

World
Watch
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Indonesia: Country Dossier

January 2020



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Open Doors International / World Watch Research

January 2020

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Contents

Introduction	3
World Watch List 2020	3
Copyright notice	4
Brief note on sources and definitions	4
WWL 2020: Persecution summary / Indonesia.....	5
Brief country details	5
Dominant persecution engines and drivers	5
Brief description of persecution situation	5
Specific examples of persecution in the reporting period	6
External Links - WWL 2020: Persecution summary	6
WWL 2020: Keys to understanding / Indonesia.....	7
Introduction	7
Link for general background information	7
Recent history	7
Political and legal landscape	7
Religious landscape	9
Economic landscape.....	10
Social and cultural landscape	11
Technological landscape	12
Security situation	12
Trends analysis	13
External Links - WWL 2020: Keys to understanding.....	14
WWL 2020: Church information / Indonesia	17
Christian origins.....	17
Church spectrum today	17
External Links - WWL 2020: Church information	18
WWL 2020: Persecution Dynamics / Indonesia	19
Reporting period	19
Position on World Watch List (WWL).....	19
Persecution engines	19
Drivers of persecution	20
Geographical hotspots of persecution.....	23
Christian communities and how they are affected	23

The Persecution pattern.....	24
Pressure in the 5 spheres of life.....	24
Violence.....	31
5 Year trends	32
Gender profile of persecution.....	33
Persecution of other religious minorities.....	34
Future outlook for the church.....	34
External Links - WWL 2020: Persecution Dynamics	36
Additional reports and articles.....	38
WWR in-depth reports	38
World Watch Monitor news articles	38
Recent country developments	38

Introduction

World Watch List 2020

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018	Total Score WWL 2017	Total Score WWL 2016
1	North Korea	16.7	16.7	16.7	16.7	16.7	11.1	94	94	94	92	92
2	Afghanistan	16.7	16.7	16.7	16.7	16.7	10.0	93	94	93	89	88
3	Somalia	16.5	16.7	16.6	16.6	16.5	9.4	92	91	91	91	87
4	Libya	15.3	15.5	15.8	16.0	16.4	11.3	90	87	86	78	79
5	Pakistan	14.0	13.9	15.0	14.9	13.7	16.7	88	87	86	88	87
6	Eritrea	14.5	14.9	15.9	15.9	15.4	10.9	87	86	86	82	89
7	Sudan	14.2	14.6	14.5	15.7	16.1	10.4	85	87	87	87	84
8	Yemen	16.6	16.4	16.4	16.7	16.7	2.6	85	86	85	85	78
9	Iran	14.1	14.3	14.1	15.8	16.5	10.4	85	85	85	85	83
10	India	12.9	13.0	13.5	15.0	13.5	14.8	83	83	81	73	68
11	Syria	13.5	14.2	13.0	13.9	14.4	12.6	82	82	76	86	87
12	Nigeria	12.2	11.9	13.5	12.8	13.0	16.7	80	80	77	78	78
13	Saudi Arabia	15.1	14.9	14.1	15.5	16.5	2.4	79	77	79	76	76
14	Maldives	15.4	15.6	14.0	15.9	16.6	0.7	78	78	78	76	76
15	Iraq	14.0	14.6	13.9	14.5	13.6	5.6	76	79	86	86	90
16	Egypt	12.1	13.1	10.7	13.2	10.5	16.1	76	76	70	65	64
17	Algeria	13.5	14.3	10.4	12.8	13.2	9.3	73	70	58	58	56
18	Uzbekistan	15.1	12.9	14.1	12.2	15.7	3.0	73	74	73	71	70
19	Myanmar	11.8	11.9	13.5	12.5	12.2	10.7	73	71	65	62	62
20	Laos	12.8	9.9	14.1	14.4	14.9	5.6	72	71	67	64	58
21	Vietnam	12.3	8.5	12.9	13.6	14.5	9.8	72	70	69	71	66
22	Turkmenistan	14.5	11.2	13.8	13.3	15.7	1.9	70	69	68	67	66
23	China	11.6	8.4	11.6	12.8	15.1	10.2	70	65	57	57	57
24	Mauritania	13.9	14.0	13.0	13.7	13.4	0.2	68	67	57	55	50
25	Central African Republic	10.1	9.1	13.1	9.8	10.2	15.6	68	70	61	58	59
26	Morocco	12.4	13.3	10.8	11.7	14.1	4.1	66	63	51	49	47
27	Qatar	13.6	13.4	10.8	12.2	14.1	2.2	66	62	63	66	65
28	Burkina Faso	9.4	9.7	10.2	9.4	11.8	15.6	66	48	-	-	-
29	Mali	9.2	8.2	12.8	10.0	11.7	13.7	66	68	59	59	55
30	Sri Lanka	11.5	9.0	11.0	10.9	9.6	13.1	65	58	57	55	53
31	Tajikistan	13.9	12.3	11.9	12.4	13.1	1.1	65	65	65	58	58
32	Nepal	12.4	10.8	9.9	12.1	12.2	7.0	64	64	64	53	53
33	Jordan	13.1	14.1	10.7	11.7	12.5	1.7	64	65	66	63	59
34	Tunisia	12.0	12.8	10.3	10.8	12.3	5.4	64	63	62	61	58
35	Kazakhstan	13.2	11.5	10.7	12.4	14.0	1.7	64	63	63	56	55
36	Turkey	12.6	11.8	10.7	13.3	11.3	3.7	63	66	62	57	55
37	Brunei	13.8	14.3	10.7	10.3	13.5	0.6	63	63	64	64	61
38	Bangladesh	11.1	9.9	12.7	11.1	8.9	9.3	63	58	58	63	57
39	Ethiopia	10.0	9.2	10.6	10.8	10.4	11.9	63	65	62	64	67
40	Malaysia	12.1	14.6	12.7	12.0	9.6	1.5	62	60	65	60	58
41	Colombia	8.9	7.8	11.9	9.8	8.9	15.0	62	58	56	53	55
42	Oman	12.7	13.1	10.0	11.5	12.7	2.0	62	59	57	53	53
43	Kuwait	13.2	13.1	9.9	11.5	13.4	0.7	62	60	61	57	56
44	Kenya	11.7	10.5	10.9	8.3	10.9	9.1	61	61	62	68	68
45	Bhutan	12.8	10.9	11.8	11.6	13.9	0.0	61	64	62	61	56
46	Russian Federation	12.2	8.3	10.7	10.4	12.1	6.9	60	60	51	46	48
47	United Arab Emirates	12.9	13.0	9.5	11.1	12.6	1.1	60	58	58	55	55
48	Cameroon	8.8	7.2	11.6	7.0	10.4	15.0	60	54	38	-	45
49	Indonesia	10.9	11.1	11.6	10.2	9.5	6.5	60	65	59	55	55
50	Niger	9.4	9.5	13.3	7.2	11.1	9.3	60	52	45	47	53
51	Palestinian Territories	12.2	13.0	9.2	10.2	11.9	3.1	60	57	60	64	62
52	Mexico	8.4	6.8	12.2	10.6	10.0	11.5	60	61	59	57	56
53	Azerbaijan	13.0	10.0	9.3	11.1	12.4	1.5	57	57	57	52	57
54	Comoros	11.7	11.5	9.1	9.9	13.9	0.9	57	56	56	56	56
55	Kyrgyzstan	12.9	10.3	11.1	9.4	11.9	1.1	57	56	54	48	46
56	Djibouti	12.3	12.3	10.3	10.0	11.2	0.2	56	56	56	57	58
57	Democratic Republic of the Congo	5.6	6.7	10.6	7.4	10.4	15.6	56	55	33	-	53
58	Chad	11.5	8.2	10.2	9.6	10.3	5.9	56	48	40	-	51
59	Bahrain	12.1	12.3	9.1	10.1	10.5	0.9	55	55	57	54	54

60	Tanzania	9.3	10.8	10.3	8.6	8.7	7.0	55	52	53	59	57
61	Cuba	9.6	5.6	9.5	11.8	12.0	3.5	52	49	49	47	42
62	Uganda	8.1	4.6	6.7	6.7	9.1	13.0	48	47	46	53	45
63	Burundi	5.1	5.8	9.7	9.2	9.6	8.7	48	43	-	-	-
64	Guinea	10.3	7.5	8.3	7.0	8.1	3.7	45	46	-	-	-
65	South Sudan	5.7	1.5	7.0	6.3	7.8	15.6	44	44	-	-	-
66	Mozambique	6.9	4.6	7.1	5.2	8.0	11.7	43	43	-	-	-
67	Gambia	8.3	8.2	8.7	8.3	8.8	1.1	43	43	-	-	-
68	Angola	6.4	3.6	7.0	8.7	10.4	6.7	43	42	-	-	-
69	Venezuela	3.8	4.4	10.6	9.3	9.5	4.8	42	41	34	-	-
70	Ivory Coast	9.8	8.6	8.2	5.5	6.6	3.5	42	43	-	-	-
71	Rwanda	5.3	4.4	6.7	7.8	10.1	7.2	42	41	-	-	-
72	Nicaragua	5.8	4.2	8.5	9.8	9.0	4.1	41	41	-	-	-
73	Togo	8.6	6.7	8.5	7.1	8.4	1.1	41	42	-	-	-

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Brief note on sources and definitions

This country report is a collation of data and analysis based around Open Doors World Watch List (WWL) and includes statistical information on world religions, Christian denominations and people groups prepared by the World Christian Database (WCD). The highlighted links in the text can be found written out in full at the conclusion of each main section under the heading “External links”. The WWL 2020 reporting period was 1 November 2018 - 31 October 2019.

The definition of persecution used in WWL analysis is: “Any hostility experienced as a result of one’s identification with Christ. This can include hostile attitudes, words and actions towards Christians”.

This broad definition includes (but is not limited to) restrictions, pressure, discrimination, opposition, disinformation, injustice, intimidation, mistreatment, marginalization, oppression, intolerance, infringement, violation, ostracism, hostilities, harassment, abuse, violence, ethnic cleansing and genocide.

The latest update of WWL Methodology including appendices can be found on the [World Watch List Documentation](#) page of the Open Doors Analytical website (password: freedom).

WWL 2020: Persecution summary / Indonesia

Brief country details

Pop 2019	Christians	Chr%
Indonesia		
269,536,000	32,790,000	12.2

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed April 2019).

World Watch List Indonesia	Points	WWL Rank
WWL 2020	60	49
WWL 2019	65	30
WWL 2018	59	38
WWL 2017	55	46
WWL 2016	55	43

Scores and ranks are shown above whenever the country scored 41 points or more in the WWL 2016-2020 reporting periods.

Dominant persecution engines and drivers

Indonesia: Main Persecution engines		Main drivers
Islamic oppression	Violent religious groups, Citizens (people from the broader society), including mobs, Government officials , Non-Christian religious leaders, One's own (extended) family, Political parties	
Religious nationalism	One's own (extended) family, Citizens (people from the broader society), including mobs, Non-Christian religious leaders	

Engines and Drivers are listed in order of strength. Only Very strong / Strong / Medium are shown here.

Brief description of persecution situation

Many converts from Islam experience persecution from their families. However, the intensity of the persecution varies given the individual family and place and is mostly in the form of isolation, verbal abuse and similar treatment. Only a small percentage of converts have to face physical violence for their Christian faith. The level of persecution also depends on the region of Indonesia concerned. There are certain hot spots like West Java or Aceh, where radical Islamic groups are strong and exert a heavy influence on society and politics.

Once a church is seen to be proselytizing (as carried out by many Evangelical and Pentecostal churches), they soon run into problems with radical Islamic groups. Non-traditional church groups also tend to experience difficulties getting permission for building churches. Even if they manage to fulfill all legal requirements (including winning court cases), the local authorities still often ignore them. There have been reports of Catholic churches having difficulties obtaining building permission as well. Despite a fall of 5 points in WWL 2020, the score is still higher than in the period WWL 2016 - WWL 2018. The situation for Christians has been deteriorating in the course of recent years, with Indonesian society taking on a more conservative Islamic character.

Specific examples of persecution in the reporting period

- There have been several reports from different parts of the country where converts to Christianity have been detained by their families and had their cell-phone taken from them. Most are isolated for several weeks and face being expelled from the family home once it is clear that the conversion is serious.
- Children of Christians often face ostracism and verbal abuse. In some regions, Muslim families regularly forbid their children to play with Christian friends. They are called infidels and are sometimes mocked by Islamic religious teachers and made to sit in the back row of the school classroom.
- In December 2018, at least 11 crosses at the Giriloyo public cemetery in Magelang/Central Java were [desecrated](#) by unknown perpetrators. This came shortly after another incident, in which villagers close to the city of Yogyakarta [demanded](#) the removal of a cross from a Catholic grave.

External Links - WWL 2020: Persecution summary

- Specific examples of persecution in the reporting period: desecrated - <https://www.ucanews.com/news/graves-with-crosses-desecrated-in-indonesia/84200>
- Specific examples of persecution in the reporting period: demanded - <https://www.thejakartapost.com/news/2018/12/19/catholic-church-warns-against-rising-intolerance-in-yogyakarta---.html>

WWL 2020: Keys to understanding / Indonesia

Introduction

Link for general background information

BBC country profile: <http://www.bbc.co.uk/news/world-asia-pacific-14921238>.

Recent history

Indonesia, which is spread across more than seventeen thousand islands, fought for its independence from the Netherlands in a four year war ending in 1949, having been occupied by Japan in WW II. After years of violence and corruption, the country made a transition to democracy, starting in 1998. The first direct presidential elections were held in 2004.

In the run up to the elections in early 2017 for the office of governor of Jakarta (the capital and largest city of Indonesia) mass protests erupted, bringing upwards of 200,000 people to the streets. These demonstrations were against the ethnic Chinese and Christian Basuki Tjahaja Purnama (then known as “Ahok”) on grounds of alleged blasphemy. Having won the first round of elections in February 2017, Purnama lost the second round and was sentenced to two years in prison. He decided not to appeal against the verdict and thus keep the political situation in Indonesia calm. It is a very worrying sign that the election winners played the religious card, relying almost solely on Islamic rhetoric. The regional elections in June 2018 suffered only lightly from sectarian undertones, depending on the region.

The simultaneous presidential and parliamentary elections on 17 April 2019, touted as the largest one-day-elections worldwide, were largely peaceful and - despite being contested by the challenger before the Constitutional Court - had a clear outcome, seeing incumbent Joko Widodo winning with a margin of 11 percent. Whereas religion did play a role in campaigning, it was not as central as many observers had feared.

The triple suicide attacks against three Christian churches on 13 May 2018 (see analysis below) highlighted how vulnerable Christians are to violent attack and how widespread radical Islamic groups are, as well. The attacks' shockwaves are still felt by Christians and other religious minorities.

Political and legal landscape

While Islamic political parties never gained many votes in elections, a conventional wisdom was once again confirmed in the 2019 elections: Moderate Islam is increasingly being challenged and society continues to become more conservative in religious aspects. Even incumbent President Joko Widodo felt himself urged to choose conservative cleric Mar'ruf Amin as his vice president in order to counter allegations slandering his religious credentials. Islam is thus being used as an effective political tool and has a [prominent place](#) in the political agenda. Islamists are increasingly [shaping politics](#) in Indonesia.

It remains to be seen how President Widodo plans his second and last term and what he will prioritize (besides strengthening the economy). Given that his first term was rather a disappointment as far as human rights are concerned, he could now give these more attention, since he does not have to consider re-election. On the other hand, the parties supporting him now may turn to campaign-mode well ahead of the next elections, scheduled for 2024 (for which the first candidates are already being considered).

The government will try to hold firmly to its banner of tolerance. A good illustration of how this looks in practice, though, can be seen in the case of Yasmin Church in Bogor, West Java – a church belonging to the Indonesian Christian Church denomination. Despite a judgment passed by the Supreme Court in December 2010, ruling that the church authorities had passed all requirements set up by law to get a building permit, the town's mayor has refused to abide by this ruling and the government has not taken action against him, fearing social unrest. The church started to worship in front of the Indonesian president's palace in Jakarta instead, but this did not change the situation at all. In February 2017, almost seven years after the judgment, a compromise was proposed that the church building may be opened if a mosque is allowed to be built next to it [on its land](#). Another case is the Filadelfia HKBP church in Bekasi, West Java, where the Regency Administration decided not to re-open the church due to fears of conflicts with local Muslims and the ombudsman proposed that the church should be [relocated](#) altogether. How this and similar cases will be solved serve as a measuring rod for assessing Jokowi's second presidency.

At the same time, it should not be forgotten that democracy was only established in 1998 and the 2019 presidential elections were only the fourth in the country's history. Despite all the problems of divisiveness and post-election violence, Indonesians managed to cast their votes and the country remains one of the largest democracies in the world - and one of the very few in a Muslim-majority country.

The scale of the challenges facing the government were aptly illustrated by the student [demonstrations](#) in Jakarta and other large cities in October 2019. These were the largest demonstrations since the end of the Suharto regime. The students who have been taking to the streets come from various segments of society, both secular and religious. One point of contention has been the new restrictions placed on the country's Corruption Eradication Commission. This commission has enjoyed high levels of trust in Indonesian society and has been in action against politicians, parliamentarians and businessmen of all stripes. Another point of contention has been the revision of the country's criminal law. This now includes criminal charges for certain forms of criticism targeting the president and for such matters as extra-marital sex. This latter point makes it unlikely that the many different student groups will forge any long-term alliance.

Religious landscape

The influence of radical Islamic organizations is growing. Neither federal nor local governments dare to ignore their demands, fearing public unrest. Such organizations, one of the most radical and vocal being the "Front Pembela Islam" (FPI - which translates as "Islamic Defence Front"), played a prominent role in the presidential elections and supported Jokowi's rival, Prabowo Subianto, a former army general. However, the FPI may [lose its status](#) as an official mass organization ("Ormas"), leaving it without legal recognition, although that would be unlikely to cause the movement to simply disappear. In November 2019, however, the Minister of Religious Affairs stated publicly that he [supports a renewal](#) of the status and even said the FPI is participating in "advancing the country". The Indonesian government has taken action to close a radical Islamic group called "Hizb-ut-Tahrir Indonesia" in 2017, but this is just one of the smaller groups active in Indonesia. For the time being, the government seems content to leave the FPI in a state of legal limbo.

By far the bigger challenge is that society as a whole holds increasingly religious conservative views. A study, published in May 2018, found that a growing number of students hold [Islamist views](#) and 39% of those surveyed had been exposed to radical Islamic ideology. The local NGO Setara Institute published a study on ten public universities in Indonesia in June 2019, showing how Islamic radicals are [using university structures](#) to win followers. Thus, the next generation is being educated to hold very conservative or even radical Islamic views. This is likely to lead to an increase in societal discrimination and even to violence towards Christians in the future – and not just in Aceh and other hot-spots.

One of the great unknowns at the moment is how the largest Muslim organizations in the country – the *Nahdlatul Ulama* (NU) and the *Muhammadiyah* – will counter the growing radicalization in the country. Traditionally, they were seen as moderate and tolerant towards other religious groups, but especially the youth organisation of NU has been vocal in calling for a more conservative understanding of Islam. Whereas Vice-president Amin is a senior figure in NU, Yahya Staquf, General-secretary of NU continues to take a strong stand against [radicalism in Islam](#), a battle he admits he is not optimistic to win.

Religious minorities such as the Ahmadis (a Muslim minority) and Christians are frequent targets for discrimination and acts of violence, but Indonesia is still a very diverse nation: One province, Aceh, at the western tip of Sumatra, is ruled by Sharia law and is even tightening its rules; several other provinces have also introduced Sharia by-laws, leaving Christians in particular in a difficult situation; but at the same time, there are Christian-majority and Hindu-majority provinces as well. Nevertheless, the massive demonstrations against Jakarta's ex-Governor Purnama and the May 2018 attacks against three churches have made Christians and other religious minorities in Indonesia nervous, since radical Islamic groups are becoming more outspoken and are obviously gaining more and more influence in the public sphere.

Religious Context: Indonesia	Numbers	%
Christians	32,790,000	12.2
Muslim	214,254,000	79.5
Hindu	4,318,000	1.6

Buddhist	2,110,000	0.8
Ethnoreligionist	5,842,000	2.2
Jewish	200	0.0
Bahai	26,900	0.0
Atheist	305,000	0.1
Agnostic	3,567,000	1.3
Other	6,321,900	2.3

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed April 2019). OTHER includes Chinese folk, New religionist, Sikh, Spiritist, Taoist, Confucianist, Jain, Shintoist, Zoroastrian.

According to WCD 2019 estimates, 79.5% of the population is Muslim. There are also millions of atheists/agnostics and followers of ethnic religions, Hinduism (mainly on Bali), Chinese folk religion and Buddhism.

While Christianity became a major religion in eastern Indonesia, Islam became strong in the western and central parts, especially on the most populous island, Java. The very special brand of Islam in Indonesia, named “Islam Nusantara”, has been relatively moderate and tolerant towards other religions. However, it received a strong blow with the successful blasphemy campaign during the election of Jakarta’s governor early in 2017. Governor “Ahok” had been the first Christian governor in Jakarta for more than five decades, so his prison sentence for blasphemy and the emotionally charged (and religiously motivated) election campaign, might prove a game-changer for Christians in the country. Another shock were the bomb attacks against three churches in Surabaya in May 2018. Polls reveal that an increasing number of Muslim hold views against other religious minorities, including Christians.

Economic landscape

Indonesia is the largest economy in South East Asia (SEA) and is developing fast considering its unique geographical challenge of being made up of seventeen thousand islands. The government puts a strong emphasis on the development of infrastructure such as airports, ports, railroad connections and (toll) roads. For this, Indonesia relies on Chinese help and loans (for example for the high-speed rail between Jakarta and Bandung), but China is just one of a whole group of co-partners and Indonesia has taken care not to make itself as dependent on China as other SEA countries have done. In 2019, the first section of high-speed train networks ([MRT and LRT](#)) were opened in Jakarta and plans for their rapid extension exist.

The growth of the middle class, predominantly in urban areas, has led to increasing prosperity and consumption which strengthens society as a whole. However, at the same time, Indonesia is one of the most unequal societies in South East Asia, the GINI ratio (measuring inequality in a society by income) [hovering around 0.4](#), although the poverty rate [declined strongly](#) in recent years, standing at 9.8% in 2018, according to the Asian Development Bank. But numbers can be misleading: While the unemployment rate hovers around the 5% mark, more than half of all employees work in [the informal sector](#) and thus face socially insecure conditions. According to the World Bank, about 21% of the population are surviving [just above](#) the poverty line.

Indonesia is the tenth largest economy worldwide in PPP terms (16th in absolute terms) and grows annually at a rate of more than five percent. It is one of the countries expected to benefit from the US-China trade war and has the potential to become the [seventh](#) (some say even [fifth](#)) largest economy in the world within 20 years. Indonesia depends strongly on its export of commodities, including oil and gas. It is also a large exporter of palm oil and thus tries to diversify its export markets due to expected import restrictions on palm oil to Europe. President Jokowi has announced his intention to put a strong emphasis on the "Islamic economy" (i.e. the export of Halal products and the expansion of Sharia-conform financial products and tourism etc.).

One of the challenges haunting Indonesian development is the deeply-rooted corruption. The country sits on [rank 89](#) in transparency international's Corruption Perception Index and on an almost weekly basis, new cases of corruption are uncovered, affecting local and national politicians from all parties and state-owned and private companies. The office investigating these cases, the KPK, is known to have teeth and courts tend to issue harsh sentences, but this does not deter the powerful. Many citizens are weary of the continued corruption of the politicians and are uninterested in politics, but this did not help a clean-sheet politician like "Ahok" at all, as religion (i.e. Islam) still trumps all in Indonesia.

Social and cultural landscape

Indonesia is the fourth most populated country in the world, with an estimated 266 million in 2019, more than 41% are under the age of 25. It has therefore a surplus in workforce and an estimated 4.5 million people working abroad, 70% of whom are women, who mainly work as domestic maids and nannies, while male workers are often construction or plantation workers, many of them working in neighboring Malaysia. Many of these migrant workers are without their families which leads to emotional distress and many other challenges shared by migrant workers all over the world (weak legal position, abuse etc). The government strives to increase the production and service sector and education is widely seen as a key to progress, the literacy rate stood at 95.4% in 2016. From 2014 onwards, the government implemented a public health insurance system with the goal of covering all citizens. [Challenges](#) remain, however, as the fees are necessarily low and infrastructure is difficult. The country's [HDI](#) stands at 0.694, thus ranks 116th in the world and is - although improving annually - below its peers in the East Asia and Pacific group.

Indonesia enjoys strong democracy and media. Debates in parliament are lively and open, with room for discussion and questioning government action. The media have grown in influence too, becoming a fourth source of power alongside the legislative, executive and judiciary powers. Whether the issue is attacks on religious minorities (mostly labelled as "sectarian strife") or rampant corruption, the media (newspapers, TV, radio and social media) do not shy away from aggressive reporting. A growing number of non-governmental organizations complete this picture. However, in reality such reporting does not change much. The radical Islamic groups taking to the streets are far more effective at influencing both society's point of view and government action - as was shown in the blasphemy case against Jakarta's Christian ex-governor. Another factor is the strong influence that social media has, especially among young people (see "Technological landscape").

One particularly strong social factor is the country's continued trend towards urbanization. Citizens from across the islands come to the bigger cities in search of work and a better life. This trend can be felt in many cities, but has become so evident in Metro Jakarta (with an estimated 30 million inhabitants) that the government is considering relocating the capital. Since 2011, [more than 50%](#) of the population live in an urbanized environment; however, this still means that around 120 million people are living in rural areas - and the difference is extreme: The growing openness in criticizing the powerful does not reach all citizens, since local strongmen in rural areas have more means for staying in power.

Finally, it should be kept in mind that an estimated 60% of the whole population live on the Island of Java, which comprises just 7.3% of Indonesia's territory. This means that people from the other islands sometimes feel overlooked as a lot of development focuses on Java. This is also a reminder that Indonesia is a patchwork of hundreds of different ethnicities, languages and cultures.

Technological landscape

According to the UN, the Internet Penetration Rate (IPR) stands only at 25.4%. This reflects the rural-urban gap mentioned above, since the IPR is much higher in urban areas. It also reflects the fact that, in a country with 17,000 islands, there are infrastructural challenges for making Internet access possible. In October 2019, the government announced the finalization of the "Palapa Ring", a massive broadband [infrastructure project](#) spanning more than 12,000 kilometers.

Freedom House quotes sources giving the range of people using the Internet anywhere between 150 and 171 million people. Internet coverage is strongest on Java, which is the most populated island. Statistically, each Indonesian uses 1.5 mobile phones, making it one of the highest rates in the world and consequently social media is greatly in use.

As Freedom House noted in its "Freedom on the Net 2019" report, due to Indonesia censoring the Internet and social media, it was only labeled "[partly free](#)" and noted a deterioration in scores. On the other hand, blocking channels due to terrorism-related content has to be seen in relation to the fact that terror attacks are a reality in the country. The government tries to respect rights of freedom, as was illustrated in the post-election violence in Jakarta in May 2019, when all kinds of fake news (including doctored photos) were shared on social media. Instead of shutting everything down completely, the government reacted by slowing down Internet speed for several days and blocked the possibility of uploading and sharing photos and videos. Despite the existing censorship and all other inherent dangers, social media remains for millions of people (especially the younger generation) the source of choice for staying informed.

Security situation

An unknown factor facing Indonesia is the question of how the return of battle-hardened Islamic militants from Syria and Iraq will affect the country's radical Islamic groups. How dangerous their return can be was clearly illustrated in the capture of the town of Marawi in neighboring Mindanao/Philippines, which was supported by Indonesian Islamic fighters.

The triple suicide-bomb attack against churches in May 2018 sent shockwaves through the country and region and attacks on religious minorities not only occur frequently, but are also regularly left unpunished, especially when they are considered insignificant by the authorities. This leads to a climate of growing fear and desperation. Another example is the suicide bombing of the Catholic Cathedral in neighboring Jolo/Philippines on 27 January 2019, claiming 20 lives, which was carried out by an [Indonesian couple](#). Thus, the country is starting to lose its model character of being a successfully democratic country housing a tolerant form of Islam, although it is fighting with some success against violent forms of radical Islam. Nevertheless, these attacks highlight the difficulties caused by the porous borders between the Island states of Indonesia, the Philippines and Malaysia.

The May 2018 bombings in Surabaya represent the largest radical Islamic attack since the Bali attacks in October 2005 and the largest attacks against Christians since the year 2000. The May 2018 suicide family killed 18 Christians and left many others severely injured. The attackers were motivated by Islamic State ideology, illustrating the worrying trend of radicalization, this time affecting members of a whole family. There have also been further bomb attacks targeting government security forces. This all adds to a picture of growing volatility and insecurity, affecting in particular religious minorities like Christians. The fact that it was easier for an Indonesian couple to carry out a bomb attack against a church in the Philippines (see Security situation and Country Dossier Philippines) than in their home country, points to the effectiveness of Indonesia's security agencies. At the same time, it illustrates the challenges that radical ideology and porous borders pose.

The police are not generally biased against religious minorities, but appear to be more concerned with keeping the peace in a given community rather than with enforcing the law or constitutional rights. Indonesia's intelligence and counter-terrorism forces are renowned and much more effective than most of its ASEAN peers. Militant Islamic cells are frequently unearthed, so that the largest danger does not seem to come from radical Islamic networks or organizations, but from rogue individuals and so-called "lone wolves". However, Islamist ideology has clearly made inroads into the country - the preferred avenue for young people being the Internet and social media, which radicals know how to use for their purposes very well.

Trends analysis

Islamic radicalization is making headway

Indonesia faces decisive times ahead. The fact that ethnic and religious affiliation have been used for political gain without concern for the consequences, has shocked many Indonesians and significantly harmed the country's international image of sponsoring a tolerant brand of Islam. Radicalization continues and is increasingly done online; schools, universities and the authorities are struggling to find an antidote against this. Anies Rasyid Baswedan was inaugurated as Governor of Jakarta on 16 October 2017 after a 'dirty' election campaign which landed his Christian predecessor and opponent in prison. He is touted to run as candidate in the 2024 presidential elections, but needs to earn credentials by ruling Jakarta well first.

Concerning Islamism in Indonesia, there are a number of developments which need to be watched in the coming months and years:

- The leader of one of the most radical and influential Islamic groups, FPI leader Rizieq Shihab (who studied in Saudi Arabia), was [accused of involvement in a case of pornography](#) and preferred to stay in Saudi Arabia, even though the government [cleared](#) him of the accusations in June 2018. He was very active in campaigning against President Jokowi. It remains to be seen what consequences the struggle over the legal status of the FPI will have. It is possible that the government decides to deal with the FPI by leaving it in legal limbo.
- Meanwhile, Indonesia's largest Islamic organization, *Nahdlatul Ulama* (NU), is [mired in a struggle](#) over its theological direction. Many younger clerics view the relatively liberal brand of Islam Nusantara (a.k.a. "Islam of the Islands") as not being compatible with classic Islamic theology and values. Several young clerics have formed a group within NU, calling itself [the 'True Path'](#). For decades, the *Nahdlatul Ulama*, used to follow a moderate course combined with political neutrality, but in recent years, it has become [increasingly Islamist and politically active](#). Similarly, many members of the *Muhammadiyah* organization [do not agree](#) with their leader and have chosen to join more radical groups as well. The fact that young members of *Muhammadiyah* are more interested in a radical understanding of Islam will have consequences for all future [elections](#).
- Another question to watch is if and how Indonesia will expand its blasphemy laws and how the implementation looks like. Human rights organizations like Human Rights Watch have [strongly warned against](#) it, but it may be seen by the president as an excellent way to accommodate the growing conservatism in society.

This all goes to show that Indonesia is in danger of losing its reputation of following a tolerant brand of Islam. The nation is waiting to see if President Widodo will be able to fulfil the country's motto "Unity in Diversity" (and remain loyal to the nation's foundational ideology, Pancasila) taking all citizens into consideration, including ethnic and religious minorities.

External Links - WWL 2020: Keys to understanding

- Link for general background information: <http://www.bbc.co.uk/news/world-asia-pacific-14921238>. - <http://www.bbc.co.uk/news/world-asia-pacific-14921238>
- Political and legal landscape: prominent place - https://www.reuters.com/article/us-indonesia-election-islam-analysis/in-indonesias-election-the-winner-is-widodo-and-islam-idUSKCN1RU1PT?utm_source=Pew+Research+Center&utm_campaign=8113ea6e70-EMAIL_CAMPAIGN_2019_04_19_12_47&utm_medium=email&utm_term=0_3e953b9b70-8113ea6e70-399904105
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- Political and legal landscape: relocated - <https://www.thejakartapost.com/news/2019/05/26/indonesian-ombudsman-asks-hkbp-filadelfia-to-accept-church-relocation-plan.html>
- Political and legal landscape: demonstrations - https://foreignpolicy.com/2019/09/30/protests-against-joko-widodo-rock-indonesia/?utm_source=PostUp&utm_medium=email&utm_campaign=15285&utm_term=Editor#39;s%20Picks%20OC
- Religious landscape: lose its status - <https://www.newmandala.org/between-throwing-rocks-and-a-hard-place-fpi-and-the-jakarta-riots/>
- Religious landscape: supports a renewal - <https://www.thejakartapost.com/news/2019/11/28/jokowitakutfpi-netizens-fume-over-potential-fpi-permit-extension.html>
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- Religious landscape: radicalism in Islam - https://international.la-croix.com/news/muslim-cleric-urges-europe-to-challenge-radicalism/9488?utm_source=Newsletter&utm_medium=email&utm_content=18-02-2019&utm_campaign=newsletter_crx_lci&PMID=58d1f792a26689dfa2699c74ec4d75ae
- Economic landscape: MRT and LRT - <https://www.indoindians.com/mrt-and-lrt-jakartas-new-rapid-transportation-coming-soon/>
- Economic landscape: hovering around 0.4 - <https://indonesiaatmelbourne.unimelb.edu.au/is-higher-inequality-the-new-normal-for-indonesia/>
- Economic landscape: declined strongly - <https://www.adb.org/countries/indonesia/poverty>
- Economic landscape: the informal sector - <https://www.ucanews.com/news/widodos-big-challenge-is-reducing-indonesias-inequity/85363>
- Economic landscape: just above - <https://www.worldbank.org/en/country/indonesia/overview>
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- Economic landscape: fifth - <https://www.independent.co.uk/news/business/nigeria-egypt-france-germany-italy-spain-uk-usa-russia-south-korea-pakistan-canada-iran-saudi-arabia-a7926336.html>
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- Social and cultural landscape: more than 50% - <https://www.statista.com/statistics/455835/urbanization-in-indonesia/>
- Technological landscape: infrastructure project - <https://subtelforum.com/indonesia-completes-east-palapa-ring-project/>
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- Trends analysis: cleared - <https://www.asiasentinel.com/politics/indonesia-police-clear-rizieq-shihab-sex-case/>
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- Trends analysis: elections - <https://www.ucanews.com/news/indonesias-hard-line-muslims-target-presidential-poll/82104>
- Trends analysis: strongly warned against - <https://www.hrw.org/news/2019/10/31/indonesia-expand-abusive-blasphemy-law>

WWL 2020: Church information / Indonesia

Christian origins

Searching for the New World and exotic spices, Portuguese merchants came to Indonesia in 1511, firstly to Maluku, in the eastern part of the country. The Portuguese brought with them Roman Catholicism as the first seeds of Christianity in Indonesia.

According to a report compiled by Frederick W H and Worden R L (editors, Washington, 1993) entitled "[Indonesia – A Country Study](#)":

“Christianity had a long history in the islands, with Portuguese Jesuits and Dominicans operating in the Malukus, southern Sulawesi, and Timor in the sixteenth century. When the Dutch defeated Portugal in 1605, however, Catholic missionaries were expelled and the Calvinist Dutch Reformed Church was virtually the only Christian influence in the region for 300 years. Whereas the United East Indies Company (VOC) was primarily a secular and not a religious enterprise, and because Calvinism was a strict, austere, and intellectually uncompromising variety of Christianity that demanded a thorough understanding of what, for Indonesians, were foreign scriptures, Christianity advanced little in Indonesia until the nineteenth century. Only a few small communities endured in Java, Maluku, northern Sulawesi, and Nusa Tenggara (primarily Roti and Timor). After the dissolution of the VOC in 1799, and the adoption of a more comprehensive view of their mission in the archipelago, the Dutch permitted proselytizing in the territory. This evangelical freedom was put to use by the more tolerant German Lutherans, who began work among the Batak of Sumatra in 1861.”

“The twentieth century witnessed the influx of many new Protestant missionary groups, as well as the continued growth of Catholicism and of large regional and reformed Lutheran churches. Following the 1965 coup attempt, all nonreligious persons were labelled atheists and hence were vulnerable to accusations of harboring communist sympathies. At that time, Christian churches of all varieties experienced explosive growth in membership, particularly among those people who felt uncomfortable with the political aspirations of Islamic parties.”

“In the 1990s, the majority of Christians in Indonesia were Protestants of one affiliation or another, with particularly large concentrations found in North Sumatra, Irian Jaya, Maluku, Central Kalimantan, Central Sulawesi, and North Sulawesi. Catholic congregations grew less rapidly in the 1980s, in part because of the church's heavy reliance on European personnel. These Europeans experienced increasing restrictions on their missionary activities imposed by the Muslim-dominated Department of Religious Affairs.”

Church spectrum today

Church networks: Indonesia	Christians	%
Orthodox	2,900	0.0
Catholic	7,998,000	24.4
Protestant	20,007,000	61.0
Independent	6,292,000	19.2
Unaffiliated	411,000	1.3

Doubly-affiliated Christians	-1,921,000	-5.9
Total	32,789,900	100.0
<i>(Any deviation from the total number of Christians stated above is due to the rounding of decimals)</i>		
Evangelical movement	9,211,000	28.1
Renewalist movement	10,738,000	32.7

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed April 2019).

Orthodox: Eastern (Chalcedonian), Oriental (Pre-Chalcedonian, Non-Chalcedonian, Monophysite), Nestorian (Assyrian), and non-historical Orthodox. Roman Catholics: All Christians in communion with the Church of Rome. Protestants: Christians in churches originating in or in communion with the Western world's 16th-century Protestant Reformation. Includes Anglicans, Lutherans and Baptists (any of whom may be Charismatic) and denominational Pentecostals, but not Independent traditions such as Independent Baptists nor independent Charismatics. Independents: Believers who do not identify with the major Christian traditions (Orthodox, Roman Catholic, Protestant). Unaffiliated Christians: Persons professing publicly to be Christians but who are not affiliated to churches. Doubly-affiliated Christians: Persons affiliated to or claimed by 2 denominations at once. Evangelical movement: Churches, denominations, and individuals who identify themselves as evangelicals by membership in denominations linked to evangelical alliances (e.g., World Evangelical Alliance) or by self-identification in polls. Renewalist movement: Church members involved in Pentecostal/Charismatic renewal.

External Links - WWL 2020: Church information

- Christian origins: Indonesia – A Country Study - <http://countrystudies.us/indonesia/>

WWL 2020: Persecution Dynamics / Indonesia

Reporting period

1 November 2018 – 31 October 2019

Position on World Watch List (WWL)

With a score of 60 points Indonesia ranked 49 in WWL 2020.

In WWL 2019, the country scored 65 points at rank 30. The drop in score of five points in comparison to WWL 2019 is mainly due to the fact that in the WWL 2020 reporting period no killings of Christians and especially no suicide attacks on Christian churches were reported, although attacks have been foiled according to the authorities. This resulted in a drop in the violence score of 5.5 points. The pressure on Christians has become slightly stronger in all spheres of life and for all categories of Christians. The aftershock of the suicide attacks on the churches in Surabaya in May 2018 is still felt by the Christians in the country.

Persecution engines

Persecution engines: Indonesia	Abbreviation	Level of influence
Islamic oppression	IO	Very strong
Religious nationalism	RN	Medium
Clan and ethnic antagonism	CEA	Weak
Christian denominational protectionism	CDP	Very weak
Communist and post - Communist oppression	CPCO	Not at all
Secular intolerance	SI	Not at all
Dictatorial paranoia	DPA	Not at all
Organized corruption and crime	OCC	Very weak

The scale for the level of influence of Persecution engines in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. For more information see WWL Methodology.

Islamic oppression (Very strong):

Indonesia is a country both blessed and challenged by its diversity. It hosts the largest Muslim population in the world, whose predominant brand of Islam is traditionally fairly tolerant, granting minorities some space (often referred to as: Islam Nusantara or Island Islam, referring to the archipelago's unique topography of more than 17,000 islands and to its diversity, a term coined by the country's largest Muslim organization, *Nahdlatul Ulama*).

In regard to geography as well as religion, Indonesia is one of the most de-centralized countries in the world. Although the Constitution of Indonesia guarantees religious freedom, various regions and territories of Indonesia are governed by a host of Islamic by-laws, including Sharia law in the Province of Aceh. Despite some radical and even violent Islamic groups being officially banned, they continue to wield a significant influence. The authorities are learning a lesson that governments are learning all round the world: Simply banning radical Islamic groups does not make them go away. They will often simply re-emerge under a different name.

Indonesia's universities are known to be hotbeds of [Islamic radicalization](#) and so it is not surprising that a study published by the Indonesian government in May 2018 revealed that a growing number of students hold [Islamist views](#). Money from Saudi Arabia is pouring into Indonesia for educational purposes and has the effect of bringing Wahhabi ideology into the country. The uphill task of countering intolerant and [at times totally anti-Christian attitudes](#) was recently highlighted in a research paper presented in New Mandala on 1 June 2018, where differences in Indonesia's 34 provinces were discussed. In the survey, responses to the following five statements were requested:

1. Christians are often dishonest and self-interested.
2. Indonesia would be a better place if there were no Christians in this country.
3. Christians have the right to be elected as regent, mayor, or governor, even in regions where Muslims are the majority.
4. I would be opposed to any church being built in my neighborhood.
5. Christians must be allowed to stage demonstrations to protest discrimination against their religion.

Despite some concerns about the methodology employed, the results are clear enough: Broadly speaking, Aceh is the least tolerant and Kalimantan Utara the most tolerant. Among the provinces in Java, Banten is the least tolerant, followed by Jakarta, Jawa Barat, Jawa Timur, and Yogyakarta. Radical ideology is spreading its roots and not only Christians are affected by this; Muslim minority groups such as Ahmadis suffer as well.

Religious nationalism (Medium):

As already stated above, Indonesia is one of the most diverse countries in the world as far as language, ethnicity or religion is concerned. Another example of this is the predominantly Hindu island of Bali. If a Hindu becomes a Christian, he/she experiences strong pressure from family, friends and neighbors to return to the belief of the fathers.

Drivers of persecution

Drivers of Persecution: Indonesia	IO	RN	CEA	CDP	CPCO	SI	DPA	OCC
	VERY STRONG	MEDIUM	WEAK	VERY WEAK	-	-	-	VERY WEAK
Government officials	Strong	-	-	-	-	-	-	Very weak
Ethnic group leaders	-	-	-	-	-	-	-	-
Non-Christian religious leaders	Strong	Medium	Weak	-	-	-	-	-
Religious leaders of other churches	-	-	-	Very weak	-	-	-	-
Violent religious groups	Very strong	-	-	-	-	-	-	-

Ideological pressure groups	-	-	-	-	-	-	-	-
Citizens (people from the broader society), including mobs	Very strong	Medium	Very weak	-	-	-	-	-
One's own (extended) family	Strong	Medium	Weak	Weak	-	-	-	-
Political parties	Medium	-	-	-	-	-	-	-
Revolutionaries or paramilitary groups	-	-	-	-	-	-	-	-
Organized crime cartels or networks	-	-	-	-	-	-	-	-
Multilateral organizations (e.g. UN, OIC etc.) and embassies	-	-	-	-	-	-	-	-

The scale for the level of influence of Drivers of persecution in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. Please note that "-" denotes "not at all". For more information see WWL Methodology.

Drivers of Islamic oppression:

- **Violent religious groups (Very strong):** There is a plethora of violent and partly terrorist-related groups, two of which have been banned by the government: *Hizb-ut Tahrir Indonesia* in May 2017 and in July 2018, *Jemaah Anshorut Daulah*. In everyday life, groups like Islamic Defender Front (FPI), the Islamic Community Forum (FUI), Islamic Jihad Front (FJI) and the Indonesian Mujahideen Council (MMI) affect Christian communities much more and have been behind opposition to churches, for instance. These organizations wield an increasing influence on society and politics alike. They publicly use strict religious interpretations to justify the implementation of Sharia law and the infringement of the rights of religious minorities. They are able to mobilize hundreds of thousands for street demonstrations and are also used by some politicians and parties to gain electoral leverage.
- **Normal citizens (Very strong):** Local communities are becoming increasingly active in hindering church congregations from meeting and in complaining about their presence, sometimes by arguing that they need to [keep their Islamic faith pure](#) and the presence of a Christian church makes this difficult. The rising popularity of very conservative Islamic preachers online contributes towards this attitude as well. At times, this can lead to mob violence and the forced closure of places of worship, often facilitated by the violent religious groups mentioned. With the introduction of a reporting app named "Smart Pakem", it became even easier for citizens to report on religious minorities.

- **Government officials (Strong):** The government per se is not a driver of persecution at the national level, even though it shows little concern for the situation of religious minorities. All government officials are sworn to follow and defend the country's national ideology, Pancasila. However, in practice, government officials (especially at the local level) make it hard for Christians to obtain church permits and deliberately fail to bring perpetrators of crime against Christians to justice. In many cases, officials are more concerned about keeping the harmony in a community in balance rather than protecting the rights of the minority. This varies from region to region, but in general, the list of provinces named in the Persecution engines section above applies here as well.
- **Non-Christian religious leaders (Strong):** Persecution comes from radical Islamic religious leaders, who instigate hatred against Christians and other religious minorities via their teaching in mosques and in the mass media, especially the Internet and social media. They have also at times masterminded attacks. When normal citizens are stirred up to act against a minority, they are often led by (their) religious leaders. These may be leaders from the local mosque, but they can also be leaders from outside the community.
- **(Extended) family (Strong):** In many cases, converts are challenged by their own families to return to their original faith. Sometimes the family simply cuts all ties. Generally, social ostracism and verbal abuse is an every-day experience for converts. Although physical violence is rare, many converts prefer, if possible, to relocate to bigger cities.
- **Political parties (Medium):** Some political parties have a political Islamic agenda. Several conservative Muslim political parties, e.g. the PKS, are known for pushing their goal of setting up a purely Islamic nation. Their representatives in the local legislations are often behind the drafting and passing of Sharia-inspired policies (including in the field of education), despite having relatively few voters supporting them at national level. They are suspected of having ties with some of the violent vigilante groups, but carefully avoid any visible connections.

Drivers of Religious nationalism:

- **(Extended) family (Medium):** The strongest pressure on converts to Christianity comes from their own family. They will constantly try to convince the convert to return to his or her original faith. The level of pressure varies from family to family.
- **Non-Christian religious leaders (Medium):** Hindu converts are under pressure from their religious leaders, who see leaving Hinduism as seriously weakening their community which is already in a minority position. They will use their influence in the community to oppose conversions and, if possible, to bring converts back to Hindu faith.
- **Normal citizens (Medium):** Adding to the pressure already mentioned above, friends, neighbors and community members often show converts that they have placed themselves outside the whole of society. This is especially true in rural areas.

Geographical hotspots of persecution

The primary hotbed of persecution in Indonesia is the Province of Aceh at the north-western tip of Sumatra, the only province which is governed by Sharia law. Churches were closed there on a large-scale in October 2015 and the building of new churches is much more difficult there than in other provinces - indeed it is virtually impossible. Converts from Islam run the risk of facing severe opposition in many parts of Indonesia, but converts in Aceh probably face the strongest pressure.

Other hotspots are regions within the provinces of West Sumatra (Sumatera Barat), Banten and West Java (Jawa Barat). The anti-terror police unit, Densus 88, is effective against potentially violent Islamic militant activity in the whole country.

Christian communities and how they are affected

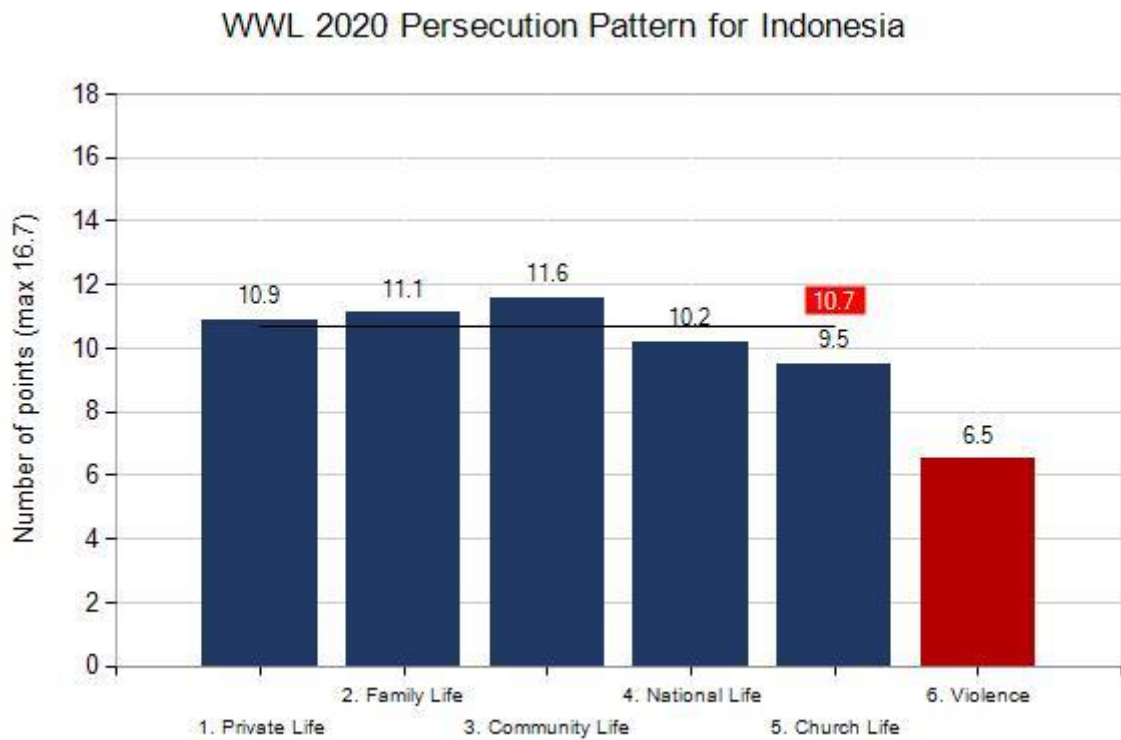
Communities of expatriate Christians: Expatriate Christians are not forced into isolation. This category is therefore not scored separately in WWL analysis.

Historical Christian communities: These are groups such as the Roman Catholic Church, but also churches related to various ethnicities (such as the Batak Christian Protestant Church). They are monitored and experience opposition once it is noted that they are growing. The historical churches in poorer regions like Papua, East Nusa Tenggara and Mentawai are subject to aggressive [Islamization attempts](#), especially among children.

Converts to Christianity: Converts are mainly from a Muslim background and face the most severe persecution, especially in the hot-spot areas. There, they are closely monitored and try to blend in with the surrounding society. If their conversion is discovered, they are put under pressure to give up their new faith. Similarly, on the predominantly Hindu island of Bali, if a Hindu becomes a Christian, he/she experiences strong pressure. Pressure on converts comes mainly from family, friends, community and the local authorities.

Non-traditional Christian communities: The main congregations in this category are Baptist, Evangelical and Pentecostal. They tend to make themselves conspicuous by their often fervent propagation of the Christian message, which leads them to be targeted by communities and radical Islamic groups alike. Building or renovating a church can be fraught with difficulties – the authorities must issue a permit and Islamic groups and neighbors will often attempt to hinder the actual building process. This can affect all denominations, as was shown in Jambi, where a Methodist, a Pentecostal and a Huria Kristen church were closed. It should be noted that Catholic churches can also face the very same problems when it comes to building and renovating.

The Persecution pattern



The WWL 2020 Persecution pattern for Indonesia shows:

- The average pressure on Christians in Indonesia is at a high level, rising from 10.5 in WWL 2019 to 10.7 in WWL 2020.
- Pressure is strongest in the *Community* and *Family spheres* closely followed by the *Private sphere*. This pattern is typical in situations where Christian converts from a Muslim background draw the most persecution.
- In WWL 2020, the score for violence against Christians almost halved, going back to its "normal" level around the 6.5 point mark. The score had been 12.0 points in WWL 2019 due to the triple suicide attack against churches in Surabaya in May 2018. The claim made by police that further attacks on churches had been foiled in the WWL 2020 reporting period serves as a reminder of how volatile the situation remains.

Pressure in the 5 spheres of life

In each of the five spheres of life discussed below, details are shown from four of the highest scoring block questions, with those items scoring highest listed first. In some cases, an additional paragraph per sphere is included to give further information deemed important. (To see how individual questions are scored on a scale 0 – 4 points, please see the “WWL Scoring example” in the WWL Methodology, available at: <http://opendoorsanalytical.org/world-watch-list-documentation/>, password: freedom).

Private sphere:

- **Conversion has been opposed, forbidden, or punishable (Block 1.1 / Score: 3.25 points):** While it is legal to convert from one religion to another, at least as far as the six officially recognized religions are concerned, conversion is despised and even strictly opposed by many families. There are cases where converts were thrown out of their families and converts can expect to face further problems, e.g. when trying to change religion on their ID cards. Knowing this, most converts prefer to keep a low-profile and hide their new-won faith.
- **It has been risky for Christians to discuss their faith with those other than immediate family members (Block 1.8 / Score: 3.25 points):** As conversion is not seen as a private matter, family and society members will not stay quiet and listen when converts share their faith. But even other Christians need to be wise in what to say and to whom. This is especially true in hotspot areas like Aceh, East Java, Banten, West Java and West Sumatra, but also increasingly in other places as well.
- **It has been risky for Christians to display Christian images or symbols (Block 1.5 / Score: 3 points):** While it is normally no problem to wear or show Christian symbols at home, this is often different for converts as it points to their new faith and therefore draws unwanted attention. In regions where Islam is getting stricter, even Christians from both historical and non-traditional Protestant churches often prefer not to wear a visible Christian symbol, in order not to provoke any trouble in communities.
- **It has been risky for Christians to reveal their faith in written forms of personal expression (Block 1.4 / Score: 3 points):** For Christians coming from a Muslim or Hindu background it is dangerous to reveal their identity in such a way and therefore, they rarely express their faith in written form. Especially since the case of ex-Governor Ahok, Christians are being increasingly careful not to provoke the public's anger. In a reminder of what can happen, a convert preacher was sentenced to six years in prison in 2018 because his video about Christian faith went viral through Facebook, causing public anger.

Converts are not just limited in the ways described above. They always need to be careful in the way they worship, especially if they are the only Christians in their family. Bibles and other Christian literature have to be hidden carefully, and can only be read secretly to avoid conflict. Fellowship with other Christians can become challenging in these circumstances, since it can bring themselves and others into danger.

There is also a growing interest in monitoring people's religion. The US State Department's IRF 2018 report noted on page 8: "In December 2018 media and human rights groups reported the government released a smartphone app called Smart Pakem allowing citizens to file heresy or blasphemy reports against groups with what the government considers unofficial or unorthodox religious practices. Jakarta's Prosecution Office launched the app, which it stated aimed to streamline the heresy and blasphemy reporting system." Although this app is not targeted against Christians specifically, it shows the mindset against minorities.

Family sphere:

- ***Children of Christians have been harassed or discriminated against because of their parents' faith (Block 2.9 / Score: 3.75 points):*** Many Christian children face being bullied in school because of their faith; they are sometimes called "kafir" (unbeliever), told that God only recognizes Islam and that Christians will go to hell. There are reports that bullying for faith reasons can also happen at higher education levels, such as at university, where even some lecturers may openly mock students who are Christians. In some regions, the bullying can develop into intimidation or pressure to deny their Christian faith. Many Muslim families forbid their children to play with Christian children.
- ***Christian children have been pressed to attend anti-Christian or majority religion teaching at any level of education (Block 2.8 / Score: 3.5 points):*** The government has issued a regulation according to which schools have to provide Christian teachers for religious studies. However, many schools at the regency/provincial levels such as in Aceh, Madura, Nusa Tenggara Barat, West Sumatra find it hard to provide Christian teachers. This means that many Christian children have to attend Islamic classes, or they are sent to a church outside school in order to get Christian teaching. Although the Christians who take Islamic classes generally pass the exams, it is very hard for them to get high marks. To avoid such pressure, Christian parents who can afford to, send their children to a private school.
- ***Christians couples have been hindered in adopting children or serving as foster parents because of their faith (Block 2.6 / Score: 3.25 points):*** Legally, spouses who adopt a child must be of the same faith or religion as the child's biological parents. If the religion of the child's biological parents is not known, the religion of the majority of the population in the region is used as basis.
- ***Christian baptisms have been hindered (Block 2.4 / Score: 3 points):*** Baptism has always been a problem for converts. Christians in the Bima regency of NTB Province have to go beyond the city boundaries every time they want to baptize someone. This can mean a six hour journey. Hindrances are also reported in Aceh, West Java and East Java, where Christians have had to go out of their neighborhood in order to be baptized. Some converts become afraid when their mentors or leaders encourage them to be baptized.

In the Family sphere, converts face a broader variety of problems than other Christians. When converts are discovered, they do not just lose their inheritance rights, but are often divorced as well and lose custody of their children. Organizing a wedding or funeral can become difficult or even impossible in the hotspot areas, especially for converts. According to traditional Islamic law, a convert to Christianity loses all inheritance rights. Often, this does not happen through a formal decision, but occurs simply because all ties with the family are cut. Hindu converts will also frequently lose their inheritance rights, as families do not want to have anything to do with them.

Community sphere:

- Christians have faced disadvantages in their education at any level for faith-related reasons (Block 3.9 / Score: 3.75 points):** Education is the primary area where discrimination of Christians take places in Indonesia. There are reports from many provinces such as Aceh, West Sumatra, West Java, East Java, Nusa Tenggara Barat and Gorontalo indicating that discrimination is frequent and the number of Christians who are accepted to study at prestigious public universities is very limited. Many Christian students who are promising intellectuals choose to study abroad, if their parents are wealthy enough, or study in Christian universities, which are also expensive and whose quality is often poorer compared to public universities. There are some scholarships provided by the government for Indonesian students to study in prestigious universities home and abroad, but they are granted mostly to Muslim students.
- Christians have been pressured by their community to renounce their faith (Block 3.7 / Score: 3.25 points):** This pressure is strongly exerted on new Christians from a Muslim background and can even lead to situations where converts cannot stand the pressure any longer and return to Islam. However, this pressure can also be put on non-convert Christians, particularly in places such as: Aceh, West Sumatra, Bima (NTB) and Madura (East Java). This pressure usually comes in subtle forms such as 'jokes' or helpful advice. In other places such as Mentawai (West Sumatra), Papua, Nusa Tenggara Timur or Jambi (among the Anak Dalam tribe) the pressure to convert to Islam comes with an obligation to learn about Islam, if they want to receive financial and educational support and health care.
- Christians have been hindered in sharing community resources because of their faith (Block 3.4 / Score: 3.25 points):** Cases have been reported of Christians wanting to get access to public services (such as health and education) but only getting an inferior standard of service. There have been cases reported where Christians were not allowed to become active in their children's school committee or take on positions in social organizations. There is a growing trend of Muslim-only neighborhoods ("Sharia housing complexes") throughout Indonesia, where some developers build housing complexes for Muslim residents only and non-Muslim are forbidden to rent/buy a house there. [Muslim-only residential areas](#) in and around Jakarta are mushrooming, 81 such areas have opened in recent years and more are planned to satisfy the increasing demand. This trend will make it more difficult for government politicians seeking to keep Indonesia a multi-cultural, multi-language and multi-religious society, which also upholds the rights of minorities.
- Christians have been discriminated against in public or private employment for faith-related reasons (Block 3.10 / Score: 3.25 points):** Discrimination against Christians at work, especially in public offices at the local and regional level, is normal, but not at national level. Of course, it is hard to prove that discrimination has religious motives, but there have been many reports. In Central Java, NTB and Aceh, many Christians find it hard (or even impossible) to get promoted. Converts also face discriminative behavior from their employers and colleagues, if these find out about their Christian faith. Giving students poorer grades in religious education (see 2.8), is done in order to keep them from meeting the minimum requirements to become civil servants. Consequently, few Christians make it into the civil service.

In June 2019, Indonesia's minister of defense publicly referred to an unpublished study which showed that 3% of the defense forces – around 12,000 members of the armed forces – were [sympathetic](#) towards hardline Islamic views. Also in June 2019, a report showed that radical Islamic ideology is [spreading](#) within the civil service and various ministerial departments. For this reason, high level public servants are to be vetted in the future.

Some churches in Central Java continue to report that they are forced to pay "uang keamanan" (security money) to radical groups in exchange for being able to conduct Sunday services, a practice the US State Department noted in its IRF 2018 report as well (page 12). General bias against Christians in society was highlighted in a research paper published in May 2018, which showed how intolerant (and at times, how totally [anti-Christian](#)) attitudes across all 34 provinces of Indonesia can be.

National sphere:

- ***Christians have been subject to smear campaigns or hate speech (Block 4.11 / Score: 3.75 points):*** Hate speech against Christians and Christian leaders can be found almost everywhere in Indonesia, even in the so-called Christian pockets such as North Sumatra. In many sermons and talks in mosques and other places, Christians are often the object of slander and made out to be scapegoats. But smear campaigns also happen in written form, for instance as posters and banners making accusations against Christians or rejecting the presence of churches. Examples of these placed in public view in neighborhoods have been reported in Aceh, West Sumatra, Central Java, East Java, NTB and West Java.
- ***Christians have been hindered in expressing their views or opinions in public (Block 4.8 / Score: 3.75 points):*** In the last three years, one trigger being the Ahok case, Christians have become very cautious about sharing their views in public, especially when it comes to religion. Even many moderate Muslims are becoming more and more cautious. Statements perceived as opposing Islam quickly end with a charge of blasphemy, one incident regarding the politician Grace Natalie is recounted below (at the end of this "National sphere" section).
- ***Christians have been barred from public office, or promotion has been hindered for faith-related reasons (Block 4.6 / Score: 3.5 points):*** This is common practice and is faced by many Christians all over Indonesia. In the WWL 2020 reporting period, cases from Aceh, West Sumatra, West Java, East Java, and NTB were reported. One particular campaign is an example of the growing mind-set: Sure 51 of the Quran ("al Maidah") was highlighted to encourage Muslims to only select and vote for Muslim candidates. This thinking is found for political leadership, but also in administrative positions. The attitude towards Christians is often negative and even in more tolerant cities like Jakarta non-Muslim public servants find themselves being regularly discriminated against because of their faith.

- **The Constitution (or comparable national or state law) limits freedom of religion as formulated in Article 18 of the Universal Declaration of Human Rights (Block 4.1 / Score: 3.5 points):** The Constitution does not directly limit the freedom of Christians, but it does only recognize six 'faiths': Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. The Constitutional Court stated clearly in a verdict on 7 November 2017 that all religions have to be [treated equally](#), including indigenous religions. The implementation, however, is still patchy and only a few communities actually apply it. Given the opposition it faces, it is unlikely that this decision will be implemented country-wide within the near future. Legislation on a local level often restricts religious freedom further. Also, the freedom for Christians to manifest their religion is hindered by a 2006 "presidential decree on Religious Harmony, Empowering Religious Harmony Forums, and Constructing Houses of Worship", making it challenging to obtain building permits for church buildings (see under 5.2 and "Persecution of other religious minorities"). Several provinces have implemented Sharia by-laws, which affect Christians as well.

One example of the abuse of blasphemy laws is the investigation of the founder of a new political party, ethnic Chinese and Protestant Christian Grace Natalie. (Her party did not cross the 4% vote threshold in the April 2019 elections.) As the US State Department noted in its IRF 2018 report: "In November 2018 Grace Natalie, an ethnic Chinese Protestant member of the Indonesian Solidarity Party, pledged the party would not support discriminatory local laws based on "the Bible or Sharia" and called for an end to the forced closure of places of worship. Eggi Sudjana, a member of the rival National Mandate Party, reported her comments as potentially blasphemous. Police summoned her for seven hours of questioning". Although the case seems to have been discontinued, it shows how readily the authorities react to an accusation of blasphemy.

Church sphere:

- **It has been difficult to get registration or legal status (Block 5.2 / Score: 3.75 points):** Churches face massive problems in the registration of congregations and in the construction of church-buildings. Based on the revised Joint Ministerial Decree of 2006, a church can only operate if: i) its congregation has at least 90 members, ii) it has the consent of 60 neighbors from another faith, and iii) it has the approval of both the regency chief (administrative subdivision of a province) and the inter-faith harmony forum. Many churches find the permit extremely hard to obtain, even if they have met all the necessary requirements. And if they do manage to receive the permit, there is no guarantee of protection from the government and local police.

In one case, a congregation filed its application five years ago and has never received any response from the authorities since. In other cases, radical groups simply block the entrance of church buildings and hinder access: The authorities then fail to enforce the law, even though courts have decided in favor of the churches. Because of all the difficulties that have to be expected, many churches decide not to try obtaining a permit in the first place. Based on a survey by the National Commission on Human Rights (Komnas HAM), 85% of worship buildings in Indonesia have no proper permit, especially in rural areas. This includes mosques, churches and buildings used by other religions.

Prior to building a church, the government of Aceh requires the congregation to collect 150 signatures from neighbors of a different religious background. In the Province of Banten, there has been a provincial regulation issued by the governor to limit the presence of churches to certain cities.

- **Activities of churches have been monitored, hindered, disturbed, or obstructed (Block 5.1 / Score: 3.5 points):** In many places, churches are monitored, especially when they are active in evangelistic outreach or suspected of including converts. This is true for rural areas, but also in urban areas radical groups watch and if necessary, intimidate Christian worship services. They are known to instigate protest rallies against churches, stirring up locals. In other cases, banners are erected warning against churches and making false and offensive claims. Sometimes, church buildings are simply blocked or closed by radical Islamic groups, which do not shy away from using violence as well. Where churches are situated close to mosques - often where the church-building was in existence long before the mosque - the mosques will turn up the volume of their loudspeakers so that loud recitations of the Quran drown out and disturb a church service taking place.
- **Churches have been hindered from organizing Christian activities outside church buildings (Block 5.5 / Score: 3.5 points):** In various places in the provinces of Aceh, West Sumatra and NTB, churches have not been allowed to have large gatherings outside the church. Evangelistic meetings in particular were not allowed. In the WWL 2020 reporting period, there were several cases in the Special Region of Yogyakarta, where Muslim citizens made complaints against church activities taking place. It is a sign of rising intolerance that there are some cases where churches were prohibited. In 2017, a scheduled event in Yogyakarta stadium celebrating 500 years of Protestant Reformation had to be cancelled due to protests from local people and the radical MUI.
- **Churches have been hindered from openly integrating converts (Block 5.7 / Score: 3.5 points):** As already stated above, the Constitution does not prohibit changes in religious affiliation, provided that they take place within the six recognized religions. Consequently, there is no written regulation in Indonesia to prohibit churches from welcoming converts. Therefore many churches in the largest cities are confident enough to welcome new Christians from a Muslim or other background. This is different in villages and rural areas in general, as churches can be quickly accused of proselytism and 'Christianization'. Therefore many churches are cautious and will refrain from welcoming and integrating converts.

What has been stated above about the integration of converts is true for many other questions in this Sphere of life as well. According to the laws, producing or distributing religious materials and Bibles is no problem, but the distribution in the hot-spot areas is nonetheless risky as it will be seen as proselytism. Similarly, Christians have the same right of access to media and the right to form charities by law, but due to the growing influence of conservative Islam, in strongly Islamic areas such ministries face strong opposition where openly motivated by the Christian faith.

Violence

The following table is based on reported cases as much as possible. Since many incidents go unreported, the numbers below must be understood as being minimum figures. In cases where it has been impossible to count exactly, a symbolic round figure (10, 100 or 1000) is given. (A symbolic number of 10 could in reality even be 100 or more but the real number is uncertain. A symbolic number of 100 could go well over 1000 but the real number is uncertain. A symbolic number of 1000 could go well over 10,000 but, again, the real number is uncertain.) In cases where it is clear that (many) more Christians are affected, but a concrete number could be given according to the number of incidents reported, the number given has to be understood as being an absolutely minimum figure.

Indonesia	Reporting period	Christians killed	Christians attacked	Christians arrested	Churches attacked	Christian-owned houses and shops attacked
WWL 2020	01 Nov 2018 - 31 Oct 2019	0	0	6	10	1
WWL 2019	01 Nov 2017 - 31 Oct 2018	18	50	4	19	0
WWL 2018	01 Nov 2016 - 31 Oct 2017	1	3	2	19	0

Christians killed refers to the number of Christians killed for faith-related reasons (including state-sanctioned executions). *Christians attacked* refers to the number of Christians abducted, raped or otherwise sexually harassed, forced into marriage to non-Christians or otherwise physically or mentally abused (including beatings and death-threats) for faith-related reasons. *Christians arrested* refers to the number of Christians detained without trial or sentenced to jail, labor camp, sent to psychiatric hospital as punishment or similar things for faith-related reasons. *Churches attacked* refers to the number of churches or Christian buildings (schools, hospitals, cemeteries, etc.) attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons. *Christian-owned houses and shops attacked* refers to the number of houses of Christians or other property (including shops and businesses of Christians) attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons.

For the WWL 2020 reporting period:

- **Christians killed / attacked:** No killings or physical attacks against Christians because of their faith were reported.
- **Christians arrested:** The former governor of Jakarta was released from prison after ending his sentence for blasphemy in January 2019. Another Christian woman has been arrested for alleged blasphemy and is standing trial; she reportedly suffers from a mental illness.
- **Churches attacked / Christian-owned houses/shops attacked:** Several churches in Jakarta, Central Java, North Sumatra, Riau and South Sulawesi had to be closed due to protests by radical groups stirring up neighborhoods. In several incidents, Christian graves in an around Yogyakarta were also destroyed.

5 Year trends

The following three charts record the situation for Christians in Indonesia over the last five reporting periods.

Chart 1:

The average pressure on Christians has crept up each year and remains at a high level.

WWL 2016 - WWL 2020 Persecution Pattern history: Indonesia	Average pressure over 5 Spheres of life
2020	10.7
2019	10.5
2018	10.4
2017	9.6
2016	9.5

Chart 2:

The chart below shows that, over the last five WWL reporting periods, pressure on Christians in Indonesia has increased over all *spheres of life*, most notably in *Private*, *Family* and *National life*. The increase in points in the *National sphere* over the years reflects how radical Islamic groups are growing in influence and how blasphemy laws are being strictly implemented against, among others, the Christian minority. In the last three years, the scores in *Family*, *Community*, *National* and *Church* life have levelled off, remaining more or less stable at the same respective very high or high levels.

WWL 2016 - WWL 2020 Persecution Pattern for Indonesia (Spheres of life)

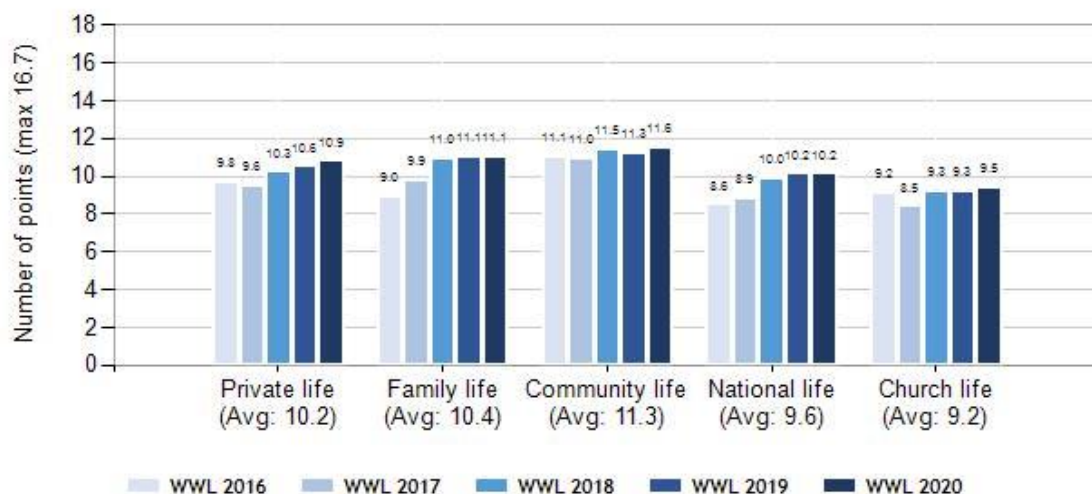
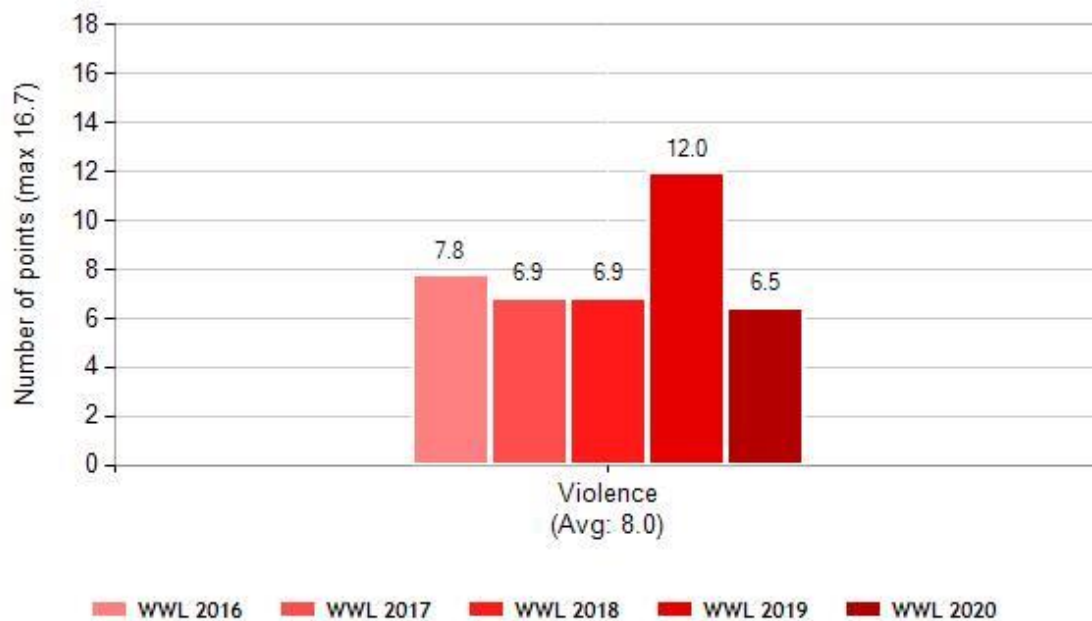


Chart 3:

The chart below shows a peak of violence in WWL 2019, where the score almost doubled reaching an extreme level. In the reporting periods immediately before and after this peak, the score has been more or less stable at the still very high level of just under 7 points.

WWL 2016 - WWL 2020 Persecution Pattern for Indonesia (Violence)



Gender profile of persecution

Female Pressure Points:

- **Enforced dress code**
- **Forced divorce**
- **Incarceration by government**

Gender inequality in Indonesia is an ongoing issue acknowledged by the government; however, patriarchal gender norms, child marriage and high maternal mortality rates remain [largely unaddressed](#), and it is estimated that [one-third](#) of Indonesian women have suffered physical or sexual abuse.

In this context, most reports of persecution facing Christian women and girls have to do with the threat of divorce, which means losing their physical and economic security, more so in the rural areas. Christian women who are the first in their household to convert to Christianity are most vulnerable to forced divorce. In a patriarchal system, it is harder for the wife to influence the husband.

In addition, Christian women are marginalized through enforced religious dress codes. In provinces like Aceh, women are required to wear a hijab, especially within the government office. In the 2019/2020 school year, a new issue of contention has arisen around enforced dress code affecting mostly Christian girls: some state-run schools now want to implement regulations to force female pupils to wear a hijab.

Male Pressure Points:

- ***Incarceration by government***
- ***Violence - physical***

In Indonesia, much persecution is endured equally by both women and men, however, men usually endure less persecution than women in private areas of life. Instead, reports indicate that prominent male figures like Christian pastors are the primary targets for public religious discrimination. They are likely to face physical violence and government imprisonment for charges such as “inciting religious hatred.”

Persecution of other religious minorities

Other religious groups suffering persecution are Muslim minority groups such as the Ahmadi and Shia. They have come under scrutiny by both the authorities and radical Sunni groups. Adherents to traditional indigenous religions used not to be recognized by the authorities; the ruling of the Constitutional Court from November 2017 has still not been [implemented](#), as groups like the Indonesian Ulama Council do not want to see traditional religions being placed on a par with Islam, e.g. when it comes to being registered on the ID card.

The city of Bandung was the sixth community nationwide which decided to issue [new ID and family cards](#) for followers of native religions. Although there are certain difficulties still to overcome (and adherents of native religions – just like those of other minority religions - still face considerable discrimination) – this is a significant step forward, following up on a decision made by the Constitutional Court in November 2017.

According to a study by the Setara Institute, published on 11 November 2019, in the last 12 years, there were 554 incidents counted against the Ahmadiyah and 324 against the "Aliran Keagamaan" (local traditional religions). Christians were affected in 379 incidents (Protestants in 328 and Catholics in 51). However, from all religious buildings affected in this time period, half of them (199) were Christian churches.

Future outlook for the church

The outlook for Christians as viewed through the lens of:

- ***Islamic oppression:*** Deeper analysis of the April 2019 election results has found that they reflect [longstanding rifts within Muslim society](#), between [more radical Muslims and minorities](#), and also between Javanese and non-Javanese citizens. The new government's challenge will be to bridge these gaps and do justice to all groups in society. How far these divisions translate into everyday life is the big question. Social media probably paints a too extreme picture of these rifts between different factions. As one country observer remarked, having President Widodo re-elected is [no guarantee](#) that conservative Islam will not gain more influence, especially in more urbanized areas. In any case, all citizens including Christians should be thankful for the peaceful elections, but there are certainly more challenges lying ahead.

President Widodo had picked a [surprise vice-presidential candidate](#) as running mate: 76 year old [Ma'ruf Amin](#), an Islamic cleric and head of both the Indonesian Ulema Council (MUI) and of the board of advisers of Nahdlatul Ulama (NU). This very conservative, but renowned cleric, may have been a clever choice politically, but it may bring more difficulties for religious minorities like Christians, given his track record. Amin has not only backed actions in the past against Muslim minorities like Ahmadis and Shia, but also issued a report claiming that the Christian ex-governor of Jakarta, 'Ahok', had indeed committed blasphemy. Additionally, he has backed all efforts to limit the construction of non-Muslim houses of worship anywhere in Indonesia.

This seems to fit the growing conservative stance in society, as two surveys from 2018 showed.

- I) The large rallies protesting against Ahok have led to a [more intolerant attitude in society](#) in general, as one research paper showed. While in 2016, 48% of respondents to a survey by the Indonesian Survey Institute said that they would oppose a non-Muslim president, this figure rose to 59% in 2018. A similar rise is noticeable when this question is asked in reference to the vice-president, governors and mayors. On the other hand, the survey shows that the number of people opposing non-Muslims building houses of worship in their neighborhood dropped from 64% to 52% - although it should be noted that this figure is still more than half.
- II) A study published in October 2018 found that 57% of all teachers are [intolerant of other religions](#). The Center for the Study of Islam and Society (PPIM) at State Islamic University Syarif Hidayatullah discovered in its survey that more than 37% of all teachers said that they had or wanted to 'undertake intolerant actions'. 56% of respondents disagreed with non-Muslims establishing places of worship in their neighborhood, and 21% disagreed with neighbors of other religions holding religious events. Keeping in mind that this group has the task of teaching and educating Indonesia's next generation, this does not look promising for the country's future and the Persecution engine *Islamic oppression* will almost certainly gain more strength as a result.

It remains to be seen if the government in President Widodo's second term will remain loyal to the country's foundational motto "Unity in Diversity" and its related ideology Pancasila for all citizens, thus countering the exclusivist and radical Islamic tendencies referred to above. The knife-attack against a government minister in October 2019 serves as a reminder that radical Muslim groups are active and especially lone wolf attacks against minorities (such as Christians) and symbols of the government (such as police and politicians) are always possible.

- **Religious nationalism:** Concerning the situation for Hindu converts, nothing substantial is likely going to change. They will continue to face pressure from their family, peers and local community to return back to Hinduism.

External Links - WWL 2020: Persecution Dynamics

- Persecution engines: Islamic radicalization - <http://jakartaglobe.id/news/one-14-high-school-students-support-islamic-state/>
- Persecution engines: Islamist views - <https://www.benarnews.org/english/news/indonesian/radicalism-survey-05032018162921.html>
- Persecution engines: at times totally anti-Christian attitudes - <http://www.newmandala.org/measuring-religious-intolerance-across-indonesian-provinces/>
- Drivers of persecution: keep their Islamic faith pure - <https://www.thejakartapost.com/news/2019/07/10/we-are-the-muslim-majority-neighborhood-in-bantul-rejects-pentecostal-church.html>
- Christian communities and how they are affected: Islamization attempts - https://international.la-croix.com/news/christians-in-papua-fear-growing-islamization/7429?utm_source=Newsletter&utm_medium=email&utm_content=14-08-2018&utm_campaign=newsletter_crx_lci&PMID=58d1f792a26689dfa2699c74ec4d75ae
- Pressure in the 5 spheres of life : Muslim-only residential areas - <https://www.thejakartapost.com/news/2019/06/20/exclusive-islamic-housing-residence-comes-with-loss-tolerance.html>
- Pressure in the 5 spheres of life : sympathetic - <https://www.ucanews.com/news/at-least-12-000-in-indonesian-military-back-hard-line-islam/85469>
- Pressure in the 5 spheres of life : spreading - https://www.reuters.com/article/us-indonesia-politics-islamism-exclusive/exclusive-after-bruising-election-indonesia-to-vet-public-servants-to-identify-islamists-idUSKCN1TM0T8?utm_source=Pew+Research+Center&utm_campaign=3f59e0e013-EMAIL_CAMPAIGN_2019_06_21_01_38&utm_medium=email&utm_term=0_3e953b9b70-3f59e0e013-399904105
- Pressure in the 5 spheres of life : anti-Christian - <https://www.newmandala.org/measuring-religious-intolerance-across-indonesian-provinces/>
- Pressure in the 5 spheres of life : treated equally - <https://www.worldwatchmonitor.org/coe/indonesia-high-court-milestone-ruling-religious-freedom/>
- Gender profile of persecution: largely unaddressed - <https://theglobepost.com/2018/06/18/gender-inequality-indonesia-women/>
- Gender profile of persecution: one-third - <https://www.reuters.com/article/us-indonesia-women-rights/one-third-of-indonesian-women-suffer-abuse-prompting-u-n-calls-for-action-idUSKBN17E1YF>
- Persecution of other religious minorities: implemented - <https://www.nytimes.com/2018/04/14/world/asia/indonesia-religious-freedom-.html>

- Persecution of other religious minorities: new ID and family cards - <https://www.thejakartapost.com/news/2019/02/21/keep-the-faith-bandung-issues-first-id-cards-with-native-religion-column.html>
- Future outlook for the church: longstanding rifts within Muslim society, - <https://www.rsis.edu.sg/rsis-publication/rsis/indonesias-presidential-election-2019-sarungan-vs-cingkrangan-elections-and-contestations-within-indonesian-islam/#.XPj4HEI7nIU>
- Future outlook for the church: more radical Muslims and minorities - <https://www.newmandala.org/religion-ethnicity-and-indonesias-2019-presidential-election/>
- Future outlook for the church: no guarantee - <https://www.newmandala.org/indonesias-election-and-the-return-of-ideological-competition/>
- Future outlook for the church: surprise vice-presidential candidate - https://www.reuters.com/article/us-indonesia-politics/indonesian-president-highlights-nationalism-religiosity-amid-vp-pick-concerns-idUSKBN1KV0EV?utm_source=Pew+Research+Center&utm_campaign=ca53e156e3-EMAIL_CAMPAIGN_2018_08_10_12_57&utm_medium=email&utm_term=0_3e953b9b70-ca53e156e3-399904105
- Future outlook for the church: Ma'ruf Amin - <https://www.rsis.edu.sg/rsis-publication/rsis/maruf-amin-jokowis-secret-weapon/#.W9xjE0m0XIU>
- Future outlook for the church: more intolerant attitude in society - <https://coconuts.co/jakarta/news/212-anti-ahok-protests-led-increasing-political-intolerance-indonesia-survey-group/>
- Future outlook for the church: intolerant of other religions - <https://coconuts.co/jakarta/news/57-indonesian-teachers-intolerant-religions-islamic-research-center/>

Additional reports and articles

WWR in-depth reports

A selection of in-depth reports is available at: <http://opendoorsanalytical.org/reports/> (password: freedom).

At the time of publication there were no items specifically for Indonesia.

World Watch Monitor news articles

Articles are available at: <https://www.worldwatchmonitor.org/countries/indonesia>.

Recent country developments

Up-to-date articles are available at: <http://opendoorsanalytical.org/?s=Indonesia> (password: freedom).