

UNIVERSAL PERIODIC REVIEW INDONESIA

4th Cycle, 41st Session
(7 - 18 Nov 2022)

Human Rights Situation in Indonesia
With Specific focus on Vulnerable Groups

Joint Submission
The Indonesia National Coalition of the Marginalised
Group against Discrimination



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I. INTRODUCTION

1. The Coalition represents 36 Indonesian NGOs or CSOs working to advocate and campaign for rights of vulnerable groups in Indonesia, which include groups of people with disabilities, people with HIV and key populations (drug users and sex workers), women, indigenous peoples, religious minorities and LGBTIQ people. This joint submission addresses issues faced by the vulnerable groups, except for the issue of LGBTIQ rights which the Coalition raised in a separate submission. A list of the organizations involved in this submission is provided in the Annex section.

II. LACK OF LEGAL RECOGNITION AND PROTECTION OF VULNERABLE GROUPS IN INDONESIA

2. Indonesia supported several recommendations on strengthening the protection of vulnerable groups in general from discriminatory practices and violence, including through strengthening legislation and initiating awareness-raising campaigns in the public sphere.¹
3. In 2021 CRM (Crisis Response Mechanism) and PSHK (Indonesian Center for Law and Policy Study) conducted a review of 63 laws² in Indonesia that regulate key provisions about discrimination and are equipped with discussions with CSO activists representing various vulnerable groups in Indonesia.³
4. In the CRM and PSHK's study, of the 63 laws that have regulation on "discrimination", not all of them explicitly recognize a factor of vulnerability to a group as a cause of discrimination and provide special treatment for vulnerable groups that it regulates. From the study, there are laws that recognize the vulnerability status of a group, namely: children, infants, homeless people, disaster-prone community groups, or language user groups, disaster victims, victims of violence, the elderly, certain communities which are vulnerable groups, poor people seeking access to justice, persons with disabilities, students whose parents cannot afford to pay for their education, youth and convicts (death penalty, life imprisonment or imprisonment for a minimum of 2 years). Meanwhile, many other groups still do not receive legal recognition of their vulnerabilities, namely: ex-convicts, ex-drug addicts, ex-chronic disease sufferers, homeless people, indigenous people, minority groups based on ethnicity, religion, race, victims of trafficking in persons, community traditional people, people living with HIV, sick people, workers/labors, foreign nationals in Indonesia, beggars, users of psychotropic dependence syndrome, local beliefs followers, women, prostitutes and inmates.⁴
5. The difference in recognition is caused by the absence of a legal definition of vulnerable groups that can be used as a guide for all state agencies. All regulations found in CRM's report have their own arrangements in classifying vulnerable groups. For example, in Article 5(3) of the Human Rights Law it is stated that "Everyone belonging to a vulnerable group of people has the right to receive more treatment and protection with regard to their specificity". However, in the Elucidation of the Human Rights Law it is stated that "What is meant by 'vulnerable community groups' include the elderly, children, the poor, pregnant women, and people with disabilities"
6. The absence in the definition of vulnerable groups, from an administrative aspect, will create uncertainty for state officials to issue relevant policy for these groups. For more than ten years, lawmakers have included plans for amendments to the Human Rights Law (No. 39/1999). This amendment to the Human Rights Law could be an opportunity to include a more inclusive definition, recognition and protection of vulnerable groups in Indonesia. However, until now there is no indication that this bill will be passed by parliament.

Recommendations to the Government of Indonesia regarding Legal Recognition and Protection for Vulnerable Groups:

- *Pass a special law or amend the Human Rights Law that provides flexible and inclusive definitions, legal recognition, and special protections for vulnerable groups and provides a meaningful consultation with them in their discussions.*

III. PEOPLE WITH DISABILITIES

7. Indonesia supported many recommendations in UPR 3rd Cycle 3 on the rights of people with disabilities.⁵ Since then, Indonesia has made many regulations and better policies in the promotion and protection of the rights of persons with disabilities as a derivative of Law No. 8/2016 on Persons with Disabilities in various sectors (education, employment, public services, justice system, disaster management, development planning, and governance at the central and regional levels), including:
- Government Regulation (PP) No. 70/2019 on Planning, Implementation and Evaluation of Respect, Protection, and Fulfillment of the Rights of Persons with Disabilities;
 - PP No. 13/2020 on Adequate Accommodation for Students with Disabilities;
 - PP No. 39/2020 on Adequate Accommodation for Persons with Disabilities in Judicial Processes;
 - PP No. 42/2020 on Accessibility to Settlements, Public Services, and Protection from Disasters for Persons with Disabilities;
 - Presidential Regulation (*Perpres*) No. 42/2020 on Awarding and/or Imposition of Sanctions to State Ministries/Agencies and Local Governments;
 - PP No. 60/2020 on the Disability Service Unit in the Employment Sector;
 - PP No. 75/2020 on Habilitation and Rehabilitation Services for Persons with Disabilities; and
 - Presidential Decree No. 53/2021 on the National Action Plan for Human Rights.
8. However, the Coalition is still concerned that there are still policies that are still discriminatory against people with disabilities. Discriminatory legal instruments against disability groups, that are still in effect, include:
- Law No. 1/1974 on Marriage which provides a provision [Article 39(2)e] that a divorce can be justified by the court if one of the spouses becomes disabled;
 - Law No. 5/2014 on State Civil Apparatus which has a provision (Article 65) that prospective Civil Servants (PNS) who can be appointed as PNS must be “physically and mentally healthy”;
 - The Civil Code (*KUHPerdata*) which has provisions (Article 433) that people with psychosocial and intellectual disabilities can be put under the legal and financial guardianship (*curatele*) of other person;
 - Presidential Decree No. 82/2018 on Health Insurance which excludes guaranteed health services for people with disabilities who experience health problems due to drug or alcohol dependence and people with mental problems (Article 52 i and j).
9. In addition, in the Draft Law (RUU) on the Crime of Sexual Violence (TPKS) which is being discussed by the government and the national parliament, there are still discriminatory provisions in which these provisions justify the practice of sterilizing or installing forced contraceptives against people with mental disabilities.⁶
10. The Coalition welcomes that the Government of Indonesia has established the National Commission for Disabilities (KND) in December 2021 as the implementation of the Persons with Disabilities Law, through Presidential Decree (Keppres) No. 53/M of 2021.⁷ This shows the commitment of the Government of Indonesia to strengthen the promotion and protection

of the rights of persons with disabilities. However, the Coalition regrets that this KND is under the Ministry of Social Affairs and is not an independent state body similar to a national human rights institution (NHRI) in accordance with Articles 131 and 131 of the Persons with Disabilities Law.

Recommendations to the Government of Indonesia regarding Rights of People with Disabilities:

- *Revoke provisions or articles in legal instruments or draft laws that are still discriminatory against people with disabilities;*
- *Involve disability group organizations (DPOs) through a meaningful consultation process in designing legal instruments in various sectors and affairs that have a direct or indirect impact on the lives of people with disabilities;*
- *Strengthen the position of the National Disability Commission as a national human rights institution (NHRI) to show that the mainstreaming of pro-rights policies for disability groups is not only a matter under the Ministry of Social Affairs;*
- *Provide comprehensive education on the perspective of rights of disability groups to all state apparatus by involving disability group organizations (DPOs);*
- *Ratify relevant human rights treaties to enhance the promotion and protection of the rights of people with disabilities in various sectors, including the Optional Protocol to the Convention on the Rights of Persons with Disabilities, Optional Protocol to the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment, and ILO Convention No. 190 (2019) on Violence and Harassment and implement their provisions into law and practice.*

IV. PEOPLE WITH HIV AND THE KEY POPULATION

11. Indonesia supported a recommendation of the UPR 3rd Cycle to redouble efforts in sex education and access to sexual and reproductive health across the country to combat AIDS and sexual violence and exploitation.⁸
12. Stigma, discrimination, and other HIV-related human rights violations against people living with HIV (PLHIV) and key affected populations by HIV are rampant and endemic in Indonesia, taking various forms from bullying at schools, denial of services in health setting to criminalization, arbitrary law enforcement and persecution. Various reports from civil society show that throughout 2016-2019, there have been at least 662 individuals reported experiencing stigma and discrimination on the basis of their HIV status;⁹ 973 people reported experiencing discrimination, violence, and persecution on the grounds of their sexual orientation and gender identity;¹⁰ while, hundreds of sex workers lost income opportunity due to massive brothel closures as part of the implementation of the “Indonesia without brothels” policy imposed by the Ministry of Social Affairs.¹¹
13. One of the biggest challenges in addressing HIV-related discrimination in Indonesia is the lack of national legal framework extending protection for PLHIV and key populations on the basis of their HIV status, sexual orientation, gender identity and expression, sex work, and drugs use. In a recent legal review conducted by the Crisis Response Mechanism and the Indonesian Center for Law and Policy Studies (PSHK) found that of 63 national legislations containing non-discriminatory principles, there is not a single law that explicitly prohibits discrimination on the grounds of HIV status, SOGIE, sex work, and drugs use. Furthermore, the lack of definite legal provision prohibiting discrimination on the said grounds has been used as a loophole for the creation of discriminatory policies against key populations.
14. Comprehensive sexuality education (CSE) is still not integrated into the school curriculum and still considered a taboo topic for young people by the general public and educators alike.
15. Barriers to CSE in Indonesia are also caused by the existence of legal rules that can potentially be misused to criminalize those who teach. Several provisions in the Pornography Law (No. 44/2008) and the Internet Information and Transactions Law (No. 19/2016 and No. 11/2008) can be used to limit access to reproductive health information. The two laws provide punishment for those who are deemed to have spread pornographic materials, even though they have only disseminated information, images, or audio-visuals about sexual and reproductive health online or offline.¹² Furthermore, in the Draft Law on the Criminal Code Amendment (RUU KUHP) there are provisions (Articles 414 and 416) that prohibit ordinary people, including people from NGOs, from providing comprehensive information and education on reproductive and sexual health, including providing information on sexual and reproductive health about contraceptives. This CSE program is very important to prevent the spread of HIV. Unfortunately, the HIV response in Indonesia is still too focused on curative efforts rather than prevention efforts.

16. To reduce the rate of HIV infection, one of the government's strategies is to develop Antiretroviral (ARV) therapy.¹³ However, the distribution of ARV drugs is uneven and difficult to reach in disadvantaged and outermost areas. Meanwhile children's ARV drugs have not been standardized nationally and children's ARV regimens have not been updated to follow global standards. This has an impact on low levels of drug adherence and high rates of drug resistance in children with HIV.
17. People living with HIV are still stigmatized and discriminated against at the community level. As a result, they find it difficult to access work, obtain custody rights as parents with HIV, and receive inheritance. People with HIV are also still categorized as people with social welfare problems (PMKS) by various policy makers.¹⁴
18. Another important key population relevant to the issue of HIV are sex workers who are also stigmatized and receive almost no legal protection from the state. In recent years, many local governments have closed the localization of sex workers solely for moral reasons. This policy actually hampers the availability of access to health services for sex workers and the risk of HIV transmission can be higher. Sex workers are also often subjected to arbitrary arrests and detention by local officials to be "guided to a right path". Often, they also experience sexual harassment during detention. In November 2021 CEDAW (the Committee on Elimination of Discrimination Against Women) provided recommendations to Indonesia to revoke all provisions or policies that criminalize sex workers, punish those who commit sexual violence or harassment, and address the root causes of the prostitution in the country.¹⁵
19. Other important decriminalization policies should also be applied to drug users. Indonesia has the Narcotics Law (No. 35/2009) which is very repressive against drug users and carries very serious penalties, including the use of death penalty. The Narcotics Law is also often misused by placing drug users as narcotics dealers. In addition, drug users are often stigmatized and discriminated against by the community to access social services, work, and access to health services.

Recommendations to the Government of Indonesia regarding the Rights of People with HIV and the Key Population:

- *Ensure access to comprehensive sexuality information and education in an inclusive manner by improving and strengthening the quality of non-discriminatory and age-appropriate youth-friendly services and the intellectual development of young people, including young people with disabilities and sexually and gender diverse youth, while promoting protection to young people when voicing and accessing CSE issues by abolishing criminalization articles in the Pornography Law, the Information and Internet Transactions Law (ITE), and the Criminal Code Amendment Draft Law;*
- *Adopt a comprehensive anti-discrimination legislation providing comprehensive recognition and legal protection of vulnerable groups widely, including PLHIV and key populations;*
- *Provide strong and effective accountability and redress mechanisms accessible for for*

PLHIV and key affected populations by HIV to claim their rights that have been violated due to discrimination, including the rights to restitution, rehabilitation and compensation;

- Revisit and amend the provision on discrimination provided in the Law no. 39/1999 on Human Rights to expand the scope of discrimination to include prohibition of discrimination on the grounds of HIV status, sexual orientation, gender identity, sex work, and drug use;*
- Ensure that there is strong regulation for the sustainability of CSE in schools, not only in terms of cooperation agreements, but into the curriculum and maximizing young people in providing comprehensive campaigns;*
- Ensure supplies of ARV drugs are available in all areas and accessible to all people with HIV;*
- Remove all barriers to accessing health services for people with HIV, drug users, and sex workers;*
- Revoke the provisions for criminalizing drug users in the Narcotics Law and strengthen the health perspective in an effort to prevent the problem of abuse of narcotics or other illegal drugs;*
- End the practice of criminalizing or arbitrary arrests and detention of sex workers and punishing those who perpetrate violence or sexual harassment against them; and*
- Combat stigmatization and discriminatory practices against people with HIV, drug users, and sex workers at the community level, including by working with non-governmental organizations representing these key populations.*

V. WOMEN RIGHTS

20. Indonesia supported many recommendations in the UPR 3rd Cycle 3 on strengthening and guaranteeing the protection of women from the practice of gender-based violence and discrimination.¹⁶ Some of these recommendations are being implemented, including discussions between the government and the national parliament on the enactment of the Crime of Sexual Violence Draft Law (RUU TPKS). However, the Draft Law on the Protection of Domestic Workers which has been included in the National Legislation Program since 2004, but there is no indication that it will be passed soon. Furthermore, Indonesia's commitment to ratify the ILO Convention No. 189 (2011) on Domestic Workers has not yet been implemented.
21. Cases of gender-based violence against women in Indonesia are still high and has relatively increased in recent years according to the documentation of the National Commission on Violence Against Women (Komnas Perempuan).¹⁷ Furthermore, Komnas Perempuan data shows that among the cases of gender-based violence against women which has increased sharply in recent years is gender-based cyber violence where in the last three years there has been an increase from 281 cases (2019), 940 cases (2020), to 1,721 cases in 2021.¹⁸
22. Threats and attacks against women human rights defenders (WHRD) also still occur, especially against WHRDs who work on contemporary and sensitive issues such as human rights violations in Papua, land and environmental rights, as well as general women's rights including WHRD's who advocate for enactment of the Crime of Sexual Violence Draft Law. Among the cases of threats and attacks against WHRD's, some of them use criminalization methods against the WHRD through articles of criminal defamation or 'hate speech' under the ITE Law. In addition, the criminal defamation article under the ITE Law is also often used to attack women victims of sexual violence and harassment who report their cases to law enforcement officials or the public.

Recommendations to the Government of Indonesia regarding the Women Rights:

- *Eliminate all forms of sexual violence through the enactment of the Crime of Sexual Violence and the Domestic Workers Protection Draft Laws, which must be discussed through meaningful participation with representatives of women's rights organizations;*
- *Remove legal provisions that have the potential to criminalize victims of gender-based sexual violence by amending related laws, such as the Internet (ITE) Law;*
- *Remove all discriminatory provisions in the draft law that have the potential to criminalize and violate women's rights, such as the Amendment to the Criminal Code Draft Law (RUU KUHP);*
- *Revoke regional or local regulations (Perda) that discriminate against women, such as those that control the sexuality of women's bodies or mandatory clothing; and*
- *Ratify relevant human rights treaties to strengthen the protection of women from violent and discriminatory practices in all areas, such as*

VI. INDIGENOUS PEOPLE (MASYARAKAT ADAT)

23. Government of Indonesia uses the term “customary community or *masyarakat adat*” which has a different meaning for indigenous people. Indonesia did not support any of the recommendations in the UPR 3rd Cycle that used the term “indigenous people”, but supported a recommendation that used the term *masyarakat adat*.¹⁹ According to data from an NGO representing indigenous people in Indonesia, it is estimated that there are around 70 million members of indigenous peoples out of a total of 270 million Indonesian population.²⁰
24. The term “*masyarakat adat*” or sometimes “*masyarakat hukum adat* (customary law community)” is found in various Indonesian laws, starting from the 1945 Constitution, Human Rights Law (No. 39/1999), Plantation Law (No. 18/2004), Law on Protection and Environmental Management (No. 32/2009), the Oil and Gas Law (No. 22/2001), to the Papua Special Autonomy Law (No. 21/2001 and No. 2/2021). In June 2013, the Constitutional Court in the process of judicial review of the Forestry Law (No. 41/1999) ruled that forests located in customary areas cannot be controlled or owned by the state.²¹
25. Although there are many laws that mention the recognition of indigenous peoples or customary law communities above, there is no specific law that regulates the rights of indigenous people. Since 2013, the national parliament has included the Indigenous Law Community Draft Law in the National Legislation Program,²² but there is no indication that it will be passed soon and until now the government has not shown a commitment to publicly support the Draft Law.
26. Meanwhile, in October 2020, the national parliament passed the Job Creation Omnibus Law (No. 11/2020) whose provisions would alter dozens of laws and hundreds of other government regulations. Many of the provisions in the Job Creation Law strip indigenous people rights to control and manage their customary forests or lands and give more authority to the central government in granting business permits on customary lands or forests for economic development or investment.²³ In November 2021 the Constitutional Court ruled that the Job Creation Law had to be amended within two years or it would become permanently unconstitutional and invalid.²⁴ The Constitutional Court’s decision was based on the argument that the ratification of this law ignored the law-making procedure.
27. Prior to the enactment of the Job Creation Law, Indonesian authorities, from the central government to local governments, had leased land to private or state companies for development projects or exploitation of natural resources through mining, plantations, infrastructure projects or other economic activities. Often these projects ignore the principles of free prior informed consent (FPIC) either through coercion or manipulation of local indigenous peoples. In many cases these projects cause local indigenous peoples to lose their homes or access to basic livelihoods such as access to water, food and their customary territories. According to Komnas HAM documentation, this institution received thousands of complaints from the public regarding land disputes, including those related to indigenous peoples’ lands.²⁵

28. Some national strategic projects are considered to ignore the principles of free prior informed consent (FPIC). First, the mega tourism project in Mandalika in West Nusa Tenggara Province which ignores the rights of the Sasak indigenous people has also been the focus of several UN Special Rapporteurs and Komnas HAM.²⁶ Second, the national parliament in January 2022 passed the State Capital Law (IKN), which moved the capital from Jakarta to Penajam Paser Utara in the East Kalimantan region, with a very fast discussion process and minimal involvement of the affected indigenous peoples. Several civil society organizations estimate that there will be twenty thousand local indigenous people whose land rights will be violated.²⁷
29. Papua is the only region in Indonesia that has active armed pro-independence groups who launch sporadic attacks against members of the security forces and some non-Papuan living and working in the region. Since December 2018, Papua has experienced an increase in armed clashes between armed pro-independence groups (*Tentara Pembebasan Nasional Papua Barat/TPNPB*), which are not under a unified structure and command, and Indonesian security forces.²⁸
30. The direct impact of the increasing intensity of armed conflict is the occurrence of internal displacement in various places in Papua. The exact number of internally displaced persons (IDPs) is difficult to determine because population data and actual verification on the ground are difficult, but at the end of 2021 several UN Special Rapporteurs estimate that there are between 60-100,000 IDPs, mostly women and children. They have to live in other people's houses or live in the forest and have difficulty accessing clean water, food, health services, and education for school-age children. Limited humanitarian assistance through the church or local government is inadequate and international humanitarian organizations are not allowed into Papua to assist IDPs.²⁹
31. The Government of Indonesia maintains a tactic of not distinguishing between threats from pro-independence armed groups and peaceful protests from Papuan political activists raising aspirations for independence or a referendum, or rejection of the central government's political economy policies in Papua. Various peaceful protests raising political aspirations were met with the use of excessive force by the police or military, and some political activists who used peaceful methods were criminalized through repressive provisions such as treason (*makar*) articles which were deemed to violate the right to freedom of expression.³⁰ Very few cases of unlawful killings, torture, and other violence carried out by security forces in Papua that can be brought to an independent civilian court and victims are difficult to obtain reparations.³¹
32. In July 2021, the national parliament passed the Revision of Special Autonomy Law for Papua (No. 2/2021) without involving meaningful consultations with representatives of Papuan indigenous peoples including with MRP (the Papuan People's Council). Meanwhile, the security forces carried out arbitrary arrests and detentions of Papuan political activists who voiced their rejection of the revision of the law, including the disbandment of activities organized by the Papuan People's Council (MRP), a Papuan indigenous people's organization regulated by the

Papua Special Autonomy Law.³² The repression and restraint on freedom of expression against indigenous Papuan people has continued recently to those who protest against the planned formation of new provinces in Papua.³³

Recommendations to the Government of Indonesia regarding the Indigenous People Rights:

- *Immediately pass the Indigenous Peoples (Masyarakat Hukum Adat) Draft Law whose provisions must comply with international human rights law and standards, such as the UN Declaration on the Rights of Indigenous Peoples and through a process of meaningful consultation with representatives of indigenous peoples, including Papuan indigenous women;*
- *Apply the principle of “free, prior and informed consent” to indigenous peoples who will be affected in a development project or economic investment;*
- *Ratify the ILO Convention 169 on Indigenous and Tribal Peoples (1989);*
- *Provide and open access to urgent humanitarian assistance for internally displaced persons (IDPs) in Papua;*
- *Facilitate the safe return of the IDPs to their respective villages with their consent and provide security guarantees to them;*
- *Evaluate the tactics of the security forces personnel (police, military, and intelligence) in dealing with the armed conflict situation in Papua, in particular the necessity to distinguish armed threats from pro-independence groups and political protests carried out by Papuan activists peacefully;*
- *Initiate peaceful solutions to resolve the root causes of the long-running problems in Papua, including by initiating a peaceful dialogue between the central government and various representatives of Papuan indigenous peoples.*

VII. RELIGIOUS MINORITIES

33. Indonesia supported many of the recommendations from the UPR 3rd Cycle regarding guarantees and protection against discrimination based on religion or belief, including guaranteeing the right to worship, prohibiting religious hate speech and fighting intolerance based on religion and belief, repealing all discriminatory national and regional regulations, protection of religious minorities from discrimination in various fields, punishing perpetrators of religious-based violence, and dialogue between religions and beliefs.³⁴ Of all the recommendations supported by the Government of Indonesia in the UPR 3rd Cycle, the topic of the right to freedom of religion and belief is the most widely supported. However, the Coalition still notes several problems faced by religious or belief minorities in Indonesia, both because of discriminatory policies and the lack of state efforts against intolerant groups that commit violence and social discrimination.
34. Positive development since 2017 regarding policies regarding anti-discrimination against religious minorities or beliefs have occurred through the decision of the Constitutional Court in November 2017 which ruled that adherents of local religious beliefs (*aliran kepercayaan* or *penghayat*) can fill in their status in the religion column on the Resident Identity Card (KTP/*Kartu Tanda Penduduk*) as “believers of a faith” in the context of the implementation of the Population Administration Law (No. 23/2006 and Law No. 24/2013).³⁵ Previously, followers of *aliran kepercayaan* in Indonesia could only leave the religion column blank or choose one of the six “official religions”.³⁶ This ID card (KTP) is very important in Indonesia as a prerequisite for someone to receive social services, continue education, and to get married.
35. In practice, followers of *aliran kepercayaan* still face pressure from intolerant groups and are ignored by local authorities. For example, in July 2020, authorities in Kuningan, West Java prohibited the construction of a tomb to be erected on land owned by a family belonging to a Sunda Wiwitan belief who considered the tomb to have religious and cultural significance. Authorities used the pretext that the construction of the tomb was rejected by a local religious organization who feared it would become a place of “idol worship”.³⁷
36. The religious minority community in Indonesia that most often faces discriminatory practices and violence from state policies and from intolerant groups is the Ahmadiyya Muslim community (*Jamaah Muslim Ahmadiyah Indonesia*). In recent years, various Ahmadiyya communities have experienced attacks, both physical attacks against the community members and the destruction of their buildings (including places of worship and houses), as happened in Sintang, West Kalimantan in September 2021³⁸ and in East Lombok, West Nusa Tenggara in May 2019³⁹. In some cities, places of worship of the Ahmadiyya community were often closed by the local government’s orders.
37. One of the main causes of persecutions against members of the Ahmadiyya community and the closure of their places of worship in various areas is the Joint Decree of the Minister of Religion, the Minister of Home Affairs, and the Attorney General’s Office (No. 3/2008) which stated that the teachings adhered to by the Ahmadiyya community is not in accordance with the interpretation of Islam in general” and prohibits them from spreading their teachings

38. In Lombok, West Nusa Tenggara, there are still around 150 people, including women and children, from the local Ahmadiyya community still living in temporary shelters for more than 16 years. In February 2006 they had to flee from their hometowns there after their houses were destroyed by a group of mobs because of their belief. They are prohibited from returning by local authorities to their place of origin. They are allowed to return to their hometowns if they declare a “return to the true teachings of Islam”.

Recommendations to the Government of Indonesia regarding the Rights of Religious Minorities:

- *Ensure that those who perpetrate violence or those who carry out incitement or religious-based hate speech against communities of religious minorities can be held legally accountable and victims are provided with effective reparations, including compensation, psychosocial remedies, etc;*
- *Ensure that there are no official policies at the national and local levels that discriminate against religious minority communities and followers of aliran kepercayaan, and impose sanctions on state officials who practice discriminatory practices or incite religion-based hatred. Specifically revoke the Joint Three Ministerial Decree (No. 3/2008) on Ahmadiyya;*
- *Facilitate the safe return of Ahmadiyya internally displaced persons in Lombok to their respective villages, or to other places according to their consent, and involve them in the repatriation plan.*

ENDNOTES

- 1 See A/HRC/36/7 Recommendations 139.33 (Brunei Darussalam), 139.103 (Bangladesh) and 139.121 (Italy).
- 2 From the total 63 laws, 18 of them are treaty ratifications and 45 are ordinary laws.
- 3 CRM and PSHK, *Laporan Studi Pengembangan Strategi Advokasi Antidiskriminasi Bagi Kelompok Rentan di Indonesia* [Report on the Advocacy Strategy of Anti-Discrimination against Vulnerable Groups in Indonesia], 2021, available at <https://pshk.or.id/publikasi/laporan-studi-pengembangan-strategi-advokasi-antidiskriminasi-bagi-kelompok-rentan-di-indonesia/>.
- 4 CRM and PSHK, Report on the Advocacy Strategy of Anti-Discrimination against Vulnerable Groups in Indonesia, pp 76-80.
- 5 A/HRC/36/7 Recommendations 139.15 (Egypt), 139.140 (Colombia), 139.141 (China), 139.142 (Japan) and 139.143 (Cuba).
- 6 See <https://www.antaraneews.com/berita/691545/lsm-tuntut-pasal-104-ruu-pks-dihapus>.
- 7 A/HRC/36/7 Recommendation 139.39 (Morocco).
- 8 A/HRC/36/7 Recommendation 139.91 (Colombia).
- 9 LBHM, "Disinformasi yang Menjadi Diskriminasi: Permasalahan HIV di Indonesia", 2020.
- 10 LBHM, "Bahaya Akut Persekusi LGBT", 2018.
- 11 CNN Indonesia, "Ministry of Social Affairs Closed 160 Brothels within Three Years", 4 October 2019, available at: <https://www.cnnindonesia.com/nasional/20191004125624-20-436709/kemensos-tutup-160-lokalisasi-se-indonesia-dalam-tiga-tahun>.
- 12 Rutgers WPF Indonesia and Ministry of Women Empowerment and Child Protection (Kemen PPPA), *Modul Kesehatan Reproduksi; Perlindungan Anak Terpadu Berbasis Masyarakat (PATBM)* [Module on Reproductive Health; Community Based Integrated Child Protection], August 2018, available at <https://www.kemenpppa.go.id/lib/uploads/list/58557-14092018-buku-modul-kespro-patbm-2-.pdf>.
- 13 See <https://www.kemenkopmk.go.id/menuju-indonesia-bebas-aids-2030>.
- 14 Some examples are: <https://www.kuningankab.go.id/sosial-kemasyarakatan/penyandang-masalah-kesejahteraan-sosial-pmks>, <http://dinsos.jogjaprovo.go.id/jenis-jenis-pmks/>, dan https://dinsos.riau.go.id/web/index.php?option=com_content&view=article&id=514&Itemid=174.
- 15 CEDAW, Concluding Observation on the eight periodic report of Indonesia, 24 November 2021, UN Doc. CEDAW/C/IDN/CO/8, para 32.
- 16 A/HRC/36/7 Recommendations 139.20 (Uganda), 139.29 (Denmark), 139.30 (Georgia), 139.31 (Madagascar), 139.32 (Bhutan), 139.33 (Brunei Darussalam), 139.34 (Czechia), 139.104 (Canada), 139.35 (Sierra Leone), 139.67 (New Zealand), 139.91 (Colombia), 139.107 (Chile), 139.110 (Peru), 139.112 (Republic of Korea), 139.113 (Russian Federation), 139.115 (Botswana), 139.117 (Liechtenstein), 139.118 (Australia), 139.121 (Italy) and 139.126 (Maldives).

- 17 See Annual Reports (2020 and 2021) of Violence Against Women published by the National Commission on Violence Against Women, accessible at <https://komnasperempuan.go.id/uploadedFiles/1166.1613744528.pdf> and <https://komnasperempuan.go.id/catatan-tahunan-detail/catahu-2021-perempuan-dalam-himpitan-pandemi-lonjakan-kekerasan-seksual-kekerasan-siber-perkawinan-anak-dan-keterbatasan-penanganan-di-tengah-covid-19>. See also the Executive Summary of the Annual Report 2022 <https://drive.google.com/drive/folders/17W33rOGNwuhpsb86YuttsKMfnqsEHfn5>.
- 18 Ibid.
- 19 A/HRC/36/7 Recommendation 141.56 (Norway).
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- 29 See <https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=26909>.
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- 31 See <https://www.amnesty.org/en/documents/asa21/8198/2018/en/>.
- 32 See <https://www.papuansbehindbars.org/wp-content/uploads/2021/11/PBBUpdate2021AttachEN.pdf> and <https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=26029>.
- 33 See <https://www.thejakartapost.com/indonesia/2022/03/16/at-least-two-killed-in-papua-protest-clashes-.html>.
- 34 A/HRC/36/7 Recommendation 139.37 (Oman), 139.68 (Panama), 139.69 (Republic of Korea), 139.70 (Switzerland), 139.71 (Canada), 139.72 (Guatemala), 139.73 (New Zealand), 139.74 (Netherlands), 139.75 (Italy), 139.77 (South Africa), 139.80 (Norway), 141.25 (Germany), 141.37 (Slovakia), 141.38 (Austria), 141.39 (Hungary), 141.40 (Kenya), 141.41 (Brazil), 141.42 (Czechia) and 141.58 (Ireland).
- 35 The full Constitutional Court's decision is available at https://www.mkri.id/public/content/persidangan/putusan/97_PUU-XIV_2016.pdf.
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ANNEX

LIST OF THE MEMBERS OF THE THE INDONESIA NATIONAL COALITION OF THE MARGINALISED GROUP AGAINST DISCRIMINATION

1. CRM (Crisis Response Mechanism): a consortium formed in 2018 consisting of 5 organizations namely Arus Pelangi, GWL-INA, Sanggar Swara, LBH Masyarakat and UNAIDS Indonesia. CRM has a focus on mobilizing resources to garner political support among vulnerable groups and the government to prevent and deal with the crisis against sexual and gender minority groups in Indonesia, it is important to do it comprehensively. CRM also collaborates with organizations of other vulnerable groups such as groups of people with disabilities, groups of sex workers, groups of People Living with HIV, groups of drug users, indigenous peoples groups, ethnic and racial minority groups, and religious or belief minority groups.
2. Arus Pelangi: a federation-based non-profit NGO that has been fighting to defend the rights of lesbian, gay, transgender, and intersex (LGBTI) groups since 2006. Since its founding, this organization has been actively using various international human rights mechanisms to raise the issue of human rights violations experienced by the LGBTI community in Indonesia. Meanwhile at the national level, Arus Pelangi is also actively involved in advocacy and campaigning on other more general human rights issues together with other NGOs/CSOs.
3. ASEAN SOGIE Caucus: a network of human rights activists from Southeast Asia. The ASC works for the inclusion of Sexual Orientation, Gender Identity, Gender Expression, and Sex Characteristics (SOGIESC) in the mandate of human rights duty bearers in the ASEAN region. The ASC works for the promotion and protection of the human rights of all persons regardless of SOGIESC in the Southeast Asian region.
4. Cangkang Queer: a non-profit NGO that works and struggles for the recognition, acceptance and fulfillment of the rights of individuals and communities who have sexual orientation, gender identity, gender expression, and biological characteristics (SOGIESC) who are oppressed or LGBTIQ in North Sumatra. The Cangkang Queer works based on 6 organizational pillars namely Organizing, Education, Research and Development, Advocacy, Campaigns, and Governance. Besides being active in organizing and assisting cases of the LGBTIQ community, Cangkang Queer is also active in networking with Pro-democracy organizations, human rights organizations, organizations dealing with health issues, women's organizations and is also actively involved in major alliances in North Sumatra such as AKBAR SUMUT (Accumulation of Anger of North Sumatran People and Workers).
5. CIS (Circle of Imagine Society) Timor: a non-profit organization that works with a focus on change in Healthy NTT; encourage the Government and the Community to be able to access Clean Water and Adequate Sanitation. Disaster Resistant NTT; The community, government and CSOs are aware of the threat of disaster and understand the actions that must be taken before, during and after a disaster. Prosperous NTT; Build village community independence from resources and funds. Communities have strong access to village planning and budgeting. NTT Equivalent; All Households understand equality and replace patriarchal culture with equal culture. No more violence against women. NTT Peace; Become a center for Peace learning with peace building works. To support the above changes in the process, CIS conducts capacity

building, campaigns and networks as well as advocacy with marginalized groups namely female heads of household, elderly, disabled, religious & belief minority groups, children and young people including diversity in sexual orientation as part of the recipients. benefit.

6. Deaf Queer Indonesia: DQI stands for Deaf Queer Indonesia or the Indonesian Deaf Queer Community. People with different sexual orientation, gender identity and gender expression not only among Hearing People, but also among Deaf friends. We Deaf who are different from the majority of people, continue to learn who we really are and fully. We study our uniqueness. We gather ourselves in this community. Realizing that we are different, but not to be discriminated against. We continue to fight for our rights as people with hearing impairments, while at the same time we are fighting for the rights of those of us who have diverse sexual identities. Community members are not only in Jogja but also in other areas (Semarang, Bandung, Medan, etc.). We organize ourselves. We grow through DQI. From DQI for Indonesia.
7. FSBPI (Federation of Indonesian Trade Unions): an organization that is concerned and focused on the issue of hunting, especially female workers and also criticizes the government when making policies that are not pro-workers, carrying out escorts starting from advocating for cases that are indeed experienced by members on an increased basis. And also actively conducts policy advocacy to ensure workers get their rights. FSBPI also focuses on developing and producing women by highlighting women's leadership.
8. Free To Be Me: A coalition with a collaborative spirit that aims to support the realization of a dynamic LGBTIQ+ (including LGBTIQ+ disability) civil society, able to garner public support, and able to exert influence on the government, business actors (private sector) and community leaders to become advocates for social rights- the economy of the LGBTIQ+ community (including the LGBTIQ+ with disabilities) so that the welfare of the LGBTIQ+ community (including the LGBTIQ+ with disabilities) increases. This major goal will be achieved through three paths of change, namely increasing public support, policy changes, and economic development.
9. Gaya Nusantara: a pioneer of a gay organization in Indonesia that is open and proud of its identity and does not question the diversity of sex, gender and sexuality as well as other backgrounds. Is a non-profit organization that was founded on August 1, 1987 as an association to fight for awareness of LGBTIQ rights. What GAYa NUSANTARA does is conduct research, publication and education in human rights, sex, gender and sexuality, sexual health and welfare. Provide services and collect information on human rights, sex, gender and sexuality, sexual health and well-being. Pioneering and encouraging the LGBTI movement. GAYa NUSANTARA works locally, nationally, regionally and internationally by networking on issues of sexual diversity, gender and sexuality and human rights. In June 2012 it was approved by the Ministry of Law and Human Rights as a Foundation.
10. GWL – INA: is a national network in Indonesia for Gay Men, other Men who have Sex with Men and Transgender Women (Waria), in short GMT. GWL-INA is an independent network that

supports Sexual and Reproductive Health and Rights (especially STI & HIV AIDS prevention and treatment) programs in national and international levels, with priorities in community based empowerment and advocacy. GWL-INA National Network was declared in third AIDS National Meeting in Surabaya on 4 February 2007. This network formation was triggered by the need of acceleration and comprehensive HIV response for GMT as important key population in Indonesia. GWL-INA National Network is divided into three working areas: Sumatra & Kalimantan Area, Java Area and Eastern Indonesia Area. Since it was established, members of this national network are expanding and reaching broader area. Considering LGBT as a sensitive issue in Indonesia, GWL-INA National Network use a legal name as Gaya Warna Lentera Indonesia in processing legal document. It has a vision to be an empowered and actively involved organization and network in creating safe and supportive environment without stigma and discrimination through human rights based approach for GMT communities in Indonesia.

11. Ikatan Perempuan Positif Indonesia (IPPI) or the Association of Positive Women Indonesia: it has a vision for the realization of women living with HIV and those who are affected so that they are empowered, have a high quality of life and are equal to other Indonesian citizens in the fields of health, social, education, law and economy. IPPI has a mission to strengthen the ability of women living with HIV affected to empower themselves in the fields of health, social, education, law and economy through advocacy efforts, raising resources and improving skills towards prosperity.
12. Inti Muda Indonesia: is an organization in the form of an association led by youth of the key population, which was established to respond to the situation faced by the young key population in Indonesia related to the Right to Sexual and Reproductive Health. The work of Inti Muda Indonesia is divided into three areas, namely program technical assistance, finance, and organizational management for members; build partnerships with interested parties on youth key population issues; and conduct advocacy as an effort to fulfill the rights of young key populations.
13. Jakarta Feminist: started as a casual discussion group in 2014, Perkumpulan Lintas Feminist Jakarta (or Jakarta Feminist) became a legal entity in mid-2019. We are a feminist community based in Greater Jakarta that aims to promote feminist values in order to achieve gender equality in Indonesia. Jakarta Feminist is the initiator of the Women's March Jakarta, organizer of Feminist Fest, and creator of Cari Service, a directory for victims of gender-based violence.
14. Equals_Id: a non-profit foundation founded in 2018 with a focus on advocacy and equal rights of people with HIV and also equal treatment of gender diversity. In addition, it also focuses on education and changing narratives related to HIV and gender issues that are more positive through various social media platforms. Especially focusing on efforts to eliminate stigma and discrimination through a positive Undetectable=Untranslatable campaign for the right to a better life for people living with HIV.

15. Jaringan Indonesia Positif/JIP (the Positive Indonesia Network): is a network of people living with HIV in Indonesia. Starting from the initiative of 21 provincial representatives from Peer Support Groups for People with HIV in Indonesia to form a network of People with HIV in 2014.
16. Jaringan Transgender Indonesia/JTID (Indonesian Transgender Network): is a National Network that is a space to return transgender people to the LGBTI movement and socio-political movements in Indonesia. As well as being a bridge to integrate transgender movements and communities in various regions in Indonesia. Founded by 15 Transgender individuals on November 12, 2019 at 14:10 WIB in South Jakarta. Then in 2020 choose 5 of the 15 founders to be strategic decision makers in developing the work of the organization. JTID has 4 main priorities, namely Organizational Governance, Legal Protection, Social Inclusion and Independence, and Welfare and Health. "The happiest part of our struggle is when we know that we are not alone".
17. Kolektif Interseks (Intersex Collective): is a non-profit organization that bridges intersex communities and individuals and fights for intersex human rights in Indonesia. Founded by two intersex activists in Indonesia, Nariesta and Asa. Has been active since October 2020.
18. LBH (Lembaga Bantuan Hukum) Masyarakat: is a not-for-profit non-governmental organization that provides free legal services for the poor and victims of human rights abuses; undertakes community legal empowerment for marginalized groups; and advocates for law reform and human rights protection through legal empowerment, campaigns, strategic litigation, policy advocacy, research and analysis. Established on 8 December 2007, LBHM envisions a future where everyone in the society has meaningful access to justice through participating in the legal aid movement, upholding justice and protecting human rights.
19. Lentera Anak Pelangi/LAP: is a mentoring program in the form of support and services for children with HIV. For 13 years, LAP has provided support for children with HIV in DKI Jakarta and has also advocated for the rights of HIV children throughout Indonesia. LAP fights for the fulfillment of the rights of children living with HIV to get equal education, access to child-friendly ARV treatment, and the fulfillment of children's rights to be recognized and involved in decision-making regarding their future.
20. OPSI (Organisasi Perubahan Sosial Indonesia): is an organization in the form of an association whose individual members are from High Risk and Marginal groups (Sex Workers) and is a forum for female, transgender and male sex workers. The first OPSI congress was held on 28 October 2009 with the aim of fulfilling the constitutional rights of sex workers as citizens, eliminating the stigma against sex workers, encouraging the full and meaningful involvement of sex workers in HIV-AIDS prevention to the level of policy-making regarding employment and sex worker life.
21. Perempuan Mahardhika: is a mass-based women's organization that politically opposes the entire system that oppresses women namely, patriarchy, capitalism and militarism. Post-

Reformation in 2003, Women Mahardhika was born from the development of the people's movement and various sectors of struggle such as workers, peasants, political organizations and student organizations, as a necessity to build a progressive women's movement, the Working Group (POKJA) as the initial form of the Mahardhika Women's organization. Mahardhika women actively take an important role in consolidating the movement and building women's alliances as a means of strengthening, expanding and increasing awareness of women's liberation in the struggle for democracy. Currently in building an organization, Perempuan Mahardhika since 2009 has had a Feminist School program which was expanded to various cities, building structures at the city, campus and factory levels, initiating the formation of Pelangi Mahardhika as a collective LBT (Lesbian, Bisexual and Trans) workers since 2013, has conducted research on domestic violence and gender-based violence against women garment workers, and organized an education program for male labor union administrators and leaders as an effort to strengthen gender mainstreaming work in labor unions.

22. Perhimpunan Jiwa Sehat Indonesia (the Indonesia Mental Health Association/IMHA): is the first organization initiated and run by Persons with Psychosocial Disabilities (people with mental disabilities) since 2008, with the aim of advocating for the protection and fulfillment of the rights of Persons with Psychosocial Disabilities (PDP) in Indonesia. PDPs are people who have a disability because of the mental problems they experience.
23. Rumah Cemara: We dream of an Indonesia without stigma and discrimination, where everyone has equal access to quality health services, the opportunity to grow and develop, and is protected by the constitution. We seek to contribute to the national response to the issue of HIV-AIDS and drug use, formulate policies, and realize national and global strategic plans. Our mission is to contribute to improving policies on HIV-AIDS and narcotics issues, mainstream knowledge and understanding and synergize with civil society groups that promote human rights issues, expand public support with innovative approaches, increase the ability to be independent, and improve governance. organization so that it becomes a referral system. We are part of the coalition fighting for the abolition of the death penalty, a more progressive RKUHP, revision of the ITE Law, or the abolition of laws and regulations that have the nuances of discrimination against minority groups and the issue of gender-based violence.
24. PKNI (Persaudaraan Korban NAPZA Indonesia) or Indonesian Drug Victims Brotherhood: is a national network organization for drug victims that fights for human rights for drug victims.
25. PKBI: established on December 23, 1957, the Indonesian Family Planning Association (PKBI) is a non-governmental organization (NGO) that pioneered the Family Planning movement in Indonesia. PKBI believes that the family is the main pillar to create a prosperous society. The family in question is a responsible family, namely a family that fulfills its responsibilities in the dimensions of birth, education, health, welfare, and the future. Facing various population and reproductive health problems today, PKBI states that the development of its various programs is based on a gender-sensitive rights-based approach and improving the quality of services

and taking sides with the poor and marginalized through the motto “struggle for the fulfillment of sexual and reproductive health rights”.

26. Rojali Papua: is a trans women community-based organization in Jayapura City, Papua Province. This organization was founded on September 15, 2018. Initially, Rojali was formed because of the common hobby of several trans women in the field of volleyball. Over time, Rojali developed itself in various issues, including Law and Human Rights, education, health, ecofeminism issues (keeping the city clean as well as part of community inclusion) and also capacity building related to SOGIESC. Starting from the motto “cultivating togetherness in diversity”, Rojali Papua defines this organization as a family by carrying solidarity and sisterhood.
27. Sanggar SWARA: is a transgender women (*transpuan*) community-based organization in Greater Jakarta that focuses on empowerment, education, advocacy and campaigning. As an organization that focuses on transgender advocacy and education.
28. Sapda (Sentra Advokasi Perempuan, Difabel dan Anak) or Advocacy Center for Women, Difiable and Children: is an NGO working to assess whether primary health care centers in Yogyakarta province address the sexual and reproductive health rights (SRHR) in their outreach and services for persons with disabilities.
29. SGRC (Support Group and Resource Center): is a non-profit organization founded by young people under 35 years old who are engaged in the study of thought. The SGRC examines matters related to sexuality such as reproductive health, sexual rights, politics of sexual regulation, access to health and sexual education. As time goes by and SGRC enthusiasts come from various disciplines and studies, the SGRC has developed into a center for discussion and sharing of resources for research related to sexuality. Now SGRC has sisterhood affiliations *spread* across universities in Java and Bali.
30. Solidaritas Perempuan: is a feminist organization founded on December 10, 1990. For more than 30 years, SP has worked with grassroots women with a vision to create a democratic social order, based on the principles of justice, ecological awareness, respect for pluralism and non-violence based on a system of equal relations of men and women in which both can share access and control over natural, social, cultural, economic and political resources equitably. As of 2015, Solidaritas Perempuan (SP) has 781 members (women and men) from grassroots communities, activists, academics and private students , spread throughout Indonesia. Together we knit the power of women to fight against all forms of oppression against women and seize women’s sovereignty in various contexts. SP has 12 Communities/Branches in 10 Provinces that work directly with 5,771 grassroots women to build and strengthen movements to reclaim women’s sovereignty over their lives and lives.
31. Srikandi Pasundan West Java: founded against the background of the emergence of problems faced by the community in West Java, especially in the city of Bandung. The problems faced by the trans women community in West Java are health, social, economic, educational and other

problems, so they need group support. Meanwhile, existing institutions, both government and social institutions, have not been able to meet the needs of trans women. This is because the needs and support of the transgender group are different from other groups, which were founded on 9 November 2004.

32. Transmen Indonesia: is the first trans masculine organization in Indonesia which was founded collectively by 21 trans people men in August 2015. Transmen Indonesia dreams of a just world where the human rights of trans masculine people are recognized, respected, and fulfilled.
33. AKBAR Sumatera Barat: a non-governmental organizations that are concerned in the prevention of HIV and AIDS and focus on the protection of human rights in West Sumatra.
34. Yayasan Kesehatan Perempuan (YKP): is a non-profit organization that was created in 2001 with the goal of increasing universal access to sexual and reproductive health services for adolescents and young people.
35. YIFoS: is a youth-led organization that was founded on March 8, 2010. YIFoS Indonesia works to build peace in the midst of religious diversity and sexuality. Since its establishment, YIFoS Indonesia has provided capacity building for LGBTIQ individuals and allies through the Queer Camp which is held every year. In addition, YIFoS Indonesia is also active in producing progressive interpretations of gender diversity and sexuality, encouraging the participation of religious leaders to speak out for the LGBTIQ community, and opening up space for dialogue related to religion and gender and sexuality diversity.
36. Yapesdi (Yayasan Peduli Sindroma Down Indonesia): is a non-profit organization engaged in empowering adolescents and young adults living with Down syndrome. In addition to empowerment, we also advocate so that the community accepts and respects them and creates an environment that is friendly to people with down syndrome (ODSD).

