Volume XI, No. 9 - November 2017
ISSN 1979-1976

The Indonesian Update

Monthly Review on Economic, Legal, Security, Political, and Social Affairs

Main Report:
The Threat against the Freedom of Expression In the Case of Setya Novanto's Meme

Law

The Existence of Indigenous Faiths in Indonesia After the MK Decision

Social

A Look at the Policies on Work Safety and Child Labour

THE INDONESIAN INSTITUTE
CENTER FOR PUBLIC POLICY RESEARCH

ISSN 1979-1976

CONTENTS

Contributors :
Arfianto Purbolaksono (Coordinator), Lola Amelia, Zihan Syahayani, Editor : Awan Wibowo Laksono Poesoro

FOREWORD

Speaker of the House of Representatives (DPR) Setya Novanto, through his attorney on October 10, 2017, reported a number of social media accounts to the police.

There are a total of 31 accounts, consisting of 15 twitter accounts, 9 Instagram accounts, and 8 Facebook accounts. They were all reported for allegedly making and disseminating insultimg memes about Setya Novanto.

The main report in the 2017 November edition of the Indonesian Update is "The Threat against the Freedom of Expression in the Case of Memes about Setya Novanto". On legal issues, it discusses "The Existence of Indigenous Religion after the Constitutional Court Decision". On social affairs, it talks about "A Look at the Safety and Child Labor Policies".

The regular publication of the Indonesian Update with its actual themes is expected to help policy makers in government and business environment -- as well as academics, think tanks, and other elements of civil society, both within and outside the country, to get the actual information and contextual analysis of economic, legal, political, cultural and social developments in Indonesia, as well as to understand the public policy in Indonesia.

Happy Reading.

The Threat against the Freedom of Expression In the Case of Setya Novanto's Meme

Speaker of the House of Representatives Setya Novanto, through his attorney on October 10, 2017, reported a number of social media accounts to the police. Afterwards, the police took into custody one of the owners of the account, Dyann Kemala Arrizqi. Dyann through her social media account uploaded memes about Setya Novanto. In addition to Dyann, police are still hunting for other meme propagators. The number of accounts uploading memes about Setnov has reached dozens. There are a total of 31 accounts; consisting of 15 twitter accounts, 9 Instagram accounts, and 8 Facebook accounts. They were all creating memes about Setya Novanto, using their respective accounts (kompas.com, 1/1).

The arrest of Dyann has invited criticism from a number of freedom of expression network activists. The SAFEnet Coordinator, Damar Juniarto, said that the police should not be too hasty in investigating the criminal cases of Setya Novanto's memes. SAFEnet expects the police to uphold the freedom of expression by encouraging mediation between the parties to find a remedy, as the case of defamation should become the ultimate resort (cnnindonesia.com, 3/11).

Furthermore, Executive Director of the Legal Aid Institute (LBH) of the Press Nawawi Bahrudin, said that memes are social critiques in a democracy that should be protected, not silenced. As a public official, Novanto has been asked to be more flexible in accepting criticisms. In addition, Nawawi ha also called on the Police to take persuasive efforts first, rather than legally processing the report about the satire picture (cnnindonesia.com, 5/11).

Looking at the above issues, the author argues that the making and dissemination of memes is a form of the freedom of expression. This refers to the definition in the Freedom of Expression Toolkit

released by the United Nations Educational, Scientific and Cultural Organization (UNESCO). The notion of the freedom of expressiont includes broader expressions, including the freedom of expression through oral, printed and audiovisual materials!, as well as expression cultural, artistic and political (2013).

The creation and dissemination of memes are forms of freedom of expression that should be protected and not to be silenced. Memes must be seen as public criticisms of the problems in this country

The feedom of expression itself is also one of human rights. Article 19 of the Universal Declaration of Human Rights (DUHAM) said that everyone was entitled to the freedoms of opinion and expression;. This right includes the freedom of expression without intervention and to seek, receive and share information and ideas through any media regardless of national borders.

In democracies like Indonesia, John Stuart Mill argues that the freedom of expression is needed to protect citizens from corrupt and tyrant rulers (Elsam and TIFA, 2013). One of the forms of protection against freedom of expression in Indonesia is set forth in Article 28F of the 1945 Constitution, which states that "Every person shall have the right to communicate and obtain information to develop his / her personal and social environment and shall have the right to seek, obtain, possess, process, and convey information using all available channels. "

Furthermore, Indonesia has also ratified the Covenant on Civil and Political Rights through Law no. 12 on the International Ratification of the International Covenant on Civil and Political Rights.

Therefore, the author argues that the making and dissemination of memes are forms of the freedom of expression that should be protected, not to be silenced. Memes must be seen as public criticisms of the problems in this country.

Lastly, the police as a law enforcement agency should put forward mediation efforts between the owners of the accounts and the Setya Novanto side. If the police prioritizes the legal process, it will obviously pose a threat to the freedom of expression in Indonesia.

-Arfianto Purbolaksono -

The Existence of Indigenous Faiths in Indonesia After the MK Decision

The Indonesian nation is a plural nation, including in terms of religionsand/or beliefs. The plurality of Indonesians throughout history shows that the tradition of tolerance has been naturally established in the society before the presence of religious entities. Therefore, recognition and tolerance are not only for different religions but also for different beliefs or faiths. It is important to note that the historical experience of the Indonesian nation will affect the mindset of the nation in the future. A nation is unlikely to develop a totally new tradition apart from its historical roots (Abdurrahman Wahid: 1999, Muhammad Dahlan dan Airin Liemanto: 2017).

This paradigm has also become the basic of the importance of acknowledgement and protection forthe existence of religions and/or beliefsand faiths in Indonesia. Theacknowledgement and protection guarantee can be found in Pancasila (The Indonesian State Ideology), especially in the first principle (or sila)of the belief in a Supreme Being (SilaKetuhanan Yang Maha Esa), as a strong foundation of values that reflect tolerance to a wide variety of religions and/or beliefs. These values are then re-regulated in the Constitution in the forms of the rights to freedom of religions and/or beliefs and worship according to their respective religions and beliefs as set forth in Article 29 of the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945).

But the problem arises when the recognition of religions and/or beliefs is limited by the issuance of Law Number1.Pn.Ps. Year 1965 on the Prevention of Abuse and/or Blasphemy (PNPS Law No. 1/1965). In the Elucidation of Article 1 of the PNPS Law No. 1/1965, it is stated that the religions embraced by the people of Indonesia are Islam, Christian, Catholic, Hindu, Buddhist and Khong

Hu Cu (Confucius). In fact, manyother local beliefs or indigenous religion still exist in Indonesia.

Discrimination againts the Believers

The restriction through the PNPS Law No. 1/1965 has caused people who have different religions and/or beliefs from the six official religions recognized by the law to face difficulties. They even encounter difficulties in getting their rights. One example is the right to list or write the religion they hold in the Identity Card (KTP). In some cases, the absence of religious data in the ID card creates some discriminatory treatment against believers, such as theaccusations of being a kafir (a non-believer), communist and so forth.

Much other discrimination has been felt by the believers due to inconsistent legal protection. They face difficulties ingetting certain deeds and documents for their children because their marriages are under the beliefs that arenot recognized by the Government (Vide MK Decision Number 97/PUU-XIV/2016, p. 5-7). Therefore, there have been various problems and exclusions from the aspect of fulfillment of basic rights and public policy due to theincompatibility between the religious identity written in the Family Card (KK) and Electronic ID card. In terms of employment, in some cases, the believers of indigenous religions are not allowed to leave on the religious days of the beliefs they believe in (Vide MK Decision Number 97/PUU-XIV/2016, p. 7).

Another example is what is experienced by the believers of Ugamo Batak Nation in Medan, North Sumatra. There have been constitutional losses felt by Ugamo Bangso; for example, in terms of gettinga job and access to venture capital from financial institutions (such as banks or cooperatives). The experience was alsoexperienced by Petitioner III, Arnol Purba when his daughter, Dessy Purba, was rejected from work because she was considered an atheist or kafir due to a dash (-) in the religion column in the Electronic ID card (Vide MK Decision Nomor 97/PUU-XIV/201, p. 9).

MK Decision and the Existence of Indigenous Faiths

Tuesday, November 7, 2017, the Constitutional Court (MK) issued Decision Number 97/PUU-XIV/2016 on the judicial review of Law Number 23 Year 2006 (Law No. 23/2006) as amended by Law Number 24/2013 on Amendment to Law No. 23/2006 on Population Administration (Law No. 24/2013) against the 1945 Constitution of the Republic of Indonesia.

This case was filed by several applicants who are believers in Indonesia. Thearticles being examined include Article 61 Paragraph (1) and Paragraph (2) of Law No. 23/2006 and Article 64Paragraph (1) and Paragraph (5) of Law No. 24/2013. Article 61 Paragraph (1) of Law No. 23/2006 stipulates someinformation that should be included in the KK, including a religion column.Meanwhile, Article 61 Paragraph (2) regulates the emptying of religion column as meant in Article 61Paragraph (1) for the people whose religions have not been recognized as religions.

Article 64 Paragraph (1) and Paragraph (5) of Law No. 24/2013 basically regulate the same thing as Article 61 Paragraph (1) and Paragraph (2) in the context of the maintenance of Electronic ID card. According to Article 64 Paragraph (5),the religion column in the Electronic Identity Card for the people whose religions have not been recognized as religions is not filled.

The articles are contradictory to the 1945 Constitution of the Republic of Indonesia and are discriminatory provisions. In particular, it is contradictory to Article 1 Paragraph (3), Article 28D Paragraph (1), Article 27 Paragraph (1), Article 29 Paragraph (2) and Article 28I Paragraph (2) of the 1945 Constitution of 1945. Therefore,the Petitioners asked the Panel of Justices of the Constitutional Court to grant the Petitioner's complete petition. The principal issue of the Petitioners' petition is to declare that Article 61Paragraph (1) and Article 24 Paragraph (1) of Law No. 23/2006 jo. UU No. 24/2013 are contradictory to the 1945 Constitution of the Republic of Indonesia, and thus have no binding legal force. Second, Article 61Paragraph (2) and Article 64 Paragraph (5) of Law No. 23/2006 jo. UU No. 24/2013 should be declaredcontradictory to the 1945 Constitution of the Republic of Indonesia and haveno binding legal force with all legal consequences (Vide MK Decision Number 97/PUU-XIV / 2016, p. 31).

The final result of the Petitioners 'struggle in the judicial review case wasthe granting of the Petitioners' petition by the Panel of Judges through MK Decision Number 97/PUU-XIV/2016. In its decision, the Panel of Judges stated that Article 61 Paragraph (2) and Article 64 Paragraph (5) of Law No. 23/2006 jo. UU No. 24/2013 were not in line withthe 1945 Constitution of the Republic of Indonesia and do not have conditional binding legal force as long as they do not include believers (Tempo.co, 7/11/17).

The Constitutional Court's ruling waspraised by many from the community. The Petitioners were happy with this decision, as the guarantee of legal protection for them is getting stronger. The Secretary of the Supreme Guidance Sapta Darma, Bambang, stated that this decision was a breath of fresh air for the believers after decades of not getting their rights. Many people have become marginalized because they have no religions and some have been considered communists (detikNews, 7/11/17).

The Constitutional Rights of Indigenous Faiths in Indonesia

According to legal reasoning, the MK'sDecision considered that essentially the right to embrace a religion or belief in God as Supreme Being is a citizen's constitutional right and not a state grant. In the principle of a democratic state, the role of the State is to be obliged to protect, which also means respecting and ensuring the fulfillment of those rights. The right to believe in religion is part of the human rights of civil and political rights groups. This right comes from the conception of natural rights. As part of natural rights, this right is attached to every person because of his or her nature as a human being, and again not a gift of state (Vide MK Decision Number 97/PUU-XIV/2016 p. 138-139).

Constitutionally, the freedom of religion or belief has also been guaranteed in Article 28E Paragraphs (1) and (2), and Article 29 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia. The provisions in those articles provide guarantee of freedom to every citizen to embrace religion and worship in accordance with their respective beliefs, accompanied by the obligation of the state to protect every citizen to worship in accordance with their beliefs, without exceptions.

As a natural right attached to every human being as a creature of God Almighty, religious freedom should be a human right that can not be reduced under any circumstances. However in Indonesia, it is understood that limiting human rights is possible provided that it is done only by law. Unfortunately, the restrictions imposed in certain laws in some cases often lead to legal uncertainty and to discriminatory treatment. The provisions of religious columns are regulated in Law no. 23 of 2006 and Law no. 24 Year 2013. In reality, the beliefs are not guaranteed because the believers could not fill the religious columns in KK or Electronic ID card.

In fact, if we refer to Article 58Paragraph (2) Letter H of Law No. 23/2006, there is a provision on the occupation data and documents consisting of individual data of "religions/beliefs". The provisions in other articles, especially in Article 61Paragraphs (1) and (2) jo Article 64Paragraphs (1) and (5) of the Population Administration Act, also contain the phrase "religions/beliefs" and not just "religions" only. In the end, this phrase "religion" refers only to 6 (six) recognized religions in Indonesia as stipulated in the PNPS Law No. 1/1965.

According to the author, the provisions in the Act no. 1 of 1965 do not mean that other religions are banned in Indonesia. The adherents of religions outside the six religions above are fully guaranteed as provided by Article 29Paragraph (2) of the 1945 Constitution,so long as they do not violate Indonesian laws and regulations. At a more concrete level of implementation, the Constitutional Court's decision is to give a wider interpretation of the phrase "religion" that includes beliefs. There is hope that it can be a strong legal basis for the protection and recognition of the constitutional rights of the followers of local beliefs or religions in Indonesia. One of them is in terms of getting documents or deeds as part of the administration of population.

In addition, the discriminations againstthe believers, according to the author,are the results of legislations that do not reflect the values of Pancasila. Pancasilais a mirror of the Indonesian nation's commitment to building a strong moral foundation and a noble character. All citizens are free to embrace their respective religions and beliefs by respecting each other's religious rights and beliefs with full tolerance. This is stated in Soekarno's statement in the BPUPKI Meeting dated June 1, 1945, which states that, ".. the State of Indonesia should be a country where every person can worship his or herLord in a way that is free. In worshiping God, there should be no "state egoism", and the State of Indonesia shouldbelieve in be God" (Yudi Latif, 2011).

From Soekarno's statement, the authormaintains that the State of Indonesiashould not be a religious state, an Islamic State, a Christian, a Hindu, or a Buddhist State. However, our countryshould be a religious country; that is, a country that believes in God. In Indonesia there are many faiths to theGod Almighty. There are no less than 400 (four hundred) schools of beliefshave existed in Indonesia for centuries,and they still exist today. Some of these beliefs are:

Baha'i religion, Sumarah Society, Pran-Suh religion, Sapta Darma religion, Genuine Javanese religion, Kawula Warga Naluri, Paguyuban Ngesti Tunggal, Ngelmu Beja-Mulur Mungkret, Prawiro Sudarso, Paguyuban Pambuka Das Sanga, Merapu Community, Parmalim and others (Hilman Hadikusuma, 1993).

All citizens are free to embrace their respective religions and beliefs with mutual respect for the religious and religious rights of others with full tolerance.

There is hope that in the future, thesociety will be wiser and do not consider people who do not embrace the six officially recognized religions askafir, communist and so forth.

Following the Constitutional Court Decision, the Government through the Minister of Home Affairs needs to follow through by improving the Information System of Population Administration, and also to disseminate information throughout Indonesia regarding the Decision. Another step is that in the future the Government needs to conduct an evaluation of the formulation of legislation that further guarantees and protects the constitutional rights of citizens, especially the right of religions and beliefs.

- Zihan Syahayani -

A Look at the Policies on Work Safety and Child Labour

At least 47 people were killed and 46 were injured, and there were about 10 workers whom were still being searched at the Kosambi fireworks factory's fire in Tangerang district on Thursday, October 26 (Kompas, 27/10).

Finding the Causes of the Factory's Fire

One visible and directly identifiable cause of the incident is the non-compliance of the company with the Occupational Safety and Health (K3) regulations. This has been proven; for example, by the facts that there was only one worker exit, and that there were no escape evacuation instructions in case of a disaster.

The incident has become the concern of many parties, such as the Ministry of Manpower (Kemenaker), members of the House of Representatives (DPR), elements of civil society, and the International Labor Organization (ILO).

In addition to factories that do not equip themselves with various OSH mechanisms, the supervision of the manpower service is also considered to be one of the factors causing casualties.

The Head of the Department of Manpower and Transmigration (Kadisnakertrans) of Banten Province said that currently there were 14,327 companies in Banten province and 6,237 companies of which were located in Tangerang District. Regarding supervision, currently Banten Province only has 71 labor inspectors (bbc.com, 31/10). The ideal number is 247 supervisors for the 14,327 companies in Tangerang.

However, in addition to the quantity of the inspectors, the quality is also important. Do they have have good standards of inspection procedures? They should not only come to a company's management office and talk to the management team, they should also monitor the company's factory conditions firsthand.

The question then is whether the relevant agencies have the technical guidance on the implementation of the supervision. Therefore, it is necessary to examine not only the regulations at the district / municipality level but also at the higher levels of regulations.

As we know, for work safety, the Act that is used is Law no. 1 of 1970 on Occupational Safety. One of the points that need to be reviewed in addition to the OSH process in the company is sanctions. According to the law, sanctions given to companies that violate K3 are very light; that is, a fine of only Rp 100 thousand and a penalty of three-month imprisonment.

Indonesia had ratified the Occupational Safety and Health Convention (Convention No. 187) in August 2015. It is also important to make this Convention one of the references to the improvement of Indonesian OSH and OSH at every level, center and region.

Massive Child Labor

In addition to K3 related issues as the causes of the fire, an issue that has also surfaced was that about the fact that 60 percent of the factory workers were child laborers and women (bbc.com, 30/10). Related to this, the factory owner can be charged with the Employment Act article 74 juncto article 183. The article also mentions about a penalty of imprisonment of a maximum of five years for allegedly employing children.

Child labor is like a scourge that has not yet been handled by the government. The government has a policy on the roadmap to Indonesia being free of child labor by 2022. However, such fire incidents always make us question the government's commitment.

Furthermore, according to the International Labor Organization (ILO) per 2015 there were approximately 1.7 million child laborers in Indonesia and 400,000 of whom were child laborers with poor and dangerous jobs. The worst forms of child labor are set forth in the ILO Convention 182 on the Prohibition and Immediate Action of the Elimination of the Work Forms of Child Labor and the ILO Recommendation No. 1. 190 on the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labor.

One of the worst forms of child labor according to the ILO is the work that may harm the health, safety or morale of children. Work

in unhealthy environments; for example, may expose children to harmful substances, materials, processes, temperatures and to noise or vibration levels that damage their health. It is seen later that the work done by child laborers at the Kosambi fireworks plant above is also one of the worst forms of child labor.

What is the response of the government? Indonesia has already had various legal instruments for the elimination of child labor in particular, as well as policies relating to child protection in general. For example, Indonesia has ratified ILO Convention No. 182 concerning the Prohibition and Immediate Action for the Elimination of Forms of Work for Children under Law No. 1 of 2000.

Even in 2002, Presidential Decree Number 59 Year 2002 on the National Action Plan for the Elimination of the Worst Forms of Child Labor had been announced. Indonesia also has a Child Protection Act since 2002 (Law 23/2002), which was revised in 2014 (Law 35/2014).

It can be seen then that the implementation of various policies related to OSH and child labor is not yet optimal. There is still a lot of homework to do, especially in the realm of policy.

- Lola Amelia -

The implementation of various policies related to OSH and child labor is not optimal. The first homework to be done is to review all of these policies and to adjust to the current conditions of the industrial sector and Indonesian employment.

THE INDONESIAN INSTITUTE
CENTER FOR PUBLIC POLICY RESEARCH

The Indonesian Institute (TII) is a Center for Public Policy Research that was established on 21 October 2004 by a group of young, dynamic activists and intellectuals. **TII** is an independent, non-partisan, non-profit institution, whose main funding stems from grants and contributions from foundations, companies, and individuals.

TII has the aim of becoming a main research centre in Indonesia for public policy matters and has committed to giving contribution to the debates over public policies and to improving the quality of the planning and results of public policy in the new era of democracy in Indonesia.

TII's missions are to conduct reliable research that is independent and non-partisan and to channel the research to the policy-makers, the private sector, and academia in order to improve the quality of Indonesian policy-makers.

TII also assumes the role of disseminating ideas to the society so that they are well informed about the policies that will have a good impact on the people's lives. In other words, **TII** has a position to support the democratization process and the public policy reform, as it will be involved in the process.

The scope of the research and review on public policies undertaken by **TII** includes economic, social, and political factors. The main activities have been conducted in order to achieve vision and mission based on research, surveys, training, public discussions, working group, weekly editorial articles ("Wacana TII"), monthly analysis ("Update Indonesia" and "The Indonesian Update"), annual analysis ("Indonesian Report"), and monthly discussion forum ("The Indonesian Forum").

Gedung Pakarti Center Lt. 7
Jl. Tanah Abang 3 No. 23-27 Jakarta Pusat 10160
Tlp : (021) 38901937 Fax. : (021) 34832486
Email: contact@theindonesianinstitute.com
www.theindonesianinstitute.com

RESEARCH ON ECONOMIC AFFAIRS

The economy tends to be used as an indicator of the success of the government as a policy-maker. Limited resources have often caused the government to face obstacles in implementing economic policies that will optimally benefit the people. The increase in the quality of the people's critical thinking has forced the government to conduct comprehensive studies in every decision-making process. In fact, the studies will not be stopped when the policy is already in place. Studies will be continued until the policy evaluation process.

The TII Economic Research Division is present for those who are interested in the conditions of the economy. The results of the research are intended to assist policy-makers, regulators, and donor agencies in making decisions. The research that TII offers: **(1) Economic Policy Analysis; (2) Regional and Sectoral Prospects; and (3) Program Evaluation**.

RESEARCH ON LEGAL AFFAIRS

According to stipulations in Law No. 12 Year 2011 on the Formulation of Laws and Regulations, every bill which will be discussed by the legislative and the executive must be complemented with academic paper. Therefore, comprehensive research is very important and needed in making a qualified academic paper. With qualified academic papers, the bills will have strong academic foundation.

TII can offer and undertake normative and legal research related to harmonization and synchronization of laws and regulations, especially in making academic papers and bills. In addition, the research will be conducted with sociological, anthropological, and political approaches in order to produce a more comprehensive academic papers and bills. It is expected that with such a process, the laws and regulations will be produced through such a participatory process, which involves the making of academic papers and bills to also go through process, such as focus group discussion (FGD) which will involve stakeholders related to the laws and regulations that will be discussed.

RESEARCH ON THE SOCIAL AFFAIRS

Social Research

Social development needs policy foundations that come from independent and accurate research. Social analysis is a need for the government, the businesspeople, academia, professionals, NGOs, and civil society to improve social development. The Social Research Division is present to offer recommendations to produce efficient and effective policies, steps, and programs on education, health, population, environment, women and children.

Social research that TII offers: **(1) Social Policy Analysis; (2) Explorative Research; (3) Mapping & Positioning Research; (4) Need Assessment Research; (5) Program Evaluation Research; and (5) Indicator Survey.**

POLITICAL SURVEY AND TRAINING

Direct General Election Survey

One of the activities that TII offers is the pre-direct election surveys. There are sundry reasons why these surveys are important (1) Regional direct elections are democratic processes that can be measured, calculated, and predicted. (2) Surveys are used to measure, calculate, and predict the processes and results of elections and the chances of candidates. (3) It is time to win the elections using strategies based on empirical data.

As one of the important aspects in the strategies to win the elections, surveys can be used to prepare political mapping. Therefore, campaign teams need to conduct surveys: (1) to map the popularity of candidates in the society (2) to map the voters' demands (3) to determine the most effective political machinery that will act as a vote getter; and (4) to find out about the most effective media to do the campaign.

THE INDONESIAN FORUM

The Indonesian Forum is a monthly discussion activity on actual issues in the political, economic, social, legal, cultural, defense, and environmental fields. TII organizes these forums as media for competent resource persons, stakeholders, policymakers, civil society activists, academicians, and the media to meet and have discussion.

Themes that have been raised were the ones that have caught public attention, such as migrant workers, social conflicts, domestic politics, and local direct elections. The main consideration in picking a theme is sociological and political reality and the context of the relevant public policy at the time that the Indonesian Forum is delivered.

It is expected that the public can get the big picture of a particular event as the Indonesian Forum also presents relevant resource persons.

Since its inception, the Indonesian Institute is very aware of the passion of the public to get discussions that are not only rich in substance but also well formatted, which support balanced ideas exchanges ideas and the equal involvement of the different elements of the society.

The discussions, which are designed to only invite a limited number of participants, do not only feature idea exchanges but also regularly offer policy briefs (policy recommendations) to relevant policymakers and also summaries to the participants, especially the media people and the resource persons at the end of each discussion. Therefore, the discussions will not end without solutions.

LOCAL COUNCIL TRAINING

The roles and functions of local councils in monitoring local governments are very important. They need to ensure that participative and democratic policies will be espoused. Members of provincial and regent local councils are required to have strong capacity to understand democratization matters, regional autonomy, legislative techniques, budgeting, local Politics, and political marketing. Thus, it is important to empower members of local councils.

In order for local councils to be able to response every problem that will come out as a result of any policy implemented by the central government or local governments, the Indonesian Institute invites the leaderships and members of local councils to undergo training to improve their capacity.

WORKING GROUP

The Indonesian Institute believes that a good public policy process can be held with some engagement and empowerment of the stakeholders. The Indonesian Institute takes a role as one of mediator agencies to facilitate some forums in which the Government, Council Members, Private Sectors, NGOs and Academicians can meet in interactive forums. The Indonesian Institute provides facilitation on working groups and public advocacy.

The Indonesian Institute takes the role of mediator and facilitator in order to encourage the synergy of public policy work between the stakeholders and policy makers and also to have a synergy with funding agencies (donors).

THE INDONESIAN INSTITUTE
CENTER FOR PUBLIC POLICY RESEARCH

Gedung Pakarti Center Lt. 7
Jl. Tanah Abang 3 No. 23-27 Jakarta Pusat 10160
Phone : (021) 38901937 Fax. : (021) 34832486
Email: contact@theindonesianinstitute.com
www.theindonesianinstitute.com

ISSN 1979-1976
9 771979 197640