



# Year End Report of Religious Freedom In INDONESIA

# 2015

*The* **WAHID** *Institute*  
*Seeding Plural and Peaceful Islam*



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### Contributor

Nurun Nisa

### Translator

Utari Widura

### Cover Design

Putput

### Layout

Dimas Ismail M.M

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**Canada** 

### Editorial Address

The WAHID Institute

Jl. Taman Amir Hamzah No. 8

Jakarta 10320

Telp. 021-3928233 / 3145671

Fax. 021-3928250

E-mail: [info@wahidinstitute.org](mailto:info@wahidinstitute.org)

Website: [www.wahidinstitute.org](http://www.wahidinstitute.org) – [www.gusdur.net](http://www.gusdur.net)

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## TABLE OF CONTENTS

<b>MESSAGE FROM THE DIRECTOR THE WAHID INSTITUTE .....</b>	<b>v</b>
<b>CHAPTER I INTRODUCTION .....</b>	<b>1</b>
A. Introduction .....	1
B. Purposes of Monitoring .....	1
C. Methodology and Data Sources .....	2
D. Monitoring Areas .....	3
<b>CHAPTER II CONCEPTUAL FRAMEWORK .....</b>	<b>5</b>
A. Religion .....	5
B. Belief .....	7
C. Freedom or Liberty? .....	8
D. Freedom of Religion .....	10
E. Violations of Freedom of Religion .....	17
F. Issues related to Freedom of Religion .....	20
<b>CHAPTER III FINDINGS .....</b>	<b>25</b>
A. Trend of Religious Regulations 2014 .....	25
B. Violations of Freedom of Religion .....	27
C. Progress and Good Practices .....	35
<b>CHAPTER IV ANALYSIS .....</b>	<b>41</b>
A. Violations .....	41
B. Increasing Good Practise .....	47
<b>CHAPTER V RECOMMENDATIONS .....</b>	<b>49</b>
A. To the Government and Legislative .....	49
B. To the Police Apparatus .....	51
C. To the Judiciary .....	51
D. To the National Committee of Human Rights .....	51
E. To Religious Organizations .....	51
<b>ANNEXES</b>	
Matrix 1: Violations of Religious Freedom 2015 .....	55
Matrix 2: Best Practices of Religious Freedom 2015 .....	111



# MESSAGE FROM THE DIRECTOR OF THE WAHID INSTITUTE

## YEAR-END REPORT OF RELIGIOUS FREEDOM

### 2015

The Wahid Institute has regularly performed monitoring of the dynamics of religious freedom since 2008. For the year 2015, in addition to reporting the "bad news", we also must be fair to admit that there is "good news" about the development of freedom of religion in the Homeland.

In the case of good news, we find, among others, Islam-based party personnel who become *pecalang* (security guards) in celebration of Nyepi in Bali, or the Evangelical Church in Indonesia that participated in donating sacrificial animals in Eid al-Adha celebration in Papua. The good news of this kind will certainly bring optimism back for the establishment of tolerance as well as strong evidence that pluralism and tolerance have long been practiced by our society.

Nevertheless, news of burnings of places of worship or intimidation of minorities still occurs. The bad news will hopefully encourage us all to work harder to promote awareness of inter-religious tolerance and confidence, particularly among young people.

From December 2015 to March 2016, the Wahid Institute in cooperation with the National Commission of Human Rights (Komnas HAM) conducted research in three cities and three counties in West Java. It aimed to look at the role of local government in the fulfillment and protection of the right to freedom of religion in its territory. Local government is a state actor that can strengthen, or weaken, the right to freedom of religion through regulations and the rules of law in accordance with its authority.

In our research, we identified the tendency of local governments to issue policies expressing the interests of the intolerant. Some are caused by the weak performance of the local government in addressing social and political pressure from the intolerant group. But there is also the difficulty caused by the authorities in the area to distinguish its role as a state actor that should be objective and impartial towards the role of the individual with the religion and religious opinions that are followed.

Therefore, in this 2015 report we found that the largest number of religious

freedom violations was committed by state actors. Also in this report we noted an increase in the number of violations of freedom of religion and intolerance compared to 2014. We conclude that the main cause of the increasing number of violations of freedom of religion in 2015, were due to the absence of significant changes in the pattern of handling cases of violation of freedom of religion, although there has been a change in the national leadership.

Admittedly, there is a strong desire, particularly of the central government, to solve various problems of freedom of religion and intolerance, which are considered as one of the nation's main problems. But the intention never came to fruition with concrete measures to solve the problems that remain unresolved, such as the Shia refugees in Sampang, the burning of GKI Yasmin, the closing of churches in Aceh Singkil, the mosque disputes in Manokwari and Bitung and many other issues. As a result, victims of violations still continue to suffer from negligence. It is an inherited debt that has yet to be settled.

This 2015 report covers 25 monitoring provinces comprising Aceh, West Sumatra, North Sumatra, Jambi, Bengkulu, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, West Nusa Tenggara, East Nusa Tenggara, Bali, South Sulawesi, North Sulawesi, North Maluku, Papua, Gorontalo, East Kalimantan, Central Kalimantan, Riau Islands, West Papua, Papua.

In addition, in this 2015 report we use an additional approach in monitoring religious freedom that no longer focuses on the 'bad practices', instead we make a concerted effort to identify "good practices" performed by the local government in encouraging and strengthening inter-religious tolerance.

We have to apply this method to obtain a more balanced picture of the dynamics of religious life in the country. The findings that we have collected are from the news media (both printed and electronic), Focus Group Discussions in several areas, and reports from WI networks. This year we also developed a data collection method through M-Pantau, a reporting media for the public via SMS.

This Year-End Report on Freedom of Religion of 2015, we publish for the aim of providing additional information that can be useful for all parties concerned with the dynamics of religious freedom in Indonesia.

We hope this report can help fellow civil society organizations in formulating



strategic measures in campaigning for tolerance and peace. In addition, we hope that this report will be beneficial to the government and authorized institutions in developing policies and more precise approaches regarding the protection of religious freedom in Indonesia.

We would like to thank the National Commission of Human Rights (Komnas HAM), specifically Desk KBB that has been working in the program of Strengthening the Role of Government in the Protection and Fulfillment of the Right to Freedom of Religion. We also thank the Canadian Fund for Local Initiatives for supporting this year's report launch and publication.

We deliver this acknowledgment with heartfelt appreciation.

Jakarta, December 31<sup>st</sup>, 2015

ZANNUBA ARIFAH CHAFSOH WAHID

Director of The Wahid Institute



# CHAPTER I

## INTRODUCTION

### 1.1 Preface

Since 2008, the Wahid Institute has regularly made a report to the public concerning the situation of religious freedom in Indonesia. This report on Freedom of Religion is the eighth publication by The Wahid Institute.

These monitoring reports are aimed to deliver feedback or recommendations to governments, parliaments, and relevant government agencies at both central and local levels to strengthen and advance their commitment to freedom of religion, particularly in evaluating their performance as well as in recasting plans and programs. This report is as well intended for civil society groups, such as religious organizations, non-governmental organizations, and academics who focus on the issues of freedom of religion.

The foundation of this monitoring and reporting of freedom of religion is in article 100 of Law No. 39 of 1999 concerning Human Rights: All people, groups, political organizations, community organizations, self-reliant organizations and other non-government organizations, have the right to submit reports of human rights violations to the National Commission of Human Rights or other competent agencies, in the interests of protecting, upholding and promoting human rights. The right to Freedom of Religion is one of the human rights guaranteed in the said law.

### 1.2 Purposes of Monitoring

The purposes of monitoring include legal and social aspects. First, to examine the weaknesses and inconsistencies of the adoption of norms and standards of international human rights into national law; second, to understand the weaknesses of the government in making and implementing policies regarding freedom of religion; third, to evaluate the fundamental and other weaknesses related to the respect and protection of freedom of religion so that we can reflect on those weaknesses for improvement and work towards eliminating intolerance and discrimination; fourth, to identify and analyze patterns of

violations committed by state actors and non-state actors; fifth, to raise sensitivity towards the restoration of victims' rights, the importance of freedom of respected and protected religions, and to remind all parties of the dangers of spreading hatred on the grounds of religion.

### 1.3 Methodology and Data Sources

This report uses an event-based methodology to monitor and collect data. This is an approach commonly used in the monitoring of human rights. The data collected and findings were then identified based on events, time, violations, actors, and victims.

Data collection came from several sources and analysis in the report was completed in two methods. The first source of data collection is through the monitoring of national and local media coverage, in both printed and electronic forms, including online media. The second source of data collection was through networks of institutions and individuals who have been concerned with issues of religious freedom, at national and local levels. The third source of data was gathered via a mobile monitoring application (mPantau): a channel built by the Wahid Institute to collect information sent by the public concerning various religious events via SMS to a data collection staff at the Wahid Institute. The data gathered from the above sources was then analyzed using both quantitative and qualitative methods. The data collected was analyzed and quantitatively compared with the data of the previous years. In addition this report uses qualitative analysis by highlighting the prominent cases that emerged and became a trend in 2015.

We need to underline that the existing data in this report does not describe all of the events that occurred in various regions. One of our challenges is that not all religious events in Indonesia are covered by the media and regional networks.

The categories of violations that fall within the scope of this report are:

1. Violations of freedom of religion are all actions of individuals or groups of persons including the state apparatus, both intentional and unintentional, that unlawfully neglect, reduce, exclude, limit, or revoke a fundamental freedom of a person or group of people to enjoy and exercise their religious freedom, and

due to such actions an individual or a group of individuals does not obtain or is feared of not obtaining fair and total restitution under the prevailing legal mechanism.

2. Intolerance on the grounds of religion is the unwillingness to treat equally other people of different religions including the unwillingness to share social, political, and professional rights with other people of different religions. This includes prejudice motivated by particular religions, affiliations, or religious practices against individuals and groups, intimidation, abuse on the ground of omission of the right to freedom of religion of individuals and groups.

3. Discrimination based on religion or belief are all limitations, affronts, or ostracism, both direct and indirect, based on human differentiation on the basis of religion that results in degradation, aberration, abolition of recognition, execution or application of human rights and fundamental freedoms of individuals or groups of individuals in political, economic, legal, social, cultural, and any other aspects of life.

4. Legislations (Regeling) or decrees (beschikking) at central and local levels of government that allegedly violate or support the principle of freedom of religion.

5. Progress and good practices occurring in the enforcement and guarantee of religious rights and in the promotion of tolerance in Indonesia.

#### **1.4 Monitoring Areas**

Monitoring areas in this report correspond to the areas wherein the religious events occurred. This 2015 annual report comprises 25 monitoring areas, namely, Aceh, North Sumatera, West Sumatera, Jambi, Bengkulu, Riau Islands, Lampung, Banten, Greater Jakarta, West Java, Central Java, Yogyakarta, East Java, Bali, West Nusa Tenggara (NTB), East Nusa Tenggara (NTT), East Kalimantan, Central Kalimantan, South Sulawesi, Gorontalo, North Sulawesi, North Maluku, West Papua and Papua.



## CHAPTER II

### CONCEPTUAL FRAMEWORK

#### 2.1 Religion

A definition of religion has its own complexities. No is no clear understanding of religion in either national or international instruments. In fact the word religion and belief are treated in parallel with the word “or”; *religion or belief*.

General Comment 22 paragraph 2 which explores Article 18 of the International Covenant on Civil and Political Rights (ICCPR) hereafter called Civil and Political Rights explains that religion or belief do not only refer to traditional religions or to religions and beliefs with institutional characteristics or practices analogous to those of traditional religions. Newly formed religions or beliefs are categorized in “religion” or “belief”.<sup>1</sup> Religion or belief in article 18 also includes protection of theistic, non-theistic, and atheistic beliefs, as well as the right not to profess any religion or belief for any reason.<sup>2</sup> The terms of “religion” and “belief” are to be broadly interpreted.

A number of experts with diverse backgrounds and approaches define religion. If summarized, there are at least five approaches used: anthropological, psychological, sociological and phenomenological.<sup>3</sup> The anthropological approach sees religion as an activity, and religious expression as forms of psycho-cultural human impulse. The psychological approach defines religion deeper than the anthropological one. Religion is not only an impulse of fear and awe, but also more sublime than that. Religion is an inner relationship between an individual with the power outside himself. Meanwhile a phenomenological approach looks at the essence or nature of religion and religious experience.

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<sup>1</sup> UNHCHR, “General Comment No. 22: The right to freedom of thought, conscience and religion ( Art. 18) : . 07/30/1993. CCPR/C/21/Rev.1/Add.4, General Comment No. 22. (General Comments)” paragraph 2 <http://www.unhchr.ch/tbs/doc.nsf/%28Symbol%29/9a30112c27d1167cc12563ed004d8f15?Opendocument> (accessed on 4 January 4, 2014)

<sup>2</sup> UNHCHR, “General Comment No. 22” paragraph 2

<sup>3</sup> Ahmad Norma Permata, “Pendahuluan Editor,” 22. This approach division follows the seven approaches by Peter Connolly: Anthropology, Feminism, Phenomenology, Philosophy, Psychology, Sociology, and Theology. To know further, see Petter Connolly, ed, *Aneka Pendekatan Studi Agama* (Yogyakarta, 2009), second edition.

This approach looks behind various expressions of thought, action, and social interaction of human religiosity, which has an inner nuance that is more than a psychological matter. It is an encounter with something beyond and transcendent of the world, both sacred and sublime. The theological approach puts religion as God's prerogative. The true reality of religion is according to what is said in the teachings of the respective religions.

So far, the definition of religion may still seem confusing. Even so, there is one criterion that is always the same, that is trust and confidence in a greater power outside of oneself. The criterion is certainly insufficient to completely define religion. It takes other "criteria" and "elements" to better define a religion even though often this method is tricky and reductionistic.

For the purpose of following a framework, criteria made by Kent Greenwalt in *Religion as a Concept in Constitutional Law* (1984) is important to use here. He noted a number of criteria that are generally present in the major religions.<sup>4</sup>

First, the belief in God or "Most High"; second, a holistic view of the world and human purposes; Third, the belief about life after death; Fourth, communication with "God" through worship and prayer; The fifth, a particular perspective on moral obligations derived from the moral code or from the conception of the nature of God; sixth, practices that involve repentance and forgiveness of sins; seventh, the feeling of "religiosity", i.e., admiration, guilt and worship; Eighth, the use of sacred texts; ninth, organization to facilitate the cooperative aspects of the practices of religion and to promote and preserve the particular practices and beliefs.

The above criteria are different from the formulation of Religious Affairs in 1961. Elements of religions include the belief in one supreme God, prophets, holy books, practitioners and a system of law for its followers.<sup>5</sup> These criteria make "belief" excluded from the meaning of religion. This definition also emerged as a result of political struggles and the growth of religious groups called "cults". In 1952, at the session of the Legislative Council (DPR), mystical beliefs (aliran

<sup>4</sup> Lucy Vickers, *Religious Freedom, Religious Discrimination and the Workplace* (USA: Hart Publishing, 2008), 18

<sup>5</sup> Budhy Munawar-Rachman (ed.), *Membela Kebebasan Beragama* (Jakarta: LSAF dan Paramadina, 2010), xviii.



kebatinan) were prohibited and requested to be persecuted.

In the context of freedom of religion, defining a religion as a religion is the authority and the right of believers or followers. The state is not entitled to intervene. The state also can not declare a particular sect or movement as deviant.

## 2.2 Belief

The simplest definition of belief is something that does not meet the elements of religion. Therefore, to understand what the elements of belief are, one approach is to examine a number of religious elements within a belief. Something that is not covered in religion, can be categorized as belief. Therefore grand ideas such as humanism, atheism, and agnosticism can be categorized as beliefs.

Below are some notions of belief. First, belief is something that fills a place in human life that is on par with something that is conferred by a god or gods of the particular religious belief.<sup>6</sup>

Other definitions refer to belief as a system of interpretation consisting of personal convictions concerning the basic structure, modality, and the function of the world. But, belief is not a scientific system. As far as aiming for perfection, belief also includes perceptions of humanity, views of life, and morality.<sup>7</sup>

In this sense, the adoration of a ball, for example, is not categorized as a belief.

As it is considered not meeting the elements of religion as defined by the Ministry of Religious Affairs, apparently *penghayat kepercayaan* (mystic believers) – a term used in Act No. 23 of 2006 concerning Population Administration – is trying to be put in the category of belief. But uniquely, this act categorizes mystic believers as belonging to a religion, although an unrecognized religion.<sup>8</sup>

<sup>6</sup> Lucy Vickers, *Religious Freedom, Religious Discrimination and the Workplace*, (USA: Hart Publishing, 2008), 18

<sup>7</sup> Explanation Note of Amendment of Equal Treatment Act, Country Report of Austria in the field of non-discrimination defines belief as .....

Lucy Vickers, *Religious Freedom, Religious Discrimination and the Workplace*, 23-24

<sup>8</sup> See Paragraph 2 Article 6 of Law No. 23 Year 2006 on Population Administration: ... for citizens **whose religion has not been recognized** according to the applicable law and for the followers of local religions, their

Article 58 paragraph (2) point I of this law states that religion and belief are equal: “religion/belief”.

The abovementioned Act does not define mystic believers even though they are mentioned. The explanation is in Government Regulation No. 37 Year 2007 on the Implementation of Law Number 23 Year 2006 concerning Population Administration. A believer in Almighty God, hereafter referred to as a mystic believer (*penghayat kepercayaan*) is everyone that recognizes and believes in the values of mystical beliefs in God Almighty.<sup>9</sup> This category does not confirm the difference between “belief”, “local religion”, “local belief”, or “traditional religions”. These categories do indeed deserve further review.

### 2.3 Freedom or Liberty?

In some regulations in Indonesia, the word *kebebasan* is generally translated to freedom. For example, the translation of article 18, paragraph 1 of ICCPR in Law Number 12 Year 2005 concerning the International Covenant On Civil and Political Rights.<sup>10</sup> This article discusses a particular right to freedom of thought, conscience and religion. In the whole translation of the articles of the ICCPR is not found translation of the word freedom with terms other than “liberty”.

Interestingly our constitution knows and mentions two words that seem to overlap each other: *kemerdekaan* (liberty) and *kebebasan* (freedom). For example, in Article 28, paragraph 1 or Article 29 paragraph 2, the word *merdeka* or *kemerdekaan* can be found in Article 28E 1 and 2. With nearly similar revision, the word *kemerdekaan* in section 28 I of the 1945 Constitution was changed to *kebebasan* in article 4 of the Human Rights Law No. 39 of 1999 on Human Rights. Apparently, the choice of diction for the two words has its own philosophical background.

From the point of language, the word *bebas* (free) and *merdeka* (liberty) seems to refer to the same meaning. There is no significant difference between the two words. Often the two words are used interchangeably.

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religion column on the identity card shall remain blank, however the citizens will be served and recorded in the population database.

<sup>9</sup> See Paragraph 1 Article 19 of Government Regulations No. 37 of 2007 concerning Implementation of Law No. 23 of 2006 on Population Administration

<sup>10</sup> Lihat Pasal 18 ayat 1 “Undang-Undang Republik Indonesia Nomor 12 Tahun 2005 Tentang Pengesahan international covenant on civil and political rights (kovenan internasional tentang hak-hak sipil dan politik)” dalam <http://www.komnasperempuan.or.id/wp-content/uploads/2009/07/UU-No-12-Thn-2005-ttg-Ratifikasi-ICCPR.pdf> (accessed on January 2, 2014)

The Great Dictionary of the Indonesian Language (*Kamus Besar Bahasa Indonesia*) defines *bebas* as completely detached (not obstructed, disrupted, etc. so as to move, speak, act, etc. freely); *merdeka*, can mean *escaped from* (liability, demands, fears, etc.); not charged by (taxes, penalties, etc.); not bound or limited by the rules and others; independent (not colonized, ruled, or influenced by any other state or foreign powers); not being had (to be had) again.<sup>11</sup> While *merdeka* means free from (slavery, colonialism, etc.); stand-alone; unaffected or free from prosecution; not bound, not dependent on a particular person or party; or freely.<sup>12</sup>

In the Western tradition, in addition to freedom, the word liberty is also used for a similar meaning: freedom or liberty. The two words are used interchangeably. A British political thinker and philosopher, Isaiah Berlin, is one of those who does not distinguish the two meanings. "I use both of them to mean the same thing," he said.<sup>13</sup>

A further emphasis is the meaning of freedom itself. The famous essayist proposes two meanings of freedom or liberty. The first, so-called negative freedom. This freedom is related to the question, in which the subject area, individuals and groups are allowed to do something or be something, without interference by others. This freedom is also called "freedom from". Isaiah gives an example, "If I am prevented by others from doing what I could otherwise do, I am to that degree unfree", thus, the less interference from others, the more freedom someone has."<sup>14</sup>

Is there a freedom without limit? In that paper, hastily Isaiah points out, that it is not possible for a freedom to have no limits. This is a notion generally accepted by philosophers of the era. If a freedom without limits exists, its impact will interfere with the freedoms of others and the world will be in chaos.<sup>15</sup> This answers the concerns and views of some Indonesians, in that freedom is not absolute.

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<sup>11</sup> Pusat Bahasa Departemen Pendidikan Nasional, "Bebas" dalam *Kamus Besar Bahasa Indonesia*, Edisi Ketiga (Jakarta: Balai Pustaka, 2005), 118

<sup>12</sup> Pusat Bahasa Departemen Pendidikan Nasional, "Bebas" in *Kamus Besar Bahasa Indonesia*, Third Edition, 736

<sup>13</sup> Isaiah Berlin, *Liberty: Incorporating Four Essays on Liberty*, editor Henry Hardy (New York: Oxford University Press, 2002), 169

<sup>14</sup> Isaiah Berlin, *Liberty: Incorporating Four Essays on Liberty*, editor Henry Hardy (New York: Oxford University Press, 2002), 169

<sup>15</sup> Isaiah Berlin, *Liberty: Incorporating Four Essays on Liberty*, editor Henry Hardy (New York: Oxford University Press, 2002), 170

The second meaning of freedom is a positive freedom. This freedom is related to the question of what or who becomes the source of control or interference that affects a person committing or being this rather than that? This freedom is also called “freedom to”. The meaning comes from a desire on the part of individuals in order to become his own master. “I wish my life and my decisions to depend on myself, and not on external forces of whatever kind,” says Isaiah.<sup>16</sup>

The absence of unequivocal distinction between freedom and liberty is also found in a number of dictionaries. For example the Oxford Dictionary. Although the first meaning of the word “freedom” refers to the meaning of “freedom to”, the same as Isaiah’s concept, but it also means “freedom from”. Likewise with the word liberty.<sup>17</sup>

## 2.4 Freedom of Religion

Freedom of religion or belief (hereinafter referred to freedom of religion) is one of the elements in human rights as enshrined in the Universal Declaration of Human Rights (UDHR), adopted December 10, 1948.<sup>18</sup> In addition to religious freedom, the UDHR affirms other elements of human rights such as the right to freedom of opinion and expression, freedom of thought, or the right to education.

The rights of religious freedom is further divided into two sections: internal Freedom (*Forum Internum*) and external freedom (*Forum Externum*).

**A. Internal Freedom (*Forum Internum*)** contains inner religious freedom to believe, embrace and change religion and belief and the right to keep or change a religion or belief.<sup>19</sup>

<sup>16</sup> Isaiah Berlin, *Liberty: Incorporating Four Essays on Liberty*, editor Henry Hardy (Newyork: Oxford University Press, 2002), 178

<sup>17</sup> *Freedom* is defined as *the power or right to act, speak, or think as one wants, but also as (freedom from) the state of not being subject to or affected by (something undesirable)*. See Oxford Dictionaries, “freedom”, at <http://oxforddictionaries.com/definition/english/freedom> (accessed on December 13, 2012). *Liberty* also means *the state of being free within society from oppressive restrictions imposed by authority on one’s behaviour or political views, but also the power or scope to act as one pleases*. Lihat Oxford Dictionaries, “liberty”, on <http://oxforddictionaries.com/definition/english/liberty?q=liberty>

<sup>18</sup> Office of The High Commissioner For Human Rights and United Nations Staff College Project, “Human Rights: A Basic Handbook for UN Staff,” 11 <http://www.ohchr.org/Documents/Publications/HRhandbooken.pdf> (accessed on January 2, 2014)

<sup>19</sup> Tore Lindholm, W. Cole Durham, Bahian G. Tahzib-Lie (eds), *Kebebasan Beragama atau Berkeyakinan: Seberapa Jauh? Sebuah Referensi tentang Prinsip-Prinsip dan Praktek*, (Jakarta: Kanisius, 2010), page 19.

The right to freedom has been recognized internationally and nationally as one of the elements of human rights that cannot be reduced and restricted (non-derogable rights), even in a state of war and public emergency, though no state is obliged to intervene or even coerce this *Forum Internum* as regulated in Article 28I (paragraph 1), Article 4 (paragraph 2) of the International Covenant on Civil and Political Rights and article 74 of the human Rights Act.

Coercion in a number of international standards is placed in the realm of non-derogable rights. Here coercion is defined as the act of aggression by the state, including the use of threat of physical force or legal sanctions to compel those who believe or do not believe to keep their religion, to deny their religion or belief, or to replace religion or belief. Policies or practices with the same purpose and effect, for example the policies or practices that restrict access to education, health care, employment, or other rights that are guaranteed are also categorized as coercion.<sup>20</sup>

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<sup>20</sup> Definition cited from Human Rights Committee, General Comments 22, Article 18, Paragraph 5

Table 1

National and International Instruments regarding Forum Internum<sup>21</sup>

FORUM INTERNUM			
Right/ Freedom	Legal Instrument	Article Number	Content of Article
Right to freedom of religion and to change a religion	Universal Declaration of Human Rights (UDHR)	18	“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, ....”
	International Covenant on Civil and Political Rights (ICCPR)	18	“Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, ...”
	1945 Constitution	28I	“The rights to life, freedom from torture, freedom of thought and conscience, freedom of religion, ...”
		29	“The State guarantees all persons the freedom of worship, each according to his/her own religion or belief.”
	Law No. 39 of 1999 on Human Rights	4	“The right to life, the right to not to be tortured, the right to freedom of the individual, to freedom of thought and conscience, .... are human rights that cannot be diminished under any circumstances whatsoever.”
		22	“(1) Everyone has the right to freedom to choose his religion and to worship according to the teachings of his religion and beliefs. (2) The state guarantees everyone the freedom to choose and practice his religion and to worship according to his religion and beliefs.”

<sup>21</sup> Summarized from Framework for Communications, Special Rapporteur on Freedom of Religion or Belief, <http://www2.ohchr.org/english/issues/religion/standards.htm>, diakses 15 Nov 2011, dan berbagai peraturan perundang-undangan nasional.

Right to not be coerced to embrace or not a religion	Universal Declaration of Human Rights (UDHR)	18	“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, ....”
	IC-CPR	18	“(2) No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.”
	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	1	“(2) o one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice.”
	Human Rights Committee, General Comment 22, Article 18	Paragraph 5	“(2) bars coercions that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert. “
	Law No. 39 / 1999 on Human Rights	22	“(1) Everyone has the right to freedom to choose his religion and to worship according to the teachings of his religion and beliefs.”

**B. External Freedom (*Forum Externum*)** is the freedom either alone or together with others, in public or in the private area to manifest religion or belief in the form of teaching, practice, worship and arrangement. This freedom includes the freedom to establish places of worship, freedom to use religious symbols, the right of freedom to celebrate religious holidays, the right of freedom to establish religious leaders, the right to teach and spread the teachings of religion, the right of parents to educate religion to

their children, and the right to establish and manage religious organizations. The rights of the above refer to the instruments below.

**Table 2**

**National and International Instruments regarding Forum Externum<sup>22</sup>**

FORUM EXTERNUM			
Right/Freedom	Legal Instrument	Article	Content
The right to freedom to worship both individually and collectively, in private and in public	Universal Declaration of Human Rights	18	“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”
		18	“Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.”
	1945 Constitution	29	“(2) The State guarantees all persons the freedom of worship, each according to his/her own religion or belief.”
	Law No. 39 / 1999 on Human Rights	22	(1) Everyone has the right to freedom to choose his religion and to worship according to the teachings of his religion and beliefs.  (2) The state guarantees everyone the freedom to choose and practice his religion and to worship according to his religion and beliefs.
		55	“Every child has the right to practice his religion, and to think and express himself as befits his intellectual capacity and age under the guidance of a parent or guardian.”
	1981 UN Declaration in the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	(a) To worship or assemble in connexion with a religion or belief, ...”
	Human Rights Committee, General Comment 22, Article 18	Paragraph 4	“...The concept of worship extends to ritual and ceremonial acts giving direct expression to belief, ...”

<sup>22</sup> Summarized from: “Framework for communications, Special Rapporteur on freedom of religion or belief”, <http://www2.ohchr.org/english/issues/religion/standards.htm>, accessed on January, 2014 and various national legislations



Right to freedom of establishing places of worship	1981 UN Declaration in the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	“(a) To worship or assemble in connexion with a religion or belief, and to establish and maintain places for these purposes;”
Right to freedom of religious symbol usage	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	“(c) To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;”
	Human Rights Committee, General Comment 22, Article 18	Para-graph 4	“...The concept of worship extends to ritual and ceremonial acts giving direct expression to belief, as well as various practices integral to such acts, including the building of places of worship, the use of ritual formulae and objects, the display of symbols, and the observance of holidays and days of rest. The observance and practice of religion or belief may include not only ceremonial acts but also such customs as the observance of dietary regulations, the wearing of distinctive clothing or headcoverings...”
Right to Freedom of Religious Holiday Celebrations	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	“(h) To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one’s religion or belief;”
	Human Rights Committee, General Comment 22, Article 18	Para 4	“...Konsep ibadah mencakup kegiatan ritual dan seremonial yang merupakan pengungkapan langsung dari kepercayaan seseorang, penggunaan cara-cara dan obyek-obyek ritual, penunjukan simbol-simbol, dan menjalankan hari raya dan hari istirahat...”
Hak kebebasan untuk menetapkan pemimpin agama	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	“(g) To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;”
	Human Rights Committee, General Comment 22, Article 18	Para graph 4	“... In addition, the practice and teaching of religion or belief includes acts integral to the conduct by religious groups of their basic affairs, such as the freedom to choose their religious leaders, priests and teachers,....”

Right to teach and disseminate religion	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	“(d) To write, issue and disseminate relevant publications in these areas;”  “(e) To teach a religion or belief in places suitable for these purposes;”
	Human Rights Committee, General Comment 22, Article 18	Para 4	“...In addition, the practice and teaching of religion or belief includes acts integral to the conduct by religious groups of their basic affairs, such as the freedom to choose their religious leaders, priests and teachers, the freedom to establish seminaries or religious schools and the freedom to prepare and distribute religious texts or publications.”
Hak orang tua untuk mendidik agama kepada anaknya	ICCPR	18	“(4) The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.
	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	5	“(1) The parents or, as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.”
	International Covenant on Economic, Social, and Cultural Rights (ICESCR)	13	“(3) The State Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the State and to ensure the religious and moral education of their children in conformity with their own convictions. “
	Law No. 39 / 1999 on Human Rights	55	“Every child has the right to practice his religion, and to think and express himself as befits his intellectual capacity and age under the guidance of a parent or guardian. ”
	1989 Convention on the Rights of the Child	14	“(2) States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.”
Right to establish and manage religious organizations or associations	Law No. 39 / 1999 on Human Rights	24	“(1) Everyone has the right to peaceful assembly and association.”
Right to deliver religious materials to individuals or groups	1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief	6	“(i) To establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels.”

In contrast to the forum internum, forum externum as a form of freedom to manifest a religion may be restricted by law, namely public safety, public health, public morals, public order, and basic rights of other people. This principle is stated in the ICCPR, which has been ratified by Law No. 12 of 2005.

In the 1945 constitution, the article regarding this restriction is stipulated in the Article 28 J Paragraph 2. What distinguishes it from the Law No. 12 is that Article 28 J Paragraph 2 mentions religious values as one of the considerations. In the ICCPR, religious values can be categorized in public morals. Moral considerations including religious values and traditions are intended not only from one particular religion or tradition. This article covers universal principles that exist in particular religions or beliefs.

## 2.5 Violations of Religious Freedom

In the Human Rights Law, human rights violations are defined as all actions by individuals or groups of individuals including the state apparatus, both intentional and unintentional, that unlawfully diminish, oppress, limit, and/or revoke the human rights of an individual, or group of individuals, and who do not obtain fair and total restitution under prevailing legal mechanism.<sup>23</sup>

Referring to this definition, the perpetrators of human rights violations can be a person or group, including the state apparatus. This is consistent with the explanation in the Declaration of 1981 in which the actors of violations of discrimination and intolerance are divided into three parties: the state (state), institutions (institution), groups of persons, and one (person). In the area of human rights law, the state is placed in a dyadic relation either the state with individuals or the state with groups of persons.<sup>24</sup>

Actions or deeds, referring to the Human Rights Act is divided into two categories: intentional and unintentional. These two terms can also be said to be a translation of the term “commission” or “omission”.

Actions called violations must have its purpose or as its effect on reducing, prohibiting, limiting, or revoking human rights of a person or group of people,

<sup>23</sup> Article 1 Paragraph 6, Law No. 39 of 1999 concerning Human Rights

<sup>24</sup> Harry Wibowo and Naning Mardiniah, “Pendahuluan,” in Abdul Mun'im DZ (ed), *Memeriksa Kewajiban Negara: Instrumen Monitoring Hak atas Pendidikan dan Kesehatan Dasar*, Jakarta: LP3ES, 2006, page 1

and who do not obtain fair and total restitution under the prevailing legal mechanism.<sup>25</sup>

Consider the definition in the Human Rights Act, “a violation of religious freedom” is here then formulated as all actions of individuals or groups of persons including the state apparatus, both intentional and unintentional, that unlawfully neglect, reduce, exclude, limit, or revoke a fundamental freedom of a person or group of people to enjoy and exercise a religious freedom, and due to such actions an individual or a group of individuals do not obtain or are in fear of not obtaining fair and total restitution under the prevailing legal mechanism.<sup>26</sup>

As with other elements of human rights, the state, particularly the government, is the bearer of responsibility to respect, protect, uphold and promote human rights. Since the first obligation of the state is to respect—without intervention—all individuals to enjoy the said freedom and rely upon the freedom. When the freedom of an individual or a group of individuals of a certain religion is threatened, the state is obliged to protect them from the threat or interference of the third party. This can be implemented with law (*Undang Undang*) and the law enforcement process. Acting as a function and executive of such obligations, the state is also responsible for human rights violations.

The forms of violation of freedom of religion namely:

1. *Coercion by intimidation or physical threats*: Violations by the state, such as the police, army, or municipal police conducted with the use of physical threats;
2. *Coercion by threat of legal sanction*: the state's coercion or threat of legal sanctions such as imprisonment, fines, refusal to accept ID cards or other forms of administration;
3. *Criminalization of religious convictions* are in the form of sanctions according to the legislations, generally about religious abuse and blasphemy. The action can take the form of inquiries, investigations, convictions, prosecutions until the imprisonment of an individual or group of individuals convicted of blasphemy against a religion in Indonesia;

<sup>25</sup> Article 1 Paragraph 6, Law No. 39 of 1999 concerning Human Rights

<sup>26</sup> The above definition also includes the definition stated on Article 2 of the 1981 Universal Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

4. *Coercion by policy*: This action is the practice of the state apparatus to impose sanctions such as legalizing law or policy by not issuing an identity card or a marriage certificate because a person comes from a certain religious sect such as Ahmadiyya.<sup>27</sup>

5. *Restriction of Religious Practices*: A measure taken by state apparatus to limit or prohibit individuals or groups of individuals to practice their religion either in a house of worship or in particular places of worship;

6. *Prohibition of Religious Practices*: Any acts that prohibit individuals or groups of individuals that can be in a form of official letters of prohibition of religious practice or prohibitive actions in the field.

7. *Omission*: an act of negligence or omission in preventing violations or intolerance committed by citizens of other countries on the basis of religion. This action can take the form of not preventing the violence that has not happened, not making efforts according to legal procedures to stop violence against religious groups by other groups, and not taking appropriate legal actions against the perpetrators of violence in the name of religion either individually or in groups. In this act of omission, state apparatus typically argue that they are not able to prevent or stop the violence because of the lack of personnel or a pretext to avoid a larger conflict. The state apparatus otherwise evacuates the victims of violence under the pretext of securing them or requesting the victims to move to another place so that they will not be victimized any further.

8. *Restriction of religious activities*: Any actions by an apparatus seeking to limit or impede an individual or groups of individuals in performing religious activities such as elections of religious leaders, spread of religious teachings, etc.

9. *Prohibition of religious activities*: a ban by state apparatus, official or not, and through policies against particular religious activities.

10. *Sealing of places of worship*: Any actions of revocation of building

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<sup>27</sup> The first until fourth category are the forms of coercion that refer to and are related to non-derogable rights.

permits, prohibition of the use of buildings as places of worship, and a range of other measures aimed at keeping a place of worship as not established in a certain location.

## 2.6 Issues related to Freedom of Religion

Outside the forum internum and externum categories, there are a number of terms and categories related to the religious freedom issues, namely, discrimination, vulnerable groups, other issues intersecting with other human rights, and cross-cutting issues.

In the category of discrimination, there are two main issues that emerge: discrimination on the basis of religion or belief and inter-religious discrimination/tolerance. Vulnerable groups are categorized into six: women, persons deprived of their liberty, refugees, children, minorities, and migrant workers.<sup>28</sup>

Rapporteur's Digest also mentions issues categorized as issues that are at the intersection with other element of human rights. The first issue is freedom of expression, including the questions related to religious conflicts, intolerance, and extremism. The second issue is the right to life and the right to be free. The third issue is the prohibition of torture, cruel, and inhuman or degrading treatment or punishment.

As for cross-cutting issues, there are derogation, limitation, legislative issues, defenders of freedom of religion or belief and non-governmental organizations.

### a. Discrimination and Intolerance

In the 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief, discrimination and intolerance are not explicitly distinguished. Both are mentioned simultaneously, that is any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.<sup>29</sup>

<sup>28</sup> "Rapporteur's Digest on Freedom of Religion or Belief"

<sup>29</sup> See Article 2 Paragraph 2 of 1981 Universal Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

Any act of intolerance and discrimination—whose effect is to restrain individuals in enjoying fundamental freedoms—is categorized as violations of human rights and fundamental freedoms set forth in the Universal Declaration of Human Rights and is stipulated in detail in various international covenants on human rights. The states approving the said instruments are obliged to make domestic regulations to minimize such acts.

The Human Rights Act calls discrimination as all limitations, affronts or ostracism, both direct and indirect, on the grounds of difference in religion, ethnicity, race, group, faction, social status, economic status, sex, language, or political belief, that results in the degradation, aberration, or eradication of recognition, execution, or application of human rights and basic freedoms in political, economic, legal, social, cultural, or any other aspects of life. Discrimination in the realm of religious liberty is when the act was done on the basis of a particular religion or belief.<sup>30</sup> Discrimination of religious freedom is when such acts are committed on the basis of a particular religion or belief.

Meanwhile, religious intolerance has a broad meaning that includes prejudice motivated by particular religions, religious affiliations or practices against individuals and groups. This prejudice gives opportunities to acts of intimidation or violence with a motive of omission of a right of individuals or groups in practicing their religion and of fundamental rights of religious believers.

Bruce A. Robinson formulates forms of religious intolerance. In a paper published by Ontario Consultants on Religious Tolerance, a consulting firm based in Ontario, Canada, identifies seven actions exhibiting religious intolerance.<sup>31</sup> First, spreading misinformation about a group's beliefs or practices even though the inaccuracy of that information could have been easily checked and corrected; second, spreading hatred about the entire group; for example, stating or implying that all members of a group are evil, behave immorally, commit criminal acts, etc.; third, ridiculing and belittling an entire faith group for their sincerely held beliefs and practices; fourth, attempting to force religious beliefs and practices on others

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<sup>30</sup> Article 1 Paragraph 3 Law No. 39 of 1999 concernign Human Rights

<sup>31</sup> Bruce A. Robinson, *Religious Intolerances: An Introduction*, Canada: Ontario Consultants on Religious Tolerance, <http://www.religioustolerance.org/relintol1.htm>, diakses 20 Desember 2011

against their will; fifth, restricting human rights of members of an identifiable religious group; sixth, devaluing other faiths as worthless or evil; seventh, inhibiting the freedom of a person to change their religion.

In “Tolerance: the threshold of peace A teaching/learning guide for education for peace, human rights and democracy”, which was published by UNESCO, the definition of intolerance is not merely a result but also a symptom that could be detected in certain actions. Intolerance is considered as something that carries the potential of a life-threatening social illness called violence. Some symptoms of intolerance are as follows.<sup>32</sup>

1. *Language*: Exclusive language that devalues, demeans and dehumanizes cultural, racial, national, or sexual groups.
2. *Stereotyping*: Describing all members of a group as characterized by the same attributes – usually negative.
3. *Teasing*: Calling attention to particular human behaviors, attributes, characteristics so as to ridicule or insult.
4. *Prejudice*: Judgment on the bases of negative generalizations and stereotypes rather than on the actual facts of a case or specific behaviors of an individuals or group.
5. *Scapegoating*: Blaming traumatic events or social problems on a particular group.
6. *Discrimination*: Exclusion from social benefits and activities on primarily prejudicial grounds.
7. *Ostracism*: Behaving as if the other were not present or did not exist. Refusal to speak to or acknowledge the other, or their culture (includes ethnocide).
8. *Harassment*: Deliberate behaviors to intimidate and degrade others, often intended as a means of forcing them out of the organization, community or group.
9. *Bullying*: Use of the superior physical capacity or greater numbers to humiliate others or deprive them of property or status.
10. *Expulsion*: Officially or forcefully expelling or denying right of entrance

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<sup>32</sup> Unesco, *Tolerance: the threshold of peace A teaching / learning guide for education for peace, human rights and democracy* (Paris: Unesco, 1994), 16



or presence in a place, social group, profession or any place where group activity occurs, including those upon which survival depends, such as places of employment, shelter, etc. where their survival depends on such as the workplace, residence, and others.

11. *Exclusion*: Denying possibilities to meet fundamental needs and/or participate fully in society as in particular communal activities.

12. *Segregation*: Enforced separation of people of different races, religions or genders, usually to the disadvantage of one group (includes Apartheid).

13. *Repression*: Forceful prevention of enjoyment of human rights.

14. *Destruction*: Confinement, physical abuse, removal from area of livelihood, armed attacks and killings (includes genocide).

As a symptom, intolerance can manifest into severe sorts of intolerance in the context of human rights violations. These sorts include sexism, racism, ethnocentrism, anti-Semitism, nationalism, fascism, xenophobia, imperialism, exploitation, and religious repression.<sup>33</sup>

Nevertheless, some actions that do not constitute religious intolerance are 1) arguing or criticizing certain religious claims, such as assumptions on appropriateness of a religious teaching with a particular concept or claims of superiority of one religion over another; 2) condemning or prohibiting illegal acts; 3) rejecting claims of any movement in the name of religion if there is sufficient evidence that the religion is only used as a particular religious politicization.<sup>34</sup>

## **b. Hate Speech on the basis of Religion**

Article 20 (2) of the ICCPR, the hate speech is defined as "any act of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence."

Article 19, an organization founded in 1987 to fight for freedom of expression, gratified and defined four key words in a hate speech.

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<sup>33</sup> Definition of the forms of intolerance can be further read in UNESCO, *Tolerance: the threshold of peace ...*, 19-20

<sup>34</sup> "Religious Intolerance", [http://www.sacbrant.ca/religious\\_oppression.asp](http://www.sacbrant.ca/religious_oppression.asp) (not a valid link), accessed on January 2, 2014

First, hatred, which is a state of mind or mentality characterized by strong emotions and irrational feelings, is categorized into humiliation, hostility, and great resentment towards specific target groups. Second, discrimination means distinction, exclusion, restriction or preference based on race, sex, ethnicity, religion, belief, disability, age, sexual orientation, language or political belief, nationality, property, birth, social status, or skin color that results in the degradation, aberration, or eradication of recognition, execution, or application of human rights and fundamental freedoms in political, economic, legal, social, cultural, or any other aspects of life. Third, violence which is an intentional physical force or power against another person, or group or community that most likely results in injury, death, psychological suffering, failure to perform construction or the elimination of other human rights. Fourth, hostility is not only a negative state of mind but also a negative state of mind that is pursued. Hostility is a manifestation of hatred, which comes from strong irrational and negative emotions of insult, resentment, and hatred towards a particular group target.<sup>35</sup>

Hate speech is an act that does not need to prove the occurrence of a practice of discrimination, hostility, or violence as a result of such action. Because this violation is made precisely to avoid such elements. This is in contrast to the hate crime.

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<sup>35</sup> These criteria are used in the Guidebook published by ILRC. See 7-8 Pultoni, dkk., Panduan Pemantauan: Tindak Pidana Penodaan Agama dan Ujaran Kebencian atas Dasar Agama (Jakarta: ILRC, 2012) 56-57

## CHAPTER III

### FINDINGS

#### 3.1 Religious Regulations Trend in 2015

Religious regulations trend that emerged in 2015 was a discourse of a Draft Law on the Protection of Religious Communities (Rancangan Undang-Undang tentang Perlindungan Umat Beragama) proposed by the Ministry of Religious Affairs. Even the Minister Lukman Hakim Saifuddin in the end of 2014 announced that the Ministry of Religious Affairs was preparing this legislation.

This step was the response of the government towards the various cases of persecution of religious rights in recent years. The range of cases is from the prohibition and threat to the construction of a church (e.g. GKI (Indonesian Christian Church) Yasmin in Bogor), the prohibition of worship (e.g. The ban of Friday Prayer of the Ahmadiyya in Jakarta), physical assault against the religious community that is perceived different by those local religious leaders (e.g. The attack on Shia community in Madura), and other problems related to the establishment of places of worship.

According to the Minister of Religious Affairs, the bill is designed to address a variety of cases of religious intolerance and violations of religious freedom that often occurs, to protect all religious communities as an implementation of Article 28 and 29 of the 1945 Constitution.

However until the end of 2015, this bill has not been released to the public as it was considered necessary to improve. Therefore, the Minister of Religious Affairs invited civil society, academics, and practitioners from religious institutions or civil society organizations that are concerned with these issues to provide input. The Ministry of Religious Affairs has also sent a draft to certain institutions namely Religious Council (Majelis Agama), National Committee of Human Rights (Komnas HAM), and several NGOs which are concerned with religious issues.

Some time ago the Minister of Religious Affairs Lukman Hakim Saifuddin

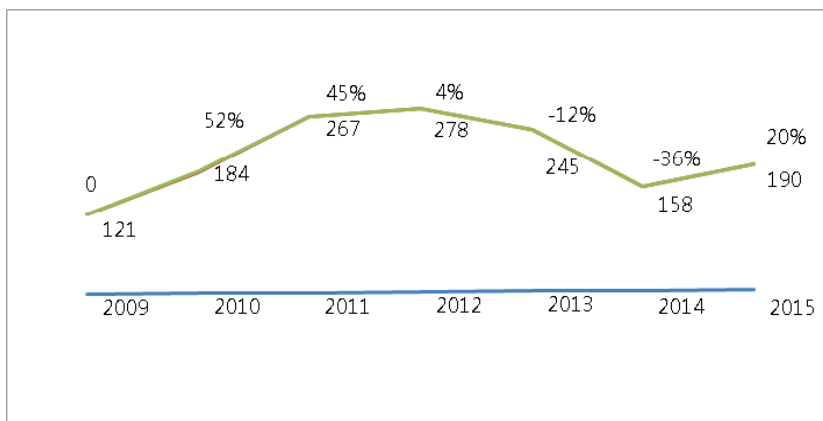
said, in the preparation of the bill, there are five main issues that would be discussed with religious leaders and councils.

The first was how to respond to the presence of new religious sects. Second was an issue related to the spreading religious values (*syiar*). In the midst of this globalization era, Lukman assessed that the spreads of religious values was necessary to be regulated and be given certain limits. The third was an issue with regard to the establishment of places of worship. This, he says, is also a concern considering there is still a number of obstacles that are often experienced by religious communities when they want to build a house of worship. The Fourth was regarding religious ideology or religious movement. At this point, Lukman is more focused on the issue of which agency is entitled or authorized in deciding whether or not a religion or a sect is deviant. The Fifth was a matter of strengthening The Inter-religious Harmony Forum (FKUB). It is also expected to be the support of religious harmony in Indonesia.

The Minister of Religious Affairs stated until now the Ministry are still gathering aspirations to prepare the bill. This aspiration collection involves religious leaders, religious councils, academics, and the press.

### 3. 2 VIOLATIONS OF FREEDOM OF RELIGION 2015

Violations of freedom of religion during the year 2015 reached 190 events with 249 acts. This number was 20 percent higher than in 2014. In 2014 the number of reported violations was 158 events with 187 acts.



*Table 1. Year-on-Year Trends of Religious Freedom Violations*

### 3.2.1 Violation Actors

In 2015 most violations were still committed by the state actors in the range of 130 violations or 52 percent. While the remainder consisted of 119 violations or 48 percent of the violations committed by the non-state actors. In 2014, the state actors are also more action than the non-state violations. A total of 98 violations (52 percent) committed by the state and the remaining 89 violations (48%) committed by the non-state actors.

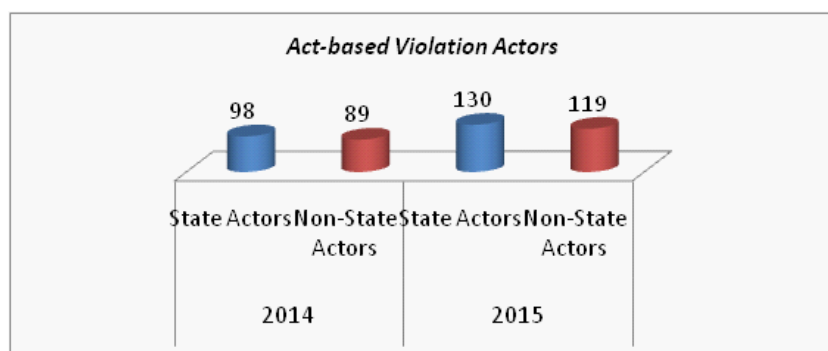


Table 2. Act-based Violation Actors in 2014 & 2015

### 3.2.2 Territorial Distribution

In terms of area distribution, violations of religious freedom occurred in 25 provinces. The highest number of religious freedom violations has still occurred in West Java (46 events), most violations still occurred in West Java (46 events) followed by Aceh (36 events), Greater Jakarta (23 events), Yogyakarta (10 events), East Java (9 events), Lampung (8 events), Banten, Central Java (7 events each).

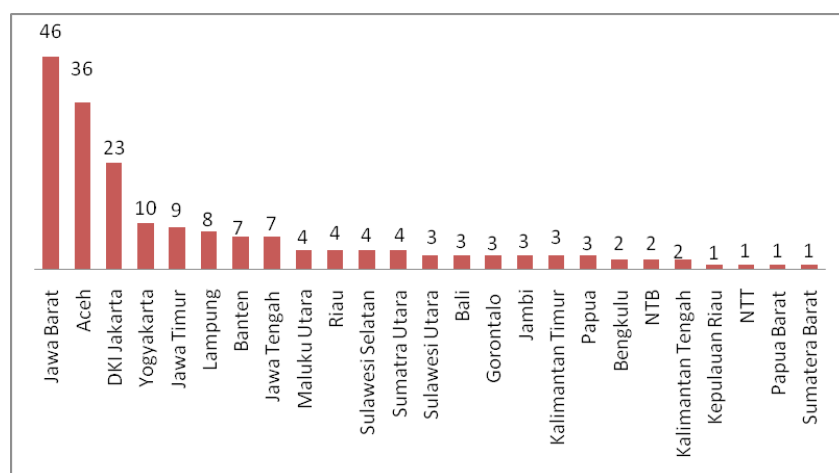


Table 3. Number of Religious Freedom Violations based on Territorial Distribution

### 3.2.3 Time Distribution

In term of the distribution of time, during 2015 an average of 15 events per month religious freedom violations. This is higher than 2014, which had an average of 13 events per month. Month of November to the highest occurrence of violations (25 events); The next came in January and February (respectively 23 events).

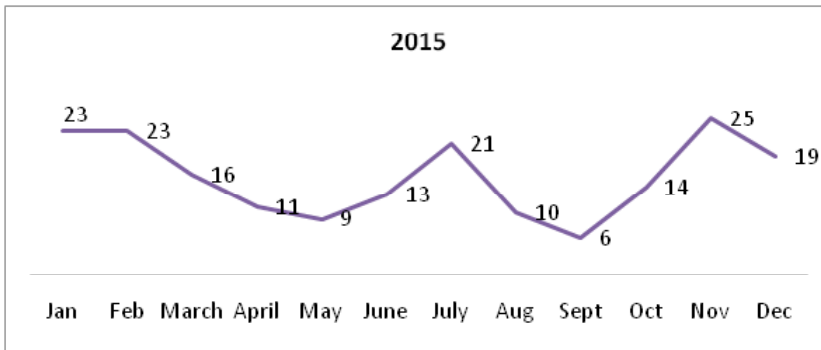


Table 4. Event-Based Religious Freedom Violations by Time Distribution

### 3.2.4 State actors

The state actors were still the main actors who committed most violations mainly the police with 28 violations followed by the city or regency government (local government) with 11 violations, mayors/regents with 11 violations, district heads with 9 violations; Civil Service Police Unit (Satpol PP) and Office of Ministry of Religious Affairs with 8 violations respectively.

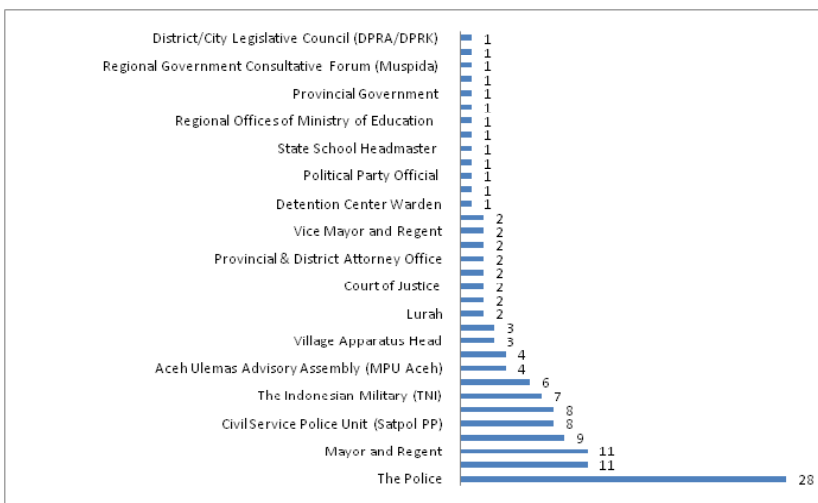


Table 5. State Actors

### 3.2.5 Non-State Actors

In 2015 three non-state actors were involved in violations committed respectively by the masses (29 violations), Indonesian Ulema Council (MUI) (21 violations), and the Islamic Defenders Front (FPI) (13 violations).

NON-STATE ACTORS	NUMBER OF VIOLATIONS	
	GROUP	INDIVIDUAL
Masses	29	-
Indonesian Ulema Council (MUI)	21	-
Indonesian Defender Front (Front Pembela Islam)	13	-
National Alliance of Anti Shia (Aliansi Nasional Anti Syiah)	3	-
Indonesian Islamic Front (FUI)	3	-
Unidentified Actor	3	2
ISIS Sympathizer	3	-
Inter-Religious Harmony Forum (Forum Kerukunan Umat Beragama)	2	-
Almanar TV Station	2	-
Islamic Defender Youth in Aceh Singkil (Pemuda Peduli Islam Aceh Singkil)	2	-
Siliwangi Youth Generation (Angkatan Muda Siliwangi)	1	-
Tolerance Care Northern Sulawesi Society Communication Forum (Forum Komunikasi Masyarakat Sulawesi Utara Peduli Toleransi)	1	-
Subang Islamic Boarding school Forum (Forum Pondok Pesantren Subang)	1	-
Muslim Forum Yogyakarta (Forum Umat Islam)	1	-
Islamic Jihad Front (Front Jihad Islam)	1	-
Islamic reformist Movement (Gerakan Reformis Islam)	1	-
School Committee	1	-
Lubis Institute	1	-
Indonesian Young Intellectuals and Islamic Scholars Council (Majelis Intelektual dan Ulama Muda Indonesia)	1	-
East Java Ahlus Sunnah Defender (Pembela Ahlus Sunnah Jawa Barat)	1	-
Unidentified Islamic Civil society Organization	1	-
Public Figure	1	2
Islamic Boarding School Student (Santri)	1	-
Student	1	-
Housing Complex Resident	1	-

Supermarket Management	1	-
United Islamic civil society organization movement (GOIB) Sukabumi	1	-
Congregation of Indonesian Evangelical Church in Tolikara (Jemaat GIDI Tolikara)	1	-
Makassar Islamic Youth Committee (Komite Pemuda Islam Makassar)	1	-
Islamic Warrior Group of Surakarta (LUIS)	1	-
Aceh Advisory Council of Islamic Scholars (Majelis Permusyawaratan Ulama Aceh)	1	-
Defender of Indonesian Unity (PEKAT IB Kuningan)	1	-
Alliance of Indonesian Muslim Action (Aliansi Aksi Umat Islam Indonesia)	1	-
Rizieq Shihab	-	1
Public Figure	-	2
Abu Jibril	-	1
Anti-Apostasy and Deviant Acts Movement (Gerakan Anti Permutadan dan Aliran Sesat)	-	1
Indonesian Mujahedeen Council (Majelis Mujahidin Indonesia)	-	1
University Student Senate Coordinator	-	1
Social Media User	-	2

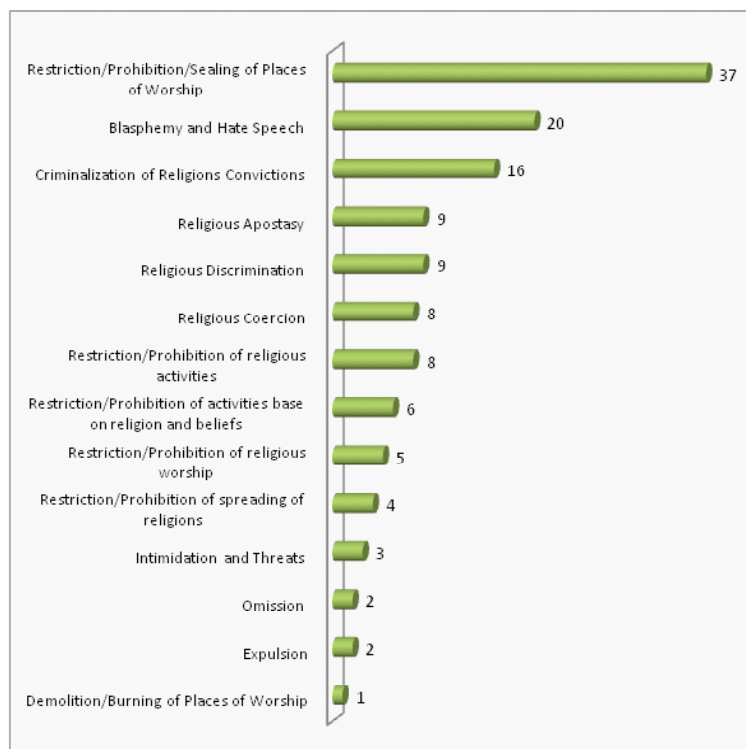
**Table 6. Non-State Actors**

In general, the depiction of non-state actors in various violation events is not much different from the one in 2014. The masses still dominate violation cases. Indonesian Ulema Council (MUI) in several areas is the second major violation actor. The act of violation that MUI usually does is to issue a fatwa “a deviant sect” for those sects considered deviant and disgraces a religion. The violations committed by Islamic Defender Front (FPI) in general the prohibition of religious activities, the ban of the establishment of places of worship, and criminalization efforts. It has to be admitted that in 2015 physical assault and abuse in religious freedom violation cases reduces.



### 3.2.6 Violations by State Actors

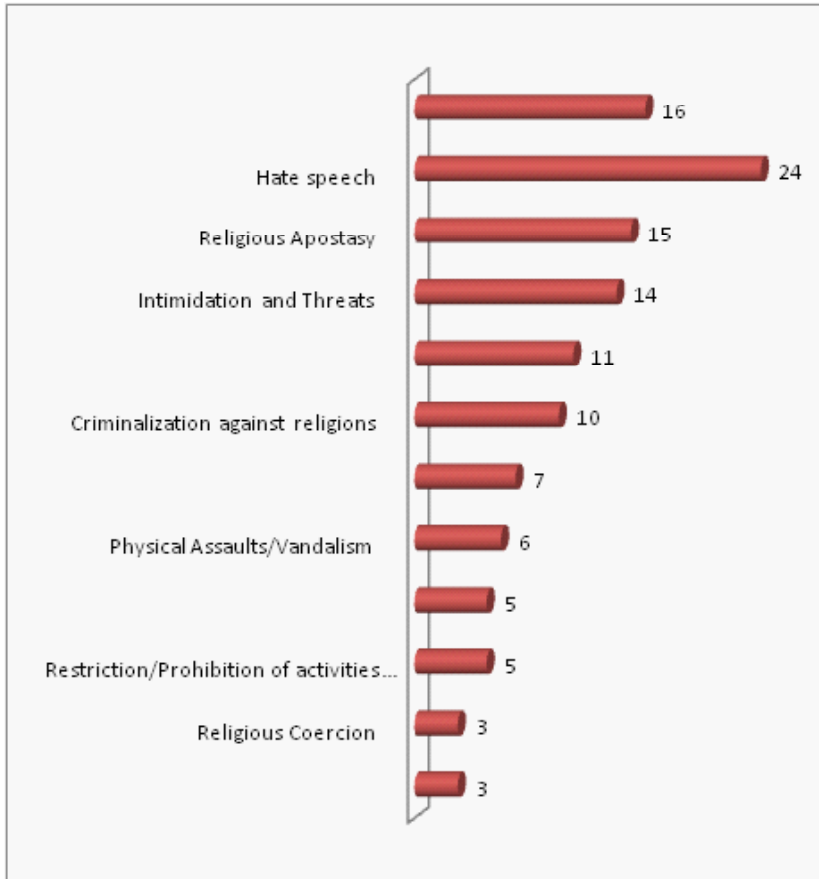
Three forms of violation committed by state actors are restriction/prohibition/sealing of places of worship (37 acts); hatred speech (20 acts); and criminalization of religions (16 acts).



*Table 7. Forms of Violations by State Actors*

### 3.2.7 Violations by Non-state Actors

Meanwhile three mostly-committed forms of violation by non-state actors are hatred speech (24 acts), restriction/prohibition/sealing of places of worship (16 acts), and religious deviance (15 acts). A more detailed forms of violations by non-state actors are as follows:



*Table 8. Forms of Violations by Non-State Actors*

### 3.2.8 Victims of Violations by State Actors

In many cases of violations of freedom of religion, mostly minority groups become victims. The major victims are from the alleged deviant sect groups who experienced 30 violations while the victims from the alleged deviant individuals experienced 16 violations. The second largest victim group is of Jemaah Ahmadiyah Indonesia (JAI) suffered 12 violations and the Christians suffered 10 violations, and GAFATAR received 9 violations. Meanwhile the individual victims of GAFATAR endured 6 violations.

VICTIM	Group	Individual
Alleged Deviant Sect Group	30	6
Indonesian Ahmadiyya Congregation (Jemaah Ahmadiyah Indonesia)	12	
Christians	10	
Members of Fajar Nusantara Movement (GAFATAR)	8	6
Married Couple	4	

Islamic Boarding School (Pondok Pesantren)	4	
Shias	4	
Church	3	8
Indonesian Islamic Dakwah Institute (LDII)	3	
Junior High School/Senior High School	2	
Nondenominational Group (Penghayat Kepercayaan)	2	1
Non Indonesian Evangelical Christian Church (GIDI) Congregation	2	
Unrecognized Religion	1	
Foreign Scholarship Applicant	1	
Muslim Student	1	
Citizen	1	
Tariqat Naqshbandi	1	
Junior and Senior High School Student Candidate	1	
Government Apparatus	1	
Falun Gong	1	
Mosque Congregation/Management	1	
Indonesian Christian Church (GKI) Yasmin	1	
Batak Protestant Church (HKBP) Filadelfia	1	
Hotel, Office and Mall management/ Employees	1	
Basuki Tjahaya Purnama		1
Lecturer		1
Religious Leader		1
Convict		1
Individual		3
Law		2
Jemaah Annadzir		8
Alleged Blasphemy Perpetrator		2
<b>Total</b>	<b>96</b>	<b>40</b>

*Table 9. Victims of Violation by State Actors*

### 3.2.9 Victims of Violations by Non-state Actors

Not much different from the victims of violations by state actors, the group majority whose right has been violated is the alleged deviant sect group with 15 violations followed by Indonesian Ahmadiyya Congregation (JAI) with 14 violations, the Christian and Shias with 10 violations respectively, church congregation experienced 6 violations, and the group and the members of GAFATAR suffered 4 violations of religious freedom with details as follows:

VICTIM	GROUP	INDIVIDUAL
Alleged Deviant Sect Group	15	7
Indonesian Ahmadiyya Congregation (Jemaah Ahmadiyah Indonesia)	14	
Christians	10	
Shias	10	2
Hotel, Office and Mall Management/ Employee	7	
Church Congregation	6	
Fajar Nusantara Movement (GAFATAR)	4	4
Islamic Boarding School (Pondok Pesantren)	4	
Tarekat Naqsyabandiyah	3	
Muslims	3	
Mosque Congregation/Management	3	
Followers of Nondenominational Faiths (Penghayat Kepercayaan)	2	1
Foreign University Student Candidate	1	
Ex Indonesian Communist Party Member (Partai Komunis Indonesia)	1	
Teacher	1	
Female Employee	1	
Married Couple	1	
Statue	1	
Bahá'i Believer	1	
Hotel Management	1	
University	1	
State Symbol	1	
Anti ISIS Citizen	1	
Non-muslim Citizen	1	
General Public	2	

SEJUK	1	
Management of Rausyan Fikr Yogyakarta	1	
Basuki Tjahaya Purnama		1
Lecturer/Academic		3
Individual		2
Khatib		1
Security Guard		1
Court Witness		1
Film Director		1
Religious Leader		1
Iranian Immigrant		30
Dedi Mulyadi		2
Muhammad Nur Maulana		1
Mayor and Vice Mayor Candidate		2
Rizieq Shihab		1
Alleged Blasphemy Perpetrator		3
<b>TOTAL</b>	<b>97</b>	<b>64</b>

*Table 10. Victims of Violation by Non-state Actors*

### 3.3 Progress and Good Practices

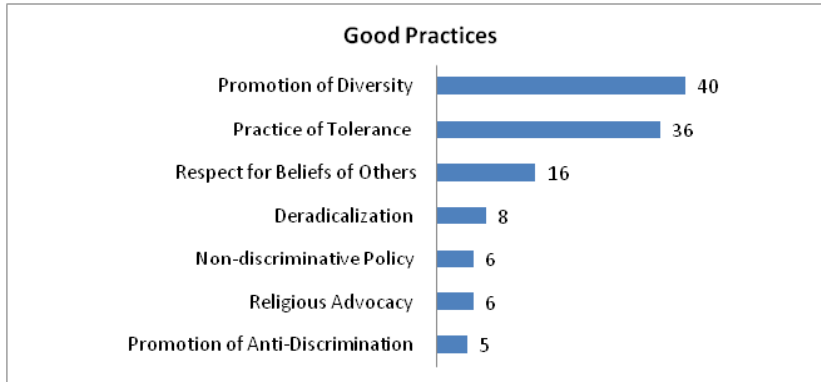
In 2015, The Wahid Institute improved the monitoring on good practices. This measure was taken in order to encourage such practices served as inspiration for various parties to better respect the right to Freedom of Religion, and establish tolerance among religious communities in Indonesia.

During 2015, The Wahid Institute recorded 117 good practices in various regions in Indonesia. These good practices include public statement, state policies and programs that support freedom of religion and tolerance.

The most conducted forms of good practices are the promotion of diversity (40 events), followed by the practice of tolerance in various regions (36 events), and religious respect (16 events). There is also a good practice in the form of deradicalization program (8 events).

One example of the promotion of diversity recorded for example done by IAIN Purwokerto collaborated with Banyumas Gusdurian organized a seminar

“Meeting Point of Sunni-Shia, Strengthening Islam Nusantara” in the middle of the attempts to polarize between Sunni and Shia in Indonesia.



*Table 11. Forms of Good Practices*

After we examined the good practices for one year, it shows the trend of good practices continued to rise. Good practice trend shows the highest number in December: 36 events, followed in July: 18 events, October: 13 events, and February: 10 events.

This fact can be a positive representation, although during 2015 there was also an increase in the violations of religious freedom, but it was also offset by the good practices that continued to rise.

One of good practices in December 2015, for example conducted by the Papuan people who organized a Christmas event for mothers and children (Perayaan Natal Mama dan Anak), which took place at the Gymnasium (GOR) Cenderawasih. In the celebration, dozens of Muslim youths assisted to make the event successful.



*Table 12. Monthly Trend of Good Practices*

In terms of territorial distribution, good practices occurred the most in Jakarta (31 events), followed by West Java (15 events), Central Java and East Java (11 events) and Papua (8 events).

Good practices, which mostly occurred in Jakarta include the promotion of diversity, religious respect activities, and deradicalization programs. Meanwhile good practices in West Java comprise of the promotion of diversity and religious advocacy.

One of the model of good practices in Jakarta is living harmony of the community ay RT 06/ RW 16 Papanggo, Tanjung Priok, North Jakarta. In this settlement near a harbor and bus terminal, a church and a mosque stands up side by side facing towards Jalan Enggano with no conflicts between two religious communities.

The other interesting fact is that West Java has the highest rate of good practices even though in the findings, West Java is one of the major regions with the highest violation rate. This issue portrays that even though West Java has the highest number of religious freedom violations and intolerance, community in West Java are able to counterbalance the number with good practices.

There is an important matter that needs to be appreciated in West Java is that West Java Police Regional chief (Kapolda) Irjen. Pol. Meochgiyarto who forbids his inferiors for sealing places of worship whenever there is a dispute of a place of worship, as the officials authorized to conduct the sealing is the local government through court ruling.

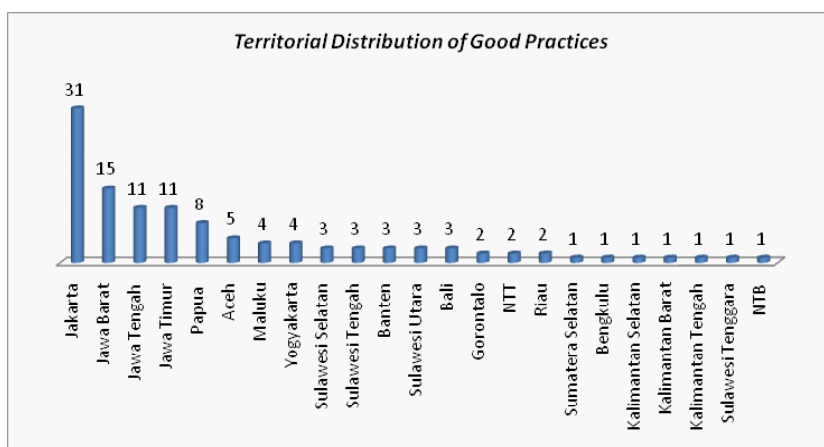


Table 13. Territorial Distribution of Good Practices

Related to the actors of good practices, the highest number of good practices recorded were carried out by members of the community (29 events), followed by the extended family of Nahdlatul Ulama (NU) (11 events) and religious leaders (8 events). Meanwhile, the highest number of good practices by state actors was conducted by the police (8 events).

This fact illustrates that citizens in many areas actually maintain social capital in the forms of diversity and respect for diversity in all possible means both existing and new means.

Moreover religious society organization in this case the NU remains a prominent anchor for diversity in Indonesia. This organization continues to show a significant role in maintaining such diversity.

<b>ACTOR</b>	<b>TOTAL</b>
Citizens	29
Extended Family of NU (Keluarga Besar NU)	11
Religious Leader	8
National Police	8
Local Government	6
Ministry of Religious Affairs	5
The Inter-religious Harmony Forum (FKUB)	5
Governor	5
Indonesian Ulema Council (MUI)	4
Indonesian Military (TNI)	4
Minister of Home Affairs	3
Member of Legislative Council (DPR)	3
Muhammadiyah	3
Chinese Muslims	2
University	2
Indonesian Evangelical Christian Church (GIDI)	
Papua	2
Christians	2
University Student	2
Lecturer	1
President	1
Wife of President	1
Study Group	1



Religious Council	1
Regional Leadership Communication Forum (Forkopimda)	1
Vice Regents	1
Aceh Hakka Foundation (Yayasan Hakka Aceh)	1
Regent Candidate	1
Extended Family of Banten Sultanate (Keluarga Besar Kesultanan Banten)	1
Jimbaran Traditional Authorities (Pemangku Adat)	1
Early Childhood (PAUD) Educator	1
The General Election Commission (KPU/KPUD)	1
<b>TOTAL</b>	<b>117</b>

*Table 14. Actors of Good Practices*



## CHAPTER IV

### ANALYSIS

#### ***4.1 Violations***

##### ***4.1.1 Why is it increasing?***

The increasing number of violations of the Freedom of Religion in 2015, if compared with 2014, was due to the absence of significant changes in the case management. The religious violation case management pattern conducted by the government, such as law enforcement, restoration of victim's rights and inclusion of parties involved in a religious conflicts was also less systematic, and seen sporadic.

Admittedly, there was a strong desire, particularly from the central government to solve various religious freedom and intolerance issues which are considered as one of the national main problems. However the intention was not being implemented with concrete measures to solve the problems that remain unresolved such as the Shia refugee issue in Sampang, Indonesian Christian Church (GKI) Yasmin, the burning and the closing of the churches in Aceh Singkil, mosque disputes in Manokwari and Bitung and other numerous problems. As a result, the victims of the violations have been abandoned. It is like an inherited debt that has yet to be settled.

##### ***4.1.2 Why there were more state actors?***

The trend presents that state actors were mostly involved in the violations of religious freedom compare to non-state actors. This indicates the intensity and massive intolerant mainstreaming persist among government apparatus, mainly in local Government. This situation does not differ from the findings of last year.

It must be said that there were serious efforts in responding religious freedom violation cases, but vision to fulfill the right to religious freedom and sensitivity towards intolerance issues are still a major task for the government.

This portrait is to remind that the role of the state, specifically the government as the executive of the fulfillment of the right to religious freedom, has a significant role in influencing the direction and fulfillment of the right to religious freedom. Efforts to reduce events of religious freedom violations made by the State, are likely to give a major impact on the declining events of religious freedom violation entirely.

#### **4.1.3 Why West Java and Aceh?**

The increasing rate of religious freedom violations in West Java has always been a big question mark in recent years. Throughout the last five years, reports by the Wahid Institute has enlisted West Java province in the first position with the most violations in Indonesia. In addition to this report, several reports from civil society organizations and state institutions such as the National Commission of Human Rights (Komnas HAM) in 2015 published that West Java is the province which is the most vulnerable to religious violations.

One of the push factors behind the religious freedom violations in West Java is the massive growth of intolerant groups, such as the mass organizations of religious hardliners, when compared with other regions. Intolerant groups often use religious issues, such as the demolition of unlicensed places of worship and the eradication of deviant sects as their jargon. These groups spread over several regents or cities in West Java, but the acts that they commit often reach areas outside of their domicile. The acts are often complained by various parties as external interferences that worsen the religious conflicts in one region.

Throughout this year, the prominent case in West Java was the assault of a security guard at Az Zikra housing complex led by Arifin Ilham in the mid of February. The case is related to an Anti-Shia banner in the housing complex. The violations committed against Indonesian Ahmadiyya Congregation (JAI) in several areas in West Java still occur such as the banning of the use of a JAI's mosque in Banjar that happened in March 2015.

Meanwhile, the problems that occurred in Aceh are slightly different. In 2015, violations of religious freedom in Aceh have increased dramatically thus Aceh occupies the second position with the second highest rate of violations

after West Java. According to the problems arose, it can be concluded that the main problem in Aceh was due to the major involvement of the State. Related to GAFATAR, church dispute in Aceh Singkil and Christianization issues received most responses from the state actors. This fact shows there is a fundamental difficulty in respecting and guarantying the right to freedom of religion from the state actors in Aceh. Even today the church dispute in Aceh Singkil has not finished because the state is subject to the will of intolerant groups.

#### **4.1.4 Why Greater Jakarta?**

The findings which are relatively surprising in this report is the emergence of Greater Jakarta as the third region with the highest level of violations. It is surprising because Jakarta is the capital city of Indonesian and a barometer for other areas in the country.

One major factor triggering the high number of violations in Jakarta was the issues of JAI in Bukit Duri JAI which has not been resolved. JAI arose due to the opposition from some residents, who were instead responded by South Jakarta Municipal Government by banning JAI to practice their religion due to a licensing reason.

Another obvious factor was the massive amount of hate speech against religious and ethnic identities of the Greater Jakarta Governor Basuki Tjahaya Purnama (Ahok). Ahok often becomes the victim of hate speech because his attitude is considered resistant to certain mass organizations. Hate speech against Ahok is not only involved the majority of citizens but also government officials such as local legislative council (DPRD) of Jakarta.

On the other hand, responses and measures of the Police towards this hate speech are not firm. Subsequently, the same act of violation is repeated by various parties.

Although “downgraded” to the fourth position, Yogyakarta remains a region facing serious challenges of religious freedom violations. In this year there were some arising issues such as church and the Shias issues. In 2014, Yogyakarta occupied the second position.

#### **4.1.5 Why Lampung?**

Interestingly, this year Lampung occupies the sixth position with the most violations. In this province, there were two prominent cases. One is related to Nurul Ulum Islamic Boarding School (Pesantren) headed by Adi Suhandoyo who was alleged to be deviant in Kemiling and t heretical in Kemiling, and another case is about the prohibition of religious practices at the Indonesian Pentecostal Church (GPI) in the district of Tanjung Bundar Lampung.

#### **4.1.6 Why Police and Local Government committing the most violations?**

According to the analysis and findings of last year, there were several reasons that keep the police as a major state actor committing violations. *First*, the police force is a leading institution in conducting three duties and authorities, i.e. maintaining security and public order, enforcing the law and providing protection and services to the community. Therefore, the chances for the police to be reported are more frequent than other institutions. *Second*, this fact indicates that the police apparatus are still not optimal in carrying out the functions of protection, compliance, and promotion of the right to freedom of religion. The violations committed by the police that are often found are cases of criminalization against religions with the basis of the article 156a of the Criminal Code on Blasphemy.

Meanwhile the other actors committed the highest level of violations are Local Government, Regents/Mayors, District Heads, Civil Service Police Unit (Satpol PP), and the office of Ministry of Religious Affairs. This shows that the main challenge of the fulfillment and protection of the right to religious freedom is located in the city or regency level, even in the level of districts and villages. This means that the success of overcoming religious freedom violation cases or preventive measures is strongly associated with the capacity of government officials at the local level. The government officials are indispensable to promoting the principle of non-discriminatory public services.

#### ***4.1.7 Why Places of Worship and Hate Speech are at the highest levels?***

From the above data, it appears that the challenges throughout 2015 related to the management and the establishment of places of worship. This problem does not much differ from previous years. This problem emerges starting from Aceh to Papua, and involves the perpetrators of more than one religion. This reveals that the pattern of conflict resolution for places of worship is so far ineffective. It also suggests that the regulations related to places of worship, in this case PBM No. 9 and 8 in 2006, does not effectively overcome the problems of the establishment of places of worship.

The problems of the establishment of places of worship in general are the establishment of churches. However in a number of Muslim minority populated areas, construction of a mosque is also an issue for example the case of Masjid Tolikara in July 2015 or the case of Masjid Syuhada in North Sulawesi in November 2015. Based on these cases, it can be said that this is not only the religious factor, but also the factor of “power relations” between groups that have substantial power (majority) with smaller groups (minority). It is therefore important to encourage sensitivity among state apparatus regarding the rights and the existence of minorities based on religion.

Hate speech is not only prevalent in civil society. In the apparatus environment, hate speech is still the second serious “threat” after the establishment of places of worship. The cases of hate speech are usually aimed at alleged deviant groups. Officers and officials still often use the term “deviant sect”. Also, in some cases it is stated to be cautious with the danger of deviant sects. . If not immediately stopped, such acts can nourish hatred against certain groups in society. The outlook can also lead to unfair and unjust officials in serving their rights as citizens. The monitoring by Wahid Institute reveals that hate speech is the first path to cases of violence.

It is worth noting the existence of a Circular Letter (Surat Edaran) by the Police regarding hate speech has not shown its effectiveness in resolving this problem. In addition to this newly released *Surat Edaran* in the last quarter of 2015, the outreach and law enforcement in the field are not yet optimal.

In comparison, it turns out these two aforementioned violations are the most committed by state actors in line with the violations committed non-state actors: restriction/prohibition/ sealing of places of worship, and hate speech. In many cases, what non-state actors do seems to be legitimized by the state policies.

#### **4.1.8 Five Most Vulnerable Minority Groups**

It should be noted that at least five largest groups that become victims are alleged deviant sects and the Christians. Among the alleged deviant sects and committing blasphemy are Indonesian Ahmadiyya Congregation (JAI), The Shiah, and GAFATAR. Dozens of suspected deviant sect names can be seen above. Associated with alleged deviant sects, this data is essentially comparable to the side outcomes of one major violation by state actors and non-state actors that is the spread of hate speech. Other violations that cause these groups more vulnerable are the criminalization and discrimination. It is time for the state and society to strengthen their sensitivity to these vulnerable groups, through policy as well as movement at the grassroots. Without this initiative, the cases and victims will continue to occur in the coming years.

#### **4.1.9 Why Masses, MUI and FPI become the most Violators?**

Non-state violators since the last three years have shown that the masses, MUI and FPI always occupy the top positions. It is caused by several factors: First, the lack of decisive action by apparatus which can be a deterrent effect against perpetrators of violations of law involving all three entities, such as violence, intimidation and dissemination of hate speech.

Second, MUI often use their religious authority as the agency that issued the fatwa about the religious understanding certain tactless, and without considering the sociological impact on society.

Third, religious organizations such as the FPI were often able to forbid the name of religion with emphasis on persuasive rather than coercive approach.



## ***4.2 Increasing Good Practice***

During 2015 The Wahid Institute has found that there are 117 good practices in various regions in Indonesia. Good practices include public statement, state policies and programs that support Freedom to Religion and tolerance. The figure of good practices above indicates that the practice of tolerance and respect for the right to freedom of religion continue to be social capital in Indonesia maintained by the society.

In addition, the increasing number of good practice in December 2015 was driven by the strong desire of the government to anticipate religious conflicts considering there were two major religious celebrations coinciding in that month. Further, many various elements of the government were competing to promote diversity in December to prevent the recurrence of a number of past religious conflicts. They reflected on the religious conflicts that had happened a few months earlier in Tolikara, Papua and Aceh Singkil.



## CHAPTER V

### RECOMMENDATIONS

From the above findings and analysis, The Wahid Institute recommends:

#### To the Government and the Parliament:

1. We urge the President and the central government to be more serious in implementing the vision and *Nawacita* program that have been launched as a perimeter of government policies, specifically in promoting the guarantee of protection of right to freedom of religion and tolerance. The increasing number of religious freedom violations in 2015 shows that the vision and direction of the policies have not been optimally applied.
2. We urge the Government and Parliament to carry out the functions of monitoring, control and evaluation more closely on the implementation of the local government laws particularly in relation to the intervention of a number of local governments on the religious affairs in the community which essentially is the authority of the central government.
3. We urge the government and parliament to amend or revoke a number of legislations at both central and local levels which violate the rights and freedom of religion and are discriminatory namely:
  - a. Law No. 1 National Program Standards Development (PNPS) 1965 on the Prevention of Religious Abuse and/or Defamation
  - b. Act No. 23 of 2006 on Population Administration
  - c. Joint Decree of the Minister of Religious Affairs, the Attorney General and the Minister of Interior of the Republic of Indonesia in 2008 regarding A Warning an Order to the followers, member and/or leading members of the Indonesian Ahmadiyya Congregation (JAI) and to the General Public
  - d. Joint Ministerial Regulation No. 9 and No. 8 2006 A translation of the full title is “Regulation of Duties of Regional Head and Deputy in Maintaining Religious Harmony, Empowering the Forum of Religious Harmony, and Constructing Places of Worship”
  - e. Various Local Regulations on the Prohibition of the Ahmadiyya’s activities

4. We urge the Government and Parliament to immediately formulate the Law on Freedom of Religion to strengthen the guarantee of protection of the right to freedom of religion to all Indonesian people.

5. Special to President Joko Widodo, in order to realize his promises to uphold the constitution and ensure that every citizen's right and freedom of religion are protected, we urge the President to prove the commitment and promises to resolve the following religious freedom violation cases:

- a. Repatriation of the Shia refugees in Sampang from the refugee camps in Surabaya, East Java
- b. Repatriation of the Ahmadiyyas in Lombok from the refugee camps in Mataram, West Nusa Tenggara
- c. The case of Mushalla Assyafiyah in Denpasar, Bali
- d. The case of GKI Yasmin Bogor, West Java
- e. The case of church sealing, in Aceh Singkil
- f. The case of HKBP Filadelfia church in Bekasi, West Java

6. We urge the government and parliament to continue to strengthen the role of civil society in monitoring and evaluating the implementation of the guarantee of freedom of religion in Indonesia. The strengthening can be done by stipulating regulations to protect their role and existence as a community guide and a government partner.

7. In regard to various good practices, we urge the central government to increase support for the various practices of tolerance in society by encouraging, facilitating and replicating these practices in other areas in accordance with local wisdoms.

## **To The Local Government**

1. We urge local government in West Java, Aceh, Jakarta and Yogyakarta to be more aware of religious issues in their respective areas by mapping the driving factors of religious freedom violations and discrimination in their region. This is very important in order to formulate an appropriate case management model for religious freedom violations and discrimination.

2. Specific to the government of West Java, both provincial and city/district, in order to prioritize government programs in reducing and preventing practices of religious freedom violations and discrimination for example, by increasing the government apparatus' understanding and awareness of right to freedom of religion. This is particularly essential given the tendency of religious freedom violations has been augmenting annually in West Java.

3. To the government of West Java in order to encourage the prevailing good practices to be improved, and if necessary, supported by government programs, including providing budget for reproduction of such practices in areas with high levels of violations of freedom of religion.

### **To The Police Apparatus**

1. We urge the police chief to continue to enhance the capacity of the police officers in dealing with religious freedom violations, including facing pressure from intolerant groups. It is very important that police officers not to be dragged and involved as the perpetrators.

2. We urge the police to improve the dissemination and enforcement of Circular Letter from the National Police Chief (Kapolri) regarding hate speech, internally and to the public. This is particularly crucial considering the practice of religious freedom violation in the form of hate speech is still high.

### **To The Judiciary**

1. We urge the Court and the supreme Court to be more serious in enforcing the law to protect minorities. We also urge that the judicial institutions are no longer subject to the partial pressure of certain parties who have a tendency to target minorities and to criminalize the weaker parties. As defenders of the rule of law, the judiciary should not hesitate in applying the law to anyone, irrespective of their religion and belief.

### **To The National Committee of Human Rights (Komnas HAM)**

1. In order to carry out investigations of alleged human rights violations related to freedom of religion and discrimination in different regions, we urge the Commission to announce the results of the investigation results to the public as a consequence of their right to know.

2. We urge the Commission to improve human rights education for government officials both central and local.

### **To The Religious Organizations**

1. We urge all religious organizations to continue increasing tolerance and respect the religious followers for their freedom of religion and to refrain from committing any persecutions, physical violence or hate speech against other groups of different religions.

2. We urge all religious leaders of any religious organizations to continue encouraging productive dialogues to build tolerance and respect for religious differences.

[end]

# **ANNEX 1**

## **Best Practices of Religious Freedom 2015**





**ANNEX 1:**

**Violations of Religious Freedom 2015**

No	EVENT	DESCRIPTION	CITY/ REGEN- CY	PROV- INCE	TIME	VIOLATION	State/ Non- State	ACTOR	VICTIM
1	Threatened for teaching tolerance	On January 6, Rosnida Sari, lecturer of IAIN Ar-Raniry Darussalam Banda Aceh received a threat from hundreds of friends on Facebook for publishing her writing in a media outlet in Australia, in which she wrote about how she had invited students to learn about other religions by visiting a church in Banda Aceh. Rosnida was accused of "Apostasy." She was questioned for not wearing a hijab and hugging dogs in Australia. She had received criticism and threats. The third day after her writing was published, she left Banda Aceh.	Banda Aceh	Aceh	January	Intimidation and Threat	Non-State	Social Media User	Rosnida Sari
2	Government Accuses Gafatar in Gorontalo of Apostasy	On January 6, the Head of National Political Unity Office (Kesbangpol) of North Gorontalo, Abdul Wahab Paudi, warned that the public should be concerned about public apostasy by the Gafatar sect which had spread in Gorontalo area. "We've investigated the sect that went through the Ombulodata Village, Kwandang District; Mutiara Laut Village, Tomilito and Anggrek Districts, is deviant for committing religious apostasy," said Wahab.	Gorontalo	Gorontalo	January	Hate Speech	State	Head of Gorontalo National and Political Unity Office	Gorontalo GAFATAR
3	Summoned by dean for teaching tolerance	On January 7, Rosnida Sari, lecturer of IAIN Ar-Raniry Darussalam Banda Aceh was summoned by the dean of Da'wah Faculty of IAIN Ar Raniry for publishing her writing in a media outlet in Australia, in which she wrote about how she had invited students to learn about other religions by visiting a church in Banda Aceh. Rosdiana received a warning from the dean for her writing.	Banda Aceh	Aceh	January	Intimidation and Threat	State	Dean of Dakwah Faculty of IAIN Ar Raniry	Rosnida Sari
4	Civil Service Police Unit (Civil Service Police Unit (Satpol PP)) seals Ahmadiyya Mosque in Depok	On January 7, an Ahmadiyya mosque at Jalan Raya Sawangan Depok was re-sealed by Civil Service Police Unit (Civil Service Police Unit (Satpol PP)), following a report of activities conducted by Ahmadiyya congregation in the mosque. Depok PSD Head of Civil Service Police Unit (Satpol PP), Pribadi Ikbal stated that he was forced to re-seal the this mosque because the seals had been damaged.	Depok	West Java	January	Restriction/Prohibition/Sealing of Places of Worship	State	Depok Civil Service Police Unit (Civil Service Police Unit (Satpol PP))	Indonesian Ahmadiyya Congregation (JAI) in Depok

5	Residents Raid Gafatar Office in Aceh	On January 7, Dozens of Lamgapang residents, Krueng Barona Jaya, Aceh Besar, reacted strongly to the presence of Fajar Nusantara Movement (Gafatar) in Krueng Barona Jaya, Aceh by raiding a Gafatar's office which has been opened recently for one month in Lamgapang Village because its staff were suspected by residents of embracing and spreading a deviant sect. The raid also involved the Village apparatus of Krueng Barona Jay Village, Aceh Besar, along with a number of personnel from the Krueng Barona Jaya Sectoral Police.	Aceh Besar	Aceh	January	Restriction/ Prohibition of the spreading of religion/ belief	Non-State	Mass	Aceh Besar GAFATAR
						Restriction/ Prohibition of the spreading of religion/ belief	State	Village Apparatus	Aceh Besar GAFATAR
						Restriction/ Prohibition of the spreading of religion/ belief	State	Aceh Besar Resort Police	Aceh Besar GAFATAR
6	Assault attempt for teaching tolerance	On January 8, the house belonged Rosnida Sari, lecturer of IAIN Ar-Raniry Darussalam Banda Aceh was nearly attacked and vandalized by an angry mob because Rosnida had published her writing in a media outlet in Australia, in which she wrote about how she had invited students to learn about other religions by visiting a church in Banda Aceh. Rosnida eventually evacuated his family to a safe place.	Banda Aceh	Aceh	January	Intimidation and Threat	Non-State	Mass	Rosnida Sari

7	Employees not allowed to wear a hijab in Mataram, West Nusa Tenggara	Some companies in the city of Mataram have been found to keep applying discriminatory rules against their employees. The treatment of such discrimination is found when the team from Mataram Social Affairs, Manpower and Transmigration Service Office and West Nusa Tenggara Manpower and Transmigration Service Office of conducted a sudden inspection at the Tiara Group in Mataram Mall, Thursday (01/08/2015). The inspection led by the Divisional Head of Mataram Social Affairs, Manpower and Transmigration Service Office, Akhsanul Khalik, revealed that the clothing company's shopkeepers at Mataram Mall were not permitted to wear a hijab during work.	Mataram	West Nusa Tenggara	January	Prohibition of activities on the basis of Religion	Non-State	Tiara Dept. Store	Female Employees
	Islamic Defender Front (FPI) urges Depok City Government to demolish Ahmadiyya mosque	On January 11, Chairman of Depok Islamic Defender Front (Islamic Defender Front (FPI)) Algadri Idrus urged Depok City Government to demolish an Ahmadiyya mosque in Sawangan Depok. The reason was that the mosque did not have a building permit. "Islamic Defender Front (FPI) requests the building to be taken down if there is no permission and it is misused. I've coordinated with Sawangan and Bojong Sari Branch Representative Council of Islamic Defender Front (FPI) regarding this case, "explained the Chairman of Depok Islamic Defender Front (FPI), Idrus Algadri. Another reason, Ahmadiyya in Sawangan have damaged the seals that had been installed previously. Islamic Defender Front (FPI) urged security forces act to act promptly because he considered that it had violated the law.	Depok	West Java	January	Restriction/ Prohibition of the Spreading of religion/ belief	Non-State	Depok Islamic Defender Front (Islamic Defender Front (FPI))	Indonesian Ahmadiyya Congregation (JAI) in Depok
	Coercion into terminating JAI's activities	On January 14, MUI together with a number of Islamic Organizations in Sukabumi requested the leaders of Indonesian Ahmadiyya Congregation (JAI) in Sukabumi regency to stop their religious activities in Sukabumi. The reason was because JAI's activities in Sukabumi had disturbed the public order and security. The request was made by making an affidavit that must be signed by Sukabumi JAI leaders.	Sukabumi	West Java	January	Restriction/Prohibition of Religious Activities	Non-State	MUI and a number of Islamic Organizations	Indonesian Ahmadiyya Congregation (JAI) in Sukabumi
8	Coercion into terminating JAI's activities	On January 14, MUI together with a number of Islamic Organizations in Sukabumi requested Leaders of Indonesian Ahmadiyya Congregation (JAI) in Sukabumi regency to stop religious activities in Sukabumi. The reason was because JAI's activities in Sukabumi have disturbed the public order and security. The request was made by making an affidavit that must be signed by Sukabumi JAI leaders.	Sukabumi	West Java	January	Restriction/Prohibition of Religious Activities	State	Regional Head Communication Forum and Head of Ministry of Religious Affairs Office	Indonesian Ahmadiyya Congregation (JAI) in Sukabumi

9	Protested due to being considered of harassing Allah	On Jan. 19, about 50 people incorporated in a group named Barisan Tata Bojonagara (Batara) raided Hotel Zodiak at Jalan Sutami, Sukarasa Village, Sukasari District, Bandung, West Java. They were offended by the hotel's logo which used the word "Allah" in reverse.	Bandung City	West Java	January	Intimidation and Threat	Non-State	Mass	Hotel Zodiak Management
10	MUI asks deviant sects followers to be arrested	On January 19, Deputy Secretary General of the Indonesian Ulama Council (MUI), Tengku Zulkarnain requested the public to report to the police if they find sects they consider deviant. If you find (a deviant sect), just report it to the police. Let them be arrested," said Zulkarnain in Jakarta on Monday (1/19). According to him, at the present, there are 300 Islamic deviant sects spread in Indonesia, the first rank occupied by Ahmadiyah sect. Another deviant sect had been reported to have spread at the Proklamasi Junior High School, Parung, Bogor, West Java. They claimed that the deviant sect was Isa Bugis.	Jakarta	Greater Jakarta	January	Hate Speech	Non-State	MUI headquarters	Indonesian Ahmadiyah Congregation (JAI) Isa Bugis Sect
11	Hatred spread against a movie "Hijab"	On Jan. 19, a spectator evaluated the film "Hijab" directed by Hanun about criticism on headscarf users which was described as coercion and hypocrisy which harassed Islam. "It's not a movie that is worth watching, unless you want to make more Muslim haters wealthier," written by an audience published in an Islamic media outlet.	Jakarta	Greater Jakarta	January	Hate Speech	Non-State	Social Media User	Hanung Bramantyo/Film Director
12	Riau Regional Police prohibits woman police to wear a hijab	The Circulating telegram by Riau Regional Police Chief, Brigadier General Dolly Bambang Hermawan number ST/68/1/2015 dated January 19, 2015 for Police members in Riau Regional Police ranks. The telegram contains a plea of delay in the use of headscarves for female Police (Polwan).	Pekanbaru	Riau	January	Discrimination on the Basis of Religion	State	Riau Regional Police Chief	Police women in Riau
13	Bekasi City government investigates Bunda sect	On January 21, the City Government of Bekasi, West Java, investigated an alleged deviant teaching called the Bunda sect which disturbed residents in Kayuringin Village, South Jakarta District. "I've sent a team to the address of the people who practice a deviant sect and I think there is a practice that leads to it," said the Head of Bekasi City National Political Unity Office (Kesbangpol) Momon Sulaiman in Bekasi.	Bekasi	West Java	January	Apostasy	State	Bekasi National and Political Unity Office	Bunda Sect

14	MUI requests schools teaching Isa Bugis to be dismissed	On January 23, the Indonesian Ulama Council (MUI) of Bogor District requested that the Department of Education should prohibit Proklamasi Junior High School from teaching students about the Isa Bugis sect. According to MUI of Bogor Regency, KH Khoirul Yunus gave some recommendation to the government related to the sect that the government must close and dismiss the Proklamasi Junior High School. If it were not dismissed, there would be many young people, the future of the nation and parents deny the Sunnah, due to being contaminated by the Isa Bugis sect.	Regency of Bogor	West Java	January	Restriction/ Prohibition of the spreading of religion/ belief	Non-State	Bogor Regency Indonesian Ulama Council (MUI)	Isa Bugis Sect
15	MPU in Aceh issued a Fatwa that Gafatar is deviant	On January 26, Aceh Ulama Consultative Assembly (MPU) issued a fatwa that the Aceh Gafatar organization is deviant. MPU's fatwa confirms that the teaching, thoughts, and belief of this organization are deviant and misleading. The fatwa was issued after a plenary meeting on January 21-22, 2015. The plenary session was attended by 35 participants consisting of MPU's leadership elements, both provincial and district /city. Vice Chairman of Aceh MPU, Tgk. Faisal Ali appealed to all Gafatar members to repent and return to the true teaching of Islam.	Banda Aceh	Aceh	January	Apostasy	State	Aceh Ulama Consultative Assembly (MPU)	GAFATAR ACEH
16	Aceh Police arrest Gafatar followers	On January 28, police arrested six board members of Aceh Fajar Nusantara Movement (Gafatar) which has been issued a fatwa that it is deviant by local ulama. They are suspected of committing blasphemy. "Now, our investigation is still in process, just wait for the results," said Banda Aceh City Resort Police Chief, Commissioner Zulkifli.	Banda Aceh	Aceh	January	Criminalization of Religious Conviction	State	Banda Aceh Resort Police	6 follower of GAFATAR in Banda Aceh

17	West Halmahera Gafatar office ransacked by mob	On January 29, the Office of the District Leadership Council (DPK) of Fajar Nusantara Movement (Gafatar), West Halmahera in Hatebicara Village, Jailolo District, was ransacked by the residents. This invasion followed a “deviant” fatwa issued by the local MUI. The board of Gafatar claimed that a number of properties, including a laptop, were vandalized by residents. Important papers were also taken. After the incident, the board chose to leave West Halmahera and temporarily based in Sofifi (capital of North Maluku) to secure themselves. “Our Secretariat has been disarrayed by the community. “The incident was the result of West Halmahera MUI’s fatwa “deviant” and it prohibits us to conduct any activities due to defamation by the head of National Unity, politics and Community Protection Agency that we (Gafatar) embraced Abraham Mila’s ideology,” said the chairman of West Halmahera DPK Gafatar, M. Kharir.	West Halmahera	North Maluku	January	Physical Assault/Vandalism	Non-State	Mass	GAFATAR Office in West Halmahera
18	West Halmahera National Unity, politics and community Protection Agency claims Gafatar deviant	On January 29, the Head of National Unity, politics and Community Protection Agency, M. Sharif Ali, expressed that Millah Abraham’s ideology embraced by the board members of gafatar has been declared deviant. Thus all the activities held by Gafatar board became illegal. Regency Government originally planned to hold a dialogue between the Gafatar board members and MUI together with other Islamic organizations. However, it was canceled because it was feared it would result in conflict.	West Halmahera	North Maluku	January	Apostasy	State	Head of West Halmahera National Unity, politics and community Protection Agency	Gafatar sect in West Halmahera
19	MUI issued a Fatwa that Isa Bugis sect is deviant	On January 29, the Indonesian Ulema Council (MUI) issued a fatwa that Isa Bugis sect is deviant. According to the Deputy Secretary General of the MUI, K.H. Tengku Zulkarnain, the Isa Bugis sect has met 10 criteria for being deviant. One of the criteria was Isa Bugis is proved to be against the pillars of Faith and the pillars of Islam. “Yes, as followers of Isa Bugis they have met the MUI’s 10 criteria of a deviant sect. They are against the Koran and the hadiths, also the pillars of Faith and the pillars of Islam,” said K.H. Tengku Zulkarnain.	Jakarta	Greater Jakarta	January	Apostasy	Non-State	Indonesian Ulema Council (MUI)	Isa Bugis Sect

20	Islamic civil society organization demands the alleged perpetrators of christianization to be punished	After criticism directed to RS (41) and WM (40), a married couple who had been caught disseminating Christian books at Taman Rusa, Aceh Besar and were detained by police, a number of Islamic organizations also appealed that the couple was given just punishment for their action. It was mentioned by a number of Islamic civil society organizations in the meeting of the Regional Leadership Coordination Forum (Forkopimda) together with several Islamic organizations at the Office Hall of Aceh Civil Service Police Unit and Sharia Police (Wilayatul Hisbah) on January 29.	Aceh Besar	Aceh	January	Criminalization of Religious Conviction	Non-State	Aceh Besar Islamic Defender Front (Islamic Defender Front (FPI)) Association of Dayah Aceh Islamic Scholars (HUDA)	A married couple
21	Banda Aceh Government revokes the civil status of the married couple	RS (41) and his wife WM (40) who were caught handing out books of Christian teaching at Taman Rusa Complex, Lamtanjong, Aceh Besar, as of January 28, 2015 were no longer residents of Banda Aceh City. Secretary of Kuta Alam District, Reza Kamilin SSTP in the Aceh Regional Leadership Coordination Forum Meeting (Forkopimda) announced that They would move their domicile to their place of origin in Kahean Village, North Siantar District, North Sumatra.	Banda Aceh	Aceh	January	Expulsion	State	Kota Alam District Head	A married couple
						Expulsion	State	Head of Banda Aceh Civil and Registration Agency (Dukcapil) Service Office	A married couple
22	The ban of Mass due to a close location with a mosque	On February 1, a religious Mass at the house of Late Madam Sri Muryati at Lingkungan St. Columbanus Kadipaten Wetan, Paroki Pugeran, Yogyakarta was banned by some residents with the reason that the location of the Mass was close to a mosque. The religious Mass, which was held to pray for a deceased Catholic member was located right in front of a mosque. There were complaints from residents who objected if the mass was conducted in front of the mosque. It was suspected that not only local residents who expressed the disapprovals as it was seen there were 10 motorcycles being parked at the mosque. It was believed that the motorcycle owners were residents coming out of Pugeran.	Yogyakarta	Yogyakarta	February	Restriction/Prohibition of Religious Worship	Non-State	Mass	Paroki Pugeran Yogyakarta
23	Bekasi city government relocates church congregation to cemetery	On February 1. A tragic experience suffered by the entire congregations of three churches at Kelurahan Perwira RT 003/24, North Bekasi, Bekasi City who were forced by the City Government (City Government) Bekasi to conduct regular worship services in a plot of land measuring 6 x 8 meters in the area of public cemetery (TPU) officer, Bekasi City.	Bekasi City	West Java	February	Restriction/Prohibition of Religious Practices	State	Bekasi City Government	Batak Protestant Church (HKBP)
						Restriction/Prohibition of Religious Activities	State	Bekasi City Government	Gereja Pentakosta GKRI

24	Aceh Sharia Police (WH) arrests a married couple	On February 3, the couple who spread the books containing the teaching of the Christian Jehovah, R.S. and W.M., were detained in a detention room at the office of Aceh Civil Service Police Unit and Sharia Police.	Banda Aceh	Aceh	February	Criminalization of Religious Conviction	State	Aceh Sharia police officers (Wilayatul Hisbah)	A married couple
25	ANNAS states that Shia is not Islam	On February 4, a member of Advisory Council of the National Alliance of Anti-Shia (ANNAS) Abu Jibril said that the Shias were not Muslims because they thought of themselves as a minority. Yet according to Abu Jibril Islam in Indonesia is the majority and those who consider Muslims cannot claim to be a minority, as it was opposed to facts. Abu Jibril also indicated that the Shia's creed differed with Muslims' one in general.	Jakarta	Greater Jakarta	February	Hate Speech	Non-State	Abu Jibril	The Shias
26	Christian Community Advisor condemns Christianization issue in Aceh	On February 5, Christian Community Advisor (Pembimas) of Aceh Regional Office of Ministry of Religious Affairs, Samarel Telaumbanua, also condemned the christianization incident. He said he regretted the dispatch of the books, and it should not have happened in Aceh. "Aceh is a province that is predominantly Muslim and its local wisdom is very high," said Samarel in a meeting with Islamic organizations held by Aceh Civil Service Police Unit and Sharia Police at the hall of local office.	Banda Aceh	Aceh	February	Hate Speech	State	Pembimas Kristen Kanwil Agama Aceh	A married couple
27	Alleged being deviant, Junior-Senior High Schools are shut down	On February 6, the Bogor District Education Department closed the Proklamasi 1945 junior and senior high schools in Parung for allegedly teaching a deviant sect, similar to Isa Bugis sect which has been officially banned by MUI. The parents are now fretting about the future of their children since they will have an exam soon.	Regency of Bogor	West Java	February	Prohibition of activities on the basis of Religion	State	Bogor Regency Education Service Office	Proklamasi Junior and Senior High School
28	Residents urge Islamic Institute to be closed down	On February 7, hundreds of people staged a protest urging the closure of the campus of Islamic University (STAI) Ali bin Abi Tholib at Jalan Sidotopo Kidul 51, Surabaya. They accused that the campus taught a deviant religion. In addition to orations, they also unfurled a large-sized banner saying "Residents agree on the dismissal of STAI Ali bin Abi Tholib's Activities". Protesting residents also blocked Jalan Sidotopo Kidul. Dozens of police were deployed to secure the protest. In their speech, the residents condemned the teaching imposed by STAI Ali bin Abi Talib. They considered that the da'wah and the ideology taught by STAI Ali bin Abi Thalib did not comply with the Islamic belief embraced by local people.	Surabaya	East Java	February	Apostasy	Non-State	\	STAI Ali Bin Abi Thalib



29	Indonesian Muslim Congress does not invite Ahmadiyya	On February 8, besides the Shias, the chairman of the Indonesian Ulama Council (MUI) Din Syamsuddin confirmed that the Ahmadiyyas and Shias were not invited to the event of the VI Congress of Indonesian Muslims (KUII) because they had been clearly proven deviant.	Yogyakarta	Yogyakarta	February	Hate Speech	Non-State	Indonesian Ulama Council (MUI) headquarters	JAI
30	Congress of Indonesian Muslims does not invite Shia	The sixth Congress of Indonesian Muslims (KUII) on Sunday night (02/08) was opened at the Hotel Inna Garuda, Yogyakarta. In the event, congress representatives of Shia and Ahmadiyya were not invited due to various reasons. According to the Deputy Secretary General of the Indonesian Ulama Council (MUI) Tengku Zulkarnain, The sixth KUII did not invite the Shia because it was considered not part of Islam. "Ahlul Bait Indonesia (ABI) and the Association of Jemaah Ahlul Bait Indonesia (IJABI) were not invited to the Congress of Muslims. They are not part of Islam," said Tengku.	Yogyakarta	Yogyakarta	February	Hate Speech	Non-State	Indonesian Ulama Council (MUI)	The Shias
31	Kemling District head stops activities of Nurul Ulum Islamic Boarding School	District Head of Kemiling Thomas Americo, ordered the leader of Imam Islamic boarding school to suspend activities of Nurul Ulum Islamic boarding school until the official decision issued by the Indonesian Ulama Council (MUI) in Bandar Lampung because the residents alleged this congregation for teaching a deviant sect. "Last night (2/9), we asked for their activities to be stopped to prevent the spread of the issues that exist in the community," said Thomas at his office on Tuesday (2/10/2015).	Bandar Lampung	Lampung	February	Restriction/ Prohibition of the spreading of religion/ belief	State	District Head of Kemling	Nurul Ulum Islamic Boarding School
32	MUI declares Nurul Ulum Islamic Boarding School in Kemling deviant	On February 10, Lampung Indonesian Ulama Council (MUI) asked Bandar Lampung Coordinating Board for Monitoring Mystical Beliefs in Society (Bakorpakem) to shut down activities in Pesantren Nurul Ulum led by Adi Suhandoyo due to being considered deviant in Kemling. "It's not right, it's deviant. I have given the explanation that for security is handed over to Bakorpakem whose members are from the National Police, the Indonesian Military, Ministry of Religious Affairs, National Political Unity Office, MUI, the Health Service Office, and the Inter-Religious Harmony Forum. Any religious sects which unsettle the community, Bakorpakem has the authority to shut down its activities," said the Chairman of Lampung MUI Mawardi.	Bandar Lampung	Lampung	February	Apostasy	Non-State	Bandar Lampung Indonesian Ulama Council (MUI)	Nurul Ulum Islamic Boarding School

33	Chairman of the Indonesian Mujahidin Council Declines to Sing "Indonesia Raya"	On February 11, Chairman of the Indonesian Mujahidin Council (MMI) Irfan S. Awwas refused to sing Indonesia Raya at the closing of Congress, Irfan seemed to remain seated, while all participants to stand while singing the national anthem "Indonesia Raya". Irfan said that none of the rules requiring a person to stand while singing the national anthem. Stand while singing Indonesia Raya is a made-up attitude. "There is no law". Irfan instead made a counter-accusation that those who stand to sing Indonesia Raya as traitors.	Yogyakarta	Yogyakarta	February	Hate Speech	Non-State	Head of Indonesian Mujahidin Council (MMI)	State Symbol
34	Violence in Complex Bukit Az Zikra Bogor	On February 12, due to the installation of banners, Az Zikra mosque compound in Sentul, Bogor was attended by dozens of unknown people. Their arrivals were allegedly because of the issue of Shia Refusal banner. Dozens of people were then involved in the beating of an Az Zikra complex security officer.	Regency of Bogor	West Java	February	Physical Assault/Vandalism	Non-State	Mass	Security Guard of Az Zikra Housing Complex
35	Medan District Court Holds A Hearing of Blasphemy	District Court (PN) held a trial hearing of a blasphemy case by Young Shaykh Ahmad Arifin on Tuesday (2/12), with the agenda of witness testimony hearing. Young Shaykh Ahmad Arifin was tried for the blasphemy charge.	Medan City	North Sumatera	February	Criminalization of Religious Conviction	State	Medan District Court	Young Shaykh Ahmad Arifin
36	Anti-Shia banner in Sentul, Bogor	On February 12, some residents of Bukit Az Zikra housing complex in Sentul, Bogor West Java, put up a banner to reject the Shia ideology in the complex. The banner said "We are the Muslim Residents of Bukit Az Zikra Sentul Reject Shiism" and at the bottom of the banner written "Management of RW / RW Bukit Az Zikra Sentul". One of the security guards of Az-Zikra, Abdullah, said the banner was previously installed by Kasni. Kasni is RT of Kampung Al - Ikhlas 3. "The banner was around four-meter long and one-meter wide," said Abdullah.	Regency of Bogor	West Java	February	Hate Speech	Non-State	Residents of Bukit Az Zikra Housing Complex	The Shias
37	Alleged of being deviant, an Islamic boarding school in Cirebon raided by Residents	A group of people claiming to be from a community organization GAPAS in Cirebon Regency, West Java, went to an Islamic boarding school who allegedly taught a deviant sect and fraud by selling items called heirlooms or amulets on Sunday (02/15/2015). The boarding school was Pondok Pesantren Nurul Quran, in the village of Setu Kulon, Weru District, Cirebon. They spread some cardboards on which were written allegations, one of them was "Islamic Boarding School teaches a deviant sect and deviates from Islamic teachings".	Cirebon	West Java	February	Physical Assault/Vandalism	Non-State	GAPAS	Pesantren Nurul uran

38	Jombang Ministry of Religious Affairs Urges Three-Time Prayer Stickers to be Withdrawn	On February 17, the Ministry of Religious Affairs (MORA) in Jombang urged Urwatu Wutsqo Islamic Boarding School to immediately withdraw the three-time prayer call stickers circulating in the community. MORA concerned that the call would be misunderstood by the general public. In addition, MORA also would coordinate with the local MUI to address the problem. "The stickers calling to pray three times can make people misunderstand. Therefore we requested that Urwatu Wutsqo Islamic Boarding School immediately withdraw the stickers from circulation," said Head of MORA in Jombang, H Barozi.	Jombang	East Java	February	Restriction/ Prohibition of the spreading of religion/ belief	State	Jombang Ministry of Religious Affairs Office	Urwatul Wustqo Islamic Boarding School
39	Anti-Shia banners in Yogyakarta	On February 19, some anti-Shia campaign banners were installed in several places in Yogyakarta. Among these banners, it was said "Shia is not Islam, Shia threatening Aqidah and Stability of the Nation". A banner with a length of approximately 5 meters was seen mounted in front of Gedhe Kauman Mosque (Grand Mosque of Sultan Palace). Other banners were also seen installed at the Ngipik intersection, Wojo intersection, Kasihan intersection and Wirosaban intersection.	Yogyakarta	Yogyakarta	February	Hate Speech	Non-State	Mass	The Shias
40	Gus Nuril Requested to go down the stage when lecturing on diversity	KH Nuril Arifin who is called Gus Nuril the Educator at Soko Tunggal Islamic Boarding House Jakarta who is also member of the Board of Khos PSNU Pagar Nusa experienced an "expulsion" carried Habib Husein bin Ali Assegaf the Chairman of Nurul Habib Majlis Ta'lim on Friday night (2/20) when delivering a lecture about the Birthday of Prophet Muhammad at the Assuada JatiState Kaum Mosque, East Jakarta.	East Jakarta	Greater Jakarta	February	Intimidation and Threat	Non-State	Habib Ali bin Husein Assegaf Head of Nurul Habib Majlis Ta'lim (Islamic study group)	Gus Nuril
41	Islamic boarding shol students in Sidoarjo reject statue Jayandaru	Dozens of mass in Sidoarjo staged a demonstration at Sidoarjo square on Friday (02/20/2015), rejecting the establishment of Jayandaru statue at the Sidoarjo square. The action was carried out by holding banners, climbing the statue, and the Statue's head covered with a plastic bag as well as putting up banners around the area of the statue saying "The statue should be taken down, Sidoarjo is a city of Islamic students, it does not deserve to be littered by statues".	Sidoarjo	East Java	February	Hate Speech	Non-State	Dozens of Islamic Boarding House School Students	Statue
42	Bandarlampung Mayor Bans Yayasan Nurul Ulum's Activities	On February 23, to address the unchanged attitude of Yayasan Nurul Ulum which still conducted their activities, Bandarlampung Mayor Herman H.N. stated grimly requesting that the foundation to be closed.	Bandar Lampung	Lampung	February	Prohibition of activities on the basis of Religion	State	Mayor of Bandar Lampung	Nurul Ulum Islamic Boarding School

43	Minister of Religious Affairs proposes a Definition of Religion	On February 26, Minister of Religious Affairs Lukman Hakim Saifuddin stated that Ministry of Religious Affairs (MORA) was formulating the requirements of a religion to be recognized by the state, such as accepted by Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. According to him, these requirements would be incorporated into the material of Draft Law on Protection of Religious Community (RUU PUB) which has been processed by MORA.	Jakarta	Greater Jakarta	February	Discrimination on the Basis of Religion	State	Minister of Religious Affairs	Unacknowledged Religion
44	Criminalization of 6 followers Gafatar Aceh	Banda Aceh Police Department has completed a case investigation of a blasphemy case filed against the six suspects of Board members of Aceh Fajar Nusantara Movement (Gafatar). The file has been transferred to the Banda Aceh State Attorney to be brought to the court. "The file has been handed over to the prosecutor, we hope that it would not be returned to us," said Unit Head of Criminal Detective of Banda Aceh Resort Police, Commissioner Supriadi to Okezone on Saturday (02/28/2015).	Banda Aceh	Aceh	February	Criminalization of Religious Conviction	State	Banda Aceh Police Department	6 members of Aceh GAFATAR
45	Kemiling District Head Closes Yayasan Nurul Ulum	On Tuesday (3/3), Kemiling district apparatus, subsectoral police and local military district command as well as residents went to the foundation located at Jalan Teuku Cik Ditiro, Gang Melati II, Sumberejo. They put a sealing signpost in front of the gate of the foundation. "From now on, all Koran recital activities of Yayasan Nurul Ulum should not be done anymore," said District Head of Kemiling Thomas Amirico after installing a white sealing signpost measuring about 1 meter square saying: "Closed and Discontinued, All Activities of Nurul Ulum Islamic boarding School".	Bandar Lampung	Lampung	March	Restriction/Prohibition of Religious Activities	State	District Head of Kemling	Nurul Ulum Islamic Boarding House
						Restriction/Prohibition of Religious Activities	State	Sub-sectoral Police	
						Restriction/Prohibition of Religious Activities	State	Military District Command	
46	Non-mahram in Aceh Utara Prohibited to Ride A Motorbike Together	On March 6, North Aceh DPRK Legislative Body received the Provincial revision results of the Qanun Draft (Raqan) on Public Welfare and Public Order in the district. One of the rules is to ban riding motorbikes together with non-mahram in the jurisdiction region of North Aceh except in an emergency. Inside the Raqan, shop landlords/tenants are also prohibited from displaying in their store mannequins (fiber statues for clothing display) that can be sexually arouse the beholders.	North Aceh	Aceh	March	Discrimination on the Basis of Religion	State	North Aceh Local Legislative Council (DPRK)	Non-Mahram Civilians

47	Students in Banda Aceh Protesting to Reject Deviant Sects	On March 6, hundreds of students held a peace rally at the Banda Aceh City Resort Police headquarters (Malporesta), Kejari and in front of the Aceh Legislative Council (DPRA). They urged the law enforcers to immediately send the deviant sect propagators to justice. The students were in full uniform, they initially staged in front Banda Aceh Mapolresta. They delivered orations in turn by using loudspeakers.	Banda Aceh	Aceh	March	Hate Speech	Non-State	Student Group	Alleged Deviant Sects
48	Pidie Regency Government Helps create team for Security Prevention of Mysitical Beliefs in Society (Pakem) to Counteract Deviant Sects	Pidie Regency Government has formed a Team for Security Prevention of Mysitical Beliefs in Society (PAKEM) consisting of various elements in order to cope with the influx of deviant sects and degradation of people's creed. Regent of Pidie, Sarjani Abdullah and Deputy Regent M. Iriawan S.E. told Serambinews.com on Friday (03/06/2015), that the recent emergence of Pidie Humanitarian Economic Development (PI-Dek) Non-Governmental Organization in a society was highly alleged of recruiting Muslims and subsequently leading them to a religious conversion.	Pidie	Aceh	March	Apostasy	State	Pidie regency Government	Alleged Deviant Sects
49	Allegedly Racist, A Gerindra politician is reported to police	Legal Aid Institute for Education (LBH Pendidikan) reported a member of Greater Jakarta Regional Legislative Council to Regional Police of Metro Jaya, yesterday (03/09/2015) due to expressing profanity against the Governor, Basuki Tjahaja Purnama (Ahok) during the mediation meeting with the Ministry of Home Affairs (MOHA), "On Monday, March 9th, 2015, on behalf of the people of Indonesia, Jakarta citizens, Legal Aid Institute for Education reported the the member of Greater Jakarta Regional Legislative Council to the police for expressing expletives," said the Director of Legal Aid Institute for Education, Ayat Hadiyat.	Jakarta	Greater Jakarta	March	Hate Speech	State	Prabowo	Ahok
50	Banda Aceh District Court Arrest the Suspect of An Alleged Deviant Sect	Six suspects in the alleged deviant sect named Fajar Nusantara Movement (Gafatar), were detained by Prosecution at Banda Aceh State Attorney (Kejari) on Monday (03/09/2015), after the case files had been declared complete (P-21) by the City Resort Police. The submission of the case files from Banda Aceh Police to Banda Aceh State Attorney took place in the room of General Crimes Section Head (Kasipidum), Amriyata. The Banda Aceh Police was represented by the Intelligent Section Head AKP Supriya and some of his staff.	Banda Aceh	Aceh	March	Criminalization on the basis of Religion/ Belief	State	Kejari Banda Aceh	Gafatar Aceh

51	Congregation of Nurul Ulum Islamic Boarding School are rehabilitated by MUI Bandar Lampung	After the teachings of Imam Al Ahdi Karramullah was fatwaed deviant on March 10 by the Bandar Lampung Indonesian Ulema Council (MUI) the congregation of Nurul Ulum Islamic Boarding School in Kemiling were rehabilitated by MUI Ustads.	Bandar Lampung	Lampung	March	Religious Coercion	Non-State	Bandar Lampung Islamic Ulema Council (MUI)	Student Congregation of Nurul Ulum Islamic Boarding School
52	The principal in Lamongan banned students to pray	On March 10, Syamsul Huda, Jubel Lor 1 and 2 State Primary School in Sugio District, Lamongan, even though he was Muslim, Samsul Huda banned their students to pray in school. As a result, dozens of elementary school students held a demonstration as university students. "We are muslims but why we do not pray; why reciting Koran is prohibited; school don't strip my rights!", "the students wrote in their banners.	Lamongan	East Java	March	Restriction/Prohibition of Religious Worship	State	Headmaster of Elementary School SDN Lor 1 dan 2 in Sugio District	Muslim Students
53	Shias were spiritually healed through Ruqyah and forced Dirukyat and Forced Penance	On March 12, as many as 34 Shias from Hubbul Islah Assembly were done Ruqyah and asked to repent by a group of people because it had adopted a deviant sect. These believers were detained in Bogor police station. Bogor Police force facilitated this religious coercion by authorizing the offenders to enter the detention room while the believers' family and National Committee had a difficulty in entering the room.	Bogor	West Java	March	Religious Coercion	Non-State	Unidentified Actor	The Shias from Hubbul Islah Council
						Religious Coercion	State	Bogor	The Shias from Hubbul Islah Council
54	Involvement of Ulama in Faith Test for Scholarship Recipients	On March 13, The Public Relations Coordinator of UIN Ar-Raniry Graduate Students Senate, Banda Aceh, Lis-mijar M.A. said he strongly supported the proposed test of faith for foreign university scholarship applicants for the year 2015. Therefore, he suggested they needed to involve the ulemas, academics, and community leaders in the selection process.	Banda Aceh	Aceh	March	Religious Coercion	Non-State	IAIN Ar Raniry Post-graduate Student Senate Coordinator	Foreign Scholarship Applicants
55	Foreign Scholarship Recipients Need A Test of Faith	Members of Commission V of Aceh Legislative Council suggested that the Aceh government's foreign university scholarship beneficiaries to be tested for their faith. The recommendation was delivered in a meeting between the Commission V of Aceh Legislative Council and the Committee of Aceh Institute for Human Resource Development (LPSDM) on Friday (3/13). Chairman of Commission V, Mohd Al-Fatah, said that in Aceh there were some students who had been affected by an Islamic or non-islamic ideology or a sect in the countries of their study.	Banda Aceh	Aceh	March	Religious Coercion	State	Aceh Legislation Council (DPR) Member	Foreign Scholarship Applicants

56	Doctrine to kill infidels in the Islamic religious book of senior high school in Jombang	On March 19, the book of Islamic Religious Education (PAI) for senior high school students which contained the teaching of Islamic State of Iraq and Syria (ISIS) circulated in a number of schools in Jombang. The infiltration of radical material had undoubtedly caused religious teachers and parents restless. On page 78 of the book mentioned, people who worship other than Allah or non-Muslims can be killed. The doctrine was not much different from that is held by the ISIS network. One of the books was found in SMA Negeri 1 Jombang.	Jombang	East Java	March	Hate Speech	Non-State	ISIS Sympathizer	Non Muslims
57	Religious Books Containing Radical Teachings Spread in Surabaya	On March 20, the rise of Islamic State of Iraq and Syria (ISIS) ideology in textbooks on Islamic Education (PAI) and Moral Education at the high school level had spread to all schools in Surabaya. The book curriculum containing the ISIS teaching published by the government in 2013 turned out to be uploaded freely. The book was also distributed by the Ministry of Education and Culture in a form of soft copy.	Surabaya	East Java	March	Hate Speech	Non-State	ISIS Sympathizers	Anti ISIS Civilians
58	Islamic Defender Front (FPI) Banjar bans Ahmadiyah Using Mosque	On March 20, the Ahmadiyya congregation in Banjar, West Java was forbidden to use the mosque for the congregational Friday prayer. According to a Banjar City Ahmadiyya congregation member Agus Abdul Qoyum, the banning the use of the mosque for worshipping was according to the Letter of Regulation of Mayor of Banjar which forbids the Ahmadiyya from conducting both individual and congregational prayers in the mosque. He said, the police guarded the mosque to prevent the Ahmadiyyas using the mosque.	Banjar	West Java	March	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Banjar Islamic Defender Front (Islamic Defender Front (FPI))	Ahmadiyya Congregation in Banjar
59	Related to books containing radical teachings, teacher claimed for being terrorized	A number of teachers in SMA Negeri 1 Jombang, East Java, received a terror from an unknown person. This is related to the Islamic education book that allegedly contains radicalism. Vice-Regent Jombang, Mundjidah Wahab, said the teachers had reported to the Government of Jombang on the terror. "Yes, they have sent me an SMS," explained Mundjidah to KBR, on Sunday (03/22/15).	Jombang	East Java	March	Intimidation and Threat	Non-State	ISIS Sympathizers	Several Teachers

60	Ahmadiyya Congregation's Mosque in Tasikmalaya Sealed by Civil Service Police Unit (Satpol PP)	Civil Service Police Unit (Civil Service Police Unit (Satpol PP)) of Tasikmalaya District, West Java, sealed an unfinished mosque belongs to Ahmadiyya Community in Kampung Gadel, Kersamaju Village, District Cigalontang on Tuesday, March 31, 2015. The place of worship was sealed for not having the building permit (IMB). "It does not have a building permit according to the Local/Governor Regulation No. 5 of 1999 regarding a building permit," said the head of Civil Service Police Unit (Satpol PP) of Tasikmalaya District Imam Ghazali, at the location of the mosque sealing on Tuesday, March 31, 2015.	Tasikmalaya	West Java	March	Restriction/Prohibition/Sealing of Places of Worship	State	Tasikmalaya Civil Service Police Unit (Civil Service Police Unit (Satpol PP))	Ahmadiyya Congregation in Tasikmalaya
61	Follower Of Local Religion Is Rejected To Join The Indonesian Military	Discrimination experienced by a young Batakese man named Darman Gerfasius Purba, a believer of Ugomo Batak. Darman was following a training to enter the Army in Banda Aceh. After attending a training to join the National Military for several days, he was told by the coach at Regional Military Command Iskandar Muda named Ricky and Perwira Ajendam named Cecep that Darman's ID card did not state his religion (empty) , therefore it's imposible for him to be accepted as an army. The officer said one of the military entry requirements must have a religion.	Banda Aceh	Nangroe Aceh Darusalam	April	Discrimination on the basis of religion and belief	State	Indonesian Military	Applicant of The Indonesian Military who is a follower of non-denominational faith (Penghayat Kepercayaan)
62	For The Sake Of China, Regional Police To Ban Falun Gong Teachings In Indonesia	West Java Police would prohibit the existence of Falun Gong teachings. This was said by the West Java Police Chief Mohammad Iriawan, after organizing the security forces for the 60th Asia-Africa Conference at the Lapangan Gasibu, Bandung, Tuesday (04/14/2015).	Bandung	West Java	April	Discrimination on the basis of religion and belief	State	National Police	Followers of Falun Gong
63	Regent Of Seruyan Urges Residents To Beware Of Deviant Sects	Residents in Seruyan District, Central Kalimantan were encouraged to beware of the introduction of deviant sects in their respective area. "We appealed to the public to beware of the spread and the introduction of certain sects that could potentially lead to deviance," said Regent in Kuala Pembuang Seruyan Sudarsono, Wednesday.	Seruyan	Central Kalimantan	April	Hate Speech	State	Regent	Followers of Alleged Deviant Sects



64	Mayor Of Palangkaraya States There Is A Deviant Sect In His Territory	Chairman of the Regional Intelligence Community (Kominda) who is also the Mayor of Palangkaraya, Riban Satia said, "There are indications of a deviant sect coming into this area. There are indications that they have come to us. I am the chairman of Regional Intelligent Communication (Kominda) received a report that there was actually a sect which deviated from the teaching of Islam had entered our area," he said in Palangkaraya on Monday, April 27.	Palangkaraya	Central Kalimantan	April	Hate Speech	State	Mayor	Followers of Alleged Deviant Sects
65	Vice-Regent Of East Kutai Stated That Guru Bantil Is Deviant	Vice-Regent of East Kutai, Ardiansyah Sulaiman stated that Guru Bantil, of Kampung Rantau Bemban, Sangatta, East Kutai, East Kalimantan had spread a teaching that harmed the faiths of Muslims. Ardiansyah hoped the problem could be resolved soon. If Bantil was unrepentant, he possibly could be charged again with blasphemy and fraud just as what he had been charged now.	East Kutai	East Kalimantan	April	Apostasy	State	Vice-Regent	Followers of Alleged Deviant Sects
66	North Maluku MUI Requests Gafatar To Stop Their Activities	North Maluku Indonesian Ulama Council (MUI) requested to the board and members of the Movement Fajar Nusantara (Gafatar) in North Maluku to cease all activities in this area. "MUI North Maluku has issued a fatwa that the Gafatar is an organization that is deviant and misleading, therefore they must cease their activities in order to avoid conflicts in the community," said chairman of the MUI Yamin Hadad in Ternate of North Maluku, on Tuesday, responding the ongoing activities by the Gafatar in North Maluku.	Ternate	North Maluku	April	Apostasy	Non-State	Indonesian Ulama Council (MUI)	GAFATAR
67	Police In East Kutai Catch Guru Bantil	East Kutai Police caught the man who was known as Guru Bantil as suspected and accused of committing blasphemy and fraud on Thursday (04/23/2015).	East Kutai	East Kalimantan	April	Criminalization of Religious Convictions	State	National Police	Followers of Alleged Deviant Sects
68	Residents And Lurah Of Jakarta Bukit Duri Prohibit Ahmadiyahs' Worship Services	Musala An-Nur was alleged as an Ahmadiyahs' place of worship situated at Jalan Bukit Duri Tanjakan Batu, RT 2 RW 3, Tebet, South Jakarta was forcibly emptied by the surrounding residents. According to Liputan6.com's watch, the clearing of the house of worship took place at around 11:00 am. Residents gathered in front of the house of endowments and shouted, asking the Ahmadiyahs to be out of the house.	South Jakarta	Greater Jakarta	April	Restriction/Prohibition of Religious Worship	State	Lurah	Ahmadiyah Congregation

69	Residents And Lurah Of Jakarta Bukit Duri Prohibit Ahmadiyyas' Worship Services	Musala An-Nur was alleged as an Ahmadiyyas' place of worship situated at Jalan Bukit Duri Tanjakan Batu, RT 2 RW 3, Tebet, South Jakarta were forcibly emptied by surrounding residents. According to Liputan6.com's watch, the clearing of the house of worship took place at around 11:00 am. Residents gathered in front of the house of endowments and shouted, asking the Ahmadiyyas to be out of the house.	South Jakarta	Greater Jakarta	April	Restriction/Prohibition of Religious Worship	Non-State	Residents	Ahmadiyya Congregation
70	Convicted Of Blasphemy, Gafatar Board Members Nn Aceh Sentenced For 4 Years	A total of six board members of Fajar Nusantara Movement (Gafatar) Aceh were sentenced 3 or 4 years in prison each. They were found guilty of blasphemy by the Banda Aceh District Court judge, Monday, June 15, 2015.	Banda Aceh	Nangroe Aceh Darusalam	May	Criminalization of Religious Convictions	Non-State	District Court	GAFATAR
71	Muslim Forum In Yogyakarta Objects The Easter Mass Celebration In Yogyakarta	Muslim Forum (FUI) Yogyakarta approached the Yogyakarta police to raise an objection for the plan of Easter's collective celebration at Kridosono Square, the city of Yogyakarta, on Thursday (4/16) tomorrow. In accordance with news received by FUI, there would be an agenda of religious apostasy with the theme "Repent! Why should perish?".	Yogyakarta	Special Region of Yogyakarta	April	Restriction/Prohibition of Religious Worship	Non-State	Indonesian Muslim Forum (FUI) Yogyakarta	Christians in Yogyakarta
72	From Junior High School To University, Women And Men Cannot Be In One Room	Legislation Agency (Banleg) DPRK of North Aceh on Thursday (4/30) authorized qanuns on welfare and public order which one of the rules set up was the separation of learning spaces for men and women starting from junior high school to university levels. The separation was also applied to visitors of women and men in the tourist attraction areas.	North Aceh	Nangroe Aceh Darusalam	May	Discrimination on the basis of religion and belief	State	Local Legislative Council (Local Legislative Council (DPRD))	Prospective Students of Junior High School, Senior High School and University
73	Alliance Of Indonesian Demonstrates To Reject Shia	Hundreds of people who called themselves the Alliance of Action Indonesian Muslims staged a demonstration in front of Parliament Building of West Java at Jalan Diponegoro, Tuesday (05/19). In the action, they demanded the government to shut down the movement of Shia ideology that was considered deviant and had started to bloom in the community.	Bandung	West Java	May	Prohibition of Activities on the basis of religion	Non-State	Alliance of Indonesian Muslim Action (Aliansi Aksi Umat Islam Indonesia)	Shia Congregation
74	Court Proceeding Of Gafatar Is Again Held, Guests Intimidate Expert Witness	Tuesday, May 26, 2015 the District Court (PN) Banda Aceh held a session of the 9th trial of the criminal case of blasphemy by the board members of Gafatar. 9 cases criminal act of blasphemy by the Governing Movement Fajar Nusantara (GAFATAR). The agenda was the examination of Gafatar's expert witness proposed by the Legal Adviser (PH) of Defendant that went chaos. The court was occupied by hundreds of people.	Banda Aceh	Nangroe Aceh Darusalam	May	Intimidation and Threat	Non-State	Joint Islamic Organizations	GAFATAR Expert Witness

75	Absent During Isra Miraj Activity, Officials' Allowance Is Cut	"Due to the absence in Isra Miraj Celebration activities held on Tuesday (5/19) night, officials of echelon II, III and IV would be penalized. Gorontalo Governor Rusli Habibie said on Friday that the sanctions include removing Regional Performance Allowance (TKD) for one month in June 2015.	Gorontalo	Gorontalo	May	Religious Coercion	State	Governor	Echelon Level Government Officials
76	Gafatar Board Members Sentenced For Four Years	Prosecutor of State Attorney of Banda Aceh sentenced six board members of Fajar Nusantara Movement (Gafatar) for four years in prison. They were found guilty of blasphemy by admitting that the Messiah or Ahmad Musadeq as the savior from this decaying civilization.	Banda Aceh	Nangroe Aceh Darusalam	May	Criminalization of Religious Convictions	State	Prosecutor	GAFATAR
77	Demand Prosecution Of Gafatar, Islamic Organizations Demonstrate At A District Court In Banda Aceh	"Hundreds of mass from joint-Islamic organizations demonstrated at the District Court (PN) in Banda Aceh on Tuesday, May 26, 2015. They requested the court to punish Gafatar severely. The demonstrators came from Islamic Defender Front (FPI), PGRI, BKPRMI and Keuchik Forum. According to the schedule, today the court would hold a trial of the deviant organization Gafatar by presenting expert witnesses.	Banda Aceh	Nangroe Aceh Darusalam	May	Criminalization of Religious Convictions	Non-State	Joint Islamic Organizations	GAFATAR
78	Committing Blasphemy, Lecturer Of Universitas Indonesia Reported To Police	University of Indonesia lecturer Ade Armando was reported to the Police because of his status on Twitter who said that God is not an Arab. This report was made by a man named Johan.	Central Jakarta	Greater Jakarta	May	Criminalization of Religious Convictions	Non-State	Residents	Lecturer, Academic
79	MUI Lebak: Balakasuto Teaching is Deviant	Indonesian Ulema Council (MUI) in Lebak, Banten, confirmed the Balakasuto teaching that had developed in the district of Lebak Gedong to be deviant and misleading. "We prohibit the doctrine to spread in Lebak, because it is deviant," said chairman of the Lebak MUI Fatwa Commission K.H. Baijuri in Lebak when contacted on Monday (5/18).	Lebak	Banten	May	Apostasy	Non-State	Indonesian Ulema Council (MUI)	Balakasuto Follower
80	A Place Of Worship Of An Alleged Deviant Sect Demolished	A building that was used as a place of worship by a deviant group in the village of Mekar Laras, Tanjungtiram District, Batubara Regency, was demolished by Civil Service Police Unit (Civil Service Police Unit (Satpol PP)) on Thursday (6/11).	Batubara	North Sumatera	June	Vandalism/ Burning of Places of Worship	State	Civil Service Police Unit (Civil Service Police Unit (Satpol PP))	Alleged Deviant Sect Follower

81	Islamic Defender Front (FPI) And Dayah Islamic Students Force To Change Friday Rituals In Banda Aceh	A group of students of Dayah Islamic boarding school on Friday (06/19/2015), Yesterday afternoon during the Friday prayer came to the Masjid Raya Baiturrahman, Banda Aceh to ask the Khatib (Muslim Preacher) to hold a cane during the sermon even though this Khatib had a doctoral degree.	Banda Aceh	Nangroe Aceh Darusalam	June	Intimidation and Threat	Non-State	Islamic Defender Front (Islamic Defender Front (FPI))	Muslim Preacher
82	Bantul Residents Reject Religious Practices Of Dayak Agabag	Residents of RT 02 Sonopakis Kidul, Pedukuhan X, Ngestiharjo, Pity, Bantul, Yogyakarta expressed opposition to the plan of a religious practice to welcome new students to be held by Dayak Agabag Student Fellowship from North Borneo (PMDKU).	Bantul	Special Region of Yogyakarta	June	Restriction/Prohibition of Religious Worship	Non-State	Residents	Dayak Agabag Student Fellowship
83	Islamic Defender Front (FPI)'s Threat Related To The Sealing Of Al Furqan Mosque	Islamic Defender Front (FPI) members coming from Tasikmalaya, Banjar, Garut, and Salawu, Tasikmalaya, had gathered in their respective places. The mass was going to attack the Al-Furqan mosque if the government did not seal it according to their request.	Tasikmalaya	West Java	June	Intimidation and Threat	Non-State	Islamic Defender Front (Islamic Defender Front (FPI))	Ahmadiyah Congregation
84	Village Head, FKUB, and Police Also Mismatch	The religious leaders who were members of the Communication Forum (FKUB) in Batubara, the village and district apparatus approached the location to quell public anger.	Batubara	North Sumatera	June	Apostasy	Non-State	Lurah	Tarekat Naqshabandiyah Congregation
85	Village Head, FKUB, and Police Also Mismatch	The religious leaders who were members of the Communication Forum (FKUB) in Batubara, the village and district apparatus approached the location to quell public anger.	Batubara	North Sumatera	June	Apostasy	State	National Police	Tarekat Naqshabandiyah Congregation
86	Village Head, FKUB, and Police Also Mismatch	The religious leaders who were members of the Communication Forum (FKUB) in Batubara, the village and district apparatus approached the location to quell public anger.	Batubara	North Sumatera	June	Apostasy	Non-State	Inter-religious Harmony Forum (FKUB)	Tarekat Naqshabandiyah Congregation
87	Civil Service Police Unit (Civil Service Police Unit (Satpol PP)) And Police Reseal Al Furqon Mosque	Attempts to reuse the Ahmadiyahs' mosque Al-Furqan in the village of Kersamaju, Tasikmalaya have failed. Civil Service Police Unit (Civil Service Police Unit (Satpol PP)) from the District Cigalentang and Police resealed the mosque on Monday, June 29, 2015.	Tasikmalaya	West Java	June	Restriction/Prohibition/Sealing of Places of Worship	State	Civil Service Police Unit (Civil Service Police Unit (Satpol PP))	Ahmadiyah Congregation

88	Residents Besiege Ahmadiyya's house in Bukit Duri	Hundreds of residents of RT 02 RW 08, Village of Bukit Duri, along with members of the Islamic Defenders Front (Islamic Defender Front (FPI)) on Friday, June 12, 2015, dissolved the activity of one of the houses being the centre of religious activities of the Ahmadiyya community. The house was located at Jalan Bukit Duri Tanjakan Batu No. 13 RT. 02 RW 08, Kelurahan Bukit Duri, Tebet District, South Jakarta.	South Jakarta	Greater Jakarta	June	Restriction/Prohibition of Religious Practices	Non-State	Islamic Defender Front (Islamic Defender Front (FPI))	Ahmadiyya Congregation
89	Tariqat Naqshbandi Congregation In Batubara Expelled During dzikir And Their Place of Worship Destroyed	Dozens of Tariqat Naqshbandi followers were forced to leave Dusun VII, Laras Mekar village, District of Tanjung Tiram, Batubara on Monday (6/1) at around 1 PM. Meanwhile, their place of worship had been damaged after being stoned by hundreds of people.	Batubara	North Sumatera	June	Vandalism/Burning of Places of Worship	Non-State	Residents	Tariqat Naqshbandi Congregation
90	Islamic Defender Front (FPI) Besiege Ahmadiyya headquarters in Tebet	The Islamic Defenders Front (Islamic Defender Front (FPI)) surrounded the Ahmadiyya headquarters at Jalan Bukit Duri Tanjakan RT 02 RW 08, Tanjakan Batu, Tebet, South Jakarta, Sunday (06/14/2015).	South Jakarta	Greater Jakarta	June	Restriction/Prohibition of Religious Worship	Non-State	Islamic Defender Front (Islamic Defender Front (FPI))	Ahmadiyya Congregation
91	Head of Islamic Defender Front (FPI) Threatens to Occupy City Hall If Ahok Is Not Dismissed	Rizieq said if the Local Legislative Council (Local Legislative Council (DPRD)) did not hold a plenary meeting to respond to their request to dismiss Ahok through the use of Right to Freedom of Expression against the governor, GMJ was ready to occupy the City Hall of Greater Jakarta	Central Jakarta	Greater Jakarta	June	Intimidation and Threat	Non-State	Islamic Defender Front (Islamic Defender Front (FPI))	Governor of Greater Jakarta
92	Prison of Corruption Eradication Commission (KPK) Limits the Right to Religious Practices of Prisoners	Former Minister of Religious Affairs Suryadharma Ali wrote a letter on June 5, 2015, concerning the defamation of Islam. The letter was signed by ten other prisoners in Guntur prison. In the letter said the wardens of the KPK Detention Center Guntur restricted prisoners to perform religious worship. Wardens considered to have gone beyond the limit by insulting Islam. In addition, the wardens made expulsion and forced termination when prisoners were doing dzikir, reading the Koran and Yasin.	Central Jakarta	Greater Jakarta	June	Restriction/Prohibition of Religious Worship	State	Corruption Eradication Commission (KPK) Prison Warden	Prisoners

93	Thousands of Ah-madiyya Residents in Kuningan have not been issued e-identity cards	At least 2,772 residents in Kuningan District known as Jamaah Ahmadiyah Indonesia (JAI), could not have their e-identity cards issued. This condition immediately caused the majority of the residents in the Manislor Village, Jalaksana District, lose their right to livelihood fulfillment services. Since the beginning of 2015, each resident of JAI member has only been issued a certificate and domicile letter.	Kuningan	East Java	June	Discrimination on the basis of religion and belief	State	Civil Registry and Demography Agency (Disdukcapil)	Ahmadiyya Congregation
94	MUI Of Serang City: Luqmanul Hakim Foundation Is Deviant	Indonesian Ulema Council (MUI) in Serang has issued a fatwa that the teaching by Luqmanul Hakim Foundation (Insan Kamil) in Permata Banjar Asri Complex, Cipocok, Serang, is distorted and deviant. The fatwa was issued today on Tuesday, April 2015. Secretary of MUI in Serang Amas Tajudin explained all the activities and teachings that Luqmanul Hakim Foundation did were deviant. "In the MUI Fatwa there are eleven activities and teachings done by the foundation that are misleading and there are two activities and teachings were declared deviant. So from today, thirteen of these activities must be stopped," said Amas. .	Serang	Banten	April	Apostasy	Non-State	Indonesian Ulema Council (MUI)	Luqmanul Hakim Foundation
95	Church Is Burned By Unknown Actor In Puncak Jaya	"A building of the Evangelical Church in Indonesia (GIDI) in Kampung Mondu, Puncak Jaya, Papua, was reportedly burned down by unknown on Monday afternoon, June 15, 2015. There were no casualties in the incident.	Puncak Jaya	Papua	June	Vandalism/ Burning of Places of Worship	Non-State	Unidentified Actor	Church Congregation
96	Declaration Of National Alliance of Anti-Shia (ANNAS) in Bandung	Representatives of Islamic scholars in Indonesia gathered in the city of Bandung on Sunday (4/20) in the Declaration on Anti Shia event held by the National Alliance of Anti-Shia, to seek the elimination of the presence of Shia in Indonesia.  Besides being attended by Islamic scholars, this declaration ceremony was attended by thousands of Muslims and the Islamic society organizations or organizations from various regions in Indonesia.	Bandung	East Java	April	Hate Speech		Anti-Shia National Alliance (ANNAS)	Shia Congregation

97	Masjid Indonesian Ah-madiyya Congregation (JAI) in Bukit Duri Tebet Sealed by City Government	A house at Jalan Batu Bukit Duri Ramp No. 13, RT 002/008, Kelurahan Bukit Duri, Tebet was sealed. The sealing was carried out this morning at around 7:40 AM. "The sealing is intended to create a conducive religious life in Kelurahan Bukit Duri and Tebet," said Head of Public Relations of Tebet Sectoral Police headquarters, Aiptu Recky Tansil in a statement on Wednesday (07/08/2015).	South Jakarta	Greater Jakarta	July	Restriction/Prohibition/Sealing of Places of Worship	State	South Jakarta mayor	Indonesian Ah-madiyya Congregation (JAI) Cabang Tebet South Jakarta
							State	Tebet Sectoral Police	
							State	South Jakarta Sectoral Police headquarters	
							State	Civil Service Police Unit (Civil Service Police Unit (Satpol PP))	
							State	The Police	
98	Indonesian Ah-madiyya Congregation (JAI) in Bukit Duri Were Prohibited to Perform Worship Services in The Mosque Sealed by City Government	Some residents of Bukit Duri expelled the Ahmadiyya community which was to perform Friday prayer at An-Nur Mosque, their place of worship at Tanjakan Batu, Bukit Duri, Tebet, South Jakarta, on Friday (07/10/2015)	South Jakarta	Greater Jakarta	July	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Mass	Indonesian Ah-madiyya Congregation (JAI) Cabang Tebet South Jakarta
99	AS was beaten by residents as alleged to have spread a deviant teaching	AS was called by dozens of residents and religious leaders in the Mosque of Al-Barokah, at Kampung Sodong, Cikupa District, Tangerang Regency. Residents, who were curious with his recent behavior which considered to be deviant, kept questioning AS who claimed to be a prophet.	Tangerang	Banten	August	Religious Deviance	Non-State	Mass	AS

100	Based on the recommendation by Ternate Indonesian Ulema Council (MUI), Ternate City Government limits the spread of Syiah Jafariyah sect	City Government of Ternate, North Maluku would discipline an alleged deviant religious sect led by Nawawi Husni alias Ong, following the fatwa by local Indonesian Ulema Council(MUI) on Wednesday, 08/26/2015	Ternate	North Maluku	August	Restriction/Prohibition of Religious Worship	State	Ternate City Government	Syiah Jafariyah Sect
		Acting Mayor of Ternate, Idrus Assagaf, in Ternate, Wednesday, said the local Indonesian Ulema Council (MUI) issued a fatwa that the a religious sect named Syiah Jafariyah was indicated as deviant therefore needed to be disciplined.				Religious Deviance	Non-State	North Maluku Indonesian Ulema Council (MUI)	Syiah Jafariyah Sect
101	Indra Permana was beaten by mob for being alleged to spread a deviant sect	Indra Okta Permana (35) alias Raden, resident of Cisoka Balaraja Village, Tangerang was beaten by mob in Kampung Gunungkarang, Sukabumi, West Java. Indra was found to ask one of the residents to burn Koran.	Sukabumi City	West Java	August	Physical Assault/Vandalism	Non-State	Mass	Indra Okta Permana
		Raden was tortured to unconsciousness, fortunately this young unemployed man was rescued by Sukabumi Resort Police offices. Tuesday, 08/25/2015				Criminalization based on religion and belief	State	Sukabumi Sectoral Police	Indra Okta Permana
		The perpetrator was charged with blasphemy and abuse, with a sentence of 6 years in prison. "We will develop to search for other elements, the remain of burned Koran," said AKP Salim Sulaiman, Head of Criminal Detective Unit of Sukabumi Resort Police.							



102	Rokan Hilir Regency Indonesian Ulema Council (MUI) received a report that Khalifah Suwardi (Bagansiapiapi Resident-red) claimed to be Imam Mahdi. The report received by Indonesian Ulema Council (MUI) from Khalifah's ex-student.	Indonesian Ulema Council (Indonesian Ulema Council (MUI)) Rokan Hilir district received a report that the Deputy Suwardi (Citizens Bagansiapiapi-red) claimed to be Imam Mahdi. The report received from former pupils Indonesian Ulema Council (MUI) caliphs.	Rokan Hilir	Riau	September	Religious Deviance	Non-State	Rokan Hilir Regency Indonesian Ulema Council (MUI)	Khalifah Suwardi
		To clarify the truth of the report, Indonesian Ulema Council (MUI) called Khalifah Suwardi with the facilities of Bangko District. The meeting took place in the Office of District Head on Tuesday (09/29/15). The meeting was attended by District Head of Bangko, Julyandra, Indonesian Ulema Council (MUI) Chairman Wan Saiful and several headmen.				Criminalization based on religion and belief	State	District Head	Khalifah Suwardi
		Head of District Bangko, Julyanda, S.Sos. stated that it facilitates to clarify the issue, and would keep watching Khalifah Suwardi. The follow-up would be discussed in Sectoral or resort Police, if there is a criminal element, she will be handed over to law enforcement.							
103	Office Head of Ministry of Religious Affairs in Rejang Lebong District conveyed to religious leaders and honorary religious counselors in Sindang Dataran to beware of deviant sects	Office Head of Ministry of Religious Affairs in Rejang Lebong District conveyed to religious leaders and honorary religious counselors in Sindang Dataran to beware of deviant sects (Monday, September 14, 2015).	Rejang Lebong	Bengkulu	September	Hate Speech	State	Office Head of Rejang Lebong Ministry of Religious Affairs	Alleged Deviant Sect

104	Pamekasan Indonesian Ulama Council (MUI) Suspended Medical Practice by Singing a song "Tombok Ati"	Pamekasan Majelis Ulama Indonesia (Indonesian Ulama Council (MUI) asked a hypnotherapy treatment techniques and cupping by Ali Syahbana in his home in Kelurahan East Barurambat, Pademawu District, Pamekasan was suspended without a specific time limit on Thursday, 08/20/2015.  Termination of the practice set out in the decree signed by Office Head of Pamekasan Ministry of Religious Affairs, Chief of Pegantenan Resort Police, Pegantenan Rayon Military Commander, Ulemas and community leaders as well as Ali Syahbana as defendant.	Pamekasan	East Java	September	Prohibition of activities based on religion	Non-State	Pamekasan Indonesian Ulama Council (MUI)	Alternative Medical Treatment Practice fostered by Ali Syahbana
							Non-State	Pamekasan Community Leaders	
							State	Pamekasan Ministry of Religious Affairs	
							State	Pegantenan Sectoral Police Chief	
							State	The Indonesian Military	
105	Office Head of Sukabumi Ministry of Religious Affairs Is Wary of The Spreading of Deviant Sects	Office Head of Sukabumi Ministry of Religious Affairs Hilmy Rivai reminded the spreading of deviant sects was still going on in the community. Rithy indicated that residents in the several areas were included in a religiously vulnerable group which can be easily influenced by deviant sects.  "Based on the results of the research we have done, the plantation area and the beach are the target areas which are frequently visited by deviant sect followers," said Hilmy to galamedianews.com on Thursday (08/27/2015).	Sukabumi Regency	West Java	August	Hate Speech	State	Office Head of Ministry of Religious Affairs	Alleged Deviant Groups

106	Management Team to Combat Deviant Sects Formed by Regent of Southwest Aceh (Abdya), NAD, Disseminates Deviant Sect Names, Resort Police Are Ready to Eradicate Deviant Sects	Management team to combat deviant sects in Southwest Aceh District, Aceh Abdya District, Aceh, found a deviant sect (Indonesian Islamic Da'wah Institute (LDII) as well as five other sects indicated to be deviant conducting activities in the region. The team formed Regent of Abdya urged the government in this case the prosecutor's office and the police to ban activities and teachings which unsettle the community. Wednesday (07/22/2015). Abdya Police Chief, Adjunct Senior Commissioner SH Hairajadi through Criminal Detective Unit, AKP Misyanto in the same occasion claimed to be ready to assist Islamic scholars in eradicating the sects. It would act according to the decision of Ulama Consultative Assembly (MPU) regarding which sects were considered deviant.	Southwest Aceh (Abdya)	Nangroe Aceh Darusalam	July	Hate Speech	State	Abdya Regency Government	Indonesian Islamic Da'wah Institute (LDII)
							State	Abdya Resort Police	Maimun Group
							State	Ulema Consultative Assembly (MPU) Abdya	Laduni Group
107	Office Head of Bandung City Ministry of Religious Affairs (MORA) is Ready to Eliminate Deviant Sects	Regarding the management of deviant religious sects, Athoillah stated that all the ranks of MORA worked with police, prosecutors, and ulemas in handling it. "The obligation of each Muslim is to strengthen the faith of other Muslims so that they are not tempted to join a deviant sect," he said on Wednesday(09/30/2015).	Bandung City	West Java	September	Hate Speech	State	Office Head of Bandung City Ministry of Religious Affairs	Alleged Deviant Groups
108	Governor of Nangroe Aceh Darusalam appeals to all community members to beware of deviant sects.	Governor of Aceh, dr. Zaini Abdullah appealed to all community members to beware of efforts of weakening Islamic faith and deviant sects committed by certain parties that might interfere with the order and peace of the people of Aceh. The appeal was delivered by the Governor of Aceh, represented by Governance Advisor to the Governor of Aceh, Zulkifl Ahmad at the opening of the Coordination Meeting of Public Administration for Religious Harmony and Deviant Sect Management in Aceh 2015, in Banda Aceh, Thursday (9/3).	Banda Aceh	Nangroe Aceh Darusalam	September	Hate Speech	State	Governor	Alleged Deviant Groups
109	District Head of Lebak Gedong, Banten Requested That Balakasuto Followers Did Not Rejoin A Deviant Sect.	A total of 14 Balakasuto teaching followers in Lebak Gedong District, Lebak Regency, Banten re-converted to Islam. "All the Balakasuto converted to Islam," said Head of Lebak Gedong Vidya Indra in Lebak, Friday (7/17).	Lebak	Banten	July	Religious Coercion	State	Head of District	Balakasuto Group

110	Bengkulu Provincial Coordinating Board for Monitoring Mystical Beliefs in Society (PAKEM) would keep an eye on AKI	After Bengkulu Indonesian Ulama Council (MUI) declared that Amanat Keagungan Ilahi (AKI) sect was deviant, the Bengkulu Coordinating Board for Monitoring Mystical Beliefs in Society would keep an eye on the group, Thursday, 07/23/2015.	Bengkulu	Bengkulu	July	Religious Coercion	State	Bengkulu Provincial Coordinating Board for Monitoring Mystical Beliefs in Society (PAKEM)	Amanat Keagungan Ilahi (AKI) sect
111	Batam Indonesian Ulama Council (MUI) Is Still Investigating Gafatar	The Chairman of Tanjungpinang Indonesian Ulama Council (MUI) said on Wednesday (7/29) that in Batam apparently there was still an allegedly deviant sect disguised as an organization. The spread of deviant sects still exists and keeps changing methods. "We must first explore the case. In Batam there is still an allegedly deviant sect that continues to grow. If we are careless, they will move freely. Hence, we must be vigilant," said Usman Ahmad, Chairman of Batam Indonesian Ulama Council (Indonesian Ulama Council (MUI) when requested to comment on Gafatar for keprinet.com, Wednesday (7/29).	Batam	Riau Islands	July	Religious Deviance	Non-State	Indonesian Ulama Council (MUI) Batam	Gafatar
112	Inter-religious Harmony Forum (FKUB) in Bali is Watching Out the Emergence of Baha'i	Baha'i Religion appeared in Buleleng which made inter-religious leaders cooperate to organize a meeting with the resort police chief and the Commission IV of Buleleng Local Legislative Council (Local Legislative Council (DPRD)) to address the emergence of a new religion. In a meeting held in Buleleng Police headquarters, on Wednesday (08/19/2015) a number of religious leaders, including traditional leaders concerned about the emerging religion to be a deviant sect, especially the Baha'i religion which has not received an official acknowledgement as a religion by the government was regarded as a deviant sect of one of the six official religions.	Buleleng	Bali	August	Hate Speech	Non-State	Buleleng Inter-religious Harmony Forum (FKUB)	Baha'i Believers in Bali
113	Jambi Indonesian Ulama Council (MUI) Labels Ma'rifatullah Islamic Study Group Deviant	Yusuf Mu'az a General Secretary of Jambi Provincial Indonesian Ulama Council (MUI) this morning on 07/02/15, confirmed that Ma'rifatullah Islamic Study Group taught by Hasbullah was deviant. The Provincial Indonesian Ulama Council (MUI) confirmed that there were deviance points of this study group, first it follows the aqidah which is not in accordance with the sharia law (Koran and Sunnah) such as labelling a muslim infidel simply because the person is not part of their group.	Jambi	Jambi	July	Religious Deviance	Non-State	Jambi Indonesian Ulama Council (MUI)	Ma'rifatullah Islamic Study Group

114	East Sakra District Leadership Assembly Requests the Leader's family of Mbat Lauk Benang Suewat to Repent	Related to the concerns of residents with a deviant sect named Mbat Lauk Benang Suewat, Head of Gereneng Village and elements from East Sakra District Leadership Assembly (Muspika) went to Samsul's residence and visited the family of Amak L. the group leader in Dusun Joet. The arrival of the village apparatus involved a number of parties, both government, religious leaders and law enforcement officials. "We came at around 9:30 PM, along with head of District, elements of Indonesian Military and National Police. We came for a friendly visit," said Budi the Head of Gereneng Village on Saturday, August 8, 2015	East Lombok	West Nusa Tenggara	August	Religious Coercion	State	East Sakra District Leadership Assembly (Muspika)	The family of Amak L. (The Group Leader of Mbat Lauk Benang Suewat)
115	Islamic Groups in Solo Requests to Shut Down Joyotakan Indonesian Evangelical Church (GIDI)	The day after the tragedy of a forced dismissal and the burning of Baitul Mustaqin Mosque in Military Command during the 1436 H Eid al-Fitr prayer in Tolikara Papua on Saturday afternoon (7/18) hundreds of Solonese Muslims went to Joyotakan Evangelical Church of Indonesia (GIDI) in Solo. Muslims requested Pastor T. Yusrina Sadeke, S.Th to shut down and to conduct any worship services/Mass because it had not received a permit from the Mayor of Solo.	Solo	Central Java	July	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Islamic Warrior Group of Surakarta (LUIS), Jamaah Ansharut Tauhid (JAT), Jamaah Ansharus Syariah (JAS), Al Ishlah Islamic Study Group, Mosque Activist Communication Forum (FKAM), Majelis Tafsir Al-Qur'an Task Force (Satgas MTA), Majelis Mujahidin	Joyotakan Solo Evangelical Church of Indonesia
116	A Mosque in tolikara Wamena attacked by mob and burned	A Mosque in Tolikara District was burned before the Eid prayer, at around 7 AM of Eastern Indonesian Time on Friday (7/17). Police spokesman Senior Commissioner Agus Rianto said the case had began when Muslims in Karubaga Tolikara were to perform Eid al-Fitr prayer.	Tolikara	Papua	July	Destruction/Burning of Places of Worship	Non-State	Congregation of Tolikara Evangelical Church of Indonesia	Umat Islam Tolikara

117	Discriminatory Local Regulation in Tolikara	Regent of Tolikara, Wanimbo Usman, said there was a local regulation (Perda) which stated that only those of the Evangelical Church in Indonesia (GIDI) were allowed to establish places of worship in the Tolikara, Papua. He explained that this regulation had been ratified by the Local Legislative Council in 2013.	Tolikara	Papua	July	Discrimination based on religion	State	Regent	Umat Beragama non Indonesian Evangelical Church di Tolikara
							State	Local Legislative Council	Umat Beragama non Indonesian Evangelical Church di Tolikara
118	Islamic Society Organization in Bekasi Rejects the Establishment of Santa Clara Church	Thousands of residents who are members of the Alliance of Muslim Friendship Assembly in Bekasi, West Java, held a congregational midday prayer on the lane of Jalan Ahmad Yani, South Bekasi, on Monday afternoon (08/10). They claimed to be instructed to stage a demonstration rejecting the establishment of Santa Clara Church.  "We are instructed to shut down Jalan Ahmad Yani until Mayor of Bekasi accepts our demand that the construction of the Church of Santa Clara is canceled," said the coordinator of the action, Ismail Ibrahim in Bekasi on Monday.	Bekasi	West Java	August	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Bekasi Islamic Society Organization	Congregation of Santa Clara Church in Bekasi
119	Tlepok Wetan Purworejo Javanese Christian Church (GKJ) was in terror, Church Door Was Burned	Tlepok Wetan Javanese Christian Church (GKJ), District of Grabag, Purworejo, Central Java, was in terror of irresponsible people. The incident took place on Monday (7/20) morning, the church door was attempted to be burned, but to no avail.	Purworejo	Central Java	July	Destruction/Burning of Places of Worship	Non-State	Undertified Persons	Congregation of Tlepok Wetan Javanese Christian Church (GKJ)

120	Aparat National Police Banjar Turunkan bend- era Merah Putih di Masjid Indonesian Ahmadi- yya Congregation (JAI)	A mosque named Masjid Istiqamah belonging to Indonesian Ahmadiyya Congregation (JAI) in Banjar, West Java has been declared a four-year status quo by the Government of Banjar. In fact, in 2014 and then, the mosque was destroyed, the rooftiles and ceilings and some shattered glass windows hit by rocks. Until now no perpetrators have been brought to justice. But according to the name of the mosque, Istiqamah which means “remains firm” as well as residents of Banjar JAI. On the welcoming the Independence Day on August 12, 2015 and then they put 9 pieces of Indonesian flag at the mosque area. However, ironically, a week later the police lowered the flags. The police apparatus argued that this had been done due to pressure from the Banjar Islamic Defenders Front (Islamic Defender Front (FPI)).	Banjar	West Java	August	Prohibition of activities based on religion	State	Banjar Police	Banjar District Indonesian Ahmadiyya Congregation (JAI)
121	Suspected of having a false Building permit, Warakas Bible Church of Indonesia (GAI) which has been established for 30 years was finally sealed.	North Jakarta Urban Planning Section suspended the rehabilitation process of the Warakas Bible Church of Indonesia (GAI) located at Jalan Jati II RT 02/05, Tanjung Priok since the church has allegedly been using a false building permit (IMB) for 30 years. “The church assured that they have a building permit with a number 253/IMB/2013 but once we checked it, no such number,” said Head of Urban Planning, Monggur Siahaan at the office of Kelurahan Sungai Bambu on Monday (07/27/2015), as reported by kompas.com.	North Jakarta	Greater Jakarta	July	Restriction/Prohibition/Sealing of Places of Worship	State	North Jakarta Regional Government	Warakas Bible Church of Indonesia (GAI)
122	Church of Huria Kristen Indonesia (HKI) in Samarinda Demolished by Local Residents After A Collective Meeting with Samarinda City Government and Security Apparatus	A semi-permanent church building of Huria Kristen Indonesia (HKI) in Bukit Temindung Indah housing complex, Samarinda, was demolished by the local people on Wednesday (7/15) at dawn, after previously had been sealed and the entrance to the location had been closed. The building was demolished by chainsaws. The church priest, Priest J.T. Ebsan Sumanjuntak S.Th., in his statement to satuharapan.com today (7/16), said the decision to demolish the building had been allegedly taken during the meeting in which the church party had never been informed and had been attended by the City Secretary of Samarinda, Chief of Resort Police, Military Commander, Head of District, Lurah, and head of local neighborhood unit (RT). The meeting was held on July 14 evening.	Samarinda	East Kalimantan	July	Restriction/Prohibition/Sealing of Places of Worship	Non-State State State State State State	Mass City Secretary of Samarinda Chief of Resort Police Sungai Pinang Military Commander Head of District Lurah of Temindung Permai	Congregation of Samarinda Church of Huria Kristen Indonesia (HKI)

123	United Islamic civil society organization movement (GOIB) meminta Pemkot menindak Indonesian Ahmadiyya Congregation (JAI)	Sukabumi United Islamic Civil Society Organization Movement (GOIB) considers that Sukabumi city government is weak in dealing with Indonesian Ahmadiyya Congregation (JAI) . "We want the municipal government shut Indonesian Ahmadiyya Congregation (JAI) mosque in Sukabumi," said Chairman of the United Islamic Civil Society Organization Movement (GOIB) K.H. Asep Sirojudin, Tuesday (9/1).	Sukabumi City	West Java	September	Restriction/Prohibition/Sealing of Places of Worship	Non-State	United Islamic civil society organization movement (GOIB) Sukabumi	Indonesian Ahmadiyya Congregation (JAI) Kota Sukabumi
124	Congregation of Pentecostal Church of Indonesia in Tanjung Senang, Bandar Lampung was not allowed to return to the church	The congregation of Pentecostal Church of Indonesia (GPI) in the city of Bandar Lampung Ulema were not allowed to perform religious worship services. It has been one year that we had to move out from the church and had to worship at home due to the issue. Since there has been no good resolution from the government therefore the congregation decided to return to the church. Today Sunday, July 12, 2015, 10:00 AM, Church of Tanjung Senang GPI rushed to the church, but the road to the church was blocked with piles of wood and stones by mass.  In the end, we had to go back and could not worship there. Before we went home, we prayed but when we were praying, the police whistled as loud as possible and told us to stop.	Bandar Lampung	Lampung	July	Restriction/Prohibition of Religious Worship	State Non-State	Bandar Lampung Police Mass	Congregation of Pentecostal Church of Indonesia in Tanjung Senang
125	Islamic Youth Committee Campaign on the Rejection of Indonesian Ahmadiyya Congregation (JAI) , Shia & PKI	South Sulawesi Islamic Youth Committee (KPI) staged a campaign to reject Indonesian Communist Party (PKI) at the Losari Beach Pavilion at Jl. Penghibur, Makassar on Sunday (8/16).	Makassar	South Sulawesi	August	Hate Speech	Non-State	Makassar Islamic Youth Committee (KPI)	Indonesian Ahmadiyya Congregation (JAI) , Syiah, Ex-Indonesian Communist party Members
126	Sukabumi Indonesian Ulema Council (MUI) postponed the handover of Bilal Mosque owned by Indonesian Ahmadiyya Congregation (JAI)	Previously, the Ahmadiyyas in Sukabumi had received a letter from the local Indonesian Ulema Council (MUI) and an intolerant organization to take over the Friday prayer (9/11). Indonesian Ulema Council (MUI) argued that it had been for coaching because Ahmadiyya teaching was prohibited. In response to that, the Sukabumi Ahmadiyyas rejected the argument.	Sukabumi City	West Java	September	Restriction/Prohibition of Religious Worship	Non-State	Sukabumi City Indonesian Ulema Council (MUI)	Sukabumi City Indonesian Ahmadiyya Congregation (JAI)



127	Defender of Indonesian Unity (PEKAT) Rejects the Ahmadiyyas to Mention Islam on Their E-Identity Card	Secretary of Kuningan Defender of Indonesian Unity (PEKAT)H. Nana Mulyana Latif said, "We urge the government to be more wise and sensible that since the beginning the Ahmadiyyas are not part of Islam, this is the deal that Muslims around the world have agreed on which has been fatwaed by Indonesian Ulema Council (MUI), " he said on July 7, 2015	Kuningan	West Java	July	Hate Speech	Non-State	Defender of Indonesian Unity (PEKAT) IB Kuningan	Kuningan Indonesian Ahmadiyya Congregation (JAI)
128	Church burning by unidentified actors	Early Monday (7/20/2015) a church located in Bantul, Special region of Yogyakarta was burned by unidentified persons. Indonesian Baptist Church, located in the Kelurahan Saman, Bangunharjo, Sewon, Bantul was burned at around 2:45 AM. Fortunately the fire did not devour the entire church building.	Bantul	Special Region of Yogyakarta	July	Destruction/ Burning of Places of Worship	Non-State	Unidentified Persons	Saman Indonesian Baptist Church
129	Jakarta Government Calls On GKPI To Unload Its Church	Building of Protestant Church of Indonesia (GKPI) at Jl. Catur Tunggal RT 12 RW 01 Cipinang Muara, JatiState, East Jakarta, was finally unloaded voluntarily by the Church congregation and all its management because it did not have a permit to serve as a house of worship on Friday, 07/24/2015  Although it has been unloaded because they did not have permission, the church and the sexton would still perform worship services in the church. The church representative of JatiState GKPI, Winter Sugiro said their party would arrange the permit so that the congregation and the religious leaders could use the building as a place of worship.	East Jakarta	Greater Jakarta	July	Restriction/Prohibition/ Sealing of Places of Worship	State	East Jakarta Regional Government	Cipinang Muara Protestant Church of Indonesia (GKPI)
130	The Sealing Of A Shop Functioned As A Church	A business establishment which was converted into a place of worship, was temporarily closed by the Karawaci District Officials, Tangerang City on Friday (07/24/2015) because the building did not have a Building Permit (IMB). In addition, its presence had been complained by residents in Cimone Permai housing complex.	Tangerang City	Banten	July	Restriction/Prohibition/ Sealing of Places of Worship	State	Head of District	Christians in Karawaci

131	A politician from the Prosperous Justice Party (PKS) Requests the Evangelical Church of Indonesia (GIDI) in Tolikara To Be Closed Down	In addition to requesting the legal process to keep running, a member of Commission III of Legislative Council Nasir Djamil urged the government to close down the Indonesian Evangelical Church (GIDI) in Tolikara, Papua. Nasir added that an incident in Tolikara was caused by a circular letter from GIDI in Tolikara. "We urge the government to close down GIDI because they used the name of Indonesia but they did not follow the cultural rules and norms existing in Indonesia," said the PKS Politician Nasir Djamil on Friday (7/31)	Central Jakarta	Greater Jakarta	July	Hate Speech	State	Politician of Prosperous Justice Party (PKS) Nasir Jamil	Tolikara Evangelical Church of Indonesia (GIDI)
132	Dozens of Muslim Forum Members Conduct Church Sweeping	Mass joining the Kendal Muslim community forum on Wednesday (7/22) in convoy approached churches named Gereja Jemaat Kristen Indonesia and Indonesian Christian Church, and ended at the church of St. Martinus Weleri. In every church visited, the mob delivered a speech and a statement letter as a form of concern and condemnation for the burning of a house of worship that occurred in Tolikara, Papua during the Eid celebration.	Kendal	Central Java	July	Intimidation/Threat	Non-State	Masses Indonesian Islamic Front (FUI) Kendal	Christians in Kendal
133	Youth Demand Closure of a Church in Aceh Singkil	"About two hundred young men who joined the Aceh Singkil Youth Care Islam rallied in the yard office Regent Aceh Singkil, on Tuesday (10/06/2015). In his speech, Suryadi, Coordinator of the demonstration declared if we want a conducive and safe Singkil, Aceh Singkil regency government must demolish churches and chapels which do not have a permit and reject a new permit. Masses threatened, if within seven days Pemkab does not provide solutions to their demand, they on behalf of the Aceh Singkil Islamic Care Youth Student Association will embrace all levels of society and solve the problems in their own way.	Regency of Aceh Singkil	Aceh	October 2015	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Aceh Singkil Islamic Care Youth Student Association	Christians
134	Invitation via SMS to Demolish A Church in Singkil	On Friday (10/09/2015) a text message inviting all muslims to be united to demolish churches went viral on October 13, 2015. The SMS called for muslims to bring guns to destroy enemies of Islam. Pastor Erde Berutu of Pakpak Dairi Christian Protestant Church (GKPPD) had received the text message. Pastor Erde admitted even had time to meet the Regent of Aceh Singkil Sapriadi to ask for protection, but he did not get a positive response related to the chain messages.	Regency of Aceh Singkil	Aceh	October 2015	Hate Speech	Non-State	Masses	Christians

135	Meeting on the Demolition of 10 Churches in Aceh Singkil	On October 12, 2015 in the meeting room of the Aceh Singkil Regency Regional Secretariat, Regency Government of Aceh Singkil decided to demolish 10 churches operating without permits in Aceh Singkil. This is the meeting result made by Aceh Singkil regent, board members, FKUB, Islamic organizations and community leaders. The agreement mentions that the demolition will be held on Monday (10/19) until the next two weeks. Furthermore, houses of worship which will not be demolished should arrange their permits within six months. In addition, the religious leaders are advised to pacify the people in order to avoid unwanted things.	Re-gency of Aceh Singkil	Aceh	October 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Regent	GKPPD Sukamakmur
						Restriction/Prohibition/Sealing of Places of Worship	State	Aceh Local Legislative	GKPPD Pertabas
						Restriction/Prohibition/Sealing of Places of Worship	Non-State	FKUB	GK-PPD Kuta Tinggi;
						Restriction/Prohibition/Sealing of Places of Worship	Non-State	Islamic Civil Society Organization	GKPPD Tutuhan
						Restriction/Prohibition/Sealing of Places of Worship	Non-State	Community Figure	GKPPD Danguran, Simpang Kanan District
									GK-PPD Mandumpang
									GKPPD Siompin
									GMII (Gereja Misi Injili Indonesia) Siompin, Suro
									GKPPD Situbuh-tubuh, Danau Paris
Catholica Church Lae Balno, Danau Paris.									

136	Arson of Three Churches in Aceh Singkil	HKI Church and the Catholic Church in Mount Meriah and a GKPPD church were damaged and burned on Tuesday (10/13/2015). The culprit was the masses with a white headband and carrying sharpened bamboo sticks and sharp weapons. Some sources said that they were from Aceh Singkil Islamic Youth (PPI - Pemuda Pemudi Islam) that had previously demanded the demolition of unauthorized churches. Before moving towards Simpang Kanan, the masses had been driven away by heavily armed security forces. However the situation was difficult to control so that the arson could not be avoided. In this incident one was reportedly killed and four wounded. As a result of this unrest 300 heads of families fled to North Sumatra Province.	Regency of Aceh Singkil	Aceh	October 2015	Destruction/Burning of Places of Worship	Non-State	Aceh Singkil Islamic Care Youth Student Association	Civilian 4 Injured Civilians
137	Regent Aceh Singkil Issued A Warrant of The Church Dismantling	On Monday (10/12) Regent of Aceh Singkil Safriadi decided to dismantle dozens of the churches, the decision was taken after a meeting attended by Members of Parliament of Aceh Singkil Regency, the Inter-Religious Harmony Forum, Ulemas, and a number of Islamic organizations in Aceh Singkil. The meeting forgot a church group as the subject of conversation.	Regency of Aceh Singkil	Aceh	October 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Regent	Unlicensed Church Management and Congregation
138	Regency Government of Aceh Singkil Tore Down Three Churches	As a follow-up of the agreement, the Government of Aceh Singkil dismantled two chapels and one church in Suro District on Monday, October 19. One church and two chapels were Pakpak Dairi Protestant Church of Siompin Village, Catholic Chapel of Mandumpang Village and an Indonesian Evangelical Mission Church (GMII) in the village of Siompin, Suro. Based on observation, the demolition was started at 9.30 AM first against the Catholic chapel in Mandumpang Village. Then, GKKPD Siompin, and the last was against the GMII in Siompin Village, Suro District, Aceh Singkil. The demolition was executed by Aceh Singkil Civil Service Police Unit (Satpol PP) supervised by more than 100 police officers and soldiers.	Regency of Aceh Singkil	Aceh	October 2015	Restriction/Prohibition/Sealing of Places of Worship	State	National Police	Pakpak Dairi Protestant Church (GK-PPD) of Siompin Village
						Restriction/Prohibition/Sealing of Places of Worship	State	Indonesian Army	Chapel of GMII Siompin
						Restriction/Prohibition/Sealing of Places of Worship	State	Civil Service Police Unit (Satpol PP)	Catholic Chapel of Mandumpang Village

139	Ashura Celebration Ban in Bogor	Mayor of Bogor Bima Arya issued a Circular No. 300/321-National Political Unity Office on Appeal Prohibition Ashura celebration (Shia Holiday) in Bogor, dated October 22, 2015. Its content consists of two things: prohibiting the holiday celebration by Shia congregation in Bogor and prohibiting the congregation to mobilize both internal and external community including inter-village/kelurahan, and to invite Shia members from outside Bogor City. This policy was taken in order to maintain stability and public order with reference to three concerns. First, the attitude and response of Indonesian Ulema Council (MUI) in Bogor. Second, Statement of Islamic Organizations in Bogor on the rejection of all forms of Shia's religious activities in the city of Bogor. Third, The Regional Leaders Consultative Forum (Muspida) of Bogor City.	Bogor City	West Java	October 2015	Restriction/Prohibition of Religious Activities	State	Mayor	Shiah Members in Bogor City
140	Ashura Banning Attempt in Bandung	Hundreds of people calling themselves West Java Ahlus Sunnah Defenders (PAS) came to the Ashura celebration at the Sidolig Stadium, Bandung City on Friday (10/23/2015). During the event, 800 Shia muslims who were inside the stadium were forced to dismiss. The protesters lamented that the Ashura celebration was held in Bandung. One said his party had warned the police and the Government of Bandung not to allow Ashura celebration to be held in the city of Bandung.	Bandung City	West Java	October 2015	Restriction/Prohibition of Religious Activities	Non-State	Defenders of Ahlus Sunnah (PAS) in West Java	Shiah Community

141	Again, Aceh Singkil Regency Government Dismantles Two Churches	After dismantling the two chapels, Aceh Singkil regent Syukriadi instructed the demolition of two churches on Tuesday (10/20/2015) namely Pakpak Dairi Pretestant Church (GKPPD) Kuta Tinggi and GKPPD in Tutuhan Village. Parties involved in the dismantling were the Civil Service Police Unit (Satpol PP) guarded military and police forces. Following the dismantling of GKPPD in Tututan village which was located in the same district, the regent of Aceh Singkil said the demolition of the church was part of an agreement with a number parties. In total there are 10 churches were demolished, the remaining 13 are in the process of demolition.	Re-gency of Aceh Singkil	Aceh	October 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Regent	Management and Congregation of Pakpak Dairi Protestant Church (GKPPD) Kuta Tinggi
						Restriction/Prohibition/Sealing of Places of Worship	State	Civil Service Police Unit (Satpol PP)	Management and Congregation of Pakpak Dairi Protestant Church (GKPPD) Tutuhan
						Restriction/Prohibition/Sealing of Places of Worship	State	National Police	
						Restriction/Prohibition/Sealing of Places of Worship	State	Indonesian Army	
142	Indigenous community organizations of North Sulawesi Request for Unauthorized Mosques to be Closed	Tolerance Care North Sulawesi Community Communication Forum (FKMSPT) held a solidarity action related to the arson of Huria Christian church (HKI) in Sparta Tikala Court, Manado on Monday (10/19/2015). The demands of the masses totaling 250 people were requesting the government to close unlicensed mosques and places; appealing to the Central Government and the police to thoroughly investigate the church burnings that occurred in Aceh Singkil. The protesters also demanded the public and the government to not discriminate against minorities and to give the minorities equal rights in worshipping.	Manado City	North Sulawesi	October 2015	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Communication Forum of Tolerance Care North Sulawesi Community (FKMSPT)	Muslim Minority
143	Patmos GPIB Church Burned by Strangers	Patmos Protestant Church in West Indonesia (GPIB) in Tektok Kota Atas, Sukakarya District, Sabang City, Aceh, was burned down by unknown on Friday (10/16/2015) at around 11 PM. Due to the arson, the church's consistory room was scorched. The church is next to a pastor's house belonged to Noccon Rumampuk. This arson has destroyed some items such as sound system mixer, some windows and doors.	Sabang City	Aceh	October 2015	Destruction/Burning of Places of Worship	Non-State	Unidentified Actor	Management of GPIB

144	Masses Invade Afghan Immigrants Shelter in Yogyakarta	Hundreds of people stormed the shelter of 30 immigrants from Afghanistan in Pondok Pemuda, Ambarbinangun, Tirtonirmolo Village, Kasihan, Bantul, Yogyakarta, on Monday night October 19, 2015. The reason of this act was that the immigrants accused the immigrants who spread Shia ideology. One evidence was a long black cloth with Arabic-language sentence written in ink and white paint. There were arabic sentences containing prayers since there was a word "Assalamualaika". There was also a word "Fatima" (daughter of Muhammad) and the word "Kshura" as well as "Karbala."	Bantul	Yogyakarta	October 2015	Physical Assault/Vandalism	Non-State	Masses	30 Immigrants
145	Ashura Banning Attempt In Yogyakarta	Two Islamic organizations, Muslim Forum (FUI) and the Islamic Jihad Front (FJI), came to a discussion held by Rausyan Fikr at Jalan Kaliurang KM 5.5, Gang Pandega Wreksa Caturtunggal, Depok, Sleman, on Friday, October 23. FUI came up with dozens of masses driving motorcycles and wearing turbans. Not long after, dozens of masses of FJI arrived. Their representatives were welcome by the representatives of the police together with the Chairman of RT 9 RW 4 Manggung, Caturtunggal, Depok, Sleman, Gunawan. Three representatives of FJI then met with the manager Rausyan Fikr. The FJI commander, Abdurrahman, said the purpose of their arrivals was to question the institution's activities affiliated with the Shia group. According to him, the group had been dismissed because it was considered deviant and banned to conduct any activities by the Indonesian Ulema Council (MUI). FJI urged the Shia muslims to leave Yogyakarta. During the meeting several people intimidated the Shia community by pointing and threatening.	Sleman	Yogyakarta	October 2015	Intimidation and Threat	Non-State	Muslim Forum (FUI) Yogyakarta	Rausyan Fikr Yogyakarta
						Restriction/Prohibition of Religious Activities	Non-State	Front Jihad Islam (FJI)	
146	Not Having A Building permit, A Mosque Construction Was Rejected by Civilians	Thousands of people from different denominations of Evangelical Christian Church in Manokwari, West Papua, on Thursday (10/29/2015), staged a demonstration in front of the regent office. Thousands of people have rejected the permit for the construction of Rahmatan Lilalamin mosque in the Anday complex, South Manokwari District. Since the location in where the mosque would be built was the the location in where Christianity had first arrived in Papua. Tensions subsided, after the regent decided to stop the construction of the mosque. Regent also immediately communicated this information with Muslims in Manokwari.	Manokwari	West Papua	October 2015	Restriction/Prohibition/Sealing of Places of Worship	Non-State	Masses	Mosque Management and Congregation
						Restriction/Prohibition/Sealing of Places of Worship	State	Regent	

147	The Sealing of HKBP Kroncong Church in Tangerang	The House of worship of HKBP congregation at Kroncong Permai Housing Complex, Blok DB V, No. 11, Kelurahan Gebang Raya, Periuk District, Tangerang City was sealed by Civil Service Police Unit (Satpol PP) (10/22/2015). In addition to not having a permit, the location of the house of worship was considered by Satpol PP to trigger conflicts between residents. The sealing involved many officers. In addition to the Satpol PP, there were police, and Indonesian Military. The church said it had a recommendation to use a temporary place of worship of FKUB (Forum for Religious Harmony).	Tangerang Kota	Banten	November 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Mayor	Leader and Congregation of Batak Protestant Church (HKBP) Keroncong in Tangerang
						Restriction/Prohibition/Sealing of Places of Worship	State	Civil Service Police Unit (Satpol PP)	
						Restriction/Prohibition/Sealing of Places of Worship	State	National Police	
						Restriction/Prohibition/Sealing of Places of Worship	State	Indonesian Army	
148	Arrest Eight Members of Jemaah An-Nadzir	Eight congregation members of An-Nadzir in Gowa Regency, South Sulawesi, were detained at Gowa Resort Police Headquarters (11/02/2015). They were taken to Gowa Police Headquarters after previously being held at Sabang police station, Aceh, for allegedly spreading a deviant sect in that area. Gowa Police Chief Adjunct Senior Commissioner Rio Indra Lesmana said the eight members of the An-nadzir congregation were under police custody for planning to go to Palestine. To go to Palestine, the blond pilgrims wearing veils would go by a small boat. "They are detained because they want to go by a small boat to Palestine," he said.	Gowa	South Sulawesi	November 2015	Criminalization on the basis of Religion/Belief	State	National Police	Rudi (33)
									Zaenal (27);
									Islah (9);
									Nurhayyun (19)
									Darwani (43)
									Quayyum (1)
									Wawan (15 bulan)
Sultan Loteng (45 tahun)									



149	Discussion on ISIS Terror by Union of Journalists for Diversity (SEJUK) Cancelled Due To Threats	The plan of Journalists for Diversity Union (SEJUK) to hold a public discussion, "Paris Terror, Hate Speech and ISIS threat in Indonesia" in Jakarta on Saturday (11/28/2015) was called off. The cancellation occurred after receiving the rejection from the Islamic Defenders Front (FPI) related to the posters which had been distributed. On Wednesday (11/25/2015), Metro Jaya Regional Police called SEJUK's partners to hold a discussion. The police requested SEJUK's partners to apologize to FPI. The request was rejected because the posters which were the cause of the problem would be replaced. Then the police advised to cancel the discussion because the police refused to provide security for the discussion. Finally, SEJUK decided to cancel the discussion.	Jakarta	Greater Jakarta	November 2015	Restriction/Prohibition of Religious Activities	Non-State	Islamic Defender Front (FPI)	SEJUK
150	Rizieq Shihab intentionally mispronounces sampurasun to campur racun	In a speech in Purwakarta on November 13, 2015 Rizieq Shihab stated that Purwakarta Regent Dedi Mulyadi had left the greeting Assalamualaikum and had replaced it with Sundanese traditional greeting sampurasun. Rizieq intentionally spoiled the pronunciation of sampurasun to campur racun (mix poison). The statement which was widely circulated on YouTube has received strong reactions from the Sundanese community. A total of 16 mass organizations and NGOs that are members of the Alliance of Sundanese Community Sues (AMSM) report the head of Islamic Defender Front (FPI) to the West Java Regional Police.	Purwakarta	West Java	November 2015	Hate Speech	Non-State	Rizieq Shihab	Dedi Mulyadi
151	Purwakarta Regent Was Reported To Police For Blasphemy	Purwakarta Regent Dedi Mulyadi was reported to West Java Police Headquarters by an Ustaz from Purwakarta accompanied by Islamic Defender Front (FPI). After the report by the West Java Police, Shahid Joban claimed that Dedi had committed defamation and blasphemy against Muslims. Some of the evidence presented were the sentences in the book titled Kang Dedi Greets Volume 2 and Ramadan Safari Video 2015 Part 1. On the page 192 the report refers to the phrase "When talking about Pancasila, we talk about Belief in the one and only God, religious diversity." While in the video, the problem is Dedi's statement "the relationship of servant and God is a flirty relationship."	Purwakarta	West Java	November 2015	Criminalization on the basis of Religion/Belief	Non-State	Islamic Defender Front (FPI)	Dedi Mulyadi

152	City Government of Jambi Sends A Warning Letter on Demolition of HKBP Shalom Aurduri Church	Jambi City government sent a warning letter to the Chairperson of the HKBP Syalom Aurduri Assembly in Kelurahan Penyengat Rendah, Jambi City, to dismantle the church building before the last day of the sealing period on November 14, 2015. This letter is associated with the policy of the previous Mayor, Bambang Priyanto, who sealed the churches by using Jambi Mayor's decree dated December 14, 2011 Number: 452.2/1231/People's Welfare on Termination of Construction and Activities of Event and Activities of Syalom HKBP Church. The City Government appealed and won. Based on the judgement at the end of 2015, the abandoned construction of HKBP Syalom Aurduri church building was requested to be dismantled. The City Government provided time until the said date. if until the deadline, the dismantling was not done, Satpol PP of Jambi City would conduct a forced demolition.	Jambi City	Jambi	November 2015	Restriction/Prohibition/Sealing of Places of Worship	State	City Government	Council Chairman and Congregation of Batak Protestant Church (HKBP) Syalom Aurduri
153	Rejection and Destruction of the Masjid Syuhada in Bitung, North Sulawesi	Hundreds of masses besieged and destructed Asy-Syuhada Mosque in Aer Ujang Complex, Girian Permai Village, Girian District, Bitung, North Sulawesi, which was being built on Monday (11/09/2015). The attackers who were mostly dressed in black and carrying a machete and partially carried a cane reasoned that the construction of the mosque had not yet obtained a building permit. But committee chairman of Asy-Syuhada Mosque Mayau Karmin said the mosque had obtained a permit from the Head of Religious Harmony Subdirector of Board of National Unity and Politics in Bitung City. The construction was then stopped because the village has not issued a building permit.	Bitung City	North Sulawesi	November 2015	Destruction/Burning of Places of Worship	Non-State	Masses	Mosque Management and Congregation

154	Muspida Decided Status Quo on Syuhada Mosque	Bitung City Regional Leaders Communication Forum (Forkopimda) in North Sulawesi decided three points related to the destruction and construction of Asy-Syuhada Mosque on Monday (11/09/2015). First, due to the status quo of the mosque, it was not allowed to do any construction or activity in that location. Second, the 4x6 meter plywood-walled building with zinc roof in the location of the mosque should be moved by no later than Tuesday (November 10, 2015). Third, the building permit of Asy-Syuhada mosque would be delivered no later than mid-January 2016. The Government of Girian Permai Village together with Christian and Muslim religious leaders, community leaders, construction committee conducted socialization and established communication with residents assisted by Girian District government and Bitung City Forkopimda.	Bitung City	North Sulawesi	November 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Regional Leaders Consultative Forum (Muspida)	Mosque Management and Congregation
155	Sapta Darma's House of Worship Burned by Masses	The construction of a studio named Busono Temple owned by Sapta Darma community in Dukuh Blando, Plawangan Village, Kragan District, Rembang Regency was vandalized and burned by masses on Tuesday (11/10/2015) at around 10:30 PM. It is estimated that the masses consisted of 40-50 people. As a result of this incident the building was damaged. Several buildings were damaged and furniture was charred. According to police, the perpetrators were local residents who did not agree with the construction of the studio.	Rembang Regency	Central Java	November 2015	Destruction/Burning of Places of Worship	Non-State	Masses	Management and Members of Workshop of Local Religion Believer Community
156	FUI of Plawangan Village Intimidate Sapta Darma	Dozens of people of FUI from Plawangan Village intimidated the Chairman of the Sapta Darma (Persada) Rembang Regency, Sutrisno. They urged Sutrisno to stop the renovation of Busono Temple studio due to being unlicensed on Tuesday (11/10/2015).	Rembang Regency	Central Java	November 2015	Intimidation and Threat	Non-State	FUI	Head of Local Religion Believer Community
157	The village and sub-district heads request Sapta Darma to stop Busono Temple renovation	Five minutes before the burning, Plawangan Village head and Kragan District head contacted the chairman of Sapta Darma Union (Persada) of Rembang Regency, Sutrisno and asked to immediately stop Busono temple renovation because there was no reason for the decline, on Tuesday (11/10/2015).	Rembang Regency	Central Java	November 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Head of Village	Management / Members of Workshop of Local Religion Believer Community
						Restriction/Prohibition/Sealing of Places of Worship	State	Head of District	

158	Sapta Darma community Rembang get intimidated due to Rejection of Busono Temple Construction	Two days before the Busono Temple Studio was burned (Sunday, 11/8/2015), Sapta Darma community in Rembang Regency received intimidation from those who opposed the construction of the studio. A total of eight unidentified men came to the studio at about 23:25 PM. They went in and out of the building. The incident was recorded by a CCTV camera installed by the studio manager.	Rembang Regency	Central Java	November 2015	Intimidation and Threat	Non-State	Masses	Management / Members of Workshop of Local Religion Believer Community
159	GARIS Reports Ustad Maulana for blasphemy	Islamic Reformist Movement (Garis), represented by Adang Nurmasyah reported Maulana Muhammad Nur, usually called Ustad Maulana to Polda Metro Jaya, Thursday (11/26/2015) afternoon. One statement of his Koran study on television was considered controversial and offensive to Muslims. Ustad Maulana said that to choose a leader we do not need to see his/her religious background.	Jakarta	Greater Jakarta	November 2015	Criminalization on the basis of Religion/Belief	Non-State	GARIS	Muhammad Nur Maulana
160	District Head of Tiroang Pinrang Claims Daulah Islam Deviant	District Head of Tiroang Pinrang, South Sulawesi Andi Taufik Arif said Daulah Islam was suspected to be deviant (11/19/2015). He is currently conducting monitoring along with police and military regional command of Tiroang. Andi advised the local residents to not get induced to join. The current information received it is similar to ISIS which instills hatred against the government.	Pinrang	South Sulawesi	November 2015	Religious Deviance	State	Head of District	Daulah Islam
161	Regent Tanggamus meminta MUI Tanggamus bersatu memeringi penyimpangan akidah	Before the Tanggamus District MUI for the period 2015-2020 at Hotel VIP hall, Gisting, Tuesday (11/17/2015), Tanggamus Regent Bambang Kurniawan called for the scholars to unite to fight against religious deviance which divides Tanggamus. The effort was made to increase faith and the welfare of the community regardless of race and ethnicity. He also requested Islamic tutors, teachers, scholars and Islamic study groups to be recorded according to the recommendation of Ministry of Religious Affairs and the Tanggamus District MUI.	Tanggamus	Lampung	November 2015	Religious Coercion	State	Regent	Alleged Deviant Sect

162	Secretary General of MIUMI states that secularism and liberalism succeeded to change Constitution	Secretary General of the Indonesian Intellectual and Young Ulema Council (MIUMI), Bachtiar Nasir announced that Muslims should be careful and not affected by misleading ideologies such as secularism and liberalism. The statement was delivered after inaugurating the Lampung Regional Board of MIUMI in Bandar Lampung on Monday (11/23). In Indonesia, the said ideologies have already entered all fronts and managed to change the Indonesian Constitution by presenting a liberal democracy. This group, said Bahtiar, had gone into the executive and the legislative, up to the economic and educational fields. They were heavily promoting the ideology of capitalism and neoliberalism. A new religion of liberalism and humanity with a sacred book called Lust under the pretext of human rights. He also accused that the issues of interfaith marriage and same-sex marriage were their agenda.	Bandar Lampung	Lampung	November 2015	Hate Speech	Non-State	Indonesian Intellectual and Young Ulema Council (MIUMI)	Alleged Deviant Sect
163	Ngadimin was forced to repent and apologize	Monday (11/30), a believer named Sadimin (53), familiarly called Mbah Min and his wife were taken to Nusawungu Sectoral Police Office. According to the Nusawaungu police chief AKP Ali Muji Nusawungu, the police took them due to the sect they had spread. At the police station, Sadimin was asked to repent and apologize for spreading a deviant sect. He was even asked to make a statement that he would no longer spread the sect that he had believed in. The meeting was attended by the representatives of MUI, Religious Affairs Office, religious leaders and FPI. Sadimin admitted his guilt and was ready to close and dismantle his hermitage. Sadimin was a resident of RT 01 RW 06, Karang Tawang Villagem, District of Nusawungu, Cilacap, West Java.	Cilacap	West Java	November 2015	Religious Coercion	State	National Police	Mukmin Sadimin
						Religious Coercion	State	KUA	2 Wives of Mukmin Sadimin
						Restriction/Prohibition/Sealing of Places of Worship	Non-State	MUI	
						Restriction/Prohibition/Sealing of Places of Worship	Non-State	Islamic Defender Front (FPI)	
164	MUI Cirebon States Renel Mareta Is Deviant	To the media, Wednesday (12/30), Women and Youth Development Division Head of Cirebon MUI MUI., Henry Arwani said, based on the information obtained, the teachings of Renel Mareta had been indicated to be deviant because it deviated from the true teachings of Islam. To respond, the MUI has called Renel and asked for information from parents whose children were suspected to be Renel Mareta's victims. Renel stayed at Jalan Pembangunan XII, RT 03 RW 07, Tuk Village, Kedawung District, Cirebon Regency. She was accused of spreading her teachings from 10 PM until dawn.	Regency of Cirebon	West Java	November 2015	Religious Deviance	Non-State	MUI	Renel Mareta

165	Almanar will forcibly shut Renel Mareta's group	Coordinator of Almanar, an Islamic organization, Andi Mulya, who will also assist victims' parents in the MUI meeting on Wednesday (12/30), said that Renel Mareta would be reported to the police if the MUI declared her deviant. If she was not declared deviant, Andi said he would be acting alone to forcibly stop the sect. Andi admitted holding the evidence of Renel Mareta's deviance. One evidence of her deviance is committing sexual things and disobeying parents. Those teachings are not justified in Islam.	Regency of Cirebon	West Java	November 2015	Religious Deviance Criminalization on the basis of Religion/Belief	Non-State Non-State	Almanar Almanar	Renel Mareta
166	Deputy Chairman of Cirebon Local Legislative Council (DPRD) supports criminalization against Renel Mareta	Deputy Chairman of Cirebon Local Legislative Council (DPRD) Hj. Yuningsih said her party supported the steps taken by the Islamic Ulama Council (MUI). She alleged there are more victims of Renel Mareta. The sect, said Yuningsih, recruited members systematically and delicately, and targeted teenagers with hobbies such as internet. If there is deviance, the matter can be brought to the law enforcement agency, said Yuningsih. She said that this phenomenon should be a serious concern of parents and the public.	Regency of Cirebon	West Java	November 2015	Criminalization on the basis of Religion/Belief	State	Local Legislative Council (DPRD)	Renel Mareta
167	Cirebon Police investigates case Renel Mareta	Criminal Investigation Unit head of Cirebon Resort Police Assistant Commissioner Dadang Sudiantoro told media on Monday (11/28) that his team had checked 11 witnesses and would keep investigating the case of allegedly deviant Renel Mareta.	Regency of Cirebon	West Java	November 2015	Criminalization on the basis of Religion/Belief	State	National Police	Renel Mareta
168	School Committee requests the police to investigate the case of Renel Mareta	Committee Chairman of Cirebon State Senior High School (SMAN) 2 Priatmo Adji requested Cirebon police and the Indonesian Ulama Council (MUI) to immediately expedite the investigation of Renel Mareta's teachings. The demand was made on Tuesday (11/29). He said after the ban, students often still met with Rene. The meeting was not only done at home, but in other places like malls or cafes. Renel Mareta (33 years old) herself is known to be an alumnus of SMAN 2 Cirebon in 2000.	Regency of Cirebon	West Java	November 2015	Criminalization on the basis of Religion/Belief	Non-State	Islamic Defender Front (FPI)	Renel Mareta
169	Hate Speech against mayor and vice mayor candidates occurs in Depok	The campaign team of Depok mayor and vice mayor candidates, Dimas Oky Nugroho and Babai Suhaimi, found that a number of banners containing issues of ethnicity, religion, race, and intergroup relations cornered the two candidates. The banners mentioned that Dimas-Babai would succeed the program "One Kelurahan One Church". They had lodged a report and the copy had been delivered to Resort Police of Depok, Tuesday (11/10).	Depok	West Java	November 2015	Hate Speech	Non-State	Unidentified Actor	Mayor and Deputy Mayor candidates

170	Hate Speech by ANNAS in Purwakarta	The inauguration of the board of the National Alliance of Anti-Shia (ANNAS) was held in the Hall of Universitas Pendidikan Indonesia, Purwakarta, West Java, on Sunday (15/11). The Chairman ANNAS headquarters Athian Ali M was also present at the board inauguration for 17 districts in Purwakarta. He also had delivered a speech about the activities of ANNAS in front of at least 150 people. According to Athian, religious people would never accept if their religious sanctity was disturbed. He accused the Shia had defamed Islam. The blasphemy committed by the Shia was the heaviest human right violation.	Purwakarta	West Java	November 2015	Hate Speech	Non-State	ANNAS	Shia Community
171	Hate Speech by ANNAS in Bogor City	The National Alliance of Anti-Shia (ANNAS) in Bogor declared the formation of the group on Sunday afternoon (22/11). The event was held at the IICC Botani Square Bogor which was attended by about 150 people. They openly rejected the development of the Shia in Bogor and denounced that Shia is not part of Islam. ANNAS in Bogor, said ANNAS Chairman, Nur Sukma, was ready to cooperate with anyone who had a same view and attitude towards the danger of the presence of Shia in Indonesia.	Bogor City	West Java	November 2015	Hate Speech	Non-State	ANNAS	Shia Community
172	Jambi MORA Office Requests MUI to handle deviant sects	Before the participants of IX Regional Council, the Indonesian Ulema Council of Jambi City, Tuesday (12/22), Head of Jambi Ministry of Religious Affairs Office (MORA) Iqbal stated until now there were deviant sects exist in the city of Jambi. He claimed to have received reports from the State Intelligence Agency (BIN) related to the existence of the sects. He expected the role of Jambi City MUI in addressing these problems.	Jambi City	Jambi	December 2015	Religious Deviance	State	Office of Ministry of Religious Affairs	Deputy Mayor
173	Deputy Mayor Claimed An Organization in Gorontalo Deviant	Deputy Mayor of Gorontalo Budi Doku stated that there was one organization that allegedly spreads false teachings using Islam, Wednesday (12/9). Looking at the practice of his teachings, which greatly deviates from the teachings of Islam, he pointed to the implementation of different prayers or cigarette ash could be a talisman and Zamzam water could easily be obtained. He also claimed one of the kelurahan did not do any coordination and suddenly legitimized their existence by giving a permit and administrative completeness approval. This issue was discussed in the Regional Leaders Consultative Forum (Muspida) yesterday.	Gorontalo	Gorontalo	December 2015	Religious Deviance	State	Deputy Mayor	Deputy Mayor

174	The Islamic Defenders Front (FPI) in Cilacap demolished A Musala	The Islamic Defenders Front (FPI) in Cilacap demolished a musala in Karangtawang Village, Nusawungu District, Cilacap on Tuesday (11/2). Musala named Al-Barokah is located in the hermitage of the believer Sadimin (53), familiarly called Mbah Min. The action was executed at around 10 AM, with direct supervision of police officers from Nusawungu Sectoral Police Headquarters and Military Command. According to representatives of the FPI, Mbah Min has agreed to vacate the hermitage which was accused for being used to spread a deviant sect and immoral acts. FPI worried after Mbah Min left, the musala would be misused by irresponsible people. Karang Tawang Village head Sadir had hoped that the demolition of the building should be under the coordination of the village so that the village could help with the demolition.	Cilacap	West Java	December 2015	Destruction/ Burning of Places of Worship	Non-State	Islamic Defender Front (FPI)	Mukmin Sadimin
175	MUI in Ende socialized the danger of deviant sects	Indonesian Ulema Council (MUI) in Ende organized socialization of the danger of Islamic deviant sects in Ende District on Friday (12/18).	Regency of Ende	East Nusa Tenggara	December 2015	Hate Speech	Non-State	MUI	Alleged Deviant Sect
176	An allegedly deviant Civil Servant of Palopo was beaten by masses	A civil servant from the Palopo City was beaten by masses for allegedly distributing hundreds of leaflets containing false teachings in the form of religious pitting message. The flyers were attached in the vehicles being parked. He was beaten by masses near a coffee shop in Sengkang, Tempe District, Soppeng Regency, South Sulawesi, on Tuesday (11/8). The victim was then handed over to the police and detained in Tempe Sectoral Police Headquarters. AKP Sutarno the police chief said evidence such as flyers were confiscated. Perpertrator will be charged under Article 156 of the Criminal Code with imprisonment of more than five years.	Regency of Soppeng	South Sulawesi	December 2015	Physical Assault/ Vandalism	Non-State	Masses	Alleged Deviant Actor
						Criminalization on the basis of Religion/ Belief	State	National Police	Alleged Deviant Actor
177	Rangkasbitung Residents Forbid Gafatar to Spread Ideology	Residents of East Rangkasbitung Village, Lebak, Banten, accepted four families of alleged members of Gafatar back to their hometown. The requirement, as stated by Enjen the community leader in Kampung Cibungur, Monday (12/21), was that they are prohibited to spread the ideology of Gafatar. The four families consisted of MM's family with his wife and two children, HL's family with her husband and five children, MN's family, his wife, his parents, in-laws and two children, and also NN's family including his wife and wife and two children.	Regency of Lebak	Banten	December 2015	Restriction/ Prohibition of the spreading of religion/ belief	Non-State	Provincial Government	4 Family Heads of Gafatar Members



178	Provincial Government of Aceh Singkil appeals Christians to celebrate Christmas only in licensed churches	Head of Public Relations Bureau of the Provincial Government Frans Dellian appealed Christians in Aceh Singkil to celebrate Christmas only in churches that have permits (12/24). He forbade Christians to use the churches that have been dismantled. Houses for Christmas celebration are only for the residents of the house.	Aceh Singkil	Aceh	December 2015	Restriction/Prohibition/Sealing of Places of Worship	State	Provincial Government	Christians in Aceh Singkil
179	Member of Commission III supports the criminalization of the case of Koran made trumpets	The Commission III member of Legislative Council Muhammad Nasir Djamil stated the makers and disseminators trumpet made from the cover of the Koran which were circulated in Kendal, Central Java were considered to meet the objective and subjective elements of the provisions of Article 156a of the Criminal Code on blasphemy. he said during his visit to Aceh Singkil on Tuesday (29/12) that these acts are categorized as defamation of a religion and they contain natures of insulting, harassing and belittling a religion which can therefore hurt the followers of the religion. He further demanded the police to act seriously in uncovering the mastermind of the trumpet makers. of the cover of the Koran.	Aceh Singkil	Aceh	December 2015	Criminalization on the basis of Religion/Belief	State	Legislative Council (DPR)	Trumpet Maker and Disseminator
180	MORA supports the criminalization of the case of Koran made trumpets	Sharia Consultation Team of the Ministry of Religious Affairs discussed the case of a trumpet made of Koran paper which circulated in Kendal, Central Java, and a number of areas. The meeting was attended by the head of Islamic Guidance Subdirectorate, Nur kazin, in the seventh-floor conference room, Ministry of Religious Affairs building, Jakarta, Tuesday (12/28). The meeting gave an opportunity for the implementation of criminal sanctions against those who made the trumpets out of Koran paper based on Article 1 of Law No. 1 Year 1965 on the Prevention of Blasphemy and Abuse of Religions and Article 156 of the Criminal Code.	Central Jakarta	Greater Jakarta	December 2015	Criminalization on the basis of Religion/Belief	State	Ministry of Religious Affairs	Trumpet Maker

181	Subang Islamic Boarding School Forum supports the criminalization of the case of Koran made trumpets	Subang Islamic Boarding School Forum (FPP) stated the circulation of trumpets bearing Quranic verses did not only damage the harmony among religious believers, but it was also a form of harassment and defamation of a religion, which should be legally processed. Chairman of the Subang FPP K.H. Maman S. Jamaludin urged law enforcement agencies to investigate and arrest the perpetrators and the intellectual actor, Thursday (12/31). This case, he said, was very disturbing society, especially Muslims for having damaged Islamic creed order and insulted their religion.	Subang	West Java	December 2015	Criminalization on the basis of Religion/Belief	Non-State	Subang Islamic Boarding School Forum	Actor Accused of Blasphemy
182	Indonesian Ulema Council (MUI) of Bogor Regency supports the criminalization of perpetrators of the spread of trumpet made of Koran	Related to the circulation of a trumpet made from Koran, the Indonesian Ulema Council Bogor Regency KH Ahmad Mukhri Adji stated that such action was harassment and defamation of Islam, Wednesday (12/30/2015). He requested that the offender be immediately arrested.	Bogor	West Java	December 2015	Criminalization on the basis of Religion/Belief	Non-State	MUI	Actor Accused of Blasphemy
183	United Development Party (PPP) politician reported for blasphemy	The division head of Advocacy and Legal of Lubis Institute, Imam Suyuti, reported politician United Development Party (PPP) Gojali Harahap to the Criminal Investigation Body of Indonesian Police, Saturday (12/26). In its report, Imam Suyuti attach some evidence in the forms of photographs, videos, recordings, and documents related to Gojali's statement during a demonstration at the office of the Ministry of Justice and Human Rights (Kemenkumham) and the Indonesian Communion of Churches (PGI), Wednesday (12/23). Gojali allegedly spread hatred so that it was feared to trigger horizontal conflicts. In addition to the use of Article 156, Article 157 Criminal Code and Article 2 and Article 3 of Law No. 39 of 1999 on Human Rights, he also used Article 156a of the Criminal Code on blasphemy.	South Jakarta	Greater Jakarta	December 2015	Criminalization on the basis of Religion/Belief	Non-State	Lubis Institute	Actor Accused of Blasphemy

184	The Spreader of Gay Wedding Photos Becomes The Suspect of Blasphemy	Related to the circulation of photographs of allegedly gay couple's wedding at the Four Seasons hotel in Ubud, Gianyar, Bali. Criminal Investigation Unit I of Gianyar Resort Police determined one person with an initial M as a suspect with a charge of violating Article 156 regarding the Defamation of Religion. According to the Head of Criminal Investigation Unit I of Gianyar Resort Police, Assistant Commissioner of Police (AKP) Dewa Anom, Wednesday (9/30), the suspect was not arrested.	Gianyar	Bali	December 2015	Criminalization on the basis of Religion/Belief	State	National Police	Actor Accused of Blasphemy
185	Head of Ministry of Religious Affaris Office in Rokan Hulu requests muslims to be aware of the spread of Shia	Head of Rokan Hulu Ministry of Religious Affaris Office Drs. H. Ahmad Supardi Hasibuan, M.A. declared that muslims should be aware of the development and spread of the Shia in the midst of society. If Shia enters Sunni community, there will be friction which may cause a civil war like in the Middle East. The announcement was made during a guidance speech to officially open an event Seminar Sehari Islam Rahmatan Lillalamin with the theme "The Dangers of Shia and Its Development in Indonesia," on Wednesday (23/12) at Jamiatul Muslim Mosque, Kepenuhan Hulu. This event was attended by a number of key speakers namely Chairman of Riau Ikadi (Indonesian Islamic Missionary Union) Dr. H. Jhon Famil, M.A. and Roni Chandra, MPd.. Besides, there were also a Rokan Hulu Ikadi's board member Rino, Head of District Kepenuhan Hulu Drs. Muhammad Abror, head of Kepenuhan Hulu Office of Religious Affairs, all of village heads of Kepenuhan Hulu, and 60 religious leaders, community leaders and traditional leaders of Kepenuhan Hulu District.	Rokan Hulu	Riau	December 2015	Hate Speech	State	Office of Ministry of Religious Affairs	Shiah Community
186	Dozens of unknown people vandalized Masjid Jami Abdurrahman bin Auf in Bali	On Saturday (12/5) at 3 AM, Masjid Jami Abdurrahman bin Auf-owned by Yayasan Baitul Umah in the village of Jimbaran, South Kuta, Badung Regency was vandalized by unknown people. The doorglass was brokedn and the charity box was stolen. The police said that this vandalism is purely a criminal act of theft. Indonesian Ulema Council (MUI) of Bali hope the police can transparently and professionally handle the mosque vandalism which police claimed it was purely a case of theft, Tuesday (12/8).	Badung	Bali	December 2015	Destruction/ Burning of Places of Worship	Non-State	Masses	Mosque Management

187	Apostasy of the Sealing of GKI Yasmin and HKBP Filadelfia	Hundreds of congregation members of Indonesian Christian Church (GKI) Taman Yasmin, Bogor and the Batak Protestant Church (HKBP) Filadelfia, Bekasi celebrated Christmas in front of the State Palace, Jakarta, Friday (12/25). This activity was the fourth time since four years ago. This activity is a form of protest against President Joko Widodo who ignores the sealing of their churches. The Supreme Court has decided that the congregations have the right to establish their church in their respective area as a house of worship. However, the judgment is ignored by the Mayor of Bogor Bima Arya and Bekasi Regent Neng Hasanna Yasin who maintain the sealing.	Central Jakarta	Greater Jakarta	December 2015	Apostasy	State	Mayor	GKI Yasmin
						Apostasy	State	Regent	HKBP Filadelfia
188	Islamic Defender Front (FPI) action prohibits say, follow and use Christmas attributes	Before Christmas and the new year, dozens of activists of the Islamic Defenders Front (FPI) visited the big malls in Surabaya. They were riding motorcycles and giving orations in front of the malls, starting from Mal Galaxy in eastern Surabaya. FPI also called for Muslims not to say, follow and use Christmas and New Year attributes. On Wednesday, December 23, 2015 FPI claimed to have coordinated with the police related to the action. However, if it received reports of coercion by certain malls, he would be ready to come with a greater number of members. A number of malls attended by FPI were Mal Galaxy, Grand City, Delta Plaza, Tunjungan Plaza, Ciputra World, and Lenmarc.	Surabaya	East Java	December 2015	Restriction/Prohibition of Religious Activities	Non-State	Islamic Defender Front (FPI)	Management of Mal Galaxy
									Management of Grand City
									Management of Delta Plaza
									Management of Tunjungan Plaza
									Management of Ciputra World
									Management of Lenmarc
189	AMS urges Police to ban Rizieq Shihab to Purwakarta	The Siliwangi Young Generation (AMS) urged the police not to allow Rizieq Shihab to come to Purwakarta on December 19, 2015. As is known, Habib Rizieq would visit Purwakarta on December 19, 2015 for the inauguration of Islamic Defender Front (FPI) in Purwakarta. The rejection of his visit is related to the allegation of the harassment of Sundanese people by Habib Rizieq Sunda. It was announced by the Chairman of West Java AMS, Noeri Firman in the Hall of Purwakarta Regency Government during the Prophet's Birthday event, Monday (12/14). He said that if Habib Rizieq were allowed to come to Purwakarta, he thought it would ignite emotions of Sundanese people who are offended by Habib Rizieq's wordplay on Sampurasun to be Campur Racun in mid-November.	Purwakarta	West Java	December 2015	Restriction/Prohibition of Religious Activities	Non-State	Siliwangi Youth (Angkatan Muda Siliwangi)	Rizieq Shihab

190	City Government of Padang, West Sumatra issued an advise letter of Christmas Attribute Use Prohibition	City Government of Padang, West Sumatra issued an advise letter number 451 338/Kesra-2015 on the prohibition of the use of Christmas attributes for Muslim employees engaging in hotel, mall, office businesses and others, on Wednesday (12/23). The letter contains a request to the owners of shopping malls, hotels, restaurants, state-owned enterprises and enterprises to not order Muslim employees to wear Santa Claus and Christmas attributes.	Padang	West Sumat- era	De- cember 2015	Restric- tion/Pro- hibition of Religious Activities	State	Mayor	Hotel, Office, and Mall Employ- ees  Hotel, Office, and Mall Manage- ment
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# **ANNEX 2**

## **Best Practices of Religious Freedom 2015**





## ANNEX 2:

### Best Practices of Religious Freedom 2015

NO	EVENT	DESCRIPTION	CITY/RE-GEN-CY	PROV-INCE	TIME	GOOD PRACTICE	ACTOR	SOURCE
1	Studying Diversity, IAIN Lecturer Invites Students to A Church in Banda Aceh	Inspired with what had happened when studying at Flinders University in South Australia, Rosnida Sari, lecturer of IAIN Ar-Raniry Darussalam Banda Aceh invited students to learn about other religions by visiting a church there. "I had a very memorable experience with my university students. One of the subjects of the first semester my lecture is Gender Study in Islam. It seems that everything is interesting if all these Muslim students also learn about how other religions view a relationship between men and women in their religion. The intention to bring these students because while in Adelaide, I made friends with locals. In fact, I lived with a local family for three months at Flagstaff Hill, South Australia " said Rosnida.	Banda Aceh	Aceh	January 5, 2016	Promotion of Diversity	Rosnida Sari	"Saya mempunyai pengalaman yang sangat berkesan dengan mahasiswa-mahasiswi saya. Semester ini salah satu mata pelajaran yang saya asuh adalah Study Gender
2	Director General of Islamic Community Guidance: Management of deviant sects has to prioritize dialogues and advice	Machasin director general of Islamic Community Guidance said that the state was not in the capacity to organize and establish whether or not a religious sect was deviant. Because it was an internal issue of religious communities. Therefore, handling deviant sects had to prioritize dialogues and advice.	Jakarta	Great Jakarta	January 1, 2016	Religious Respect	Director General of Islamic Community Guidance, Ministry of Religious Affairs Machasin	<a href="http://www.kemenag.go.id/index.php?a=berita&amp;id=236467">http://www.kemenag.go.id/index.php?a=berita&amp;id=236467</a>
3	Extended Family of Nahdlatul Ulama (KBNU) Condemns GAPAS in Cirebon	However, the civilian protesters naming themselves GAPAS commandeered by Andy Mulya in fact received condemnation from Cirebon KBNU. KBNU considered the actions taken by GAPAS had generated a stigma in the community against the Islamic boarding school as if it had taught a deviant ideology, subsequently in the last few days there had been no activities at the boarding school. KBNU had previously been tolerant of the actions taken GAPAS (Andi Mulya and friends) in the guise of 'religion' on the pretext of enjoining what is right forbidding what is wrong.	Cirebon	West Java	February 28, 2016	Religious Advocacy	Cirebon Extended Family of Nahdlatul Ulama (KBNU)	<a href="http://www.cirebontrust.com/kbnu-cirebon-kecam-aksi-unjukrasa-almanar-terhadap-ponpes-nurul-quran.html">http://www.cirebontrust.com/kbnu-cirebon-kecam-aksi-unjukrasa-almanar-terhadap-ponpes-nurul-quran.html</a>

4	Palu Regional Office of Ministry of Religious Affairs Invites Islamic Boarding Schools To Reduce Radicalism	Central Sulawesi Province Regional Office of the Ministry of Religious Affairs collaborated with several Islamic boarding schools to reduce a deviant act that leads to radicalism in the region. Office Head of the Central Sulawesi Ministry of Religious Affairs, Zulkifli Tahir said Islamic boarding schools were considered to be the filters of religious teachings which were incompatible with the ones in Indonesia. "Do not easily label others infidel or justify bloodshed on the basis of religion," said Zulkifli in a discussion related to inter-religious conflicts, Saturday.	Palu	Central Sulawesi	February 22, 2016	Deradicalization	Regional office of Central Sulawesi Ministry of Religious Affairs	<a href="http://www.antasulteng.com/berita/18138/kemenag-sulteng-rangkul-pesantren-redam-paham-sesat">http://www.antasulteng.com/berita/18138/kemenag-sulteng-rangkul-pesantren-redam-paham-sesat</a>
5	Minister of Religious Affairs States ISIS Needs To Be Prevented	Minister of Religious Affairs Lukman Hakim Saifuddin said the government would continue its efforts to prevent the access of Islamic State of Iraq and Syria (ISIS) group or ideology, because it is not in line with Islamic teachings as "Rahmatan lil Alamin" (blessings for the whole universe and its contents). "ISIS ideology is also not in line with the constitution of Indonesia," said the Minister during a visit to MNC Group in Jakarta.	Jakarta	Greater Jakarta	February 3, 2016	Deradicalization	Minister of Religious Affairs Lukman Hakim Saifuddin	<a href="http://www.antaranews.com/berita/477877/menag-isis-perlu-dicegah">http://www.antaranews.com/berita/477877/menag-isis-perlu-dicegah</a>
6	Minister of Religious Affairs and Mrs. Shinta Inaugurated Maha Dharma Vihara	Maha Dharma Vihara standing gracefully in Hayam Wuruk area of West Jakarta and had been built for 11 years was officially opened for worship services by the Minister of Religious Affairs Lukman Hakim Saifuddin on Wednesday. The inauguration was marked with the inscription and a ribbon cutting by the minister and the wife of the 4th President Gus Dur, Mrs. Shinta Nuriyah	Jakarta	Greater Jakarta	February 4, 2016	Promotion of Diversity	Minister of Religious Affairs Lukman Hakim Saifuddin and Mrs. Shinta Nuriyah Abdurrahman Wahid	<a href="http://www.antaranews.com/berita/478101/menag-resmi-kan-vihara-maha-dharma">http://www.antaranews.com/berita/478101/menag-resmi-kan-vihara-maha-dharma</a>
7	NU Requests The Sunnis dan Shias To Not Insult One Another	"Chairman of the Bahtsul Masail Institute of Nahdlatul Ulama Executive Council, Arwani Faisal said the violence in Bukit Az-Zikra, Sentul, Bogor should not have happened if all parties had respected and appreciated each other.  The Sunni group, he said, should not have written a banner stating rejection of presence of Shia because it would hurt the Shias. "On the other hand, the Shias should not have committed violence against the Sunnis to take down the banner," he said, Monday (2/16).	Jakarta	Greater Jakarta	February 16, 2016	Religious Respect	Chairman of Bahtsul Masail Institute of Nahdlatul Ulama Executive Council	<a href="http://nasional.republika.co.id/berita/nasional/hukum/15/02/16/njv2ok-nu-minta-sunni-dan-syiah-tak-saling-hina">http://nasional.republika.co.id/berita/nasional/hukum/15/02/16/njv2ok-nu-minta-sunni-dan-syiah-tak-saling-hina</a>
8	Minister of Religious Affairs Greets Happy Chinese New Year	Minister of Religious Affairs Lukman Hakim Saifuddin said the Chinese New Year was a tradition that had been preserved until today. Therefore, he hoped the Chinese New Year celebrations could take place solemnly. I congratulate all who celebrate," said Lukman at the Closing of National Meeting (Mukernas) of United Development Party (PPP) at Bidakara Hotel, on Thursday, February 19, 2015.	Jakarta	Greater Jakarta	February 19, 2016	Religious Respect	Menteri Agama Lukman Hakim Saifuddin	<a href="http://www.koranmetro.com/read/2015/02/19/1/12573/1/Menteri.Agama.Tidak.Haram.Ucapkan.Selamat.Imlek">http://www.koranmetro.com/read/2015/02/19/1/12573/1/Menteri.Agama.Tidak.Haram.Ucapkan.Selamat.Imlek</a>

9	Chinese Muslims in Makassar Celebrates Chinese New Year at Cheng Ho Mosque	More than 100 Muslims of Makassar Chinese gathered to interpret Chinese New Year 2015, Cheng Ho Mosque yard became a gathering place for the Chinese community to establish a relationship. Regional Leadership Council (DPW) of South Sulawesi Chinese Islamic Association H. Kwan John Adam F. M said, very happy to be reunited in the Lunar New Year 2015 event. With the increasing number of Chinese Muslims coming to this event, he hoped to continue to celebrate Chinese New Year with full of happiness. " If God wills it, this mosque can be used for syiar (spreading religious values). And in this event we can share with otehr Chinese Muslim fellows."	Makassar	Makassar	February 18, 2016	Practice of Tolerance	Chinese Muslims in Makassar	<a href="http://www.republika.co.id/berita/nasional/daerah/15/02/19/nk0fx8-muslim-tionghoa-makassar-rayakan-imlek-di-masjid-cheng-ho">http://www.republika.co.id/berita/nasional/daerah/15/02/19/nk0fx8-muslim-tionghoa-makassar-rayakan-imlek-di-masjid-cheng-ho</a>
10	Chinese New Year Festivity in Banda Aceh China Town	2566 Chinese New Year celebration was festive in Peunayong, its Chinatown Banda Aceh, Thursday, February 19, 2015. Things entertain the lion dance around from morning till evening ahead. Residents of Banda Aceh, Nurul, said bringing her children to watch these attractions. "The kids want to see it (lion) that can not be enjoyed at any time. At least once a year, when the Chinese New Year, "he said.	Banda Aceh	Aceh	February 19, 2016	Practice of Tolerance	Banda Aceh Residents	
11	Chinese New Year, Chinese Muslims Held "A Thousand Hijabs" At Cheng Ho Mosque, Surabaya	There was an interesting activity during the Lunar New Year celebrations at Muhammad Cheng Ho Mosque in Surabaya, East Java initiated by Muslim Entrepreneurial Community (KWM) on Thursday, February 19, 2015, held the competition themed 'A Thousand Hijabs for the Converts'. "There is a routine of my Chinese fellows during this Chinese Lunar silaturahmi (friendly visit). We gather our fellows to join hijab creation," said Wirawan Dwi, Public Relations officer of KWM during the event, on Thursday, February 19, 2015.	Surabaya	East Java	February 19, 2016	Practice of Tolerance	Chinese Muslims in Surabaya	<a href="http://www.cahayabaru.co/news/1293/muslim-tionghoa-gelar-seribu-jilbab-di-masjid-cheng-ho">http://www.cahayabaru.co/news/1293/muslim-tionghoa-gelar-seribu-jilbab-di-masjid-cheng-ho</a>
12	Inter-ethnic Tolerance In A Little Chinatown In Lasem	The cultural mixture of Chinese and Javanese in Lasem, Rembang, Central Java, does not just stop at a piece of written batik, in everyday life the values of tolerance between ethnicities and religions are so strong that the city is called "Little Chinatown" or "Old Beijing", and is designated as "Kota Santri" (City of Islamic Students). Walking along the small streets in Lasem is like being in the old city of Beijing, on the right and left sides there were houses with typical Chinese architecture surrounded by walls and gates with Chinese wise word writings. The writings in several houses are blurry as covered by paint, or removed, or covered with boards.	Lasem	Central Java	February 1, 2016	Practice of Tolerance	Lasem Residents	<a href="http://www.bbc.com/indonesia/berita_indonesia/2015/02/150219_lasem_toleransi">http://www.bbc.com/indonesia/berita_indonesia/2015/02/150219_lasem_toleransi</a>

13	KBNU Reports Extreme Group GAPAS to Cirebon Resort Police	On this day, Monday (3/2), the Extended Family of Nahdlatul Ulama (KBNU) took a legal action against Anti-Apostasy and Deviant Sects Movement (GAPAS). To the Cirebon Resort Police, KBNU party would provide information on demonstration of GAPAS with the use of armed force ind Nurul Quran Islamic Boarding School.	Cirebon	West Java	March 2, 2016	Religious Advocacy	President Jokowi and Wife	<a href="http://www.nu.orid/post/read/57926/kbnu-laporkan-kelompok-ekstrem-gapas-ke-polres-cirebon">http://www.nu.orid/post/read/57926/kbnu-laporkan-kelompok-ekstrem-gapas-ke-polres-cirebon</a>
14	Jokowi And Iriana Visit Kampung Samin in Blora	Kampung Samin located in the Dukuh of Karangpace, Klopoduwur Village, Banjarejo District, Blora Regency, on Saturday (3/7) received special guests. Local residents did not expect that President Joko Widodo along with Lady Iriana Jokowi would visit the village situated in the middle of a teak forest which is approximately 8 kilometers from southern town of Blora.	Blora	Central Java	March 7, 2016	Religious Respect	President Jokowi and Wife	<a href="http://www.harianblora.com/2015/03/berwisata-di-kampung-samin-karangpace.html">http://www.harianblora.com/2015/03/berwisata-di-kampung-samin-karangpace.html</a>
15	To Prevent ISIS, School Curriculum Must Not Infiltrated with Violence	One way to prevent Islamic State of Iraq and Syria (ISIS) ideology to develop in the community, particularly among the youth in Indonesia was to ensure that there was no element of violence in the school curriculum said former Deputy Minister of Religious Affairs, Prof. Nasaruddin Umar. "Never let the school curriculum be infiltrated with violence. The Ministry of Religious Affairs since some time ago has already examined that there should be no form of violence in school books," said Nasaruddin to AFP during the Islamic Book Fair (IBF) in Jakarta on Sunday.	Jakarta	Greater Jakarta	March 3, 2016	Deradicalization	Former Vice Minister of religious Affairs Prof. Nasaruddin Umar	<a href="http://www.antaraneews.com/berita/484045/cegah-isis-kurikulum-sekolah-jangan-disusupi-unsur-kekerasan">http://www.antaraneews.com/berita/484045/cegah-isis-kurikulum-sekolah-jangan-disusupi-unsur-kekerasan</a>
16	To Prevent Radicalism, NU in Jombang Visits Education Service Office	Jombang Education Service Office, East Java was visited by dozens of people from Nahdlatul Ulama (NU) islamic society organization. Their intention was to ask the Department of Education to address a potential and an indication of the growth of radicalism in Jombang after the finding of a hard-line Islamic teaching in a religious book for XI grade Senior High School Students. Chairman of Gerakan Pemuda Ansor NU (Youth organization), Zulfikar Damam Ikh-wanto urged education authorities and the Ministry of Religious Affairs to examine thoroughly the curriculum documents, reference books and student activities. This step was necessary to prevent the entry of radicalism in schools. "Because we definitely have to save our students so that they will not become youth who easily legalize radical actions" mentioned Zulfikar on Monday (23/03/1015).	Jombang	East Java	March 23, 2016	Deradicalization	NU in Jombang	<a href="http://portalkbr.com/headline/03-2015/or-mas_nu_geruduk_diknas_jombang/69010.html">http://portalkbr.com/headline/03-2015/or-mas_nu_geruduk_diknas_jombang/69010.html</a>
17	Ministry of religious Affairs Condemns Anti-Shia Declaration	Ministry of Religious Affairs (MORA) condemned the declaration of hatred towards the Shia in some areas. Director General of the Islamic Community Guidance of MORA, Machasin, said the Shias was not a forbidden organization or represented criminals.	Central Jakarta	Greater Jakarta	April	Religious Respect	Ministry of Religious Affairs	<a href="http://portalkbr.com/sindu_dharmawan_/04-2015/kemenag_kutuk_deklarasi_anti_syiah/69513.html">http://portalkbr.com/sindu_dharmawan_/04-2015/kemenag_kutuk_deklarasi_anti_syiah/69513.html</a>

18	Learning About Gracious Islam Through Puppets	Islam taught through the medium of puppets by Wali Songo prioritized good morals and teach tolerance.  “Learning Islam with puppets as a medium could soften the hearts of children. Do not let them influenced by radicalism,” said chairman of the House of Amalia Agus Syafi’i, last weekend.	Tangerang	Banten	April	Promotion of Diversity	House of Amalia Agus Syafi’i	<a href="http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/15/04/13/nmq5yg-belajar-islam-yang-lembut-dari-wayang">http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/15/04/13/nmq5yg-belajar-islam-yang-lembut-dari-wayang</a>
19	Threatened by Barisan Ansor Serbaguna (Banser), Anti-Shia Declaration in Cirebon was Called Off	Anti-Shia declaration event which would be held in Cirebon had to be cancelled. The mass of the Youth Movement (GP) and Barisan Ansor Serbaguna (Banser) urged the organizers to cancel the event, as they considered the Shias are part of NU.	Cirebon	West Java	April	Religious Advocacy	Banser	<a href="http://www.kiblat.net/2015/04/04/diancam-banser-deklarasi-anti-syiah-di-cirebon-batal/">http://www.kiblat.net/2015/04/04/diancam-banser-deklarasi-anti-syiah-di-cirebon-batal/</a>
20	Cirebon Nahdlatul Ulama Rejects Anti-Shia Declaration	A number of institutions vested under Nahdlatul Ulama of Cirebon branch reject the Anti-Shia declaration which would be organized by an intolerant group. They considered the declaration a provocation against peace among religions in Indonesia.	Cirebon	West Java	April	Religious Respect	Cirebon Nahdlatul Ulama	<a href="https://www.satuislam.org/nasional/keluarga-besar-nu-cirebon-minta-deklarasi-tolak-syiah-dibubarkan/">https://www.satuislam.org/nasional/keluarga-besar-nu-cirebon-minta-deklarasi-tolak-syiah-dibubarkan/</a>
21	Sukoharjo Nahdlatul Ulama Rejects Anti-Shia Declaration	Seven institution members of the Islamic organization Sukoharjo Nahdlatul Ulama in Central Java reject intolerant provoking Islamic sects in Indonesia to oppose each other.	Sukoharjo	Central Java	April	Religious Respect	Sukoharjo Nahdlatul Ulama	<a href="http://liputanislam.com/indonesia/nasional/kegiatan-anti-syiah-dalam-acara-anti-syiah/">http://liputanislam.com/indonesia/nasional/kegiatan-anti-syiah-dalam-acara-anti-syiah/</a>
22	Ministry Of Religious Affairs Supports The Blocking Of Radical Websites	Minister of Religious Affairs Lukman Hakim Saifuddin affirmed that the Ministry was fully supportive of the blocking of websites which clearly spread radicalism.	Central Jakarta	Greater Jakarta	April	Deradicalization	Ministry of Religious Affairs	<a href="http://www.tri.co.id/voi/post/berita/153971/berita-hari_ini/kemenag_dukung_blokir_situs_yang_benarbenar_radikal.html">http://www.tri.co.id/voi/post/berita/153971/berita-hari_ini/kemenag_dukung_blokir_situs_yang_benarbenar_radikal.html</a>
23	Sambatan Unifies Mutisari Village Residents	Residents of Dusun Bendungan, Mutisari Village, Wonosobo keep a tradition called Sambatan as an effort to unify diversity.	Wonosobo	Central Java	April	Practice of Tolerance	Mutisari Village Residents	<a href="http://portalkbr.com/sasmito/04-2015/sambatan_peniyatu_warga_desa_mutisari/70343.html">http://portalkbr.com/sasmito/04-2015/sambatan_peniyatu_warga_desa_mutisari/70343.html</a>
24	Uniting Shias, Ahmadiyahs, NU and Muhammadiyah in Mutisari Village ,	At the office of Association of Indonesian Ahlul Bait Congregation (IJABI), Wonosobo, congregational prayer was done and led by a Shia Imam and the prayer members were two Sunnis from Nahdlatul Ulama. In the village, the harmony between two sects is very well-maintained.	Wonosobo	Central Java	May	Practice of Tolerance	Mutisari Village Residents	<a href="http://portalkbr.com/cerita/05-2015/menyatunya_syiah_ahmadiyah_nu_dan_muhamadiyah_di_desa_mutisari/70401.html">http://portalkbr.com/cerita/05-2015/menyatunya_syiah_ahmadiyah_nu_dan_muhamadiyah_di_desa_mutisari/70401.html</a>
25	Purwokerto State Islamic Science Institute (IAIN)’s Initiative To Strengthen Sunni-Shia Relationship	In the midst of a massive onslaught of takfiri movements in various parts of the archipelago which are so eager to rip relationship between two Islamic sects, good news came from Purwokerto. Hundreds of Purwokerto IAIN students enthusiastically crowded the campus auditorium for the Seminar “Meeting Point of Sunni-Shia, Strengthening Islam Nusantara (Islam of the Archipelago)” which was initiated by Banyumas Gusdurian on Tuesday (5/12).	Banyumas	Central Java	May	Promotion of Diversity	Purwokerto State Islamic Science Institute (IAIN)	<a href="http://www.ahlulbaitindonesia.or.id/berita/prakarsa-iaip-purwokerto-kuatkan-ukhuwah-sunni-syiah/">http://www.ahlulbaitindonesia.or.id/berita/prakarsa-iaip-purwokerto-kuatkan-ukhuwah-sunni-syiah/</a>
26	Archbishop: Religious Harmony Must Stay Enforced	Jakarta Archbishop Monsignor Ignatius Suharyo Hardjoatmodjo said religious harmony in Indonesia should be upheld as guaranteed in the 1945 Constitution.	Central Jakarta	Greater Jakarta	May	Promotion of Diversity	Jakarta Archbishop	<a href="http://www.antaranews.com/berita/496173/uskup-agung-terkunan-beragama-harus-tetap-ditegakan">http://www.antaranews.com/berita/496173/uskup-agung-terkunan-beragama-harus-tetap-ditegakan</a>

27	Christians' Participation Help Succeed The Koran-Reciting Competition In Maluku	Maluku governor Said Assagaff stated the participation of Christians had been rated high in order to succeed the 26th provincial level of Musabaqah Tilawatil Quran (Koran-reciting competition) held in Piru, the capital of West Seram Regency (SBB) on May 16-24, 2015.	West Seram Regency	Maluku	May	Practice of Tolerance	Governor of Maluku	<a href="http://www.antaranews.com/berita/496524/partisipasi-umat-kristen-tinggi-sukseskan-mtq-maluku">http://www.antaranews.com/berita/496524/partisipasi-umat-kristen-tinggi-sukseskan-mtq-maluku</a>
28	Mystic Believers Can Publish Their Beliefs on E-Identity Card	Believers of mysticism or religions out the six official religions could include their belief or religion on their identity card. This confirmation was delivered by minister of home affairs Tjahjo Kumolo on Thursday (05/21/2015).	Central Jakarta	Greater Jakarta	May	Non-Discriminatory Policy	Minister of Home Affairs	<a href="http://portalkbr.com/05-2015/para_penghayat_bisa_cantumkan_kepercayaannya_di_e_ktp/71157.html">http://portalkbr.com/05-2015/para_penghayat_bisa_cantumkan_kepercayaannya_di_e_ktp/71157.html</a>
29	"Nyandran": Tradition To Welcome Fasting Month in Bantul Is Held Inter-Religiously	A javanese tradition called Nyadran is usually held to welcome fasting month. The residents of Sorowajan, Banguntapan, Bantul, Special Region of Yogyakarta begin this inter-religious event with a carnival. In this event, there is a prayer ritual by different religious leaders of Islam, Hinduism, Buddhism, and Christianity	Bantul	Yogyakarta	June	Practice of Tolerance	Sorowajan Residents	<a href="http://news.detik.com/berita/2935694/tradisi-nyadran-jelang-ramadan-di-bantul-ini-digelar-lintas-agama">http://news.detik.com/berita/2935694/tradisi-nyadran-jelang-ramadan-di-bantul-ini-digelar-lintas-agama</a>
30	Inter-religious Harmony Forum (FKUB) of Sangihe Islands Regency Organizes Interfaith Youth Camp	Inter-religious Harmony Forum (FKUB) of Sangihe Islands Regency, North Sulawesi, organized interfaith youth camp. This activity was held in Kolongan Akembawi, West Tahuna, June 11-13, 2015.	Sangihe Islands Regency	North Sulawesi	June	Promotion of Diversity	Inter-religious Harmony Forum (FKUB) of Sangihe Islands Regency	
31	Jakarta Threatens to Revoke Permits of Society Organizations That Conduct Sweeping Raids	Greater Jakarta Provincial Government threatened to revoke the Registration Certificate (SKT) of civil society organization (Ormas) that conduct sweeping raids in entertainment venues in the capital during the month of Ramadan.  It was delivered by the head of the National Unity and Politics (Kesbangpol) DKI, Ratiyono. He said sweeping raids by Ormas had been officially banned by the Indonesian Police not only in Jakarta but also throughout Indonesia.	Central Jakarta	Greater Jakarta	June	Promotion of Non-Discrimination	Greater Jakarta Provincial Government	<a href="http://www.beritasatu.com/megapolitan/283614-dki-an-cam-cabut-izin-ormas-yang-lakukan-sweeping.html">http://www.beritasatu.com/megapolitan/283614-dki-an-cam-cabut-izin-ormas-yang-lakukan-sweeping.html</a>
32	Communion of Churches in Indonesia (PGI): Christians Have To Be Tolerant during Ramadan	The Communion of Churches in Indonesia (PGI) called on all Christians throughout Indonesia to be tolerant and respectful with the of fasting during Ramadan.	Central Jakarta	Greater Jakarta	June	Promotion of Diversity	Communion of Churches in Indonesia (PGI)	<a href="http://www.beritasatu.com/nasional/283590-pgi-umat-kristiani-harus-toleran-selama-ramadan.html">http://www.beritasatu.com/nasional/283590-pgi-umat-kristiani-harus-toleran-selama-ramadan.html</a>
33	West Java Regional Police Chief Bans The Sealing of Houses of Worship	West Java Regional Police Chief Inspector General of Police Moechgiyarto bans his staff to carry out sealing of houses of worship if there is any dispute regarding places of worship, because the one who is authorized to conduct the sealing is the local government through a court decision.	Bandung	West Java	June	Promotion of Non-Discrimination	Police, West Java Regional Police Chief	<a href="http://www.antaranews.com/berita/502370/kapolda-jabar-larang-penyegelan-rumah-ibadah">http://www.antaranews.com/berita/502370/kapolda-jabar-larang-penyegelan-rumah-ibadah</a>

34	Jokowi Would Remove Regulations by Two Ministers Regarding The Establishment Of Places Of Worship	Success team member of Joko Widodo-Jusuf Kalla, Musdah Mulia, said her party had promised to revoke all the regulations that violated human rights (HAM). One that would be revoked was the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 8 and No. 9 of 2006 on the Maintenance of Inter-religious Religious Harmony, Empowerment of Inter-religious Harmony Forum and the Establishment of Places of Worship.	Central Jakarta	Greater Jakarta	June	Promotion of Diversity	Academics, Team of Experts to the President	<a href="http://nasional.kompas.com/read/2014/06/18/1811413/jokowi.akan.hapus.peraturan.dua.menteri.soal.pendirian.rumah.ibadah">http://nasional.kompas.com/read/2014/06/18/1811413/jokowi.akan.hapus.peraturan.dua.menteri.soal.pendirian.rumah.ibadah</a>
35	Inter-religious Harmony Tent in Serambi Madinah, Gorontalo	In Gorontalo, adhan (Islamic call to prayer) resonates from all directions. It is not strange, if Gorontalo is called Serambi Madinah (the foyer of Medina). Moreover, the majority of the population is Muslim.  Even so, religious tolerance remains upheld. Muslims coexist with the Christians, Catholics, Buddhists, Hindus and Confucians.	Gorontalo	Gorontalo	June	Practice of Tolerance	Gorontalo Residents	<a href="http://portalkbr.com/saga/06-2015/tenda_kerukunan_beragama_di_serambi_madinah_gorontalo/72737.html">http://portalkbr.com/saga/06-2015/tenda_kerukunan_beragama_di_serambi_madinah_gorontalo/72737.html</a>
36	Ahok Allows The Ahmadiyyas To Establish Mosques If Apply For Official Permits	Greater Jakarta's governor Basuki Tjahaja Purnama admitted that he had to call the mayor of South Jakarta pursuant to the sealing of houses of worship belong to the Ahmadiyya congregation in Tebet. Ahok, so is he called says, the public should mutually respect as long as their activities are not disturbing. "I say, anyone, places of worship, any religion as long as they do not disturb even though it has been implemented for decades shall not be sealed." Friday 10/7	South Jakarta	Greater Jakarta	July	Non-Discriminatory Policy	Governor of Greater Jakarta	<a href="http://www.cn-indonesia.com/nasional/2015071114556-20-65840/ahok-izinkan-ahmadiyah-bangun-masjid-jika-ajukan-izin-resmi/">http://www.cn-indonesia.com/nasional/2015071114556-20-65840/ahok-izinkan-ahmadiyah-bangun-masjid-jika-ajukan-izin-resmi/</a>  <a href="http://megapolitan.kompas.com/read/2015/07/15/18194601/Ahok.Izinkan.Rumah.Ahmadiyah.Ubah.Peruntukan.Jadi.Tempat.Ibadah">http://megapolitan.kompas.com/read/2015/07/15/18194601/Ahok.Izinkan.Rumah.Ahmadiyah.Ubah.Peruntukan.Jadi.Tempat.Ibadah</a>
37	Ahok Considers The Joint Ministerial Decree Violates the 1945 Constitutions	Jakarta governor Basuki Tjahaja Purnama assessed the Joint Decree of three ministers on the existence of Ahmadiyya violates the 1945 Constitution. According to Basuki, who's called Ahok, every Indonesian citizen has the right to practice their respective religion. "The letter is a violation of religious tolerance in Indonesia," he told Tempo, on Thursday, July 16, 2015.	South Jakarta	Greater Jakarta	July	Religious Advocacy	Governor of Greater Jakarta	<a href="http://nasional.tempo.co/read/news/2015/07/17/078684529/kasus-ahmadiyah-ahok-skb-3-menteri-langgar-uud-1945">http://nasional.tempo.co/read/news/2015/07/17/078684529/kasus-ahmadiyah-ahok-skb-3-menteri-langgar-uud-1945</a>
38	A Legislative Council Member Stated That All Citizens Have The Right To Possess An Identity Card Including Indonesian Ahmadiyya Congregation (JAI)	A member of Legislative Council from the Partai Kebangkitan Bangsa (PKB), Yanuar Prihatin requested all parties can communicate together about the different treatment of the Ahmadiyya congregation. The different treatment was not permitting the Ahmadiyyas to possess an electric identity card in Manis Lor, Kuningan, West Java. "There should be a discussion among the Minister of Home Affairs, MUI and the Ahmadiyyas regarding the identity card decision, poor them," said Yanuar in Kuningan, Wednesday (07/15/2015).	Kuningan	West Java	July	Religious Advocacy	A Legislative Council Member of PKB Party Yanuar Prihatin	<a href="http://www.rmol.co/read/2015/07/16/210281/Politisi-PKB-Hak-Memiliki-KTP-Jangan-Ditunda-Sekalipun-Ahmadiyah-">http://www.rmol.co/read/2015/07/16/210281/Politisi-PKB-Hak-Memiliki-KTP-Jangan-Ditunda-Sekalipun-Ahmadiyah-</a>

39	Inter-religious Harmony In East Nusa Tenggara	<p>Chairman of the committee of the 33rd Synode of Evangelical Church in Timor (GMIT), Ibrahim Medah Augustine said that inter-religious harmony in the province had been established a long time ago and has been running for years and deserves to be an example of inter-religious harmony in Indonesia.</p> <p>"In Rote Ndao and even in other areas in East Nusa Tenggara, churches are built side-by-side with mosques. Even in this opening ceremony of this course, Muslims and Catholic church congregation participated in the dances and choir. If all the faithful even though religiously different but live in harmony, then God will give His blessings," he said at the opening of the 33rd Synod Medah GMIT in Baa, Rote Ndao regency on last Sunday (9/20).</p>	Kupang	East Nusa Tenggara	September	Promotion of Diversity	Ibrahim Agustinus Medah, Chairman of the Committee of The 33rd Synode of Evangelical Church in Timor (GMIT) in Kupang	<a href="http://www.exponnt.com/medah-ntt-contoh-kerukunan-hidup-umat-beragama-di-indonesia/">http://www.exponnt.com/medah-ntt-contoh-kerukunan-hidup-umat-beragama-di-indonesia/</a>
40	Religious Leaders of Gorontalo Declare Interreligious Harmony	<p>Six religious leaders in Gorontalo declare the agreement in fortifying inter-religious harmony in the Regional Leadership Forum Coordination meeting in the Governor's Office on Monday. Muslims were represented by Abdul Rahman Bachmid, Albertus Imbar representing the Catholics, Jemy for the Christians, I Wayan Sudiarta for the Hindus, Buddhists were represented by Herry Liando, and Jeffery Widodo represented the Confucians. In addition, a number of students, the prosecution officials, the Indonesian Military and National Police also participated in the declaration.</p> <p>Chairman of the Indonesian Ulema Council of Gorontalo province Abdul Rahman Bachmid said that the declaration contained a statement of rejection of any party's intervention in maintaining and promoting tolerance among religions and among religious communities.</p> <p>"We also urge people Gorontalo to prevent and fight against anarchic actions in the name of religion, and reject the teachings of terrorism," he said. Together with Inter-religious Communication Forum, all those figures stated that terrorism and radicalism did not exist in any religions, therefore they condemned all kinds of attacks in any legal territory of Indonesia. To maintain the tolerance, he said, by being faithful to the respective religion and develop love and respect. Meanwhile, vice governor of Gorontalo Idris Rahim remarked that previously Gorontalo had won a predicate as the safest area in Indonesia in the eyes of Coordinating Ministry of Politics, Law, and Security. "It should be a motivator for Gorontalo community that for all this time we have been able to maintain inter-religious tolerance and peace. I hope that the predicate stays for Gorontalo forever and all of the territories of Indonesia," he mentioned. He added that safety and peace were the needs of every religious person and so far the needs have been fulfilled in Gorontalo.</p>	Gorontalo	Gorontalo	July	Practice of Tolerance	Six Religious Leaders in Gorontalo	<a href="http://gorontalo.antaranews.com/berita/15596/tokoh-agama-gorontalo-deklarasikan-kerukunan-umat-beragama">http://gorontalo.antaranews.com/berita/15596/tokoh-agama-gorontalo-deklarasikan-kerukunan-umat-beragama</a>



41	Muslims in Malang Conduct the Eid al-Fitr Prayer in Churchyard	<p>Since the number of the congregation who wanted to perform the Eid al-Fitr Prayer at Masjid Agung Jami, Malang, East Java reached thousands of people, half of them spread their prayer rugs at the courtyard of the Catholic Church of Paroki Hati Kudus Yesus. Based with newspaper and prayer rugs, they prayed solemnly until the sermon ended. The churchyard which was located 100 meters away from the mosque was filled with female worshippers. Meanwhile the male worshippers were at the front gate and along Jalan Basuki Rahmat, Malang. The board of the church, Yohanes Kristiawan, admitted that they had set up the churchyard for Eid al-Fitr prayer starting at 5 AM. The front gate was opened widely for the Muslims. Once the churchyard gate opened, thousands of worshippers entered. They spread newspaper and prayer rugs as prayer mats. "The worshippers were not only from Malang, but also from other areas around Malang," said the mosque management head, Kiyai Haji Zainuddin Abdul Muchid during a speech before the prayer. Zanuddin explained that communication and tolerance among religious leaders were intertwined. If the leaders were harmonious, he thought, the congregation would follow them. One of the tolerance practices was when the church was having an anniversary celebration, the mosque management sent an anniversary greeting. On another occasion, the sexton participated in post Eid al-Fitr prayer cleaning. "I was with three friends and a Yellow Forces cleaning the newspaper," said the sexton, John Kristiawan to the contributor of BBC Indonesia., Eko Widiyanto. In fact, on last year's Eid, the church postponed the Mass to allow Muslims to worship. At that time, the Eid al-Fitr fell on Sunday. Meanwhile, the Eid Prayer congregation admitted that they were grateful to be allowed to pray in the church yard. Wahyuni, Turen resident was willing to travel as far as 25 kilometers for Eid Prayer. Approaching the prayer time, she entered the courtyard of the church to pray. "Inter-faith harmony should be maintained in any situation," she said. The well-established tolerance practice was recognized by the Mayor of malang Mochamad Anton. The togetherness lasted very long, during the fasting month, the Muslims invited the non-Muslims to break fast. "Last night, Christians, Catholics, Hindus, and Buddhists came along for Takbir parade," he said.</p>	Ma-lang	East Java	July	Practice of Tolerance	Muslims and Christians	<a href="http://www.bbc.com/indonesia/berita_indonesia/2015/07/150717_indonesia_salat_ied">http://www.bbc.com/indonesia/berita_indonesia/2015/07/150717_indonesia_salat_ied</a>
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42	When Buddhist and Catholic University Students join Ramadhan activities	<p>A total of 40 Catholic, Christian, Buddhist, and Hindu students joined Ramadan activities in an Islamic boarding school in Malang, East Java. They were staying with a Muslim family hoping to strengthen tolerance.</p> <p>For two days the students had stayed and joined the activities of the Muslim students during Ramadan, such as reading Koran, sahur, and iftar.</p> <p>In one afternoon, nine non-Muslim students sat cross-legged in the mosque of Pesantren Sabilur-rosyad, Malang.</p> <p>They gathered and mingled with the students, listening to lectures.</p> <p>University student of Universitas Ma Chung Malang, Yofranny Winardi, who was Catholic, claimed to be interested in attending this event to learn more about Islam.</p> <p>"That afternoon I joined the Koran recital at 4 PM until iftar. I ate together in a tray, with the other four students, we were five altogether," said Yofranny Winardi to the contributor BBCIndonesia in Malang, East Java, Eko Widiyanto.</p> <p>They had sahur together. Although he did not understand the holy book Koran, they claimed to be able to feel directly the lives of the Muslim students such as sleeping on a carpet, one room filled with eight people, and eating together in one container.</p> <p>During this time, Yofranny often wondered why there was a small fraction of Muslims who behaved extremely and committed violence.</p> <p>"After being explained by Pak Ustad, now I understand," said Yofranny who admitted learning to wear sarong during the event.</p> <p>Yofranny and friends were invited to know a series of worship during the fasting month, starting from waking them up for sahur together to inviting them and introducing them to praying together, Tarawih prayer, and reading Koran.</p> <p>"If you want to join sahur, we will invite. If they are not able to wake up, we let them sleep," said David Darissalam, accounted one of the students who accompanied the non-Muslim students.</p> <p>"It appears that many are not used to it, because it's never done," he said, then chuckled.</p> <p>Sensitive issues of tolerance</p> <p>David said the two-day event was not the first dialogue activity. From several meetings, he was convinced that the participants of the dialogue would better understand the importance of mutual respect.</p> <p>"After all, we all have our own belief but we must respect each other," said David.</p> <p>This interfaith dialogue was originally a character development program by Ma Chung University, Malang, called OBOR (Orientation Based On Reflection). It was regularly held twice a year and the second year of this event involved students from various universities in collaboration with the Gusdurian group in Malang.</p> <p>Student cohort, Purnomo, hoped after following this program the students became more sensitive towards the issues of tolerance.</p> <p>"I want to know the ins and outs of their respective religion, inter-religious harmony ... Tolerance is mutual respect. It was explained by Pak Ustad, tolerance was based on faith," said Purnomo.</p> <p>Upon returning to their respective communities, they were expected to stay in touch to preserve diversity and tolerance.</p>	Malang	East Java	July	Practice of Tolerance	Inter-religious Student	<a href="http://www.bbc.com/indonesia/berita_indonesia/2015/07/150716_indonesia_dialog_lintasiman">http://www.bbc.com/indonesia/berita_indonesia/2015/07/150716_indonesia_dialog_lintasiman</a>
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43	<p><b>Church Door In Bantul Is Burned And Muslim Neighbors Help To Put Off The Fire</b></p>	<p>Residents in Dusun Saman, Bangunharjo Village, Sewon District, Bantul, Yogyakarta, hand in hand extinguished the fire that engulfed the front door of Saman Indonesian Baptist Church, on early Monday (7/20). "Yesterday at around 02:30 AM, a resident who lives next to the Saman Indonesian Baptist Church saw fire. It turned out there was a burning tire hanging on the church door. The tire had been soaked in gasoline," the head of public relations of regional police of Yogyakarta AKBP Any Pudjiastuti told CNN Indonesia on Tuesday (7/21).</p> <p>"A neighbor who first learned there was a fire at the church was Muslim. The house was next to the church. She immediately notified other residents and they put out the fire together," said Any. (See also: In addition to Bantul, Burning Church in Purworejo Also Foiled)</p> <p>According to Any, the fire did not damage the door let alone a church building. The door was only singed. The church is currently guarded by officers of the Police and Sewon Military Command.</p> <p>The neighbor living next to the Saman Indonesian Baptist Church, said Any, actually saw there had been people walking around before the fire was seen in front of the church. But he was not suspicious at all. He realized something was wrong after his son shouted "Church on fire!"</p> <p>"Then the people collectively extinguished the fire either Muslims or non-Muslims," said Any.</p> <p>Local police were in a state of alert. "Standby one had been set since 9 July before Eid. We were all out in the field. Patrol improved. Security around the vital objects, not just at shopping centers or tourist attractions," said Any.</p> <p>He appealed to the public who see suspicious things to immediately report to the police so that officers can immediately act. Bantul police also reminded that Yogyakarta is a city of tolerance therefore residents must respect each other and should not be easily provoked.</p> <p>The arson attempt of Saman Indonesian Baptist Church, Bangunharjo Village, Sewon District, Bantul, Yogyakarta occurred on early Monday (7/20) was hindered by the residents. They worked together to put out the fire that was raging the front door of the church. (See also: Door Church in Bantul Burned, Muslim Neighbors Extinguish Fire)</p> <p>The following is the chronology of the emergence of the fire to the extinguishment by residents based on the testimony of an eyewitness, a resident named Yuhria (42), which was confirmed by the Yogyakarta Regional Police Public Relations Head AKBP Any Pudjiastuti:</p> <ul style="list-style-type: none"> <li>- Seen three unidentified men came to the church. They used two motorcycles.</li> <li>- At around 2:45 pm, a witness saw flames in the church building. He then cried as he knocked homes around the church in order to inform that the church was on fire.</li> <li>- Residents tried to extinguish the fire by water.</li> <li>- At around 03.00 pm, the fire was extinguished by residents.</li> <li>- At the front door of the church there was an old tire and gasoline was smelled from the tire.</li> <li>- The front door of the church was charred, carpets and pipes were burned.</li> <li>- Bantul Police Team went to the church to investigate the crime scene led by the Head of the Criminal Investigation Unit AKP M Kasim Akbar Bantilan, SIK.</li> <li>- Church has been guarded until now by Sewon Sectoral Police and Military Command.</li> </ul> <p>Yogyakarta Regional Police appealed to the public to immediately report when they see suspicious things and residents were also asked to remain living in harmony and have a mutual respect, and not easily get provoked.</p>	Bantul	Special Region of Yogyakarta	July	Practice of Tolerance	Muslim Residents in Bantul	<a href="http://www.cn-indonesia.com/nasional/20150721104554-20-67392/pintu-gereja-di-bantul-dibakar-tetangga-muslim-padamkan-api/">http://www.cn-indonesia.com/nasional/20150721104554-20-67392/pintu-gereja-di-bantul-dibakar-tetangga-muslim-padamkan-api/</a>
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44	Hakka Foundation In Aceh Gives Away Packages of Staple Food-stuff For Poor Muslims	<p>Aceh Hakka Foundation distributed 1,500 Ramadhan staple food packages in the city of Banda Aceh on Sunday (05/07/2015). This activity aimed to help poor residents who are fasting.</p> <p>Foundation Chairman Hakka Aceh, Aky, mentioned that the distribution of the staple food packaged has been done since three years ago. "This is just a form of concern of Chinese citizens in the city of Banda Aceh to other residents who are fasting, especially residents who are less fortunate. This is a humanitarian action," explained Aky while distributing Ramadan staple food packages in Aceh on Sunday (07/05/2015).</p>	Banda Aceh	Nangroe Aceh Darussalam	July	Practice of Tolerance	Hakka Foundation in Aceh	<a href="http://megapolitan.kompas.com/read/2015/07/05/16201231/Yayasan.Hakka.Aceh.Bagi.Paket.Sembako.Ramadhan.Bagi.Warga.Duafa">http://megapolitan.kompas.com/read/2015/07/05/16201231/Yayasan.Hakka.Aceh.Bagi.Paket.Sembako.Ramadhan.Bagi.Warga.Duafa</a>
45	Muhamadiyah Muslim Organization Calls On Papua Residents To Keep Religious Tolerance	<p>Muhammadiyah Central Board requested Muslims to refrain related to arson and assault experienced by worshippers while performing the Eid Prayer in Karubaga, Tolikara, Papua Province, on Friday, July 17, 2015 at around 07.00 AM. Muhammadiyah also recommended that Papuans maintain inter-religious tolerance. Chairman of the Central Executive of Youth Muhammadiyah Dahnil Anzar Simanjuntak told Okezone on Friday (07/17/2015), said the mass who attacked Muslims while performing the Eid Prayer and followed by burning mosques, have hurt the spirit of inter-religious tolerance in Indonesia.</p>	Jakarta	Greater Jakarta	July	Religious Respect	Muhammadiyah	<a href="http://news.okezone.com/read/2015/07/17/337/1182972/muhammadiyah-minta-warga-papua-jaga-toleransi-beragama">http://news.okezone.com/read/2015/07/17/337/1182972/muhammadiyah-minta-warga-papua-jaga-toleransi-beragama</a>
46	President Of Evangelical Church Of Indonesia (GIDI) Advises His Congregation Not To Take Any Revenge	<p>President of the Synod of the Evangelical Church of Indonesia (GIDI) Dorman Wandikmbo urged his people to not take any revenge related to the death of the GIDI church member Endi Wanimbo (15), in the riots that occurred in Tolikara, Papua, on Friday (07/17).</p> <p>In a press release received by CNN Indonesia, 11 people declared victims are still undergoing intensive treatment in Dock 2 Jayapura and Wamena General Hospitals. "After the evacuation had been done, Tolikara regent, Local legislative Council of Tolikara District, Resort Police Chief, religious leaders and community conducted peaceful marches around the Tolikara to urge people to return to work as usual and until now has been under control," Dorman said, as quoted from the press release.</p> <p>Dorman also explained that it did not prohibit Muslims in Tolikara to perform the Eid Prayer yesterday. Alleged musala arson by GIDI was also strongly rejected by him.</p>	Tolikara	Papua	July	Religious Respect	President of GIDI	<a href="http://www.cn-nindonesia.com/nasional/20150718175857-12-67083/presiden-gidi-imbau-umatnya-tak-lakukan-aksi-balasan/">http://www.cn-nindonesia.com/nasional/20150718175857-12-67083/presiden-gidi-imbau-umatnya-tak-lakukan-aksi-balasan/</a>

47	Ministry of Home Affairs To Revoke Discriminatory Local Regulations	The Ministry of Home Affairs (MOHA) would review a number of local regulations which tend to be discriminatory. Allegation of the discriminatory regulations regarding the procedures of worship which prohibit the use of a loudspeaker when an religious service takes place in Tolikara, Papua, also did not miss the evaluation of MOHA. "Our local regulations will be rechecked," said minister of home affairs Tjahjo Kumolo on Monday (7/20). He insisted, since he served as a minister of home affairs, there had never been local regulations governing the procedures of worship in Tolikara.	Jakarta	Greater Jakarta	July	Non-Discriminatory Policy	Ministry of Home Affairs	<a href="http://www.beritasatu.com/nasional/292372-mendagri-akan-batalkan-perda-diskriminatif.html">http://www.beritasatu.com/nasional/292372-mendagri-akan-batalkan-perda-diskriminatif.html</a>
48	A Priest Of Evangelical Church Of Indonesia Congregation And Imam Of A Mosque Embrace Each Other In Tolikara	Peace moves made by the residents in Tolikara, Papua. The leader of the the Evangelical Church of Indonesia (GIDI) congregation represented by Chairman of Klasi Toli, Reverend Yunus Wenda and H. Ali Muktar representing the other residents shook each other's hands in Tolikara Military Command Court on Wednesday (7/22). Embraces and handshakes were initiated by both representatives of the residents after they conveyed an apology. This peace symbol event was attended Tolikara regent Usman G. Wanimbo and Tolikara regional high-ranking officials. "We apologize for hurting our Muslim brothers. This is due to an oversight, kindly please let go this problem. We must stand together as it was then," said the Rev. Jonah Wenda, as reported by detik.com. The apology was immediately welcomed by Ustad Ali Muktar. Ali also apologized for what had happened, and he hoped event like this would never happen again in Tolikara.	Tolikara	Papua	July	Practice of Tolerance	Muslims and Christians	<a href="http://www.cn-indonesia.com/nasional/20150722133745-20-67585/pendeta-gidi-dan-imam-masjid-baku-peluk-di-tolikara/">http://www.cn-indonesia.com/nasional/20150722133745-20-67585/pendeta-gidi-dan-imam-masjid-baku-peluk-di-tolikara/</a>
49	Chieftain Orders When Tolikara In Fire: Save The House Of Ustad!	The issue of riots in Karubaga District, Tolikara, Papua, spread as quickly as fire engulfing a row of buildings in the area. The precarious situation on Eid al-Fitr (7/17) was heard in the neighboring district. Neri Yikwa, Christian Yikwa Chieftain from Pogeneri District adjacent to Karubaga District, heard that his closest friend's house, Ustad Ali Mukhtar, was also burned. Neri immediately arranged a group of indigenous youth to help extinguishing the fire. "Try to put out the (fire) at the house of Mr. Ali," said Neri giving orders to his men. It was narrated by Pogeneri District youth, Diben Yikwa, told the reporter of CNN Indonesia, Aghnia Adzkie, who met him in Tolikara on Thursday (7/23). Neri did not want Ustad Ali whom he considered as a brother because his house was devoured by flames.	Tolikara	Papua	July	Practice of Tolerance	Muslims and Christians	<a href="http://www.cn-indonesia.com/nasional/20150727081258-20-68262/kepala-suku-saat-tolikara-membara-selamatkan-rumah-ustaz/">http://www.cn-indonesia.com/nasional/20150727081258-20-68262/kepala-suku-saat-tolikara-membara-selamatkan-rumah-ustaz/</a>

50	Din Syamsuddin Reminds The Importance Of Keeping Tolerance	<p>“Chairman of the Indonesian Ulema Council (MUI) Din Syamsuddin reminded the public to be able to continue to maintain tolerance particularly with regard to religion. He said he was grateful that Indonesia had the motto Unity in Diversity and Pancasila which are important keys in maintaining harmony in a pluralistic society.</p> <p>Din even asked IARC to be able to continue to maintain the consistency of the nation as a unified force.</p> <p>“It must continue to be optimistic. I hope that events like this can increase tolerance in society,” said the IARC adviser at the Halal Bihalal event of Indonesian Association for Religion and Culture (IARC) in Jakarta on Sunday (7/26).</p>	Jakarta	Greater Jakarta	July	Promotion of Diversity	Chairman of Indonesian Ulema Council (MUI)	<a href="http://www.republika.co.id/berita/dunia-islam/islam-nusantara/15/07/26/ns39z3313-din-ingatkan-pentingnya-menjaga-toleransi">http://www.republika.co.id/berita/dunia-islam/islam-nusantara/15/07/26/ns39z3313-din-ingatkan-pentingnya-menjaga-toleransi</a>
51	A Christian's House In Tolikara Becomes A Shelter For A Muslim Refugee	<p>Ustad Ali Mukhtar officially became homeless. The muslim leader became a riot victim on Eid al-Fitr (7/17) in Karubaga District, Tolikara, Papua. His wooden house and kiosk burned by fire along with several other buildings in the area.</p> <p>The man from Ngawi, East Java, is now practically homeless. But the ease is with him due to the result of the friendship between Muslims and Christians Tolikara built for decades. Ali did not need to be confused to seek for a shelter.</p> <p>The local Christian who is the son of bertrah area's indigenous leader, Fiktor Kogoya, opened widely his door to Ali. Fiktor happily accomodated Ali until the rehabilitation is completed entirely in Tolikara.</p> <p>Fiktor's home is not far from the location of the burned musala during the riots. It is only about 50 meters away from the Tolikara Military Command. In the one-story wooden building, Ali and his family were allowed to stay.</p>	Tolikara	Papua	July	Practice of Tolerance	Christians	<a href="http://www.cn-indonesia.com/nasional/20150727093459-20-68273/umah-kristen-tolikara-jadi-tempat-tinggal-pengungsi-muslim/">http://www.cn-indonesia.com/nasional/20150727093459-20-68273/umah-kristen-tolikara-jadi-tempat-tinggal-pengungsi-muslim/</a>

52	<p>Maintaining Inter-religious Harmony, South Jakarta Resort Police Holds Interreligious Leaders Gathering</p>	<p>South Jakarta Resort Police ranks together with Jakarta Provincial Government held an open discussion with interfaith leaders throughout South Jakarta and Tangerang. South Jakarta Police chief Kombes Wahyu Hadiningrat said inter-religious relations in South Jakarta is safe, especially after Tolikara event.</p> <p>"I need to say, the results of Ketupat Operation as of July 25 yesterday needs to be well-appreciated. There has been no prominent event, neither collective crime nor violence. Of course thanks to the cooperation of us all, including the religious leaders in South Jakarta," Wahyu said at Gedung Perindustrian, Jalan Widya Chandra, Kebayoran Baru, South Jakarta, Tuesday (07/28/2015).</p> <p>The incident was positively responded by the Deputy Mayor of South Jakarta, Tri Kurniadi. He requested that religious issues that had occurred in Tolikara not should not be exaggerated by all parties.</p>	South Jakarta	Greater Jakarta	July	Promotion of Non-Discrimination	The National Police	<p><a href="http://news.metrotvnews.com/read/2015/07/28/416120/jaga-kerukunan-umat-beragama-polres-jaksel-gelar-temu-tokoh-lintas-agama">http://news.metrotvnews.com/read/2015/07/28/416120/jaga-kerukunan-umat-beragama-polres-jaksel-gelar-temu-tokoh-lintas-agama</a></p>
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53	Religious Leaders in Tolikara Reached A Peace Agreement	<p>Regional Leadership Communication Forum (Forkopimda) together with Riau Indonesian Ulema Council (MUI) and the Forum for Religious Harmony (FKUB) consented an agreement of religious tolerance. The pact was made in order to counteract the excesses of the incident in Tolikara, Papua.</p> <p>“The content is to help local government officials and police to maintain security and to hand over completely to the police for case investigation. Also not to be affected by the incident in Tolikara,” said Riau Police Public Relations Head, Chief Guntur Aryo Tejo Thursday, July 23, 2015 . Agreement was reached in a meeting attended by a number of local officials namely O31 Wirabima Military Resort Commander Brigadier General of Indonesian Military Nurendi; Riau Regional Police represented by director of intelligent and security police commissioner Jati Witoyo; head of Riau Kesbangpolinmas (National Unity, Politics, and Public Protection) Nizhamul; head of Regional National Intelligent Agency, the Head of Riau Regional Office of the Ministry of Religious Affairs, Tarmizi Tohor; and interfaith leaders, including MUI and FKUB.</p> <p>“Attended by about 150 people. The purpose was to prevent and neutralize the case in Tolikara so that it would not escalate and impact the region of Riau,” he added.</p> <p>The agreement signed by the provincial government of Riau, Riau Police, O31 Wirabima Military Resort Commander and interfaith leaders.</p> <p>Besides Riau, a number of regions also have performed a similar action. For example Inter-religious Harmony Forum (FKUB) in Yogyakarta, which initiated the program ‘Yogya Rumah Kita’. While Central Java Province has established a number of FKUB up to the district level. All programs were conducted in order to counteract the continuing impact of the ethnicity, religion, race and inter group relations -related incident in Tolikara, Papua some time ago.</p>	Riau	Riau	July	Promotion of Non-Discrimination	Regional Leader Communication Forum (Forkopimda), The Inter religious Harmony Forum (FKUB), Indonesian Ulema Council (MUI)	<a href="http://www.republika.co.id/berita/koran/halaman-1/15/07/31/nsca6244-muslimgidi-di-tolikara-sepakat-berdamai">http://www.republika.co.id/berita/koran/halaman-1/15/07/31/nsca6244-muslimgidi-di-tolikara-sepakat-berdamai</a>
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54	Said Aqil Siradj: Islam Nusantara is a Friendly, Inclusive, Solution-based Islam	<p>Chairman of the Nahdlatul Ulama (NU), Said Aqil Siroj explained, the theme of the 33rd congress is about a combination of typical Islam and the values of the local culture in Indonesia. The theme was chosen because there is a synergy that is built by both in Indonesia. NU will implement the 33rd Congress on August 1-5, 2015 in Jombang, East Java. This once-every-five-year event will bring up the theme "Upholding Islam Nusantara for Indonesian and World Civilization".</p> <p>"Thus, the presence of Islam is not to undermine or challenge the existing tradition. On the contrary, Islam came to enrich the culture and traditions gradually," said Aqil at the NU Center Building, Jakarta, Friday (7/24).</p> <p>Aqil said, there are six commissions to discuss the material in the congress this time. The material highlights issues related to state, law human rights; NU initial budget and domestic budget revisions; NUs 2015-2026 Long Term Development Plan (RPJP); and recommendations on NU and States internal and external issues.</p> <p>Furthermore, Aqil measured, understanding of Islam Nusantara is considered essential for mapping Islam in Indonesia. Because, according to NU Islam Nusantara is one of manhaj or model of religious struggle and dialogue which blends with the culture of the archipelago, through the acculturation, selection, and adaptation process.</p> <p>"The Manhaj we must strive for the future of Indonesia and the world in order to show the true Islam, that is welcoming, inclusive and solution-based," he said.</p> <p>On the other hand, Aqil admitted, preparation of the congress has been fully completed. Aqil said the tomorrow congress is planned to be opened by President Joko Widodo and closed by Vice President Jusuf Kalla, and attended by officials, institutions and special invitees.</p> <p>"In addition to the President and the Vice President, we also invite commanders and officials. They were enthusiastically involved in the NU Congress this time," he said.</p> <p>Interestingly, this time the NU congress will be held in four Islamic boarding schools (pesantren) founded by the founders of NU namely Pesantren Tebuireng, Pesantren Bahr Ulum Tambak Beras, Pesantren Mambaul Ma'Arif Denanyar and Pesantren Darul Ulum Rejoso.</p> <p>Appreciation of Jokowi</p> <p>President Joko Widodo appreciates the theme of the NU 33rd congress namely 'Upholding Islam Nusantara Indonesia to Build Indonesian and World Civilization'. The theme should be interpreted positively.</p> <p>It was announced by Jokowi during a speech at the opening of the 33rd congress of Nahdlatul Ulama in GOR Merdeka Square Jombang, on Saturday (08/01/2015). The opening was attended by thousands of Nahdliyin, a number of ministers and national leaders.</p> <p>"I have great appreciation theme NU. I encourage this theme positive meaning," said Jokowi gloved corresponding characteristic of this NU members.</p> <p>This theme shows NU as an organization which is the pivot of the nation. Jokowi also said that 'Islam Nusantara' shows members of NU as a source of peace and justice.</p> <p>"It mirrors the Nahdliyin as the creation of a leading source of justice and peace. NU has been able to realize a moderate Islam, therefore we must thank the Kyai Hasyim who has developed a moderate Islam," he said.</p> <p>Jokowi has its own expectations for NU. The organization is expected to realize a good cooperation for national welfare. Thus, Indonesia as the country with the largest Muslim population in the world will always be known.</p> <p>"My hope is pinned on NU as the largest organization in Indonesia to be the international bridge for Islam to be the religion that brings blessings and prosperity for all throughout the universe, said Jokowi.</p>	Jakarta	Greater Jakarta	July	Promotion of Diversity	PBNU	<a href="http://www.cn-indonesia.com/nasional/20150724191138-20-68055/muktamar-nu-angkat-tema-tentang-islam-nusantara/">http://www.cn-indonesia.com/nasional/20150724191138-20-68055/muktamar-nu-angkat-tema-tentang-islam-nusantara/</a>
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55	Muhammadiyah Muslim Organization Criticizes Muslims Who Label Others Infidels and Spread Hatred	<p>Muhammadiyah observed a religious social phenomena in society, particularly Muslims. The organization that was founded by KH Ahmad Dahlan regrets that there are Muslims who often label others of being infidels.</p> <p>“Among Muslims there is a group that likes to judge, spread hatred, and take violent action against another group on allegations of being deviant, infidel, liberal and others,” quoted by detik.com from the initial fragment of one of the recommendations in the Muhammadiyah’s 47th Congress Muhammadiyah on Friday (07/08/2015).</p> <p>Muhammadiyah confirms the tendency of takfiri (accusing infidel ed) is contrary to the nature of Islam which emphasizes compassion, politeness, tawasuth, and tolerance. According to his analysis, the attitude of labelling infidels easily on others was caused by many factors, among others, narrow religious perspective, religious fanaticism and arrogance, poor insight, lack of religious interactions, exclusive religious education, the politicization of religion, as well as the influence of overseas political and religious conflicts, particularly those in the Middle East.</p> <p>“Lately, the energy of religious people are also being concentrated in the issue of a conflict between followers of Sunni and Shia. Muhammadiyah called on Muslims, especially organization members to be critical by trying to stem the development of a takfiri group through a dialogue approach, an open invitation that enlightens, educates, and polite social interactions, “ as quoted in the content of the recommendation.</p> <p>This Islamic organization which is famous for its enlightenment movement views differences and diversity as Sunnatullah (the rules of the universe governed by Allah). To prevent further spread of the conflict between Sunni-Shia in Indonesia, Muhammadiyah calls on Muslims to engage in an intra-Muslims dialogue as well as developing an understanding of the differences among them by arranging a fiqh khilafiyah (Disputed Islamic law) discussion to minimize horizontal conflict.</p>	Jakarta	Greater Jakarta	August	Deradicalization	Muhammadiyah	<a href="http://news.detik.com/berita/2986443/muhammadiyah-kritik-umat-islam-yang-suka-mengkafirkan-dan-tanamkan-kebencian">http://news.detik.com/berita/2986443/muhammadiyah-kritik-umat-islam-yang-suka-mengkafirkan-dan-tanamkan-kebencian</a>
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56	Tolerance Example From Pengaringan Village	<p>Pengaringan Village, District of Pejagoan, Kebumen is a village that deserves to be an example of inter-religious tolerance. People in the village live together peacefully and harmoniously despite of their different beliefs.</p> <p>There are about 500 residents in the village located in the mountainous region. One third of the population is Christian. While the other two thirds is Muslim. Yet throughout history no inter-religious conflict has been recorded. Pengaringan Villagers look harmonious and help each other. When the Christians are building a church, the Muslims are willing to help. The same thing is done by the Christians, when the Muslims are building a mosque.</p> <p>Village head of Pengaringan Bejo Priyanto said, such harmony could not be separated from the role of community leaders. They always maintained communication and ensured harmony. So that the slightest seed of dispute would surely be extinguished. "It has happened since a long time ago, even today we continue to maintain harmony," he said, Sunday (9/6/015).</p> <p>Pengaringan village is famous for its strong tolerance. People in the village never bring up any religious issues even when there are two religions found within a family. Even in a feast if a Muslim leader cannot show up, the one who prays is the Christian leader. "Anyone who recites the prayer, be it Islam or Christianity is certainly for a good purpose. Therefore, there is no use to be debated," he explained.</p> <p>A harmonious condition is an asset for growth and development of a society. Therefore it will always strive to preserve it. The maintenance is done with togetherness and through interfaith communications. Also, they remind each other to perform worship according to their beliefs. "If Christians see Muslims not performing the Friday prayer, they will be reminded, and vice versa if Muslims see us not going to the church on Sunday," he said.</p> <p>According to him, the tradition is an excellent means to create tolerance because the Pengaringan villagers still preserve their traditions called Suran and Palakian. Suran is an activity to slaughter a black and white goat in Shura month. Goat meat is then cooked and in the afternoon people gather, bring some rice and eat together. While the Palakian is a customary activity conducted when the harvest is completed. This activity is held in each Neighborhood Unit (RT). "These customary activities will continue to be done," he said.</p>	Kebumen	Central Java	August	Practice of Tolerance	Residents of Pengaringan Village	<a href="http://www.kebumenekspress.com/2015/09/toleransi-umat-beragama-di-desa-ini.html">http://www.kebumenekspress.com/2015/09/toleransi-umat-beragama-di-desa-ini.html</a>
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57	Papua Regional Police Guarantees The Security During Eid al-Adha Prayer in Tolikara	<p>Police would coordinate with the Indonesian Military to secure the implementation of Eid al-Adha prayer in Tolikara, Papua, which falls at the end of this month. Police do not want to miss again like when violence burst during Eid Prayer in July last year.</p> <p>“We will first meeting with the Commander in Chief (Indonesian Military),” said Papua Police Chief Inspector General Paulus Waterpauw, Tuesday (8/9). Papua Regional Police, according to Paul, guaranteed the security of the implementation of worship in the region. Moreover, the coordination was done together with the Indonesian Military, therefore the Police would have extra security personnel. Security of religious activity is a duty of police officers as set out in the legislation. “In this country the religious freedom to worship according to one’s belief is regulated. Eid al-Adha prayer is a muslim’s obligation that must be undertaken so as to be secured without exception,” said Paul.</p>	Papua	Papua	September	Religious Respect	The National Police	<a href="http://www.cn-indonesia.com/nasional/20150908145855-12-77362/polda-papua-jamin-salat-idul-adha-di-tolikara-aman/">http://www.cn-indonesia.com/nasional/20150908145855-12-77362/polda-papua-jamin-salat-idul-adha-di-tolikara-aman/</a>
58	Non-Muslim Volunteers Aiding To Secure Eid al-Adha Celebration	<p>Dozens of volunteers formed by Inter-Religious Harmony Forum (FKUB) in Mimika Regency were involved in securing the Eid al-Adha Celebration in the city of Timika. The volunteers consisted of Protestant, Catholic, Hindu and Buddhist Youth. Chairman of Mimika FKUB, Ignatius Adi said that these volunteers would secure the implementation of Takbir night in mosques and Eid prayer to be held in a number of courts. “One of them in the Timika Indah Court, which became the center of Eid prayer in the Mimika Regency,” he said in Timika on Wednesday (09/23/2015).</p> <p>He added that on every religious holiday including Christmas and Easter, FKUB volunteers were always involved in helping the security forces. “Volunteers have always been involved on every major religious holiday,” he said.</p> <p>According to him, religious tolerance in Mimika, was already well-established. For that, he hoped to all communities in Mimika to continue to respect other religious believers to celebrate their holidays. “Not only that, if possible this inter-religious harmony can continue to be intertwined everyday,” he expected.</p>	Timika	Papua	September	Religious Respect	The Inter-religious Harmony Forum (FKUB)	<a href="http://news.okezone.com/read/2015/09/23/340/1219874/toleransi-beragama-relawan-non-muslim-bantu-pengamanan-idul-adha">http://news.okezone.com/read/2015/09/23/340/1219874/toleransi-beragama-relawan-non-muslim-bantu-pengamanan-idul-adha</a>

59	<p>Congregation of Indonesian Evangelical Church In Tolikara Donates Five Cows For Eid Al-Adha In Tolikara</p>	<p>Unlike the circulated issue related to the Eid al-Adha holiday in Karubaga District, Tolikara. The worship services in fact ran smoothly and solemnly. In addition, the presence of the Minister of Social Affairs Khofifah Indar Parawansa celebrated Eid in Tolikara.</p> <p>“Thank God. People who are muslims here or in any area can practice their religion safely,” said Khofifah after the Eid Prayer. Other Tolikara Muslims carried out the Eid prayer in Musalla Khairul Ummah, Karubaga District, Tolikara, Papua, starting at 07:15 Eastern Indonesian Time on Thursday (09/24/2015). According Khofifah, re-establishment of the musala that had been charred was a form of improving inter-religious tolerance in Tolikara. She hoped such tolerance could be maintained in the future.</p> <p>“There was an incident on July 17, Thank God it could be resolved. The Eid Prayer went well. Hopefully tolerance of diversity of the communities in Tolikara will work harmoniously,” she explained.</p> <p>Not only that, another peace form in Tolikara was seen from the Evangelical Church of Indonesia (GIDI) which donated 5 cows for sacrifice to the board of Khairul Ummah Musalla. One of the Musalla management staff Ali Muchtar mentioned that after the cow meat was cut, it would be distributed evenly to the public.</p> <p>“The meat will be distributed to all citizens equally. This contribution (from GIDI) we received and If God wills we will also distribute it to the Christian residents,” said Ustad Ali.</p>	Tolikara	Papua	September	Practice of Tolerance	GIDI Tolikara	<a href="http://www.gatra.com/nusantara/maluku-papua/166210-idul-adha-di-tolikara-gidi-sumbang-5-ekor-sapi">http://www.gatra.com/nusantara/maluku-papua/166210-idul-adha-di-tolikara-gidi-sumbang-5-ekor-sapi</a>
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60	The Deceased Shia's Corpse Was Allowed To Be returned To Sampang	<p>Sampang Government, East Java, allowed the corpse of Busidin, 65, to be buried in his hometown in Dusun Nangkernang, Karang Gayam Village, Omben District. Busidin was one among hundreds of residents who had been displaced and fled to Sidoarjo, also in East Java, due to the conflict between Shias and Sunnis in the area in 2012.</p> <p>"He passed away, I think it is okay to be buried in his village if the family wants," said Sampang Vice-Regent Fadilah Boediono told Tempo on Sunday, September 27, 2015.</p> <p>However, Fadilah reminded, before the Busidin's corpse was taken to Sampang for burial, the family should coordinate first with the military or police for escort. "So that it will run smoothly," he said.</p> <p>Previously, Busidin, the Shia Sampang resident, died of complications when in camps in Sidoarjo, East Java, on Sunday morning, September 27, 2015. The leader of the Shia in Sampang, Iklil Al Milal, explained, Busidin had been hospitalized at Siti Khadija Hospital and actually had received a referral to Dr. Soetomo General Hospital in Surabaya.</p> <p>However, Busidin's treatment was directed to the General Hospital Sidoarjo by officers of East Java Disaster Management Agency-which handled the refugee problem.</p> <p>Iklil said his party was still coordinating with the related family for the burial. "The deceased left a message to be burried in his hometown in Blu'uran, Sampang," he mentioned and added that Buisidin left one wife and four children.</p> <p>Currently, the number of Shia refugees in the Sampang in Puspa Agro Flats in Jemundo, Sidoarjo is 320 people, consisting of 74 families. They have been in the refugee camps since June 20, 2013, they had been previously accomodated at Sampang Sport Building for nine months.</p>	Sampang	East Java	September	Religious Respect	Deputy Disctrict Head	<a href="https://nasional.tempo.co/read/news/2015/09/27/058704188/warga-syiah-yang-meninggal-diizinkan-kembali-ke-sampang">https://nasional.tempo.co/read/news/2015/09/27/058704188/warga-syiah-yang-meninggal-diizinkan-kembali-ke-sampang</a>
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61	South Sumatera To Establish A Place Of Worship For The Hindus	<p>Provincial Government of South Sumatera would establish a temple as a place of worship for Hindus at Sriwijaya Kingdom Archaeological Park (TPKS), Karang Anyar, Palembang.</p> <p>The Construction of the place of worship would not use regional budget funds (APBD), but from foreign funds said the South Sumatera governor H. Alex Noerdin in Palembang on Sunday.</p> <p>He said the South Sumatera provincial government to seek funding from the world organization UNESCO. The construction of the temple, according to him, so that Hindus in South Sumatera could perform worhsip services at the park. In addition, in order to support the preservation of inter-religious harmony that has been increasingly entwined in South Sumatera.</p> <p>“Thank God, until now there has never been inter-religious issues in the province and relations remain harmonious,” Alex said, adding that the provincial government attempted to provide all the religions in South Sumatera have their places of worship with complete facilities.</p>	Palembang	South Sumatera	September	Non-Discriminatory Policy	Provincial Government of South Sumatera	<a href="http://www.antaraneews.com/berita/520300/sumsel-akan-bangun-tempat-ibadah-umat-hindu">http://www.antaraneews.com/berita/520300/sumsel-akan-bangun-tempat-ibadah-umat-hindu</a>
62	Inter-religious Tolerance in Buyat Pante Village, Dusun 5, East Rataotok Village, Rataotok District, Southeast Minahasa	<p>The level of inter-religious tolerance in Kampung Buyat Pante, Dusun 5, East Rataotok Village, District of Rataotok, Southeast Minahasa, is well-preserved. This is reflected in a mosque and a church established in one yard without any barrier, they are even almost clesly adjacent to each other.</p> <p>The An-Namira mosque dome faces the Lakban Congregation Christian Evangelical Church in Minahasa Church (GMIM) tower as if to convey the message that the harmony between the two religions is adopted by most residents and unify them.</p> <p>The residents largely earn their living as fishermen. “Not only symbolized by the two buildings, but so far I have never found any horizontal friction or anything else between the two religions,” said Pudir, Rataotok resident on Sunday (10/11/2015).</p> <p>Constructing two religious buildings that are used routinely in one yard is certainly not easy.</p> <p>It takes a high tolerance of the people from both religions, particularly when the worship time collides.</p>	Southeast Minahasa	North Sulawesi	October	Practice of Tolerance	Residents of Buyat Pante Village	<a href="http://regional.kompas.com/read/2015/10/11/11130631/Berdiri.di.Halaman.yang.Sama.Masjid.dan.Gereja.Ini.Jadi.Simbol.Toleransi">http://regional.kompas.com/read/2015/10/11/11130631/Berdiri.di.Halaman.yang.Sama.Masjid.dan.Gereja.Ini.Jadi.Simbol.Toleransi</a>

63	Faculty of Social and Political Sciences of Universitas Gadjah Mada (UGM) Promotes Diversity	The increasing intolerance had drawn concerns from the Youth Studies Centre (YouSure) of Faculty of Social and Political Sciences UGM to hold a seminar titled Youth Reject Discrimination and Intolerance on October 27, 2015. "YouSure has concerns on discrimination and intolerance. It is hoped that the youth through critical thinking can find renewable ideas to overcome discrimination and intolerance," said Director YouSure, Dr. M. Najib Azca	Yogyakarta	Yogyakarta	October	Promotion of Diversity	YouSure UGM	<a href="http://ugm.ac.id/berita/10599-pemuda.harus.junjung.tinggi.toleransi">http://ugm.ac.id/berita/10599-pemuda.harus.junjung.tinggi.toleransi</a>
64	The Inscription of Hindu-Muslim Harmony in Karangasem	Banjar Bukit Tabuan, Bukit Village, Karangasem District, Bali has had a level of inter-religious harmony since the 16th century AD. Although the residents have different beliefs, but Hindus and Muslims in Banjar Bukit Tabuan look like a family. They never have any conflicts. Residents live side by side on top Seraya Mountains. This Inter-religious harmony is united through an inscription which is believed to be sacred.	Karangasem	Bali	October	Practice of Tolerance	Residents of Banjar Bukit Tabuan	<a href="http://bali.tribunnews.com/2015/10/19/prasasti-ini-jadi-ikatan-kerukunan-umat-hindu-dan-islam-di-karangasem">http://bali.tribunnews.com/2015/10/19/prasasti-ini-jadi-ikatan-kerukunan-umat-hindu-dan-islam-di-karangasem</a>
65	Tali Akrap Holds An Inter-religious Dialogue	Realizing true inter-religious tolerance is not enough only by reading books, particularly for academics, but we need to interact directly and periodically with inter-religious communities. In order to foster tolerance, Northern Coast of Java Inter-religious and Belief Community (Tali Akrap) with Kudus STAIN students held a dialogue with Buddhists in Kutuk Village, Undaan District, Kudus on 17 October, 2015.	Kudus	East Java	October	Practice of Tolerance	Northern Coast of Java Inter-religious and Belief Community (Tali Akrap)	<a href="http://elsaonline.com/?p=4699">http://elsaonline.com/?p=4699</a>
66	Maluku All Out In Harmony	All the people with different religions in Maluku involved in the implementation of the 11th National Level Ecclesiastical Choir Party (Pesparawi) in Ambon, Maluku.  "I am proud that the momentum of Pesparawi does not only belong to Christians but also belong to all religious communities in Maluku and Indonesia. I am sure, the participants from 33 provinces have gained a different impression about Ambon Manise," said the Governor of Maluku Assagaff (10/10/2015)	Ambon City	Maluku	October	Practice of Tolerance	Maluku Residents	<a href="http://ambonekspres.com/2015/10/12/sukses-tuan-rumah-raih-juara-umum/">http://ambonekspres.com/2015/10/12/sukses-tuan-rumah-raih-juara-umum/</a>



67	Interreligious Harmony Seminar in Bengkulu To Welcome A Simultaneous Regional Head General Election	<p>Approaching the local general elections (Pilkada) on 9 December, Bengkulu Regional Police Chief Brigadier General. Pol. H. M. Ghufron, MM, M.Si initiated the Inter-religious harmony.</p> <p>A seminar and the signing of a memorandum of understanding on inter-religious harmony took place yesterday (10/27) at Raffles City Hotel. The seminar with the theme of the Joint Agreement among Inter-religious Communities, Community Leaders, and Traditional Leaders in Preserving Solidarity and Harmony To Maintain A Conducive Situation in Bengkulu Region was intended to prevent conflicts during the upcoming democratic party.</p>	Bengkulu	Bengkulu	October	Promotion of Diversity	Bengkulu Regional Police Chief	<a href="http://harianakyatbengkulu.com/ver3/2015/10/28/kerukunan-umat-beragama-harga-mati/">http://harianakyatbengkulu.com/ver3/2015/10/28/kerukunan-umat-beragama-harga-mati/</a>
68	Surakarta City Government Organizes An Interreligious Harmony Jamboree	<p>Surakarta City Government held an Inter-Religious Harmony Jamboree for students from various schools at the yard of Makorem 074/Warastratama, Jl. Slamet Riyadi, Solo, Wednesday (10/21/2015). The event was held for three days and two nights (October 21-23, 2015) and was participated by 100 Muslim, 40 Christian, 20 Catholic, 19 Hindu, 11 Buddhist, and 10 Confucian teenagers.</p>	Surakarta City	Central Java	October	Promotion of Diversity	Surakarta City Government	<a href="http://kotasurakarta.kemendagri.go.id/berita/read/jambore-kerukunan-umat-beragama">http://kotasurakarta.kemendagri.go.id/berita/read/jambore-kerukunan-umat-beragama</a>
69	Establishing A Commitment of Interreligious Harmony in Aceh Tengah	<p>The entire religious leaders in Central Aceh District Air determined to maintain inter-religious harmony. The commitment was expressed in the meeting organized by Inter-religious Harmony Forum (FKUB) at the UMMI Building, Central Aceh Regent Hall on Friday, October 16, 2015.</p>	Aceh Tengah	Nangroe Aceh Darussalam	October	Promotion of Diversity	Aceh Tengah Inter-religious Harmony Forum (FKUB)	<a href="http://portalsatu.com/berita/aceh-tengah-bertekad-jaga-kerukunan-umat-beragama-513">http://portalsatu.com/berita/aceh-tengah-bertekad-jaga-kerukunan-umat-beragama-513</a>
70	Workshop on Role of Media In Maintaining Interfaith Harmony	<p>Head of Inter-religious Harmony Center of the Ministry of Religious Affairs, Muhammad Mudhofir opened the Inter-religious Youth Workshop and the Role of Media in Maintaining Inter-religious Harmony Workshop at Hotel Santika Palu, Monday October 26, 2015.</p>	Palu	Central Sulawesi	October	Promotion of Diversity	Kanwil Kemenag Sulteng Central Sulawesi Regional Office of Ministry of Religious Affairs	<a href="http://paluekspres.com/?p=1473">http://paluekspres.com/?p=1473</a>

71	A Story of Interreligious Harmony on Santri (Islamic Student) Day	<p>Abdurrahman or familiarly called Abah Abdurrahman Wahid who had also been a chairman of the Branch Council of the National Awakening Party (PKB) in Malang told about the inter-religious harmony which had been established in the District of Sumbermanjing Wetan (Sumawe), Malang.</p> <p>To establish brotherhood and establish inter-religious harmony in Sumawe region and to keep a conducive situation in Malang Regency could not be separated from the role of students coming from Islamic schools or Islamic educational institutions in Sumawe," he explained.</p> <p>He hoped that there would be an interwoven good relationship between religious communities, especially in the village of Klepu, District of Sumbermanjing Wetan, which also became his residence, particularly on the Santri Day (Islamic Student Day) which would fall on October 22, 2015.</p>	Malang Regency	East Java	October	Promotion of Diversity	Politician	<a href="http://www.malangtimes.com/baca/5336/20151021/190013/abah-dur-cerita-kerukunan-umat-beragama-di-hari-santri/">http://www.malangtimes.com/baca/5336/20151021/190013/abah-dur-cerita-kerukunan-umat-beragama-di-hari-santri/</a>
72	Collective Intercultural and Interreligious Suran Festival in Wonosobo	<p>An interesting event would be organized by the Inter-religious Harmony Forum (FKUB) of Wonosobo. To establish togetherness among religious communities, together with Wonosobo regency, Kodim 0707 and Wonosobo Police, FKUB would hold a collective Inter-religious Suran Festival at the Village Hall of Tanjunganom Kepil.</p> <p>This activity would take place on Tuesday, October 27, 2015. The event was a common idea in order to create a concrete activity to support the District of Wonosobo as a human rights friendly district according to the theme taken "Establishing Harmony through Local Wisdoms".</p>	Wonosobo	Central Java	October	Promotion of Diversity	Wonosobo Resort Police Chief	<a href="http://www.tribatanews.com/cara-kapolres-wonosobo-membangun-kerukunan-umat-beragama-masak-dan-makan-bersama/">http://www.tribatanews.com/cara-kapolres-wonosobo-membangun-kerukunan-umat-beragama-masak-dan-makan-bersama/</a>
73	Maluku Plans To Build Religious Harmony Villages	<p>"I answered to program a settlement that is occupied by all religious and ethnic communities from Papua to Banda Aceh, therefore I was responded by the Head of State with a willingness to inaugurate it in future," said Governor of Maluku, Ambon, on Monday (10/12).</p>	Ambon City	Maluku	October	Promotion of Diversity	Maluku Provincial Government	<a href="http://www.terasbintang.com/keren-jokowi-segera-resmikan-kampung-kerukunan-umat-beragama-di-ambon/">http://www.terasbintang.com/keren-jokowi-segera-resmikan-kampung-kerukunan-umat-beragama-di-ambon/</a>
74	Wonorejo Village, Satui, South Kalimantan Becomes An Example Of inter-religious Harmony	<p>Forum for Religious Harmony (FKUB) of Satui District, Wonorejo Village deserves to be an inspiration nationally and for other villages including South Kalimantan in terms of maintaining inter-religious harmony that has been kept by the village.</p> <p>"Tanah Bumbu District has 17 tribes and of those tribes there are diverse cultures and religions. However, they still live in harmony with heart and keep the spirit of brotherhood in the region, i.e., one of which is Wonorejo Village," said Wahyudin during the inauguration of Foster Village Committee in Wonorejo Village on Saturday (10/09/15).</p>	Tanah Bumbu	South Kalimantan	October	Practice of Tolerance	Resident of Wonorejo Village, Tanah Bumbu	<a href="http://www.bidikkasel.com/2015/10/desa-wonorejo-dijadikan-percontohan.html">http://www.bidikkasel.com/2015/10/desa-wonorejo-dijadikan-percontohan.html</a>

75	PBNU: Ashura Celebration Is Not Deviant	Chairman of the Nahdlatul Ulama KH Said Aqil Siroj said the commemoration of Ashura as done by the Shias was not deviant as long as they did not do it excessively until they hurt themselves.  Said Aqil also invited all Muslims in Indonesia, especially the Nahdliyyins, to respect Ashura commemorated by the Shia on the 10th of Muharram but he condemned the ways they hurt themselves.	Jakarta	Greater Jakarta	November	Religious Respect	Chairman of Nahdlatul Ulama Executive Council (PBNU) KH. Said Agil Siradj	<a href="http://www.antaraneews.com/berita/405107/pbnu-peringatan-ashura-bukan-kegiatan-sesat">http://www.antaraneews.com/berita/405107/pbnu-peringatan-ashura-bukan-kegiatan-sesat</a>
76	ISIS Is Not Islam, Barbaristic Action Must Be Confronted	Indonesian Democratic Party of Struggle (PDI-P) Fraction Member of the Legislative Council Said Abdullah stated that the acts of terror in Paris which killed hundreds of people on Friday (11/13) were clearly contrary to Islamic values. According to him, a terror group named Islamic State of Iraq Syria (ISIS) was actually degrading the meaning of jihad and Islam as a religion of peace. "ISIS has distorted the sacred meaning of true jihad. Jihad is to protect all the good people, not killing people," said Said via short message service, on Sunday (11/14).  He added that Islam did not teach any barbaric acts. While the action of ISIS in 6 locations in Paris was obviously a barbaric act that did not respect humanity.	Jakarta	Greater Jakarta	November	Deradicalization	Indonesian Democratic Party of Struggle (PDI-P) Fraction Member of the Legislative Council Said Abdullah	<a href="http://www.jpnn.com/read/2015/11/16/338819/ISIS-Bukan-Islam,-Aksi-Barbar-Harus-Dilawan-">http://www.jpnn.com/read/2015/11/16/338819/ISIS-Bukan-Islam,-Aksi-Barbar-Harus-Dilawan-</a>
77	Interreligious Dialogue Figures Hit MURI (World Record Museum Indonesia) Record	A dialogue with 1000 interfaith leaders of peaceful Southeast Sulawesi in 2015 hit a record of World Record Museum Indonesia (MURI). The MURI certificate was given by Joseph Ngadri to the Minister of Religious Affairs Lukman Hakim Saifuddin witnessed by Southeast Sulawesi Governor Nur Alam and office head of the Ministry of Religious Affairs Sultra Mohamad Ali Irfan in Kendari on Sunday. Inter-religious harmony, according to the Minister of Religious Affairs, must be continuously nurtured through positive activities for its continuation and religious tolerance. There is no peace in the world without peace among religious communities. Inter-religious peace is symbolized by mutual respect," said Minister of Religious Affairs.	Kendari	Southeast Sulawesi	November	Promotion of Diversity	Southeast Sulawesi Inter-religious Leaders	<a href="http://portalmadura.com/galang-tanda-tangan-duta-perdamaian-madura-peringatan-hari-toleransi-internasional-39679">http://portalmadura.com/galang-tanda-tangan-duta-perdamaian-madura-peringatan-hari-toleransi-internasional-39679</a>
78	The Ahmadiyyas Are Guaranteed To Vote	West Nusa Tenggara Regional General Elections Commission (KPUD) accommodated all levels of society to have the right to vote including the Ahmadiyya residents living in Transito Dormitory, Majeluk, Mataram. The West Nusa Tenggara Election Commission (KPUD) chairman Lalu Aksar Anshori said the commitment had been delivered before the National Commission on Human Rights (HAM) some time ago. "We are committed to giving the right to vote for all mandatory voters including Ahmadiyyas. Many issues have we been communicated to the Commission, including the politics of money," said Aksar to reporters yesterday.	Lombok	NTB	November	Non-Discriminatory Policy	West Nusa Tenggara Regional General Elections Commission (KPUD)	<a href="http://www.lombokpost.net/2015/11/03/warga-ahmadiyah-dipastikan-memilih-2/">http://www.lombokpost.net/2015/11/03/warga-ahmadiyah-dipastikan-memilih-2/</a>

79	Police Request For Cancellation Of Anti-Shia Declaration Plan in Purwakarta	Chief of Purwakarta Resort Police Superintendent Vishnu Truno Yudo Wisnu Andiko requested Anti-Shia National Alliance (ANNAS) to cancel the Anti-Shia declaration plan in Purwakarta because it was considered to potentially fuel a conflict in Purwakarta while during this quiet time. This request was the result from a dialogue with islamic scholars and leaders related to the potential negative effects of such event that contained intolerance. Therefore, Purwakarta district police never issued a permit for the declaration event. The same opinion was also delivered by the District Military Commander of 0619 Purwakarta, Lt. Col. CZI Cahyadi Amperawan. According to him, it was best not to do it because we should not discriminate against one group.	Purwakarta	West Java	November	Promotion of Non-Discrimination	Purwakarta Resort Police & District Military Commander	<a href="http://regional.kompas.com/read/2015/11/11/20284661/Polisi.Larang.Deklarasi.Anti-Syiah.di.Purwakarta">http://regional.kompas.com/read/2015/11/11/20284661/Polisi.Larang.Deklarasi.Anti-Syiah.di.Purwakarta</a>
80	Regency Government Guarantees The Safety Of Shia Followers in Purwakarta	The regency government, West Java, ensured the safety of the Shia followers in Purwakarta, following a letter requesting the protection of the Shia followers on the declaration of the refusal of Shia sect in Purwakarta. Dedi said due to the presence of the letter, the government had issued a circular letter that the regency government together with The Indonesian Military and The National Police informing that they guaranteed all citizens in Purwakarta to perform worship services according to their respective religions as long as the activity was not contrary to public order.	Purwakarta	West Java	November	Non-Discriminatory Policy	Purwakarta Regency Government	<a href="http://elshinta.com/news/33352/2015/11/13/pemkab-jamin-keamanan-pengikut-aliran-syiah-di-purwakarta">elshinta.com/news/33352/2015/11/13/pemkab-jamin-keamanan-pengikut-aliran-syiah-di-purwakarta</a>
81	Peace Ambassador Collects Signatures To Reject Intolerance	The boys and girls were seen to collect signatures to reject intolerance from every visitor. The action received positive responses from children to parents. They joined to sign the cloth written "We Reject Intolerance". The general public were also given a peace sticker and pin. Members of Peace Ambassador of Madura, M. Kamil Akhyari said this signature collection was an effort to remind the public to always maintain peace.	Sumenep	East Java	November	Promotion of Diversity	Peace Ambassador of Madura	<a href="http://portalmadura.com/galang-tanda-tangan-duta-perdamaian-madura-peringatan-hari-toleransi-internasional-39679">http://portalmadura.com/galang-tanda-tangan-duta-perdamaian-madura-peringatan-hari-toleransi-internasional-39679</a>
82	In Order To Maintain Inter-religious Harmony in Jimbaran, An Imam Reject To Evaluate The Attacks on A Mosque in Bali	Chairman of Yayasan Baitul Ummah and owner Aburrahman bin Auf Mosque in the Kelurahan Jimbaran, District of South Kuta, Badung District, Bali, Muhammad Fauzi had a different opinion from the Islamic scholars and the functionaries of the Association of Indonesian Muslim Intellectuals (ICMI) in Bali. Fauzi admitted Abdurrahman bin Auf mosque had been attacked by a group of people to take the charity box at the mosque.  He said it was a case of ordinary theft.	Badung	Bali	December	Religious Advocacy	Management of Abdurrahman Mosque in Jimbaran Bin Auf Jimbaran	<a href="http://www.republika.co.id/berita/dunia-islam/islam-nusantara/15/12/07/nyzghf384-kerukunan-antarumat-beragama-di-jimbaran-senantiasa-terjaga">http://www.republika.co.id/berita/dunia-islam/islam-nusantara/15/12/07/nyzghf384-kerukunan-antarumat-beragama-di-jimbaran-senantiasa-terjaga</a>

83	Wayan Sutama As A Jimbaran Pawongan Authority with other traditional authorities Went To Baitul Ummah Mosque	Inter-religious harmony in the Kelurahan Jimbaran is always maintained. This was proven by the visit of I Wayan Sutama as Jimbaran Pawongan Adat and other traditional authorities to Masjid Baitul Ummah on October 28 with purpose of maintaining a good relationship with the board and congregation.  "May this be the initial moment of religious harmony since he was appointed, especially with the Muslims in a traditional region of Jimbaran indigenous," he said.	Ba-dung	Bali	De-cember	Religious Respect	Jimbaran Temple Priest	<a href="http://www.republika.co.id/berita/dunia-islam/islam-nusantara/15/12/07/nyzghf384-kerukunan-antar-umat-beragama-di-jimbaran-senantiasa-terjaga">http://www.republika.co.id/berita/dunia-islam/islam-nusantara/15/12/07/nyzghf384-kerukunan-antar-umat-beragama-di-jimbaran-senantiasa-terjaga</a>
84	Iskandar Muda Military Commander Invites To Preserve Inter-religious Harmony	Iskandar Muda Military Commander Mayjen TNI Agus Kriswanto invited all religious residents to always keep togetherness by keeping a good relationship and maintain inter-religious harmony. It was announced by the military commander after the implementation of the Friday prayer at Al-Fajar Mosque together with the residents of Gampong Lipat Kajang, Simpang Kanan district, Aceh Singkil regency. This opportunity was also taken by the commander to establish a good relationship with residents during his visit to Singkil on Friday December 25, 2015.	Aceh Singkil	Nangroe Aceh Darussalam	De-cember	Promotion of Diversity	Iskandar Muda Military Commander	<a href="http://www.lintasnasional.com/2015/12/26/pangdam-im-mari-kita-jaga-kerukunan-antar-umat-beragama/">http://www.lintasnasional.com/2015/12/26/pangdam-im-mari-kita-jaga-kerukunan-antar-umat-beragama/</a>
85	Police Cooperates with GP Ansor (Youth Movement) To Maintain Inter-religious Harmony	In keeping the inter-religious harmony in the district of Tuban, especially in Rengel district, the Rengel Sectoral Police, Tuban Resort Police cooperated with Ansor Youth Movement (GP Ansor) and other community organizations, Sunday (07/26/2015).	Tuban	East Java	De-cember	Religious Respect	Rengel Sectoral Police	<a href="http://www.tribatanewstuban.com/2015/12/04/polisi-gandeng-gp-ansor-jaga-kerukunan-umat-beragama/">http://www.tribatanewstuban.com/2015/12/04/polisi-gandeng-gp-ansor-jaga-kerukunan-umat-beragama/</a>
86	East Nusa Tenggara Won A Harmony Award	Governor of East Nusa Tenggara (NTT) Drs. Frans Lebu Raya won the award for the category of regional heads in the event of Religious Harmony Awards Night Year 2015. Frans was rated to have been successful in preserving inter-religious harmony in his territory.  Ministry of Religious Affairs of the Republic of Indonesia organized the 2015 Inter-religious Harmony in the Auditorium of H.M. Rasjidi of Ministry of Religious Affairs, on Wednesday (12/30/2015)	Ku-pang	NTT	De-cember	Promotion of Diversity	Governor of East Nusa Tenggara	<a href="http://indonesiasatu.co/detail/gubernur-ntt-raih-anugerah-kerukunan-umat-beragama">http://indonesiasatu.co/detail/gubernur-ntt-raih-anugerah-kerukunan-umat-beragama</a>
87	Mayor Of Palopo Urges Residents To Maintain Tolerance	Mayor of Palopo H.M. Judas Amir urged the whole community of Palopo to maintain religious tolerance in welcoming Christmas and New Year 2016. According to Judas, some Christian community in Palopo had initiated a series of Christmas celebration events in a number of churches and in the community.  Sumber Berita: <a href="http://seputarluwuraya.com/berita-judas-ajak-warga-jaga-toleransi-antar-umat-beragama.html#ixzz4OnEncyC">http://seputarluwuraya.com/berita-judas-ajak-warga-jaga-toleransi-antar-umat-beragama.html#ixzz4OnEncyC</a>	Palopo	South Sulawesi	De-cember	Practice of Tolerance	Mayor Of Palopo	<a href="http://seputarluwuraya.com/berita-judas-ajak-warga-jaga-toleransi-antar-umat-beragama.html">http://seputarluwuraya.com/berita-judas-ajak-warga-jaga-toleransi-antar-umat-beragama.html</a>

88	Ahok Maintains Harmony	Ahok expected the Christmas Eve's worship service by Christians and the Birth of the Prophet Muhammad by Muslims which fell on the same date to be held solemnly, smoothly and safely. "We hope everything go solemnly, smoothly and safely in an atmosphere of mutual respect for each other and keep harmony among religious believers," he said.	Jakarta	Greater Jakarta	December	Religious Respect	Governor Ahok	<a href="http://www.jia-xiang.biz/ahok-kita-jaga-kerukunan-antarumat-beragama/">http://www.jia-xiang.biz/ahok-kita-jaga-kerukunan-antarumat-beragama/</a>
89	Maluku Indonesian Ulema Council (MUI) Maintain Harmony	MUI in Maluku invited religious communities to maintain harmony on Thursday 12/24	Ambon	Maluku	December	Promotion of Diversity	Ambon Indonesian Ulema Council (MUI)	<a href="http://www.malukupost.com/2015/12/mui-ajak-umat-jaga-kerukunan-jelang.html">http://www.malukupost.com/2015/12/mui-ajak-umat-jaga-kerukunan-jelang.html</a>
90	Executive Council (BEM) Of State Islamic University (UIN) Invites Residents To Maintain Tolerance	Saniman a student executive board member of the Department of Comparative Religion of UIN Syarif Hidayatullah, Jakarta said that the State of Indonesia was a country that was multicultural, and had a lot of diversity, specifically in religions.  "Therefore, as a good citizen we are demanded to respect and be tolerant among other religious communities" said Saniman, Executive Board Executive Board Student Department of Comparative Religion, on Sunday (13/12/15)	South Tangerang	Banten	December	Promotion of Diversity	Executive Council (BEM) of State Islamic University (UIN)	<a href="http://www.metroterkini.com/berita-21196-bem-uin-sh-himbau-jaga-kerukunan-umat-beragama.html">http://www.metroterkini.com/berita-21196-bem-uin-sh-himbau-jaga-kerukunan-umat-beragama.html</a>
91	Pastor Of The Church Of Santo Yusuf, Romo Yulius Hirnawan Invites all Catholics To Always Maintain Unity And Inter-religious Harmony	Hundreds of Catholics packed the Church of Santo Yusuf in Cangkol, Cirebon, to follow the procession of Christmas Mass 2015, Friday (12/25).  In a solemn Christmas Mass, Pastor of the Church of Santo Yusuf, Romo Yulius Hirnawan, invited all Catholics to always maintain unity and inter-religious harmony. Romo Yulius also reminded the congregation to always be a light for everyone.	Cirebon	West Java	December	Promotion of Diversity	Cirebon Church Pastor Santo Yusuf	<a href="http://news.fajarnews.com/read/2015/12/26/7560/pesan.natal.dari.cirebon.jaga.kebersamaan.dan.kerukunan.umat.beragama">http://news.fajarnews.com/read/2015/12/26/7560/pesan.natal.dari.cirebon.jaga.kebersamaan.dan.kerukunan.umat.beragama</a>
92	Bengkalis Ministry of Religious Affairs Socialize Inter-religious Harmony	Bengkalis Ministry of Religious Affairs conducted a socialization activity of inter-religious harmony held at the Office Hall of Bengkulu Ministry of Religious Affairs on Monday (11/30)	Bengkalis	Riau	December	Promotion of Diversity	Bengkalis Ministry of Religious Affairs	<a href="http://riaatribune.com/news/detail/1503/kemenag-bengkalis-sosialisasikan-kerukunan-umat-beragama">http://riaatribune.com/news/detail/1503/kemenag-bengkalis-sosialisasikan-kerukunan-umat-beragama</a>
93	Religious Tolerance, Imitate Salatiga	During the Christmas celebration, the youth of Masjid Agung Darul Amal located adjacent to the public court participated to help smoothen the Christmas worship services by controlling the traffic of vehicles and worshippers who were joining the worship services. After that the youth of the mosque would shake hands and greet Merry Christmas to the Christians. This phenomenon is in contrast with the reality faced by Indonesia where Muslims are forbidden to say Merry Christmas to Christians.	Salatiga	Central Java	December	Practice of Tolerance	Residents of Salatiga	<a href="http://telusur.metrotvnews.com/read/2015/12/28/205702/toleransi-agama-tirulah-salatiga">http://telusur.metrotvnews.com/read/2015/12/28/205702/toleransi-agama-tirulah-salatiga</a>

94	Indonesia As The International Example of Tolerance	<p>Jakarta Archbishop Ignatius Suharyo recounted some experiences about religious tolerance Indonesia in the eyes of the world.</p> <p>One of them was his experience when he accompanied Italian President Sergio Mattarella visiting Indonesia.</p> <p>“He stopped at the Cathedral then went straight to the Istiqlal Mosque,” said Suharyo in the Cathedral Church, Jalan Cathedral, Friday (12/25/2015).</p> <p>Suharyo had an opportunity to ask what purpose of Italian President visiting the two houses of worship was. The answer really surprised Suharyo.</p> <p>The Italian President said that he wanted to learn how to coexist in inter-religious communities from Indonesian people.</p>	Jakarta	Greater Jakarta	December	Promotion of Diversity	Jakarta Archbishop Ign. Suharyo	<a href="http://nasional.kompas.com/read/2015/12/25/15504801/Uskup.Agung.Indonesia.Jadi.Contoh.Dunia.soal.Toleransi.Antaragama">http://nasional.kompas.com/read/2015/12/25/15504801/Uskup.Agung.Indonesia.Jadi.Contoh.Dunia.soal.Toleransi.Antaragama</a>
95	A Portrait of Religious Tolerance during Christmas and The Celebration of Mawlid in Banten	<p>The Prophet's Birthday and Christmas celebrations which were held simultaneously became a moment to strengthen religious, cultural, and ethnic tolerance on this Earth of A Thousand Kiai (Islamic Teachers) One Million Santri (Islamic Students).</p> <p>“We should keep religious tolerance in Banten. The majority should be the protector of minorities and that minorities must be willing to respect,” said the chairman of a large family of the Sultanate of Banten, Tubagus (Tb.) A. Abbas Wasee, Friday (12/25/2015).</p>	Banten	Banten	December	Practice of Tolerance	Extended Family of Banten Sultanate	<a href="http://news.liputan6.com/read/2398054/potret-toleransi-beragama-saat-natal-dan-mawlid-nabi-di-banten">http://news.liputan6.com/read/2398054/potret-toleransi-beragama-saat-natal-dan-mawlid-nabi-di-banten</a>
96	Early Childhood Education Teaches Tolerance To Its Students	<p>Religious tolerance is one of the keys of peace. People feel that they are the most right and do not want to be in contact with other groups particularly in the era of social media nowadays, many people are easily provoked.</p> <p>Try to see photographs of the children at Early Childhood Education (PAUD) at Bukit Aksara School in Semarang which organized an inter-religious tolerance event.</p> <p>The event was aimed to celebrate two holidays Prophet Muhammad's Birthday and Christmas Day with the theme “I Love You Friend” which was held on December 17, 2015.</p>	Semarang	Central Java	December	Practice of Tolerance	Early Childhood Education (PAUD) in Bukit Aksara School, Semarang	<a href="https://www.brilio.net/news/foto-ini-tunjukkan-indahnyatoleransi-beragama-sejak-kecil-151221u.html">https://www.brilio.net/news/foto-ini-tunjukkan-indahnyatoleransi-beragama-sejak-kecil-151221u.html</a>

97	PBNU: The Colliding Celebrations Of The Birthday Of Prophet Muhammad SAW -Christmas Create Tolerance	Nahdlatul Ulama Executive Council (PBNU) were grateful for the occurrence of two different religious celebrations, the birth of Prophet Muhammad (Maulid) and the Christmas Holiday, whose timing almost coincided, so that we could realize the religious tolerance.  "We are very grateful at the end of 2015 there were two major events that we should be pleased that the Prophet's Birthday and Christmas," said Chairman of the NU Said Aqil Siradj in Jakarta, Wednesday, 23/12.	Jakarta	Greater Jakarta	December	Promotion of Diversity	PBNU	<a href="http://www.antaranews.com/berita/536681/pbnu-maulid-nabi-natal-bersamaan-wujudkan-toleransi">http://www.antaranews.com/berita/536681/pbnu-maulid-nabi-natal-bersamaan-wujudkan-toleransi</a>
98	Muhammadiyah Supports Authentic Tolerance	Muhammadiyah supported a more authentic tolerant life by building an attitude of openness, mutual respect and cooperation with other religious believers in constructive and productive forms. 12/23/2015.	Jakarta	Greater Jakarta	December	Promotion of Diversity	Muhammadiyah	<a href="http://www.muhammadiyah.or.id/id/news-5111-detail-ciptakan-toleransi-muhammadiyah-tak-kerahkan-pengamanan-natal.html">http://www.muhammadiyah.or.id/id/news-5111-detail-ciptakan-toleransi-muhammadiyah-tak-kerahkan-pengamanan-natal.html</a>
99	Fight Radicalism By Regrowing Tolerance Culture	To prevent frictions and issues that would injure tolerance, they declared "Peaceful Malang" to invite all elements to maintain interfaith harmony and prevent mass movements that trigger divisions and intolerance.	Malang	East Java	December	Promotion of Diversity	Inter-religious community in Malang	<a href="http://www.benarnews.org/indonesian/berita/lawan-radikalisme-dengan-tumbuhkan-kembali-budaya-toleransi-12232015122703.html">http://www.benarnews.org/indonesian/berita/lawan-radikalisme-dengan-tumbuhkan-kembali-budaya-toleransi-12232015122703.html</a>
100	Inter-religious Tolerance at Gang Assalam	Inter-religious tolerance during the commemoration of Prophet Muhammad's Birthday 1437 AH, which was held one day before Christmas occurred at RT 1 RW 17, Gang Assalam Lurah Jl. Lurah No. 242 Kelurahan Karangmekar, Central Cimahi District, Cimahi City.  There is Assalam Mosque built next to Cimahi Protestant Church of Indonesia (GKPI), the two religious communities provide each other opportunities to perform worship services according to their respective religions.  Both places of worship are separated by an alley. This condition allows Muslims and Christians pass each other.  When the Christmas Eve's Mass was taking place, adhan for evening prayer resonated. The Christians then pauses their activity until after the congregational evening prayer finished.  Something similar took place on Friday (12/25/2015). Muslims did not question the church services ongoing attended by around 165 people led by Pastor Tambunan. B23	Cimahi City	West Java	December	Practice of Tolerance	Residents at Gang Assalam	<a href="http://www.pikiran-rakyat.com/bandung-raya/2015/12/25/354894/inilah-toleransi-umat-be-ragama-di-gang-assalam">http://www.pikiran-rakyat.com/bandung-raya/2015/12/25/354894/inilah-toleransi-umat-be-ragama-di-gang-assalam</a>



101	Radicalism Causes Decreasing Religious Tolerance	<p>Minister of Home Affairs Tjahjo Kumolo considered that values of inter-religious tolerance began to decline. This was due to the strengthening radicalism in Indonesia.</p> <p>In addition to the decline of religious tolerance, Tjahjo also mentioned it was also due to the increasing threat of terrorism that had occurred recently in our homeland.</p> <p>“Almost everyday the police catch suspected terrorists. This means there is a virus spreading. This virus had to be killed,” said Tjahjo in Jakarta, Monday (12/21).</p>	Jakarta	Greater Jakarta	December	Deradicalization	Ministry of Home Affairs	<a href="http://www.cn-indonesia.com/nasional/20151221151100-20-99623/mendagri-radikalisme-sebabkan-toleransi-beragama-menurun/">http://www.cn-indonesia.com/nasional/20151221151100-20-99623/mendagri-radikalisme-sebabkan-toleransi-beragama-menurun/</a>
102	Pro-Peace NGOs and CSOs Organize Inter-religious Forum in Cirebon	<p>In December 2015, there were two holidays of two religious communities, the Prophet's Birthday on the 24th and the Christmas celebration on the 25th. In order to maintain, preserve, and build a shared commitment in realizing peace in Indonesia without discrimination and conflict, particularly in the area of Cirebon, The Islah Center Jakarta in cooperation with the Yayasan Fahmina, Pelita, PSMTI, Forum Sabtuan and Cirebon Gusdurian held an inter-religious harmony forum in the city of Cirebon on December 17, 2015.</p> <p>The event was a collective reflection in welcoming two religious celebrations to discuss important issues related to religious harmony which should be maintained in the strengthening of a pluralistic society in Region III Cirebon.</p>	Cirebon	West Java	December	Promotion of Diversity	Cirebon Pro-Peace NGO Group	<a href="http://www.harnas.co/2015/12/21/toleransi-antarumat-beragama-terus-digemakan">http://www.harnas.co/2015/12/21/toleransi-antarumat-beragama-terus-digemakan</a>

103	Nahdlatul Ulama Executive Council (PBNU) Expresses The Importance of Being Tolerant	<p>Vice chairman of the PBNU Bahtsul Masail Institute Abdul Moqsith Ghazali saw tolerance should no longer be a prominent topic because it was also closely linked to the issue of economic empowerment. According to him, this issue of tolerance was only a topic of intellectual conversation on campus or college course. Therefore, it was necessary to bring the issue of tolerance to the grassroots.</p> <p>“Therefore people will understand what is the nature of tolerance strived by activists of tolerance,” said Moqsith after a speech on the stage of the Festival of Tolerance held by The Wahid Institute (TWI), Sunday (12/13/2015).</p> <p>In the event that took place at Lapangan Pusaka, kelurahan Duren Seribu, Bojongsari District, Depok City, West Java, Moqsith praised The Wahid Institute which had been able to bring the issue of tolerance to the grassroot community.</p> <p>According Moqsith, the tolerance developed by The Wahid Institute was not merely related to theology. Yet, it was about how tolerance occurred in the matter of societal economic development.</p> <p>Kunjungi <a href="http://www.facebook.com/muslimedianews">www.facebook.com/muslimedianews</a> Sumber MMN: <a href="http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html#ixzz4OnU6N8JG">http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html#ixzz4OnU6N8JG</a></p>	Depok	West Java	December	Promotion of Diversity	Vice chairman of the PBNU Bahtsul Masail Institute Abdul Moqsith Ghazali	<a href="http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html">http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html</a>
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104	Wahid Institute Organizes Peace Festival with fostered groups	<p>Vice chairman of the PBNU Bahtsul Masail Institute Abdul Moqsith Ghazali saw tolerance should no longer be a prominent topic because it was also closely linked to the issue of economic empowerment. According to him, this issue of tolerance was only a topic of intellectual conversation on campus or college course. Therefore, it was necessary to bring the issue of tolerance to the grassroots.</p> <p>“Therefore people will understand what is the nature of tolerance strived by activists of tolerance,” said Moqsith after a speech on the stage of the Festival of Tolerance held by The Wahid Institute (TWI), Sunday (12/13/2015).</p> <p>In the event that took place at Lapangan Pusaka, kelurahan Duren Seribu, Bojongsari District, Depok City, West Java, Moqsith praised The Wahid Institute which had been able to bring the issue of tolerance to the grassroot community.</p> <p>According Moqsith, the tolerance developed by The Wahid Institute was not merely related to theology. Yet, it was about how tolerance occurred in the matter of societal economic development.</p> <p>Kunjungi <a href="http://www.facebook.com/muslimedianews">www.facebook.com/muslimedianews</a> Sumber MMN: <a href="http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html#ixzz40nU6N8JG">http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html#ixzz40nU6N8JG</a></p>	Depok	West Java	December	Promotion of Diversity	Wahid Institute	<a href="http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html">http://www.muslimedianews.com/2015/12/perlu-nya-toleransi-sampai-ke-masyarakat.html</a>
105	Inter-religious Harmony in Cianjur	Christians and Muslims in Palalangan work closely together in a variety of everyday activities starting from guarding churches and securing the Eid prayers to harvest festival. A tribute to the Sundanese tradition is also the means to maintain the harmony.	Cianjur	West Java	December	Practice of Tolerance	Residents of Palalangan Village	<a href="http://www.pontianakpost.com/natal-dan-potret-toleransi-dari-kampung-palalangan-cianjur">http://www.pontianakpost.com/natal-dan-potret-toleransi-dari-kampung-palalangan-cianjur</a>
106	Banser Secures A Church	Barisan Ansor Serbaguna (Banser) Kotamobagu City took part in securing the Christmas celebration on December 25, 2015. This has been stated by the chairman of GP Ansor Dhani Mokoginta S.H. some time ago.	Kotamobagu	North Sulawesi	December	Practice of Tolerance	Banser NU	<a href="https://www.google.co.id/search?q=toleransi&amp;source=Int&amp;tbbs=cd%3A1%2Ccd_min%3A01%2F12%2F2015%2Ccd_max%3A31%2F12%2F2015&amp;tbm=#q=kota+mobagu">https://www.google.co.id/search?q=toleransi&amp;source=Int&amp;tbbs=cd%3A1%2Ccd_min%3A01%2F12%2F2015%2Ccd_max%3A31%2F12%2F2015&amp;tbm=#q=kota+mobagu</a>
107	Sleman Regency Candidate Promotes Tolerance	Sri Purnomo, Sleman Regent Candidate prioritized dialogues to raise inter-religious awareness	Sleman	Yogyakarta	December	Promotion of Diversity	Regent Candidate	<a href="http://www.harianjogja.com/baca/2015/12/03/sri-purnomo-utamakan-dialog-untuk-membangun-kesadaran-toleransi-antarumat-beragama-666981">http://www.harianjogja.com/baca/2015/12/03/sri-purnomo-utamakan-dialog-untuk-membangun-kesadaran-toleransi-antarumat-beragama-666981</a>

108	Collective Christmas in Papua Covered With Tolerance	A Christmas Celebration for mothers and children 2015 which took place at the Gymnasium (GOR) Cenderawasih was held solemnly and with religious tolerance. Dozens of Muslim youth helped succeed the event. Chairman of the Indonesian Ahlul Baid of the Papua Province, Fauzan Al Hamid Reza said Muslims' participation of in the celebration of Christmas for mothers and children was aimed to maintain the inter-religious tolerance in Papua, especially in the city of Jayapura.	Jayapura	Papua	December	Practice of Tolerance	Residents of Papua	<a href="http://kabarpapua.co/natal-bersama-di-papua-dibungkus-toleransi-beragama/">http://kabarpapua.co/natal-bersama-di-papua-dibungkus-toleransi-beragama/</a>
109	A Portrait of Tolerance in Pontianak	At Jalan Padat Karya, Kelurahan Sungai Beliang, West Pontianak, stand side by side two houses of worship, Nurbaitillah Mosque and Jeruju the Batak Protestant (HKBP) Church. The Church was established 30 years ago.  Yesterday (12/25), during the Friday prayer time, there was an ongoing Christmas Mass at the HKBP Church. Many of its congregation members coming from outside Jl. Padat Karya neighborhood. However, the worship services in the two houses of worship were not disturbed.	Pontianak	West Kalimantan	December	Practice of Tolerance	Residents of Pontianak	<a href="http://www.indopos.co.id/2015/12/indahnyakeberagaman-toleransi-antar-umat-beragama.html">http://www.indopos.co.id/2015/12/indahnyakeberagaman-toleransi-antar-umat-beragama.html</a>
110	A Portrait of Tolerance in Tanjung Priok	Indonesian citizens who have not understood the meaning of inter-religious tolerance must see the inter-religious harmony existing at RT 06 RW 16 Papanggo, Tanjung Priok, North Jakarta. In this settlement which is close to the port and terminals, there is a church and a mosque standing side by side facing Jalan Enggano.	North Jakarta	Greater Jakarta	December	Practice of Tolerance	Residents of Tanjung Priok	<a href="http://regional.warta.co/toleransi-beragama-masjid-gereja-bersandingan-di-priok-sangat-kuat.html">http://regional.warta.co/toleransi-beragama-masjid-gereja-bersandingan-di-priok-sangat-kuat.html</a>
111	FKUB's Coordinating Meeting to Enhance Tolerance	Tegal Inter-religious Harmony Forum (FKUB) held a coordination meeting with cross-sectoral parties and stakeholders at Tegal Indonesian ulema Council Building, Jl. Hangtuah No. 27, Tegal, on Tuesday (12/22). The coordination meeting was aimed to improve religious tolerance in Tegal City for the Year 2015 by inviting two keynote speakers, the head of Tegal Ministry of Religious Affairs Office H. Nuril Anwar and Tegal City Resort Police chief Firman Darmasyah.	Tegal	Central Java	December	Promotion of Diversity	Tegal City Inter-religious Harmony Forum (FKUB)	<a href="http://kotategal.kemenag.go.id/berita/read/fkub-gelar-rakor-pemantapan-toleransi-umat-beragama">http://kotategal.kemenag.go.id/berita/read/fkub-gelar-rakor-pemantapan-toleransi-umat-beragama</a>
112	Central Sulawesi Regional Police Chief, Staff Must Be Pioneers In Delivering Messages for Religious Tolerance	Related to a mental revolution, in order to make Christian staff to be pioneers to convey the message that there are no problems due to religious differences in Central Sulawesi, if there is a group that forces the Republic of Indonesia to be based on other than Pancasila, the police must enforce the law endlessly against them. There is no longer a place for people who have different ideologies to shake the stability of this country.	Kendari	Central Sulawesi	December	Promotion of Diversity	Central Sulawesi Regional Police	<a href="http://www.poldasulteng.com/index.php/2015/12/18/kapolda-sulteng-anggota-harus-menjadi-pelopor-dan-pionir-dalam-menyampaikan-pesan-toleransi-umat-beragama/">http://www.poldasulteng.com/index.php/2015/12/18/kapolda-sulteng-anggota-harus-menjadi-pelopor-dan-pionir-dalam-menyampaikan-pesan-toleransi-umat-beragama/</a>

113	Maintaining the Integrity of Nations, 1408 Makassar Military District Command Holds A Discussion On Religious Tolerance	A lecture & discussion on Inter-religious Harmony in the National Frame brought a theme "Inter-religious Tolerance As The Main Pillar of the National Strength". The activities took place at Aula Sudirman, 1408/Bs District Military Command, Jl. Lanto Dg Pasewang, Tuesday (12/22/2015).	Makassar	South Sulawesi	December	Promotion of Diversity	1408 Makassar Military District Command	<a href="http://gosulsel.com/indeks/22/12/2015/jaga-keutuhan-bangsa-kodim-1408-gelar-diskusi-toleransi-umat-beragama/2/">http://gosulsel.com/indeks/22/12/2015/jaga-keutuhan-bangsa-kodim-1408-gelar-diskusi-toleransi-umat-beragama/2/</a>
114	Tolerance Between Mosque and Church Management in Malang City	According to K.H. Zainuddin Abdul Mukhid, chairman of the Tamir Board of Masjid Jami in Malang City, the two institutions had built a mutual understanding. "On Christmas, congregation of the Immanuel Western Indonesian Protestant Church (GPIB) is welcome to use the parking area of the mosque if there is an overflow in occupancy", said the former lecturer of the State Islamic University (UIN) Maulana Malik Ibrahim at his office on Saturday (12/19/2015).	Malang City	East Java	December	Practice of Tolerance	Christians and Muslims in Malang	<a href="http://www.malangtimes.com/baca/7728/20151219/144401/inilah-toleransi-indah-antara-masjid-dan-gereja-di-kota-malang/">http://www.malangtimes.com/baca/7728/20151219/144401/inilah-toleransi-indah-antara-masjid-dan-gereja-di-kota-malang/</a>
115	Ahok Quotes Gus Dur On Tolerance	Greater Jakarta governor Basuki Tjahaja Purnama (Ahok) interpreted the celebrations of Prophet Muhammad's Birthday and Christmas by being tolerant towards other religious believers.  Supposedly, Ahok said the two adjacent religious celebrations should not be made as an excuse for chaos.  Ahok agreed with what had been uttered by former President Abdurrahman Wahid (Gus Dur).  "We hope the two followers of the great prophets, and in the world there is a lot of followers. Should, said Gus Dur, you pray correctly, you will be more humane. It is impossible for you to hate each other," said Ahok at the Immanuel Church, Thursday (12/24).	Jakarta	Greater Jakarta	December	Promotion of Diversity	Governor of Greater Jakarta	<a href="http://regional.kontan.co.id/news/ahok-kutip-kata-gus-dur-soal-toleransi">http://regional.kontan.co.id/news/ahok-kutip-kata-gus-dur-soal-toleransi</a>
116	Rawamangun Batak Protestant Church (HKBP) Calls For Inter-religious Tolerance	Rawamangun Batak Protestant Church (HKBP) in East Jakarta calls for Inter-religious Tolerance for this year's Christmas Holiday which follows the Mawlid Holiday. "Coincidentally this year's Christmas precisely follows the Mawlid Holiday. Eventhough we embrace different religions, we have to live in harmony with one another," said Priest of HKBP Resort Rawamangun Pdt. Dr. Binsar Nainggolan in Jakarta on Firday.	Jakarta	Greater Jakarta	December	Promotion of Diversity	Batak Protestant Church (HKBP)	<a href="http://www.medanbisnisdaily.com/news/read/2015/12/25/206630/hkbp-rawamangun-serukan-toleransi-antara-umat-beragama/">http://www.medanbisnisdaily.com/news/read/2015/12/25/206630/hkbp-rawamangun-serukan-toleransi-antara-umat-beragama/</a>

117	Religious Tolerance Reflected in East Waringin City	<p>The atmosphere of religious tolerance was very pronounced during the Christmas “Open House” at the official residence of East Kotawaringin regent in Central Kalimantan.</p> <p>“We intentionally came to congratulate Mr. Regent who is celebrating Christmas. We do have different beliefs but tolerance must be maintained,” said Rahmat, one of the guests on Friday, 12/25/2015.</p> <p>Since the “open house” had been opened at around 10:00 PM, residents came and went. Most of them had just returned from church and some directly came from home to attend the gathering.</p> <p>During this time, usually at Christmas, the former Muslim regents had organized a christmas safari by visiting houses of Christian religious figures and officials.</p> <p>But this year conducted “open house” Christmas at home regents because coincidentally Acting Regent of East Kotawaringin, Godlin inaugurated at the end of last October, so the Christian Christmas celebration was held at the home office.</p> <p>There was a number of community leaders and officials came to the event. Among of them were 1015 Sampit district military commander, Lieutenant Colonel Kav Enda Mora Harahap, Head of Education Service Office, Suparmadi, and other officials. They seemed deliberately to come early because they were prepared to perform the Friday prayer.</p> <p>people coming from different social background had come and gone. Godlin looked happy and excited to escort his guests to enjoy various dishes and beverages.</p> <p>“Thank you for coming to the event” open house “is. We were very pleased with the arrival of the guests,” said Godlin</p>	East Kotawaringin	Central Kalimantan	December	Practice of Tolerance	Residents of East Kotawaringin	<a href="http://www.antarakalteng.com/berita/248565/toleransi-beragama-tercermin-di-kotawaringin-timur">http://www.antarakalteng.com/berita/248565/toleransi-beragama-tercermin-di-kotawaringin-timur</a>
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