

Impunity

Adi Rukun, Neither Silent Nor Intimidated

The New York Times, By CARA BUCKLEY, 12-02-2016

There was a getaway car waiting outside. His family kept bags packed, ready to flee. And a fixer was on standby at the airport, waiting to book last-minute tickets if the need for escape should arise. Those precautions, among others, were taken by the filmmakers of the Oscar-nominated documentary “The Look of Silence” to ensure that its subject, Adi Rukun, remained safe during production.

A companion piece to the 2013 Oscar-nominated documentary “The Act of Killing,” about broad-scale massacres in Indonesia in 1965 and the impunity enjoyed by their masterminds, “The Look of Silence” follows the more intimate quest of Mr. Rukun to face and challenge the local perpetrators who tortured and murdered his brother 50 years ago.

In the months leading up to the film’s world premiere, in Venice in 2014, Mr. Rukun and his family resettled elsewhere in Indonesia, where minders and members of the film crew could keep an anxious eye on them. The film’s producer arranged for Denmark to offer Mr. Rukun’s family open-ended visas should danger ever arise.

That danger has yet to materialize. Instead of feeling trapped by his new circumstances, Mr. Rukun said in an interview this week in New York, he felt, at last and for the first time in his life, truly free.

“We’re no longer living around people who have been threatening us for 50 years,” Mr. Rukun, a sweet-faced, gentle optometrist whose eyes gleam like black pearls, said, speaking in Indonesian as Joshua Oppenheimer, the director,

translated. “Both films opened a space that never existed before, and led to an enormous acknowledgment of the suffering and prison of silence and fear we’d been living in. We feel our stories are on the lips of everyone.”

“I no longer feel afraid,” he added. “I don’t feel afraid at all.”

Indeed, Mr. Rukun said, he was more worried for Mr. Oppenheimer, who was last in Indonesia in 2012 and, out of safety concerns, has no expectations of being able to return soon. When Mr. Oppenheimer, who is American but lives in Denmark, traveled to the United States, Mr. Rukun urged him to wear a bulletproof vest, Mr. Oppenheimer said, because he figured the number of mass shootings would provide easy cover should powerful forces in Indonesia decide to target the filmmaker.

Read the full story: http://www.nytimes.com/2016/02/13/movies/adi-rukun-neither-silent-nor-intimidated.html?_r=1

Freedom of Religion

RELIGIOUS MINORITY MEMBERS FORCIBLY EVICTED

Amnesty International Urgent Action, 12-02-2016

At least 12 members of the Ahmadiyya religious minority have been forced to leave their homes in Bangka Island on 5 February. Nine others are facing ongoing intimidation.

At least 12 members of the religious minority group Ahmadiyya, mostly women and children, were forced to leave their homes in Srimenanti village, Bangka Island, Bangka Belitung Islands province, off the east coast of Sumatra on 5 February and have not been able to return to their homes. The head of the district military command (Kodim 0413) visited the Ahmadiyya office in Bangka

Weekly Update Human Rights in Indonesia – 15-02-2016

district giving them, both those who live in Srimenanti village and other villages in Bangka district, the order to leave the district on the morning of 5 February. A group of at least 100 local residents opposed to the Ahmadiyya later gathered as the families were forced to leave under police escort to a location that has not been made public. According to human rights groups monitoring the situation, at least nine male members of the Ahmadiyya community have chosen to remain in Srimenanti village but are facing on-going intimidation and threats of damage to their homes and property from other local residents.

The group has been under the threat of expulsion since 5 January when the Bangka District government issued the group a letter requesting they convert to mainstream Sunni Islam or leave the district. The group was given until 5 February to make a decision. On 24 January at least a hundred individuals gathered to demonstrate against Ahmadiyya outside their offices monitored by members of the police and military. The Indonesian Home Minister, Tjahjo Kumolo objected to the planned evictions of the Ahmadiyya community initiated by Bangka's local government and had instructed the local authorities to withdraw the threats. However this instruction was ignored by the local authorities.

Members of the Ahmadiyya community have faced intimidation and threats in various other parts of Indonesia because their teachings are viewed as “deviant” by the government.

ADDITIONAL INFORMATION

The Ahmadiyya are a religious group who consider themselves part of Islam; however many Muslim groups say they do not adhere to the accepted belief system. In 2008, the government issued a Joint Ministerial Decree that prohibits the Ahmadiyya from promoting their activities and spreading their teachings. A violation of the decree can lead to a maximum five years in prison. In September 2010, Indonesia's former Minister of Religion, Suryadharma Ali, called for the

Ahmadiyya to be banned. Local authorities have closed a number of Ahmadiyya places of worship including Ciamis (June 2014) in Bekasi (May 2014) and Depok (December 2013).

Religious minority groups in Indonesia, including Shi'a, Ahmadiyya and Christian communities often face harassment, intimidation and attacks. At least 1,500 members of the religious minority group the Fajar Nusantara Movement (Gafatar) were forcibly evicted from their villages in Menpawah, West Kalimantan in January. In December 2011, a mob set fire to a place of worship, a boarding school and number of homes belonging to the Shi'a community on Madura Island. In Lombok, East Nusa Tenggara province, an Ahmadiyya community has been living in inadequate housing since their homes were attacked and burnt by a mob in February 2006. Both the Ahmadiyya and Shia communities have not been able to return to their homes and have lived in temporary accommodation since.

The right to freedom of religion is guaranteed in the Indonesian Constitution. Article 18 of the International Covenant on Civil and Political Rights (ICCPR), to which Indonesia is a state party, states that “this right shall include freedom to have or to adopt a religion or belief of his choice” and that “no one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice”. In May 2012, during its Universal Periodic Review at the Human Rights Council, the Indonesian government reaffirmed its commitment to ensuring the protection of freedom of religion and to address cases of religious intolerance. However, those who commit acts of violence against religious minorities are rarely punished and communities have been displaced by attacks.

To take action: <https://www.amnesty.org/en/documents/asa21/3409/2016/en/>

Weekly Update Human Rights in Indonesia – 15-02-2016

Landmark Wayang Statue Destroyed in West Java

The Jakarta Globe, 11-02-2016

Purwakarta district head Dedi Mulyadi has ordered police to find out who is responsible for destroying the West Java district's landmark Arjuna statue in the early hours of Thursday (11/02).

The seven-meter-tall statue — depicting a traditional Javanese wayang golek character shooting an arrow into the sky with his bow — was set ablaze at about 4 a.m. Wayang golek is a form of traditional puppetry that is popular in various parts of the country. Located on Jalan Raya Wanayasawas, the Arjuna statue was largely made out of fiberglass with some concrete and steel reinforcement.

Dedi, who has built many wayang statues in Purwakarta to celebrate the national cultural heritage, said he had never expected something like this to happen.

The Arjuna statue was erected seven years ago, costing the taxpayer some Rp 200 million (\$14,800).

“Wayang golek is part of our national culture. Walisongo [the "nine saints" believed to have spread Islam in Indonesia in the 14th and 15th century] even introduced Islam in Java using wayang golek,” he said on Thursday in Purwakarta, as quoted by Tempo.co.

Local hard-line Muslim groups have long voiced their objections to the wayang-inspired statues, calling them a form of idolatry.

According to Detik.com, other wayang statues in Purwakarta, featuring characters like Semar, Bima, Nakula, Sadewa and Yudhistira, had also been targeted in various acts of vandalism since 2010 but the perpetrators were never caught.

Purwakarta resident Meizar Ahmad Assiry condemned the act, even though he said he didn't really support the idea to erect such statues in the first place.

“The statues were built indeed for cultural purposes but bear in mind that [the local government] never asked us about what kind of Purwakarta [cultural] identity we wanted [to show],” he told Jakarta Globe on Thursday, in a series of text messages.

“I am not a supporter of the statues, because the money used to build them came from us, the taxpayers, but vandalism is not the answer.”

LGBT Rights

Indonesia warns messaging apps to drop same-sex emoticons

The Jakarta Post, 12-02-2016

Human Rights Watch on Friday urged Indonesian President Jokowi Widodo to protect gay and lesbian rights, a day after his government told instant messaging apps to remove stickers featuring same-sex couples in the latest high-profile attempt to discourage visible homosexuality in the socially conservative country.

In a letter to the president, the New York-based group said the government should publicly condemn officials who make "grossly discriminatory remarks" against lesbian, gay, bisexual and transgender people. People of such sexuality are commonly known by the abbreviation LGBT. "President Jokowi should urgently condemn anti-LGBT remarks by officials before such rhetoric opens the door to more abuses," said Graeme Reid, LGBT rights director at Human Rights Watch. "The president has long championed pluralism and diversity. This is an opportunity to demonstrate his commitment."

Weekly Update Human Rights in Indonesia – 15-02-2016

A presidential spokesman said the government is still waiting for the original letter and cannot comment on it until it has seen the letter.

The government move against the instant messaging apps comes after a social media backlash against the popular smartphone messaging app Line for having stickers, which are an elaborate type of emoticon, with gay themes in its online store. Information and Communication Ministry spokesman Ismail Cawidu said Thursday that social media and messaging platforms should drop stickers expressing support for the LGBT community.

"Social media must respect the culture and local wisdom of the country where they have large numbers of users," he said.

Homosexuality is not illegal in Indonesia, but is a sensitive issue in the Muslim-majority nation of more than 250 million people. At the same time, most of Indonesian society, which follows a moderate form of Islam, is tolerant, with gay and transsexual entertainers often appearing on television shows. Line on Tuesday said it had removed all LGBT-related stickers from its local store after receiving complaints from Indonesian users. Twitter and Facebook had exploded with criticism of Line and its competitor WhatsApp for containing gay content. Ismail said the government would tell WhatsApp, which is owned by Facebook, to do the same as Line.

See the gay smileys: <http://jakartaglobe.beritasatu.com/news/ministry-calls-to-remove-same-sex-emoticons-in-messaging-apps/>

Last month, Research, Technology and Higher Education Minister Muhammad Nasir said openly gay students should be banned from the University of Indonesia's campuses. His statements followed controversy over news a sexuality research center planned to offer counselling services for students. Nasir's statement sparked public controversy in Indonesia for weeks, with objections

from human rights groups but support from the Indonesian Ulema Council, an influential board of Muslims clerics.

Gay rights advocate King Oey urged the government to respect international treaties signed by Indonesia protecting the rights of minorities and women. "Gays and lesbians are not illegal in Indonesia," Oey said. "We urge people who are concerned with human rights to not sit by silently." In 2014, lawmakers in Aceh, a conservative Indonesian province, passed a law that punishes gay sex by public caning and subjects non-Muslims to the region's strict interpretation of Islamic sharia law. And in October 2015, Sharia, or Islamic law, police in Aceh arrested a pair of young women for "hugging in public."

Terror and counterterror

Abu Bakar's appeal case

The Jakarta Post, 12-02-2016

Terrorism convict Abu Bakar Ba'asyir has said it will not be a problem for him to receive a prison sentence as long as his trial is fair. "One thing that I ask from this court is, it can be honest in judging my guilt," the firebrand Muslim cleric said as quoted by Antara during his follow-up second case review hearing at Cilacap District Court, Central Java, on Tuesday.

During the hearing, the panel of judges led by Nyoto Hindaryanto, with Zulkarnaen and Akhmad Budiman, drew a conclusion on Ba'asyir's case. The examination report (BAP) of the Ba'asyir case was also signed off at the hearing. Before the signing of the report, one of Ba'asyir's lawyers, Achmad Michdan, asked the panel of judges to allow the terror convict to convey the chronological conclusion of his case. In his conclusion, Ba'asyir said that in Islam, armed exercises were compulsory because along with one of God's orders, all Muslims

Weekly Update Human Rights in Indonesia – 15-02-2016

must prepare themselves to defend Islam. The spiritual leader of the region's extremist network said enemies of Islam had attacked Muslim people using weapons; thus, it would not be enough for them to face the attacks by only using religious proselytizing. "They [Islam's enemies] must be confronted with weapons. Therefore, in Islam, weapons training is allowed but these are not aimed at killing people but in self-defence. So, killing people must be avoided as much as possible," said Ba'asyir.

The cleric said based on religious principles, weapons training conducted in mountainous areas of Aceh was part of sharia (Islamic law). He further claimed that initially, he was not aware of the training in Aceh and only found out about it from media reports. After examining the training conducted in Aceh, Ba'asyir said he concluded that those activities were part of sharia. As a Muslim, the Indonesian Mujahidin Council (MMI) leader said, he felt that he had an obligation to support the activities as much as he could. "Because my physical condition was already weak, I could not give any support except giving financial aid to the best of my ability, as I had provided support to the Islamic struggle in Palestine via the Islam Defenders Front [FPI] and the MER-C [Medical Emergency Rescue Committee]," said Ba'asyir.

Ba'asyir said his willingness to help support weapons training in Aceh was because it was compulsory for him as a Muslim to help his Muslim sisters and brothers. He claimed that in doing so, he initially faced a dilemma, namely to follow God's orders or to abide with the government's rules, which prohibited such training. "Weapons training is prohibited by the government because it doesn't permit the use of weapons," he said. The problem was, he said, that he would face God's sanctions hereafter if he violated His order to help other Muslims. "What I want is that, this court should be fair. My role in helping the training [in Aceh] was only giving them money. I didn't know anything about weapons, I didn't train them, let alone mastermind the exercises," said Ba'asyir.

Ba'asyir said that based on government regulations, he was guilty because he had supported illegal military exercises; but, based on Islamic rules, he was not guilty because he just carried out God's orders. Therefore, he wanted the court to be fair in judging his guilt. "This is what I need to explain. Hopefully, with this statement, the court can judge my case honestly, although at the end, it has to impose a sentence on me," he added. Presiding judge Nyoto said that with Ba'asyir's chronological conclusion, the terror convict's second case review was closed. Ba'asyir's document would be sent to the South Jakarta District Court, which would send the case to the Supreme Court.

Alleged terrorist killed

The Jakarta Post, 15-02-2016

The National Police anti-terrorism unit Densus 88 have shot and killed an alleged terrorist and arrested another during a raid in Bima, West Nusa Tenggara, on Monday. Both are said to be linked to the notorious East Indonesia Mujahidin (MIT) terrorist group.

Densus 88 and the West Nusa Tenggara police conducted a raid at a house in Penatoi, Mpunda subdistrict, Bima, at 7:30 a.m. local time on Monday. During the raid, police personnel shot and killed Fajaruddin, also known as Fajar or Faris, alleged to have been a terrorist, while another alleged terrorist named Iman was apprehended by Densus 88.

The pair resisted arrest and are said to have fired the initial shots that lead to the shootout with police. Fajar and Iman were allegedly linked to Poso-based MIT, led by Indonesia's most wanted terrorist Santoso, also known as Abu Wardah, and are suspected to have been involved in several attacks in Poso, Central Sulawesi, National Police Chief Gen. Badrodin Haiti said on Monday without giving further details.

Weekly Update Human Rights in Indonesia – 15-02-2016

A policeman, Brig. Darwis, was injured in the shootout, receiving a bullet wound to his left arm, and has been taken for treatment at the Bima Regional Hospital.

The National Police and Indonesian Military (TNI) launched a joint operation last year to hunt for Santoso and his 40 followers, including three whom are alleged to be from Bima. All are believed to be hiding out in mountainous terrain near Poso.

Earlier this year the operation was expanded and a 2,000 strong police and military force was sent to scour the mountainous region in Central Sulawesi.

The terrorist group, said to be responsible for several attacks against police officers in Central Sulawesi, have pledged allegiance to the Islamic State (IS) terrorist network.

Political developments

Parliament involved in KPK – police conflict

The Jakarta Post, 12-02-2016

A plan from the Attorney General's Office (AGO) to stop criminal cases involving two former commissioners of the Corruption Eradication Commission (KPK) – Bambang Widjojanto and Abraham Samad – has been rejected by the House of Representatives. Ten factions in the House's Commission III overseeing legal and human rights issues expressed their opposition to the AGO's move, known as deponering, in a meeting on Wednesday, commission chairman Bambang Soesatyo said in Jakarta on Thursday.

The lawmaker said the commission on Wednesday afternoon received a letter from the AGO, requesting suggestions related to the AGO's plan on the deponering of Bambang Widjojanto and Samad's cases. "Commission III sees

there is no public interest in the deponering move," Bambang Soesatyo said after a meeting at the House building. He, however, said the AGO did not need approval from the House of Representatives to make such a decision. He referred to Article 35, paragraph c of Law No. 16/2004 on the Attorney General's Office (AGO), which stipulates that the attorney general has the authority to drop a case if it is in the public interest to do so.

The commission, however, believed the case did not meet the requirements of public interest as stated in the law, Bambang Soesatyo said, adding that Abraham and Bambang Widjojanto's cases were different to previous cases involving former KPK commissioners Bibit Samad Rianto and Chandra Hamzah because when the AGO issued the deponering, they were still KPK commissioners. "If there was no action taken toward the Bibit and Chandra cases, their performance as KPK commissioners would have been affected. Meanwhile, Abraham and Bambang are no longer KPK commissioners," Bambang Soesatyo said.

Bambang Widjojanto was accused of demanding a witness falsify testimony in a regional election dispute case in 2010 in Central Kalimantan, while Abraham was accused of falsifying the identity of a female friend. The police named them suspects after the KPK named Comr. Gen. Budi Gunawan a graft suspect soon after the House approved his nomination by President Joko "Jokowi" Widodo as a National Police chief candidate early last year.

Therefore, corruption activists considered the naming of both people as suspects as criminalization and claimed it was revenge from the National Police. Previously, the police also named a noted KPK investigator, Novel Baswedan, as a suspect in a murder carried out by his subordinate when he was still a local police chief in Bengkulu. In connection with the cases, President Jokowi summoned Attorney General Muhammad Prasetyo and National Police chief Gen. Badrodin Haiti on Feb. 2 for a discussion. The President ordered the two to find a way to end the cases immediately because they had sparked public controversy.