

**The Indonesian National Commission on Violence Against Women  
(Komnas Perempuan)'s Submission to**

**Call for Inputs: Indigenous Peoples and The Right to Freedom of  
Religion or Belief – GA report of the Special Rapporteur on Freedom of  
Religion or Belief**

**Komisi Nasional Anti Kekerasan Terhadap Perempuan (Komnas  
Perempuan) Indonesia – The Indonesian National Commission on  
Violence Against Women**

**August 13, 2022**



## **Input from The Indonesian National Commission on Violence against Women (Komnas Perempuan)**

The National Commission on Violence against Women (Komnas Perempuan) is one of the national human rights institutions (NHRI) in Indonesia<sup>1</sup>. This report is an input from the National Commission on Violence against Women based on our documentation work and consultation with several women indigenous peoples

### **Question of Special Rapporteur on Freedom of Religion or Belief – *Indigenous Peoples and Freedom of Religion or Belief***

#### **1. Engaging the human right to freedom of religion or belief:**

**a. How would you describe the diverse systems of spiritual and religious traditions, customs, ceremonies and ways of life of indigenous peoples? This may include but is not limited to intersection and interplay between different religions or belief systems. Does the terminology make a difference?**

In 2016, Komnas Perempuan published a monitoring report that specifically captured the experiences of indigenous women and their beliefs.<sup>2</sup> The different terms used in the report: adherents of beliefs (*penghayat kepercayaan*), traditional religion adherents (*penganut agama leluhur*), and customary ritual performers (*pelaksana ritual adat*), are adjusted to how the community refers to its beliefs.<sup>3</sup>

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<sup>1</sup> The Indonesian National Commission on Violence against Women (Komnas Perempuan) was established by Presidential Decree No. 181/1998, then strengthened with President Regulation No. 65 /2005. It is mandated to create a situation conducive to the fulfillment of women's human rights and to encourage the handling and prevention of all forms of violence against women in Indonesia. In carrying out its duties, Komnas Perempuan also conducts monitoring, fact-finding, and strengthening vulnerable women's groups, including indigenous women and women in minority religious groups in Indonesia.

<sup>2</sup> *Perjuangan Perempuan Penghayat Kepercayaan, Penganut Agama Leluhur dan Pelaksana Ritual Adat dalam Menghadapi Pelembagaan Intoleransi, Kekerasan dan Diskriminasi Berbasis Agama (Sovereignty in Belief and Solidarity in Diversity)*, <https://en.komnasperempuan.go.id/read-news-sovereignty-of-belief-and-solidarity-in-diversity>.

<sup>3</sup> The terms adherents of beliefs and adherents of traditional religions refer to those who embrace religions/beliefs that are passed down from generation to generation and do not belong to one of the Abrahamic religions/religions that develop in Indonesia, namely Islam, Christianity, Catholicism, Confucianism, Hinduism, Buddhism, Shintoism, Judaism, etc. Komnas Perempuan also found the term customary ritual performer, which is applicable to women who carry out traditional rituals, namely those who at the same time embrace one of the majority religions in Indonesia, but also continue to carry out the ritual traditions of belief which are interpreted as part of customary activities.

- b. ***What is the relationship between freedom of religion or belief, as protected in Article 18 of the UDHR and Articles 18 and 27 of the ICCPR, and the UNDRIP especially but not limited to Article 12?***

In 2017, the Constitutional Court (MK) through its Decision No. 97/PUU-XIV/2016 has annulled a discriminatory Article against adherents of belief, which is stated in Law No. 23/2006 on Population Administration.

The Constitutional Court ruled that the right to adhere to a religion or belief in God Almighty is a given right, and not state-granted. Therefore, the state is obliged to protect and guarantee the fulfillment of the rights of its citizens to embrace a belief. The Constitutional Court's decision is a breakthrough because it acknowledges indigenous beliefs.

However, the fulfillment and recognition of identity rights are still experiencing obstacles, and there are still discrepancies in regulations issued by the government and discriminatory treatment and services for adherents of beliefs, for example: a) services at the Ministry of Religious Affairs only focus on the majority religion; b) the marriage registration of adherents of beliefs can be recorded on condition that the religious leader is registered in an organization legalized by the state; c) the service/application column still does not include other religions/beliefs. This situation then has an impact on: a) obstacles in funerals for adherents of beliefs, as well as obstacles in building houses of worship; b) barriers in registering marriages, which for women have a further impact on obtaining other important documents (children's birth certificates, family cards, etc), which also have an impact on access to public services such as health, education, politics, etc. that require the aforementioned necessary documents.

- c. ***In your opinion, is the “freedom of religion of belief” framework in international human rights law appropriate or adequate for respecting, protecting and promoting this right for indigenous peoples? How have international human rights law mechanisms, regional human rights courts and domestic courts interpreted the right of freedom of religion or belief with regards to indigenous peoples? Are there any protection gaps and, if so, how could they be overcome?***

The Constitution of the Republic of Indonesia guarantees the right to freedom of religion as regulated in Article 28E paragraph (1) and paragraph (2) of the 1945 Constitution and Article 29 of the 1945 Constitution.

However, Komnas Perempuan noted that there are regulations that contain discriminatory elements and become obstacles in fulfilling the guarantee of the right to freedom of religion, especially for religious minority groups, women adherents of beliefs, and adherents of traditional religions such as the Marriage Law and the Prosecutor Law.<sup>4</sup> Several legal provisions also make indigenous peoples more vulnerable.<sup>5</sup> Even the Indigenous Peoples Bill has not been ratified by the Indonesian House of Representatives (DPR RI) even though it has been discussed since 2014-2019.

## **2. Mapping lived experiences of indigenous peoples**

Komnas Perempuan Annual Notes on Violence against Women (CATAHU) from 2005 to 2021 show various forms of violence faced by indigenous peoples, especially experienced by indigenous women.

In 2016, Komnas Perempuan together with The National Commission on Human Rights (Komnas HAM) conducted an inquiry on indigenous women by selecting 40 cases spread over 7 (seven) regions, namely Sulawesi, Sumatra, Kalimantan, Java, Maluku, Nusa Tenggara, and Papua. The results of this inquiry identified forms and patterns of violence or violations of the human rights of indigenous women.<sup>6</sup> For example, the absence of recognition of customary forests has erased their existence. The impact is the blurring of boundaries, changes in forest functions (to National Parks, Nature Reserves, Production Forest Concessions (HPH), Industrial Plantation Forest Concessions (HTI), Other Use Areas (APL), or mining areas without prior consultation or consent of indigenous peoples who live in subsistence in the forest.

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<sup>4</sup> Namely: (1) Law No.1/1965 on the Prevention of Abuse and/or Blasphemy of Religion, (2) Law No.1/1974 on Marriage, (3) Law No. 16 of 2004 on the Prosecutor's Office which states the authority of the Prosecutor's Office to supervise believers in Indonesia, (4) Government Regulation No. 40/2019 on the Implementation of Law No. 23/2006 on Population Administration.

<sup>5</sup> Namely: (1) The Mineral and Coal Law (regulations on the expansion of legal mining areas that threaten the lands of indigenous peoples, company permits, etc.), (2) The Employment Creation Law/Omnibus Law, the provisions of which includes the definition of indigenous peoples, regulation of customary areas, company permits, management of fields and forests that make indigenous peoples vulnerable.

As well as the Criminal Code Bill (RKUHP), which contains arrangements that make indigenous women with their beliefs vulnerable to criminal sentencing, namely regulations regarding laws that live in society, as well as regulations for living together.

<sup>6</sup> In these 7 (seven) regions, Public Hearings (DKU) were held involving the victim community (indigenous peoples including indigenous women), related parties, the Government, businesspeople, expert witnesses, and the public. Even though there are Government policies related to guarantees of protection for indigenous peoples in small islands as regulated in the Law on Coastal and Small Islands, the State does not pay attention to them and does not use them in granting permits in the forestry, plantation, and mining sectors.

Indigenous women in particular experience multiple burdens when a conflict occurs. In addition to having to play an extra role to meet economic and food needs, women's access to foraging and 'collecting' forest products is a typical defense pattern for them. Women also experience violations of the right to security due to threats, harassment, stigma, expulsion, persecution, criminalization, as well as losing the right to information and the right to participate in decision making, also losing the right to decent work because they are forced to change professions to become daily or seasonal workers and mining rock (to become breadwinners).

The control of forest areas by parties who have concession rights has exploited natural resources which have an impact on indigenous peoples in the form of torture, public health crisis, environmental damage, and serious pollution. Especially in the condition of women's reproductive health during childbirth, poor nutritional intake, potential exposure to chemicals used in the management of gold mines and oil palm plantations, as well as the destruction of sources of life and food from the forest. The loss of livelihoods of indigenous people's parents has resulted in children losing their right to education due to dropping out of school, temporarily stopping school, or being forced to work outside the village to help their parents. This condition is exacerbated by the presence of a transmigration program that ignores sociological and cultural aspects, as well as the presence of the Military and the Mobile Brigade Corps (Brimob) of the Police in conflict resolution which backfires on indigenous women and indigenous peoples in general.

Komnas Perempuan also found the fact that in every conflict over natural resources, women become victims because they are part of the community who defend their land as a source of livelihood, spiritual values, food, health, security, and community culture.<sup>7</sup> Women have a strong tradition of relating to

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<sup>7</sup> Komnas Perempuan noted that the pattern of development occurs systematically through a development design that relies on foreign debt and is too dependent on the agenda offered by international financial institutions. A set of regulations was then born to strengthen the aforementioned agenda of development choices, coupled with strict and hard security by the police and military against any resolution of natural resource conflicts. The vulnerabilities that occur from the deprivation of these sources of life occur in all regions of Indonesia. In a limited Focus Group Discussion (FGD) with representatives of indigenous women's organizations, indigenous women leaders stated that the forest was the main medium for conveying ritual knowledge to their generations. The relationship between indigenous peoples and the land is inseparable because it makes social relations including ancestral religious practices possible to be carried out. A crisis in one element will affect the ritual processes carried out. For example, in the Randu community, the construction of a reservoir affects the process of carrying out traditional rituals. The main room for actualization of indigenous women is in the management of natural resources. When they can't play that role, they will experience loss in many social processes. (Association of Indigenous Women of The Archipelago (Perempuan AMAN), Limited FGD, August 5, 2022)

and caring for nature, including spirituality and culture that show the important roles of women.<sup>8</sup>

- d. **Are there laws, policies and practices that discriminate against indigenous peoples in enjoying their spiritual and religious traditions, customs and ceremonies, use and control of ceremonial objects including through repatriation, religious and cultural sites, contrary to a human right-based approach? They may include but are not limited to undue restrictions on the above; forced assimilation, forced conversion and forced removal of children; discriminatory and compulsory registration requirements; restrictions on the freedoms of association and movement; or restrictions on parents teaching their children. Are there reports of impunity for these practices?**

Komnas Perempuan noted that there are 62 regional regulations that require the obligation of state civil servants to dress with certain religious identity attributes, including sanctions if they do not follow these rules. This arrangement is an obstacle for indigenous women who are required to wear their uniforms/official dress with the attribute of certain religious identities, as well as a form of cultural homogenization. Moreover, this policy contains disciplinary sanctions for employees who do not follow it.

- e. **Is there any data or trends regarding other obstacles that indigenous peoples have faced based on their actual or perceived religion or spirituality? If not, why is this data not available? If so, provide details. This may include experiences of violence, hostility or discrimination (e.g. in education, employment, healthcare, housing, justice system, personal laws). How have historical injustices against indigenous peoples and external forces, such as the COVID-19 pandemic and climate change, exacerbated these challenges?**

In 2016, Komnas Perempuan as an NHRI has carried out special monitoring of the experiences of indigenous women in relation to religion. Komnas Perempuan has also recorded several incidents that intersect

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<sup>8</sup> Natural resource conflicts faced by indigenous peoples have a serious impact on women's lives, especially since natural resource conflicts experienced by indigenous women are usually for a long period of time, some even lasting more than two decades. The construction of infrastructure or the granting of company permits without the involvement and consent of the community, resulting in the use of customary land, land grabbing, industrial development, or eviction of settlements, by systemic means through policies, or by using the force of the security forces have an impact of violence and criminalization of indigenous peoples (including women).

with indigenous women as well as conflicts over customary land and natural resources, which were reported directly to Komnas Perempuan, including:

- i. There has been a suspension of the construction of the grave for the traditional leader of the Akur Sunda Wiwitan Community at Curug Goong, Cisantana Village, Cigugur District, Kuningan Regency, West Java, by the local Public Order Agency (Satpol PP) on Monday, July 20, 2020.<sup>9</sup>
  - ii. Komnas Perempuan found the fact that there are perspectives and attitudes of major religious organizations that view adherents of beliefs as "Godless people" and therefore they are the targets of missionary endeavors such as da'wah/evangelism.<sup>10</sup>
- f. Where such experiences are complex and intersectional, how do factors such as gender, sexual orientation, age, or disability or other status shape them? This may include but is not limited to violence and discrimination against Indigenous women, girls and LGBT+ persons in the name of a religion or belief system.**

Komnas Perempuan noted about the diversity of gender identities that exist in indigenous peoples, which experience stigma, such as: The existence of Bissu in the Bugis culture of South Sulawesi, who are considered holy people that act as an intermediary for communicating with

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<sup>9</sup> based on direct complaint and report. The sealing and suspending action were carried out simultaneously with the mobilization of intolerant groups who stated that the Sunda Wiwitan tomb would be used as a place of worship. The information was obtained without clarification from the family and the Sunda Wiwitan indigenous community that the tombstone placed above the tomb was a monument building, which was in the form of a stone erected on top of the tomb. As a result, indigenous women feel deprived of the right to freedom of belief and the right to freedom of will in accordance with what they believe is an effort to protect and maintain the cultural identity of their ancestors.

<sup>10</sup> this is as told by the Jingitui community in East Nusa Tenggara (NTT) who are adherents of ancestral religious beliefs. They do not have birth certificates, nor marriage certificates, because in order to have these documents, they are asked to be baptized in the church. The same problem was also experienced by the Boti community in NTT. There are 5 (five) families belonging to the Jingitui religion who registered their cases in this monitoring. All of them said that their marriage was not registered because it was carried out according to the traditional way. Their children were consequently unable to obtain birth certificates. Without these documents it is conceivable that they cannot access any facilities from the state. One couple in the community, WEN and GA, had to accept the fact that their children had to be baptized and follow the religion that baptized them in order to get birth certificates and continue their education. Because they have been baptized and follow a religion other than their customary beliefs, their children will be expelled from the indigenous community. Consequently, their children are no longer entitled to inheritance in the extended family.

gods, but because the role is called the fifth gender, they are stigmatized and discriminated against.<sup>11</sup>

- g. Does commercialisation and/or homogenisation of certain indigenous peoples' cultures, traditions, and histories affect their religion or spiritual practices?**
- h. Are there any key trends or incidents of State-sponsored violence against indigenous peoples (e.g. genocidal activities, mass internment, reproductive control, forced displacement or other imposition without free, prior and informed consent, and killings)?**
  
- i. Is there any data or trends related to the propagation of hate and hate crimes against indigenous peoples, whether online or offline, and the impact for their human rights? Examples may include: (a) specific acts of or incitement to violence or discrimination by individuals or political, vigilante, or paramilitary groups that target indigenous peoples; and (b) spreading of prejudice and negative stereotyping of indigenous peoples, including by the media, politicians, academics, and other public figures**

Based on the results of the Komnas Perempuan monitoring report, indigenous peoples still often experience stigma. The use of ritual means such as offerings, incense, and myrrh are often ridiculed, or considered an occult practice to summon spirits from another world.<sup>12</sup> Indigenous women experience being stigmatized as part of a deviant group or a deviant belief or even being considered non-religious. Because their beliefs are considered heretical, they are vulnerable to various acts of violence and other acts of intolerance from the society.<sup>13</sup>

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<sup>11</sup> Bissu holds an important position and role in traditional Bugis rituals using the language of the gods/sky (*basa To Rilangi*), such as holding prayers to worship and ask forgiveness from the Divine and managing all traditional ceremonies, such as pregnancy, birth, marriage, death, taking vows, offerings, and repelling evil. Also, in carrying out the *Mappalili* ceremony or descending the rice fields which marks the start of the rice planting season. Although they act as the red thread for the continuity of ancient Bugis customs and traditions, the Bissu community continues to face various challenges from time to time. On one hand, until now they are still being asked for their opinion and even blessing when members of the community want to go on a trip or undertake other traditional ritual activities. On the other hand, the Bissu group in South Sulawesi mostly work as bridal make-up artists, but because they are considered unlucky, their wedding make-up jobs often got canceled. In society, there is a growing opinion that if a Bissu does a wedding make-up, the marriage will not last and so on. (Komnas Perempuan Monitoring, 2016)

<sup>12</sup> The religion of the universe or local beliefs that are linked to the surrounding nature is not only not understood by others but also a source of ridicule.

<sup>13</sup> One of them is the experience of the women of Wetu Telu belief in Lombok, West Nusa Tenggara. In Kajang, South Sulawesi, and Ngatatoro, Central Sulawesi, indigenous women are also often seen as witches or sorcerers, so that if any indigenous people go outside their



**j. Are there any human-rights based restrictions on traditional or cultural practices of indigenous peoples that are undertaken in the name of the religion or spirituality of indigenous peoples?**

There are instances of violence against women in the name of tradition, especially in the form of forced marriage and female circumcision/female genital mutilation or cutting (FGM/C).

Regarding forced marriages, one of the layers of violence experienced by indigenous women is in the form of patriarchal tradition or culture such as the tradition of forced marriage. Forced marriage is the practice of marriage, in which one party experiences coercion, usually occurs to a woman as the party deemed to have violated customs or certain other reasons related to customary law in force in the community where she lives.<sup>14</sup>

The practice of female circumcision / FGM/C is understood by some communities who practice it as part of their customary and cultural tradition that are passed down from generation to generation, as well as part of religious orders.<sup>15</sup>

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territory, they will be feared, and no one will dare to approach them. The Sapta Darma community, as one of the adherents of a religious sect, is labeled as a deviant and misleading sect according to the decision of the Indonesian Ulema Council (MUI) in Losarang District, Indramayu Regency, West Java. As a result of the MUI fatwa, they are vulnerable to discrimination and violence from the community. For example, it is difficult for them to construct houses of worship. The practice of prostrating to a qibla in the east is said to be deviant because it is different from the mainstream worship of a certain religion which is oriented to the qibla in the west. Whereas in fact, Sapta Darma is not and has never acknowledged as being part of another major religion. Sunda Wiwitan, as a group that adheres to the teachings of their ancestors, are also often ridiculed as a heretical and non-religious group. Their rituals of worship were then misinterpreted and used as an excuse to accuse them of being fire worshippers. In the Bissu community, traditional rituals are usually performed once a year. The Bissu perform rituals before taking out heirlooms at the annual feast. Their rituals are considered as rituals that invite demons and misdeeds. Even though the ritual is carried out in ways that they believe there is no element of idol worship or associating partners with their Divine. (Komnas Perempuan monitoring, [https://drive.google.com/file/d/175J6cAAQVRhG17\\_shlvUovUd4RxTE2zY/view](https://drive.google.com/file/d/175J6cAAQVRhG17_shlvUovUd4RxTE2zY/view))

<sup>14</sup> In the context of forced marriage, women are vulnerable to violence. In addition to experiencing physical, psychological, sexual, and economic violence, women receive customary sanctions many times more than men, including being forced to marry the perpetrator (for example in the case of rape). If they refuse to accept forced marriages, women will receive customary and social sanctions, and they are often expelled from the village. Various forms of forced marriage based on culture, among others: continued marriage, elopement, *muhallil*, capture marriage, forced marriage, and underage marriage of girls. The results of a survey conducted by Perempuan AMAN in the indigenous communities they assisted, stated that as many as 38.9% of minors were married.

<sup>15</sup> Komnas Perempuan found that the practice of circumcision/FGM/C is still practiced, especially in coastal areas that embrace Islam and some mountainous areas which also embrace Islam. Community members are reluctant to give up the practice of female circumcision/FGM/C because of the growing stigma in the local community that women who

### 3. Good practices:

- a. Are there any examples of good practice – whether at the international, national or local level – where State and non-State actors (including indigenous individuals, groups and organizations, the UN human rights system, international organizations, civil society organizations, religion or belief leaders and influencers) have taken effective measures to protect and promote freedom of religion or belief of indigenous peoples, including efforts to prevent, mitigate and respond to violations of the right and to revitalize their traditions and customs? Are there any positive measures to ensure effective participation of indigenous peoples in cultural, religious, social and public life, including but not limited to where indigenous peoples have organized themselves to this end and to bring an end to discrimination in all its forms.**

The 2017 Decision of the Constitutional Court provides a new perspective on the guarantee of religious freedom for religious groups. After the decision, Komnas Perempuan together with civil society networks initiated a network that is part of the Intersectoral Collaboration for Indigenous Religion (ICIR) in 2019, with more than 15 civil society organizations conducting cross-sectoral collaborations that focus on building a collective movement for inclusive and just citizenship through policy advocacy and assistance, research and knowledge dissemination.<sup>16</sup>

Moreover, Constitutional Court Decision No. 35/PUU-X/2012 is a relevant momentum in efforts to restore status of forests from 'state forest' to 'customary forest'.<sup>17</sup>

Komnas Perempuan noted the practices carried out by indigenous women, as peace agents who played an important role in the fulfillment of their rights, such as:

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are not circumcised are not 'good women'. Although there has been a circular letter from the Minister of Health regarding female circumcision/FGM/C, in everyday life the practice is still carried out, both secretly and openly, in various ways and methods.

<sup>16</sup> Until 2022, from January to September there will be regular discussions every week that present speakers of belief adherents, with themes to encourage strengthening advocacy for the fulfillment of the rights of belief adherents.

<sup>17</sup> The Constitutional Court in the case of judicial review of Law no. 41/1999 on Forestry against the 1945 Constitution of the Republic of Indonesia.

- i. In East Nusa Tenggara (NTT), Mama Aleta Baun led indigenous women in South Central Timor Regency to create a movement to protect a customary forest area.<sup>18</sup>
- ii. The Association of Indigenous Women of The Archipelago (Perempuan AMAN) held a National Gathering in 2016 to hold workshops and congresses. Komnas Perempuan contributes by encouraging the involvement of indigenous women to actively participate in formulating national policies that guarantee the protection of indigenous women. The Congress passed a resolution known as the Tobelo Resolution.<sup>19</sup>
- iii. The women of Sedulur Sikep pioneered environmental rescue in Kendeng Mountains, East Java. Their struggle paid off until they were able to cancel the construction of a cement factory in the mountainous region. Sedulur Sikep women don't think of COVID-19 as a cruel pandemic, but as a warning that all beings are created equal.<sup>20</sup>

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<sup>18</sup> The joint movement aims to prevent forestry officials from fencing the customary forest area called Tabun Nai Mutis. For that, they planted food crops in the forest area. They also encouraged two women to sit as members of the Customary Council so that they could participate in determining the policy of the Customary Council on the use of customary land. Mama Aleta's movement to care for forest and environmental sustainability has received support from women and men in the community.

<sup>19</sup> The purpose of this meeting is to consolidate cadres and strengthen the organization's position as part of the women's movement in Indonesia:

- 1) Indigenous women of the archipelago are determined to gather and fight for the collective rights of indigenous women in decision-making on natural resource management, encouraging independence, rising from backwardness and injustice, and maintaining community sovereignty.
- 2) Indigenous women of the archipelago oppose all forms of discrimination, violence, intimidation, violation of women's rights in the domestic, community and state spheres. Opposing denial of local knowledge and wisdom. Where global trade and capitalist forces colonize the economic, political, social, and cultural systems of indigenous peoples. Also, the recognition and protection of civil and political, as well as economic and socio-cultural rights of indigenous women should be adopted in the relevant laws.
- 3) Indigenous women of the archipelago urge special protection and recovery for indigenous women who are human rights defenders.
- 4) Regarding the haze disaster that hit various regions in Indonesia, accusations against the management of customary areas and the cultivation system of indigenous peoples as the cause of the haze disaster are accusations that are not true, baseless and insult the traditional knowledge of indigenous women that has been going on for hundreds of years. It also urges the government to conduct special investigations, reveal the facts, and punish the real perpetrators of the disaster.

<sup>20</sup> Indonesia is rich with indigenous peoples, who are persistent in protecting the environment, for example during the COVID pandemic. This means that in everyday life people may often underestimate small things, so they must be more careful. During the pandemic, farmers continued to go to the gardens and to the fields and the crops they harvested were not only eaten by themselves, but some were exchanged for money for shopping and being able to provide food for other people who did not have gardens and fields. COVID is viewed as a big warning on the importance of sharing.

- b. Are there any measures from international organisations, National Human Rights Institutions, civil society or others to (i) monitor and analyse practices or policies that unduly affect freedom of religion or belief of indigenous peoples; (ii) mitigate such practices and policies; and (iii) support indigenous peoples whose rights have been violated**

Komnas Perempuan as a national human rights institution has formed a particular unit that specifically monitors and strengthens religious minority groups including indigenous peoples through a special unit since 2009 until now.<sup>21</sup>

In Indonesia, there are (large) indigenous civil society organizations, namely The Indigenous Peoples' Alliance of the Archipelago (AMAN) and its women's wing Perempuan AMAN. There are also a number of civil society organizations that monitor and advocate for natural resource conflicts, such as the Mining Advocacy Network (JATAM) and the Indonesian Forum for Environment (Walhi).<sup>22</sup>

- c. What measures and tools have private companies, including but not limited to those in property development, extractive industries and digital technologies, adopted to ensure human rights due diligence with regard to Indigenous peoples**

Indonesia has just issued a draft of the National Strategy for Business and Human Rights. Komnas Perempuan has not received this draft nor have civil society organizations to provide input. On the other hand, legislation related to indigenous peoples, agrarian affairs, natural resources, and the environment has the potential to be a source of conflict that has an impact on indigenous peoples.

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<sup>21</sup> This includes establishing special rapporteurs on religious freedom and monitoring the experiences of indigenous women carried out by representatives from 8 indigenous women's communities in Indonesia who monitor violence and discrimination experienced specifically by women who are adherents of beliefs, adherents of traditional religions, and customary ritual performers.

<sup>22</sup> Natural resource conflicts are one of the biggest social conflicts in Indonesia and often intersect with the rights of indigenous peoples. Komnas Perempuan itself also monitors and advocates for the rights of indigenous peoples, especially indigenous women affected by natural resource conflicts.