

# Equality in Diversity

TIFA FOUNDATION ANNUAL REPORT 2017



07

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2017:

Preserving the Light,  
Sustaining the Flare  
of Diversity

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Vilifying  
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Expanding the  
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**On the Cover:** A Parmalim follower is giving offerings to Debata Mulajadi Nabolon during Sipaha Lima celebration as a form of gratitude.  
**Photo:** Johnny Siahaan



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# Chair of Board



Tifa Foundation Chair of Board Wiwiek Awiati. (Photo Credit: Tifa Foundation)

***Tifa Foundation enters its seventeenth year in 2017. Since its establishment, Tifa Foundation has been working with its partners to promote open society in Indonesia, as well as improve the quality of democracy, the fulfillment of human rights, and access to justice in the country.***

Tifa Foundation have also achieved various dreams and made positive changes. Nevertheless, the various challenges faced in encouraging the creation of a society that respects openness, justice, equality, and diversity in the country have not receded. The Institutions and judicial system have not guaranteed the fulfillment of justice for citizens. The active role of the police forces in the weakening of efforts of eradicating restriction on freedom of assembly, speech, and expression also affirms the challenges faced by civil society organizations fighting for justice for the citizens.

On the other hand, radical groups that express intolerant attitudes in public domain are increasingly wide spreading. Some of which are the old players that could not be handled yet by Joko Widodo and Jusuf Kalla government. Some others are groups of people who appear sporadically due to the sensitive issues being disseminated. The existence of these groups not only disturbs the society but it is also threatening Indonesian unity. The lack of strictness of the security forces and discriminatory attitudes

shown by the government and public figures have triggered the emergence of these groups.

In relation to which, these problems have become our focus of attention, especially in maintaining diversity and expanding access to justice for vulnerable groups. Tifa Foundation affirms its commitment to continue supporting the work of strengthening democracy carried out by civil society in Indonesia as the realization of the freedom of assembly, speech, and expression as a manifestation of diversity protected by the Constitution. Tifa Foundation also believes that there is always a bright spark that needs to be maintained and a flame that needs to be kept ignited to keep the darkness away.

Last but not least, Tifa Foundation would like to thank Open Society Foundation (OSF) for continuing to provide support and all of our partners and various stakeholders that continue working with us in promoting open society in Indonesia.

**Wiwiek Awiati**  
*Tifa Foundation Chair of Board*

# Executive Director

***The late King of Jordan Hussein bin Talal said, a person, upon reaching 17 years of age, knows the end of a dream. I find the quote particularly relevant for Tifa Foundation which enters its seventeenth year in 2017.***



Tifa Foundation Executive Director Darmawan Triwibowo. (Photo Credit: Tifa Foundation)

During those years, in the pursuit of realizing an open society in Indonesia, Tifa Foundation has witnessed hopes bloom and dreams weaved. While some of them did not see the light of day long enough, some do survive and flourish. From where we are standing, it is necessary for Tifa Foundation to humbly reflect upon the successes and failures with honesty and to do it wisely in order to continuously correct, refine, and improve ourselves. *“Boasting of glory does not make glory, and singing in the dark does not dispel fear”.*

As a learning organization, Tifa Foundation shall be harnessing the wealth of knowledge and experiences gained together with our partners in the last seventeen years. We will continue asserting that we stand for equality, fairness, diversity, and openness. Going forward, we will be focusing our work and attention on disparity and discrimination experienced by minority groups – people who are considered as “the other”. We will also continue promoting and maintaining an open society in Indonesia by doing tangible interventions, such as expansion of access to legal aid for the poor, strengthening judicial protection for vulnerable groups, countering hate speech, prevention and eradication of corruption in the public sector, empowering local enterprises for inclusive economic growth, enactment of human rights in private corporations, and advocating for past human rights violations to be legally processed and settled.

As the organization grows and becomes more mature, we will also be concentrating our resources in long-term, strategic issues that could push for fundamental changes in Indonesia. One example of this is our efforts to strengthen the work of Aceh’s Truth and Reconciliation Commission – both by bolstering its institutional capacity and by conducting advocacy work at the national level to gain public and political buy-in. Another example that highlights Tifa Foundation’s commitment to fundamental changes are our pioneering work to strengthen the policy framework intended to fulfill the rights to reparation of minority religious groups who become victims of conflicts/repression/violence and are forced to abandon their homes as well as their sources of livelihoods. Tifa Foundation also advocates for greater public recognition towards the importance of having a New Papua (‘Papua Baru’); we produce various information on Papua, consistently stream those information to the national level, and use them to stimulate public discussion – even intense debate – involving rich, varied perspectives.

Tifa Foundation hopes that the enduring commitment and relentless work it conducts together with its partners can inspire more individuals and groups to join in the efforts of ensuring that Indonesia can be a nation that upholds, enacts, and protects the values of fairness, openness, equality, and diversity in the society.

**Darmawan Triwibowo**  
*Tifa Foundation Executive Director*

04

# About Tifa Foundation

**Tifa Foundation is a non-profit organization that seeks to realize an open society in Indonesia by providing grants to various national and local civil society organizations.**

The name 'Tifa' derives from a traditional percussion instrument that is unique to indigenous communities in eastern Indonesia and is used to convene members of communities in a decision-making process and/or to attend customary events. Inspired by how this instrument is used in these communities, Tifa Foundation positions the organization as an instrument to disseminate the messages of peace and harmony.

Tifa Foundation was formally established on 8 December 2000 by thirteen prominent figures who share the vision of realizing a democratic Indonesia through an open society. They are Hadi Soesastro, Felia Salim, Daniel Dhakidae, Todung Mulya Lubis, Goenawan Mohammad, Bambang Widjodjanto, Tosca Santoso, Riefqi Muna, Debra Yatim, Lukas Luwarso, Budi Santoso, Chusnul Mariyah, and Smita Notosusanto.<sup>1</sup> The founders expect the foundation to undertake significant role in strengthening Indonesia's civil society, support the fulfillment and protect the rights of every individual including minority and marginalized groups, foster solidarity and tolerance, and to advocate for robust governance.

In implementing its work, Tifa Foundation receives funding support from the Open Society Foundation (OSF), a global organization whose work is focused on building a dynamic and tolerant society where the government can be held accountable and on facilitating universal public participation. Additionally, from 2003 to 2015, Tifa Foundation received funding support from other parties, such as governments of Scandinavian countries (Sweden, Denmark, and Finland), UK, the Netherlands, and Australia.

In 2015, Tifa Foundation reformulated its vision into "To realize an open society that adheres to diversity, equality, and justice." This vision incorporates four core values that the organization maintains in any of its program and activity, namely openness, diversity, equality, and justice.

In accordance with Law Number 16 of 2001 and Law Number 28 of 2008, Tifa Foundation has four main organizational components, namely Board of Trustee, Supervisory Board, Board of Governance, and the Executive Office Team.

Led by Felia Salim, our Board of Trustee composed of three of our founders, namely Daniel Dhakidae, Todung Mulya Lubis, and Goenawan Mohammad. Our Supervisory Board is chaired by Lukas Luwarso who was appointed in 2017 to succeed Melli Darsa. Meanwhile, our Executive Board is chaired by Wiwiek Awiati who succeeded Rizal Malik in March 2018. She is supported by Debra Yatim who serves as the deputy as well as board members M. Riefqi Muna, Pastor Neles Tebay, and Tri Nuke Pudjiastuti.

Our executive office is led by Darmawan Triwibowo who assumed the position in 2016. We have nine staff members working under his leadership, among others Program Manager Nova Francisca Silitonga, Finance Manager Yussy Agastuty Purnami, Office and Human Resource Manager Chairul Ridjal, Program Officers Syafirah Hardani and Sudaryanto, Grant Management Officer Nurlia Wuliyanti, Knowledge Management Specialist Diah Tantri Dwiandani who was replaced by Sulistiono in July 2018, Finance Officer Triwahyuni Hartati, and General Affairs Officer Bernadetha Chelvi Yulastuti. ●

<sup>1</sup> Chusnul Mariyah and Smita Notosusanto refuse further involvement with Tifa Foundation after the change of organizational structure and organs to conform with changes to Law on Foundation in 2008



Tifa Foundation Executive Office Team Members. (Photo credit: Tifa Foundation)

## Tifa Foundation core values

Sumber: Dokumen Rencana Strategis Tifa 2016-2020



### 01 OPENNESS



refers to the nature or state of no secrecy, of being genuine, willing to accept suggestions, and tolerant. In governance, an open state is a state where the government is accessible, transparent, and willing receive criticisms and reform suggestions. In the context of society, an open society is a society where the citizens are free to express opinions, ideas, thoughts and at the same time open to improvement.

### 02 DIVERSITY



refers to an order where no values, perspectives, mindset, and attitude of certain groups overpower the others; an order where diversity is recognized and respected. A society that adheres to diversity is a society that not only acknowledges differences but also sees diversity (socio-culture, religion, race, political views, and others) as an asset or an added value.

### 03 EQUALITY



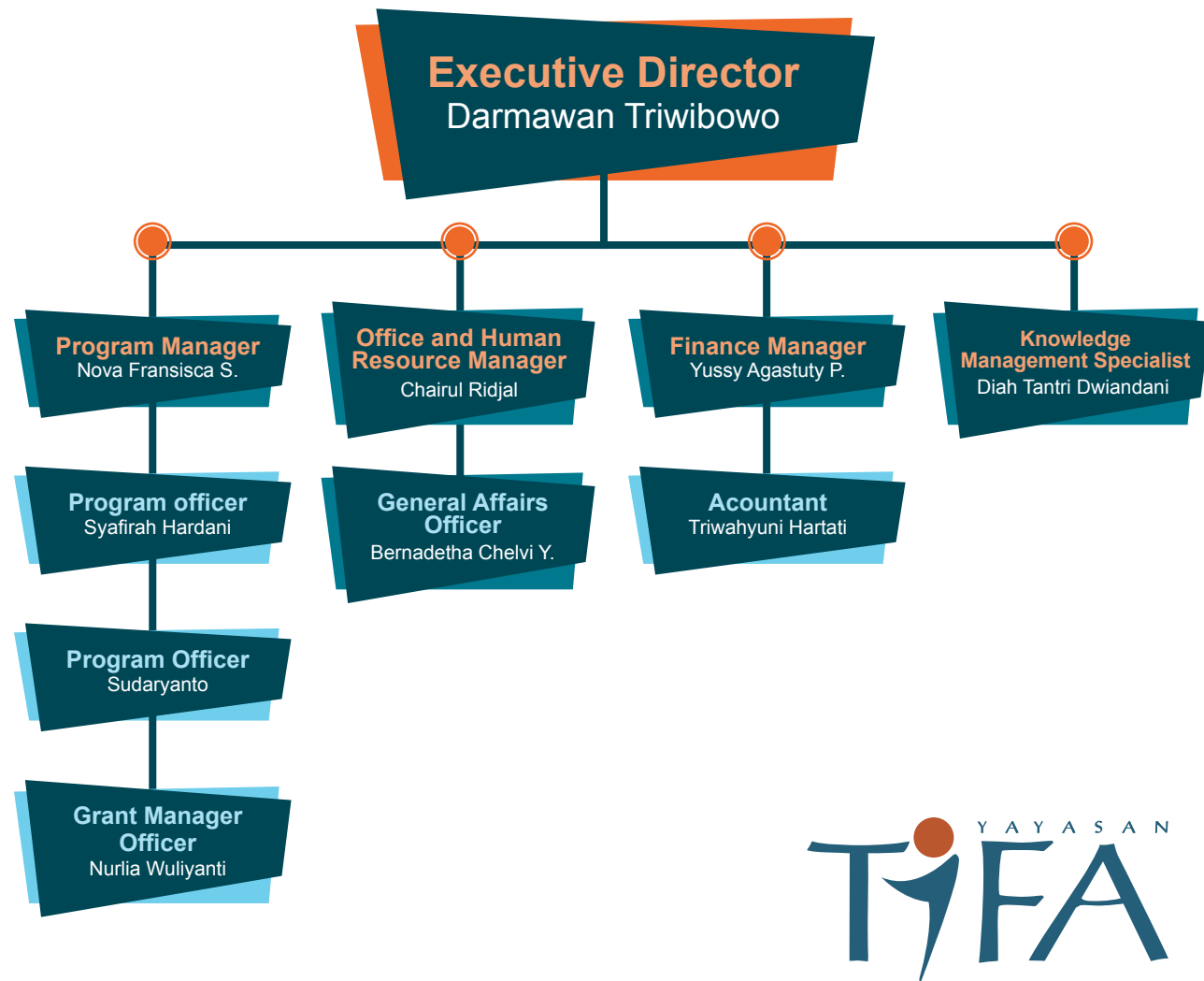
is a state where every citizen has the same status and rights before the law. An equal society seeks to eliminate discrimination of all forms (whether based on gender, religion, socio-economic, majority-minority, elite-non-elite, rich-poor, and more) and that each and every member of that society is treated equally by the state, including when accessing education, healthcare, employment, decent housing, and other public services.

### 04 JUSTICE



means being impartial – a condition that affords or protects the rights and obligations of each citizen and one that is free from arbitrary and unlawful treatment.

# 06 Structure of Tifa Foundation Executive Office



## Tifa Foundation's Notes from 2017:

*Preserving The Light, Sustaining The Flare Of Diversity*



*Boisterous moments characterized Indonesia in 2017. The were various, often surprising and shocking, political events that occurred at national and sub-national levels. A particularly striking note came from the judicial system that last year was seen as prejudiced and was used as an instrument to exercise repress against minority groups and those with opposing political views.*

(Photo credit: Oktobernadi Salam / shutterstock.com)

## 08

**As we reflected upon the year, 2017 did seem to offer little to celebrate with respect to our work towards open society especially in the areas of equality and diversity. There are three events that we identified as causing last year's dismal mood:**

**The ruling of North Jakarta District Court on 12 May 2017 that convicted and sentenced Basuki Tjahaja Purnama, former Governor of DKI Jakarta, to two years imprisonment.**

Basuki was found guilty of committing a criminal offence under Article 156a of the Criminal Code that is intended to punish those who, according to the law, deliberately express or commit acts of hostility, abuse, or blasphemy against a religion adhered to in Indonesia. The case stemmed from a speech the former governor made in a fish market in Pramuka Island of Pulau Panggang Village, Kepulauan Seribu, on 27 September 2016. The sentence imposed was tougher than the prosecutor's charges (one year imprisonment and two years probation) which referred to Article 156 of the Criminal Code on deliberate acts that express hostility, hatred, or contempt towards one or more groups of people in Indonesia. Furthermore, the use Article 156a as the basis to criminalize an act may lead to more blasphemy cases and criminalization against minority groups for conveying the discrimination they experience. In the meantime, the Constitutional Court in fact has ruled article 156a as inconsistent with democracy and contradictory to the international covenant on civil and political rights that the Indonesian government has ratified.

**The passing of Government Regulation in lieu of the Law No. 2 of 2017 on the Amendment to Law (GR in lieu of the law) No. 17 of 2013 on Mass Organization ("Ormas") on 12 July 2017.**

Coordinating Minister for Politics, Legal, and Security Affairs Wiranto said that the regulation was enacted to protect Indonesia from ideological threats, in particular ideologies that are in conflict with Pancasila and the 1945 Constitution. The regulation is also intended to complement the Ormas law that had been considered inadequate before it was finally passed into law by the parliament on 24 October 2017. The law affords the Minister of Law and Human Rights the authority to exercise extra-judicial disbandment of groups deemed to be anti-Pancasila and that it takes only two instances of administrative penalties for an Ormas to have its status as a legal entity revoked. This could potentially lead to excessive repression by the state against civil society organizations and the right of every citizen to organize, assembly, and express opinions. By eliminating the due process of the law, it is possible for the state to directly freeze or dissolve a civil institution it deems to be functioning based on an ideology that contradicts Pancasila without oversight or going through the judicial system. The lack of due process and checks and balances is indeed a regress and may adversely affect the existence of democracy in Indonesia in the long run.



**The siege and attack carried out by a group of 1,500 people against the office of Indonesian Legal Aid Foundation (YLBHI), democracy activists, and survivors of the 1965 tragedy on 17 September 2017, following the conclusion of an art event #AsikAsikAksi.**

This was a brutal attack against Indonesia's democracy; a demonstration of arrogance that grossly violated the freedom of thought, assembly, and express opinions protected by the constitution of the Republic of Indonesia. The unfortunate event also evidenced how communism as a dividing issue created by the military and the authoritarian regime of the New Order remained highly effective in the manipulation of facts, to provoke the mass, to stigmatize certain individuals, and to repress groups whose opinions differ from that of the majority or those in power. The multiple incidents of repression and the harm they did to

democracy cannot be separated from the state and the authorities' ambiguity (equivocal/inconsistency) in performing their obligations of protecting the citizens' fundamental rights. While the police was able to dissolve the crowd, prevent anyone from being victims, and facilitate evacuation process, the hostility in YLBHI building was indispensable from the police's decision to violate its initial agreement with YLBHI and ban an academic discussion on the 1965-1966 period of Indonesian history on 16 September 2017. The ban was used by an intolerant group to assert that the YLBHI event was illegal and justify the attack.



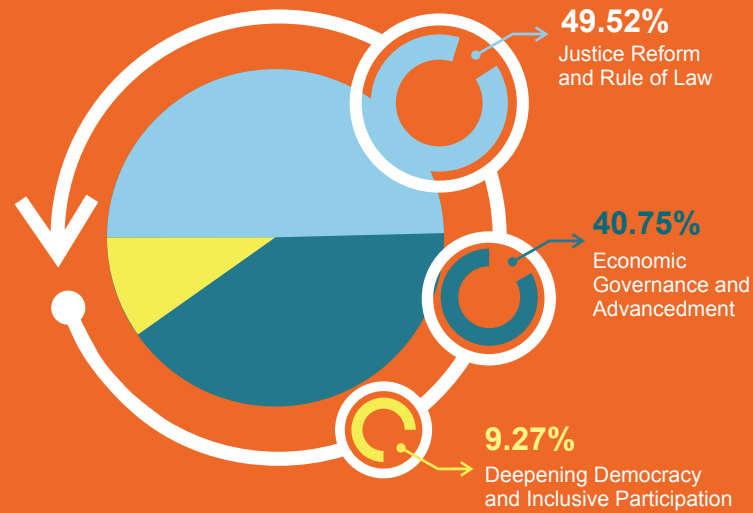
Efforts to protect diversity in 2017 was therefore set against a relatively grave landscape, and this could have been disheartening. However, instead of retreating, Tifa Foundation affirmed its commitment to support the work Indonesian civil society to strengthen democracy as an exercise of the right to assembly and express thoughts and opinion – a manifestation of diversity that is protected by the constitution. Tifa Foundation also believes that there is light to keep alive and flare that needs to be consistently ignited to prevent darkness from settling. An evident of such light was the decision of the Constitutional Court dated 7 November 2017 that approved judicial review request on a regulation that required the "religion" column on Family Card and ID card to be vacated. The request was proposed by claimants Nggay Mehang Tana, Pagar Demanra Sirait, Anol Purba, and Carlim. In its decision, the Panel of Judges found that the word "religion" as stated in Paragraph (1) of Article 61 and Paragraph (1) of Article 64 was unconstitutional and had no conditionally binding legal force when it failed to include indigenous faiths. The decision essentially recognized followers of indigenous faiths as legally equal to followers of the six formally acknowledged religions by the government, and would therefore enjoy the same rights in citizen registry process. Effectively, through the decision, the existence of indigenous faiths' followers is now acknowledged by the state.

In that spirit, Tifa Foundation also sought to sustain another light that also came from the Constitutional Court's ruling on 14 December 2017 that rejected judicial review petitioned by Aliansi Cinta Keluarga (AILA, literally, Family Love Alliance) Indonesia to criminalize extramarital sex and same-sex

relationship, or Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer (LGBTIQ). Chief of Constitutional Court Arief Hidayat stated that the articles under the Criminal Code that had been petitioned for review (Article 284, 285, 292) were not in conflict with the constitution. The decision had dissenting opinions; Arief and three other justices - Anwar Usman, Wahiduddin Adams, and Aswanto – accepted the petition and five justices – Saldi Isra, Maria Frida, I Dewa Gede Palguna, M. Sitompul, and Suhartoyo rejected. Through the decision, the Court refused to act as an institution that criminalizes certain acts – especially against LGBT community – and asserted its authority as a 'negative' rather than a 'positive' legislator' as the claimants had requested.

Tifa Foundation believes that civil society organizations must further their endeavor to not only keeping the existing light aflame, but also to create new ones. The underlying challenge would be not just countering setbacks, but also to achieve in a continuous manner new milestones in order to reverse the grave landscape that besieges Indonesian public awareness especially in recent years. As citizens, we cannot rely solely on one institution – such as the Constitutional Court – to make progress. This annual report is intended to share the initiatives of Tifa Foundation and partners to dispel darkness. We sincerely hope that our work in partnership with organizations such as Aliansi Nasional Bhinneka Tunggal Ika, Yayasan Kampung Halaman, GWL-INA, AJI Bandung, International Centre for Islam and Pluralism (ICIP), PUSAD Paramadina, LAIM, MPRK, and CRCS UGM can set an example and inspire others to partake in efforts of igniting new light, perpetuating respect for and protection of Indonesia's diversity. ●

# 10 Tifa Foundation Grant Fund Distribution 2017



Throughout 2017, Tifa Foundation channeled a total of US\$1,740,296 through 22 new grant programs and 36 operational grants to support various initiatives. These initiatives have been identified into three main themes, namely **Deepening Democracy and Inclusive Participation (9.72%)**, **Economic Governance and Advancement (40.75%)**, and **Justice Reform and Rule of Law (49.52%)**. Through the grants, Tifa Foundation supported democracy deepening efforts including in Papua, work to expand legal aid access for the poor in different Indonesian regions, legal protection strengthening for religious minority groups, inclusive public service and better governance especially at sub-national level through research, advocacy, and lobby; institutional capacity building and other assistance.

Tifa Foundation Grant Distribution by Region in 2017



# Beyond Vilifying Darkness: 11

The Work Of Tifa Foundation And Partners In 2017



## 12 Aliansi Nasional Bhinneka Tunggal Ika (ANBTI) Opening the Path: Pursuing Legal Course to Protect the Freedom of Faith

**Unity in diversity, “Bhinneka Tunggal Ika”, is Indonesia’s philosophical motto that underlines the notion of a diverse yet united Indonesia. Nevertheless, the number of discriminated groups in the society remains high even today. They are being picked on based on their differences compared to the majority – such as experienced by groups of followers of indigenous faith.**

Life as followers of indigenous faiths in Indonesia is never far from public debate. Pursuant to Article 61, paragraph (1), and Article 64, paragraphs (1) and (5) under Law on Population Administration Number 24 of 2013, citizens whose faiths are not formally and lawfully recognized as religions – in other words, followers of indigenous faiths – need to leave empty the “religion” column on their ID cards.

Here is where the complexity begins. The vacant column creates real and widespread problems for the followers: uncertified marriages, children without birth certificates, limited economic opportunities if any, even stigma as atheists.

Leader of Marapu faith in Sumba Rato Lolilna says the discrimination experienced by traditional faith followers can be easily felt as intimidation. The crucially blank column deprives them of their administrative rights as citizens.

“To obtain a birth certificate, we need to produce a marriage certificate. It seems that followers of traditional faiths are conditioned to choose one of the six formally acknowledged religions in Indonesia,” Rato Lolilna says.

According to Rato Lolilna, Constitutional Court’s November 2017 ruling on the Population Administration Law and its discriminatory

**ANBTI’s main activity is to organize Bhinneka Tunggal Ika consolidation meetings with institutions and communities at provincial level, regional, and national levels. According to Nia, it is also crucial for ANBTI to do advocacy work based on the principles and values agreed upon in the national consensus.**

provisions has lifted the pressure that Marapu followers had been subjected to. The Court found that followers of indigenous faiths have equal legal position as followers of six acknowledged religions, and are therefore afforded the same rights in population administration matters.

The role of national alliance organization Aliansi Nasional Bhinneka Tunggal Ika (ANBTI) was indispensable in this outcome. ANBTI has made it its mission to eliminate all forms of discrimination against indigenous faiths and minority religions and to fight for the groups to be recognized. Activist Siti Nia Nurhasana, or Nia for short, who defends diversity and minority groups, is the current leader of ANBTI and is in the “battle”’s frontline.

Nia is not known for being hesitant to come face to face with those who discriminate religious minorities. In April 2013, when a worship house belonging to the Ahmadiyya community in Bekasi was sealed, Nia fought and negotiated with the police on site.

ANBTI was established in 2006. The momentum came when more than 300 people from 29 provinces convened for

the first national consolidation of “Bhinneka Tunggal Ika” on 22-25 June in Surabaya. The establishment of an organization, however, was not planned.



Siti Nia Nurhasanah, Chair of Aliansi Nasional Bhinneka Tunggal Ika (ANBTI), posing with an indigenous faith community – one of many in Indonesia. (Photo Credit: Siti Nia Nurhasanah)

### What was the reason behind ANBTI?

“The organization is our respond to our concern that cultures are being streamlined post-reform, and we believe that this practice is inconsistent, even violates, the diversity of Indonesia symbolized by the Unity in Diversity motto. It was agreed to establish ANBTI as our vehicle to maintain Indonesia as a country of *Bhinneka Tunggal Ika* as well as to maintain our national consensus: Pancasila, the Constitution, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia,” Nia says.

ANBTI’s main activity is to organize *Bhinneka Tunggal Ika* consolidation meetings with institutions and communities at provincial level, regional, and national levels. According to Nia, it is also crucial for ANBTI to do advocacy work based on the principles and values agreed upon in the national consensus.

ANBTI’s adherence to the principles enshrined in the constitution is the reason that the organization is known for its advocacy work in freedom of religion and faith especially among discriminated groups including followers of traditional faiths, Nia explains.

“More than that, we believe that discriminaton is a threat to cultural and spiritual life. We therefore advocate to these groups that they need to maintain the faith traditions in Indonesia. Those are where our national character derives, the character that (genuinely) has a strong value of tolerance,” Nia states.

Tifa Foundation supports the work of ANBTI for their consistency with the foundation’s vision, mission, and diversity value. The Foundation specifically supports ANBTI in activities such as the drafting of a position paper themed “Cultural Genocide and the Petition to the Supreme Court to Review the Law on Population Administration that Discriminates Followers of Indigenous Faiths.”

“Tifa’s support was vital especially when we were drafting a position paper on cultural genocide with respect to traditional faiths. The paper has been raising the awareness of many to start learning more about and supporting our advocacy for Indonesia’s ancestral faiths. Through Tifa’s egalitarian approach, we had ample room to perform participatory advocacy,” Nia adds.

Going forward, ANBTI will continue to be engaged as the situation evolves and to strengthen its meetings with youth groups, women, indigenous communities, and inter-faith communities. Nia is looking forward to continuing ANBTI’s partnership with Tifa Foundation, including when the organization needs to respond to serious threats to *Bhinneka Tunggal Ika*.

Nia believes that, “Indonesia can be the global example of diversity. For that reason, it’s important for us to foster our skills in managing diversity as a quality that is both a reality and a given for us as a nation. Diversity is part of our identity and it should not be undermined let alone erased.” ●

# 14 Counting the Number of Local Religion and Their Followers

Numbers of citizens who registered themselves as followers of local religions

**138.791** citizens  
As of June 30th, 2017

(Source: Ministry of Home Affairs)

Approximate numbers of local religion followers throughout Indonesia according to Ministry of Education and Culture

**10-12** million citizens  
local religion followers

(Source: Ministry of Education and Culture)



Ministry of Education and Culture noted that there are

**187** organizations  
of local religions throughout Indonesia

**160** organizations  
still active

**27** organizations  
no longer active

(Source: Ministry of Education and Culture)

The Ministry of Culture and Tourism stated that in 2003 there were

**245** local religions  
in Indonesia

(Source: Ministry of Culture and Tourism)

PUSAD Paramadina, CRCS UGM, LAIM, and MPRK UGM

15

# Messages of Peace from Imam Ashafa and Pastor Wuye

*Religion is often used to justify violence. However, there are plenty of examples that highlight how religion can also create peace.*

Imam Muhammad Ashafa and Pastor James Wuye, interfaith leaders and peace activists from Nigeria, are no strangers to seeing the two sides of religion. In the 1990's, religious-based groups under their respective leadership were in conflict with each other. For years, the groups attempted to thwart one another and seek vengeance for their relatives who had become victims during the conflict. This situation continued until one day they decided to stop the fight upon realizing that every religion teaches its followers forgiveness and compassion. From that point forward, Imam Ashafa and Pastor Wuye actively called for interfaith peace not just in Nigeria but also around the world.

As a country that is vulnerable to conflicts fueled by religious differences, Tifa Foundation believes it is important for Indonesia to learn from the Nigerian experience. For this reason, the center for religious and democracy studies Pusat Studi Agama dan Demokrasi (PUSAD) Paramadina, Centre for Religious Crosscultural Studies (CRCS) Universitas Gajah Mada (UGM), Lembaga Antar Iman Maluku (LAIM), Magister Perdamaian dan Resolusi Konflik (MPRK) UGM, and Institute of International Studies (IIS) UGM held a Public Lecture and Workshop on Institutionalizing Interfaith Mediation with Imam Muhammad Ashafa and Pastor James Wuye as speakers.

The public lecture took place in two locations: Universitas Gajah Mada in Yogyakarta on 10 October 2017 and Universitas Paramadina in Jakarta on 14 October 2017. Hundreds of people attended each occasion, including representatives from interfaith peace communities, students, and the media. Imam Ashafa and Pastor Wuye brought up interesting points during their 2-hour lecture. For Pastor Wuye, cultivating peace is the duty of each individual of faith, including Christians because love and compassion are the axis of Christianity. Meanwhile, Imam Ashafa reminded the audience to always respect differences to realize equal peace.

Imam Ashafa and Pastor Wuye also commented on the importance to maintain diversity and peace during their workshop in Yogyakarta on 11-13 October 2017. Attended by dozens of peace activists and academicians from various locations in Indonesia, Imam Ashafa and Pastor Wuye also explained about the technicalities of conflict resolution through mediation and their own experience in developing an effective and sustainable interfaith mediation center. Furthermore, they invited the audience to reflect upon and analyze the common challenges and opportunities to build peace in Indonesia.



Imam Muhammad Ashafa (left) and Pastor James Wuye (right) posing after speaking in a Workshop on Institutionalizing Interfaith Mediation. (Photo Credit: Yayasan Tifa)

The interfaith mediation workshop was closed with a follow-up plan discussion. The audience agreed to commit themselves to a number of activities, including documenting best peace building practices in their regions.

Not limited to public lectures and a workshop, prior to the arrival of Imam Ashafa and Pastor Wuye Tifa Foundation organized film screening about their work and discussion on peace-building in five locations in Jakarta and one in Yogyakarta, which drew the participation of hundreds of people including youth, artists, peace-building activists, and the academia.

These activities were held as part of Tifa Foundation 17<sup>th</sup> year anniversary and evidenced some of Tifa Foundation's contribution to spreading the message that religion is a tool of peace instead of an instrument that instigates conflict and violence. ●

## 16 Yayasan Kampung Halaman

# Championing Youth as Trailblazers

**A part of growing up, adolescence is a challenging phase especially for young people in indigenous faith communities. Introduction to one's faith, the inculcation, and acceptance of one's identity is certainly not easy when bias and stigma closely follow, and the state seems to be absent.**

Factually, adolescents, or the youth, has a vital role in ensuring regeneration in their communities. Kampung Halaman (lit. "Hometown") was established in view of this and is aimed to provide a place for youth to actively contribute to their communities by being aware of who they are and their environment.

Rachma Safitri, Executive Director of Yayasan Kampung Halaman (KH), says that in order to accomplish the organization's vision and mission, KH uses participatory and community-based media to facilitate teenagers to recognize social issues around them.

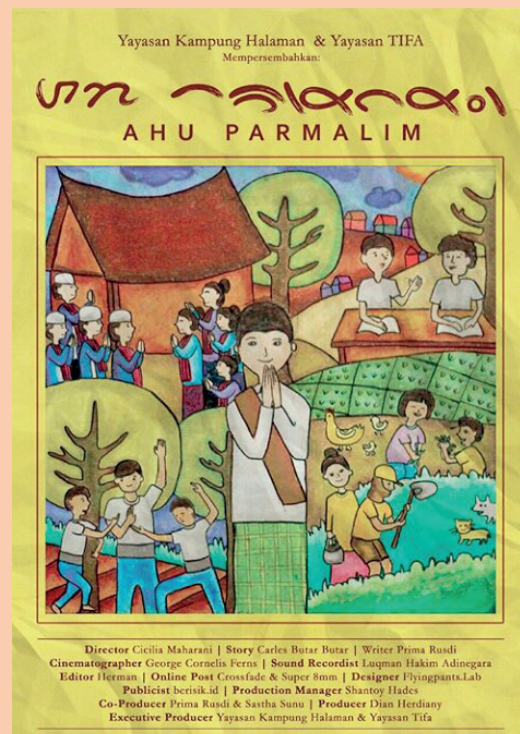
"KH intends to give these young people voice through a variety of mediums of their choice," Fitri says. Indeed, the voice of teenagers are often ignored, although, Fitri adds, "They have so many things to say, thoughts, and ideas and not to mention needs.

KH's approach is to help young people building that self-awareness through different ways – research, filmmaking, group discussions, and workshops. "We want teenagers to hone their capacity and the capacity of their communities, to know their identity and their environment, and to develop self-confidence.

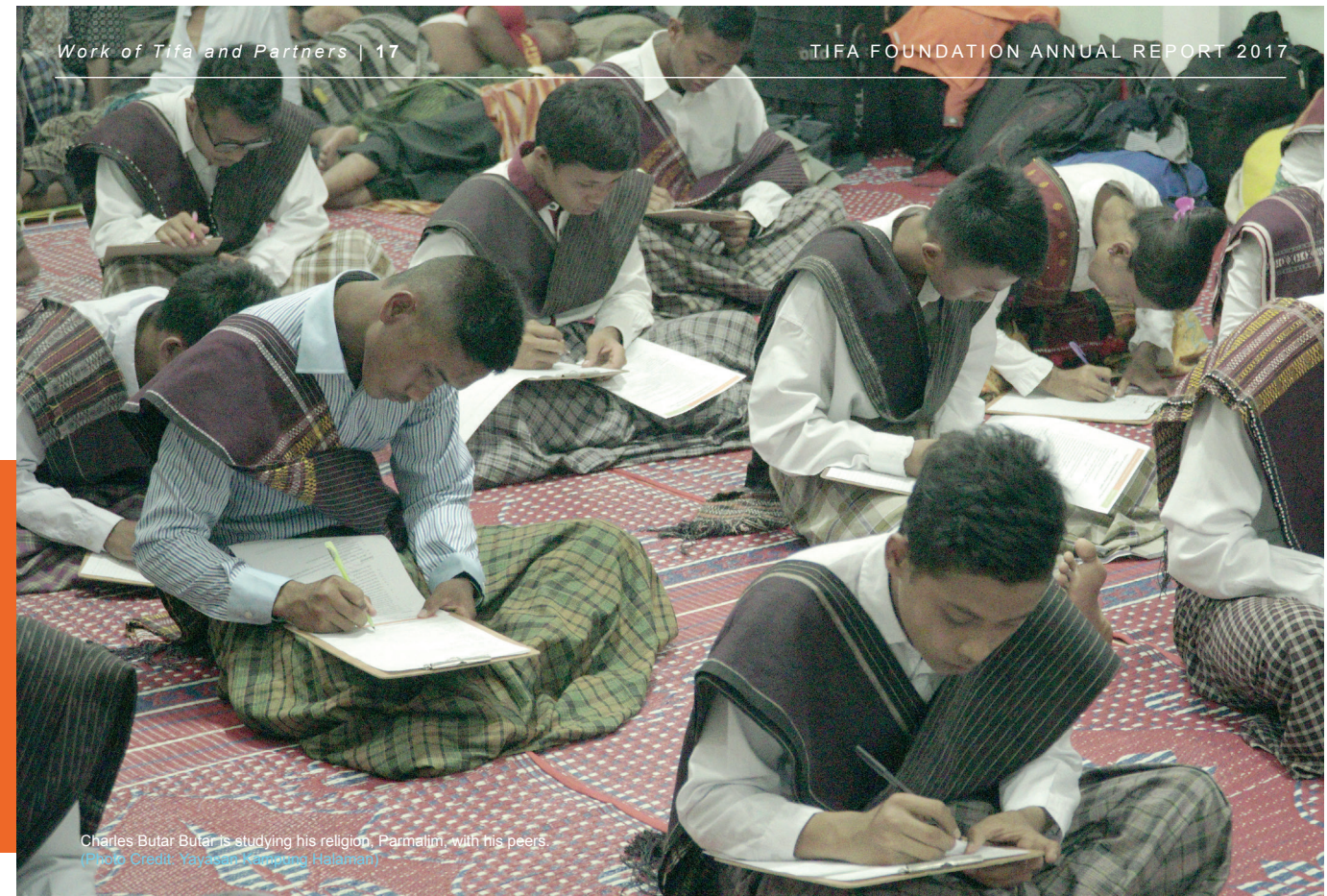
One of the ways that KH employs to that end is producing video diary series. A group of teenagers were involved to tell their stories through film. In 2017, in conjunction of International Tolerance Day on 16 November and with support from Tifa Foundation, KH released a documentary titled *Ahu Parmalim (I am Parmalim)*. The documentary centers around Carles Butar-Butar, a teenager from Ugamo Malim faith community, his daily life as a young man, and the struggle he faces to realize his dream of becoming a police officer.

Malim faith had been stigmatized as *sipelebegu* (ghost/malevolent spirit worshippers) by the locals. Even today, some conservative groups still see Malim as heresy. In *Ahu Parmalim*, Carles is featured as an exemplary model of a teenager. Following Parmalim faith, he grows into a diligent, determined, and tenacious individual.

The documentary later became a starting point of dialogue between teenagers who are part of a WhatsApp group formed after the



Poster Film Dokumenter *Ahu Parmalim*.  
(Ilustrasi: Yayasan Kampung Halaman)



Charles Butar Butar is studying his religion, Parmalim, with his peers.  
(Photo Credit: Yayasan Kampung Halaman)

end of a KH's regular youth convention where teenagers from different backgrounds would gather. Carles, who was preparing himself to enlist to the Police Academy, wasn't able to attend the particular convention that screened the documentary. The teenagers then initiated an online discussion with Carles; out of 22 individuals, only a handful of them were familiar with followers of indigenous faiths in general and Parmalim in particular.

The recorded discussion with Carles was highly interactive and quickly became very interesting considering the teenagers' different level of knowledge. It was the first time engaging with the topic for some of them, while some used the opportunity to learn more, and some others used it to confirm what they had already known. "Carles and the other teenagers made use of the medium and continued the initiative to learn, and enable themselves to be the bridge in and between communities," Fitri says.

Among the teenagers, those in faith communities face the most challenges. Cicilia Maharani, director of *Ahu Parmalim*, says the documentary began from her interaction with a teenager from Sunda Wiwitan faith during a KH-initiated convention. It was the first time Cicilia knew about these youth and the challenges that surrounded them.

"We learned so much especially from our discussion with CRCS-UGM that involved friends from Sunda Wiwitan community. We got to know their challenges, and then I had an idea of finding one teenager from any faith community who is able to overcome the difficult circumstance that he or she is in," says Cicilia when recalling her experience.

KH was then introduced to Parmalim community and found that community's youth are given the opportunity to study their religion in school. "This is highly unique and it shows that it is possible for a local government to allow this kind of learning. It was a pleasant surprise although, unfortunately, so far it is only applied in one district," Cicilia says.

Cicilia also expresses, based on her experience working with the teenagers, that she admires their characters and personal qualities. "Their social skills are amazing. They are very open and kind. They made us feel very comfortable to be around them," she adds.

As of today, *Ahu Parmalim* has been shown on 110 independent screens in 48 cities around Indonesia. This film was elected and invited by the Indonesian Consulate in New York to be screened at the ASEAN Short Film Festival. In May 2018, with support from the Indonesian Consulate General and Ministry of Education and Culture, KH team left for New York for the screening.

Fitri hopes that the documentary can continue initiating discussion. She expresses that, "Meeting teenagers from Ahmadiyya faith, other indigenous faiths, and teenagers from majority religions is eye-opening in that they face many challenges and have many questions. And we need creative ways to collaborate with so many people to keep the discussion going. There are many individuals who are interested to address issues related to adolescence and diversity; what we need to do is to make sure that there is always room for a discussion to take place. ●

# 18 AJI Bandung Confronting Intolerance Through Media Literacy

**West Java is an Indonesian Province with the highest number of intolerance cases. According to Setara Institute, out of 151 violations made against freedom of religion and faith in 2017, 29 violations occurred in the province.**



Participants from different communities, e.g. LGBTIQ and indigenous faith communities during media literacy training. (Photo Credit: AJI Bandung)

Seeking to fight against intolerance and at the same time provide a room for vulnerable groups in West Java to express themselves, journalists under Aliansi Jurnalis Independen (AJI) in Bandung, with support from Tifa Foundation, organized media literacy workshop. Through the activities, AJI Bandung invited and enhanced the capacity of marginalized groups, such as Ahmadiyya and Shia, followers of ancestral faiths, women, and LGBTIQ community to produce various public information that promotes diversity.

It was an important initiative since, according to AJI Bandung chief Adi Marsella, there has been a lack of information and balanced reporting of minority groups in the public. This condition has contributed to the high number of violation of

freedom of religion and faith as well as expression of intolerance in West Java. "News coverage on such incidents is frequently biased. In many instances, the media highlights the perspective of intolerant groups while neglecting the perspective of the tolerant groups – even victims," says Adi.

In the media literacy workshop, AJI Bandung provided writing skills training to groups who are vulnerable to discrimination to enable them to participate in advocacy work. AJI Bandung also encouraged and taught the participants the techniques to maximize social media use to voice their opinions in spite of the bias of mainstream media. Moreover, the training also encompassed as explanations about journalistic products and ethics, the role of the mass media, and the mechanism of the right to reply.

The hardwork of AJI Bandung has proved fruitful as positive changes have started to appear. "In the beginning of training, it was difficult for participants to distinguish between news and opinion article, and there was tendency to report to the police

any news that they found inappropriate. After the training, most participants have gained good understanding about the right to reply and the mechanism to do that," Adi says.

One of the participants from the workshop is a member of a transgender community in Bogor. In the times following the workshop, the individual objected to a news article in a newspaper and sent an objection letter. The media later afforded the right to reply. The article, according to the participant, was offensive to the transgender community since the journalist of the media took and published without consent pictures of people belonging to the transgender and gay communities, and misrepresented the content of their interview.

Three months after the objection letter was sent, the reply of the Bogor transgender community was published. "I felt so relieved and happy (after the reply was published)," the participant says.

Adi also mentions that a number of participants, as the result of the workshop, have started to write articles for advocacy work in the interest of their communities, such as Aris Kusmana from Jamaah Ahmadiyah Indonesia (JAI) and Kinanti from indigenous community association Kesatuan Masyarakat Adat Karuhun Urang. Aris is currently productively writing about diversity and tolerance for his organization's website ([www.rajapena.org](http://www.rajapena.org)). Kinanti, in the meantime, despite being a recent high school graduate, has been highly involved in many advocacy work of her group including an advocacy process in response to the execution of Sunda Wiwitan Cigugur ancestral land by Kuningan District Court, where she contributed in producing press release and case chronology.

Not only making their voices heard through writing, some participants also use social media to promote tolerance and diversity. Dedi Supriatna is a teacher in Bakti Karya Vocational School in Pangandaran District in West Java. With the help of his diverse students, they launched a campaign on diversity by

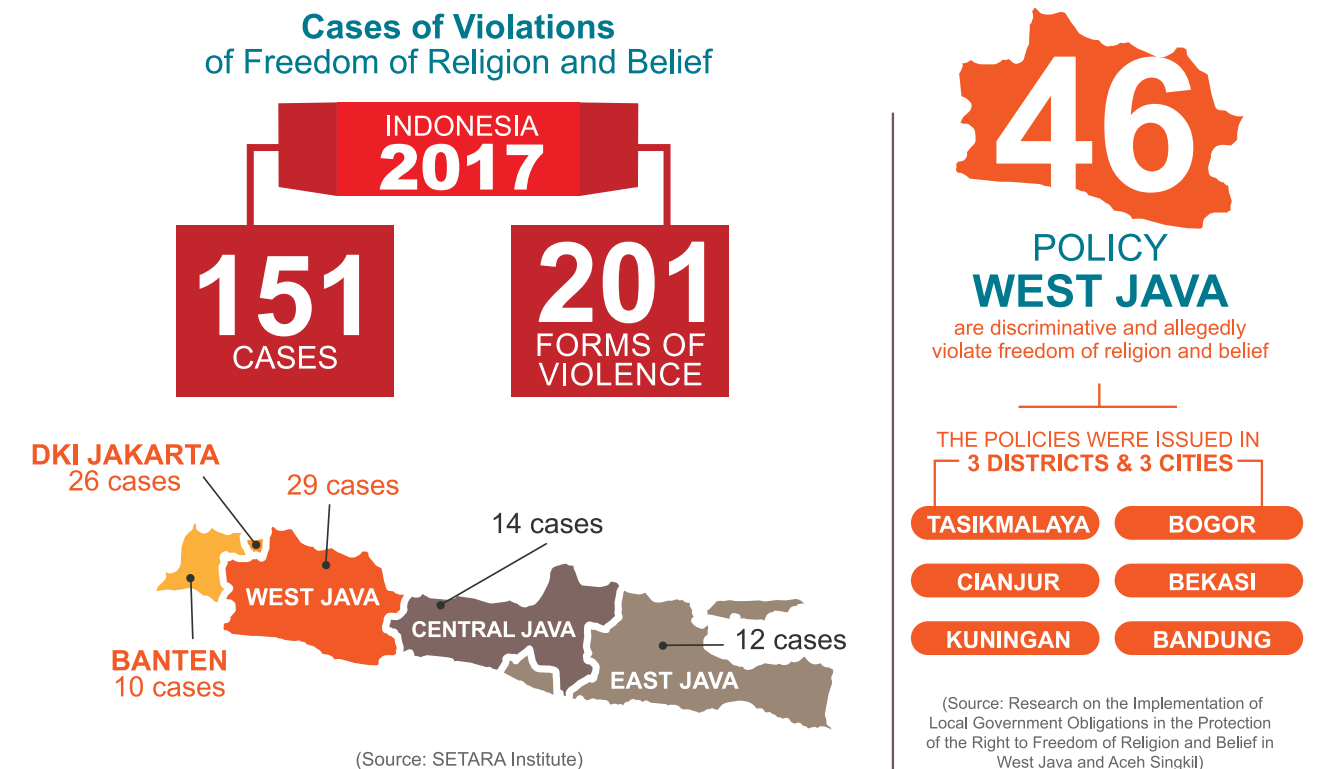
creating contents on Facebook and Instagram. The campaign was done to respond to the homogeneity in the learning environment, where classrooms tend to have limited views on diversity, as well as to some negative reaction in the public when it comes to diversity and nation-related issues. "We hope that the willingness to accept, appreciate, give room to, and protect diversity can be learned and practiced in school and in the society," says Dedi.

To Adi, these achievements deserve to be celebrated. However, Adi hopes that workshop participants will not stop fighting against discrimination and intolerance through their writing and the dissemination of diversity-related contents.

"Writing can be an effective outlet to voice our opinions and any information in a systematic manner, especially when that writing comes from first-hand perspective of an individual who has been stigmatized and discriminated against. We believe that information that comes directly from the 'victim' is very powerful to balance what the mainstream media currently circulates," Adi says.

## West Java

The Province with the Highest Cases of Intolerance



(Source: Research on the Implementation of Local Government Obligations in the Protection of the Right to Freedom of Religion and Belief in West Java and Aceh Singkil)

# 20 Gaya Warna Lentera Indonesia (GWL-INA) Building a Support System for Sexual Minority Groups

**Every citizen has the right to the freedom of expression, including the Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer (LGBTIQ) community. While LGBTIQ is not illegal in Indonesia, the negative perception and stigma associated to them makes the community a target of persecution and multifaceted discrimination. The majority of Indonesian people do not accept LGBTIQ individuals, as shown by a survey conducted by Saiful Mujani Research and Consulting (SMRC) that found 87.6% of Indonesians consider individuals who identified with LGBTIQ as a threat.**

The repression experienced by the LGBTIQ is further exacerbated by the adverse behavior of the state apparatus especially the police. LGBTIQ criminalization by the police has even become a routine, as police officers repeatedly raid private places where sexual minority groups were gathering. The law against pornography and pornographic acts is frequently used to criminalize this group, even when they are in their private spaces. For instance, North Aceh Police and Wilayatul Hisbah Sharia Police arrested several transgender individuals in Lhoksukon and Tanah Jambo Aye on 27 January 2017. According to Chief of North Aceh District Police, the arrest was necessary and was part of the police's execution of Social Disease ("Pekat") Operations to restore order as social unrest escalated. The arrest brought in 12 individuals and police lines were drawn in five hair salons where they worked. This arrest in fact contradicted the police force's internal rules. Chief of Indonesian Police Regulation Number 8 of 2009 on the Implementation of Human Rights Principles and Standards Applicable in the Implementation of Police Duty explicitly states that a police officer has a duty to protect the special rights of minority groups including minority in terms of sexual orientation.

To promote better understanding and protection of the LGBTIQ group's freedom of expression, Tifa Foundation supports the work of Jaringan Gaya Warna Lentera Indonesia (GWL-INA Network)

intended to strengthen the role of civil society organizations in the protection and respect to freedom of expression and in educating community-based organizations, law enforcement officers, legal aid organizations, and community groups in three locations (Medan, Bandung, and Manado) on the mainstreaming of Sexual Orientation, Gender Identity, Expression, and Bodily (SOGIEB) diversity.

**To reverse this trend, GWL-INA has set up a phone and text messaging hotline in the three locations to provide any information related to SOGIEB.**

GWL-INA Network comprises community-based organizations (CBOs) that focus their activities on HIV, health, and human rights issues of gay, transgender, and MSM communities in Indonesia. The network was established on 4 February 2007 in Surabaya with the mandate to act as the center of communication and coordination in HIV control programs and in strengthening advocacy work with respect to fulfilling sexual and reproductive health rights as well as other human rights of the communities in Indonesia. For nearly a decade, the organization has advocated for and trained GTMSM communities regarding their health rights. GWL-INA has also trained health workers and raise their

awareness not to stigmatize anyone based on social orientation and gender expression. According to GWL-INA, repression against LGBTIQ community is not only counterproductive but may also harm the fulfillment of rights of the group. Frequent

raids by the police has led to drastic decrease in the number of visits of gay and transgender individuals to health clinics for HIV screening.

To reverse this trend, GWL-INA has set up a phone and text messaging hotline in the three locations to provide any information related to SOGIEB. In average, the hotline serves five to seven customers every month or a total of up to 155 customers in one year. Other than phone and text messaging, hotline officers also actively uploads SOGIEB-related information and other information on the freedom of expression and human rights through media social, especially Facebook and Twitter.

GWL-INA realizes that the public still closely associate LGBTIQ with sexual issues. To curb the negative perception, GWL-INA also encourages and works with LGBTIQ community to

build and strengthen the network with other communities that are also focused on women, children, labor, education, even political issues. Additionally, GWL-INA also conducted a baseline survey in the three locations about public understanding on LGBTIQ. Survey result shows that the public has had general understanding on human rights but needs greater understanding on LGBTIQ community. In its recommendations, GWL-INA calls for regular human rights training for the public, including LGBTIQ community, and other stakeholders. The trainings should cover comprehensive topics and tiered. GWL-INA hopes that the public will be able to communicate, work with, and respect and recognize the rights of every individual regardless of their sexual identity and gender. That way, stigma, discrimination, and violence against LGBTIQ community can be reduced and fair law enforcement can be achieved.

## FORMS OF VIOLENCE AGAINST LGBTIQ ACTIVIST



1

Death threats on social media



2

Hate speech from politicians



3

Intimidation from police officers



4

Attacks from religious extremist groups

(Sumber: Front Line Defenders)

## 22 International Center for Islam and Pluralism (ICIP) Revitalizing Inter-Religious Forum to Protect Minority Religions' Rights to Worship

**Conflicts relating to places of worship still frequently occur in Indonesia. Not limited to certain religions, all religions in Indonesia have experienced difficulty in establishing places of worship.**

The main problem when it comes to worship places is the acceptance of the surrounding communities. Establishing a place of worship for a religion that conforms with the majority religion in a neighborhood may have its obstacles, but they will be relatively easy to overcome. In an opposite situation, however, the challenges may far greater. Conflicts often end in violence, attack, even the seal of worship places by the local community or authority.

Executive Director of International Center for Islam and Pluralism (ICIP) Syafiq Hasyim says there are two causes of violation against the right of minority groups to establish their own places of worship in South Tangerang, Bekasi, and Bogor. First is the complex regulation and requirements that can be cumbersome for minority groups, and secondly the majority in an area may feel threatened by the presence of a minority group when the worship place is permitted.

"Since they feel threatened, the majority then tries to assert pressure on the government and the society to reject minority groups' worship places," Syafiq says.

To prevent conflict, the government has established an Interfaith Harmony Forum (FKUB) at central, provincial, and district/ municipality level based on Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs in 20016. In a nutshell, the forum is used as a vehicle to promote harmony

between followers of different religions and to issue worship place construction permit. According to the Joint Regulation Number 9 and 8 of 2006 regarding Interfaith Harmony and Establishment of Places of Worship, respectively, for a worship place to be established it needs written recommendations from the district/ municipality religious affairs office and the district/municipality FKUB office. Similarly, temporary use of a building as a worship place must be with the permit of head of district/ mayor and the permit requires a written notice to district/municipality FKUB.

However, in reality, FKUB's role is often times undermined since the institution lacks rapport with the communities, underfunded, and is generally ignored by the government. It could also go as far as some members of the forum being conflicted.

According to Syafiq, to stop the situation from escalating the civil society as a whole needs to be involved in supporting FKUB and ensuring that the right of minority groups to practice their faiths and religions is protected. To that end,

with the support of Tifa Foundation, ICIP took the initiative to push for and build the capacity of civil society organizations, especially religious based organizations, including FKUB itself, branch board of Nahdlatul Ulama (PCNU), and Muhammadiyah regional leadership in the three locations.

**Other than providing the room for dialogue for FKUB, PCNU, and Muhammadiyah, ICIP also developed a module on the index of reporting on religious related services in South Tangerang, Bekasi, and Bogor.**



Staff members of FKUB in three cities read out a poem about interfaith harmony and diversity together with youth belonging to different religions. (Photo Credit: ICIP)

To continue initiating the involvement of those organizations, ICIP held a series of consultative meetings in South Tangerang, Bekasi, and Bogor that were attended not only by local government representatives, but also members of FKUB, PCNU, and Muhammadiyah leadership as well as several activists from religious-based student organizations. Additionally, ICIP also delivered training on how to handle and resolve tension and conflicts between followers of different religions.

Other than providing the room for dialogue for FKUB, PCNU, and Muhammadiyah, ICIP also developed a module on the index of reporting on religious related services in South Tangerang, Bekasi, and Bogor. ICIP trained and encouraged FKUB and other religious organizations in those areas to use the module and develop their indices to assess the extent of protection afforded to the freedom of religion in their areas.

The module consists of two main parts. The first part presents conceptual framework of data collection, analysis interpretation, conclusion, and recommendations to the government. The second part contains online tools for data collection. To ensure that the module is appropriately utilized, ICIP also provided module training to FKUB, ensuring FKUB members are able to input the data they have collected online to the system, to do data analysis, prepare report, and present their findings to policy makers. Moreover, after they understand the module, FKUB is expected to independently develop annual reports about conflicts or violations against the freedom of religion and faith in their respective area. •

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## 24 Side Story

### Answering to the Deprivation of Freedom of Religion and Faith of Christians in Aceh Singkil

The right to the freedom of religion and faith is the right of every Indonesian citizen that is guaranteed by the government through the 1945 Constitution and laws and regulations attached to that, such as the Law Number 39 of 1999. The facts, however, tell a different story. From year to year, violation of that right in Indonesia has continued to increase. One example is the ban on 24 churches in Aceh Singkil as of May 2012, which was motivated by public pressure coming from community groups who rejected the existence of the churches. In May 2016, following the Human Rights Commission's intervention, 11 of the 12 churches received recommendation letters for houses of worship. Despite the progress, another setback occurred when at the end of 2016 a new *Qanun*, or regulation, was issued and instead of strengthening interfaith relationship, Regulation No. 4 of 2016 on the Guideline for the Furthering of Interfaith Harmony and the Establishment of Places of Worship in fact made it more difficult for worship houses to be constructed in Aceh Singkil.

Committed to support work that intends to protect and fulfill the rights of minority groups, Tifa Foundation and the Freedom of Religion and Faith desk of the Human Rights Commission joined hands to promote this issue to the central and local government by organizing a ministerial consultation forum. Inviting the National Human Rights Institution (NHRI), the forum culminated with a commitment from the Ministry of Human Development and Culture, Ministry of Social Affairs, Coordinating Ministry for Politics, Law, and Human Rights Affairs; Ministry of Home Affairs, Ministry of Religious Affairs, Indonesian National Police, and the National Commission for Women to continue being involved and partake in the process to settle Aceh Singkil case in their respective capacity. Meanwhile, the Ministry of Education, Ministry of Law and Human Rights, and the Ombudsman Body are also committed to carry out internal coordination with respect to their involvement in Aceh Singkil case.

In Aceh, meetings have been organized with local government and civil society organizations. From those meetings, the provincial and district government of Aceh gave their commitment to review documents relating to building permit, memorandum of agreement, and to establish an ad hoc team to propose solutions with regards to worship placExe permit. At the same time, civil society organizations provides oversight and will continue to work with local government in this matter. While the advocacy is still ongoing, the cooperation sets an example for other work that also promotes diversity and to minimize discriminatory local regulations. ●

## Expanding the Narratives, Building Network and Institutional Setting: Our Other Work in 2017

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Perkumpulan Ekakarsa Media Indonesia and  
Perkumpulan Gerakan Digital Bangsa

# Collecting Papua's New Narratives, Getting the Ground Fertile for a Dialogue



The first Papua Film Festival was held on August, 7th - 9th, 2017 in Merauke, Papua. (Photo Credit: Papuan Voices)

**For many years, news and stories of Papua told by a Papuan have been very few. But when conveyed by people outside of Papua, the problems surrounding the land tend to be distorted.**

"I start going to the market at one or two after midnight. There's no bus, so we'd be riding with Monce," says a lady in a documentary called *Truck Monce*. Monce is the name of the driver and owner of the truck who initially leased out his vehicle and service for a palm oil plantation. Dissatisfied with his work, Monce resigned and modified his palm truck so that he could use it to take the women in his neighborhood selling their crops in Yanamaa Abepura and Hamadi Markets in Jayapura.

The 23-minute documentary features a straightforward, simple story about difficult transportation access that locals experience – a challenge that has been particularly tough on economic activities of Papuan women. But it is only one of the many challenges in Papua. From healthcare to education to security, monumental problems remain in these areas for the people to endure.

*Truck Monce* is the winner of Papua Film Festival held on 7-9 August 2017 in Merauke, Papua. As the first-ever film competition in Papua, the festival chose to highlight issues that affect Papua.

Papua Film Festival was organized by Papuan Voices and Perkumpulan Ekakarsa Media Indonesia (Engage Media). Initially, Papuan Voices was an advocacy video program initiated by Papuan filmmakers and Engage Media – an organization that focuses on media empowerment, technology, and culture. The

program evolved into an independent organization and until today has produced no less than 60 films that involve Papuans in the production and explore various Papua related themes.

For so long, there have been very few news and stories of Papua that are told by a Papuan. Problems in Papua tend to be distorted when told by people outside of Papua and not even mainstream media agencies – expected to give voice to the marginalized Papua – can be relied on, since they are under the power of oligarch and are not free from certain economic and political interests.

Papua Film Festival was therefore motivated by the urgency to tell more of their own stories in their own way by Papuan youth.

Max Binur, Papuan Voices Coordinator says that Papua Film Festival was originally designed to be part of Congress of the Indigenous People for the Victims of Investment in Papua held annually in Merauke by a coalition of Papuan and national NGOs.

However, a month prior to congress, Merauke head of district openly prohibited the presence of local and national NGOs in Merauke with respect to their activities intended to address palm oil issues. The congress was canceled as the result.

Papuan Voices, in the meantime, became determined to organize the first Papua Film Festival in Merauke, in a location that is close to *Merauke Integrated Food and Energy Estate* (MIFEE). "We decided to take the risk and go on with the festival despite not having any support from the Papua and national NGO coalition," Max says.

Equipping Papuan youth with audio-visual production and product distribution skills is important so that Papuan issues can be better understood not just by fellow Indonesians but also the international communities.

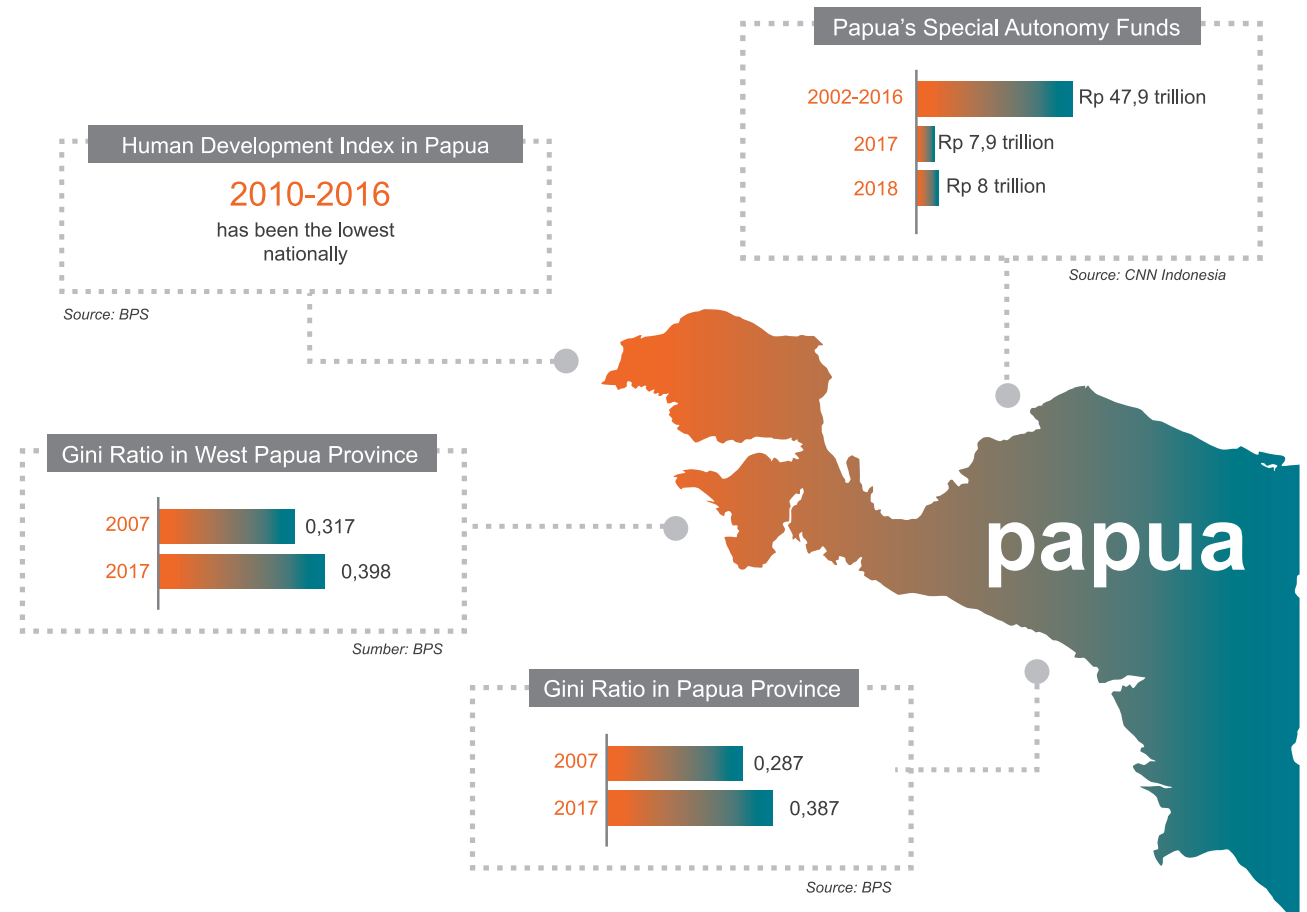
As an institution that supports openness, justice, and the rights of minority groups, Tifa Foundation lends its full support to this festival. According to the Foundation's Program Officer for Economic Development and Governance Sudaryanto, Papua Film Festival is a creative breakthrough to explore

the potentials of Papua's documentary artists and to capture Papua's social problems from their own perspective.

"From the movies screened at the festival, we learned about environmental, public service, infrastructure, health and education service, and cultural problems in Papua. Papua Film Festival needs to be maintained and built to promote filmmaking in Papua and to provide a reflection upon Papua's most current social conditions."

Currently, the plan is to establish the Festival as an annual program. The Festival will also be an avenue of creative competition among youth, giving them room to produce short movies about humanities and environmental aspects in Papua. The work of Papuan Voices is expected to bring out more Papua's young generation and motivate them to contribute to Papua through film.

## National Funds for Papua How Far Has It Bring Changes?





Papuan Children is watching documentary film premiered at the Papuan Film Festival 2017 in Merauke on 7-9 August 2017. (Photo Credit: Papuan Voices)

An initiative such as Papua Film Festival may be a small, yet significant, step towards overcoming the gap in public perception about the reality in Papua – a gap that is large enough to cause people outside and inside of Papua to develop drastically different perspectives on what should be the priority in the region. In cooperation with national digital movement (Change.org Indonesia), Tifa Foundation intends to map public perception and sentiments on Papuan issues and to increase the visibility of the work coming from civil society organizations in Papua to the public through a creative digital campaign. The survey, conducted at the end of 2017, captured responses from 27,298 Change.org users (5% from Papua and 95% non-Papua residents). It shows that more than 40% of the respondents perceive that problems in Papua are mainly in terms of low education quality and lack of infrastructure and transportation, while more than 30% respondents are aware of the natural resource exploitation and investment problems in Papua.

However, upon further segregation, the data shows that native Papua residents consider human rights violation as the number one problem in Papua (14.02%), followed by low education quality (9.8%), corruption (7.73%), and poor healthcare services (7.22%). On the other hand, non-native Papua residents consider alcohol and drug abuse

as the main problem (12.84%) followed by low education quality (11.8%) and corruption (10.05%), while human rights is not considered a crucial problem (3.31%). The tendency to weigh lightly human rights violation can also be found in the dataset that represents non-Papua residents (1.78%) – for this group of respondents, the main problems by order is low education quality (14.33%), infrastructure and transportation (13.1%), and natural resource exploitation and investment (12.58%). Despite the differences, it is encouraging to see that there is at least a common perception on the importance of dialogue. More than 60% of the respondents agree that a national dialogue to resolve the problems in Papua is urgently needed.

For Tifa Foundation, this mapping is valuable in its work with other civil society organizations to contribute to resolving the many issues in Papua. At the same time, the different perceptions held by different groups in the society about issue priority and ways to resolve them need to be addressed by way of sustainable dialogue. For the parties involved, a dialogue would deepen their understanding of Papua and therefore problem resolution strategies can be developed in a participatory manner and can target the issues more accurately. ●

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Side Story

# Tifa's 17th Year Conference: Hope Amidst Ebbing Democracy

In collaboration with the New Mandala, Tifa Foundation held a conference titled "Our Race to the Bottom? Civic Space, Human Rights, and the Trajectory of Democracy in ASEAN Countries" on 8 December 2017 in Jakarta. Organized in commemoration of Tifa's 17th anniversary, the conference highlighted the general situation of democracy quality and civic space in Southeast Asia.

This forum invited speakers from the academia, politicians, and representatives of Southeast Asian civil societies. While they agreed that democracy in ASEAN countries is regressing at more or less the same time, they also emphasized that the efforts to fight for democracy may not stop. As the only country with a more mature and relatively solid democratic system in the region, Indonesia shoulders the responsibility to suppress the regression and revitalize democracy in neighboring countries. The Tifa-initiated conference signified one of the efforts to start discussing tangible solutions and promote the challenges of democracy faced not only by Indonesia, but also other countries in the region.

For Tifa Foundation, this was the first conference it held that focused specifically on democracy outside of Indonesia. Tifa Foundation Executive Director Darmawan Triwibowo says that it is important for Tifa to start adopting regional perspective in its work to resolve democracy related issues. "Southeast Asia has become more integrated than ever and that the dynamics between countries are now linked," he says.

For that reason, according to Darmawan, the 17th Anniversary Conference of Tifa Foundation was expected to be a forum for the exchange of ideas and learning, and where dialogue might start between Southeast Asian civil societies on democracy problems and their solutions. "Our hope is for this conference to symbolize a simple contribution from Tifa Foundation for civil society (in Southeast Asia, including Indonesia), and to start looking for the solutions of problems in democracy." ●



(Photo Credit: Yayasan Tifa)

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Yayasan Lembaga Bantuan Hukum Indonesia (YLBHI), LBH Makassar, and LBH Bandar Lampung

# Developing Policy Framework and Local Institutional Support For Access to Legal Aid

*In many instances of litigations involving the poor, legal aid is inaccessible to them. The policy to provide legal aid is yet to be a uniformed directive across Indonesian regions, and the existing number of legal aid institutions is simply insufficient.*

In 2015, the Open Society Foundation and 10 countries began an initiative in the justice sector called the "Legal Empowerment Shared Framework" (LESF). LESF aims to build, institutionalize and implement sustainable national policy framework on access to justice for the poor and vulnerable groups and to strengthen community-based legal services.

Tifa Foundation joined LESF in 2017 and upon joining began an inception work to determine work approach and select a region to start with. Based on the inception work, Tifa Foundation's LESF program for Indonesia is intended to strengthen, expand, and standardize legal empowerment programs for the poor, vulnerable, and marginalized with Lampung and South Sulawesi Provinces chosen as the initial area of focus. Following and analysis and evaluation on the implementation of Law No. 16 of 2011 on Legal Aid, the Foundation has identified most significant challenges around funding, distribution and quality of Legal Aid Organizations (OBH) and the need for more paralegals. Therefore, in its first year with LESF, Tifa decided to work with legal aid (LBH) foundation Yayasan LBH Indonesia, LBH Bandar Lampung, and LBH Makassar.

*Tifa Foundation and its select partners focus their intervention on three main activity streams, namely:*

*First*, the team advocates for the establishment of legal aid regulation at provincial and district/municipality levels. The regulation is a vital prerequisite for funding and legal assistance from the Regional Budget (APBD) in addition to State Budget (APBN) funding. Having local governments' participation in legal aid will also contribute improving the number and quality of OBHs as well as expansion of legal aid services. In Lampung, the LBH

successfully pushed for the revisions of Lampung Province and Tulang Bawang District regulations on legal aid, and has received a commitment from Way Kanan District to start drafting its own regulation. In Makassar, through effective advocacy work, the provincial government of South Sulawesi now has in place legal aid regulation draft. Additionally, the LBH in Makassar actively engages local governments in Makassar Municipality, and Sinjai and Takalar Districts to amend their legal aid regulations.

Not only at regional level, advocacy work also targeted national level stakeholders. A national policy is now in place and this instrument will urge and facilitate local governments to develop legal regulations by using Guideline for Legal Aid Implementation and Budgeting in Regional Level. In its preparation, the guideline involved civil society organizations namely YLBHI and Association of LBH APIK and ILRC as well as governmental elements represented by the National Legislation Development Agency (BPHN), Ministry of Law and Human Rights, and Ministry of Home Affairs.

Other than ensuring that provincial and district/municipality administrations will be able to appropriate their legal aid budget in consistency with national legal aid scheme, the guideline also expects to help local governments providing extensive legal services to the vulnerable and marginalized (e.g. children, disabled persons, migrant labors, women, etc.) and to allocate budget to improve legal aid quality (e.g. by having capacity building programs).

*Second*, the team promotes legal aid quality improvement by building case management system. More than just a case registry and documentation tool, the system is expected to help



Public discussion and opening of paralegal community basic training in Makassar. (Photo Credit: LBH Makassar)

legal aid workers enhance their professionalism. LBH Makassar has previously pioneered the system by having in place a Case Handling System ("Simpensus"); the program tapped into that

initiative and developed Simpensus. Today, Simpensus' use has been scaled-up; the system is now utilized in all YLBHI branch offices in 15 provinces and will be replicated in all OBHs.

*Third*, paralegal training. Indonesia has a limited number of attorneys and they are concentrated in major cities. The role of paralegals is therefore important to make sure access to justice remains available. YLBHI and 15 of its offices have a longstanding history of building community-based paralegals. They are trained to objectively understand their communities' conditions and can therefore help resolving disputes as well as extending legal empowerment at community level. This year, LBH Lampung and LBH Makassar trained a total of 80 community-based

paralegals who will be the champions of new OBHs in several regions.

In the next three years, through LESF, legal aid for the poor and marginalized is expected to be more open and affordable, leaving no one behind due to lack of access to legal services. ●

## PORTRAIT OF LEGAL AID FUND IN INDONESIA



# 32 Tifa Foundation Grant Beneficiaries 2017

## Openness

- 1. Aliansi Demokrasi untuk Papua (ALDP)**  
*Synergizing Civil Society and Government's Roles in Championing Dialogue as the Problem Resolution Medium in Papua*
- 2. Perkumpulan Gerakan Digital Bangsa (Change.org Indonesia)**  
*Building Public Awareness through the Use of Social Media to Promote Papuan Narrative*
- 3. Perkumpulan Ekakarsa Media Indonesia (Engage Media)**  
*Growing Papuan Voices: Media Advocacy through Outreach and Campaign on Independent Structural and Managerial Organizational Development*

## Justice

- 1. Yayasan Lembaga Bantuan Hukum Indonesia (YLBHI)**  
*Strengthening Access to Justice in Indonesia*
- 2. Lembaga Bantuan Hukum (LBH) Bandar Lampung**  
*Expanding Access to Justice for the Poor to Fulfill Right to Legal Aid in Lampung Province*
- 3. Lembaga Bantuan Hukum (LBH) Makassar**  
*Strengthening and Development of Legal Aid Implementation for Marginalized Group*
- 4. Lembaga Bantuan Hukum (LBH) Banda Aceh**  
*Access to Justice and Law for Victims of Human Rights Violation in Aceh*
- 5. Komisi untuk Orang Hilang dan Korban Tindak Kekerasan (KontraS) Aceh**  
*Promoting the Fulfillment of the Rights of Victims of Past Human Rights Violations by Strengthening Aceh Truth and Reconciliation Commission (KKR)*
- 6. Asia Justice and Rights (AJAR) bagian dari Koalisi untuk Keadilan dan Pengungkapan Kebenaran (KKPK)**  
*Strengthening the Capacity of Aceh's KKR and Civil Society Organizations in the Process of Seeking for Formal Truth in Aceh*
- 7. Komisi untuk Orang Hilang dan Korban Tindak Kekerasan (KontraS)**  
*Aceh KKR Mainsreaming at National Level*
- 8. Masyarakat Pemantau Peradilan Indonesia (MaPPI)**  
*Development of Pro Bono System for Indonesian Advocate Organizations to Improve Access to Justice*

## Diversity

- 1. Perkumpulan Human Rights Working Group (HRWG)**  
*Urging for the Government's Commitment to Recovering the Right to Freedom of Religion and Faith for Minority Groups*
- 2. Jaringan Buruh Migran (JBM)**  
*Policy Advocacy for the Revision of Bill 38/2004 on the Placement and Protection of IMWs: Monitoring the Revision of Law 39/2004 Based on Case Handling Documentation and Oversight Based on Migrant Workers' Protection Instruments to Achieve Work Migration*

## Equality

- 1. Koalisi Rakyat untuk Kedaulatan Pangan (KRKP)**  
*Action Research on the Development of Inclusive Business Model to Support the Improvement of Welfare of Vulnerable Groups in Rural Areas*
- 2. Perkumpulan Indonesia Berseru (PIB)**  
*Development of Village School for Welfare as Model of Village Democratization Towards Common Prosperity in Nanggung, Curug Bitung, Cisarua, and Malasari Villages in Bogor District and Cibeber Village, Lebak District.*
- 3. Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M)**  
*Mosque for Village: Strengthening Mosque Communities to Create Access for the Poor and Marginalized to Development Process and Village Economic Empowerment*
- 4. Institute for Research and Empowerment (IRE)**  
*Developing Local and Democratic Economic Governance to Maximize Access and Benefits for Rural Communities Especially Poor Households and Women-Led Households*
- 5. Lembaga Penelitian SMERU**  
*Study on the Dynamics of Rural Disparity in Indonesia*
- 6. Indonesia Corruption Watch (ICW)**  
*Empowering Communities to Promote Village Governance Improvement and its Impacts on Quality and Fair Public Services*
- 7. International NGO Forum on Indonesian Development (INFID)**  
*Policy Advocacy on Decent Work for Youth and Women to Reduce Disparity and Achieve SDGs*
- 8. Transparency International (TI) Indonesia**  
*INDONESIA INTEGRITY-VERITAS VISION 2019 "Conflict of Interest Prevention and Control in Corruption Eradication and Integrity Expansion in Indonesia."*
- 9. Foundation for International Human Rights Reporting Standards (FIHRRST)**  
*Public-Private Partnership through Innovative Rehabilitation Program for In mates in Class II A Female Prison, Tangerang*



# 34 Tifa Foundation Operational Grant Activities 2017

Throughout 2017, Tifa Foundation distributed operational grant funds to activities that support Tifa's programs. The activities are as follows:

1. Contribution in the Global Legislative Openness Conference 2017 in Kiev, Ukraina (Indonesian Parliamentary Center/IPC)
2. Interfaith and Peace-Building Cooperation Program in Yogyakarta (Center for Religious and Cross-Cultural Studies, Universitas Gajah Mada/CRCS-UGM)
3. Interfaith and Peace-Building Cooperation Program in Jakarta (Pusat Studi Agama dan Demokrasi/PUSAD Paramadina)
4. Scoping Study on Shia and Ahmadiyya Displaced Persons (International Center for Islam and Pluralism/ICIP)
5. Follow-up of Results from the Hearing of Forum Akademisi untuk Papua Damai (FAPD) and the Presidential Staff Office (KSP) for Jakarta-Papua Dialogue (Impartial)
6. Follow-up on the Settling of Violation Against Freedom of Religion and Faith Cases in Aceh Singkil District (Human Rights Commission/Komnas HAM)
7. Side Event, Panel Session of the UN Human Rights Council in Geneva "Strengthening Roles of Local Government in the implementation of Human Rights: Learning from Indonesia" (International NGO Forum on Indonesian Development/INFID)
8. Digital Platform for Human Rights Data Access: human rights website (Hakasaki.id)
9. Partners' Meeting in Transitional Justice 2017 (Tifa Foundation)
10. Concert for Humanity: A Tribute to Women Survivors (Institut Ungu)
11. Papua Dialogue Workshop with Diaspora, 2016 (Sienny Angelita)
12. Partners' Meeting in Democracy for Papua (Tifa Foundation)
13. Protecting Freedoms in Indonesian Civil Society and Preventing Terrorism Financing within the Context of the Revised Recommendation 8 of the Financial Action Task Force (Yayasan PINGO)
14. Advocacy work for the revision bill of Law Number 15 of 2003 on the Crime of Terrorism (Lesspersi)
15. Conference on Religion Journalism (Serikat Jurnalis Untuk Keberagaman/SEJUK)
16. Regional Learning Hub Project (Australian National University-New Mandala)
17. Launch of Tifa Foundation's 2015-2016 Annual Report (Aliansi Jurnalis Independen/AJI Indonesia)
18. Documentation Project of Interfaith and Peace-Building Cooperation in Jakarta and Yogyakarta (InDocs)
19. Research and Judicial Review of Government Regulation in lieu of the Law on Mass Organization (Impartial)
20. Papua Dialogue Workshop with Diaspora, 2017 (Sienny Angelita)
21. Commemoration of AJI Indonesia 23rd Anniversary (AJI Indonesia)
22. National Meeting with GWL-INA Network (Gaya Warna Lentera Indonesia/GWL-INA)
23. Partners' Meeting 2017 (Tifa Foundation)
24. Workshop with Prof. Muhammad Khalid Masud on "Democratizing Fatwa and Public Policy" (International Center for Islam and Pluralism/ICIP)
25. Tolerance and Pluralism Public Discussions: Nurturing "We are Indonesia" - Pluralism with Positive Attitude (Yayasan Perspektif Baru)
26. Concert for Humanity and Art Creation, "Mengingat Munir, Menyalakan Kemanusiaan" (Omah Munir)
27. Drafting of Election Participation Manual Book for Indigenous Communities (Indonesian Parliamentary Center/IPC)
28. Gender Justice Study in Lampung and South Sulawesi Provinces (Circle)
29. Hariyanto from Serikat Buruh Migran Indonesia (SBMI) for the commemoration of International Migrant Workers' Day
30. Capacity Building for Staff Members of Democracy Alliance for Papua/ALDP (Tifa Foundation)
31. Hearing with Governor of West Nusa Tenggara on Ahmadiyya Displaced Persons (Zuhairi Misrawi)
32. Regional Conference on Human Rights and Agribusiness in South East Asia (Yayasan PUSAKA)

# Publications of Tifa Foundation and Partners In 2017

35

## Memulihkan Sungai: Sebuah Panduan Umpan Balik dan Partisipasi Komunitas

*(Recovering the River: a Guideline for Community Feedback and Participation)*



Water is fundamental to human life, but 68% of Indonesian rivers are heavily polluted. In response, ICEL, with support from Tifa Foundation and several other institutions, developed a guideline to sharpen and accelerate advocacy work to recover polluted rivers. *Memulihkan Sungai: Sebuah Panduan Umpan Balik dan Partisipasi Komunitas* is published to provide knowledge and skills necessary for every day citizens to participate in monitoring and supporting law

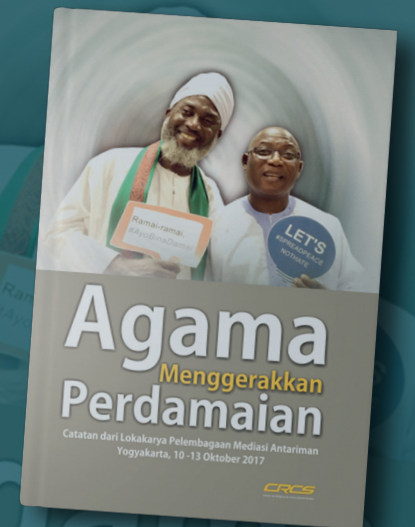
enforcement work against allegation of water pollution. Users of this guideline are expected to be able to identify violations by knowing the required compliance of business enterprises and other activities to control instruments, e.g. permit and reporting documents. Additionally, the guideline also shows how readers can use existing complaint mechanisms and ensuring that their reports are managed by the right authority based on the applicable legal procedures.

## Agama Menggerakkan Perdamaian

*(Religion Inspires Peace)*

Supported by Tifa Foundation and the Tanenbaum Center, PUSAD Paramadina, CRCS UGM, MPRK UGM, and LAIM invited Imam Muhammad Ashafa and Pastor James Wuye, religious leaders and peace activists from Nigeria, to be the resourcepersons in Public Lectures and Interfaith Mediation Institutionalization Workshop in Yogyakarta on 10-13 Oktober 2017. To expand the

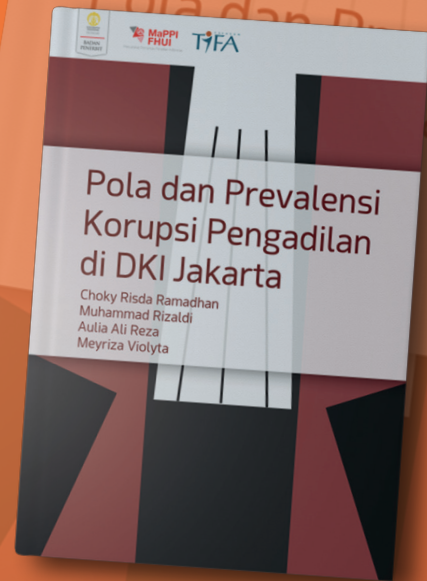
narrative and building upon the materials presented by Imam Ashafa and Pastor Wuye, CRCS UGM published *Agama Menggerakkan Perdamaian*. The book contains a collection of essay written to reflect upon the lecture and workshop as well as the story of Imam Ashafa and Pastor James and their experience in peace-building between different religions.



## 36 Publications Of Tifa Foundation And Partners In 2017

### Pola Prevalensi Korupsi Pengadilan di DKI Jakarta

*(Pattern and Prevalency of Corruption in DKI Jakarta Courthouses)*



Citizens seeking for justice often complain about case administrative services in court houses. Illegal levies are still rampant despite Supreme Court policies on public service, information transparency in the justice system, and standard administrative charges. Realizing the situation, MaPPI FHUI with the support of Tifa Foundation conducted a research and survey to identify and map the pattern and prevalency of corruption – especially instances relating to case administration. The empirical data

gathered in this research provide evidence for the need to reform the court system and to formulate reform policies. The research focuses on district courts in Jakarta; considering its limited scope, the study does not intend to provide a general account of Indonesian courthouses. Nevertheless, by being put into a book, this research can now be replicated and developed to identify other patterns and prevalency of illegal levies on case administrative process in other cities.

### Penguatan Kapasitas dan Jejaring Media Islam Ramah

*(Building Capacity and Network of Friendly Islam Media)*

Radical Islamic agenda are often incorporated in da'wah materials proliferated through the social media and various Internet sites, including blogs. To counter the radical narratives, LTN PBNU decided to set up a website dedicated to spread the messages of a friendly Islam that is linked to social media including Islami.co.id. LTN PBNU also produces various moderate contents that it publishes through different social media channels. Recognizing the importance of countering radicalism via the media,

Tifa Foundation supported LTN PBNU to expand its reach and strengthen the media's capacity. The work in this area is documented in Penguatan Kapasitas dan Jejaring Media Islam Ramah, which among others contains an explanation on Islamic radicalism in Indonesia, the distribution, journalistic guideline for this kind of media, and efforts to disseminate a friendly Islam as a way to counter radicalism. This book adds to the efforts of countering narratives and the penetration of radicalism, which slowly but surely are expected to have positive outcomes.



## Publications Of Tifa Foundation And Partners In 2017

# 37

### Ketika Agama Bawa Damai, Bukan Perang

*(When Religions Bring Peace Instead of War)*



Violence often stems from religion, but religions can also be the way for peace-building. Sadly, many people put too much emphasis on the “dark side” of religions and not enough attention on the positive impacts a religion can bring. To introduce and enrich the discussion on religion as the source of peace, Tifa Foundation and Tanenbaum Center supported PUSAD Paramadina's collaboration with CRCS UGM, MPRK UGM, and LAIM to publish *Ketika Agama Bawa Damai, Bukan Perang: Belajar dari “Imam dan Pastor”*. The book was prepared to welcome Imam Muhammad Ashafa and Pastor James Wuye, two religious leaders and peace activists from Nigeria who, at one time, stood opposing each other in conflict on the grounds of religious difference. Not only centered around their experiences, the book also features various peace-building cases in Indonesia. This is an important book for policy makers, development and human rights workers, and pluralism activists who are working towards creating lasting interfaith harmony in Indonesia.

Editor: Ihsan Ali-Fauzi  
 Diah Kusumaningrum • Ihsan Ali-Fauzi • Irsyad Rafsadi  
 Jacky Manuputty • James Wuye • Muhammad Ashafa • Nurul Agustina  
 Samsu Rizal Panggabean • Stella Hutagalung • Sumanto Al Qurtuby

# 38 Financial Report 2017

**Yayasan TIFA**  
**Statements of cash flows**  
 For the year ended December 31, 2017

(Expressed in thousands of Rupiah unless otherwise stated, and full amount of US Dollar)

<b>Net cash flows used in investing activities</b>		<b>(11,068)</b>	<b>(817)</b>	<b>(239,020)</b>	<b>(18,188)</b>
<b>Net decrease in cash and banks for the year</b>		<b>12,510,335</b>	<b>904,178</b>	<b>(923,261)</b>	<b>(45,035)</b>
Cash and banks at the beginning of the year		8,052,167	599,298	8,923,595	646,872
Effect of exchange rate changes on cash and banks		(161,476)	(10)	51,833	3,895
Foreign currency translation differences		-	2,367	-	(6,434)
<b>Cash and banks at the end of the year</b>	<b>4</b>	<b>20,401,026</b>	<b>1,505,833</b>	<b>8,052,167</b>	<b>599,298</b>

\*) The United States Dollars financial statements are presented only for the convenience of readers and do not form part of the financial statements. Refer to Note 3 for the basis of translation.

The accompanying notes to financial statements form an integral part of these financial statements.

**Yayasan TIFA**  
**Statements of cash flows**  
For the year ended December 31, 2017

(Expressed in thousands of Rupiah unless otherwise stated, and full amount of US Dollar)

	Notes	2017		2016	
		Rp	USD <sup>*)</sup>	Rp	USD <sup>*)</sup>
<b>Cash flows from operating activities</b>					
Change in net assets		(1,050,671)	(77,569)	(135,517)	(9,972)
Add/(deduct) items not affecting Operating cash flows:					
Depreciation	7	1,044,808	77,120	1,039,378	77,358
Interest income		(48,946)	(3,655)	(56,935)	(4,256)
Termination benefit		-	-	1,547,607	115,184
Unrealized foreign exchange gain		161,476	12	(51,833)	(3,895)
(Reversal)/provision for employee benefits		-	-	(1,015,481)	(75,579)
<b>Changes in assets and liabilities</b>					
Receivables from donors		(2,397,063)	(185,663)	778,648	44,944
Prepaid tax		(62,616)	(4,622)		
Advances and prepayments		(198,141)	(2,026)	(235,825)	(17,769)
Grant payables		(154,799)	(19,965)	(1,149,483)	(54,784)
Accruals and other liabilities		(2,220,466)	(165,790)	(291,966)	(19,868)
Taxes payable		(2,520)	(188)	(15,336)	(1,108)
Deferred income		17,401,395	1,283,686	(1,154,433)	(81,358)
Interest income received		48,946	3,655	56,935	4,256
<b>Net cash flows used in operating activities</b>		<b>12,521,403</b>	<b>904,995</b>	<b>(684,241)</b>	<b>(26,847)</b>
<b>Cash flows from investing activities</b>					
Purchases of fixed assets	7	(11,068)	(817)	(239,020)	(18,188)
Proceeds from disposal of fixed assets		-	-	-	-

**Yayasan TIFA**  
**Statements of changes in net assets**  
For the year ended December 31, 2017

(Expressed in thousands of Rupiah unless otherwise stated, and full amount of US Dollar)

	Notes	2017		2016	
		Rp	USD <sup>*)</sup>	Rp	USD <sup>*)</sup>
<b>NET ASSETS</b>					
<b>Beginning of the year:</b>					
Restricted		6,191,209	343,853	6,134,974	339,417
Unrestricted	13	5,304,136	534,093	5,495,888	548,501
Cumulative foreign currency translation differences		-	(22,383)	-	(44,797)
		<b>11,495,345</b>	<b>855,563</b>	<b>11,630,862</b>	<b>843,121</b>
<b>Changes in net assets for the year:</b>					
Restricted		(1,050,695)	(77,571)	56,235	4,436
Unrestricted	13	22	2	(191,752)	(14,408)
		<b>(1,050,673)</b>	<b>(77,569)</b>	<b>(135,517)</b>	<b>(9,972)</b>
Foreign currency translation differences		-	(7,054)	-	22,414
<b>Ending of the year:</b>					
Restricted		5,140,514	266,282	6,191,209	343,853
Unrestricted	13	5,304,158	534,095	5,304,136	534,093
Cumulative foreign currency translation differences		-	(29,437)	-	(22,383)
		<b>10,444,672</b>	<b>770,940</b>	<b>11,495,345</b>	<b>855,563</b>

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The accompanying notes to financial statements form an integral part of these financial statements.

**Yayasan TIFA**  
**Statements of activities**  
For the year ended December 31, 2017

(Expressed in thousands of Rupiah unless otherwise stated, and full amount of US Dollar)

	Notes	2017		2016	
		Rp	USD <sup>*)</sup>	Rp	USD <sup>*)</sup>
<b>INCOME</b>					
Contribution income - restricted	11	39,035,903	2,920,701	33,282,636	2,507,745
Grant return from previous years	12	3,138,531	233,754	2,953,214	222,144
Interest income		48,946	3,655	56,935	4,256
Other income		-	-	23,841	1,777
<b>Total income</b>		<b>42,223,380</b>	<b>3,158,110</b>	<b>36,316,626</b>	<b>2,735,922</b>
<b>EXPENSES</b>					
Grant expenses		(25,060,057)	(1,876,953)	(20,153,142)	(1,519,830)
Salaries and wages		(4,193,409)	(313,658)	(4,635,945)	(347,910)
Professional fees		(1,499,255)	(111,599)	(2,008,802)	(151,292)
Airfare		(1,964,286)	(146,366)	(1,528,037)	(115,471)
Termination benefits		-	-	(1,547,607)	(115,184)
Travelling expenses		(1,384,871)	(103,314)	(1,074,670)	(81,230)
Depreciation	7	(1,044,808)	(77,120)	(1,039,378)	(77,358)
Conference and meetings		(567,790)	(42,232)	(633,626)	(48,043)
Utilities		(462,648)	(34,551)	(500,047)	(37,443)
Local transportation		(497,990)	(37,234)	(475,155)	(35,904)
Foreign exchange loss, net		(152,226)	(11,374)	(399,757)	(30,040)
Employee allowances		(627,725)	(46,916)	(357,682)	(26,765)
Publication and printing		(34,859)	(2,608)	(325,459)	(24,624)
Reversal/(provision) for employee benefits obligation		-	-	1,015,481	75,579
Others		(5,784,129)	(431,754)	(2,788,317)	(210,379)
<b>Total expenses</b>		<b>(43,274,053)</b>	<b>(3,235,679)</b>	<b>(36,452,143)</b>	<b>(2,745,894)</b>
<b>Changes in net assets</b>		<b>(1,050,673)</b>	<b>(77,569)</b>	<b>(135,517)</b>	<b>(9,972)</b>

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