

# AHL AL-KITAB AND POLITIC CONTEXT IN INDONESIA

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## **Abstract**

*This article presents about the concept of “ahl al kitab” on the context of political aspect in Indonesia. It aims to to show the existence of ‘ahl kitab’ in relation to the political aspect in Indonesia. The methodology applied was using normative approaches in order to be able to find out the extent of ‘Ahl al-Kitab’ on the context of political aspect in Indonesia. It is shown that Islam supports the existence of the other religions. The prophet Muhammad stated that Islam is a continuity of previous religions. Furthermore the discourse of ‘ahl al Kitab’ on political aspect in Indonesia is related to the existence of this statement as a position in between secular and Islamic nation. It is realized that the extent of “ahl al Kitab’ concept that covers all of religions in Indonesia still arises problem concerning the existence of religions and believe that schools are involved in educating about religion field of study. In fact, the Moslem scholars in Indonesia attempt to extent the concept of ‘ahl al Kitab’ so that the existence of the other religions is accepted as officially recognized religions, including inter-faith marriage matters.*

**Keywords:** *Ahl Al-Kitab – Politic – Mu’ahid infidels – Islamic nation – inter-faith marriage*

## **P** Introduction

Perhaps it is not excessive to state that Ahl AL-Kitab concept or “the People of the Book” is a specific concept of Islamic theology in facing the existences of the other religions. For those who read a Holy Qur’an, it is not difficult for them to get impression that the problems concerning Ahl Al-Kitab are the most interesting topic to discuss. The term of *ahl al-kitāb* occurs 31 times in the Holy Qur’an, while the other terms which contain of the same meaning with that qur’anic term are also revealed in various verses of the Holy Qur’an. Furthermore if we study about the prophetic traditions, prophet’s best friends and his followers utterances which have become Islamic laws Kitab written by ‘ulama’ (Islamic Scholars) so far.

Nonetheless if the Islamic history development is noticed in the prophet Muhammad era, the concept of Ahl Al-Kitab is not surprising. The history had proven that before Islam was taught by the prophet, the other religions had been developed then, Especially Jews and Christians who are identified as Ahl Al-Kitab. Therefore it is normal if Islam reacted against the existences of the prior religions. Contextually, the prophet Muhammad stated that Islam is the continuity of the prior religions, and affirmed that he is one of the Messengers of God in this world. Hence it can be assumed that the Islamic concept of Ahl Al-Kitab is the respond of not only the reality that plural religion, but also the confirmation of Islamic theology identity.

There have been many developed trends in studying the concept of Ahl al-Kitab. One of them is the discussions which attempt to notice the concept of Ahl al-Kitab the key word of the negotiation performed by the prophet with the Jews and Christians prominent figures. In addition it was also shown that Islam was not authentic due to the content of a Holy Qur'an which was copied from the Scriptures of Jews and Christians. It is undeniable that the perspective had developed in the group of western Orientals who were closer to, if they were not adherents, of Christian and Jew. In the group of Moslem Scholars, the Orientals perspectives are obviously responded critically. Besides, the apology perspectives were developed among them in discussing about the concept of Ahl al-Kitab. For instance when they cite that Islamic approach to Ahl al-Kitab were in fact much better than the Jew and Christian approach to Islam. Some cases of Islamic history were grasped and used to justify this perspective, while the other discriminative historical cases towards Ahl al-Kitab were not found.

Likewise the Ahl al-Kitab discourses stated by Indonesian Moslem experts tend to be apology. Similarly, even though the discourse of Ahl al-Kitab is theologian, the socio politic context in Indonesia is more influenced because the discourse implicitly and explicitly implies Moslems conviction in facing the existences of the other religion in this country. In addition, in certain Moslem groups, the Ahl al-Kitab discourse is much more developed to be the theory of politic conspiracy of Moslem enemies. In this research attempted to analyze the relationship between Moslem discourse about Ahl al-Kitab and the socio politic condition in Indonesia.

## **II. The officially recognized religions in five basic principles country**

The discourse of Ahl al-Kitab in Indonesia is politically related to the foundation of our country which chooses the alternative way between secular and Islam perspectives. In article 29, paragraph 1 of the Constitution of 1945 about religion, our country is based on the belief in One God Almighty, the first principle of five basic Principles. Historically the first principle is the compromises of Islam which points out the obligation of performing Islamic laws for the Moslems by the country, and the

nationalists also expect the neutral secular country towards religion. The utterance of “the belief in One God Almighty” indicates that the character of this country is religious, but not specifically in Islamic characteristic. The compromise is then implemented institutionally by establishing Religion Department in 1946, an institution both covering Islam interests, and providing some divisions for the other religions. Likewise one of crucial interpretation on the first basic principle called the belief in one God Almighty is the answer of these two questions: Does the first basic principle cause Indonesian people to believe in God and adhere a religion? Does the country determine what religions can be recognized? In two decades, after independence, the answer of those two questions tends to be blurred. It is owing to the appealing interest political power. In this era, communism, or exactly called as Indonesian Communist Party (PKI), which ideologically disobeys religion and God, developed as a legal politic in Indonesia. Meanwhile, the religion department existed constantly with the high support given by some political parties and Islamic mass organization.

Furthermore there are distinctive opinions among Islamic Scholars themselves whether the atheists are included or covered by on the belief in One God Almighty, the first principle of five basic Principles or not. For the foremost Islamic figures, such as Abu Hanifah, the atheists’ belief is absolutely contradictive with the first principle of five basic Principles. However Agus Salim has different perspective. In his article he said that:

Can the basis of the nation [called the belief in the One God Almighty basis, translator.] we confessed about the freedom for those who are atheists? Or those who believe in many and divided gods?

Certainly and absolutely! Because our The Constitution of 1945 , as The Constitution of 1945 s of each countries which acknowledge civilization and polite behaviors and also guarantee the freedom to adhere a religion, with those borders, providing that they respect the right of social intercourse and each person, and do not break the rules of ethics, safety, and peace.

The opinion pointed out by Agus Salim is apparently in line with what was prevailed in *Demokrasi Terpimpin* (Led Democracy) in 1959-1965, when Soekarno introduced *NASAKOM* (Communist, Religion, and Nationalist) ideology, a susceptible conflict elaboration. During this era, the considerable dispute between soldiers’ power and religious people, and Indonesian Communist Party (PKI) in another side was very strong, while Soekarno strove to be a mediator. When PKI was more active to agitate Islam group, and another group was represented by NU [Nahdlatul Ulama] Association of Moslem Scholars, (Masyumi was absent formally due to being dismissed in 1960, mainly on account of the refusal of Demokrasi Terpimpin), insisted the President

Soekarno to issue a decree. Finally, the President Decree of RI No. 1 in 1965 is about Religion misuse or disgracing prevention. In the President Decree, as the outlines are mentioned as follows:

As the basis of the belief in the One God Almighty, the first principle of five basic Principles is not only putting the moral basis above the nation and the government, but also ensuring the existence of the unity nation with religion basis.

The confession of the first principle of five basic Principles (the One God Almighty) cannot be separated with religion, owing to the main pillar of human being's life and for Indonesia has become nation basis and the absolute foundation of nation building.

In addition the explanation of the article 1 mentions that:

Some religions adhered by Indonesian people are Islam, Christian, Catholic, Hindu, Buda and Kong Cu (Confucius). It can be proven from the history of proselytism in Indonesia. Since these 6 kinds of religions the religions adhered by most of Indonesian people, unless they get guarantee as revealed in the article 29 paragraph 2 in the Constitution of 1945 and they also get help and protection declared as follows:

It does not mean that the other religions, such as Jew, Zoroastrian, Shinto, and Taoism are forbidden in Indonesia. They cannot get guarantee as pointed out in the article 29 paragraph 2 and they are permitted, provided that they obey the regulation which is in this decree or the others.

In line with what are mentioned above the belief, the mysticism, are guided by the government well to the belief of the One God Almighty.

The explanation of the President Decree quoted above has affirmed that the religion characteristic in Indonesia and mentioned that there are 6 religions which "obtain help and protection" from the government. It can be inferred that they are the religion which are recognized by the nation. Interestingly, it also emphasizes that even though there are 6 religions which can obtain help and protection from the government, and the other religions cannot be developed. In contrast, in tolerating the other mysticisms, it is seemingly rejected as one of the religions, and it is implicitly stated that the government will guide to "the good perspective and to the One God Almighty".

If only Soekarno hadn't been overthrown and PKI kept being successful, perhaps the President Decree will not be more crystallized improved. However the history recorded that in the struggle those two big political powers, soldiers and PKI, the first party finally won, while the other is devastated politically and physically. Following the coup d'état on 30 of 1965, as the power of anti-PKI could cooperate fully, mainly among inter-faith people and the soldiers. In addition in the *Pleno* plenary session of the Provisional People's Consultative Council (MPRS) in 1966, the decree of

MPRS No.XXV/1966 issued about the prohibition of PKI and Communism, and in the explanation mentioned that Communism: “is contradicted with the principles and the basis of Indonesian life which believe in God and religion.” Furthermore isolate the atheist communist, the decree of MPRS No.XXVII/1966 was issued and pointed out that religion education was obliged since in Elementary School until college or university. In the explanation of the decree revealed that all off officially recognized religions will get the same chance to learn about it. In another word, the obliged religion education is the lesson of officially recognized religions.

In addition, it is impossible that in this limited chance to discuss about the controversial problem of the course and the dynamics related to the religion lesson at school. Generally it can be inferred that since 1966, it is compulsory in Indonesia. Similarly, the government policy on the officially recognized religions which constantly change, Confucius was dropped from the legal religions. According to Leo Suryadinanata, the expert of Chinese problems in Indonesia, Confucius was eliminated from the officially recognized religions in 1979, and this is in line with the new era of government policy correlated with the assimilation of Chinese heredity. After the reformation Era, the position of it is apparently rehabilitated again.

Besides in the *Pleno* plenary session of People's Consultative Council (MPR) in 1978, the stinging dispute between the government party, Golkar, and Islam party called PPP, about the suggestion that the mysticism is recognized as a legal religion. After acquiring the strong protest in Islam, this belief was finally failed to be recognized as a legal religion. It is affirmed in the decree of People's Consultative Council No.IV/1978 about Extensive Outlines of the Nation's Direction (GBHN), and also mentioned in the Instruction of Religion Minister No. 4/1978 which revealed that due to the mysticism is not a religion, so it cannot be included in the religion division development program. Finally the issue of this belief is managed under the Education and Culture Department.

### **III. Ahl al-Kitab in the expansion of religion and marriage**

It has been elucidated that one of the implications from the government policy is about the officially recognized religions, is that those religions can obtain some facilities compulsory lesson to learn from Elementary School until University. It is necessary to notice that the Religion Department takes care of both the religion and founded the universities which specifically designed to deepen religion knowledge. For Islamic adherents, we recognize Government Institute for Islam Studies (IAIN) that some of them have been amended to be Islamic State University (UIN), for Hindu called as Government Institute for Hindu Studies (STAHN), and for Protestant named as Government Institute for Christian Studies (STAKN).

In addition to education matter, at least there are two problems which are

correlated with the officially recognized religions policy. The first is proselytism and marriage matters, including inter-faith marriage. In fact Islamic Scholars stated their opinion about Ahl al-Kitab concept related to these two.

One of the steep growths of socio political religion in the beginning of new era was most of the people who adhere legal Islam. This action is conducted by frightened society if they are accused as PKI followers owing to not adhering one of legal religions. Considering that there were many PKI people were foully murdered, hence the people were afraid being accused as identical with the party. Even if all of legal religions at that time accept new adherents, seemingly reverberation which make many people adhere Christian's had made Moslem Scholars were afraid. Moreover overseas news revealed that thousand dollars fund sent from an extensive to Indonesia for carrying out a mission, while the economic condition of the majority of Moslems in this country was getting worse. Furthermore, the groups of Islam perceived disappointment with the soldiers were previously allied with them when fought against PKI, yet when they were defeated, the soldiers did not accommodate Islamic politic aspiration.

Consequently in that situation, the strained situation occurred between Islam and Christian, and some cases such as church and Christian schools were deteriorated by Moslems. The government lastly tried to solve the problem carrying out inter-faith conference on 30 of November 1967. In this conference, the Islamic Scholars and the government suggested to make a regulation about proselytism can only be shown to those who are animists. What "animist" means that they do not adhere a religion one of officially recognized religions. This suggestion was rejected by Christians by the reason that contradictive regulation of right to religion freedom, and is also different from Scripture which proselytize Christians to conduct proselytism to whomever including inter-faith people.

Similarly in the dispute, Natsir stated that Islam has ethics code to do religious proselytizing, in which the religion cannot be imposed to the others and delivering it wisely, giving good advice (*mau'izah hasanah*) and exchanging ideas in a good manner (*mudjadalah billati hiya ahsan*). Then Natsir cited that:

Prior to code of ethics, we as Moslems do not regard Christians as heidens or animists. The Christians have specific judgments. Towards Ahl al-Kitab, we as Moslems stated that "And I am commanded to judge justly between you. Allah is our Lord: For us (is the responsibility for) our deeds and for you for your deeds as well. There is no contention between us. Allah will bring us together, and to Him is our final goal (Surah: Al Shura:15).

We exclaimed to our brothers that we are as Ahl al-Kitab: "Let's be back to our meeting spot between us and brothers, so we will not worship to Allah, in order to not worship the others but Him" That is our appeal on our Ahl al-Kitab brothers. And if

only the appeal is rejected, we still accept to live side by side peacefully between Moslems and Ahl al-Kitab. In this case, we expect our Christian brothers: to testify and realize truly that “we are Moslems (*Isj-hadu bianna Moslemun*)”. You should know that we are a group of religion, Islam. We are the people who are “shibghah”, possessing identity. Therefore, do not break our identity. Please not to make us as become the Christian adherents. That’s all what we expect from our Christian friends from the same nation.

In Natsir long quote above, he seemingly emphasizes two factors: The first, Moslems theologically place Christians as Ahl al-Kitab, the higher position than the animists, and in facing Christians, Moslems are suggested to invite them to them to believe in the One God (*tawhid*) which testifying the One God Almighty without any other ally. The second, Natsir accentuates that if the appeal is rejected, so we are as Moslems expect Christians not to bother their Islamic identity.

The distinction between Ahl al-Kitab animists mentioned by Natsir is apparently correlated with the support of government suggestion about “the prohibition to proselytize the inter-faith people” in involving themselves to the conference. The Christian’s confession as Ahl al-Kitab looks as if equal with the government policy on officially recognized religions. However due to the explicit statement of Natsir which only addressed to the Christians, it is difficult for us to judge that he regarded that the other officially recognized religions (Buddha, Hindu and Confucius) are parts of Ahl al-Kitab.

In addition the implicit contradiction in Natsir statement on account of stating that Moslems are suggested to convert Christians to tawhid belief, in contrast he acquired Christians to conduct their missions toward Moslems. This contradictive point of view can only be understood in the socio politic and economy situations at that time. The Islamic figures, including Natsir, judged that Moslems are very weak politically and economically so that of the open competition occurred in proselytism of Christian, perhaps Moslems will be defeated. This weak perception perceived by Indonesian Moslems, as what Wertheim quoted that, to be “the majority in minority mental”.

In addition the proselytism matter, as the concept of Ahl al-Kitab is also discussed in marital discussion. The first problem is the stiff dispute in 1973 about marital draft of a law which is announced by the government. In article 2 paragraph 1 of the draft of a law revealed as follows:

Marriage is valid if in front of the marriage record staff, written on the list marriage record by the staff, and conducted based on the law and/or the regulation of marriage law for those who are married, as long as it is not contradictive with the law.

Likewise the reference of article 2 paragraph 1 of the draft of marital law above

clearly points out that it is a must to follow the marriage law in a religion adhered by someone. On the other words, this formula looks secular. Besides after the stiff protest a group of Islam, the compromises were finally carried out in formulating in article 2 so that the Marriage law No.1/1974 stated that:

(1) Marriage is legal if it is conducted based on law of each religion or belief.

(2) Each marriage is recorded in accordance with the valid law.

One of the consequences of this article is that marriage conducted regardless one of the officially recognized religions law, it will be automatically illegal. Thus the marriage based on belief, and the marriage in accordance with Confucius (when it is diminished from the list of officially recognized religions) is illegal in law.

As far as I know, there is no discussion among the Islamic Scholars about the concept of Ahl al-Kitab in relation to the definition of the legalized marriage indeed. Is marriage conducted by Ahl al-Kitab based on religion law, which is properly regulated in marital laws (UUP) legal in accordance with Islamic law? Perhaps this question is unnecessary because the answer is obviously negative and that marriage law viewed is not a hundred percent Islamic law.

The Ahl al-Kitab matter seems important when Moslems face inter-faith marriage. In the draft of marital laws issued by the government, the inter-faith marriage is allowed. It is in fact results in the high protests from Moslems. Prof. Rasjidi accused that the draft of marital laws allowed the inter-faith marriage is called as “secreted Christianization”. Then finally the compromises were made with lenient decision, such as in the article of law which allows the inter-faith marriage which is dropped, none of marital laws which strictly regulates about the problem. As a result, the inter-faith marriage in Indonesia is usually difficult and complicated.

Actually in Islam, there is distinctive opinion about the inter-faith marital affair, especially the marriage between a male Moslem and a female Ahl al-Kitab. In 1960, the Association of Moslem Scholars (NU) gave instructions that the marriage between a male Moslem and a female Ahl al-Kitab is allowed if the female is the pure Ahl al-Kitab (*kitābiyyah khālishah*), who confesses the belief which has relation with Islam. Since the pure Ahl al-Kitab is apparently negated even in Indonesia, so married to the female Ahl al-Kitab is forbidden. The Islamic Scholars instructions are also announced again in 1962, 1968 and 1989.

It is different from the prior instruction of NU above, Hamka in his book published in 1971 cited that a ale Moslem is permitted to get married with a female Ahl al-Kitab who is mushanat, keeping her courtesy as mentioned in Surah al-Maidah verse 5. This verse confirms that the food of Ahl al-Kitab is allowed for Moslems and the vice versa. Hamka commented that:

Those three determinations show that Ahl al-Kitab, Jews and Christians are



not isolated and looked down by Islamic society. It is kind of either snubbing if we refuse the provided food, or inviting them to eat together in our meeting chamber. Moreover it is not reasonable if a man proposes a woman providing that she acquires to convert her religion to his religion.

Hamka's behavior which is extroverted is negated when he led Indonesian Council of Religious Scholars (MUI). In 1980, MUI gave instructions about inter-faith marriage which are delineated below:

(1) Marriage between a female Moslem with a non-Moslem man is forbidden. (2) A male Moslem is not allowed to get married with a non-Moslem woman. Similarly there is different opinion about the marriage between a male Moslem with a female Ahl al-Kitab. After considering that its disadvantages are more than its advantages, Indonesian Council of Religious Scholars announced that the kind of marriage is forbidden.

Prior to the legalization of marriage in accordance with the marriage law is determined with religion law, so that the Indonesian Council of Religious Scholars' instructions, the marriage between male Moslem with a female Ahl al-Kitab cannot be legalized in law, unless the woman's religion allows her and the wedding is conducted based on the bride's religion.

#### **IV. The extensive Ahl al-Kitab Discourse**

We have discussed about how the concept of Ahl al-Kitab argued by some Islamic Scholars in line with the proselytism matter and the inter-faith marriage. In their discussion, Ahl al-Kitab generally means the term is referred to Jews and Christians. Likewise Jew is not one of officially recognized religions in Indonesia, hence when referred to the term of Ahl al-Kitab, it automatically addresses Christians.

In the following development, Ahl al-Kitab discourse is then expanded to the other religions such as Buddha, Hindu, Confucius, Shabiin dan Majusi. The extensive meaning of Ahl al-Kitab is mainly introduced by Nurcholish Madjid (Cak Nur) during his lectures in Paramadina University. Cak Nur tries to justify his perspective referring to Rasyid Ridha and Abdul Hamid Hakim opinions. Through this perspective, all of officially recognized religions in Indonesia are called as Ahl al-Kitab. The implication of this point of view is so far, both in legal formal relationship such as marriage, the socio cultural intercourse occurring in our daily life.

Cak Nur emphasizes that in Islamic perspective, there were many prophets and Messengers sent by God, and the big religions in this world are probably revealed by God too, taught and guided by the Messengers who are described in al-Qur'an. In addition Islamic theology, God is the only One, the origin of human beings is one

resulting the essence of the true religion is one. Prior to this perspective, Cak Nur, stated that the classic Moslems were extroverted and civilized around regardless the fear of losing their Islamic identity. Friendly behavior of Moslems towards Jews people in Spain in developing science by Cak Nur has been proven as cosmopolitan behavior of Moslem under the fundamental concept of Ahl al-Kitab.

Certainly the historical evidence presented by Cak Nur can be judged as apologia in as much as there are many cases of authorized Moslems who act discriminatively towards Ahl al-Kitab. However the thing which is presented by Cak Nur is that the positive examples which occurred in the history should give Moslems' confidence and positive impact in this era to behave inclusively to the other adherents. Moreover with this inclusive behavior, for Cak Nur, Moslems can obtain their civilizations as like what they had ever achieved before.

In his articles, Cak Nur likely never cites explicitly that marriage between Moslems and Ahl al-Kitab is absolutely acceptable. As what has been explained before, Islamic Scholars only have allowed this case so far providing that it is done by a male Moslem with female Ahl al-Kitab, but it is not the vice versa. Even the Indonesian Council of Religious Scholars' instructions have prohibited for everyone's goodness. However some Islamic Scholars in Reformation Era argued the vice versa, in which both Moslems, male and female, can be married to Ahl al-Kitab. The textual argument is that there is no explicit prohibition in the Holy Qur'an about female Moslem with male Ahl al-Kitab marriage. This perspective is indeed controversial and criticized by the other Moslems.

As a result the extensive meaning of Ahl al-Kitab revealed by Cak Nur, and the marriage allowances including male and female Moslems with Ahl al-Kitab, is likely regarded as theological justification to obtain solutions from the complicated matters in relation with inter-faith marriage in this (five basic principles) Pancasila-based country. Conversely the meaning expansion is the interpretations matters, which is irrefutable that there are different perceptions in Islamic groups, in which they cannot be reconciled. It can be inferred that the controversies occurred so far delineate that extensive concept of Ahl al-Kitab are not dominant perspectives in the society. Furthermore, the number of mediators is limited in the case of officially recognized religions in Indonesia. Thus how is the fate of the other belief and local religions in our society? The concept of Ahl al-Kitab apparently does not protect their rights, even justifying them to get exclusion actions from the others.

## **V. Non-Moslem Indonesia of Mu'ahid infidels**

In addition from this article, the thought contributions of the Islamic Scholar from Makassar, Hamka Haq, argues that non-Moslems in Indonesia are not "dzimmi".

Dzimmi is non-Moslems, including those who are Ahl al-Kitab, whose safety is guaranteed by the government and Islamic authority and it is not obligation for them to pay alms and involve themselves in military (jihad). As the rewards of the guarantee, they are obliged to pay *jizyah* (tax per person). Even though at glance there is a balance right and obligations between Moslems and dzimmi, both of them are not equal. In this context Hamka Haq stated that someone can be called as dzimmi if he is a non-Moslem who is conquered by Moslems. As Indonesian non-Moslems are not conquered by Moslems, nevertheless they are partners in fighting for the freedom, it means that they are not dzimmi. The appropriate term for this matter according to Hamka Haq is “mu’ahid” who is non-Moslem who does peace agreement with Moslems. The status of non-Moslem in Indonesia, he cited, is similar with the Jews status in Madinah in which they made a peace agreement with the prophet.

Actually an argument the minority of religions in Indonesia are not colonized people, as a consequence the conquer law cannot be implemented by them and has ever been pointed out by Christian figure in Indonesia, called T.B. Simatupang. He even reminds that the conquer law is implemented by Islamic authority discriminatively in the past era, for instance “the Christian people were not allowed to wear white clothes but black. Moreover they cannot go by camel but donkey, and converted to Islam was usual, yet when they converted to Christian is called as apostate and threatened to death penalty. Similarly, the female Christians are permitted to get married with male Moslems, in contrast the female Moslems are forbidden married to male Moslem.”

T.B. Simatupang expressed his worries in that way explicitly against Islamic conquer law when it is implemented in Indonesia owing to the discriminative characters. Then can we call the non-Moslem in Indonesia as not dzimmi but the minority mu’ahid who will not become the second level of society? It certainly needs deeper fiqh (law of Islam) discourse. However the highest perspective of concept mu’ahid has not placed the minority of religion to be equal with the other citizens as it is acquired in a modern and democratic country.

## **VI. The conspiracy theory of Ahl al-Kitab**

One of challenges faced in expanding the concept of Ahl al-Kitab is the conspiracy theory spreading in the Moslems society throughout the world, including in Indonesia. In the conspiracy theory, the Jews and Christians or Ahl al-Kitab are not noticed as brothers in the heredity of Ibrahim religion, but the allied political enemies who cooperate to deteriorate Islam. The defeat of Arabic occurred when they fought against Israel and the incessant suffer of Palestinian followed by Middle East countries such as Afghanistan and Iraq, has become the basic conspiracy theory of International Jews to devastate Islam. In addition, the Moslem scholars who study abroad, or those who support liberal ideas, were usually accused of being the agent of Jews. The

magazine entitled *Ulumul Qur'an* which often covers critical thoughts which are performed by certain groups having opportunity to change the title becoming *Ulumul Talmud* to create bad image which is correlated with the Jews magazine.

Moreover if the anti-Semitism propaganda was done by Hitler to form the politic interest in Europe, so the Jews-Christian conspiracy theory in Indonesia has ever been conducted as well by Soeharto supporters to maintain his authority. When monetary crisis occurred in Indonesia in 1997 and the society kept demonstrating the government, a booklet entitled *Konspirasi Menggulingkan Soeharto* (A conspiracy to overthrow Soeharto) was published. This book was susceptibly made by the Institute for Policy Studies (IPS), a *think tank* of stated that the monetary crisis occurred in Indonesia was not owing to corruption and chronic, yet it was due to the conspiracy between Jews (Mossad), an extreme Jesuit group (Catholic), America (CIA) and Chinese, who acquire to overthrow Soeharto because he supported Islam! Moreover it is explained in the booklet, that the death of Ibu Tien (the wife of Soeharto) in 1996 was not natural, instead of being murdered by a Chinese doctor.

In political field indeed the conspiracy often occurs. Although the people who always conducted the conspiracy theory to explain about the problems, to explain about them, the harmful simplification arises. Nonetheless why does the conspiracy theory inflict the attractiveness? Martin van Bruinessen pointed out that:

The conspiracy theories show the rigid attractiveness owing to the easy explanation to understand and show scapegoats. This theory put the responsibility on everything abhorred by the other people. In addition the theory followers do not need to show the deficiency, weakness, and their mistakes, then no need to criticize themselves due to the badness conducted by the rivals. These kinds of theories prevent the people find out the real causes of it, as a result it is not easy or impossible to change the unfavorable condition.

## **VII. Conclusion**

This article presents about some explanations related to the position of the concept of Ahl al-Kitab in the socio politic condition in Indonesia. The main basis of it is the compromises among the leaders who had determined that Indonesia is neither a secular country, nor a religious country, yet it is Pancasila-based country in which firm on the belief of “the One God Almighty”. Afterwards the policy of the issues of the officially recognized religions whose adherents get protection and help from the government have developed. Those recognized religions get some facilities Religion Department and each adherent are obliged to learn about their belief since they are in Elementary school until in the university levels.

The policy of officially recognized religions then cause some problems, such as when the Moslems demanded that the proselytism cannot be addressed to the officially recognized religions adherents. In this case, the concept of Ahl al-Kitab is used to show Islam supports Christian more than animists. Another problem correlated with inter-faith marriage arose as well. Although the opinion of the male Moslem can marry the female Ahl al-Kitab, the Islamic Scholars precisely prohibited it as a reason of preventing disadvantages.

Owing to the impasse, The Indonesian Moslem experts try to broaden the meaning of the concept of Ahl al-Kitab to conquer all of officially recognized religions in this country. It apparently aims that Moslem can obtain theology's justification to accept the equality with the other religions in Indonesia, including the inter-faith marriage matters. Furthermore there are some efforts to affirm that non-Moslem in Indonesia are not the second level people, but they are equal with Moslems by elaborating the classic fiqh (the Islamic law) concept about *dzimmi* and *mu'ahid*. In addition, the rejection or opposition of some Moslems towards equality is also so stiff. The reluctance of being inclusive towards non-Moslems was the justified with the conspiracy theories of Ahl al-Kitab.

Apart from the rejection of some Moslems, they attempt to broaden the meaning of Ahl al-Kitab conducted by Moslem Scholars should be appreciated, even though they haven't offered a good solution to this problem. The concept enlargement of Ahl al-Kitab is expected to cover all of officially recognized religions, yet in fact it is still queried that the position of unrecognized religion and belief. Perhaps to solve this problem, we have to return to principle of our country in which it is neither a religion country nor a secular country. For instance, to what extent can the government give "protection and help" for the officially recognized religions, while they just give "protection" to the unrecognized religion or belief? Can this country *especially* legalize the inter-faith marriage, regardless the religion, but based on the civil rights?