisms of control that were just as pervasive and effective as their colonial counterparts in the third world (as a sociological terminology). And according to Escobar the term *third world* is not neutral and so to speak, not indigenously authentic. Moreover he indicates that "development" was not even partially "deconstructed" until the 1980s, when new tools for analyzing the representation of social reality were applied to specific "third world" cases. See Escobar, *Encountering Development*, 1995, especially Chapter Two, pp.21ss.

12) Aritonang-Steenbrink(eds.), *A History of Christianity in Indonesia*, pp.972-973.

13) Regarding this argument we have been enriched by the deep study by Mojau, *Meniadakan atau Merangkul?*, 2012.

languages, the costumes, and in the religions and the philosophy of life or the world-view (*Weltanschauung*) of the Indonesian people in general. The historical and cultural development of the Indonesian society cannot be separated from the influence of the religions which are currently presented in Indonesia, i.e. Islam, Protestant, Catholic, Hinduism, Buddhism, Confucianism. Traditionally, Indonesia people have always been religious, the sense that they practice one form of religion or another.

There was the uncommon development in these last two decades. The reality which expressed the inter-religious life in the community has gone. It could be looked at the family: it is not rare to find a family where the members belong to different religions. It could be the husband or the wife, the children or other members of the family who profess a different religion from the rest of the family. Inter-religious marriages are not uncommon. In many parts of Indonesia, where the clan system of family relationship exists, none of the clan can or will claim that all the members belong to the same religion.

We could witness that among the members of the community that belonged to more than one religion, a life full of tolerance is manifested not only in mutual respect and consideration, but also in readiness to help each other in various activities which related to religion, such as building a mosque or a church, celebrating Christmas or enjoying the festival of Qur'an recital. One might expect even more co-operation in other spheres of community social life. It is very common for neighbours who belonged to different religions, to visit each other during religious celebration or holidays. By doing so the children would grow up with religious tolerance. At schools children seat in the same class with others having different religious affiliation.

It was right for in a Javanese family to have members who profess different religions. Time has changed, however, and Java has become more pronouncedly intolerant to Moslems. Previously the Javanese were the most

tolerant to Moslems.¹⁴⁾ We know that the population of Indonesia is concentrated in the island of Java, where approximately 65% or 1450 million people live. But more and more Moslems were forbidden by their religious leaders to congratulate Christians on the occasion of Christmas, a custom which hitherto had been done by Moslems without giving any second thought. Some edicts of the Indonesian Council of Ulamas (*Majelis Ulama Indonesia*) created a kind of polarization between Christians and Moslems. Fundamentalists emerge not only among Moslems, but also among Christians.

Moslems in Indonesia, especially in Java, have experienced a development in self perception which is caused by the struggle with concrete social and political issues and their moral implications. Since 1995 Indonesia has also been massively marked by unrest and collective violences. Generally speaking, the characteristic of conflicts and collective violences is a part of the political violence of the society. In deeper level, violence happened at the level of State and social structure, done by government officials and big corporates' agents. The hoodlums or gangsters ("preman") govern the State.¹⁵⁾ Nevertheless religions are not free from violence, the fact that they are so easily manipulated shows the reality of fragile relationship among religions in Indonesia. The popularization of religious teaching might sow the seeds of conflicts and support fanaticism. The demographic problem has made the situation more complicated. The local society feels pushed down culturally,

14) Geertz in his study emphasizes the variation and conflict in belief as well as the similarity and harmony. Many become aware of the intricacy and depth of Javanese spiritual life and the problems of political and social integration reflected in religious fields in Java, although this study at this moment is not popular again as well in accordance with the Islamic globalization. Geertz also describes the Moslem population of Jawa as santri (those who fervently practice the Islamic teaching and observe faithfully the Islamic laws) and abangan (the large majority, those who have limited knowledge and practice of Islam, many of whom are just nominally Muslims and are known as "statistical Moslems"). Geertz, *The Religion of Java*, 1976.

15) The cruel and bloody conflicts in Ambon were expressed vividly with this words, "This theory states that elements from the army were the real power behind the violence and that the killings and destruction by the gangsters were only a smokescreen." Cf. Arifonang-Steenbrink (eds.), *A History of Christianity in Indonesia*, p.413. I. Wibowo, *Negara Centeng*, 2010.

politically and economically. In that kind of situation, religious differences are very easily turned into motivation of conflict and violence. Therefore the elements of politics, economics, culture, ethnic, race, migrant as well as religion appear together as interconnected. Therefore Islam in Java is different from Islam in the Middle East.¹⁶⁾ But in these last decades there is an interesting phenomenon which we call *arabization* or *wahabization*, as well *hadramautization*.¹⁷⁾

To be more concrete, Indonesia people cannot ignore the fact that there has been an improving relationship among religions, especially between Christians and Moslems. In particular, some Moslem and Christian scholars and students support this at an intellectual level. There have been many joint discussions held by Christians and Moslems (and other religious groups) at the national level as well as in local areas.

The themes discussed in those inter-religious dialogues have been varied, dealing with religious, cultural, social, political and economic affairs. Still, they view all issues theologically according to the teaching of each religion. More recent topics dealt with in such dialogues have largely been related to the current problems or crises that Indonesia has been facing. Besides those rather formal intellectual dialogues, we should also note that there is an ongoing living dialogue being carried out by individuals in their daily life, including dialogue through the internet. We can identify the results of these dialogues in the fact that the relationship between Moslems and Christians (though still mostly among the elite-intellectuals) is improving.

Moreover, since all the Indonesians are facing the same crises and making the cooperative efforts, the social and political organization as well as the

16) Cf. Azyumardi Azra, *The Origins of Islamic Reformism*, 2004.

17) From the Catholic point of view, we see in the Catholic Church of Indonesia a kind of trend to go for *Vaticanization*, especially in the liturgical field. Artonang-Steenbrink only mentions *Madah Bakti* (the most popular hymnal) from *Pusat Musik Gereja* in Yogyakarta, and excludes *Puji Syukur*, the official hymnal which is published by the Bishops' Conference of Indonesia.

religious institutions are intensified. This trend has already come to force at the time when Indonesia was fighting for independence. Christians and Moslems with the Hindus, Buddhists, and others joined hands in the struggle.

The Indonesian situation is an example *par excellence* of living together of peoples from different faiths.¹⁸⁾ First, there is constitutional guarantee of religious freedom¹⁹⁾ which allows conversion from one religion to another. However religious freedom is now under serious threat. On one side, there is a strong wave of Islamization as manifested by the formalization of Islamic Laws (*syariah*) in many regions, and the increasing number of regions which put into practice the Islamic Laws. On the other side, we have witnessed many kinds of discriminatory acts against group that practice religious forms of expression beyond the mainstream. The latter case (e.g. Ahmadiyya²⁰⁾

18) The study of Poerwoidagdo actually inspired this paragraph, "Indonesia: Living Together in a Majority Muslim Population", *Concilium* 1994/3, esp. p.28.

19) For Indonesian Christians, religious freedom could mean that the right to worship without any intimidation from others; and for the Moslems, religious freedom means the right for the Moslems as a majority to build an Islamic civil society. Singgih added, "Some of the religious leaders and theologians in both have argued to struggle to struggle for social justice as a common cause, but this theme is rarely heard in sermons, either in a church or in a mosque." Singgih, *Doing Theology in Indonesia*, p.177.

20) The Ahmadiyya are persecuted in many Moslem countries. The aggressive Islamic militants in Indonesia (*Laskar Jihad*) had actually called President for their complete ban, but the government chose instead to rule that Ahmadiyya adherents are allowed to worship in their homes and mosques, but they must not preach or try to convert others. According to the Ahmadiyah followers, the Ahmadiyya sect is highly quranistic. On the contrary, most Sunnis like in Indonesia consider the Ahmadiyya as a heretic and illegal. One can easily see the day coming when Moslem fundamentalists will demand similar restrictions placed on minority like Christians. Cf. Ricklefs, *Islamisation and Its Opponents in Java*, pp.318-322. It is the latest of a ceaseless procession of unprovoked attacks on minorities, see *The Jakarta Post*, May 18, 2013, p.1. In addition, the Appeal of Conscience Foundation (ACF) in the USA at the end of May 2013 is going to bestow the World Statesman Award to President Susilo Bambang Yudhoyono because of his merits regarding religious tolerance. And the Jesuit priest protests against ACF and writes, "How can you take such a decision without asking concerned people in Indonesia? Hopefully you have not made this decision in response to prodding by people of our Government or of the entourage of the President. Do you not know about the growing difficulties of Christians to get permits for opening places of prayer, about the growing number

Sjiah, Christian Protestant Communities, the *heterodox* hermeneutics like Lia Eden) is a serious violation of human rights and it threatens the very foundation of the nation.

Second, religious tolerance is promoted and tightly held by the government, supported by programmes of inter-religious dialogues involving all adherents of the various religions.

Third, the principle of actively peaceful and harmonious relationship, nor merely passively peaceful co-existence, is widely practised and promoted.

Fourth, a national forum for the discussion of religious policies which affects inter-religious relations, and which can diffuse any potential or actual inter-religious conflict, is established. These points are the real concerns of the Christian communities of Indonesia.

Fifth, the Christian communities should be encouraged to be more serious in realizing the ecumenical dreams. And there is an indication, for a long period there is hasn't been serious dialogue among the Christians. It seems that the Christians have a good relationship, but is there any ecumenical discourse on doctrines which have the aims to promote the unity?²¹⁾

of forced closures of churches, about the growth of regulations that make worshipping for minorities more difficult, thus about growing intolerance on the grass-root level? [...] Do you not know that President Susilo Bambang Yudhoyono hasn't said anything about the respect on the minorities to the Indonesian people during his up to now 8 and a half years in office. That he has shamefully avoided responsibility regarding growing violence towards Achmadiyah and Shia people? Again, whom did you ask for information before making you award choice? What could be your motivation to bestow upon this President a reward for religious tolerance who so obviously lacks any courage to do his duty protecting minorities?" See indonesia.ueanews.com/2013/05/17/romo-magnis-protet-terkait-penghargaan-kepada-presiden-sby. Downloaded in May 19, 2013 at 11am.

21) Cf. Artonang-Steenbrink(eds.), *A Historical of Christianity in Indonesia*, pp.823-865. In his article, Artonang did not mention anything about a kind of collaboration and doctrinal discourses of the Christians, i.e. between Protestants and Catholics, as an expression of ecumenism. We note, however, the practices that explain a such togetherness and harmony. Even a review of the role of Catholic doctrine in Minahasan society, should be understood as a rehabilitations of importance of feast repudiated and rejected so vehemently by Protestant preachers. This analysis glorifies the Minahasan fondness of big celebrations as the fulfillment of commu-

Since the very beginning of Christian-Moslem relations, there have been negative attitudes toward one another. Some scholars termed “medievalism” which has its origin in the context of Western Europe. The situation in medieval Europe gives us a traumatic picture of the progress of Islam and the fall of Byzantine Empire in the East. However we have information about the rise of Christianity in the West and the effort to support the Byzantine Empire which was threatened by Moslem power. This medievalism was passed over to the next generations.²²⁾ The history of the encounter of Moslems and Christians is not a smooth one, either in a universal or in a particular context such as in Indonesia. Clashes in the past left their deep and traumatic traces in the collective experience of the peoples. Those traces always influence the next encounters, and contribute to the subjective and biased interpretation of these encounters.

By looking at the analyses above, we would say that traditional theological doctrine that many Christians misunderstood or interpreted narrowly and the burdens of history have caused Christian and Moslem relations in Indonesia to be colored by suspicion, tension, and conflicts.²³⁾ From writings about Islam and inter-religious dialogue, however, we can also mention five points where religions meet: the concepts of God, prayer, fasting, religious taxes (*diakonia*), and pilgrimage within existing religions in Indonesia.

nity, as the realization of communal togetherness and harmony.

22) We can take into account the study of Azyumardi Azra, who focuses on the Schrieke theory. But, this theory would be countered by Reid. See Aritonang-Steenbrink(eds.), *A Historical of Christianity in Indonesia*, pp.9~21.

23) From the Moslem point of view, Azyumardi Azra suggested that hostility and violence may have originated from a combination of the following factors: (1) Circulation of publications containing either plans for religious expansion or materials considered to be blasphemous by either religion and its prominent figures; (2) Aggressive expansion of religious propaganda; (3) Use of houses or construction of new buildings for religious worship; (4) Adoption and implementation of certain government regulation considered to have limited religious propaganda or to have discriminated against either religion; (5) Public display of religious rituals and celebrations; (6) Mutual suspicions relating to the role of religion in the Indonesian nation-state. Cf. Mamilleri(ed.), *Religion and Culture in Asia Pacific*, pp.84~99.

Theological issues in Indonesia could be referred to some developments which constitute our own characters: Christian Churches move step by step to be more open toward dialogue with Moslems; a larger and deeper perception about *inculturation*²⁴⁾ takes place and what used to be regarded as syncretic Christianity is actually contextualized Christianity; we need to increase the ecclesial basic community (or cell-community); the involvement of Christians in the public sphere, for instance in political life; ecumenism, and the social participation in the society life.

In 2005 a Plenary Assembly of the Catholic Church of Indonesia was held and it focused on many social questions. Some concerns of this assembly could be brought as the solid base for theological issues where the Church should involve seriously. These were the issues that came from the grass-root and were felt by many²⁵⁾: (1) Disintegration of the Nation (and Religious Formalism); (2) Autonomy and the local customs of society (*indigenous people*); (3) Corruption (and cultural question and the absence of the control mechanism); (4) Violence and gender; (5) Ecology; (6) Poverty; (7) Education; (8) Family and the formation of youth; (9) Social and political question; (10) Globalization; (11) Disorientation of values; (12) Pluralism; (13) Ecumenism; (14) Agriculture Question; (15) Unemployment; (16) Health question (drugs); (17) Education.

From my situation in Indonesia I come to think about three big questions related to the practices of religion: the bad relationship among the believers (discrimination, no communication); misuse of religion for the sake power and business (religious identity); religious formalism. In reality, there is false devotion so that the power of every religion to deliberate cannot be realized optimally. There is threefold misunderstanding about relationship of religion

24) Some models of inculturation in Indonesia could be referred to *A History of Christianity in Indonesia*, pp.806-808; the efforts of Fr. Stanislaus Reksosusilo CM who wrote his research based on pastoral care in accordance with Javanese rather than western models. St. Reksosusilo, *Reksa Pastoral dalam Budaya Jawa*, 1994.

25) Sunarko(eds.), *Bangkit dan Bergeraklah!*, KWI: Jakarta, 2006.

with and in democratic state. That misunderstanding could lead someone to impose the personal conviction to others. Sometimes, the government can also use force to bring their interest into reality. For that reason it is necessary to create a certain distance from the State and the government. Many Christians have been living too long in their assumptions that they cannot survive as a minority if they are not close to power. In front of pluralistic society, there is a false attitude, so that the religious freedom is not guaranteed. Moreover, the shallowness in religiosity (the gap between the expression of faith and the realization of faith in the daily life) in this nation might look religious in churches, temples and mosques in a sense that there are many people attending the religious ceremony, but they are apathy to the social circumstances. They do not have enough courage in front of injustice, corruption, violence, especially in the era of Soeharto's regime.

Since 2001 Indonesia has increased not only the spirit to decentralize but also to govern and be independent economically and politically. We need to revive the prophetic role of the Church as part of the faithful's spiritual life in society, to prepare youth to enter the centre of social-political activities, to animate and encourage local ministries which become the victim of discriminative political action. In fact that 36.1 millions or 16,66% of the Indonesian population live in poverty. Normally they also lack the capacity, the opportunity, the access, the bargaining position, and the security.²⁶⁾ They fall into vicious circle. Recently not Protestants but Catholics appear in the fore-front of the struggle for human rights.

There was an interesting report of *BERNAS* newspaper, which described the acquittal of Sandyawan Broto, a Jesuit priest, who was accused of harbouring three supposedly dangerous young men during the PDI riots, May~July 1998.²⁷⁾ When the court of Bekasi (small city near Jakarta) announced

26) Cf. McGuire, *Religion: The Social Context*, pp.51~96.

27) Vickers notes that some of the anti-Chinese violence were stoked by Moslem extremist groups, who since the early 1990s had been active burning the churches of the mainly Christian Chinese. Thus anti-Chinese sentiment blended with wider Christian-Moslem conflicts. Vickers, *A*

this acquittal, a girl wearing a Moslem dress (*jilbab*) advanced, put a green (green is the symbol of Islam in Indonesia) shawl around Fr. Sandy's neck, and gave a soft kiss on his cheek. It was a very unusual gesture, indeed! The audience at the court responded with yells and revolutionary songs. So, it is one of the destinies of human right fighters, who unite all believers of the Abrahamic religions.

5. Final Remarks

The religiousness of the poor in Indonesia is an entirely new focus in the theological reflection of some studies which we find some publications.²⁸⁾ The Indonesianness is described as an interplay of Indonesia's religiousness and its poverty in the large sense. From the theological reflection point of view, I absolutely agree with the statement revealing that there is probably no single key word to the model of Indonesian theology. But we can call the character of Indonesian theology as "patchwork theology". Nevertheless, both individuals and institutes of the Catholic Church, as well as the Bishops' Conference of Indonesia, have taken some significant progress in the field of inter-religious dialogue since 1998, and also in the reflections on political ethics, public morality, and culture.

It is important to keep in mind that plurality (like in Indonesia) exists not only in term of inter-religious relationship, but also intra-religious. Moslem-Christian dialogue in Indonesia is not an isolated phenomenon. As for the time of colonialism, it is now the political choice and commitments might separate people more rather than difference of religion. The political and moral attitudes are clearly expressed in the pastoral letter (*Concern and Hope*, 1997) of the Bishops' Conference of Indonesia because for the first time the

History of Modern Indonesia, p.214.

28) Krispurwana Cahyadi, *Gereja di Tengah Pergumulan Hidup*, 2004; Eddy Kristiyanto, *Sakramen Politik*, 2008; Rahmat(ed.), *Gereja Itu Politis*, 2012.

Conference analysed the growing corruption in public life. And the following expression shows exactly what the Bishops' Conference of Indonesia thought to the governmental regime (before the general election): *Golput tidak berdosa!* (Non-Vote Is Not A Sin). For that reason, what we can count on, is not religion or races, but social commitment for integrity of creation, humanity, human rights, democracy, and justice. On the one side, the intra-religious pluralism within Christians and Moslems can carry difficulties in dialogue. On the other side, the intra-religious pluralism has advantage to promote universal human values beyond the limits of religions. Those values surpass the walls of religions. They go beyond institutional features.

Finally, Indonesia people need to be grateful that there are movements of justice, compassion, peace, integrity of creation, solidarity, and subsidiarity. Indonesia people observe efforts among youth, intellectuals, legal advocates and non-governmental organization, inter-faith movements, to empower people, to stand at the side of the victims and survivors, to defend the right of children, women, and the old ones. Indonesia people also experience universal trends to cooperate in the promotion of human dignity and human rights as well as democracy. All of these are the signs of God's presence and action in human being and in this world. This philosophy of life makes clear that it gives a meaningful contribution to the development of the Indonesian society in the direction of a democratic, justice, and humanitarian society, where people believe that God will sublime all their great efforts.

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|| Abstract ||



Theological Issues in Indonesia: A Historical Perspective

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As a big nation with the largest number of Moslem in the world Indonesia plays an interesting and main role in regarding with the question *how to handle with care the minority*. Among the others, Christianity is one of the minority groups. From historical point of view, Indonesia is being composed by a pluralistic elements, and all religions came to Indonesia. In its history, religion as a source of social conflicts in Indonesia has been reduced because of the policy of 'religious tolerance'. In this situation it emerges the creative theological reflections which sprout out from the soil of Indonesia, i.e. the different experiences as an integral part of civil society. The Catholic Church efforts to elaborate her presence for actively contributing her *raison d'être* and it is a kind of her conviction that the inter-religious dialogue is a new way of being Church in Indonesia today. Being a good neighbour for the quality of common good (*bonum commune*) is a true Christian calling and it can only be realized if the Church is hand in hand and lives in togetherness with her neighbour. The lay apostles who involved positively in the world bear witness to the true values of Catholic Church in Indonesia. Sketching in the details our theological reflection this article reaches out the patchwork theology which is arranged by Indonesian main issues.

▶ Key Words: Dialogue, Lay Apostles, Patchwork Theology, inculturation, Pluralistic Society, Togetherness, Neighbourhood.