

**Refugee Review Tribunal  
AUSTRALIA**

**RRT RESEARCH RESPONSE**

**Research Response Number:** IDN31419  
**Country:** Indonesia  
**Date:** 9 March 2007

Keywords: Indonesia – Proselytisation – Registration of Places of Worship

This response was prepared by the Country Research Section of the Refugee Review Tribunal (RRT) after researching publicly accessible information currently available to the RRT within time constraints. This response is not, and does not purport to be, conclusive as to the merit of any particular claim to refugee status or asylum.

---

**Questions**

- 1) Please provide an update on the laws regarding proselytising and other forms of public evangelical missionary work in Indonesia.**
- 2) Please provide information on laws regarding the registration of places of worship and the treatment of those who worship in places that are not registered under Indonesian law?**

**RESPONSE**

- 1) Please provide an update on the laws regarding proselytising and other forms of public evangelical missionary work in Indonesia.**

Proselytising and specific forms of public evangelical missionary work in Indonesia are regulated by decrees issued in the late 1970s by the Minister of Religion: principally the *Guidelines for the Propagation of Religion (Ministerial Decision No. 70/1978) (Keputusan Menteri Agama No. 70 Tahun 1978 Tentang Pedoman Penyiaran Agama)*. This decree bans: proselytising to those who belong to another religion, the use of material inducements to encourage conversion, the dissemination of religious reading material to those who belong to another religion, and missionary activity in the form of door-to-door visits. The most complete English translation of the decree found in the sources is that from a 1998 academic article in the *Journal of South East Asian Studies*:

The spread of religion cannot be approved of when:

- 1) [it is] directed to a person or persons who already have another religion;
- 2) [it is] done by resorting to enticement/distribution of money, clothes, food/drink, medicines and so on to attract persons who already have another religion;

3) [it is] done by disseminating pamphlets, bulletins, magazines, books and other materials in areas/houses where the residents have another religion;

4) [it is] done by making door-to-door visits on whatever pretext to those who already have another religion (Hyung-Jun, K. 1998, 'The changing interpretation of religious freedom in Indonesia', *Journal of Southeast Asian Studies*, 1 September, pp.5-6 – Attachment 1; the full Indonesian title of the decree is given in Dixon, R.L. 1999 'Initiatives by the Soeharto Government leading up to present persecution of Christians in Indonesia', The Sundanese website, <http://www.sunda.org/situation/situation.htm> – Accessed 8 March 2007 – Attachment 2).

A second decree, reiterating *Decree No.70/1978*, was issued in 1979 jointly by the Minister of Religion and the Minister of Internal Affairs (Hyung-Jun, K. 1998, 'The changing interpretation of religious freedom in Indonesia', *Journal of Southeast Asian Studies*, 1 September, p.12 n.47 – Attachment . These decrees were created in direct response to Muslim concerns voiced in the Indonesian parliament from the 1960s, that the freedom and tolerance of religion guaranteed in *Article 29 Section 2* of the Constitution were being misused by Christian missionaries. While the *Article* "guarantees the freedom of each citizen to have their own religion and to carry out their religious duties according to their own religion and belief", it was argued that it did not give total freedom to the spread of religion, since freedom of choice to those who were already Muslim to become apostates or leave Islam was disallowed. Proselytising activity, it was argued, should be limited to those without religion or polytheists (Hyung-Jun, K. 1998, 'The changing interpretation of religious freedom in Indonesia', *Journal of Southeast Asian Studies*, 1 September, p. 2-5 – Attachment 1).

Following the issuance of the 1978 and 1979 decrees, the government encouraged their understanding and dissemination through inter-religious meetings involving the five official religions. In 1983, religious delegates agreed to a further five ethical codes which were expected to regulate the behavioral norms between followers of different religions. Code number two stated that "Proselytism should not be directed at a person or a group of persons who already have another religion". Kim Hyung-Jun has argued that from this time, proselytising and missionary activities began to be regulated and controlled more and more through local communities in addition to the government:

The behavioural norms between followers of different religions are not confined to these five codes but are expected to embrace all other domains of social life. Therefore, people are expected to be aware that their behaviour and speech could offend followers of different religions in everyday interaction. **The spread of this emphasis on adequate behavioral codes to every layer of the population has resulted in a gradual change in how relations between followers of different religions are perceived. These have begun to be viewed as something that should be taken care of (dipelihara), cultivated (dibina) and regulated (diregulasi) in the family, school and community, and by the government.**

...In short, the emphasis on appropriate behavioral norms has made religion a factor in everyday interactions and, with this emphasis, **religious life is increasingly viewed as the responsibility of the religious community and the state rather than the individual.** According to this logic, the more rules and regulations concerning religious life and interreligious relations are introduced, the more freedom of religion can be secured (Hyung-Jun, K. 1998, 'The changing interpretation of religious freedom in Indonesia', *Journal of Southeast Asian Studies*, 1 September, pp.6-7 – Attachment 1).

Kim Hyung-Jun also provides details on the extent to which *Decree No. 70/1978* on proselytising, as well as the five ethical codes, are known to members of small communities. In the case of a small village close to Yogyakarta in central Java, he observed that Islamic leaders had memorized the decrees and codes and incorporated them into their sermons by the mid-1990s:

Promulgation of *Decree No. 70* in 1978 and the subsequent spread of new behavioural norms between followers of different religions are also a key element in that these have provided Muslims with a framework to re-evaluate their interaction with Christians, a guideline to pinpoint Christian intervention in their socio-religious life and a rhetoric to articulate their concerns.

***Decree No. 70 and the five ethical codes agreed in the inter-religious meeting in Yogyakarta were well known to Islamic leaders and activists in Kolojonggo. They had memorized several sections of the decree and ethical codes and sometimes incorporated these into sermons.*** They said confidently that they, as citizens of Indonesia, had observed the regulations and ethical codes. This confidence was demonstrated when I made a complaint half in jest that an invitation card to Islamic activities had never been delivered to me during the twenty months that I stayed in Kolojonggo. ***The villagers responded that they did not want to violate Decree No. 70 by issuing an invitation card to a non-Muslim foreigner though they did not object to my voluntary participation in Islamic activities. As this attitude shows, non-interference was considered by Muslims as a benchmark for the religious behaviour of followers of different religions, and as a way to achieve harmonious relations between them and eventually, religious freedom*** (Hyung-Jun, K. 1998, 'The changing interpretation of religious freedom in Indonesia', *Journal of Southeast Asian Studies*, 1 September, pp.7 – Attachment 1).

While knowledge of the decree may be well known among parts of the population, no instances of arrest due to its violation was found in the sources. In March 2006, allegations of translating the Bible and attempting conversions against two foreign university lecturers in South Sulawesi elicited police intervention of a kind but an arrest against the couple is not reported:

In March in Bulukumba, South Sulawesi, approximately 100 members of the militant Islamic group Laskar Jundullah ransacked an office/house of two foreign university lecturers/linguists, accusing the two long-term residents of translating the Bible into the local dialect and demanding the two leave the country for allegedly trying to convert residents to Christianity. The local police dispersed the crowd, after allowing them to "search" the couple's house (US Department of State 2007, *Country Reports on Human Rights Practices – Indonesia*, US Department of State website, 6 March <http://www.state.gov/g/drl/rls/hrrpt/2006/78774.htm> – Accessed 7 March – Attachment 3).

A 2005 *Jakarta Post* article recorded by the BBC Monitoring Service stated that "[w]hile Christianity is legal in the predominantly Muslim country, proselytising is not, although such cases rarely make it to trial" ('Indonesian body urges "strong" measures to prevent conversion of Muslims' 2005, *The Jakarta Post*, 29 July, sourced from *BBC Monitoring Service* – Attachment 4). This 2005 *Jakarta Post* article is principally devoted to a plenary meeting of the Indonesian Council of Ulemas (MUI), a non-government body of conservative Muslim leaders, during which it reportedly called "for strong measures to prevent Muslims from converting to other religions", though what measures are meant is not indicated. The MUI delegation from Jambi stated at the meeting "that Christian preachers had penetrated the province and were converting Muslims at an alarming rate. The phenomenon of the

construction of churches in the province is most disturbing”(‘Indonesian body urges “strong” measures to prevent conversion of Muslims’ 2005, *The Jakarta Post*, 29 July, sourced from *BBC Monitoring Service* – Attachment 4). A year earlier in 2004, the connection between conversions and the establishment of places of worship had again been voiced by the MUI. Alongside major recommendations to the government on anti-corruption and anti-pornography measures, the MUI stressed the continuing value of both the 1978 decree on religious propagation and the earlier 1969 decree on places of worship:

...MUI in its recommendation also stressed that the joint decree of the Home Minister and Religious Affairs Minister of 1969 on the building houses of prayer, Religious Minister’s decrees No 70/1978 on religious propagation and No 77/1978 on foreign loans for religious institutions **are significant and still relevant today**.

“This prerequisite is still relevant in promoting true religious tolerance and to prevent conflicts allegedly caused by religious propagation which failed to heed the existing ethic values in the community of a certain religious belief.” (‘MUI Supports Govt’s Firm Determination in Corruption Eradication’ 2004, LKBN Antara, 15 December – Attachment 5).

While direct enforcement of the 1978 decree appears absent or rare, prosecutions have recently occurred under the *Child Protection Act 2002* which makes it illegal to convert children under specific circumstances similar to those of the decree. Three women were arrested in May 2005 and charged with “using lies, deception or enticement to change a child’s religion”. The women belong to the evangelical Christian church of David’s Camp, located in a strongly Muslim fundamentalist area of Haurgelis in West Java. Members of the local MUI brought the activities of the women to the attention of authorities, after the MUI discovered the women were teaching lessons to mixed classes of Christian and Muslim children, conducting outings, and allegedly “rewarding them with treats such as pencils for memorising Christian prayers and Bible verses” (‘Christians face jail for giving treats to children of Muslims’ 2005, Human Rights Without Frontiers website, 31 August [http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007 – Attachment 6; and ‘Verdict for Indonesian Sunday school teachers expected September 1’ 2005, Human Rights Without Frontiers website, 31 August [http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007 – Attachment 7). The three women were subsequently sentenced to three years jail and charged with violating an article in the *Act* for “persuading Muslim minors to convert to Christianity without their parents’ consent”. A subsequent appeal was unsuccessful in January 2006 (‘Jailed teachers’ hope for release dashed’ 2006, *The Jakarta Post*, 18 January – Attachment 8). The maximum penalty for attempting to convert children under the *Child Protection Act 2002* is five years jail and/or fines up to 100 million rupiah (US\$10 226) (‘Indonesian Sunday School Teachers’ Case Goes to High Court’ 2005, International Christian response website, 2 August <http://www.christianresponse.org/articles/199/indonesian-sunday-school-teachers-case-goes-to-high-court> – Accessed 1 March 2007 – Attachment 9).

**2) Please provide information on laws regarding the registration of places of worship and the treatment of those who worship in places that are not registered under Indonesian law.**

## Registration of places of worship:

In March 2006 the Indonesian Religious Affairs and Home Affairs Ministers issued *Ministerial Decree No.1/2006* on the Regulation on Building Houses of Worship, revising an earlier 1969 joint ministerial decree *No.1/1969 (SKB (Surat Keputusan Bersama) Menag dan Mendagri Nomor 1/1969)*. A two year grace period exists for groups to apply for a place of worship under the new regulations. This decree governs both the building and establishment of places of worship and affects the six faiths which have official status in Indonesia (Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism). Non official religious organisations can register with the Ministry for Culture and Tourism but only as social organisations. Unregistered religious groups have no right to establish a house of worship. (US Department of State 2006, *International Religious Freedom Report – Indonesia*, 15 September – Attachment 10).

The fullest translation and description of the 2006 decree found is from the Indonesia Matters website:

The most important aspects of the new rules for gaining permission to establish a house of worship are:

1. Prospective houses of worship must gather together the names and identity cards of at least 90 people who belong to the proto-congregation.
2. Prospective houses of worship must gather together the names and identity cards of at least 60 people who belong to other faiths, live in the area, and have no objection to the proposed building.
3. Formal approval must be gained from local head of the Religious Affairs Department.
4. Formal approval must be gained from the local inter-faith communication forum (Communication Forum for Religious Harmony (FKUB)).

If the above requirements are met but the proposed building meets with resistance from some local residents the local government is required to find an alternative venue for services. This is a new addition to the original 1969 law.

The decree also says that congregations numbering less than 90 people can obtain two-year temporary permits. Administrations are also required to protect and assist existing houses of worship which have yet to obtain permits ('Law on Houses of Worship' 2006, Indonesia Matters website, 24 March <http://www.indonesiamatters.com/196/law-on-houses-of-worship/> – Accessed 1 March 2007 – Attachment 11).

The establishment of places of worship is also affected by local regulations in some provinces. For example, the *Instruction of West Java Governor No.28/1990* states that a religious group must consist of at least 40 families before applying for a place of worship, while in Palembang a 1990 bylaw forbids the construction of churches in areas where mosques previously existed ('Indonesian worship law proposal would change little' 2005, Human Rights Without Frontiers website, 16 December [http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007 – Attachment 12). Bali's provincial government requires the approval of at least 100 families in an area before a non-Hindu place of worship is built (Widiadana, R. 2006, 'Respect, understanding defer religious conflict', *The Jakarta Post*, 26 February – Attachment 13).

The Indonesian government agreed to revise the previous 1969 decree in February 2005 after complaints from Christian representatives about church closures in 2004, and about difficulties surrounding the obtaining of church permits and the vague wording of the old decree ('Indonesian worship law proposal would change little' 2005, Human Rights Without Frontiers website, 16 December

[http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007 – Attachment 12). The stated aim of the revision was to make it easier to open places of worship and, according to the chairman of the People's Consultative Assembly, "to avoid sectarian conflicts among religious communities (US Department of State 2006, *International Religious Freedom Report – Indonesia*, 15 September – Attachment 10; and Sijabat, R.M. 2006, 'Houses of worship decree more restrictive: NU', *The Jakarta Post*, 28 March – Attachment 14). Nevertheless, press reports following issuance of the decree indicate that objections on its content were immediately made by the main religious groups in Indonesia. Christian and Ahmadiyah groups argued that the new decree made it more difficult to establish places of worship, a view supported by the chairman of the largest Muslim organisation, the Nadhlatul Ulama (NU) (Diani, H. 2006 'Faiths take joint stand against new decree', *The Jakarta Post*, 25 March

<http://www.thejakartapost.com/detailweekly.asp?fileid=20060325.@01> – Accessed 1 March 2007 – Attachment 15; Sijabat, R.M. 2006, 'Houses of worship decree more restrictive: NU', *The Jakarta Post*, 28 March – Attachment 14; Bahrawi, N. 2006 'New decree on houses of worship' *Bangkok Post*, 6 May, Persecution.org website, <http://www.thepersecution.org/world/indonesia/06/05/bp06.html> – Accessed 1 March 2007 – Attachment 16). A spokesman from the MUI, which backed the new decree, declared in its favour that "[i]f we don't limit the places of worship, they will be abundant. There would be competition from different religions or sects, and it would create public disorder" (Bahrawi, N. 2006 'New decree on houses of worship' *Bangkok Post*, 6 May, Persecution.org website, <http://www.thepersecution.org/world/indonesia/06/05/bp06.html> – Accessed 1 March 2007 – Attachment 16).

### **Treatment of worshippers from unregistered churches:**

Closures of unregistered Christian churches by groups of local residents affiliated with Muslim organisations are the focus of numerous recent news reports, especially in West Java. These closures have been referred to in previous research responses on the situation of Christians in Indonesia (RRT Country Research 2007, *Research Response IDN31354*, 14 February – Attachment 17; RRT Country Research 2006, *Research Response IDN30665*, 25 September – Attachment 18; RRT Country Research 2006, *Research Response IDN30344*, 11 August – Attachment 19). The reports do not indicate that the worshippers attending these churches specifically have been seriously harmed or attacked either during these forced closures or on other occasions. However threats against church members and damage to property did occur. Church closures continued to occur after the new March 2006 decree, supporting the view held by some that it would do little to reduce tensions surrounding the establishment of churches. Excerpts from the reports of church closures indicating the treatment of worshippers are presented below.

The most recent forced closure of an unregistered church occurred in West Java in early February 2007. A rally by approximately 60 people, who claimed to be from the Anti-Apostasy Movement of the Indonesian Ulema Congregation Forum, took place in front of a home used for worship in Majalaya in Bandung, forcing the worshippers to leave "voluntarily" without further incident. The local Muslim residents stated that they had been



disturbed by the weekly services over a period of three years which took place near a mosque, and that a letter sent to the church requesting it cease had been ignored. A representative of the church indicated that it was without a permit and describes the difficulties in obtaining one:

“We’re aware that this church has no permit so I’ve taken the initiative to stop it and disperse. It’s really difficult to process licenses for the construction of churches, **especially permits from nearby figures and other local noted figures (as required by the existing law),**” Alner said.

Alner signed a statement, and promised not to hold religious activities in the house until a license was issued by the Religious Affairs Ministry.

Alner said around 100 churchgoers in Majalaya routinely took part at the religious rituals at Ayun’s house. Three families in the vicinity became members of the church communion, while others came from surrounding areas in Majalaya.

Alner said they converted the house into a place of worship because they **did not have a church which was free from disturbances.**

“We haven’t had a license, but we frequently consult with local apparatuses, including the police. Moreover Pak Ayun is an indigenous resident, who has lived here since 1986,” Alner said (‘Residents demand local church closes’ 2007, *Jakarta Post* website, 13 February <http://www.thejakartapost.com> – Accessed 13 February 2007 – Attachment 20).

A similar event occurred six months earlier during September 2006 in a village 20 kilometres south of Bandung. Following a meeting in a mosque, a group of 50 people marched to a church they believed was illegal and began to demolish its roof, after the church administrator refused to close the church. Police intervened and spoke to the crowd:

“We ask all of you to be patient. Anybody who tries to touch this building will be arrested,” said Bandung Police chief Adj. Sr. Comr. Suparman who arrived later.

He said no group was allowed under the law to close down or demolish a house of worship except the local authorities.

The mob later dispersed but insisted that they would return to the scene if the church continued its activities.

According to Faidin, a local neighborhood official in charge of spiritual affairs, the church started activities two weeks ago, around one year after being “closed” by local residents.

“It has a congregation of only seven members, including two residents from the local village. The two had just converted to Christianity,” Faidin said.

“We are disturbed by their presence and worried if they spread their teachings among local residents who are nearly 100 percent Muslim,” he added. No local Christian leaders were available to respond.

**Under the revised joint decree issued earlier this year by Religious Affairs Minister Maftuh Basyuni and Home Minister M. Ma’ruf, the establishment of a house of worship must gain the approval of at least 60 local residents and have a minimum of 90 followers.**

Churches in several cities across West Java have been under threat due to the actions of Islamic extremists including the Islam Defenders Front (FPI) and the Alliance of Anti-Apostasy Movement.

**The number of churches forcibly closed in West Java alone since September 2004 is reported to be 30.** Dozens of other churches were also forced to close in other provinces (Suwarni, Y.T. 2006, 'Police foil attempted closure of church', *Jakarta Post*, 24 September <http://www.thejakartapost.com/yesterdaydetail.asp?fileid=20060924.@02> – Accessed 8 February 2007 – Attachment 21).

In April 2006, forced churches closures occurred in Mojokerto in East Java and Gung Putri in Bogor. The closures caused “heated arguments”, with congregation members saying:

intolerant mobs in the area had made it difficult for them to practice their faith. “We asked for leniency so that we could be given a place (to worship in while a church was constructed),” a member said.

After sealing the first shophouse, residents then forced their way into others they said were also used as places of worship and boarded them up. Weinata said the incidents proved the effectiveness of the decree was in doubt.

“We hope that there will be leniency for the already existing churches that have yet to obtain permits. The decree stipulates that such churches will be given two-year (amnesty) periods,” he said.

“This decree is only legitimizing violence.” (Diani, Hera 2006, ‘Revised decree “justifies violence”’, *The Jakarta Post*, 25 April – Attachment 22).

In February 2006, 150 residents held a protest rally in front of a church based in a city complex in Bandung, West Java. They cited the 1969 ministerial decree and argued that the local neighbourhood unit had not been informed of the church as required by the decree. News reports state that the protestors remained calm in the presence of the police:

The protestors remained calm under the watchful eye of dozens of police officers and military personnel.

The residents failed to meet representatives of the two churches and massage parlor. They did, however, obtain copies of a permit from West Bandung Police for the church groups to hold a gathering from September to October last year.

The controversial issue of church closures came to light again after Andreas A. Yewangoe, an executive of the Indonesian Communion of Churches (PGI) reported to President Susilo Bambang Yudhoyono last year that 23 Christian places of worship in Bandung had been forcibly closed by hard-line groups, mostly by the Islam Defender’s Front (FPI) between September in 2004 and August last year. The FPI is a right-wing Muslim organization and part of the Alliance of the Anti Apostasy Movement (AGAP), which has been aggressively campaigning for the closure of churches in West Java province.

In response to the complaint, the President ordered Religious Affairs Minister M. Maftuh Basyuni to investigate the issue in a prudent manner.

The report was confirmed by the AGAP itself. The grouping of hard-line Muslim organizations acknowledged Wednesday that it had closed over 20 churches in West Java since 2004. The groups have claimed that the churches were shut down due to complaints



from local residents ('Bandung locals protest, demand church closure' 2006, *Jakarta Post*, 22 February <http://www.thejakartapost.com/yesterdaydetail.asp?fileid=20060222.D01> – Accessed 8 February 2007 – Attachment 23).

The governor of West Java, Danny Setiawan, indicated in September 2005 that “no violence [was] committed against congregations” during the recent spate of church closures. At the same time he “guaranteed” that there be would no more pressure to close churches from Muslim groups but urged church groups to comply both with the 1969 decree and the local West Java *Gubanatorial Instruction No.28/1990*, requiring at least 40 families before a house of worship could be built:

Danny said until the administration issued a new regulation, people should follow the existing ones.

“We’ll work on a draft regulation, which is aimed to address the difficulties (of Non-Muslim groups) in establishing houses of worship,” he said on Thursday after a meeting with the West Java Police and military chiefs, and the head of the provincial ulema council. He plans a discussion with Christian leaders next week.

Danny claimed there had been no forced closures of churches by Muslim hard-liners in West Java and **no violence committed against congregations.**

Many Muslim residents had protested the illegal construction of churches, he said, and because their complaints were not heeded, the residents put pressure on the local administration to close down the churches.

“The churches were closed down by the local administration, which was facilitated by the police. Reports on church closures and demolitions (by vigilante groups) are inaccurate and should be considered lies,” Danny said.

Administration staff and police had no information about illegal forced closures, he said.

Meanwhile, John Simon Timorason, who chairs the West Java office of the Indonesian Churches Cooperation Forum said that **since August last year, 35 churches had been closed down despite obtaining permits from the Ministry of Religious Affairs.**

But ministry provincial office head Iik Makid said the office only issued recommendations to the governor and regional heads about the operation of churches, not permits.

“A permit can be sought only if the neighborhood allows it. You know how sensitive religious affairs are,” he said (Suwarni, Y.T. & Somba, N.D. 2005, ‘West Java tells Christians to respect government regulations’, *Jakarta Post*, 9 September <http://www.thejakartapost.com/yesterdaydetail.asp?fileid=20050909.C03> – Accessed 8 February 2007 – Attachment 24).

The forced closure of churches, while concentrated in West Java was not limited to this area during this period. The US Department of State’s 2006 report on religious freedom relies on the Indonesian Christian Communication Forum to indicate that “attacks” and threats “with sticks and similar weapons” against worshippers but not “physical injuries” occurred in the attempted closure of some twenty-five churches in West Java, six in Banten, two in Central Java and one in South Sulawesi. It was not indicated whether any of these were unregistered churches (US Department of State 2006, *International Religious Freedom Report for 2006 – Indonesia*, 15 September – Attachment 10). Similar reports from 2006 on the closure of

churches in Jakarta without worshippers being physically harmed are presented in *Research Response IDN31354* (See Question 3 of RRT Country Research 2007, *Research Response IDN31354*, 14 February – Attachment 17). *Research Response IDN 31305*, which recently examined the situation of Christians in Bali, contains a report of opposition from local Hindus to the establishment of a Protestant church which resulted in a “crowd of people [attacking] the Christian community”, burning eight houses, destroying vehicles, and Christians fleeing the village in fear (Barr, J. 2002’ Christians are doing it tough in Bali’, John Mark Ministries website, 21 February <http://jmm.aaa.net.au/articles/161.htm> – Accessed 7 February 2007 – Attachment 25; and RRT Country Research 2007, *Research Response IDN31305*, 7 February – Attachment 26.

## List of Sources Consulted

### Internet Sources:

#### **Government Information & Reports**

US Department of State website <http://www.state.gov/>

#### **Non-Government Organisations**

Human Rights without Frontiers website <http://hrwf.net/>

#### **International News & Politics**

*Jakarta Post* website <http://www.thejakartapost.com/>

#### **Topic Specific Links**

Persecution.org website <http://www.thepersecution.org>

International Christian response website <http://www.christianresponse.org/>

#### **Search Engines**

Google search engine <http://www.google.com.au/>

### Databases:

FACTIVA (news database)

BACIS (DIMA Country Information database)

REFINFO (IRBDC (Canada) Country Information database)

ISYS (RRT Country Research database, including Amnesty International, Human Rights Watch, US Department of State Reports)

RRT Library Catalogue

## List of Attachment

1. Hyung-Jun, K. 1998, ‘The changing interpretation of religious freedom in Indonesia’, *Journal of Southeast Asian Studies*, 1 September. (FACTIVA)
2. Dixon, R.L. 1999 ‘Initiatives by the Soeharto Government leading up to present persecution of Christians in Indonesia’, The Sundanese website, <http://www.sunda.org/situation/situation.htm> – Accessed 8 March 2007.
3. US Department of State 2007, *Country Reports on Human Rights Practices – Indonesia*, US Department of State website, 6 March <http://www.state.gov/g/drl/rls/hrrpt/2006/78774.htm> – Accessed 7 March.
4. ‘Indonesian body urges “strong” measures to prevent conversion of Muslims’ 2005, *The Jakarta Post*, sourced from *BBC Monitoring Service*, 29 July.

5. 'Mui Supports Govt's Firm Determination in Corruption Eradication' 2004, LKBN Antara, 15 December. (FACTIVA)
6. 'Christians face jail for giving treats to children of Muslims' 2005, Human Rights Without Frontiers website, 31 August  
[http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007.
7. 'Verdict for Indonesian Sunday school teachers expected September 1' 2005, Human Rights Without Frontiers website, 31 August  
[http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007.
8. 'Jailed teachers' hope for release dashed' 2006, *The Jakarta Post*, 18 January. (FACTIVA)
9. 'Indonesian Sunday School Teachers' Case Goes to High Court' 2005, International Christian response website, 2 August  
<http://www.christianresponse.org/articles/199/indonesian-sunday-school-teachers-case-goes-to-high-court> – Accessed 1 March 2007.
10. US Department of State 2006, *International Religious Freedom Report – Indonesia*, 15 September.
11. 'Law on Houses of Worship' 2006, Indonesia Matters website, 24 March  
<http://www.indonesiamatters.com/196/law-on-houses-of-worship/> – Accessed 1 March 2007.
12. 'Indonesian worship law proposal would change little' 2005, Human Rights Without Frontiers website, 16 December  
[http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia\\_2005.pdf](http://hrwf.net/religiousfreedom/news/2005PDF/Indonesia_2005.pdf) – Accessed 1 March 2007.
13. Widiadana, R. 2006, 'Respect, understanding defer religious conflict', *The Jakarta Post*, 26 February.
14. Sijabat, R.M. 2006, 'Houses of worship decree more restrictive: NU', *The Jakarta Post*, 28 March. (FACTIVA)
15. Diani, H. 2006 'Faiths take joint stand against new decree', *The Jakarta Post*, 25 March <http://www.thejakartapost.com/detailweekly.asp?fileid=20060325.@01> – Accessed 1 March 2007.
16. Bahrawi, N. 2006 'New decree on houses of worship' *Bangkok Post*, 6 May, Persecution.org website,  
<http://www.thepersecution.org/world/indonesia/06/05/bp06.html> – Accessed 1 March 2007.
17. RRT Country Research 2007, *Research Response IDN31354*, 14 February.

18. RRT Country Research 2006, *Research Response IDN30665*, 25 September.
19. RRT Country Research 2006, *Research Response IDN30344*, 11 August.
20. 'Residents demand local church closes' 2007, *Jakarta Post*, 13 February  
<http://www.thejakartapost.com> – Accessed 13 February 2007.
21. Suwarni, Y.T. 2006, 'Police foil attempted closure of church', *Jakarta Post*, 24 September  
<http://www.thejakartapost.com/yesterdaydetail.asp?fileid=20060924.@02>  
– Accessed 8 February 2007.
22. Diani, Hera 2006, 'Revised decree "justifies violence"', *Jakarta Post*, 25 April.
23. 'Bandung locals protest, demand church closure' 2006, *Jakarta Post*, 22 February  
<http://www.thejakartapost.com/yesterdaydetail.asp?fileid=20060222.D01> – Accessed  
8 February 2007.
24. Suwarni, Y.T. & Somba, N.D. 2005, 'West Java tells Christians to respect government regulations', *Jakarta Post*, 9 September  
<http://www.thejakartapost.com/yesterdaydetail.asp?fileid=20050909.C03> – Accessed  
8 February 2007.
25. Barr, J. 2002 'Christians are doing it tough in Bali', John Mark Ministries website, 21 February  
<http://jmm.aaa.net.au/articles/161.htm> – Accessed 7 February 2007.
26. RRT Country Research 2007, *Research Response IDN31305*, 7 February.