PREFACE

Secularly interwoven social values of Indonesian society disallow the extra space, needed for its polity to turn theocratic, at least in its classical orthodox sense on the line of its fraternal Pan-Islamic versions. There are more chances of Pan-Islamic values getting assimilated by the pluralistic societal fabric of Indonesia rather than Indonesian society being overwhelmingly influenced by the former. The percolation of strict Islamic values in Indonesian society is well retarded by the historical compunctions, which molded the very structure of Indonesian society in its exclusive historical context. The case for theocratisation is further weakened by the absence of both, proper channels needed for its aggregation as well as its articulation in the broader systemic mechanism.

The First chapter tries to define Islam as a concept with its exclusive relations with politics, which identify the state as an Islamic one. Islam in Indonesia is different from the other Pan-Islamic countries. It has a distinguished identity of its own. This chapter also deals with the introduction of Islamic elements in the main politics starting from 1955 general election.

Chapter II discusses stepwise dissemination of religious knowledge between the main Arab world and Indonesia. During the 1970s and 1980s major changes occurred into the social, cultural and political behavior of the thinking of the entire Islamic world. Indonesia also responded but not rapidly as the other states did, as it was facing a number of political constrictions but that hindrances couldn’t stop it to have a profound impact on its all aspects of social aspects. The process of Pan-Islamic influence has continued and being pronounced in various modes which is becoming conspicuous day by day. However, it always faced some resistance by its primordial inherent traditional values. Therefore a struggle between mystic cultural ethos of Indonesia and modernist nature of Islam is very apparent.

Chapter III has extensively examined the foundation of Indonesian society and its linkages with Islam with various traditions and beliefs practiced by the people and has discussed Pancasila and its relationship with the existing cultural ethos.
Chapter IV focuses upon the rise of Islamic insurgency and its impact on the overall polity of the country. There are few fundamentalist groups among the different groups of Muslims whose common demand is to enforce *sharia'h* as the state law. This chapter will discuss the origins and formations of such groups and how it put its influence in the secular nature of the Indonesian polity.

The overall development in the Islamic movements throughout the Islamic world compelled the ruling party to be more compatible towards conservative Islamic parties or groups. They funded generously to constructing more Islamic institution like, mosque, *madrasah*, *pesantren* etc. and made special arrangements for the Haj pilgrims and gave certain immunity to the fundamentalist groups who are indulged in subversive activities.

The distinct ethnic composition of Indonesia with influential number of non-Islamic groups comprising ethnic Chinese, Christians, Hindus and Budhists would well serve as a retarding agent in the Islamization of the polity. Although, the pressure from Islamization is mainly from below, and the upper echelons of Indonesian Muslim cleric plays merely as a facilitator in order to secure their own interests.

One prominent reason of masses who are getting more attentive towards Islamic values in recent years is perceived economic gains rather than growing fundamentalization. The *madrasahs* and *pesantrens* are not merely serving as a recruitment base for future theologians but also providing a lucrative opportunity for a large number of unemployed Muslim youth.