

Call for Input

Women Human Rights Defender (WHRD)'s Situation in Indonesia



NATIONAL COMMISSION ON VIOLENCE AGAINST WOMEN
KOMNAS PEREMPUAN
KOMISI NASIONAL ANTI KEKERASAN TERHADAP PEREMPUAN

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1. Are you doing human rights work in a conflict, post-conflict or crisis-affected setting? Please describe the conflict context in which you work.

The 12 reporters are WHRDs working in a conflict, post-conflict, or crisis-affected settingⁱⁱ. Conflicts in Papua and North Molucca are predominantly triggered by the exploitation and mining of natural resources, including within indigenous lands. Indications point to the coalition between the military and police forces perpetuating these ongoing conflicts, resulting in extensive evacuations. Consequently, new crises arise in refugee areas, particularly in terms of meeting basic needs. The 'independence' movement further exacerbates the complexity of the situation in Papua.

Molucca has also faced unresolved religious conflicts in the past, which continue to generate tensions and impact the lives of its people to this day.

In Aceh, the lingering effects of a prolonged conflict resulting from past military operations have had a severe impact on the lives of the victims, particularly women. The process of addressing the gross violations that occurred in the past has been significantly delayed due to various local and national political circumstances that have failed to adequately prioritize the interests of the victims.

In rehabilitation institutions, persons with disabilities experience deprivation of liberty, reflecting a crisis-affected setting. The media, covering women's issues and marginalized women's challenges, is also affected. Discriminatory policies driven by identity politics undermine the rights of girls and women who reject obligatory hijab. The governance system's lack of gender perspective hampers sustainable support for *Komnas Perempuan* amid critical grassroots conditions.

2. What challenges does the conflict, post-conflict or crisis situation present to your work as an activist? (This may include, for example, criminalisation, threats, harassment, sexual harassment/assault, online abuse, intimidation, disappearances, smear campaigns, office/home raids, attacks on family members, physical assault, restrictions on freedom of movement, assembly and association, killing).

Between 2018 and 2021, *the National Commission on Anti Violence against Women (Komnas Perempuan)* meticulously documented the targeted criminalization of 15 WHRDs across multiple sectors. Additionally, they received direct complaints regarding 39 cases of sexual, physical, and psychological violence against WHRDs in the natural resources sector between 2010 to 2023.

Identified and reported challenges include:

- a. Cyber-attacked in the form of *hacking*, doxing, *cyberbullying*, and *phising*.ⁱⁱⁱ
- b. Intimidated and terrorized by a) local government elites^{iv}; b) thugs^v; c) radical/fundamentalist groups^{vi}; d) perpetrators of violence against women^{vii}; dead threats; being the target of bomb (molotov) while in the office.
- c. Deliberately removed to a different position (*mutasi jabatan*)^{viii}
- d. Stigmatized as rebels or separatists^{ix}
- e. Criminalization by law enforcement officials/policemen, the staffs of rehabilitation institution, corporations, thugs, and (social) service institutions.^x
- f. Service system providers are still gender-and-disabled-bias for disability.^{xi}
- g. Lacking gender perspective in state budgeting system.^{xii}
- h. Coalition between elites and business actors endangers the physical and virtual safety of WHRDs working in environment sector^{xiii} since they use the 'divide and rule' strategy.^{xiv}
- i. The strengthening of patriarchal culture and identity politics.^{xv}
- j. Lack of access to social aid^{xvi}

3. What is the impact of your work in your view; do you believe the work you are doing, in broad terms, is contributing towards promoting and protecting human rights and/or building sustainable peace? If so, please describe how and give examples.

The work of defending and promoting women's human rights in Indonesia plays a vital role in strengthening democracy within the country.

For example, the truth-finding efforts undertaken by *KKR Aceh* have had an indirect healing effect on the victims, helping them overcome psychological scars. The victims of gross human rights violations in the past have felt validated as their voices were heard and their suffering acknowledged. The work of WHRDs in Aceh also contributes to the realization of the victims' rights and the promotion of sustainable peacebuilding initiatives.

In North Molucca, the population of the Togutil or O Hongana Manyawa tribe has significantly declined due to the extensive encroachment on their livelihood by external actors. In Molucca, WHRDs diligently advocate for their cause, fortify their position, and expand their local networks to foster sustainable peacebuilding. In Papua, WHRDs provide essential support to refugees, facilitating their access to education, healthcare, and other social rights. The multifaceted involvement of WHRDs also contributes to a deeper understanding of the underlying causes of conflicts in Papua.

At national level, the efforts of WHRDs to combat enforced hijab play a pivotal role. The enforcement of hijab, particularly in Indonesian state/public schools, has significantly influenced the dynamics of Muslim-majority and non-Muslim-minority relations in Indonesia, resulting in the subordination of the minority and the misrecognition of civic and social rights of individual citizens under the rule of the majority. Consequently, by advocating for policy changes to prohibit obligatory hijab, WHRDs make substantial contributions to the advancement of human rights, women's human rights, peacebuilding, and the achievement of sustainable development goals

KEMITRAAN and *Komnas Perempuan* contribute to the sustainability of WHRDs' work by providing safety guidance, establishing protection standards, offering capacity-building, coordinating civil society, and publishing annual reports on WHRDs in Indonesia.

Konde.co highlighted her efforts in advocating for the ratification of the Anti Sexual Violence Law, including successfully persuading the mainstream media to promote the enactment of its bill. Additionally, they collaborated with the campaign team for the Domestic Workers Protection Bill, effectively urging the Indonesian president and the DPR to commit to its passage.

4. How do any of the following increase the risks you face as a WHRD working in a conflict, post-conflict or crisis-affected setting: your ethnicity, race, religion, identity, sexual orientation and gender identity, disability, gender, age, geographical location, class, social status or profession? Please give examples. If possible, also describe the gender-specific nature of attacks against WHRDs and/or their specific impact, taking into account the local context and social norms

Attacks against WHRDs frequently and specifically target their bodies and identities, particularly under patriarchal and heteronormative cultures and the reinforcement of identity politics^{xvii}. For instance, openly rejecting enforced hijab or expressing disagreement with the practice can lead to severe consequences. Girls in schools may face bullying, stigmatization, physical coercion to wear Muslimah attire, and even threats of expulsion.^{xviii} While Female civil servants may experience anxiety about being excluded from selection processes for vacant positions or fear of not being promoted to higher positions or receiving higher salaries.^{xix}

In the patriarchal culture prevalent in Maybrat (West Papua), WHRDs often face marginalization, with their opinions and views disregarded. They are frequently subjected to verbal sexual abuse, being treated as objects. WHRDs with disabilities have also reported experiencing threats and cruelty, along with a lack of recognition from the court system.^{xx}

The presence of these challenges and the inadequate protection for WHRDs exacerbate their vulnerabilities and perpetuate recurring cases. Moreover, the vast geographical factor compounds the difficulties WHRDs face in accessing legal assistance and protection. Urgent action is required to address these issues and provide comprehensive support to WHRDs

5. Are there particular types of work you do in this context that may increase the risk you face, for example documentation of violations; advocacy – local, national or international; supporting victims directly; being part of movements seeking accountability?

Documenting cases poses significant risks for both WHRDs and Komnas Perempuan, especially when the perpetrators are in close proximity to the victims. Similar risks arise when WHRDs report cases through international mechanisms. Government officials or their representatives, for instance, obstruct CSO activists from submitting reports related to the cases they advocate for or closely monitor international advocacy efforts involving WHRDs. These challenges highlight the need for enhanced protection measures and support for WHRDs in their crucial work of documenting and reporting human rights violations.^{xxi}

Due to the risks associated with revealing their identities (such as their names or the institutions they are associated with), victims of enforced hijab, along with their family members and friends, often hesitate to disclose their experiences.

In response, WHRDs have devised their own strategies, such as employing “connecting persons” to capture photos and/or videos and subsequently sending these materials as evidence to trusted lawyers or journalists when their cases are being legally pursued.

Another effective strategy involves empowering the victims, their families, and communities. This approach entails coordination with village heads, local community leaders, and law enforcement officials to ensure the provision of protection when needed. In Papua, WHRDs employ the tactic of remaining inactive, blending in unnoticed, and discreetly returning to their villages or seeking refuge in other cities.

6. Have you or your colleagues been involved in, or had the opportunity to contribute to, any formal peace or political processes, from design to monitoring and implementation? If so, please outline your experiences. If not, what barriers have you faced in participating in peace processes? What steps would you recommend that would enable you to participate in the future?

Since its establishment, Komnas Perempuan has played a vital role in monitoring and advocating for policies aimed at eliminating violence against women in Indonesia.^{xxii} In accordance with its mandate, *Komnas Perempuan* conducts studies and provides recommendations on political and peace processes to legislative, judicative, and executive bodies.^{xxiii}

AMAN Maluku Utara has participated in a team responsible for delineating the administrative border between conflict-affected villages and a nickel mining corporation operating in the area. However, a resolution to the conflict between the mining corporation and the local communities in the bordering villages is still pending.

Forum Berbagi has been actively raising public awareness and advocating for regulatory changes, specifically targeting the prohibition of enforced hijab in state and state-affiliated institutions. These efforts encompass a wide range of organizations, institutions, groups, communities, individuals, as well as news and social media outlets. The ultimate goal is to eliminate discriminatory policies that affect girls and women.^{xxiv}

LAPPAN in Maluku has actively engaged in the peacebuilding process among ethnic and religious groups. Collaborating with women in the respective communities, they organize various activities such as peaceful walks/journeys to revisit shared history, women dialogues between neighbouring villages, online and offline discussions, and joint initiatives aimed at enhancing social cohesion in post-conflict areas.

Kewita also contributes to peacebuilding by publishing a recommended book, endorsed by LIPI, which provides guidance for developing peace in Papua. The book aims to identify the underlying causes of conflict in the region.

KEMITRAAN actively contributes to formal politics, policy advocacy, academic papers, and the drafting of amendments to the Human Rights Law. They are also involved in drafting the government regulation on Anti-SLAPP^{xxv}), advocating for anti-sexual violence laws, and conducting various online and offline campaigns.

7. Do WHRDs operate in a safe physical and virtual environment? What steps do you as a WHRD take to mitigate the risks that you face in your work? (Are you part of any formal or informal network that offers support when a risk escalates? Do you have measures you put in place after receiving a threat? Do you have allies in other civil society organisations, the media, the government, embassies, UN offices? Have any strategies in particular worked well?). Are there any WHRDs-specific networks and spaces in the area/country where you work?

Komnas Perempuan, along with civil society organizations (CSOs), has taken independent initiatives to provide specific protection for WHRDs in the absence of dedicated protection mechanisms. These initiatives involve various activities, including 1) developing collaboration among networks and institutions; 2) community organizing; 3) identifying and analyzing regional security risks; 4) working with or empowering victims/their communities; 5) reporting human rights and WHRDs' cases in Indonesia to international human rights institutions.

Komnas Perempuan provides security guidelines and collaborates with *Komnas HAM* and *LPSK*^{xxvi} to establish a quick response mechanism for WHRDs in Indonesia.

However, *Komnas Perempuan*'s office has not yet functioned as a fully safe space.^{xxvii} It remains vulnerable to digital threats, and its staff potentially experiences secondary trauma and burnout. Moreover, the organization faces budgetary limitations for protection and security measures. In response, *Komnas Perempuan* has taken steps to address these challenges, including providing free psychological counseling for its staff and drafting an internal security protocol since 2020.

8. What are protection gaps for women human rights defenders in the area where you work? What further protection measures would you like to see:

- ❖ from states?
- ❖ from the UN?
- ❖ from civil society?
- ❖ from your community?

In answering this question, please consider what you would need in order to continue to do your work more safely. This could relate to political support, financial support, resource support, UN-mandated support etc.

The imbalance in power relations contributes to a gap in protection, resulting in limitations in fulfilling the protection afforded by specific law articles.^{xxviii}

Protection activities program include:

- ❖ State level: Amending the human rights law, drafting government regulation on anti-SLAPP, promoting WHRDs' work, ensuring legal processes for state and non-state actors that perpetrate violence against WHRDs, providing remedies, and sign language translation for WHRDs with disabilities in all levels of court system
- ❖ UN level: Ensuring effectiveness of international mechanisms, reprimanding neglectful states, and facilitating WHRDs' involvement both at regional and global forum.
- ❖ Civil society level: building solidarity and moral support for WHRDs

9. Have you been subjected to any intimidation or reprisals as a result of planning to interact or interacting with any UN actor or UN body, including in particular the Security Council? (This may include, for example, criminalisation, threats, harassment, sexual harassment/assault, online abuse, smear campaigns, office/home raids, attacks on family members physical assault, restrictions on freedom of movement, association and assembly, arbitrary arrest, disappearances, killing). If so, what kind of reprisal was it, for what type of interaction, and how did it affect your future engagement with the UN?

Despite Hina Jilani's visitation in 2007^{xxix}, *Kewita (Papua)* has reported that WHRDs in Papua have not experienced significant improvement in their situation. Incidents, including vehicle destruction and attacks, continue to occur.

PJS staff faced stigmatization after reporting government service inadequacies at global forums and submitting a shadow report to CRPD. The government labeled *PJS* as 'the traitor of the nation' in response.^{xxx}

10. Have you been able to access funds and donors in general? If not, what obstacles have you been facing?

Komnas Perempuan, *KKR Aceh*, *Konde.co* and *KEMITRAAN* have reported accessing funding from donors, with *Komnas Perempuan* also receiving limited support from the state budget. However, *AMAN Maluku Utara*, *LAPPAN Maluku*, and *PASKA Aceh* are still without funding access.

Limitations include politically sensitive issues, decreasing funding availability for HRDs/WHRDs, lack of legalizing institutions/organizations, and administrative challenges for *Komnas Perempuan*.^{xxxi}

11. Do you, and WHRDs in your country in general, have access to effective remedies to human rights violations that take into account the gender-specific barriers women may face when reporting attacks and seeking justice? Are investigations of threats and attacks against WHRDs carried out promptly and exhaustively, and are they adequately prosecuted?

The lack of recognition of WHRDs in Indonesia results in limited protection policies and remedies. Although the anti-sexual violence law provides comprehensive measures, the implementation regulations are still being developed. As a result, civil society often needs to rely on self-remedies for WHRDs.

Investigations into threats and attacks against WHRDs are often delayed and only gain attention when they receive media coverage or go viral. However, the responses from state officials are often inadequate and lack fairness.

12. Are WHRDs denied registration/accreditation due to who they are, the collective or movement they may be part of – or not part of, and/or what they represent/work on. Are WHRDs denied legal capacity due to gender and other factors (e.g. age, disability)?

Various reports of *Komnas Perempuan* indicate that WHRDs are consistently marginalized. Their roles are often considered secondary in various forum and their information disregarded as inaccurate. Government even questioned the presence of men during consultations or meetings with WHRDs.

WHRDs frequently endure stigma and verbal abuse, as their significance is undermined. They face intimidation and dismissal based on their perceived lower levels of formal education.

Komnas Perempuan faces significant challenges when its staff attend international human rights forums, as only NHRI with A status is granted official speaking access.

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- i This input is submitted to Special Rapporteur by National Commission on Anti Violence Against Women (Komnas Perempuan) on 22 May 2023. The consultation meeting conducted 4 (four) times through online with some NGOs/ women organisations.
 - ii The rapporteurs consist of the following groups/networks: 1) *AMAN Maluku Utara*, a network of indigenous communities in North Molucca. AMAN has been advocating for environmental changes due to the impact of extractive mining [nickel, cobalt, gold, etc.]; 2) *KKR Aceh* is a commission at provincial/city level working on post-conflicts human rights issues using the perspectives of transitional justice. *KKR (Commission on Truth and Reconciliation) Aceh* holds a mandate for truth finding, recommending reparation, and facilitating reconciliation for past human rights violation victims in Aceh; 3) *KEMITRAAN* collaborates with NGOs at national and regional/local levels for supporting the protection of human rights defenders working in environment sectors; 4) *LAPPAN Maluku* is an organization and service provider for victims of GBV violence and the current post-conflict peace issues in Molucca; 5) *KEWITA Learning Initiatives* is a Papua-based organization expected for creating safe places for women to learn and grow; 6) *PASKA Aceh* is a CSO in Aceh focusing on post-conflict women economic empowerment; 7) *Forum Berbagi* is a group of individuals and institutions supporting victims [girls and women] of obligatory hijab and aiming at eliminating enforced hijab in Indonesia. This informal group also supports the victims as well as defenders of issues related to the violation of freedom of religious and beliefs; 8) *Koalisi Masyarakat Sipil Peduli Pengungsi Maybrat* is a working group advocating refugees' rights in Maybrat (West Papua); 9) *PJS (Perhimpunan Jiwa Sehat)* is an organization that empowers disability groups using the perspective of human rights; 10) *HWDI (Himpunan Wanita Disabilitas Indonesia)* is an organisation to empower women with disabilities; 11) *Konde.co* is an online media focusing the issue of women and minority; and 12) *the National Commission on Anti Violence against Women of the Republic of Indonesia (Komnas Perempuan)* holds a mandate for eliminating violence against women in Indonesia.
 - iii In 2019 the Indonesian Legal Aid Foundation (YLBHI) published its report about its investigation titled: "An Investigation Report: Indication of human rights violation in the arrest of members of Serikat Mandiri Batanghari (SMB) in Jambi" (*Laporan Investigasi: Dugaan Pelanggaran HAM dalam Kasus arrest of Anggota Serikat Mandiri Batanghari (SMB) di Jambi*). The report was publicly launched and sent to the Human Rights Commission of the Republic of Indonesia on August 5th, 2019. Following the publication and reporting, several news media distorted, twisted, and manipulated the content of the finding reported by YLBHI. The media even directly attacked PPHAM's characters through online babe.news. Such media reporting that slandered human rights defenders and lied about the fact reported is an example of a form of systematic attack toward YLBHI and WHRD. Most concerningly, several articles were intentionally written to smear the reputation of WHRD. While *Konde.co* experiencing several attacks online and offline such as: a) *Konde.co*'s Twitter was hacked in 2017 after reporting on campus sexual violence cases; b) The *Konde.co* website faced DDoS attacks in 2022 while covering sexual violence cases at the Ministry of Cooperatives and SMEs; c) *Konde.co* experienced doxing in 2020 when reporting on television shows unfavorable to women; d) *Konde.co* received subpoenas from AGIB, an organization claiming to act in the name of religion, in 2016 for writing about sexual violence in Islamic boarding schools; e) *Konde.co* faced restrictions on campaign spread on Twitter in 2021 when covering the Job Creation Law, perceived as critical of the government; and f) *Konde.co* continues to face insults and hate speech for its writings on LGBT and feminism.
 - iv Almost all WHRDs experience intimidations and threats. For example, in a 2020 protest in North Molucca, several attacks were launched by police intelligent officers (*kasat intel polres*) and the vice-regent of Eastern Halmahera. In Papua, the police and military officials threatened HRD/WHRD and stigmatized them as rebels or separatists. Concerning the issue of freedom of religions (KBB), victims and human right defenders were also intimidated and even threatened to be killed by fundamentalist/radical groups (<https://www.thejakartapost.com/opinion/2022/08/12/how-indonesian-islamic-politics-shape-mandatory-hijab-rules-and-uniform-policies-inschool.html>; <https://www.hrw.org/news/2022/07/21/indonesian-women-speak-out-dress-codes>). *Komnas Perempuan*, *Kemitraan*, and *freedom of religion* activists also experienced cyber-attacks.
 - v This is frequently experienced by WHRDs working on issues related to natural resources, such as mining, environment, and land.
 - vi *LAPPAN Maluku* reported their experience of threat from fundamentalist groups from certain identity who prohibit

the interaction between muslim and non-muslim.

- vii This is experienced by *LAPPAN Maluku*. In addition, individuals joining a sharing forum (*Forum Berbagi*) were frequently intimidated following their activities to raise awareness and their rejection to the practice of enforced hijab.
- viii Job mutation as state official in this case took place three times in 2021, highly likely to isolate human rights defenders from the community they work with.
- ix Such stigma is frequently experienced by WHRDs in Papua and North Molucca, and other WHRDs who work with individuals/groups/communities facing the issues of disability and GBV.
- x See a report published by *Komnas Perempuan* (2022): *Criminalized and Silenced Women: Quick study report on WHRDs situations (Para Perempuan yang Dikriminalisasi dan Dibungkam: Laporan Kajian Cepat Situasi Perempuan Pembela HAM)*.
- xi In a focus group discussion conducted on May 16th, 2023, PJS reported terrors, intimidations, and threats of criminalization by rehabilitation institution manager/staffs who feared the interruption of their 'business as usual' model. Similar threats were launched by governmental service institution (P2TP2A), threatening to criminalize WHRDs using the instrument of the Law of Information and Electronic (UU ITE). The latter refused to evacuate and accept a victim with psychosocial disability suggested by HWDI. HWDI later reported the intimidation experienced by the victim's paralegal whose service was supported by the family. It also difficult to find a shelter (safe house) that can accommodate victim and WHRD with psychosocial disability. In addition, the police office did not provide a sign language translator for assisting the victim. The latter makes it difficult for those involved in the case to understand information from the victim's perspective. Consequently, it also hampered legal assistance provided by WHRDs and most of the time the WHRDs that have to provide the assistance cost with their own personal money.
- xii Structurally, *Komnas Perempuan's* budgeting system must be submitted through the Human Rights Commission of the Republic of Indonesia. This budgeting system has yet to be based on women-as-victims perspective and consequently hinders the Women Commission from responding quickly to the issues of eradicating violence against women. Such a structure of budgeting also fails to reflect Women Commission's good performance and consequently puts the commission in a vulnerable position at various levels of decision-making processes, including the process of planning and reporting its programs/activities.
- xiii In 2021, WHRDs reported to *Komnas Perempuan* that individual citizen(s) they assisted/facilitated, who refused to leave their houses that were about to be demolished, were beaten, pushed, kicked, and had their heads knocked into the walls and floors. As a result, they had to be brought to the emergency room.
- xiv This is frequently faced by *Kemitraan* and *AMAN Maluku Utara* that focusing on and reporting about environment and natural resources cases.
- xv *LAPPAN Maluku* reported that several hardliners have banned Muslims to interact with non-Muslims.
- xvi Women human rights defenders in Maybrat (West Papua) are forced to flee from their homes due to conflict, as a result of changing their addresses, they no longer receive social assistance programs from the government
- xvii See a report published by *Komnas Perempuan* (2007): *Women Human Rights Defenders: Keep Fighting while under Pressure (Perempuan Pembela Ham: Berjuang dalam Tekanan)*. Jakarta: *Komnas Perempuan*; *Konde.co* faces attacks on social media and in the media, labeled as "SJWs" (social Justice Warrior) for raising non-mainstream news. They receive insults and derogatory remarks when discussing sensitive topics like religion, identity, and sexual orientation.
- xviii See <https://www.hrw.org/report/2021/03/18/i-wanted-run-away/abusive-dress-codes-women-and-girls-indonesia>
- xix See further <https://www.hrw.org/news/2022/07/21/indonesian-women-speak-out-dress-codes>].
- xx There is a case when a paralegal with physical disability using wheelchair had to crawl the stairs to a court room s/he must be present because the building did not provide any access for people with disabilities. The experience was very undignified. In addition, women activist from PJS tend to be more stressful and under pressure in comparison to their male co-workers.
- xxi This is frequently experienced by WHRDs whose works are on 'sensitive' issues in Indonesia, e.g., the freedom of religion/beliefs (KBB) and diversity (LGBTQ)
- xxii These include Witness and Victim Protection Law, Truth and Reconciliation Commission Law, Domestic Violence

Elimination Law, and The Law on Sexual Violence Crimes that was launched in 2021..

- xxiii Also, for women in diversity, since 2010 there are several reports on discriminatory regulations towards women. In addition, Women Commission has conducted an examination on a joint decision of three ministries that banned hijab enforcement in Indonesian [regular] public schools in 2022 and its cancellation by the Higher Court decision in the same year. Moreover, it significantly contributes to the existing peace building process and post-peace agreement in Aceh and Molucca and specifically has documented women in crisis in Papua. In Aceh, the Women Commission collaborates with *KKR Aceh* to advocate grave human rights violation in the past, specifically to protect women as victims of sexual violence. Since 2001 the commission has facilitated 16 days of campaigns for anti-violence against women (*Kampanye 16 Hari Anti Kekerasan Terhadap Perempuan/16HAKTP*) in Indonesia in collaboration with its networks nationally.
- xxiv These include but are not limited to: (1) National Commission on Anti Violence Against Women; 2) Human Rights Watch that conducted several researches and published its reports on obligatory hijab (2021, 2022). Both institutions have documented 64 regulations in various provinces and cities/regencies that obligate female citizens to don hijab; (3) Women Studies of Universitas Gadjah Mada (2021) that has hosted internal and public discussions in 2021; (4) a petition of Seruan Indonesia (2021) signed by 845 individuals [see <https://seruan.org/video-konferensi-pers-seruan-indonesia/>] calling for the banning of hijab enforcement among female students in Indonesian [general] public schools; (5) an informal group of the victims of hijab enforcement and their families/friends that have been providing a virtual venue for sharing experiences among its members since 2021; (6) and *Cahaya Guru*, that works closely with teachers and schools [see <https://cahayaguru.or.id/publikasi/10/download-kertas-posisi>].
- xxv SLAPP is Strategic Lawsuit Against Public Participation
- xxvi *Komnas HAM* is National Commission on Human Rights and LPSK is The Witness and Victim Protection Agency
- xxvii The Komnas Perempuan's office building is not conducive since only one access to and from the office; the office also does not accommodate the elderly and disabled yet and there is no special lactation room and child care
- xxviii The criminalization of WHRDs under the ITE Law occurs due the multiple interpretations of the law. *Komnas Perempuan's* findings show that articles 27 and 28 of the ITE Law are often used as the basis of WHRD's criminalization. The law contains at least 2 main problems; Firstly, the judge did not understand the elements in Article 27 paragraph (1) of the ITE Law; Secondly, judges do not implement Perma Number 3 of 2017 concerning Guidelines for Prosecuting Cases of Women Conflicted with the Law. Also, law enforcement officials often ignore the context behind criminalization.
- xxix Ms. Hina JILANI, Special Representative of the Secretary-General on the situation of human rights defenders, Official Mission to Indonesia, June 5-12, 2007
- xxx Based on PJS's information gained in FGD on May 16, 2023.
- xxxi As a independent body, *Komnas Perempuan's* budget must be channeled through Bappenas [not directly to the institution]. The commission also needs more human resources to carry its responsibility and to access more funding from donors.

