

MISSIONARY ATLAS PROJECT

Asia

Indonesia

Basic Facts

Population

Population in 2001 estimated to be 228,437,870 with a growth rate of 1.60 %. By 2025 the population is expected to reach 301, 461,551 and by 2050 347,807, 011.

Population density is 120 per Sq. Km or 311 per sp. mi. Population density varies greatly with *Sumatra* having only 85 persons per sq km., *Sulawesi* 78 per sq km, *Maluku* 40 per sq km, *Kalimantan* 21 per sq. km *Irian Jaya* only 5 per sq km while *Bali* reports 561 per sq km and *Java* 948 per sq km

Government

National government

The Indonesian government is based on a set of beliefs known as *Pancasila*. Pancasila consists of five principles: (1) belief in one God, (2) humanitarianism, (3) the unity of Indonesia, (4) democracy based on deliberation and consensus among representatives, and (5) social justice for all people. *Sukarno*, Indonesia's first president, set forth the principles of Pancasila in 1945 and made it an official state doctrine. Indonesian law requires all religious, professional, and cultural organizations to adopt Pancasila. Some Islamic organizations, however, object to the government's policy of making religious traditions secondary to Pancasila.

The Constitution of Indonesia, written in 1945, establishes a body called the People's Consultative Assembly as the highest government authority. Laws passed in 1999 call for the Assembly to have 700 members including the 500 members of the House of People's Representatives, Indonesia's legislature. The provincial legislatures choose 135 members of the Assembly. The General Elections Commission, which also reviews election results, appoints 65 members to represent various social and occupational groups. The Assembly normally meets only once every five years.

The House of People's Representatives meets yearly. The 500 lawmakers in the House serve five-year terms. The voters elect 462 of the members while the other 38 are appointed from the nation's armed forces.

The People's Consultative Assembly establishes the general direction of government policies, and the House of People's Representatives enacts laws to carry them out. The president is chief of state and head of the government. The Assembly elects the president to a five-year term. The president is limited to two terms.

Local government

Indonesia has 26 provinces. The provinces are divided into districts and municipalities. These units are further divided into subdistricts and villages. The central government

appoints the officials of all local governments except the rural villages from lists of people nominated by regional legislatures. Rural villagers elect their own village officials.

Politics

Until 1998, Indonesia's most important political organization was *Golkar*. Golkar was a federation of a number of groups, including labor and the military. It was technically not a political party, but it sponsored most of the candidates in elections. Indonesia's laws ensured that Golkar candidates won a majority of seats in the legislature.

In 1998, *President Suharto*, who had dominated the country and its politics since the 1960's, resigned. Following Suharto's resignation, a number of new political parties emerged. *The Indonesian Democratic Party of Struggle*, which had existed as a party under Suharto, became the main opponent of Golkar, which remained highly influential. Other major parties include the *National Awakening Party* and the *National Mandate Party*.

Courts

Indonesia has district courts, high courts, military courts, and special religious courts that handle personal matters among Muslims, such as divorces and inheritances. The highest court is the Supreme Court. It reviews cases appealed from the high courts and settles disputes between courts in different regions or between the religious courts and other courts. The Supreme Court has no authority, however, to overturn laws it finds unconstitutional. The central government appoints judges. There are no juries.

Armed Forces

Armed forces of Indonesia have great influence on both civilian and military affairs. The armed forces consist of the Army, Navy, Air Force, and police force. The president is the supreme commander. By law, Indonesian men may be drafted for two years. But in practice, so many people volunteer that no one is drafted.

International organizations

Indonesia belongs to many international organizations, including the United Nations and its specialized agencies. Indonesia is a founding member of the Association of Southeast Asian Nations. Indonesia is a member of the World Bank, which provides loans to poorer nations for economic development, and the International Monetary Fund, which works to improve payment arrangements and other financial dealings between countries. Indonesia also belongs to several other international finance and development agencies, including the Asian Development Bank, the Islamic Development Bank, and the International Finance Corporation.

The Archipelago

The Indonesian Archipelago represents one of the most unusual areas of the world. This region encompasses a major juncture of the earth's tectonic plates, the dividing line between two faunal realms, and the meeting point for the peoples and cultures of mainline Asia and Oceania. People live on more than 6,000 of the 13,500 islands of Indonesia. Many geographers divide the islands into three groups: (1) the *Greater Sunda Islands*, (2) the *Lesser Sunda Islands*, and (3) the *Molucca Islands*. Indonesia also includes *Irian Jaya*, which is the western part of the island of New Guinea. The Greater Sunda Islands include Borneo (*Kalimantan*), *Sulawesi* (formerly called *Celebes*), *Java* (also spelled *Jawa*), and *Sumatra* (also spelled *Sumatera*). Most of the

Indonesian people live on the Greater Sundas, and most of the nation's economic activity is centered there.

Borneo, the third largest island in the world, after Greenland and New Guinea, is divided between northern Borneo (*Subah, Brunei, Sarawak*) and the southern three-fourths of the island which is Indonesian Kalimantan. The Indonesian part of Borneo is about the same size as France. The *Kapuas River*, the longest river in Indonesia, flows about 700 miles (1,100 kilometers) from the mountains to the sea. The low coastal plains are largely swampy. Most of the people on thinly-populated Kalimantan live along the coast. *Banjarmasin*, on the eastern coast, is the largest city but *Pontianak* on the western coast is an important city.

Sulawesi, one island composed of four long peninsulas, is the most mountainous island of Indonesia. Mountains in the central region average about 10,000 feet (3,000 meters) above sea level. Many volcanoes, some of them active, rise on the northern peninsula. Forests cover most of the mountain slopes. Some inland valleys and plateaus have fertile farmlands and rich grazing lands. Many of the coastal peoples fish for a living. *Ujung Pandang* is the largest city of Sulawesi and a major seaport.

Java, Indonesia's most densely populated and most industrialized island, makes up around 7 percent of Indonesia's total area but houses about 60 percent of the people. Java's population is estimated at over 125,400,000. An east-west chain of mountains, including many old volcanoes, extends across the island. Wide, fertile plains lie north of the mountains, with limestone ridges to the south. A large highland plateau covers western Java.

Java's rich volcanic soil supports intensive agriculture. Thousands of small farm villages dot the island. Most of Indonesia's large cities are also on Java, including *Jakarta*, the capital and largest city, *Surabaya, Bandung, Semarang, Yogjakart, and Surakarta (Solo)*. Because Java is so densely populated, the government began a resettlement program in the 1960's to encourage Java residents to move to less crowded islands. Nevertheless, Java's population continues to grow, but more slowly. Java has 112 volcanoes, some of which are active. The remnants of the island of *Krakatau* lie off the coast of Java, in the *Sunda Strait*. In 1883, Krakatau erupted. Much of the island disappeared, and huge, destructive waves called tsunamis washed over Java and nearby islands, killing about 36,000 people.

Sumatra is the sixth largest island in the world. The *Barisan Mountains*, a range of volcanic peaks along the southwestern coast, rise about 12,000 feet (3,660 meters). The mountains slope eastward to a broad plain covered mostly by tree plantations, tropical rain forests, and some farms. Much of the eastern coast of the island is swampy. To the west, the mountains drop sharply to the sea. Sumatra has rich deposits of oil and natural gas. *Medan* is Sumatra's largest city.

The Lesser Sunda Islands, which Indonesians call *Nusa Tenggara*, consist of two strings of islands extending between *Bali* on the west and *Timor* on the east. Bali has the most people and the largest city, *Denpasar*. Most other towns in the Lesser Sundas are small, coastal trading centers. The islands have many mountains, and many short rivers flow from the mountains to the sea.

Timor and other islands in the east have fewer tropical rain forests and more dry grasslands than the islands in the west. Corn is the main crop in the eastern islands, but rice is the principal crop in the Western Islands.

The *Molucca* Islands, which Indonesians call the *Maluku Islands*, lie in the northeastern section of Indonesia. *Halmahera*, the largest island of this group, covers 6,870 square miles (17,790 square kilometers). *Halmahera*, *Ceram*, and *Buru* are mountainous and thickly forested. The *Aru* and *Tanimbar* Islands are flat and swampy. The Moluccas also include hundreds of ring-shaped coral reefs called atolls and other small coral islands that are uninhabited.

Most of the Moluccan people live in coastal trading settlements. *Ambon*, an important port on an island of the same name, is the largest city in the Moluccas.

The Moluccas were formerly called the Spice Islands, and they have long been famous for growing cloves, nutmeg, and mace. Through the centuries, the spice trade attracted people from many lands. These traders, including Arabs, Dutch, and Malays, intermarried with the Moluccans and greatly influenced their way of life. On some isolated islands, however, the people have kept many old customs

Irian Jaya covers the western half of the island of New Guinea and some small islands to the north and west. It was called Irian Barat (West Irian) until 1972, when its name was changed to Irian Jaya (Victorious Irian). The eastern half of New Guinea is part of Papua New Guinea, an independent nation.

Irian Jaya is the least developed and most thinly populated region of Indonesia. Most of the population consists of Pacific Islanders called *Papuans*. The Papuans belong to a number of ethnic groups, several of whom live in isolated areas and follow traditional ways of life. The *Asmat* people, for example, are hunter-gatherers who live by hunting wild pigs and crocodiles and gathering the pulp of the sago palm.

To ease crowding on other islands, the Indonesian government sponsors a voluntary resettlement program that helps families move to Irian Jaya, Sumatra, and other islands. Since the late 1960's, more than 1 ½ million people have moved from Java and Bali to Irian Jaya and other islands under this program.

Tropical rain forests cover about 85 percent of Irian Jaya. Towering mountains extend from east to west through most of the region. These mountains include 16,503-foot (5,030-meter) *Puncak Jaya*, the highest mountain in Indonesia. Rich deposits of copper and gold lie deep in the mountains. Most of the coastal areas are low and swampy, and some hold pockets of oil. *Jayapura*, Irian Jaya's largest city, and other towns sit along the coasts. Most of the farmland also lies along the coasts.

History

The over 3000 inhabited islands that make up the Republic of Indonesia have seen prehistoric human habitation, local kingdoms, foreign domination, and finally self-rule since 1945.

The location and productivity of these islands have allowed the Indonesian archipelago to exert an influence on world history far in excess of the limited land area of the islands. Names such as *Srivijaya*, *Gadjah Mada*, *Marco Polo*, *Kubai Khan*, *Magellan*, *Francis Xavier*, *Thomas Stamford Raffles*, *Soekarno*, *Suharto*, *B. J. Habibie*, and *Megawati Sukarnoputri* (daughter of Sukarno) contribute to the on-going saga of Indonesian history. The story of Indonesia remains one of the most interesting and compelling of any nation.

Prehistoric Indonesia

Indonesians who live today comprise a mixture of peoples who migrated to the islands probably in four waves. The earliest of these waves was composed of people named the *Australoid*, the traits of whom can be seen in many of the early peoples in Australia. Other Negroid peoples branched to become some of the interior peoples of Indonesia (especially Irian Jaya) and others to the islands of the *Solomons*, *Fiji*, and *New Caledonia*. Remnants of groups of dwarf Negro people now live in mountain areas of Sumatra, Timor, Alor, and Irian Jaya.

Another archaic stratum of Indonesian population, the *Veddoid*, can now be seen in purer form among the *Vedds of Ceylon*. These people, while not apparent in most of Indonesian peoples, at one time, before the Malay invasions, were widely represented across the islands. The earliest of the Malay peoples (*The Proto-Malays*) forced their ways into Indonesia and pushed the earlier arrivals into the mountains. These people originated in *Indo-China* and *Thailand* and then moved into the archipelago and thence on to the eastern Pacific. These Proto-Malay peoples have connections with the peoples of *Madagascar*.

The *Deutro-Malay* peoples, showing a more Mongoloid nature, entered the islands around 300 years before Christ. These peoples pushed the earlier inhabitants into the mountains and jungles and may have brought the iron culture to the islands. These early peoples have mixed until now it is difficult to distinguish between the strains. The situation is made even more difficult in that the linguistic differences do not always follow the racial division. From these various early migrations, the diversity of the peoples of Indonesia has progressed toward the nation's motto, *Bhinneka Tunggal Ika* (Diversity Becoming Unity).

Indianization and the Early Empires AD 500-AD. 1000

Indian chroniclers wrote of Java as early as 600 BC and the Hindu epic, the *Ramayana*, also mentions the islands of Indonesia. Indian traders began to actively travel through the islands. These commercial contacts acquainted Indonesian leaders with Indian social and political concepts which embodied a centralized, hierarchical political organization under a sacred king. These concepts provided a cultural vehicle to legitimize and extend the growing power of Indonesians who were gathering local communities into larger, more stable political entities.

Most authorities agree that the Indian influence came to Indonesia peacefully and non-politically. Some writers conceive this Indianization as resulting from the traders and Indian settlers who brought Brahman priests to oversee the magical rituals. Over time, these settlers intermarried with local and merged Hindu religion and political concepts with the Indonesian culture. Indonesians were thus seen as the passive recipients of Indian culture.

A more likely view of the process of Indianization follows the idea that Indonesian princes summoned Brahman priests and other court persons for the purpose of providing confirmation of their unique positions in Indonesian society. The Javanese rulers used the Indian religious and political concepts to authenticate their governing positions. By whatever means, the uncontestable fact is that the early culture of Indonesia (especially Java and Bali, but also Sumatra, Borneo (*Kalimantan*), and the Celebes to lesser extents) came primarily from India rather than from China [see G. Coedes, *The Indianized States of Southeast Asia* (East West Center).]

Buddhist influences reached Indonesia by means of pilgrims who entered the islands as missionaries. These Buddhists would appear at Indonesian courts, preach their views, convert the ruler and his family, and found an order of monks. Often Indonesian devotees were taken to India where a Buddhist monastery had been established for Indonesians by AD 860. These trained Buddhists would return to Indonesia to promote Buddhist teachings and philosophies.

Indianization, both Hindu and Buddhist, was basically added to the existing Indonesian culture which became infused with Indian philosophy. Indonesian *adat* (customary law) remained unimpaired in authority and influence. For example, the Buddhist monument, *Borobudur* (built around AD 800) reflects Hindu architecture but many items in the stone carvings are Javanese in both origin and execution. Sanskrit words in the Indonesian language today testify to contribution of Indian influences in the islands, an influence that lasted for some 1400 years, from AD 200 to AD 1600. Many of the early kingdoms in Indonesia were built on Indian philosophy and metaphysics.

The Early Empires in Indonesia

The first great Indonesian empire, *Srivijaya*, arose in the area of modern *Palembang* (*Sumatra*), and was well established by AD 670. A center of Buddhist learning, the *Srivijaya Empire* extended its rule over much of Sumatra, the western part of Java, parts of Boreno, and sections of the Malay Peninsula. This empire persisted for six centuries even though it paid little attention to agricultural matters. This empire lacked the essential economic base, the disciplined labor supply, and the cultural solidarity required for creative achievement in literature, art, and architecture.

The second Indonesian Empire, the *Sailendra*, centered in central Java where its first ruler, *Sanjaya*, came to power around AD 732. The language of the early *Sailendra Empire* was Sanskrit and the religion was *Shivaism*, a type of Brahmanism. The temples built during this Empire were dedicated to Shiva, indicating an origin in southern India (Bengal).

Sanjaya's successor belonged to a Buddhist creed and used a different script. The *Buddhist Sailendras* drove the followers of Sanjaya from central Java and introduced the *Saivite* religion. Between AD 760 and 860 the Buddhist Sailendras created many religious monuments (including *Borobudur*). Many of these monuments were, however, dedicated to the Hindu goddess *Shiva*, indicating an origin of the religious tradition in southern India (Bengal).

At the decline of the Buddhist Sailendra Empire, *King Sindok*, around AD 930 established the *Kingdom of Matram* near the *Brantas River* in East Java. This kingdom lasted in some form until AD 1222. During the period of the Mataram Kingdom the area witnessed a weakening of Hinduism in that the culture became progressively more Javanese and less Hindu.

The eventual defeat of Mataram led to a period without central authority in Java. Around AD 1045, a Balinese King, *Airlangga* established rule over much of East Java. One of Airlangga's sons established the *Kingdom of Kadiri* that was succeeded by the *Kingdom of Singhasari*. The last king of Singhasari, *Kertanegara*, completed the assimilation of Shivaism and Buddhism, bringing into existence the worship of *Siva-Buddha*. So complete was this syncretism of Hindu and Buddhist religious traditions that the two religions were brought into the same building—the lower floor dedicated to

Shiva and the upper to Buddha. The rise of Singhasari is recounted in the Indonesian book, *Pararaton* (Book of Kings) and the leadership of *Ken Arok*.

The Singhasari Kingdom earned the ire of the Mongol leader, *Kublai Khan*, who in AD 1292, sent a thousand ships and 20,000 men on a punishing mission to Java. Before Khan's mission arrived in Java, *Jayakatawang*, prince of Kadiri, murdered *King Kertanegara* and forced the crown prince *Vajaya (Wijaya)* to flee to Madura. Vijaya joined Khan's army and with this help defeated Jayakatawang. Vijaya then ambushed and defeated Khan's force and on the strength of this victory returned to power. The only real result of the Khan's expedition was to return to power the son of the man he had intended to punish.

Vijaya founded the *Majapahit Kingdom* around AD 1293. *Madjapahit* became the first Indonesian kingdom to base its power on both agriculture and commerce. Vijaya married four of Kertanegara's daughters and established his kingdom between modern Kediri and the sea. The area was known for its *pahit* (bitter) *maya* fruits and thus the kingdom got the name *Majapahit*. This kingdom began a drastic decline with the death of Vijaya's grandson, *Hayam Wuruk* in mid 14th century.

This decline brought on the scene one of Indonesia's greatest statesmen, *Gadjah Mada*, who rose to power never before held by a minister. Until his death in AD 1364, Gadjah Mada was the real ruler of Majapahit and sought his dream of *Nusantara* (all of Indonesia). During this period, Indonesian sculpture and architecture veered away from Indian types and a revitalized Indonesian folk art emerged. While Indian elements such as the *gamelan* orchestra and the five-note scale continued, a genuine movement back to Indonesian motifs is seen. The death of Gadjah Mada brought to an end the dream of Nusantara. Islam was already reaching the shores of northern Sumatra and the visit of *Marco Polo* foretold the entrance of European powers. The period of Indianization and the great empires was coming to an end.

The Coming of Islam and Christianity

The next period of Indonesian history, extremely important from the viewpoint of religion in the islands, witnessed the coming of both Islam and Christianity. Arabs began arriving in Indonesia, principally in northern Sumatra, as early as the 4th century. While trade was a major, it was not the exclusive factor for the unequal struggle of the two religions in the archipelago. By an irony of history, the needs of a prosperous Europe, the Crusades, and the Mongol invasions, combined to implement the spread of Islam over the Far East, including Indonesia. At a time when Constantinople had fallen and the Turks were threatening Europe, their co-religionists were pressuring the Javanese Empire of Madjapahit.

The earliest reliable report of Islam in Indonesia comes from Marco Polo's journal that reported that "Saracene" (Saracen) merchants had won the city of *Perlak* on Sumatra. The nearby kingdom of *Samudra* converted to Islam around AD 1270. Islam gained strength when Muslim merchants from Guerat, India came to Indonesia from the newly conquered city of *Malacca* on the coast of Malaya. The Sailendra Prince, *Parameswara*, who fleeing the war with Javanese Majapahit, settled in Malacca and accepted Islam around AD 1414, aided this Islamic expansion. This conversion advanced the Muslim cause in Indonesia.

By the latter part of the 15th century, Javanese converts to Islam had risen to positions of political leadership in cities along the northern coast. Several factors stimulated the

Muslim advance. First, Islam penetrated Indonesia along family lines and by peaceful means. Muslim traders married Javanese women, converted them and their children. Secondly, Islam reached Indonesia at a time when Hindu religion was in decline and indigenous cultural and religious concepts on the rise. Some Indonesian rulers welcomed the Islam concepts to help them oppose the Javanese, Hindu rulers. Thirdly, Indonesian society welcomed the Islamic teachings on the equality of men—the *Ummat Islam* and followed this teaching to seek freedom from control. Fourthly, Islam's advance was enhanced by its concession to some older Javanese customs. Many, if not most, of the *wajang* plays were inseparably connected with Hindu epics and remained little changed. Finally, the arrival of the Portuguese around AD 1497 helped Islam. The Portuguese came both for trade and to try to stop Muslim expansion. The result was that contact with India was curtailed and a more orthodox Islam developed. The Portuguese and later the Dutch actually stimulated Islamic advance as following Islam was seen as resisting the Europeans. At the coming of the Europeans, the Crescent was already ahead of the Cross and it has never relinquished its lead in Indonesia.

The Portuguese failed to dominate Indonesia due to inefficient administration, faulty and often-foolhardy relations with the locals, and a purely commercial outlook. Their abuse of power, disregard for the people, and cruel ways doomed the Portuguese efforts to gain real power in Indonesia. Under the guide of *Francis Xavier*, some church advance was realized in eastern Indonesia. Eventually, the resources of the Portuguese proved too limited and the Portuguese influence in Indonesia passed to the Muslims, to the Dutch, and to the British. After AD 1610, Portuguese influence essentially disappeared from Indonesia.

The Dutch East India Company Period 1610-1811

During the 17th century, three powers competed for control in Indonesia. The *Mataram Kingdom*, founded by the legendary, *Senapati*, had been consolidated by *Sultan Agung* and had control over much of East Java, Boreno, and parts of West Java. The merchant center of *Bantam* controlled much of the spice trade. The Dutch East India Company (*Vereenigde Oostindische Compagnie* or *VOC*) eventually became the dominant power in the struggle.

European developments furthered the Dutch intrusion into Indonesia. The defeat of the Spanish Armada in 1588 and the policies of *King Philip of Spain* denying the Dutch access to the spice trade out of Lisbon, stimulated Dutch efforts to control the Indies. The Dutch East India Company was established to halt competition between Dutch interests in Indonesian trade. The Dutch governor, *Jan Pieterzoon Coen*, consolidated the Dutch influence partly by sabotaging British interests. Coen centered Dutch commercial interests in the city of *Jacatra* (modern *Jakarta*) and renamed the city, *Batavia*.

By 1780, the Company was bankrupt and the Dutch government took full control of Indonesia. The policies of the Dutch always centered on what was most profitable for the Dutch and never on what were best for Indonesia. A new governor, *H. W. Daendels*, introduced the policy of imposing Dutch ideas of government and administration on the Indonesians. These policies were interrupted when British control was in effect from 1811-1819.

The British Control 1811-1819

During the latter days of Dutch rule, the policies of Daendels antagonized almost everyone—the Dutch because these policies failed to produce a profit and the Indonesians because they robbed the Javanese rulers of self-respect. The British seized control in 1811 (during the Napoleonic Wars) primarily to defend their position in India. The thirty-two year old *Sir Thomas Stamford Raffles* became governor. Raffles became an authority on Indonesian life, history, and archaeology (he discovered the buried Borobudur). Mostly, Raffles instituted a land tax that the Dutch continued after 1816 when they returned to power. Also, Raffles' invasion of the palace in *Yogyakarta* in 1812 ultimately led to the *Java War of 1825-30*.

Because England desired to prepare Holland against attack by France and Prussia, they turned the Indies back to the Dutch in 1816. The fact that the Dutch continued many repressive policies led to Indonesian rebellion under great hero and guerrilla leader, *Pangeran Dipanagara* (sometimes spelled *Diponegoro*). As a result of the ensuing war, 200,000 Indonesians and 8000 Europeans were killed and Dipanagara was exiled to Sulawesi. Dipanagara's capture came as a result of Dutch trickery that lured him to negotiate.

The Dutch, under the leadership of *Governor Johannes van den Bosch* introduced the tragic Cultivation System (*Cultuurstelsel*). As a result of this system, almost all of Java was converted to a vast state-owned labor camp, run much like antebellum slave plantations in the United States. While terribly destructive and oppressive to Indonesian life and welfare, the system produced huge profits to the Dutch—some 900 million Guilders. This income allowed the Dutch to pay off their national debt, build new waterways, dikes, roads, and their national railway system. The pernicious effects of the Cultivation (or Culture) System were obvious. *Douwes Dekker* under the pen name *Multatuli* (meaning "Much Have I Suffered") wrote the novel, *Max Havelaar* (1860) which showed the hardships and injustices imposed by the Dutch on the Javanese. An attempt to right some of these wrongs brought about the Ethical Policy in 1870.

The Ethical Policy called for needed changes (such as limiting foreign land-holding rights) but its implementation was leisurely. Between 1900 and 1940, various reform movements arose and several rebellions broke out. A movement, *Budi Utomo* (High Endeavor) sought reform by peaceful means. This movement gave way to a more radical *Indische Partij* (Indies Party) that was led by *E. F. E. Eouwes Dekker*, a grandnephew of "Multatuli." Around 1900 the *Sarekat Islam* party was formed. This group was later infiltrated by Marxists and the earliest Communist Party in Asia was formed, The *Partai Komunis Indonesia (PKI)*. Another deviation from the Sarekat Islam, the Muhammadiyah Party, founded in 1912 gained strength as a reformist Islamic group.

The weakening of the Sarekat Islam and the socialist movement as a whole, paved the way for the founding of the Nationalist Party (*Partai Nasional Indonesia*) by Ir. (engineer) *Sukarno* and other leaders—*Mohammed Hatta*, *Tjipto Mangokusmo*, and *Sultan Sjahrir*. The Dutch interned these leaders because of their political and revolutionary activities.

The Japanese Occupation 1940-1945

Due to dissatisfaction with the Dutch rule, many Indonesians welcomed the Japanese invasion in 1942. A Javanese King, *Jayabaya*, in the 12th century had prophesied that the white people would rule for a time. After the coming of yellow men from the north,

who would remain only so long as it takes the maize to ripen, Java would be free forever from foreign oppressors and would enter a golden age. Many Indonesians interpreted the coming of the Japanese as liberation from Dutch rule.

The Indonesians welcomed the Japanese invasion and easy victory over the Dutch. The harshness of the Japanese rule soon shattered the high expectations. The Japanese sought to win support from Moslem leaders but were only partially successful. As the war turned against the Japanese, they were forced to give more freedom to the Indonesians and through these opportunities, leaders like Sukarno and Hatta increased their followings. This period also witnessed the increasing use of the Malay based, *Bahasa Indonesia* that furthered the development of the Republic as well.

The Japanese actually aided the nationalistic movements. The Indonesian national anthem (*Indonesia Raya*) was allowed and the Red and White Flag (*Bendera Merah Putih*) flew beside the Japanese Flag. Over 200,000 Indonesian youth were molded into para-military groups. On August 9, 1945 (the day the second atomic bomb was dropped) three Indonesian leaders were flown to Saigon to meet *Marshal Terauchi*, the marshal Commander for Southeast Asia. Marshal Terauchi promised the Indonesians freedom for all Dutch possession in Asia and appointed *Sukarno* chairman of the preparatory committee and *Hatta* the vice-chairman.

The Indonesian envoys arrived back in Jakarta August 14, 1945, the day before Japan surrendered. On August 17, 1945, after some indecision, Sukarno and Hatta declared independence (*merdeka*).

The Revolutionary Struggle 1945-1949

The Dutch returned but their strength was limited by the events of the war in Europe. Some years of struggle—both in negotiation and on the battlefield followed. Indonesian forces struggled and eventually adopted a policy of burning all access of an area from which they were forced to retreat. In 1948 an ultraconservative came into power in Holland and suspended any negotiations with Indonesians. The city of Yogyakarta was bombed and occupied by Dutch paratroopers. Sukarno and the revolutionary council were taken into “protective custody.” The Indonesians were almost without in their struggle for freedom with only the independent Asian states, The Soviet Union, Poland, and the Arab nations giving help. In January 1949, however, the United States halted the transfer of Marshall Plan funds to the Netherlands and the UN Security Council ordered the Dutch to withdraw their forces and negotiate a settlement. On August 17, 1950, five years after the declaration, the previous Dutch governments were swept away and the new regime of The Republic of Indonesia arose.

From Republic to Guided Democracy 1950-1965

The period of parliamentary democracy lasted from 1950 to 1959 with President Sukarno and Vice President Hatta in control. Although several cabinets failed, the government experienced a high degree of continuity. All were not in agreement with the direction of the Indonesian government. In West Java, the *Darul Islam* (House of Islam or Islamic State) sought a theocracy along the lines of Shafite Islam. They urged a *Jihad* against all the *Kafir* (non-Muslims) and resorted to terrorism. The movement was finally defeated in 1962.

Rebellions in Sumatra and Northern Celebes were both based largely on dissatisfaction within the military. The Sumatra rebellion was short-lived but the *Permesta* revolution in the northern Celebes continued for some years. The rebellion was finally pacified

without any decisive military settlement. The Celebes military returned to the fold without any severe punishment.

In 1955, the first election for parliament saw Sukarno's National Party (*Partai Nasionalis Indonesia PNI*) win narrowly over the rapidly gaining Communist Party (PKI). The Communist group lived under the leadership of *D. N. Aidit* who had been trained in North Vietnam and China.

Continuing difficulties led to the formation of "Guided Democracy" in July 1959. Sukarno established this political philosophy based on the Constitution of 1945, Indonesian Socialism, Guided Democracy, Guided Economy, and Indonesian Personality. These five principles led to an acronym, *USDEK* that was joined with a *Political Manifesto* to *Manipol*. The new creed was stated *Manipol-Usdek*.

President Sukarno was the primary power during the years 1959-1965. He pushed Indonesia toward a closer alignment with Communist China, regained West New Guinea from the Dutch (1963), opposed successfully the formation of Malaysia. The President eschewed genuine nation-building for assaults on foreign windmills and prestige projects at home. The years of Sukarno's presidential dictatorship resulted in economic bankruptcy and political tragedy. Sukarno did ban the Islamic *Masjumi Party* in 1960 but allowed the Communist Party to continue. He sought balance between the contending forces by the creation of *NASAKOM* that fused nationalism, religion, and communism into a working relationship. The attempted Communist coup of 30 September 1965 brought Guided Democracy to an end.

The New Order 1965

The political situation came to a climax on the night of 30 September 1965, when during the night and early morning hours of 1 October, a group of young army officers, apparently with the encouragement of the PKI, kidnapped and killed six leading generals of the Indonesian army. A little known general, *Suharto*, who commanded the army strategic reserve, *KOSTRAD*, put down the "communist conspirators" and assumed control of the nation. With the help (or at least the non-involvement of the army) Indonesian Muslim youth groups engaged in widespread bloodletting, aimed at previous communists and other unpopular persons. Reports of losses of life vary to as high as one million people in the dark days of 1965-66.

Suharto became president upon the resignation of Sukarno on March 11, 1966. The new government declared Martial law and restored order. The communist party was outlawed and major restructuring was accomplished. Indonesian foreign policy was realigned to include relations with the United States and other western powers. Eventually, Indonesia reentered the United Nations. For a number of years, Indonesian economy and production increased under Suharto's New Order (*Ordu Baru*).

History in Indonesia took on rather violent turns on the western regions of New Guinea (Irian Jaya) and the Island of Timor. Indonesia insisted on jurisdiction over Irian Jaya, claiming it as a part of the Netherlands holdings. Although a Free Papua Movement (*Organisasi Papua Merdeka, OPM*) sought separation from Indonesia, the Jakarta government won control over Irian Jaya.

The situation in Timor was different. Timor had been divided between Portugal and the Netherlands by treaties in 1860 and 1914. *East Timor* remained a Portuguese colony until 1975 when the party, Revolutionary Front of Independent East Timor, *Frente Revolucionaria de Timor Leste Independente* (Fretilin) came into power. East Timor

declared independence on November 28, 1976 but was subsequently invaded and occupied by Indonesian forces. Eventually, East Timor was declared an integral part of Indonesia, as the province of East Timor. After severe sufferings imposed on the people of East Timor, United Nations pressures led Indonesia to grant independent status to East Timor.

Political and economic unrest unseated the seeming progress of the New Order. An economic meltdown occurred in 1998 that eventuated in widespread violence—much directed against the Chinese minority in the country. At the same time as the Indonesian economy contracted by 14 percent, the violence claimed the lives of over 1188 persons and led to the looting and burning of over 40 shopping centers and the destruction of over 1200 homes. The situation led to Suharto's resignation and his appointing of *B. J. Habibie* as president on 21 May 1998.

The Elections of 1999

More stable political and economic levels have been reached since the historic elections of 1999. These elections, the first free, parliamentary elections in 44 years, were carried out with enthusiasm and peace. Habibie lost support in the elections but many were voting to keep the government party, GOLKAR, from continuing power. The *Partai Demokrasi Indonesia Perjuangan (PDIP)* led by *Megawati Sukarnoputri*, the daughter of Sukarno took a commanding lead over the *Golkar* party.

Recent events in Indonesia have witnessed increased violence from the Islamic majority toward other religious groups, particularly Christians. Economic pressures and religious rivalries appear to be behind a recent spate of church burnings on mainly-Moslem Indonesia's most populous island of Java according to religious scholars. The issue became acute in October 2002 when a crowd of up to 3,000 Moslems rampaged in the East Java town of *Situbondo*, burning five people to death inside one church.

Time Magazine (September 22, 2002) reports that some of the bombings of Christian churches and groups during Christmas 2000 were part of an *Al Qaeda* plot planned and led by *Omar al-Faruq*, who was hiding out in Indonesia at the time. This Al-Qaeda operative also planned an assassination of Megati Sukanaputra. Violence against Christians in Maluku, Ambon, and other areas has been intense. Evidence of Al Qaeda involvement in the explosion in Bali in 2002 revealed the presence of a radical party that has the goal of establishing a Muslim State over Malaysia, Indonesia, and the Philippines.

[Eric Oey, *Indonesia* APA Productions; Bill Dalton, *Indonesia* Odyssey Publications; Guy Pauker, several publications from Rand Corporation.; Herbert Firth, "Dynamics of Guided Democracy," in Ruth McVey. *World Book*; Ebbie Smith, *God's Miracles: Indonesian Church Growth*; Frank Cooley, *Indonesia: Church and Society*; Johstone and Mandry; Bernard Vlekke, *the Story of the Dutch East Indies* (Cambridge) W. F. Wertheim, *Indonesian Society in Transition* (Sumur Bandung), Raymond Kennedy, *Islands and Peoples of the Indies* (Smithsonian), Bill Dalton, *Indonesia* (Odyssey), *World Book*; Britannica]

People Groups

Indonesian population, one of the most ethnically diverse in the world, includes people from over 300 ethnic groups. The largest ethnic group, the *Javanese*, live mostly on the Island of Java and make up about 45 percent of Indonesia's population. The second largest group, the *Sundanese*, live in western Java and make up about 14 percent of the population. Two Indonesian proverbs represent the diversity of peoples and

cultures. “*Lain daerah, lain koki, lain bumbu, lain rasanja*” (different area, different cook, different spices, different taste) and “*Lain padang, lain belalang, lain lubuk, lain ikannya*” (Other fields, other locusts, other pools, other fish (or meat))both proverbs express the presence of diversity in Indonesia and its peoples.

Many smaller ethnic minorities include *Acehnese, Madurese, Balinese, Iban, Minakabau, Minahasan, Batak, Toraja, and Papuans*. People of Chinese descent are the wealthiest ethnic group in Indonesia. Their wealth causes social tension, and they have often become the targets of racial violence.

The people of Indonesia speak more than 250 different languages. Indonesian nationalists created *Bahasa Indonesia*, the official language, in the late 1920's. Early in the country's struggle for independence, this language was introduced to provide a common tongue for Indonesia's many peoples. Bahasa Indonesia is based on the Malay language spoken in eastern Sumatra, the Riau Islands, and the Malay Peninsula. It resembles Coastal Malay, which was the common language of trade in Indonesian ports. Bahasa Indonesia became the language used in schools and universities. Many Indonesians thus came to speak a regional language in their homes and Bahasa Indonesia in school and workplace.

People Groups on Sumatra

Patrick Johnstone declares that Sumatra is the largest unevangelized island on earth and that if this one island were a nation, only 9 other national entities would have more unreached peoples. Johnstone further points out that Sumatra is home to 52 known unreached people groups consisting of 25 million people. Forty-eight of these people groups have no indigenous churches and 34 have no Christians working among them.

The Aceh Cluster

The *Aceh cluster* of people groups occupies the extreme northern portion of Sumatra. the Acehenese people make up the majority of these people but the *Simeulue*, the *Gayo*, the *Anuek Jamee*, the *Aamiang*, and the *Singkil* should also receive notice from those seeking to disciple Sumatra. All the people groups are basically Islamic in religion but with varying adherence to traditional beliefs and practices as well.

Acehnese Peoples

The 4,213,400 million people in *Aceh*, northern Sumatra, were first introduced to Islam in 1272 and have become fiercely Islamic, even aiding the spread of Islam into other parts of Indonesia. The region in north Sumatra occupied by this people is a special, autonomous district. The capital of Aceh is *Banda Aceh* (known as the doorway to Mecca). *Lhokseumawe* is also an important commercial city. The people of Aceh follow a modified patrilineal family pattern in which according to Islamic law, the men receive a double portion of the family inheritance. The houses and lands, however, are always passed down through the women. The women also have strong control of the households, including children.

The people of Aceh are strongly Islamic. An often repeated statement is, “to be Aceh is to be Muslim.” Of the less than 50 Aceh people who claim to be Christian, most of them live outside the Aceh region of north Sumatra. While strongly Islamic, the people of Aceh also are deeply influenced by their beliefs in tradition ways to protect against spirits with magic. The New Testament in the language of Aceh is available and the entire Bible in Indonesian. The people of Aceh are less than 1 percent Christian and therefore an unreached people.

The Gayo People

The *Gayo* are sometimes included with the Aceh people. The *Gayo* live in the midst of the Aceh people but primarily reside in the remote central highlands. Over 200,000 people are associated with the *Gayo*. Although often dominated physically and politically by the Acehenese people, the *Gayo* maintain their own ways.

The *Gayo* are considered Islamic but they evidence strong traditional elements in their religious practices. They continue to sacrifice to spirits, saints, and ancestors and seek magical help to avoid the attacks of the spirits. The *Gayo* are Islamic but less strong in understanding and practice when compared to the people of Aceh. One finds few mosques in the *Gayo* regions.

The *Gayo* do not have the Bible, the Jesus Film, nor radio evangelism in their heart language. No known believers or churches exist among the *Gayo*. This is in every sense an unreached people.

The Simeulue People

The *Simeulue* People reside on the *Island of Simeulue* and other nearby islands. The people, who number around 30,000, have a physical appearance that is similar to northern Asian peoples as their skin is of lighter color than most other Indonesians. They speak the language of *Ulau*, which means Island. This language has two major dialects.

While most of the people follow Islam, they are strongly influenced by traditional beliefs and various superstitions. They seek protection from various good and bad spirits by magical rituals. Their heart language does not provide the Bible or the Jesus Film. No known *Simeulue* churches are known to exist and few if any believers. The *Simeulue* people represent an unreached people.

The Batak Cluster

The *Bataks* of central Sumatra divide into five different groups—the *Mandailing* and *Angkola* *Bataks* in the south, the *Simalungan* in the south central area, the *Karo Batak*, the most northern group, and the *Toba Batak* in the most central area, near *Lake Toba*. The two southern groups, the *Mandailing* and the *Angkola Bataks* have become strongly Islamic. The northern most, *Karo Bataks*, report more Moslems but some Christian advance has been experienced among them in recent years. The *Toba Batak* people experienced one of the great people movements in history when these people turned to Christ after 1834. The Rhenish Missionary Society, providently entered the *Toba Batak* area and, led by missionary Ludwig Nommensen, witnessed a movement that has grown into an autonomous Church (The *Batak Protestant Church Huria Kristen Batak Protestan*) that reports as many as 800,000 members and over 1600 congregations.

Advances among the *Simalungan Bataks* and the *Karo Bataks* increased once the gospel was presented in the languages of the people rather than the trade tongue. The churches among the *Simalungan Bataks* numbered over 85,000 in 1967 (Barrett says 40,000) while the *Karo Batak Church* had some 30,000 members and 300 congregations. The *Karo Batak Church* experienced a remarkable advance in the aftermath of the 1965 Communist Coup attempt when over 13,000 were baptized in a single year.

Outreach to the *Angkola* and *Mandailing Bataks* (400,000) remains small. The *Mandailing* are proud to have almost no Christians among their people but the *Angkola*

has between 3-5 % Christian. Only some 300 believers and a few small churches are known among these Islamic peoples.

The Niasan People of Nias Island

Some 530,000 people now live on the Island of *Nias*, off the West coast of Sumatra. These people have remained somewhat isolated due to the topography of the island but in recent years have become more open. The people on Nias Island are primarily from the early Proto-Malay Stock and speak dialects of a distinct branch of the Austronesian language family. The religion features megalithic monuments and wooden statues honoring the dead and representing fertility. While a large Lutheran Church serves (perhaps as many as 200,000 members) much traditional religious practice remains. Some Muslim activity is seeking to convert many on the island.

People of Mentawai

The 55,000 people on the *Island of Mentawai* live in a culture long separated from other groups in Indonesia. Their primary food is the taro (a tubar) grown in shifting gardens. The religion of Mentawai while having many similarities with other traditional religions also displays a most developed ritual emphasis on taboo. This emphasis requires a cessation from many foods and most useful activity for months at a time. During the periods of ritual inactivity by the men the women must obtain almost all the food. Social structure radiates around villages of households that were largely endogamous. A trace of matrilineal structure is seen in that men often moved to the village of the woman they married. Some movement toward Christianity is seen in that Lutheran churches claim almost one-half the people on Mentawai. Still, much nominalism and traditional religion is seen.

The Minangkabau Cluster

The *Minangkabau Cluster* of peoples reside in western-central Sumatra in the region of the cities of *Bukittinggi*, Padang, and *Bengkulu*. Together these six people groups (Minangkabau, Rejang, Kerinci, Pekal, Muko-Muko, and Bengkulu) may number as many as 8,700,000 the largest number being from the *Minangkabau People* group. They predominantly follow the Islamic religion.

Minangkabau

The 8,100,000 *Minangkabau* of West Sumatra claim a history of contact with soldiers of the army of Alexander the Great. The name means “victorious water buffalo.” They are strongly matrilineal in family ties—and while the more rigid aspects of matrilineal structure are no longer followed, they continue to follow the pattern of family wealth passing through the female side of the family. Primary responsibility in the home falls into the hands of the mother’s brother, who is called the *ninik mamak*. This person has responsibility to care for the nieces and nephews as well as the family inheritance. The Minangkabau are among the better educated and successful of all groups in Indonesia. They hold strongly to Islam and have resisted efforts to convert them to Christianity. Often one hears the statement, “To be Minangkabau is to be Muslim.” Most of these people who have become Christian reside outside the West Sumatra region. The Minangkabau are notorious for rejecting any religion other than Islam. Two closely related people groups, the *Rejang* (500,000) and the *Kerinci* (400,000) also allow little Christian outreach among their peoples. The Rejang and the Kerinci peoples hold stronger beliefs in and practice more rituals aimed to placate evil spirits than do the Minangkabau. The groups are, however, Islamic in basic religious direction.

The Muko-Muko People

The 60,000 Muko-Muko (also known as Muke-Muke) reside in western Sumatra, to the north of the city of Bengkulu. The area has much brackish water that is a mix of fresh and sea water. The people are farmers, fishermen, traders, and laborers. They are known for rattan handicraft objects and for distinctive flint implements. Basically, the people follow a matrilineal kinship pattern but live in groups that are overseen by a village chief, a man. The people use the word, *kaum*, to refer to their extended families and the term, *kepala kaum*, to designate the village leader.

The Muko-Muko people, while basically Islamic, have strong beliefs in spirits who must be placated by magic rituals. They also venerate certain objects such as large trees, ancestral tombs, and even the sources of rivers. Their language is a mixture of Melayu (Malay), Mingangkabau, and Rejang languages.

The Pekal People

The 90,000 Pekal people live between the Muko-Muko and the city of Bengkulu. They sometimes are known as Ketahun, because many live in the district of Ketahun. Traditionally, their houses are long and narrow and built on stilts. The society is arranged in clans.

The Pekal will accept newcomers into their society. The entering family is expected to prepare a meal for the clan among whom they will live. After this meal, the new family is accepted and treated without distinction in the clan.

The Pekal follow Islam but also use traditional incantations to bring rain, exorcise evil spirits, and clean the village from immorality. They are reknown for giving help to the members of their communities.

The Bengkulu People

The 55,000 Bengkulu people live in and around the city of Bengkulu. They consider themselves to be from a mixture of peoples who have migrated to the area. Their language is a branch of the Melayu tongue. This people use the term *orang Bengkulu* to commemorate a great victory over an invading group from the Mengangkabau people. The Bengkulu people follow Islam but also hold to traditional beliefs and ceremonies to seek protection from the spirits—some of whom are good but most are evil. They celebrate a harvest festival, *Tabot*, and a festival in honor of the *Sea Dragon*, to seek protection for their fishermen.

The Lampung (South Sumatra) Cluster

The indigenous peoples of *Lampung* face marginalization by the transmigrating people from Java and other regions of Sumatra. The indigenous peoples of South Sumatra (*Gayo*, *Redjang*, and *Lampung*) have lived rather isolated lives in the highlands and have remained separated from the outside world. They follow patterns of shifting cultivation of dry rice, sago, maize, and root crops. They follow kinship ties rather than territorial or “feudal” political bonds. Other groups in Lampung include the *Komerling* (80,000), *Lampung Abung* (500,000), *Lampung Peninggir* (500,000), *Lampung Pubian* (410,000), and *Ranau* (60,000).

The peoples of the Lampung area hold strictly to Islam more so than many other groups in Sumatra. The Lampung Pubian and Lampung Abung people groups, for example, are strongly *Sunni Shafi'i* Muslims. Even these peoples, however, have strong traditional religious practices in their lives. The Ranau and the Komerling have strong

ties to occult practices, healing specialists, and superstitions. Among these indigenous peoples, few if any churches exist to reach them with the gospel.

Most Christian work in the region is among the Javanese transmigrating peoples.

The Muslim Peoples of Central and South Sumatra

A group of people who live in Central and South-central Sumatra, hold firmly to the Islamic religion. These peoples have been described as composing the *Ogan* and *Pasemah Clusters*. These peoples include the *Enim* (70,000), *Kaur* (50,000), *Lematang* (150,000), *Lembak* (160,000), *Ogan* (300,000), and *Semendo* (105,000).

The *Pasemah*, who reside south and east of the city of Bengkulu, number over 650,000. While they are Islamic and admit to only some 50 believers among their people, the *Pasemah* continue to venerate the large stone artifacts that have existed and been considered holy since before 100 AD. These 26 stone forms, found on the *Pasemah* plateau, have a Buddhist origin. And the *Pasemah* still use the sites for religious rituals. The *Serawai* people, who call themselves *Orang Selatan (people of the south)*, live to the north and east of the *Pasemah*, closer to the city of Bengkulu. While Islamic, these people have elaborate traditional beliefs and practice elaborate ceremonies directed to influencing the spirits in relation to the crops. Among the 300,000 *Serawai*, some 2000 follow the Christian religion and three churches exist.

Little effort at conversion to Christianity is being expended among these people groups. They remain virtually unreached.

The Melayu Riau Cluster

Many of the peoples of Eastern and Southern Sumatra, can be gathered into a classification called the *Pasisir* culture, from the Malay word meaning coastal. These peoples who have cultural similarities with other coastal peoples in the Celebes, Kalimantan, Java, Madura, and the Lesser Sunda Islands demonstrate cultures that arose out of common involvement in the spice trades. These groups follow much of the cultural patterns of other Indonesian societies with bilateral family kinship, traditional religious practices that show a combination of Hindu, Islamic, and traditional elements. Among these peoples are the *Deli* (2 million), the *Melayu Riau* (2 million), *Batin* (70,000), *Asahan* (500,000) and the peoples of the islands of *Bangka* (200,000) and *Belitung* (400,000). These peoples live near the city of *Pekanbau* and on the islands of *Bangka* and *Belitung*. These people are Moslem—some such as the *Deli* of the Sufi Islam persuasion. Most of the Christian work on the islands is among the Chinese and other expatriate peoples. Some Christian outreach has been effective among these peoples but the indigenous populations remain among the unreached.

A short distance to the south of the home of the *Melayu Riau* people, the *Jambi* group resides near the city of *Jambi*. The *Jambi* (800,000) comprise the largest of these groups but *Batin* (70,000), the *Penghulu* (25,000), and the *Pindah* (20,000) are also found in the region. Like so many of the people groups in Sumatra, these peoples follow Islam but in a mixture with traditional beliefs and practices. Under 100 believers are known among the indigenous peoples although some churches for Chinese and other expatriates serve in these regions.

People Groups of Java

Java represents one of the most densely populated islands in the world. Over 60 % (some 125,414,000 people) of Indonesia's population reside on this one island that makes up less than 7 % of the land mass of the nation.

The Java People

The culture of Java is a postraditional wet-rice society. The family, a most important segment in Javanese society, is bilateral and close-knit. Javanese society is largely hierarchical—with groupings such as a small group of nobles, the *ndara*, a slightly larger grouping of *prijaji*, a bureaucracy and educated leader group, and the larger grouping of farmers, and lower socio-economic groups, the *wong tjiliq*. Distinct from the horizontal stratification there exists a vertical classification of Javanese society based primarily on the degree of participation in Islam practices. The *abangan* do not regulate their lives according to strict Islamic teachings while the *santri* adhere more to Islamic practice and are more involved in trading.

Especially the *abangan* group, centralize life around the ritual feast, the *selamatan*, that allows opportunity for much cultural and family interaction. These people live more in the complex belief in spirits, curing, sorcery, and magic. They pay much attention to the local magic persons, the *dukun*.

The religion of Java can be even more labeled as Folk Islam than that of West Java and the Sunda People. Someone has said if you scratch a Javanese Muslim you will find an animist. Actually, the religion of Java is a syncretism of Buddhist, Hindu, Islamic, and traditional elements.

As many as 5% of the basic Javanese people can be counted as Christian. Several sub-groups of Javanese, however, remain solidly Islamic. The *Banyumasan* (6.6 million) live along the south central coast of Java. The *Osing* (350,000) reside along the extreme eastern tip while the *Pasisir Kulon* (2.5 million) and the *Pasisir Lor* (19 million) populate the north central coastline. These latter peoples share much in cultural elements with the other costal peoples of Sumarta, Kalimantan, and Sunda Islands. Little evangelistic effort is current among these people groups whose total populations are larger than many nations.

Java also is home to thousands of Indonesians of Chinese ancestry. These people occupy much of the merchant and trading sector and have experienced long-term persecution. They are as much as 45% Christian although many continue in various Chinese religions. Many peoples from other islands—Moluccas, Celebes, Kalimantan, Timor, Minahasa, and others have moved to Java and are being reached by churches targeted for their ethnic groups.

The Sunda People

The 35 million *Sunda People* reside primarily in West Java. While they hold to more orthodox Islamic beliefs and practices, the Sunda represent a rather definite “folk Islamic” society. The traditional beliefs reside beneath the surface. These people are basically a wet-rice culture although many have moved away from the strictly farming economy. While the *Pasundan Church* numbers as many as 12,000, many of the members are nominal and culturally isolated from the Muslim majority. This church has chosen to seek coexistence with the majority rather than outreach.

The Betawi People

The *Betawi* (around 500,000) people live in the region of the city of Jakarta and comprise the original inhabitants of the metropolitan area. Younger people use the Indonesian language but older people among the Betawi use the more ancient Betawi tongue. These people are mostly Moslem with mixture of traditional beliefs and practices. The group came into being around 1923 when some of them founded the

kaum Betawi. The group sprang from a mixture of peoples who had come into the region. The Betawi are listed as an unreached people group.

The Madura People

The *Madura People* occupy space in East Java and on the islands to the north of Java, *Madura* and *Bawean*. The Madura people, who have a reputation for violence and anger, long have held fear, prejudice, and hatred toward Western peoples and Christianity. These people are well-known for their use of daggers and for their past time of bull racing.

The Madura people divide into three groups, the *Bawean* (60,000), the *Madura* (13.5 million) and the *Pendalunga* (6.5 million). This latter group consists of the decedents of intermarriage of Madura people and Javanese since 1671. The peoples of Madura have resisted attempts to bring them to Christianity and remain firmly Muslim.

Jawa Tengger

The *Jawa Tengger* people live on the slopes of *Mt. Bromo* in East Java. They have resisted Islamic advance and in recent years moved toward Hind-Bali religion. These people remain in traditional ways of upland farmers. Some Christian movements have been effective in the formation of Christian groups in the area.

The Island of Bali

The people of Bali represent an atypical group in Indonesia. Somewhat isolated from the general historical forces, the Balinese have maintained a distinctive culture. The Balinese reveal a deep artistic nature with the majority of the people engaging in music, art, sculpture, and dance. Their religion is called Hindu-Bali and is a remarkable blend of Hindu and traditional religious elements. Balinese practice their religion in over 49,000 Hindu Temples scattered over the 5,633 sq km. island.

The Balinese culture is characterized as a traditional wet-rice pattern. The life of Balinese people revolves around the many festivals, dances, and other religious practices. Several life-cycle practices include teeth filing at the time of adulthood and cremation. Due to the cost of a cremation ceremony, the actual cremation is often postponed and even more often the poorer people will join the ceremony of the more affluent. At times, a village waits until a group can cooperate in a cremation with several families sharing the expense.

The Balinese have resisted other religious groups to the end that Islam claims only 5.6% of the people, Buddhists only 0.8%, Catholics 0.4%, Protestants only 0.5%. This leaves over 92% of the people of Bali who follow the Hindu-Bali religion. Converts to other religions on Bali often face extreme persecution and ostracism.

Peoples of the West Lesser Sunda Islands (Nusa Tenggara Barat)

Over 3 million people live on the islands of *Lombok* and *Sumbawa* in *Nusa Tenggara Barat*. These islands have been characterized as the least evangelized in Indonesia. The some 20,000 Christians stem mostly from immigrant peoples; many of the Christians are from the Chinese minorities. Riots in January 2000 on Lombok drove many of the Christians away and destroyed both the church buildings and the homes of believers.

The Sasak People of Lombok

Over 2 million people on Lombok strongly follow the Muslim religion and speak a heart language that is considered a *Balinese-Sasak* group. Few believers are known among the Sasak people who remain unreached.

The Sumbawa People

Over 400,000 *Sumbawa People* live on the island of Sumbawa and are considered as one of the *Pasisir people*, mostly coastal and Islamic. Villages in Sumbawa culture become somewhat specialized choosing from different sources of income—shipping, fishing, rubber tapping, and peddling. The political arrangement in Sumbawa culture is borrowed extensively from the Celbes (Makassar). The Mosque holds a central place in the lives of the people. The staff of the mosque is headed by the *lebe*, that is a council of the leading men in the community. Unlike most Indonesian cultures, the Sumbawa culture is centrifugal in that members are spun off into the outer world where they are to seek their new wealth and wisdom. Most Indonesian cultures are centripetal in that they hold their members tightly—even drawing those who do leave to return to the society. In Sumbawa, travel outside the area is imperative to achieve prestige in the culture. The peoples on Sumbawa are divided into the *West Sumba*, the *East Sumba*, and *Hawu*. The indigenous language is different from the Sasak group spoken on Lombok. Christians among the Sumba peoples are almost unknown (some 20 known believers are reported)

The Bima People

Some 600,000 *Bima* people live primarily on Sumbawa Island and practice a form of “folk Islam.” Few Christians are known among the Bima (perhaps as many as 100). Along with the Indonesian language (Bahasa Indonesia) these people speak a language that is classified as the Bima-Sumba group.

The Hindu-Bali People

As many as 100,000 people from Bali live in *Nusa Tenggara Barat* and follow the Balinese cultural pattern. These Balinese people live primarily on Lombok Island

Peoples of the East Lesser Sunda Islands (Nusa Tenggara Timur)

The region *Nusa Tenggara Timur* occupies the islands of *Sumba*, *Flores*, *Lomblin*, *Alor*, *Sawu*, *Roti*, and *West Timor*.

The Island of Sumba

Some seven language groups inhabit the island of *Sumba* that has been long famous for its dedication to traditional religions and its resistance to Christianity. Christianity was introduced into Sumba in 1870 by immigrants from Sawu who were settled in East Sumba to relieve overcrowding on *Sawu*. The Church that resulted has experienced stress due to the efforts of the Roman Catholic Church, the schism in the Reformed Church (Gereformeerd) over church discipline, and the sufferings during the Japanese occupation. A movement of the Holy Spirit in the 1980s witnessed the doubling of the Protestants from 75,000 to 160,000.

The Island of Flores

While *Flores* is claimed to be 90% Roman Catholic, the people remain steeped in traditional religious practices—including snake worship. No language in Flores (other than *Bahasa Indonesia*) has Scripture Translations. The few Christians are among Timor peoples who have moved to Flores. The 500,000 *Manggarai*, the 300,000 *Lamaholot-Solor*, the 230,000 *Ende-Lio*, the 180,000 *Sikka*, and the 70,000 *Ngada* need to be evangelized in their own cultural settings and languages. Some Muslim peoples are found among the Manggarai and the Solor.

Peoples on Kalimantan (Borneo)

The Iban

Iban people live in Indonesian Kalimantan near the border with Sabah and Sarawak. The largest number reside in Sararak (some 400,000). They have been mistakenly called "Sea Dayak" but this term along with all other uses of the term "Dayak" to refer to peoples in Borneo and Kalimantan is misleading. The word "dayak" actually means interior and was adopted by British and Dutch explorers for any group that lived in the interior. No group uses the term "dayak" as a designation of its culture. The proper designation is Iban.

A distinctive feature of most Iban groups relates to the use of the Longhouse, that is not a communal living arrangement, but rather a series of connected, individual family living areas. Some longhouses reach the size of several hundred yards.

The Bible, Scripture portions, and the Jesus Film are all available in the Iban language. Many Iban have turned to Christianity but more have followed Islam.

Central Kalimantan--The Njadju Group

The Njadju Group, made up of peoples known as the Njandju, the Ma'anjan, and the Ot'Danium, inhabit Central Kalimantan (*Kalimantan tengah*). These groups speak a Bornean Language designated as Barito Family of languages (*keluarga bahasa Barito*). The Njandju use a language designated as *isolect Barito Baratdaja*, the Ot'Danium a language *isolect Barito Baratlaut*, and the Ma'anjan a language, *isolect Barito Tenggara*. Around 50% of the people in Central Kalimantan follow Islam, some 15-20% Protestant Christianity, over 22% the indigenous religions (*Kaharingan*) of spirit worship and ritual, and around 5% Catholic. The primary protein based food comes from fish as the people traditionally have lacked the weapons to harvest the larger land animals of the forest. Food from wild pig and other larger animals usually is consumed only at festivals and celebrations. Some of the groups hold cross-cousin marriage as the preferred marriage pattern.

North West Kalimantan—the Punan Groups

The *Punan* groups reside in northwest Kalimantan as a small group, who may or may not use a language from the basic *Kenyah* language. These people number only in the 1000s and follow a basic traditional religion approach.

North Central Kalimantan—The Bahau Groups

The peoples of the *Bahau* Group, the *Kayan* and the *Kenya* peoples, occupy the North Central interior regions of Kalimantan. These peoples, like the *Iban*, construct and occupy the famous long houses that often reach hundreds of feet in length and house entire sub-tribes. They reside primarily along the rivers. These peoples reside along the rivers and follow an elaborate traditional religion that includes extensive shamanism. Some of the Bahau peoples in Sarawak have become Christian and others in Indonesian Kalimantan have also followed Christ.

South West Kalimantan—the Land Dayak

Peoples on Sulawesi

Sulawesi is home to a wide variety of peoples who follow a diversity of life-styles and religious persuasions. Some of the people groups are strongly Muslim while others are solidly Christian.

The Minahasa Peoples

The 850,000 inhabitants of the region of *Manado*, located on the north-east peninsula of Sulawesi, have been solidly Protestant for over three centuries. Christian work began in Manado in the 1500s as Catholics attempted to convert the basically animistic people. Joseph Kam, called the Apostle to Indonesia, convinced the Netherlands Missionary Society to begin efforts in Manado around 1822. In some 50 years, the Church in *Minahasa* grew from 3000 members to over 80,000. The history of Christianity shows the evidence of a peoples movement as almost the entire group came to Christ. The peoples of *Minahasa* have seen their cultures changed from shifting cultivation to a more Western type through intense contact with western influences. These changes have rendered the classification of the peoples of *Minahasa* difficult as they demonstrate such affinities with western ways. The indigenous languages are seldom if ever heard today as Indonesian and even Dutch have become so widely used. The *Minahasa* Peoples are among the best educated and well-to-do in all of Indonesia. The Dutch used people from this area as civil workers in other regions. The Reformed Church (*Gereja Masehi Injili Minahasa (GMIM)*) has over 500,000 members but also has demonstrated a great deal of nominalism and occultism. Other church groups in *Minahasa* think that many members of the GMIM Church need to be evangelized. Among the peoples of Manado one finds the *Tombulu-Tonse-Tondano* peoples, the *Mongondou*, and the *Tontemboan-Tonsawang*

Sanghir and Talaud Island Peoples

The peoples in these islands number over 210,000. *Sanghir-Talaud* Islands lie to the north of Sulawesi, between Sulawesi and the Philippine Island of *Mindanao*. These people follow Protestant Christianity but Islam can also be seen. The language family of these peoples reside in the classification of the Philippine Group, where some of the peoples of Manado also are grouped.

The Gorontalo

Over 1 million *Gorontalo* inhabit the extreme northern section of the Island of Sulawesi—north of the Manado area. The language claims a group of its own, the Gorontalo Group that includes the *Bulanga*, *Kaidipan*, *Buol*, as well as the Gorontalo. These peoples are more Islamic although some evidences of animistic practices are obvious. Only small increases have resulted from the Protestant efforts in these regions.

The Toraja

Over 1.6 million *Toraja* people reside in central Sulawesi. *Toraja* is a general name applied to several groups in this area. The *Toraja* people exist in many different groups—using eight different languages and some 30 dialects. Many *Toraja*, especially in the eastern sections, are classified as swidden farmers. These peoples clear land, farm it for a period, then leave it fallow for some seven years while they farm other cleared land. They combine permanent gardening with shifting cultivation. Many of the *Toraja* peoples employ the water buffalo in their religious expressions—sacrificing the animals in some rituals. An important part of *Toraja* religion in the past included headhunting and using the head of fallen enemies in ritual practice. *Toraja* culture practices bride price due to the importance of the extended family. *Toraja* peoples have a morbid fascination with and fear of death. *Toraja* culture also employed the practice of two funerals. One funeral is observed at death and the second several years later. During the period between the two funerals, the ghost of

the fallen was thought to be dangerous and capricious and was kept away by various magic rites. At the second funeral, the spirit of the dead person is transformed from a dangerous ghost to a guardian angel who can be worshipped and supplicated for help. The older ceremony included the sacrifice of water buffalo and pigs and using the blood for cleansing the bones of the dead. When Dutch administration prohibited these rituals, Toraja religion was shaken and opened the way for Christianity. Many of the Toraja people have embraced Christianity. Three main Churches serve among Toraja people. While these peoples have become Protestant Christians, the peoples need more training in Christian living, a firmer grasp of personal experience with Christ, and more freedom from traditional fears.

The Makassar People

Over 2.2 million *Makassar* people live in southern Sulawesi but have colonies all around the coast of Sulawesi and Kalimantan. As with other culture groups in the “Pasisir” peoples, the Makassar people hold to a rather orthodox Islam (at least in comparison to other Indonesian Islamic peoples). These people are less dependent on wet-rice cultivation and have long been known for trading, shipping, and even pirate activity. Prestige is an all important factor in Makassar culture with status stemming from family position and attainment. The culture separates people into two main groups—the aristocracy and the common people. They practice a rather strict practice of bride price the amount of which helps set status.

The more orthodox Islam practiced by the Makassar people has produced a climate that has resisted Christianity. Less than 500 Makassar Christians are known.

The Bugis

Over 3.8 million *Bugis* People living in south Sulawesi have adopted an even more strict and orthodox Islam than the Makassar People with whom they are closely related. The Bugis people have enclaves in many other areas—The *Riau Islands*, *Kalimantan*, and even northern Borneo (*Sabah*). The Buginese kingdom of *Bone* has long competed with the Makassarese kingdom of *Goa*.

Some 3000 Bugis Christians exist. The Bugis and Makassar peoples are served by the South Sulawesi Christian Church (*Gereja Kristen Sulawesi Selatan*).

Peoples in Maluku

The Maluku area of Indonesia comprises a group of over 1000 small islands deployed over the eastern sea of Indonesia. The total area of 77,871 sq. Km. houses a population of 3,168,000 people who make up 128 language groups. The peoples are almost evenly divided between Muslim and Christian (Muslim 59%, Christian 40.5%). The Maluku area is experiencing a violent conflict between Muslims and Christians—much of it accompanied by and even intensified by Islamic pressure from other areas. Armed Muslim fighters on Jihad have been transported to Maluku and aided by the Army to wage direct war on Christians in Maluku. The conflict has witnessed atrocities by both Muslims and Christians. Over 400 churches and some mosques have been destroyed. The conflict has displaced much of the Christian populations of *Ambon*, *Ceram*, *Tidore*, *Ternate*, and parts of *Halmahera*. By the end of 2000 over 6000 had been killed and 500,000 displaced by the conflict.

Peoples of Halmahera

Halmahera, which is the largest of the Maluku Islands, became part of the Republic of Indonesia in 1949. The island has been called *Djailolo* or *Jailolo* but the name actually

means “motherland.” The indigenous population appears to have been Papuan and the inhabitants of the interior are well-built, tall, with dark brown skin, and blue-black, wavy hair worn long. In the past, these people practiced ritual headhunting. The original language of the southern part of Halmahera belongs to the *Austronesian (Malayo-Polynesian)* group. The language of the northern part of Halmahera, as well as the languages of *Ternate, Tidore, and Morotai* are unrelated to any other linguistic stock. Some on the island have converted to Islam or Christianity but most remain in a type of traditional religion that emphasizes relations with the spirits of the dead.

Coastal People

The coastal peoples share characteristics with other *pasisir* peoples in Indonesia. They cultivate rice, coconuts, practice fishing, gathering forest products, and hunting. The coastal peoples are more likely to be Islamic in religion.

Peoples in West New Guinea (Irian Jaya)

One Indonesian authority notes that the inhabitants of *Irian Jaya* do not represent a single people grouping but rather demonstrate a variation that is very large (“*suatu aneka warna jang amat besar* “.) [Koentjaraningrat, 70]. The truth of this statement is authenticated by the fact that over 270 different languages are used in Irian Jaya and many of the peoples have been separated from outside influences for 1000s of years. Some of these interior peoples live in virtual stone age societies. Over 14 areas with populations of over 20,000 each have no current witness. As many as 54 groups need the Bible in their languages and possibly a 130 others need Bible translation to some degree.

Irian Jaya is a hot, humid island rising from the sea with some of the most impenetrable jungles in the world and yet also has snow caps covering the 5,000 meter - high mountain peaks towering over glacier lakes.

Irian Jaya is Indonesia's largest and easternmost province and covers the western half of the world's second largest island. It is a land of exceptional natural grandeur, with beautiful scenic beaches, immense stretches of marshlands, cool grassy meadows and powerful rivers carving gorges and tunnels through dark and dense primeval forests. The most heavily populated and cultivated parts of the island are the *Paniai* Lakes district and the *Baliem Valley* to the east. The people of the island can be divided into more than 250 sub-groups, which are closely related to the islands along the southern rim of the Pacific and include among others, the *Marindanim, Yah'ray, Asmat, Mandobo, Dani, and Afyat*.

The Dani Peoples

The Asmat People

The 65,000 *Asmat* people of the south-central swamps of *Irian Jaya* Province descended from a Papuan racial stock. They live in small villages (35 to 2,000 persons) The *Asmat* build their houses along the bends of rivers so that enemy attacks can be seen in advance. Houses in coastal areas in the twentieth century, however, are generally built on pilings two or more meters high, to protect residents from river flooding and wild animals. In the foothills of the *Jayawijaya* Mountains, *Asmat* lived in tree houses that are five to twenty-five meters off the ground.

The *Asmat* are primarily hunters and gatherers who subsist by gathering and processing the starchy pulp of the sago palm, and by fishing, and hunting the wild pig,

cassowary, grubs, and crocodile. Until the 1950s, when greater numbers of outsiders arrived, warfare, headhunting, and cannibalism were constant features of Asmat social life.

Although the Asmat population steadily increased since contact by missionaries and government health workers, the forest continued to yield more than an adequate supply and variety of food. In the early 1990s, however, some Asmat learned to grow small patches of vegetables, such as string beans, and a few raise imported chickens. With the introduction of a limited cash economy through the sale of logs to timber companies and carvings to outsiders, many Asmat now purchase such foods as rice and tinned fish and have also become accustomed to wearing Western-style clothing and using metal tools.

Asmat believe that all deaths--except those of the very old and very young--come about through acts of malevolence, either by magic or actual physical force. Their ancestral spirits demand vengeance for these deaths. These ancestors to whom they feel obligated are represented in large, spectacular wood carvings of canoes, shields, and in ancestor poles consisting of human figurines. Until the late twentieth century, the preferred way a young man could fulfill his obligations to his kin, to his ancestors, and to prove his sexual prowess, was to take a head of an enemy, and offer the body for cannibalistic consumption by other members of the village.

The first Dutch colonial government post was only established in Asmat territory in 1938 and a Catholic mission began its work there only in 1958. These influences promoted change but the pace of change in this region greatly increased after the 1960s. Many Asmat in the early 1990s were enrolled in Indonesian schools and were converting to Christianity. As large timber and oil companies expanded operations in the region, the environmental conditions of these fragile, low-lying mangrove forests were threatened by industrial waste and soil erosion. Although Asmat appeared to be gaining some national and international recognition for their artwork, this fame has not resulted in their having any significant political input into Indonesian government decisions affecting the use of land in the traditional Asmat territory.

Kapauku Peoples

The *Kapauku*, a Papuan ethnic group, reside in the west-central Section of the Central Highlands of Irian Jaya. The total Kapauku population of around 45,000 is dispersed into small villages averaging about 120 people each. Profound local and regional cultural differences exist between Kapauku of these villages.

High mountains and deep valleys characterize the Kapauku country. However, since most of the inhabited areas, especially the *Kamu Valley*, lie below 2,000 meters, the people live in a tropical rain forest zone. Very little seasonal change in climate occurs in this valley where the average daily temperature is about 17.5 degrees C. The Kamu Valley receives an annual rainfall of about 2,500 millimeters.

The basic food staple of the Kapauku is the sweet potato, with approximately 90 percent of the crop area devoted to this plant. The pig is the principal domestic animal and the main source of protein in the diet. Supplementary crops include sugar cane and taro. Fishing and gathering hold some importance as well as the hunting of small animals. The material culture of the Kapauku is very simple. There is no pottery, weaving, use of metal, sculpture, or painting. Braided rattan armbands are the only form of basketry, but

string making and netting are important. The main products include fishing nets, net bags, and string skirts.

Polished stone axes and knives together with flint flakes and bone needles are the only manufactured tools. Bows and arrows are used as weapons. The people live in rectangular plank houses with roofs made of thatch or bark.

Kapauku social organization is based upon a system of cross-cutting kinship and residential-territorial groups. The most important traditional kin group is the *sib (tuma)*, an ideally exogamous, named, totemic, patrilineal group whose members believe they are descended from a common ancestor. But certainly in modern times, at least, the functions of the *sib* seem to be relatively minor, and the members of any one *sib* may be widely scattered.

Two and sometimes more *sibs* are grouped into loose, nonexogamous unions that may be called *phratries*. These constitute the largest kin-based groups, but again they do not seem to have much significance in the organization.

Sibs may also have distinct subdivisions. Almost half of the *sibs* whose members live in the Kamu Valley are divided into two subsibs. For example, the *Ijaaj* *sib* consists of the *Dege-Ijaaj* and *Buna-Ijaaj* subsibs. Although the members of two subsibs that belong to the same *sib* regard themselves as traditionally related, they always belong to different political confederacies and, as a rule, wage intermittent wars against each other.

A Kapauku village is usually composed of members of a single patrilineal lineage or sublineage, plus their in-marrying spouses. But there are also some sublineages whose members live in several villages. Village members are distributed into patrilocal households consisting of 2 or 3 monogamous or polygynous families, the male heads of which are usually closely related. A cluster of about 15 houses forms a village which is ideally exogamous.

A confederacy is the most inclusive politically organized group in Kapauku society.

Within such a unit, law and order are administered by a hierarchy of headmen; beyond this group no political organization exists. Interconfederacy relations are characterized by what one may call diplomatic negotiations and, if these fail, by wars.

The Kapauku magico-religious system is characterized by a relative simplicity of ritual and ceremony, combined with a marked stress on secularity and sobriety. In contrast with many other New Guinea peoples, their ceremonial performances are not accompanied by elaborate art forms, such as wood carving, painting, or complex, well-patterned dances. In fact, the most important ceremonies are connected with their economy, rather than being concerned primarily with religion and the supernatural.

Among the few ritual specialists are shamans and sorcerers. The shaman is associated with *Kamu*, the white magic, which can be divided into many categories such as curative magic, preventive magic, counter sorcery, war magic, and so forth. Any Kapauku individual can perform these magical rites, but some people become specialists through their technical skills and the acquisition of supernatural helpers by means of dreams or visions.

The practice of sorcery (*kego*) is always done by a specialist. The sorcerer is believed to possess his own supernatural power independent of any spirit helper. The status of a known sorcerer is low, and he is feared and hated by most people. He may be ostracized and even killed by the kin of his presumed victims.

The Transmigration Peoples

Irian Jaya now has numerous people who have migrated to Irian Jaya from other areas of Indonesia. These included peoples from *Makassar*, who will be mostly Islamic in religion and difficult to reach. Other peoples, equally Islamic and difficult to reach, are the peoples from *Mingankabau*. Most *Minang* converts, however, have been reached in areas away from Western Sumatra. Other transmigrating peoples have come from Ambon. Transmigrating people from Ambon will be more likely to have a Christian background as the persecution of Christians in Ambon have caused many to flee.

[Geertz, Indonesian Cultures and Communities, in McVey, *Indonesia*; Cooley, *Indonesia: Church and Society*; Johnstone and Mandryk, Ebbie Smith, *God's Miracles: Indonesian Church Growth*; *Encyclopedia Britannica*; Koentjaraningrat, *Manusia dan Kebudayaan Di Indonesia* (Humankind and Culture in Indonesia) ; Muller-Kruger, *Sejarah Geredja di Indonesia* (The History of the Church in Indonesia)]

Religion in Indonesia

Non-Christian Religions

Religiously, Indonesia has been a crossroads with many different religious traditions entering and influencing and being influenced. The traditional religions developed over the years into strong and varying patterns. Buddhism and Hinduism had their turns that in time have been largely replaced. Islam came to these islands in early periods and has flourished. Christianity has seen some great victories in Indonesian settings—for example, the *Toba Batak* Church, the Church on Nias Island, the people movements in *Sulawesi (Manado and Toraja)*, the turnings in *Muluku (Ambon)*, recent movements in *Java*, and *Irian Jaya*, and the sweeping spiritual revivals in *Timor* and other eastern areas.

In every case, the traditional religions, beliefs, and practices have not been erased but remain strong even among followers of the “newer” religions. The “animistic” core remains and has significant influence in the lives of the people. Pockets of the traditional religions remain in many interior regions.

Islam

Islam claims up to 80.30 % of all Indonesian people or over 171,000,000 adherents. Islam is growing at an annual rate of +1.3%. Only about 1/3 of the Muslims, however, can be characterized as “high identity, high practice Muslims.” Islam is especially strong in northern Sumatra among the *Achinese* people, in west Sumatra among the *Mingankabau* People, in West Java among the *Sundanese* People (and to a lesser degree in Central and West Java among the *Javanese* People), in south Sulawesi among the *Bugis* and *Makassar* People, in Maluku among around one-half the people, and on the coasts of many of the Islands among the *Pasisir* Cultures.

Many of the people who claim Islam as their religion are more committed to traditional religious practices than directly to Muslim ways. The Islam of many Indonesians is traditional with the traditional religions very much in evidence. Indonesian Islam represents what has come to be known as “folk Islam” due to its close ties with folk religious practices. More Christian growth has been realized among Muslims in Indonesia than in any other region of the world.

Islam does, however, have a strong position in Indonesian life and politics. The Islamic majority seeks greater governmental control and still pushes for an Islamic state. Islam is stronger today in Indonesia than it has been since independence.

Buddhism

Buddhism entered Indonesia early in history with the Buddhist Empire of Srivijaya that arose around AD 670 in Sumatra. The came to power in Central Java around AD 732 and produced many Buddhist monuments, including the famous *Borobudur*. Buddhism came to Indonesia by means of missionaries who would convert community leaders and then the people. Buddhism was overwhelmed by the coming of Hinduism and Islam in later periods. Buddhism today claims around 0.30 % of the population or some 638,976 people. Buddhism reports an annual growth rate of + 1.4%.

Hindu-Bali

The primary location of Hinduism in Indonesia is the *Island of Bali*, where a blend of Hinduism and traditional religious beliefs and practices has produced the religion, *Hindu-Bali*. Around 92.7% of the over 3,165,000 on Bali and the additional nearly one million that live on other nearby Islands follow Hindu-Bali religion.

The Hindu-Bali religion permeates the entire life of Balinese people. Every aspect of life relates to the 49,000 village temples, the stylized dances and rituals, and the frequent religious festivals. Balinese culture includes the Hindu-Bali religion with customs such as involved cremation rituals for the upper-class peoples.

Little progress has been experienced in evangelizing Bali Peoples. Less than 0.5% are reported as evangelical Christian. The Bali Protestant Christian Church (*Gereja Kristen Protestan Bali*) reports some 6000 members in 36 congregations.

Traditional Religions

Traditional religion rests at the heart of many of Indonesia's people—including many who embrace one of the other religions, Islam, Christianity, Buddhism, Chinese, or Hindu. The exact natures of traditional religions vary among the various peoples but the basic outlines of Indonesian traditional religion bear striking similarities. Most traditional religionists in Indonesia have the typical animistic belief in "High Gods" who are absentees. Genuine power for helping a person resides in the spirits (*memdi, lelembut, tujul*), ghosts (*gendruwo*), and ancestor cults. Indonesian traditional religion also places power in places (*punden*) such as Banyan Trees, Hindu Altars, Bodies of water, volcanoes, waterfalls, and etc. Power also resides in inanimate objects such as ceremonial daggers (*kris*).

Dealing with the needs for avoiding the power of these supernaturals or gaining their aid comes through the work of magic people (*dukun*), ceremonial festivals (*slametan*), offerings at *punden*, and seeking advice from wise men. The magic people can cure disease, give advice on actions, cast or avoid spells (sorcery), and protect.

The traditional religious practices (those that deal with living spirits and inanimate powers) live in the lives of most Indonesians. The statement that if you scratch a Javanese Moslem you will find an animist could be repeated for any other religious group, including Christians. The traditional religion base in Indonesia exists not simply on Bali but among almost every group. Attention to traditional religion is important to all Christian service in the islands. The presence of traditional religions gives rise to what is known as "Folk Islam," that is, Islam strongly infused with traditional elements. Some contend that folk Islam is the dominant religion in Indonesia.

Estimates are that at least 1,064,000 persons in Indonesia (1 %) follow traditional religions exclusively. These people primarily live in interior regions of *Sumba, Sumatra*,

Kalimantan, Sulawesi, and Irian Jaya. Many of the Christian groups in Indonesia have come from peoples who were traditional religionists before becoming Christian.

Kebatinan (Mysticism)

Javanese culture has produced a type of religious practice called *kebatinan* that represents a developed mystical approach. Those involved in *kebatinan* seek deeper knowledge and insight through almost trance-like states. They seek to find truth in general but also facts in particular, such as discovering the locations of lost or stolen goods. Many of the older people in Java—both Christian and Moslem—continue some contact with the *kebatinan* philosophy

Chinese Religion

The Chinese minority in Indonesia participate in the practice of various, and sometimes, mixed versions of Chinese religions. They continue veneration for ancestors, family solidarity, and the observance of Chinese festivals. Younger Chinese people feel a deep responsibility for the proper burial of their parents and this ritual requires much recognition of Chinese religious practice. The actual practice of Buddhism and Hinduism is minimal among the Chinese of Indonesia.

Marginal Christian Groups

Roman Catholic Church (*Gereja Katolik*)

The Roman Catholic Church began during the Portuguese period in the 1530's with the missionary efforts of *Francis Xavier*. Following Xavier, who laid the foundation in 1546, other Catholic Orders entered. By the end of the 16th century, the Catholic Church claimed as many as 50,000 members. With the coming of Dutch power in 1605, Reformed Christianity took the place of Roman Catholicism and the Catholic strength lessened. Between 1800 and 1945 the Catholics were restricted by the government except in certain regions that included Java, Flores, North Sulawesi, and Kalimantan. These were areas that had been served by Catholics in earlier periods.

Since independence, the Catholic Church has expanded due partly to the freedom to serve over all of Indonesia. This Church has particular strength on the Island of Flores where the Church claims as many as 500,000 members and up to 900,000 adherents in over 150 congregations.

Overall, the Roman Catholic Church in Indonesia claims up to 8000 congregations with around 3,200,000 members and 5,800,000 adherents. The growth rate is estimated at + 1.4%.

Jehovah's Witnesses (Perkumpulan Siswa Alkitab)

Jehovah's Witnesses entered Indonesia in 1933 and report some 80 congregations with 2730 members and 10,000 adherents.

Christian Scientist (Gereja Kesatu Kristus Ahli Ilmu)

Recent arrivals in Indonesia from the West, the Christian Science group in Indonesia numbers as many as 5 congregations and perhaps 300 members

Church of Christ of Latter Day Saints [Mormons] (Gereja Kristus dari Orang-Orang Suci Zaman Achir)

This Church is a recent arrival that claims 30 congregations, 13,500 members and as many as 20,000 adherents. These churches are mostly administered by personnel from the USA and have little indigenous leadership

Christianity

Interisland Christian Church Groups

While many Church groups serve primarily in one region or on one island, some Churches serve over much or most of the nation. These groups, the interisland Christian Groups, seek to find places of service among various peoples in Indonesia.

The Indonesia Protestant Church (*Gereja Protestan Indonesia GPI*)

The Indonesia Protestant Church, although the largest Church in the Indonesian Council of Churches, has no members. The Church is composed of four Churches that together make up the General Synod of the Protestant Church. The four Churches—the Protestant Church of the Moluccas, The Evangelical Christian Church of Timor, The Evangelical Christian Church of Minahasa, and the Western Indonesia Protestant Church. These four constituting Churches will be discussed in their geographical settings.

The Salvation Army (*Bala Keselamatan Indonesia*)

The Salvation Army, that has headquarters in Great Britain, began work in Indonesia as early as 1894. The officers of the Salvation Army in Indonesia come from various nations and from various areas of Indonesia. The Army carries out a variety of services including schools, hospitals, clinics, orphanages, hostels for students, and homes for the aged. In addition, the Army often serves in times of disaster, providing relief efforts. The Salvation Army earns the title of interisland by serving in Sulawesi, the Moluccas, Timor, Java, Kalimantan, and Sumatra (north and south). The Salvation Army in Indonesia claims over 63,000 members in some 228 congregations.

Gospel Tabernacle Christian Church of Indonesia (*Kemah Injili Gereja Indonesia KINGMI*)

The missionary organization, the Christian Missionary Alliance, began work in Indonesia in 1929 with beginnings in eastern Indonesia. Early churches were established in Sulawesi, Buton, Moeni, Bali, Lombok, Sumbawa, South Sumatra, Banka, Billiton, Kalimantan, and Irian Jaya. Since World War II the work has expanded to Java, Roti, Flores, and Alor.

In 1965 many of the congregations affiliated with the CMA organized into the *Kemah Injil Gereja Masehi Indonesia*. The Church name was later changed to *Gereja Kristen Injili Indonesia*. The Church divided into six districts. The Jaffray School of Theology and several Bible Schools provide leadership training. This Church with its widespread ministry certainly deserves the designation of interisland. The *Gereja Kristen jili Indonesia* now has 193,000 members in over 2200 congregations.

Baptist Churches in Indonesia (*Gabungan Gereja 2 Baptis di Indonesia*)

The now Indonesian led Baptist Churches of Indonesia began in 1951 with the entrance of Southern Baptist missionaries from the United States. In early development, the churches were restricted to Java and later to Sumatra. The *Gabungan* now serves on various islands such as Kalimantan, Timor, the Molluccas, and Sulawesi. This Baptist group has experienced excellent growth since the nationals assumed leadership. The group, in some cases still assisted by the Southern Baptists, promotes hospital work (on Java and Sumatra), publication ministry, and leadership training. The Indonesian Baptist Group reports over 832 congregations with 82,229 members and 160,000 adherents.

Seventh-day Advent Churches (*Gereja Masehi Adven Hari Ke Tuhuh GMAHKT*)

Seventh-day Adventists have worked over most of Indonesia since 1900. They number over 1089 congregations with 173,128 members and 289,124 adherents.

Pentecostal Type Churches

Several Pentecostal type Churches have developed in Indonesia and have experienced exceptional growth. While the Pentecostal Churches have been active among the Chinese minority, their ministries have not been exclusively for any one people group. The Pentecostal Churches have tended to spread over the islands of Indonesia.

The Church of Jesus the Messiah (*Gereja Isa Almaseh*)

The Church of Jesus the Messiah, an autonomous church from its beginning in 1945, was the first Pentecostal type church to join the Indonesian Council of Churches in 1960. The Church began primarily among Chinese Indonesians under the leadership of Pastor *Tan Hok Tjoan* grew rapidly and expanded until in 1967 it had 12 congregations and 12000 members in five cities—one outside of Java. Originally using the Chinese name, Sing Ling Kawe Hui, the Church adopted its present name around 1967. Presently, the Church reports 13,500 members with 30 congregations.

Pentecostal Church in Indonesia (*Gereja Pantekosta di Indonesia GPI or GPdI*)

Membership in the Pentecostal Church in Indonesia is around 25% Chinese. It began in 1920 and has experienced many splits including the Bethel Full Gospel Church (see below). The Pentecostal Church in Indonesia reports some 1700 congregations with over 850,000 members and 1,400,00 adherents.

The Bethel Church in Indonesia (*Gereja Bethel Indoesia GBI*)

The Bethel Church began in Indonesia in 1946 and is connected with the Church of God, Cleveland in the United States. The membership remains almost 50% Chinese. The Church reports over 1320 congregations, 380,000 members, and 700,000 adherents.

Bethel Full Gospel Church (*Gereja Bethel Injil Sepenuh GBIS*)

The Bethel Full Gospel Church, a split from the Pentecostal Church in Indonesia (see above) has congregations on Java, Sumatra, and in Irian Jaya. The Headquarters of the Church is in Jakarta. This Church joined the Indonesian Council of Churches in 1964. The Church numbers over 440 congregations with a total membership of 63,000 and 105,000 adherents.

Pentecostal Missionary Church (*Gereja Utusan Pantekosta GUP*)

The Pentecostal Missionary Church began in Indonesia in 1935 and is composed mainly of indigenous Pentecostals. It reports 327 congregations, 72,000 members, and 160,000 adherents. Note a vast discrepancy between the figures in Johnstone and Barrett, with Barrett recording only 41 congregations and 9000 members.

Holy Spirit Church of Indonesia (*Sidang Rohul Kudus Indonesia GSRKI*)

The Holy Spirit Church serves primarily in *Medan, Sumatra* among indigenous Pentecostals. It reports almost 7000 members.

Assemblies of God (*Sidang Jumat Allah*)

The Assemblies of God have congregations on *Java, Sumatra, Ambon, and Sulawesi*. They trace their beginnings in Indonesia to 1930. The totals for the Assemblies of God in Indonesia are 1200 congregations, 60,000 members, and 150,000 adherents.

Bethel Tabernacle Church (Gereja Bethel Tabernakel GBT)

Bethel Tabernacle Church, began its ministries in Indonesia in 1957, and now works throughout Indonesia. It now reports over 660 congregations, 100,000 members, and 250,000 adherents

The Pentecostal Church of God (*Calvari Pantekosta Missi*)

The Pentecostal Church of God is connected with the Calvary Pentecostal Mission that is located primarily on the Island of Ternate. It began its work in 1948. This Church practices a very classical Pentecostal style and has over 187 congregations and 140,000 members.

Surabaya Pentecostal Church (Gereja Penekosta Pusat Surabaya GPPS)

The Surabaya Pentecostal Church has served in East Java since 1959. It reports 250 congregations with 40,000 members—mostly Chinese.

Christian Church Groups on Sumatra

The Batak Protestant Christian Church (*Huria Kristen Batak Protestan HKBP*)

This Church, the largest one Church body in Indonesia, began with the ministry of the Rhenish Missionary Society (Germany) in 1834 but experienced its tremendous expansion in the mass movements beginning in 1861. This Church follows a basically Lutheran theological persuasion and now has 2400 congregations with 1,350,000 members and 2,700,000 adherents. The Church serves primarily among the *Toba Batak* People.

The Simalungun Protestant Christian Church (*Gereja Kristen Protestan Simalungun*)

The Church among the *Simalungun Batak* People also began from the work of the Rhenish Missionary Society but only in 1903. The major growth of this Church came after 1930 when the ministry began using the Simalungun language and with the growing autonomy gained by the Church during the Japanese occupation. The Church reports over 500 congregations with more than 86,000 members

The Karo Batak Protestant Church (*Gereja Batak Karo Protestan*)

This Church began in the 1890s among the most northern of the *Batak* Peoples but experienced remarkable growth after the 1965 abortive coup by the Communists at which time this Church received over 30,000 new members. The Church has over 645 congregations with 100,000 members and 250,000 adherents.

Batak Christian Church (*Huria Kristen Batak*)

The Batak Christian Church split from the Batak Protestant Church (HKGP) in 1927 over the matter of western influences which this Church rejected. The Church reports some 30 congregations with around 3000 members.

Batak Evangelical Lutheran Christian Church (*Huria Kristen Batak Protestan Luther*)

This Church, a schism from the HKBP, points to a beginning in 1965. The Church reports some 6200 members in 35 congregations.

Indonesian Protestant Christian Church (*Gereja Kristen Protestan Indonesia*)

The Indonesian Protestant Christian Church came out of the HKBP around 1967 and now numbers over 413 congregations, 63,300 members and 128,000 adherents.

Jesus Christ Church (Huria Hatapan ni Kristus Jesus)

The Jesus Christ Church broke from the HKBP around 1952 and has some 5 congregations with around 500 members.

The Nias Protestant Christian Church (*Banua Niha Keriso Protestan BNKP*)

This Church, which occupies the Island of Nias and two smaller islands off the west coast of Sumatra, sprang from the work of the Rhenish Missionary Society. The growth of this Church began with a great spiritual movement, the *fangesa dôdô*, in 1916. This spiritual movement continued in waves and contributed mostly positive results. Some results have been less positive. In the main, the growth of the Nias Protestant Christian Church has proved one of the great accounts of world evangelism. The Church has reached a membership of 160,000 in over 578 congregations and 360,000 adherents.

Nias Christian Protestant Organization (*Orahua Niha Keriso Protestan ONKP*)

This Church represents a large indigenous schism from the *Banua Niha Keriso Protestan*. Beginning with the separation in 1952, the Church has attained a membership of over 17,000 with some 179 congregations.

Nias Indonesian Christian Association (*Angawuloa Masehi Indonesia Nias AMIN*)

This Church group separated from the Nias Protestant Church in 1940. It now reports 4716 members in 36 congregations. (Note David Barrett counts 11 congregations and over 20,000 members with 60,000 adherents in this Church).

The Indonesia Methodist Church (*Gereja Methodis Indonesia GMI*)

The Indonesian Methodist church grew out of efforts from American Methodists beginning around 1903 and through contacts with former pupils in the American Methodist English Schools in Malaysia and Singapore. While these efforts addressed both Java and Sumatra, around 1929 the Methodists withdrew from Java and concentrated on Sumatra, mostly around *Medan* in the north and *Palembang* in the south. In the beginning the work centered on *Chinese* peoples in the major cities but later reached out also to the *Batak* peoples—*Simalungun* and *Toba*. The Methodists in Indonesia number around 39,500 in 235 congregations and some 80,000 adherents.

Christian Church Groups on Java

East Java Christian Church (*Gereja Kristen Jawi Wetan GKJW*)

The East Java Christian Church is one of the oldest Church groups in Indonesia. This Church traces its origin to the work of laymen who began the Christian witness in East Java because the Dutch East India Company prohibited missionary work in the period of 1830-1848. Two European laypersons, C. L. Coolen of *Ngoro* and Johannes Emde began very different types of ministries. Coolen taught a Javanese type of Christianity that introduced a Christian movement that did not require a radical break with Javanese culture. A group of men from the village of *Wiung* found the wisdom (*ngelmu*) they were seeking through contact with Coolen. Emde, on the other hand, taught an extreme westernized approach to Christianity—insisting on Dutch language, dress, and customs. When the group from *Wiung* came to Emde, he persuaded them to follow his approach. The group associated with Emde continued and numbered over 220 by 1845.

The true beginning of the Church in East Java came, however, in the rural setting where the Javanese could worship in their own ways. A group of Javanese Christians, led by Paulua Tosari, cleared land and established a Christian village, Mojowarno, which

became the “mother congregation” of the East Java Church. This movement spread to other villages and was well grounded before the coming of the Dutch missionaries. In 1847-48, the Netherlands Missionary Society sent Van Rhijn to seek permission to begin missionary work in Java. On receiving permission, the Society sent J. E. Jellesma to East Java in 1849. Jellesma brought the two groups, the westernized congregation from Emde’s work and the Javanese Christians from Coolen’s, into one group. Before his death in 1858, Jellesma baptized over 2500 Javanese converts. Several Christian villages that emerged between 1870 and 1910 became the roots of the East Java Church. As people from these villages moved into the cities, congregations were started. This Church reported over 25,000 new members after the Communist Coup attempt in 1965.

The GKJW today reports over 97,500 members in 118 congregations with an adherence numbering over 150,000.

The Java Christian Churches (*Gereja2 Kristen Jawa*)

The evangelistic work in Central Java stemmed from the ministry of dedicated laypeople rather than career missionaries. A Dutch man, Mr. Keuchenius, an Indo-european woman, Mrs. Philips-Steven, and a Javanese Christian, *Sadrach*, guided small groups of believers to form congregations in Central Java. By 1873, Christians in these congregations numbered over 2000. *Sadrach*, like Coolen, taught Javanese-style Christianity. After the Dutch missionaries arrived in 1891, the Christian Reformed Inspector ruled that the missionaries should work separately from the groups that followed *Sadrach*. After *Sadrach*’s death in 1930, many of his followers came into the Reformed Churches.

The churches connected to the missionary groups promoted schools, medical work, and literature production. The first Javanese pastor, *Sopater*, was ordained in 1926. The churches remained dependent on assistance from Holland. A strong Reformed (*Gereformeerde*) stance characterizes this group who now claim over 250 congregations with 132,000 members and 220,000 adherents.

The Pasundan Christian Church (*Gereja Kristen Pasundan GKP*)

Located primarily in West Java and serving among the less open Sundanese Peoples, this Church has experienced some growth in recent years. It began as early as 1863 through the efforts of the Netherlands Missionary Association but made only meager progress. The Church has used methods such as villages, hospitals, clinics, schools, and orphanages. A student hostel produced some results. After 1885 the Church received members from congregations that had been established by a Dutch jurist, Mr. Anthing. The Pasundan Church experienced an upswing in growth after the September 30, 1965 events. The Church now reports 46 congregations and 21,500 members with 32,000 adherents.

The Java Evangelical Christian Church (*Gereja Masehi Injili Tanah Jawa*)

Located primarily on the northern coast of Java, the Java Evangelical Christian Church has a Mennonite background. Beginning in 1851, Dutch Mennonite J. Jansz began his 20-year ministry in the area of the city of Japara. The group tried to establish several Christian villages but this approach did not prove very fruitful. The church did begin work in hospitals, clinics, and leprosy ministries that exerted considerable influence. The churches report 74 congregations and 47,000 members.

The Indonesian Christian Church in Central Java (*Gereja Kristen Indonesia, Jawa Tengah GKI-Ja-Teng*)

This Church, started as early as 1866, began as a ministry to Chinese People in Indonesia but has expanded some in recent years. Some efforts to unite with other Church groups have been raised but the union has not been reached.

The Indonesian Christian Church in East Java (*Gereja Kristen Indonesia, Jawa Timur GKI Ja-Tim*)

Started in 1898, The Indonesian Christian Church in East Java also began as a Church for Chinese and now reports 60 congregations with 7600 members

The Indonesian Christian Church in West Java (*Gereja Kristen Indonesia, Jawa Barat GKI, Ja-Bar*)

The Christian Church in West Java also had a Chinese origin in 1867.

The Church of Christ (*Gereja Kristus*)

The Church of Christ began in 1905 as a ministry to Chinese people in Indonesia. The Church follows a Pentecostal format.

Muria Christian Church in Indonesia (*Gereja Kristen Muria Indonesia GKMI*)

Formerly this Church was known as the United Muria Christian Church of Indonesia. It served a primarily Chinese membership with 40 congregations and 5500 members.

Protestant Church in West Indonesia (*Gereja Protestan Indonesia Bagian Barat GPIB*)

The GPIB is part of the overall Protestant Church in Indonesia, this particular group serving primarily in West Java, all of which point back to the *Indisch Kerk* as their beginnings. The Church in Western Indonesia has primarily Ambonese, Timorese, and Minahasans in membership. It traces its origin to 1620. The Church now reports some 190,000 members, with 223 congregations, and 500,000 adherents.

Association of Christian Foundations (*Persekutuan Jajasan Kristen*)

This group is an unregistered organization of churches in Java. The independent Church numbers 1588 congregations, 270,000 members, and over 500,000 adherents.

Christian Church Groups in Sulawesi

The Minahasa Evangelical Christian Church (*Gereja Masehi Injil Minahasa, GMIM*)

While the first missionary work in Minahasa began with the Catholic, Francis Xavier, the actual effective evangelistic ministry was realized only in 1822 at the urging of Joseph Kam and the Netherlands Missionary Society. By 1870 much of Minahasa was evangelized with the people coming out of tribal religions. The Church, one of the four Churches to make up the Indonesia Protestant Church, became autonomous in 1934 but actually achieved self-rule during the Japanese occupation. The GMIM Church has been beset by secularism, liberalism, and nominalism. The Church has as many as over 256,000 members and 640,000 adherents, in more than 700 congregations.

The Sangir-Talaud Evangelical Christian Church (*Gereja Masehi Injili Sangir-Talaud*)

Roman Catholics began missionary work in these Islands located northeast of the Minahasa region in the direction of Mindanao in the Philippines in the period before the Dutch assumed power. After 1677 (when the Dutch took power from the Spanish) but the development of the churches made only meager progress. In 1854, however, a

report recorded as many as 20,000 Christians and 24 congregations. The Church became autonomous in 1947. The Sangir-Talaud Church has developed congregations among émigrés on Java and Mindanao. The Church reports 80,000 members and 353 congregations.

The Central Sulawesi Christian Church (*Gereja Kristen Sulawesi Tengah*)

The Central Sulawesi Christian Church that reports 37,000 members in 78 congregations began in the late 1890s as the fruit of effective missionary efforts by Dr. Albert C. Kruyt and N. Adriani of the Netherlands Missionary Society. These early missionaries insisted on using the local languages and allowing people to record their conversions in groups. After 1909, mass movements to Christianity. The Church became autonomous in 1947. The Church continues to experience needs in Christian instruction and leadership training.

The Bolaang Mongondow Evangelical Christian Church (*Gereja Masehi Injili Bolaang Mongondow*)

The Bolaang Mongondow area, west and south of Minahasa, was extensively Islamized in the latter years of the 19th century—80% of the people here remain Muslim. The Church began among Minahasans who moved to the region making a problem for the Church as it attempted to meet the needs of both the Minahasans who had been believers for years and the indigenous people who were new to Christianity and in daily confrontation with Islam. In 1970 the majority of the members of the Bolaang Mongondow Church were either Christians from Minahasa or from Bali. The Church suffered significant persecution during the Darul Islam and PERMESTA rebellions between 1959 and 1962. Much church property was destroyed. The Church reports 50,000 members in 176 congregations.

The Makale-Rantepao Toraja Christian Church (*Gereja Kristen Toraja, Makale-Rantepao*)

This Church began with missionary work by the Dutch Christian Reformed Missionary Association in 1913. By 1942 the Church numbered 40,000 members. After World War II the church reached autonomy. The membership of 75,000 in 1947 doubled by 1954. The rapid growth made instruction in Christian living and growth difficult. These problems were compounded by persecution by fanatical Muslim elements from among the Bugis peoples to the south. This persecution caused thousands of Toraja Christians to flee to other areas. The Church reports over 200,000 members in 710 congregations but needs aid in overcoming the past persecutions and the limited development.

The Mamasa Toraja Christian Church (*Gereja Kristen Toraja Mamasa*)

The Mamasa Toraja Christian Church reflects much similarity with the Makale-Rantepao Church. Although some Christian work had been noted in the area earlier, the real development of the Church began in 1929 when a Christian Reformed group from the Netherlands began evangelization. After some five years, around 5000 believers served but the number had expanded to 30,000 by 1954. This group like others in the region faced severe persecution. The Mamasa Toraja Church reports 51,000 members in 360 congregations.

The Southeast Sulawesi Protestant Church (*Gereja Protestan Sulawesi Tenggara*)

This Church faces opposition from the militant Islam that controls the region. The first Christian efforts in the area sought primarily to minister to the Ambonese and

Minahasans who have moved into the region. In 1915 the Netherlands Missionary Society began evangelizing the tribal peoples. In the face of Islamic opposition the Church has experienced progress now numbering 12000 members in over 100 congregations.

The South Sulawesi Christian Church (*Gereja Kristgen Sulawesi Selatan*)

This Church serves in a region controlled by the strong Islamic Buginese and Makassarese ethnic groups. The early Christian efforts ministered primarily to employees of the East India Company and these congregations did little to reach out to the local peoples. During the periods from 1851-1932, efforts to evangelize the local peoples met with almost total rejection. In 1933, Christian efforts met some response and this Church became its fruits. The South Sulawesi Christian Church now counts some 4000 members in around 40 congregations.

Indonesian Protestant Church in Gorontalo (*Gereja Ptotestan Indoneais di Gorontalo GPIG*)

This Church, located among the Gorontalo peoples of eastern Sulawesi, serves among a strongly Muslim people. The Church points to 1964 as its time of origin. It now numbers some 6000 members and 56 congregations.

The Indonesian Protestant Church in Donggala (*Gereja Protestan Indonesia Donggala GPID*)

The Protestant Church in Donggala is another smaller evangelical group in Sulawesi, this one in central Sulawesi. The Church reports some 130 congregations with 9200 members.

The Protestant Church of Indonesia in Buol-Toli (*Gereja Protestan Indonesia in Buol-Toli GPI in Buol-Toli*)

The *Buol-Toli* Church serves among the *Gorontalo*, the *Buginese*, and the *Sea Gypsies* in Sulawesi. The group thus serves a strongly Islamic area. The Church now counts some 50 congregations with over 6800 members.

Christian Church in Luwuk Banggai (*Gereja Kristen Luwuk Banggai*)

The Christian Church in Luwuk Banggai serves over 6600 members in 110 congregations. The Church works in southern Sulawesi.

Christian Church Groups in Maluku

The Moluccan Protestant Church (*Gereja Protestan Maluku GKM*)

The Moluccan Protestant Church, one of the four parts of the Indonesia Protestant Church (*Gereja Protestan Indonesia*), may be the oldest evangelical Church in Asia reaching back as early as 1546. The Christian movement has received the ministry of such well-known missionaries as Francis Xavier (The Roman Catholic), Jabez Carey (son of William Carey), and Joseph Kam (the Apostle to the Moluccas). Actually, the growth of the Church became most advanced during the ministry of Jabez Carey and Joseph Kam. Although the Church early was beset by syncretism with pre-Christian superstitions and charges of being a Dutch religion, it has nevertheless achieved steady growth. Around one-half the people in Ambon follow the Christian religion. The Christians in the Moluccan Islands have faced severe persecution by Islamic extremists in recent years. The Church on Ambon has supplied missionaries for Christian ministry in many other regions in Indonesia. The Church reports 317,500 members in over 796 congregations, and some 453,000 adherents.

Christian Church Groups in Southeast Indonesia (Nusa Tenggara)

The Sumba Christian Church (*Gereja Kristen Sumba GKS*)

The Sumba Christian Church began among immigrants from the Island of Sawu that is near Timor. The Netherlands Gereformeerde Missionary Society sent missionaries in 1881 but the first Sumbanese was baptized in 1915. The Church that was established in 1936 was primarily among the peoples from Sawu Island. The Church has suffered from a schism in the Gereformeerde Church and from the Japanese occupation. The Church reports 75 congregations, 68,000 members, and over 180,000 adherents.

The Bali Protestant Christian Church (*Gereja Kristen Protestan Bali GKPB*)

The Bali Protestant Christian Church actually began as early as 1886 with the work of missionaries from the Utrecht Society of Holland who after seven years baptized one Balinese man. This baptized Balinese eight years later was implicated in the murder of the missionary. The Dutch closed Bali to Christian missions. In 1929 a Chinese bookseller began to evangelize Chinese in Bali and also won 113 Balinese who were baptized in 1932. This baptism caused an outcry so that Bali was once again closed to missionary activity. Finally, under the guidance of the East Java Church, the work in Bali began to progress. Some former Hindus are in the membership of the Church. The Church engages in much relief, educational, and economic development work. The Church has also suffered great persecution. Nevertheless, the Church has 58 congregations, 3800 members, and over 6000 adherents.

Christian Church Groups in Kalimantan

The Kalimantan Evangelical Church (*Gereja Kalimantan Evangelis GKE*)

The Kalimantan Evangelical Church began as early as 1836 through the ministry of the Rhenish Missionary Society from Germany. The Church, originally named the *Dayak Evangelical Church*, has faced difficult times during the *Hidajat Rebellion* against Western influences in 1859 and during the Japanese occupation. The *Hidajat Rebellion* resulted in the Rhenish Missionary Society transferring its missionaries to Sumatra and this ministry eventually led to the tremendous movement among the Toba Bataks and the peoples of Nias Island. The Church now numbers over 960 congregations with 107,000 members.

Indonesian Baptist Gospel Fellowship (*Persekutuan Injil Baptis Indonesia GKPI*)

This Church, working primarily in Western Kalimantan, began its work in 1963. The ministry is loosely connected to evangelical bodies in the United States. The Church claims some 30,000 members

The Gospel Spreading Christian Church (*Gereja Kristen Pamancar Inji GKPI*)

The Gospel Spreading Christian Church, also called the Ray of the Gospel Christian Church) began work in Indonesia in 1960 and became a member of the Indonesian Council of Churches in 1962. It has experienced rapid growth in the Northeast section of Kalimantan. The Church has increased to congregations, with members, and adherents. The Church may have developed out of the work of the Christian Missionary Alliance.

The West Kalimantan Christian Church (*Gereja Kristen Kalimantan Barat GKKB*)

The West Kalimantan Christian Church began its ministry in 1938 in western Kalimantan reaching primarily Chinese people. It remains 60% Chinese in membership. The Church has congregations with members.

Christian Church Groups in Irian Jaya

Baptist Churches in Irian Jaya (*Gereja Baptis di Irian Jaya*)

The Baptist Churches in Irian Jaya number around 17 congregations and 2000 members. They work primarily among tribal peoples.

The Protestant Church in Irian Jaya (*Gereja Protestan Indonesia di Irian Jaya*)

The Protestant Church in Irian Jaya

The church reports 169 congregations with over 15000 members. This group began work in Irian Jaya around 1985.

The Evangelical Christian Church in Irian Jaya (*Gereja Kristen Injili di Irian Jaya*)

The Church reports some 86 congregations with over 10,300 members

The Evangelical Christian Church in Irian Jaya

This church began as early as 1862. It now numbers 1100 congregations with almost 300,000 members.

The Evangelical Alliance Church in Irian Jaya

The Evangelical Alliance Church serves over 350 congregations with some 60,000 members. This Church began ministry in Irian Jaya in 1952.

The Protestant Church in Irian Jaya (*Gereja Jemaat Protestan di Irian Jaya*)

The Jemaat Protestan di Irian Jaya began service around 1984. It now has some 86 congregations with 10,500 members.

The Fellowship of Baptist Churches in Irian Jaya (*Persekutuan Gereja2 Baptis di Irian Jaya*)

This fellowship of Baptist Churches numbers over 206 congregations with more than 75,000 members.

[Muller-Kruger, *Sedjarah Geredja di Indonesia* (Church History in Indonesia); Frank Cooley, *Indonesia: Church and Society*, Smith, *God's Miracles in Indonesia*; Johstone and Mandryk; Barrett

Missiological Implications

1. Evangelical Christians and Christian groups should support the Christian Churches and groups in Indonesia—especially those who are experiencing direct persecution. This support certainly includes prayer and encouragement but also could include leadership training aid, helping to replace church property, and personnel support.
2. Evangelical Christians and Christian groups should encourage, support, and directly participate in efforts to reach the 23 clusters of unreached peoples in many areas of Indonesia. The support for reaching the unreached peoples could be in the direction of aid to Indonesian groups who are involved in such evangelistic practices and also as direct evangelistic and church starting efforts.
3. Evangelical Christians and Christian groups should seek to work alongside Indonesian Christian leaders to formulate contextualized presentations of the gospel

to each of the many people groups in the nation. This would include churches precisely designed for peoples displaced in the growing cities—such as churches for peoples from *Maluku* or *Sulawesi* or *Kalimantan* in cities such as *Jakarta* or *Surabaya*.

4. Evangelical Christians and Christian groups should seek to assist and minister to the Christian peoples displaced by and injured in persecution—especially in the *Maluku* area
5. Evangelical Christians and Christian groups should be drawn to the millions of nominal Muslims who largely practice “folk Islam” in syncretistic ways. Many of these people are open to a contextualized presentation of the gospel of Jesus.
6. Evangelical Christians and Christian groups should seek ways to aid Indonesian Christian groups in leadership training. This aid can be in the form of financial means and also personnel who might teach in leadership training schools under the direction of the leaders of the schools.
7. Evangelical Christians and Christian groups should actively aid the Indonesian Churches in developing means to evangelize the peoples in transmigration areas and to start viable churches among them. The same emphasis should seek to minister to the flood of peoples into the urban areas where people are being drawn into many different cultural groups who are often ripe for the gospel.
8. Evangelical Christians and Christian groups should assist Indonesian Christian groups in developing leadership training on every level—seminary, Bible School, local church leadership.

[Smith, *God's Miracles*, Johnstone and Mandyk, *Operation World*, Cooley, *Indonesia: Church and Society*]