

United Nations Human Rights Council
Universal Periodic Review of Member - The Republic of Indonesia

A. Religious Freedom

1. Indonesia has a population of approximately 249.9 million people and holds the largest Muslim population in the world. The country is made up of six officially recognized religious groups, including Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.
2. Muslims make up 87.2% of the population, which accounts for about 207.2 million people. The second largest group is Christians, who account for 23 million. This includes Protestants who make up about 6.9% of the population and Catholics make up about 2.9% of the population. Despite the fact that Christians are the second largest religious group in Indonesia, their population size is still comparatively small to that of the Muslim majority.
3. The Indonesian Constitution guarantees the freedom of worship to all according to one's religious beliefs. The second condition of the constitution implies that the state shall be based upon the belief in the "one and only God."
4. Although the government has attempted to offer protection for the right to assemble and express opinions based on one's religious beliefs, often this protection has only applied to those belonging to the Muslim majority especially pertaining to constructing new houses of worship. In an attempt to address issues of religious freedom, the government added amendments to its constitution in 2000 to better protect fundamental rights based on the Universal Declaration of Human Rights. Unfortunately, these amendments are oftentimes not properly implemented at the local level.
5. Indonesia's range of oppressive blasphemy laws, also known as Law No. 1, restricts the propagation of religion. Violators of this law can be punished with imprisonment for up to five years. Not only does the blasphemy law restrain Indonesians' freedom of religion, but it also contributes to local climates of intolerance, considerably impacting those of minority religions. Attacks on minority groups often go unpunished, and though the EU, the UK Parliament, the US Congress, the Swedish Parliament and multiple government agencies and international NGOs have criticized the violent persecution of religious minorities in Indonesia in years past, some restrictions continue today.
6. In 2006, under the Revised Joint Ministerial Decree on the Construction of Houses of Worship, it was established that religious groups wishing to construct a place of worship must first obtain the following: identification of 90 group members, signatures from 60 supportive members from the community, recommendation from the district office of Ministry of Religious Affairs, and approval from the local Inter-

religious Harmony Forum (FKUB). These requirements directly lead to the discrimination of minority religious groups. Religious minorities continue to face attacks from radical Islamic groups and are consistently unable to register church buildings.

7. Minority religious groups often have their requests for a legal permit arbitrarily denied or simply ignored, which leaves their worship houses unlicensed. Though the law states that local governments have six months to issue a permit once all requirements are met, requests are often ignored for periods of time much longer than six months. The bias of this system often applies to minority Christian groups living in Muslim-dominated areas that experience difficulty obtaining building permits for their churches. Those who still wish to continue their worship must do so in unlicensed buildings, which force them into an illegal status. This then incites further aggression and violence from local extremists.
8. There have been several occasions in which Indonesian Christians have been unable to practice and express their own religion within a church building. For example, in March of 2013, the Batak Protestant Church was torn down almost immediately after being built because the Muslim community members claimed that the church had falsified community signatures. Most recently, in April of 2016, the Islamic Forum Community (FUI) sealed off the newly built Santa Clara Church in Bekasi, Indonesia, which had just opened on March 7, 2016. A group of Islamic organizations have been protesting against this church ever since it initially obtained its permit in July of 2015 by claiming that the church used false identities to get the permit. The FUI in particular complained that the church should not have been built in a community of majority Muslims.
9. It is a trend that Indonesian authorities all too easily oblige to the biased requests of Islamic extremists. On October 9, 2015, members of the Islamic Defenders Front went to the local authority office of Aceh to demand that all churches be shut down. They also encouraged other Muslims to take action to destroy churches that were operating without a license. A meeting was facilitated by the authority office among the local communication forum, Islamic schools, and Islamic organizations, and an agreement was made to shut down 10 of the unregistered churches in the next two weeks. Some of these targeted churches were not to blame for their unlicensed status as they had repeatedly applied for permits and had not yet received approval by the government. The day after this agreement was made, a mob of 700 people burned the Indonesian Christian Church, a church that was not even on the list to be shut down. This caused about 8,000 Christians to leave their homes, fleeing to North Sumatra out of fear of continued violence. This incident is both an example of the effects of the biased manner in which the 2006 Joint Decree on Houses of Worship is carried out, as well as the government's failure to protect its Christian minorities and even the government's tendency to condone extremist actions. Gomar Gultom, General Secretary of the Indonesian Fellowship of Churches, feels that the local government's decision to facilitate the meeting that discussed closing Christian churches was a way of "endorsing civil society to carry out violence." Since then, around 1,000

Christians have been prohibited from even raising temporary tents to hold worship services. Instead, they have been advised to go to churches in other villages.

10. On July 26, 2016, President Joko Widodo publicly recognized that Indonesia had a growing religious intolerance problem. He ordered two of the largest Muslim organizations in Indonesia, the Nahdlatul Ulama and Muhammadiyah, to promote moderate Islamic values in hopes that this would counter violent Islamic extremists. In addition, the President and government must create ways to directly address the issue.

B. West Papua Under the Control of Indonesia

1. The island of Papua has long been a desirable location for global powers because of its plethora of natural resources. For this reason, Papua has been exploited by countries including Germany, The Netherlands, Australia, and Indonesia.
2. West Papua became militarily occupied by Indonesia in 1962. While under the control of General Suharto, Papua faced many brutal attacks that were meant to destroy any hope of independence for the region and force the Papuan people to become Indonesians. The United States and Great Britain supported this occupation because Indonesia was an anti-communist ally during the Cold War. United States involvement in the occupation of West Papua would result in greater interest in the island by corporations such as Freeport-McMoran, an international mining company based in the United States.
3. Grasberg mine was first established in the mid-1930s when Dutch colonists found copper deposits in the Jayawijaya Mountain glaciers. The mining business immediately began pumping after this discovery but went dry by the mid-1980s. Then in 1988 Freeport-McMoran decided to explore additional deposit areas and struck gold. The gold ore reserves that they discovered were estimated to be worth approximately \$40 billion. Freeport's Grasberg mine would become the world's largest gold mine.
4. Unfortunately, the discovery of this gold mine in Papua brought suffering to the indigenous West Papuan people. Local Papuan miners were exploited, receiving \$1.50 per hour in wages. PT Freeport, however, is the largest single taxpayer to the Indonesian government that collects \$30 million in revenue every day.
5. Additionally, there have been various accounts of human rights abuses in the ethnic Papuan communities. These include: torture, rape, mutilation, discrimination, surveillance, intimidation, severe restrictions on freedom of movement, arbitrary detention, interference with access to legal representation, seizure and destruction of thousands of acres of rainforest and contamination of water supplies and fishing grounds. All of these actions violate subsistence and livelihood and cultural rights, and force communities to resettle.

6. In order to prevent the resistance of the indigenous Papuan people, the Indonesian government has blocked international human rights groups from scrutinizing the human rights conditions in the Freeport mining area. In particular, the Indonesian government has blocked the U.N. Special Rapporteur on Violence against Women, the U.N. Working Group on Arbitrary Detention and a joint NGO Indonesian-international independent assessment team.
7. While the conflict in West Papua seems to be focused on politics and ethnic discrimination, there is also a religious dimension. The best business and educational opportunities typically go to Muslims in West Papua who have migrated into the island from other parts of Indonesia. This has contributed to the mass discrimination of indigenous animists and Christians, which has ultimately led to the violation of human rights of the animists and Christians.
8. West Papua has been found to be a community of majority Christians. However, since the Indonesian government took control of the area in 1963, Christian persecution has been on the rise. There is a growing risk of conflict between Muslims and Christians that is partially fueled by migration and partially fed by a growth in fundamentalism.
9. Ryan Morgan, International Christian Concern's Southeast Asian Regional Manager states, "There is a very real danger that this conflict, which pits Islamic officials against indigenous Christian peoples, may take on a religious discriminatory element if it hasn't already. Regardless, the Indonesian government must do more to ensure that further bloodshed does not ensue." If the human rights violations and widespread religious intolerance continue alongside the oppressive military presence in West Papua, the indigenous Papuan population may soon disappear.

C. Summary of Recommendations

1. The UN must directly act on behalf of those suffering discrimination in Indonesia. The Indonesian government should abide by their own constitution, which promises the freedom and protection of religion. UN pressure should particularly promote religious equality for all members of Indonesia's population, including special protection for those belonging to minority religious groups.
2. The UN should also demand that Indonesia repeal the blasphemy law, which is currently catalyzing the persecution of minority groups. The blasphemy law violates the Indonesian Constitution and international law.
3. Indonesia must address particular factors that widely contribute to a climate of impunity, including its failure to investigate and prosecute crimes against religious minorities and its failure to give appropriate sentences to those convicted of crimes against them. Indonesia should be pressed to investigate judicial corruption in which spurious accusations and heavy sentences penalize the victims of violent crimes.

4. Indonesia should seriously investigate all attacks against houses of worship of any religion and prosecute offenders to the full extent of the law. Indonesia should take all steps necessary to protect the right of assembly, especially for religious minorities.
5. President Jokowi Widodo and the Indonesian government should be working directly to find the solution to religious intolerance. Widodo did recognize that the issue of religious intolerance existed in Indonesia, but he then attempted to leave the problem to two of the largest Muslim organizations, The Nahdlatul Ulama and Muhammadiyah. More needs to be done to fix the government-assisted persecution of specific religious groups.
6. In order to take the initial steps towards achieving religious diversity and acceptance in Indonesia, Jubilee Campaign recommends that Widodo review existing laws and regulations that may allow for religious intolerance. He should also begin to enforce the punishment of government officials and police who do not follow the rule of law.
7. The UN should pay special attention to the island of Papua and publicly address the issue of religious persecution and human rights violations occurring there. In order to protect the human rights of the indigenous Papuan people, there must be a watchful eye over the Grasberg mine and the control of Freeport. Papua is a remote location, which currently means there is less monitoring by the government and more potential human rights abuses. Thus, closer monitoring of the events in the Grasberg mine and West Papua as a whole is necessary. President Jokowi Widodo should also be pressured to bring greater development and autonomy to Indonesia's other outer islands.
8. A critical step to improving the lives of those in West Papua is to bring media access and government attention to the island. The lack of human rights, the lack of respect for the indigenous Papuan people and their homes, and the religious persecution occurring on the island – with a focus on Freeport's role in the current state of West Papua— must be brought to the attention of the international community. The local Papuan people must receive a higher share of revenue from both the Indonesian government and from Freeport as a more equitable distribution of proceeds from the mining from their historical territory.
9. The international community should work towards giving the indigenous people of West Papua complete freedom because that is the only way to completely eliminate the risk of further exploitation and to give the indigenous Papuan people the human rights they deserve.