ISLAM IN INDONESIA
Transformation from colonialism into liberalism era

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I. INTRODUCTION.

The 2010 Indonesian Population Census indicated that the total population of Indonesia reached 237.6 million, and by this year increases to 252 million, which place Indonesia as the fourth largest population country in the world after China, India, and USA.

Approximately 87.5 percent of the population, or over 210 million are Muslim, making Indonesia to constitute the largest muslim country in the world. They become majority inhabitants in all Indonesia’s main islands such as Sumatera, Java, Kalimantan and Sulawesi. There are about 12 percent holding Christianity, most of whom are currently living in particular regions where the colonial established centers of Christians missionary in the past, such as in North Sumatera, Moluccas, North Sulawesi and Papua. The others are those of Hinduism and Budhism followers who are mainly residing the Island Of Bali, and Chinese enclaves in Indonesian cities.

In view to such the quantitative mayority of Indonesian muslim, it is reasonable to expect that they are quite eligible to occupy most strategic positions in Indonesian government administration, or influencing much of the state public policy as well as the socio economic development strategy. However, the current reality indicates that Indonesian muslim are still living in paradoxial spheres. In one side they are quantitatively dominate the living of Indonesian people, and accordingly, their social movements have significant influences on the whole social life. But on the other side, their influences on government public and economic development policies are still weak.

The paradox is believed to be resulted from the dynamic of Indonesian Muslim history, from its first arrival until the contemporary Indonesian socio-political life. The up and down of Indonesian muslim’s roles and position in the socio-economic and political life have been basically effected by dialectical relationship between Islam in one side, and a number of internal
and external factors on the other. Perhaps the most influencing external factors were the perceptions and treatment of the ruling regimes toward Islam, during the pre and post independence.

The state ideology adopted by the subsequent regimes, as well as their development orientations and priorities, have inspired them to develop fluctuative perception and treatment toward the muslim movements, particularly as regard political interest. The Indonesian Muslim under their leaders has a long history of fight against the Christian backed Colonial in the pre-independence period, and against the so-called Nationalist and Secularist forces during the post-independence period, but so far have never substantially succeeded.

However, the fact that the never ending social and political movements of Indonesian Muslim until todays clearly indicate that Islam will never disappear as a source of Inspiration and motivation among the majority of Indonesian people for their wellbeing. And it is interesting that during the last fifteen years, there is an increasing trend of Indonesia Muslim movements in various aspects of their life, both in the national level as well as at the regions level. The “revival” of such movements can be explained in two reasons. The first, was the direct effect of “democratization” process which give large ways to people to exercise their freedom of expression. The second, was the effect of the adoption of decentralized government system (Otonomi Daerah), replacing the strict centralized system before. The decentralization process has provided local people with large authorities to manage their own regions with small and limited intervention from central government.

II. THE COMING OF ISLAM.

There is no single agreement on the time of the first arrival of Islam in Indonesia. But most of Indonesian historian claim that it occurred in the 12th century AD. Some of them claim that Islam was first brought by Muslim-Indian traders from Gujarat and Malabar, India. But some others believe that Islam came to Indonesia brought by Muslim-Arab traders directly from the Arab regions of Hadhramaut (Iqbal & Nasution, 2010:240).
Apart from such different claims, it is widely suggested that the massive and rapid spreading of Islam over Indonesian archipelago occurred during the 13th and 14th centuries, which was indicated by the emergence of several local Islamic kingdoms and sultanates such as: Pasai (Sumatera), Banten, Gresik, Cirebon and Demak (Java), Gowa and Buton (Sulawesi), and Ternate (Moluccas). The fact that Islamic campaign had been strongly supported by the respective kings and sultans, indicated that Islam became an integrated element within the kingdoms structure and policy.

It was described that the integration of Islam into local communities, had been encouraged by the effective persuasion method employed by those Muslim traders, and later by their missionaries, such as confidence to local custom or traditional rituals in teaching Islam, marrying local women, freeing slaves, and establish mutual relationship with local leaders and aristocrats to acquire strategic positions within the local government. Such a mutual collaboration resulted in two advantages. First, the development of Islam could easily be accelerated and reaching all parts of Indonesian archipelago. Second, the local kings or Sultans may obtain stronger support from those Muslim leaders as well as obedience from their people. In view to the above mentioned Islamization process, it is reasonable to suggest that the wide spreading of Islam over the Indonesian Archipelago had been generally developed in the peaceful way.

However, it is important to note that, before the coming of Islam, local people had mostly observed Buddhism and Hinduism as their religions (Majid, 2005). And the conversion of people into Islam did not entirely abolish their traditional belief and rituals, and hence they became syncretistic Muslim. This was the root condition on which the development of Indonesian Muslim in the modern era, generates two mainstreams of Islamic communities, namely the “traditionalist” and “the modernist” Muslim, and along the history of Indonesian social development, they frequently involve in many “internal Muslim” rivalries to obtain various strategic position and roles in society.

III. LIVING IN THE COLONIAL ERA.

The long history of the nation of Indonesia has also been coloured by dark periods of colonial occupation which took place for about 350 years, starting from the establishment of The
Dutch Trading Company named “Verenigde Oost Indische Compagnie” (VOC) in 1596 until the Independence day in 1945.

Far before the first Dutch’s arrival, groups of Portoguese sailors have frequently visited particular regions of Indonesian archipelago following the fall of Melaka harbour to the Portuguese. But apparently they seemed to be more interested in establishing trading networks with spices producing areas along the eastern part of the archipelago especially in the Islands of Moluccas, and treating local elites as their trading partners.

The emergence of The Dutch’s VOC had marked the initial periode of The colonial era in Indonesia. By employing the VOC to control economic activities over the archipelago, the Dutch could gradually tightening their socio-political control on the inlanders’ life. The cooperations and collaborations they established with many local kingdoms and sultanates make them easier to expand their power and control all over the archipelago, although there also occurred some social movements in particular areas to express their rejection to the Dutch domination. The role of the VOC as the Dutch’s vehicle to control Indonesia, was then replaced by the Formal Dutch Colonial Administration which affiliated to the Central Government in Nederland, and since then the Indonesian archipelago became more well known as “the Hindia-Belanda” land (East Nederland).

As regard the position of Indonesian Muslim during the colonial era, can be described in two main phases, in accordance with the colonials’ perception and policy on them. The first may be called the phase of accommodation and persuasion. During this initial phase, the Dutch generally more accommodative to the interest of Indonesian Muslim in particular, and of inlanders in general. They respected, and even facilitated the Muslim activities, paying a large tolerance to the observance of syariah among Muslim, in line with their respect to local customary laws. These policy of accomodation and persuasion adopted by the Colonial authority can easily be understood as the way to attrack more cooperation and obedience from local people and their elites.

It can be described accordingly, that during this phase, the Indonesian Muslim had not jet emerged as a nation-based forces, as they movements and activities were still limited around their respective regions, some of which were also in the position as the colonial collaborators.
The establishment of The Dutch’s Colonial administration replacing the role of VOC, has also been associated with the change in the Colonial policy concerning the Muslim activities. The accommodative and persuasive approaches that had been adopted in the past were replaced by a more exclusive and even repressive policy. Despite of the freedom for Muslim to observe their religious rituals (syariah), their social and political movements were strictly controlled. In the meanwhile, a number of Christian religious and political advisors were sent from Europe to support the colonial mission in “Hindia Belanda”. Since then, the Christian Missionaires has far reaching expansion over the Indonesian archipelago, and established a number of mission centers at particular regions, hand in hand with the colonial administration. It is believed that the change in colonial policy on Islamic movements was closely related to the Government policy in Nederland which was dominated by Christianity based parties. One of the most well known religious advisors was Mr Christian Snouck Hurgronje, who has served the colonial government as a religious advisor for about seven years, and made substantial contribution to the Dutch’s religious related policies.

The exclusive and “repressive” policy of the colonial concerning the Indonesian Muslim movements among others are as follow: (Iqbal & Nasution, 2010; Saidi, 2004).

1. The King’s Decree in 1859, authorizing the Governor-General of The “Hindia Belanda”, to take necessary measures in controlling all muslim activities dealing with socio-political issues.
2. The annual speech of The Dutch King in 1901, stressing the obligation of The Dutch Government in “Hindia belanda” to fully support Christian Missionaires, and to strengthen the legal status of The inslanders Christian.
3. In 1905, the colonial government released a special regulation for Islamic teacher, stating the requirement to have a special teaching license. In the same time, the Colonial apparently promoted the establishment of western style education all over the Hindia Belanda regions, in which Christianity became integrated in the curriculum.

Having to live under repressive policy of the Colonial, and suffering from various kinds of backwardnesses, the Indonesia Muslim began to consolidate their nationalism and Islamic spirit, and organize cross-regional movements, exhibiting opposition actions toward the colonials. The spirit of Islamic-based nationalism had been improved and widened from
year to year since the end of 19th and early 20th centuries, and had been realized both in the form of physical rebellion as well as in other social movements all over the archipelago. It can be suggested, that along the first half of the 20th century, the colonial history has been largely marked by the history of nation-based struggle which were mostly involved muslim communities to achieve independence.

In the field of education, the role of Islamic Boarding Schools (Pesantren) were apparently powerful as the “base-camps” of Muslim struggle against the Colonial. Hundreds of Islamic boarding schools were established, most of which were found in Java, and have played crucial roles in promoting Islam as the source of anti-colonial spirit.

The discriminative education policy of the colonial that have vividly supported the expansion of western education model as well as of Christian schools, while in the same time exercising strict control on Islamic education activities, have generated and strengthened the anti-colonial sentiment among the Pesantren and their surrounding communities. They isolate themselves from any influence of the westernized education, even in the way of cultural expression and behavior.

It was widely recognized, however, that the isolative policy taken by the Pesantren leaders to some extends has had a negative consequent on the Muslim future life, in the sense that they were lagged in the acquaintance of modern scientific competence, apart from their large competence in Islamic knowledges. But on the other side, the Pesantren’s anti colonial policy has had also a strong impact on the emergence of the heroic nationalism movements for independence struggle. It can be said that in the hand of those “pesantrens”, Islam became a real ideological weapon to fight against the colonial. The history of Indonesia has markedly recorded the very crucial contribution of those traditional Islamic schools in accelerating the pro-independence movement.

In the fields of social, economic, cultural, and political movements, the Indonesian history since the early 20th century has generated a number of Islamic organizations scattering all over the Indonesian archipelago, but mostly were centralized in the Java island. Among others were The Islamic Traders Association or “Sarekat Dagang Islam” in 1905, and later being converted to United Islamic Party (Partai Syarikat Islam) in 1911. The others were Muhammadiyah
Islamic Unity (Persatuan Islam) in 1920, The Emergence of Ulama (Nahdhatul Ulama) in 1926, Islamic Education Unity (Persatuan Tarbiyah Islam) in 1930. In the meanwhile, some national-secular organizations has also emerged to organize and articulate their anti-colonial spirit, such as Budi Utomo (1908), National Party (1920s) and others.

There were two main objectives underlying the emergence of those Islamic organizations. Firstly, the motivation of improving the social welfare of Indonesia Muslim, as well as of giving them political awareness to fight for their rights. Secondly, was motivated by the purpose of renewing and reformating the religious thought of the Muslims, in relation to the still wide sirenritic religious practices among the muslim, as well as to the stagnant perception of many muslim toward their faith. The two backounds behind the emergence of those Islamic organizations may accordingly indicated the persistence of two mainstreams in the Muslim communities, namely “The Traditionlist” and “The modernist” groups.

The nation-wide expansion of Islamic organizations, have consolidated the force of Indonesian Muslim, and continously organized people’s physical actions in opposing the colonial pressures. In promoting the people welfare and awareness, some of those organizations have also established many social and cultural, or economic institutions, such as schools, health service centers, mosques, and other social facilities. Muhammadiyah and Nahdhatul Ulama were the two largest Islamic organizations who have devoted much of their activities in those people-oriented programs.

Facing the more intensive and extensive of Indonesian anti-colonial movements, particulary of the muslim, the Dutch exercised more repressive policy, and adopted all necessary measures to overcome the increasing anti-colonial movements, include the use of military forces which had killed a lot of native people. The colonial also adopted the “devide et impera” strategy to break people’s solidity and colletive movements.

Under the increasing tension resulted from the harder control of the colonial in one hand, together with the stronger anti-colonial and anti-Christian sentiments among the people on the other, have strongly motivated the people to enlarge their anti-colonial movements. In the meanwhile, informations on independence struggle coming from many parts of the world have enhanced people’s awareness on the right for freedom.
The increasing anti-colonial sentiment among the people, particularly among the muslim, which have been exhibited in the forms of physical rebellion and of Socio-political movements, and like wise in education and religious activities, have all accelerated the process of achieving Indonesian Independence. And finally, just a few years after the end of World War II, The people of Indonesia declared their Independence. The declaration of Independence was signed and announced by Sukarno and Muhammad Hatta on behalf the People of Indonesia. This historic moment occurred on the 17 August 1945 Sukarno and Muhammad Hattan were then elected as First President and Vice President respectively.

IV. THE POST INDEPENDENCE ERA.

In order to have a more elaborated description on the role and movements of Islam since the independence date until today, it can best be traced along the three main periods: 1945-1966; 1966-1998; and 1998-now, following the periods of Indonesian government regimes.

The period of 1945-1966 had indeed been filled by two phases of Indonesian Government, both of which were under the leadership of President Sukarno. From 1945-1949, the Indonesian government might be perceived as a transitional government, since the Dutch Colonial did not yet transfer the souvereignity of Indonesia until 1949. During this transitional phase all Indonesian had involved nation-wide in the struggle to protect the newly liberated country. And finally, the Dutch Queen did transfer Indonesian souvereignty in 1949, after which the Indonesian government gained the internationally recognized full control on the State management.

With a long and rich experiences in independence struggle, the Islamic political leaders were optimistic to exercise key roles in state management within the independence era. In addition to their large contribution to the independence struggle, they also claimed to represent the majority of Indonesian people. But apparently they failed to realize their optimism, which was indicated by their failure in the formulation of first state constitution. Their argument to put Islam as the basic Ideology of State Constitution had been strongly rejected by other members of Indonesian leaders representing the nationalists and non-muslim groups, includes by President Sukarno and his Vice Muhammad Hatta. Some historians suggest, that the failure of Islamic leaders to put
Islamic values into the state’s first constitution, will have a large consequences upon the future existence and roles of Islamic communities in Indonesia. President Sukarno himself, was widely known as a Kemal Attaturk’s follower in the idea of Religion-State separation. Hence, he is the man who always stand in the front line to reject any religion-state integrating movement.

The liberal democracy and parliamentary government systems adopted during this era, had encouraged Islamic parties, and to some extends supported by other Islamic social organizations, to intensify their movements to occupy key positions and roles within the socio-political life of Indonesia, while on the other side, the groups of Nationalist, secularist, and non-muslim were also struggling for the same purpose.

The 1955 Indonesian first general election had resulted a National Parliament with 254 members, of which 116 belong to Islamic groups. The election had in fact generated three main ideological affiliations of the people representatives, namely the Nationalist, Islamist, and Communist, although the majority of those representing the Nationalist and Communist groups were nominally muslim.

In considering the significant number of their chairs, the Islamic leaders tried again to argue for putting Islam as the State’s basic Ideology, but again, they failed to convince the majority of the parliament members. And finally, the parliament assembly ended without reaching any substantial conclusions.

The failure of the parliament assembly, together with the concern about nation stability, inspired The President to launch a Presidential Decree, declaring the re-validity of The 1945 Indonesian Constitution since 5 July 1959. The decree was followed by the liquidation of the parliament, after which the President appointed new temporary parliament members without general election. In reacting to that, the Islamic political leaders had apparently opposed the presidential decree, and to a large extends, had exacerbrated the relationship between Islamic leaders and the President.

To secure his political position, the President enforced a regulation by which those of non-cooperative parties were forced to liquidate their organizations, and the first victim of such regulation was the largest Islamic Parties called “Masyumi”, to which many prominent Islamic leaders affiliated. In the meanwhile, some other Islamic parties, such as The Nahdhatul Ulama,
United Islamic Party, and Islamic Education party, decided to keep compromise with the regime, to ensure the existence of their parties and their long term struggle agenda.

The period of Sukarno regime is largely perceived to be the hard period for Islamic political forces to perform their missions. In one side, a number or prominent Islamic leaders, especially those to the so-called “hard line” group were set aside, some of whom were even arrested by the regime. And on the other side, some Islamic parties were kindly accommodated by the regime, and many of their leaders occupying strategic positions in the government body.

Within the Sukarno regime, interestingly, the Muslim were largely encouraged and even facilitated by the government to perform their religious practices as long as not dealing with political issues. The President himself was widely well known as a devote Muslim, and has had frequently performed Haj and Umrah to Meccah. The celebration of Islamic historic days had also been regularly conducted in the state palace. But as political issue is to concern, the Islamic movements had been locked up within the national political frame called “Nasakom”, which stands for ‘National, Agama, and Komunis’, reflecting the three pillars of national ideology. The Islamic parties, and some small religion based parties, were supposed to stand on the “Agama” (Religious) pillar, and side by side with the other two pillars to ensure the nation unity.

Despite of the nation-wide compliance of the “Nasakom” concept, it had been also apparently rejected by some of Islamic “hard-line” leaders. And following that rejection, a number of anti-government actions, includes rebellions, took places in many regions, such as in Aceh, West Sumatera, West Java, South Kalimantan, and South Sulawesi.

The large priority given by the regime to political interest and nation-image building, and its affiliation to global socialist ideology, created a multi dimension backwardness among the Indonesian people, particularly in economic and social welfare. During the first half of the 1960s, the conditions of poverty, unemployment, poor health and education services, were obviously exacerbating among the people. All the conditions mentioned, and the increasing trend of the Indonesian Communist force to dominate the state management, have accelerated the fall of The Sukarno regime. And the year 1966 was the last year for Sukarno to lead his regime, which was later called “The Old Order” regime (Orde lama).
Since 1966, a new regime came into power, under the leadership of General Suharto, with full support from military force, and was also claimed to have support from western capitalist countries. The new regime then called “The New Order” (Orde Baru). The change of the government regime, has also implied the transfer of Islamic Social life from the old into the new spheres.

The replacement of government regime from Sukarno to General Suharto in 1966 implied a substantial change in the government ideology from socialism to quasi-liberalism, as well as in development priority from politics and nation character building to economic and welfare oriented development. During the first two decades of Suharto’s regime, the government’s policy decision making on strategic issues had been heavily influenced by military thought, as the president’s personal assistants were all drawn from high rank military officers. Beside that, most government’s high rank officials such as ministers, parliament chair persons, and regional governors, were mostly recruited from military officers.

Within such a condition, Islamic leaders were again experiencing difficult position to effectively advocating the interest of Indonesian muslim. Despite of the fact that those leaders were free to organize muslim’s religious activities, but in the field, their movements were strictly controlled especially those dealing with political and governmental issues. There were two factors may explain it. First, the top priority of national development agenda on economic development with a growth oriented approach, requires political stability and security. Second, all the military officers occupying strategic positions within the new regime, have had a lot of “confrontation” experiences with those Islamic leaders during the Sukarno regimes, especially in the struggle of integrating Islamic values into the state’s ideology and policy. Hence, they were suspected to re-emerge the ideas.

Accordingly, the free movements of Indonesian muslim under this regime, can only widely observed in socio-cultural activities, and in religious rituals. President Suharto himself, and most of his government officials were muslim. In the meanwhile, activities containing political mission were closely supervised. For example, Many proposals submitted by some Islamic leaders to establish new Islamic parties have never been approved by the government. The government even has claimed authority to issue personal clearance for a leader before being elected as a party chairman.
In the mid-70s, the government facilitated Islamic leaders and scholars to establish a new institution called “The Council of Indonesia Muslim scholars” (Majelis Ulama Indonesia), with all financial needs were provided by the government. It was perceived that, in one side, the council’s function is serving as a mediating institution to ensure the harmony of government and Islam relationship. But another perception showed that the council has mainly functioned as the government’s instrument to control the politic-related activities of Indonesian Muslims. However, the current existence of the council so far make substantial contribution to the national security.

The control of the government over Islamic movements became more tightening after the issuance of Government’s new policy in 1983 concerning the basic ideology for all organizations in Indonesia. All existing organizations, both political or non-political, were requested to adopt “Pancasila” (Five Pillars of Indonesian State) as the sole ideological basic. Islamic parties and social organizations were forced to be adjusted with this new government policy.

Despite of the fact that the “sole ideology base” for all Indonesian organizations had been initially opposed by particular groups especially those of Islamic organizations, but finally the policy had been effectively operated as an “integrating” ideology in Indonesia until the fall of The Suharto’s new order regime. There occurred some particular organizations, especially those of Islamic youth and student, were constantly rejecting the policy, but they were powerless to disturb the policy application.

It is interesting to note however, that as the majority of the population, Indonesian Muslim increasingly perform various socio-religious activities in their daily life, in massive and to some extent in glorious ways. Likewise, various needs and interests of Muslim communities have always been institutionally served by the government, such as pilgrim and zakat management, building mosques and Islamic schools. But in the meanwhile, the process of state policy decision making, formulation of national laws or regulations, formulation of national development design, etc., were conducted without significant accommodation to Islamic values.

On the other side, economic development which were largely supported by western capitalist countries, exhibited an impressive improvement from year to year, indicated by the increase in people income infrastructure development, improvement in social welfare, especially in education and health, as well as in social stability and security.
The weakening tendency of Suharto regim, gradually appear at the late 1980s, following the widening of social and economic gap, and the growing of social dissatisfaction to the undemocratic climate affected by the regime’s policies. In the same time, the military support to the regime gradually decrease due to their internal problems.

In response to the decreasing support of the military, and to the growing dissatisfaction among the people, Presiden Suharto adopt a new policy on the government and Islam relationship. The regime became more friendly to Islamic communities. The vivid indicator of this friendly approach was, the establishment of Indonesian Muslim Intelectual Accosiation (ICMI) in 1990, which for a long period from its initial birth was chaired by Professor Habibi, The Indonesian State Minister For Research and Technology, and a close friend to the President. It is believed that the appearance of this new Islamic organization had been fully supported by the President to maintain a harmony relationship with Islam.

Since the adoption of the Islamic-friendly policy of the regime, the “honeymoon” period between Islam and the regime gradually produce mutual benefits. As it was indicated by the increasing number of Islamic intellectuals to occupy many strategic positions in the government institutions, in legislative and executive, which were later referred as “green government”.

Unfortunately, the “honeymoon” period between the Suharto regime and Islam could not enjoy a long age. The wave of people movement demanding more democratic way of nation life increase and getting stronger with a wide support from students and pro-democracy community leaders, some of which were also Islamic intellectuals such as Amin Rais, Nurkholis Majid, and Abdurrahmaan Wahid. Finally, the Suharto regime ended on the 21 May, 1998. The President announced his resignation from the State Palace to all Indonesian people, and after that, he returned to his family’s home accompanied by his oldest daughter. And according to the constitution, The vice President, Professor Habibi, was promoted to become the 3rd Indonesian President.

The date of Suharto’s resignation marked the beginning of the new government regime called “The Reformation Government”, under its first leader, President Habibi. The emergence of this new government to a large extends created more freedom and democratic atmosphere for
Indonesian people. In addition to the structural changes within the government body, it was also marked by the shift from military influenced regime to civilian dominated governance.

During the first several days of its existence, a number of discriminative or undemocratic government’s policies were abolished by the new government, such as regulation on journalist control, on freedom of expression. And the most substantive one was the abolishment of “The sole basic ideology” for all organizations. All organizations, both political as well as non-political, are free to choose their own organizations’ ideology, and movements agenda, as long as not violating the existing national law. In view to its high priority on political re-structurization, the new regime is perceived to adopt a more political oriented development strategy compared to its forrruner regime.

However, the more democratic social life, combined with a more liberalistic economic development policies which are largely influenced by capitalist approach, take the Indonesian people into liberalism era, within which the people are pushed to compete each other in the so-called “free market” social and economic arena. The performance of the people, both individual or in organizational setting, are not longer determined largely by the government policy, but mostly by their human resource competitiveness.

The contemporary social development in Indonesia, is indeed, expected to become a wide and free arena for Indonesian Muslim, particularly those of Islamic leaders and scholars to revitalize their struggle for making Islamic values integrated in the nation life, to reflect their demographic status as the majority citizen.

In the reality, along the already 15 years of “Reformation Government” age, the effectiveness of all efforts to integrate Islamic values into the nation and state management are still blurred. And to a large extends, are covered by the more influence of liberalism thought which making groups or individuals of the society as competitors for the others.

Liberalism, which is currently become a thinking-frame of the contemporary Indonesian society, beside is resulted from the strong effect of capitalist approach to economic development, also from the improvement in educational attainment, which produce more rational and materialistic behavior among people, includes the muslim intellectuals. The wide evidences of
corruptions among Indonesians official and leaders todays, include Islamic leaders, can prove the above argument.

There are now a lot of muslim organizations, based on different interests and objectives, and performing various form of activities, ranging from the more fundamentalist to the more liberarist in term of islamic thought, or from community based to campus based organization. But due to their diversified backrounds of interest, sects, ethnicity, etc, those muslim organizations seem to perform more celebrational actitivities, rather than to develop sinergity or powerful networking to build a more civilized Islamic society in Indonesia.

In general, in can be described that anthuciasm of the Muslim in Indonesia to perform the Islamic teaching is currently increasing, such as performing Haj and Umrah,, establishing Islamic education institutions, building worship centers, Islamic study groups, etc. That is, however, the positive side of Islamic development in Indonesia, although on the other side, the Islamic values such as the value of justice, social morality, social harmony and the like, are inadequately integrated in the social system of the Indonesian society today. At least there are two factors behind such fenomena. Firstly, the incapability of Islamic leaders or intellectuals to translate and interprete the substance of Islamic teaching to meet the rising needs and demands of the Muslim in the Contamporary Indonesia, particularly those of Islamic intellectuals involving in policy making process of the nation and state development. Secondly, the large impacts of socio-economic liberalism during the post independence era, and creating attractive conditions for Indonesian intellectuals to think and behave more individualistic or group-interest oriented.

V. CONCLUSION.

The history of Islam in Indonesia has already reached more than 9 centuries old, starting from its first arrival in the 12th century AD. More than 3,5 centuries had been spent along the colonial era, which had created multidimensional hardship for the people.
Far before the establishment of Colonial government, Islam has expanded all over the archipelago of Indonesia and become integrated into the social system. Local kings and sultans were believed to support such far-reaching expansion.

At the initial period of colonial government, Islamic communities were friendly treated within the accommodative and persuasive policy they adopted. Muslim religious practices as well as customary rituals were tolerated and even facilitated by the colonial.

But the colonial on Islam changed drastically, following the increasing trends in the people opposition toward them, which were apparently organized by local Islamic leaders. The colonial, then, adopt a more exclusive and strict regulation on muslim activities. Particular muslim actities such as education, social gathering, and the like, were strictly controlled.

The nation-wide struggle for independence, which reached its peak period during the first half of the 20th century, has succeed to end the colonial era in 1945. Although, the transfer of souvereignity from the Dutch government was just conducted in 1949, after which the state governance was fully managed by Indonesian government under the leadership of President Sukarno. The Sukarno regime could survive until 1966, after which General Suharto came into power to lead new Indonesian government. And after a relative long age of the Suharto era (32 years), another new regime come to take over the state government, and taking the people into the currently socalled “Reformation Era”.

The current “reformation era” has been creating a wide range of social freedom among the people. It is undeniable that the social freedom felt by Indonesian people todays is largely influenced by the thougt of liberalism, which is become the source of economic and political guidelines for Indonesian people. The Islam, with its intelectuals and leaders, are seemingly to be unable to make Islamic values as ultimate source of the nation life. The main underlying factors are their lack of adequate capability to interprete and explore the Islamic teaching concerning the development of social life, instead of their devotion to observe the ritual dimentions of Islam, and the deep impact of nationalism and liberalism thoughts on Indonesian social and economic development.
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