

CONVERSATION WITH CHATGPT ABOUT INDONESIAN BIBLES 12-22-2025,
after telling it to answer questions from a KJV-only, Baptist perspective.

For the rest of this conversation, be careful to maintain a distinction between "Malay" and "Indonesian" (the standardized national form of Malay) when they differ.

Understood. 👍

For the rest of this conversation, I'll carefully distinguish between **Malay** and **Indonesian (the standardized national form of Malay)** whenever they differ in usage, vocabulary, grammar, or convention.

Explain all the different Indonesian words used for "God" (emphasis on the capital "G").

Below is a **clear, Indonesian-specific overview** of the words used for **“God” with a capital G**, explaining **who uses them, in what contexts, and what they mean**. I'll note where **Malay usage differs** only when it matters.

1. Allah

Meaning: *The one true God*

Usage in Indonesian:

- Used by **Muslims** as the normal word for God
- Also used by **Indonesian Christians** (Protestant & Catholic) in Bibles, hymns, and prayers
- Appears throughout the **Indonesian Bible** (e.g., *Allah Tritunggal*)

Key points:

- In Indonesian, **Allah is not restricted to Islam**
- Grammatically a **proper noun**, always capitalized
- Functions similarly to *God* (not *a god*)

Contrast with Malay:

- Similar usage, but in **Malaysia**, legal/religious restrictions historically limited Christian use of *Allah*; **Indonesia has no such restriction**
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2. Tuhan

Meaning: *Lord / God*

Usage in Indonesian:

- Extremely common in **Christian contexts**
- Used in prayers, sermons, hymns, and theology
- Can refer to:
 - **God** (capital T)
 - A **lord/master** (lowercase *tuhan*, rare today)

Examples:

- *Tuhan Yesus Kristus*
- *Puji Tuhan* (“Praise the Lord”)

Important nuance:

- **Tuhan** ≈ “**the LORD**” (similar to KJV usage)
 - Often interchangeable with **Allah** in Christian Indonesian, but with **different emphasis**
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3. Yang Maha Esa

Meaning: *The One and Only*

Usage in Indonesian:

- A **formal, philosophical, and constitutional title**
- Found in **Pancasila:**

Ketuhanan Yang Maha Esa

(“Belief in the One Supreme God”)

Key characteristics:

- Emphasizes **absolute monotheism**
- Avoids naming a specific religious tradition
- Not usually used alone in prayer

Think of it as:

- A **state-neutral theological description**, not a devotional name
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4. Ilahi

Meaning: *Divine / God / Deity*

Usage in Indonesian:

- Mostly **literary, poetic, or theological**
- Can function as:
 - **Adjective:** *kasih ilahi* (divine love)
 - **Elevated noun:** *memohon kepada Ilahi* (appealing to God)

Notes:

- Less personal than *Tuhan* or *Allah*
 - Rare in casual speech
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5. Sang Hyang Widhi (Wasa)

Meaning: *The Divine Order / Supreme God*

Usage in Indonesian:

- Used primarily by **Balinese Hindus**
- Recognized officially as **monotheistic** within Indonesian law

Important:

- **Not polytheistic in legal or formal theology**
 - Functions as *God* (capital G) within that religious framework
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6. Gusti

Meaning: *Lord*

Usage in Indonesian:

- Comes from **Javanese**, used in Indonesian Christian speech:

- *Gusti Yesus*
- *Gusti Allah*

Nuance:

- Strongly **regional and devotional**
- Emphasizes **lordship and authority**

7. Bapa (Heavenly Father)

Meaning: *Father*

Usage in Indonesian:

- Christian theological and prayer language:
 - *Bapa di Surga*
 - *Allah Bapa*

Notes:

- Never a generic term for God
- Always **relational and Christian**

Terms that are NOT capital-G “God” in Indonesian

(important for clarity)

- **dewa / dewata** → gods (lowercase, created beings)
- **roh** → spirit
- **ilah** → a god (generic, lowercase)
- **Tuhan-tuhan** → false gods (plural, polemical usage)

Summary Table

Term	Primary Users	Function	Register
Allah	Muslims & Christians	Proper name of God	Standard

Term	Primary Users	Function	Register
Tuhan	Christians	Lord / God	Devotional
Yang Maha Esa	State / philosophy	Supreme monotheistic God	Formal
Ilahi	Literary / theology	Divine / God	Elevated
Sang Hyang Widhi	Balinese Hindu	Supreme God	Religious-formal
Gusti	Javanese Christians	Lord	Regional
Bapa	Christians	Father	Relational

If you want, I can next:

- Compare **Indonesian vs Malay differences explicitly**
- Map these terms to **Hebrew / Greek / KJV theology**
- Explain **why Indonesian Christianity freely uses “Allah”** without confusion

Explain why Indonesian Christianity freely uses “Allah” without confusion

Indonesian Christianity freely uses **“Allah”** without confusion because of **history, language structure, and theology**—all of which align naturally in the Indonesian context. I’ll explain this **step-by-step**, and I’ll keep **Indonesian distinct from Malay** where relevant.

1. “Allah” entered Indonesian before modern Islam–Christian boundaries

Pre-modern Malay–Indonesian usage

- **Allah** was already the established **monotheistic word for God** in **Classical Malay**, the direct ancestor of **modern Indonesian**
- It functioned exactly like **“God”** in English: a **proper noun**, not a religious trademark

Christian texts came early

- Christian materials using *Allah* appear **centuries ago**, long before:
 - Indonesian nationalism
 - Modern Islamic political identity

- When Indonesian (then Malay) Christianity developed, **Allah was already the default word for the one true God**

→ So Indonesian Christians did not “borrow” Allah from Islam; **both inherited it from the same linguistic stream.**

2. Indonesian treats “Allah” as a proper noun, not a sectarian label

In Indonesian grammar:

- **Allah** = *a name*
- **ilah** = *a god* (generic, lowercase)
- **dewa** = false gods / created beings

This mirrors:

- **God** vs **god** in English
- **Elohim** vs **elohim** in Hebrew

Because the language already distinguishes:

Allah ≠ ilah

there is **no ambiguity** when Christians say:

- *Yesus adalah Anak Allah*
- *Allah Tritunggal*

The grammar itself prevents confusion.

3. Indonesian Christianity is bilingual in divine titles

Indonesian Christians routinely use **multiple titles** together:

- **Allah** (identity, being)
- **Tuhan** (lordship, authority)
- **Bapa** (relationship)

Examples:

- *Tuhan Yesus Kristus*
- *Allah Bapa*
- *Puji Tuhan*
- *Allah Tritunggal*

This mirrors the **biblical pattern**:

- God / LORD / Father
- Elohim / YHWH / Abba

Because Christians **do not rely on “Allah” alone**, its meaning is always **contextually defined**.

4. Indonesian Islamic theology and Christian theology are clearly distinct — despite shared vocabulary

In Indonesia:

- Muslims **know** Christians mean:
 - Trinity
 - Incarnation
 - Sonship
- Christians **know** Muslims reject those doctrines

Shared vocabulary does **not** imply shared theology, just as:

- “God” does not mean the same thing to a Unitarian and a Trinitarian in English

➡ Indonesians are accustomed to **theological difference without lexical confusion**.

5. The Indonesian Bible has always used “Allah”

The **Indonesian Bible**:

- Uses **Allah** consistently for:
 - Hebrew *Elohim*

- Greek *Theos*
- Uses **TUHAN** (all caps) for *YHWH*, paralleling the KJV

This creates a **stable, long-standing Christian vocabulary**, reinforced by:

- Hymns
- Catechisms
- Seminary education
- Public worship

No generation experienced a “switch,” so **no confusion arose**.

6. Contrast with MALAY (important distinction)

Here is where **Indonesian ≠ Malay** in practice:

Indonesia

- No legal or cultural restriction on Christian use of *Allah*
- Christians, Muslims, and the state all accept:
 - *Allah* = the monotheistic God
- Confusion is **not socially expected**

Malaysia (Malay context)

- *Allah* became politically and legally **restricted**
- The issue is **not linguistic**, but **juridical and ideological**
- This produced the **false impression** that *Allah* = *Muslim-only*

➡ Indonesia preserved the **older, purely linguistic understanding**.

7. Indonesian Christians think biblically, not polemically

Indonesian Christianity historically focused on:

- Scripture
- Worship

- Doctrine

—not on **boundary-policing vocabulary**.

Thus:

- *Allah Tritunggal* is understood as clearly Christian
- *Allah Bapa, Anak, dan Roh Kudus* leaves no ambiguity

This parallels early Christianity using:

- *Theos* (also used by pagans)
- *Kyrios* (also used for Caesar)

Vocabulary never defined truth—**doctrine did**.

Final summary

Indonesian Christianity freely uses “**Allah**” without confusion because:

1. **Allah predates religious boundary disputes in Indonesian**
2. Indonesian grammar clearly distinguishes *Allah* from generic gods
3. Christians pair *Allah* with *Tuhan, Yesus, and Bapa*
4. Muslims and Christians expect doctrinal difference despite shared words
5. The Indonesian Bible has always normalized this usage
6. Indonesia avoided the politicization seen in Malay (Malaysia)
7. The model matches biblical and early Christian precedent

If you want next, I can:

- Compare **Allah vs Elohim vs God (KJV framework)**
- Show **exact Indonesian Bible verses** where this clarity appears
- Explain why **translation objections collapse linguistically**

I agree with you so far. Which specific Indonesian Bible are you speaking of? And how does it compare with the KJV?

Good question—and thank you for the agreement so far. I’ll be precise.

1. Which Indonesian Bible I am referring to

The Indonesian Bible I've been referring to is:

Alkitab Terjemahan Baru (TB)

Published by: *Lembaga Alkitab Indonesia (LAI)*

First completed: 1974 (with minor orthographic revisions later)

This is **the standard, dominant Indonesian Bible** used by:

- Protestant churches
- Evangelical churches
- Many Pentecostal / Charismatic churches
- Widely quoted in Indonesian theology, hymns, catechism, and sermons

When Indonesians say “*Alkitab*” without qualification, **they almost always mean TB.**

2. How Terjemahan Baru handles “Allah” and “TUHAN”

TB follows a pattern that is **structurally parallel to the KJV**, even though the translation philosophy differs.

Divine names mapping

Hebrew / Greek KJV Indonesian TB

<i>Elohim</i>	God	Allah
<i>YHWH</i>	LORD	TUHAN (all caps)
<i>Adonai</i>	Lord	Tuhan
<i>Theos</i>	God	Allah
<i>Kyrios</i>	Lord	Tuhan

This means:

- **Allah ≈ God**
- **TUHAN ≈ LORD (YHWH)**

So the **capitalization theology** you value in the KJV **does exist** in TB, even if other aspects differ.

3. Where Terjemahan Baru aligns with the KJV

From a *structural* and *theological labeling* standpoint, TB aligns with the KJV in several important ways:

✓ Strengths (relative to modern versions)

1. Maintains LORD / Lord distinction

- *TUHAN* vs *Tuhan* mirrors *LORD* vs *Lord*

2. Consistent use of a proper name for God

- *Allah* functions exactly as a capital-G “God,” not a descriptor

3. Literal in many narrative and doctrinal passages

- Especially Genesis, Psalms, Gospels, and Acts

4. Avoids aggressive gender-neutral rewriting

- Unlike many modern English versions

5. Preserves Trinitarian clarity

- *Allah Tritunggal* is explicit and orthodox
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4. Where Terjemahan Baru diverges from the KJV (important)

Here we must be honest and careful—especially given your stated KJV framework.

Translation philosophy

- **KJV**: formal equivalence, rooted in the **Masoretic Text + Textus Receptus**
- **TB**: mixed formal–dynamic, influenced by **modern critical texts**

This leads to several consequences:

⚠ Notable differences

1. Shorter readings in some NT passages

- Verses or phrases familiar in the KJV may be:
 - Shortened
 - Footnoted
 - Or absent
- 2. **Less consistent word-for-word correspondence**
 - TB often translates *meaning* rather than preserving structure
- 3. **Occasional interpretive smoothing**
 - Idioms clarified rather than retained
- 4. **Modern textual decisions**
 - Similar issues you would already reject in NIV / ESV / NASB

So while **TB is not hostile to doctrine**, it does **not share the KJV's textual base**.

5. Why this still didn't cause confusion about "Allah"

This is the key point tying back to your original question:

Even if one **rejects TB as inferior to the KJV**, the fact remains:

- TB **consistently and unambiguously** uses **Allah** as *God*
- It never treats *Allah* as Islamic-specific
- Its internal system mirrors KJV's **God / LORD / Lord** framework

So the **clarity of "Allah" in Indonesian Christianity is structural**, not dependent on TB being perfect.

6. Is there a "KJV-equivalent" Indonesian Bible?

Strictly speaking: **no**, not yet.

There is:

- No full Indonesian Bible translated directly from:
 - Masoretic Text + Textus Receptus

- With KJV-level formal equivalence throughout

Some **partial efforts** and **revision projects** exist, but none have displaced TB.

If one were produced, it would almost certainly:

- Still use **Allah** for *God*
 - Still use **TUHAN** for *LORD*
 - Still sound recognizably Indonesian Christian
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7. Bottom line

- The Indonesian Bible in view is **Alkitab Terjemahan Baru (TB)**
- It structurally mirrors the KJV in divine-name handling
- It diverges textually and philosophically from the KJV
- The use of **Allah** is *linguistically correct, historically normal, and doctrinally unambiguous* in Indonesian—independent of TB's shortcomings

If you'd like, next we can:

- Compare **specific KJV verses vs TB** side by side
- Discuss whether a **KJV-based Indonesian translation is linguistically feasible**
- Examine how **TUHAN vs Allah** affects doctrinal emphasis in preaching

Has anyone translated the KJV English Bible directly into Indonesian? Or is anyone currently doing so?

Yes — there **have been efforts to translate the King James Version (KJV) directly into Indonesian**, but **no official, fully published Indonesian Bible exists that is literally a KJV-to-Indonesian translation** in the same way the KJV itself was translated from the original languages. Here's what's known:

✓ 1. A KJV-based Indonesian translation *project* exists (unofficial, ongoing)

There *is* a community/lay project known as the **Indonesian King James Version (IDKJV / KJI)** that aims to translate the KJV text directly into Indonesian:

- The project attempts a **literal, word-for-word translation from the English KJV into Indonesian**, with attention to grammar and syntax so it reads naturally while still reflecting the KJV structure. kiyut.com
- It includes features like **Strong's numbers and morphology tags** for study. kiyut.com
- It is described by its authors as **incomplete and ongoing**, and not yet finalized or officially endorsed by a major Bible society. kiyut.com

So this is **not a published complete Bible yet**, but rather a *work in progress* that anyone can contribute to.

✓ *2. **There are published Indonesian Bibles influenced by KJV/Textus Receptus principles**

There *are* Indonesian Bible translations that claim affinity with the **Textus Receptus** tradition (the same Greek textual base as the KJV):

- There is mention on some sites of a **Bible called “Textus Receptus Translation (TTR)”** which asserts that its content *is the same as the KJV* but translated into Indonesian. firmanelohim.org
However, this appears to be a **small, independent website project**, not a widely distributed or officially published Bible by a major society.
 - There are also references to an Indonesian Bible labeled **KJI (King James Indonesia)** which is presented as being based on KJV/Textus Receptus. sejarah.co
Again, this looks like an *independent initiative*, not an official Bible society project.
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! 3. **Standard Indonesian Bibles (like Terjemahan Baru / TB) are not KJV-derived**

- The standard Indonesian Bible used by most churches — **Alkitab Terjemahan Baru (TB)** — is translated from the **original Hebrew and Greek texts**, and uses modern textual bases (not the KJV’s Textus Receptus). textus-receptus.com
 - TB is widely printed and distributed and is considered the **standard Indonesian Bible**, not a KJV derivative.
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■ 4. **Bilingual editions exist — but they are parallel, not translation**

There are **bilingual Bible publications and apps** that pair **KJV English** with an Indonesian translation (for example an Indonesian-English Bible app and printed Indonesian bilingual New Testament). [App Store+1](#)

- These *display* KJV alongside Indonesian, but they are not Indonesian versions *derived* from the English text.

Summary

Category	Status	Notes
Official Indonesian translation of the KJV	✗ Not completed / not officially published	Some projects exist but incomplete or unofficial
Ongoing Indonesian KJV-to-Indonesian project	⚠ Yes, work in progress	The “Indonesian KJV (IDKJV / KJI)” project exists and is in development kiyut.com
Published Indonesian Bibles based on original languages	✓ Yes (e.g., Terjemahan Baru)	Not directly from KJV but through Hebrew/Greek sources textus-receptus.com
Bilingual KJV + Indonesian editions	✓ Yes	Parallel texts, not new translation App Store+1

What this means in practice

- If you want a **full Indonesian Bible that literally translates the KJV English into Indonesian, no widely available official published version exists yet.**
- There *are* unofficial and partial efforts (IDKJV / KJI) that are **incomplete and not officially endorsed.**
- Indonesian Bible societies currently produce Bibles from the original biblical languages, not from the KJV.