INDONESIA

POPULATION IN 2016
261.115.456

SIZE
1.905 MIL. KM²

HDI RANKING 2016
111/188

INEQUALITY ADJUSTED HUMAN DEVELOPMENT INDEX 2016
0,689

GENDER INEQUALITY INDEX 2016
0,467

CIVIC SPACE (CIVICUS MONITOR 2017)
OBSTRUCTED

HDI - Human Development Index and its components, ranks countries by HDI value and details the values of the three HDI components: longevity, education and income.

IHDI - Inequality-adjusted Human Development Index - IHDI looks beyond the average achievements of a country in longevity, education and income to show how these achievements are distributed among its residents. An IHDI value can be interpreted as the level of human development when inequality is accounted for.

GDI - Gender Development Index, measures disparities on the HDI by gender. The table contains HDI values estimated separately for women and men; the ratio of which is the GDI value. The closer the ratio is to 1, the smaller the gap between women and men.

Civic space – The CIVICUS monitor assigns each country a rating on civic space based on constant analysis of multiple streams of data on civic space. The rating is open, narrowed, obstructed, repressed or closed. https://monitor.civicus.org/Ratings

Introduction

Indonesia is a South East Asian nation made up of over 14,000 islands, and is home to people from over 300 local races and creeds. Its constitution is based on a pluralistic philosophy that embraces six recognised religions. The mix of racial and religious backgrounds, distributed across 34 provinces, creates a very diverse and vibrant nation.

The Human Development ranking has not improved over the previous three years. Indonesia's life expectancy is 68.9 years and children attend school for an average of 13 years.

Voice is managed by Hivos in Indonesia and will work in 12 provinces as outlined in the Memorandum of Understanding signed with the Indonesian government.

The context analysis recognised that each target group has specific backgrounds and key issues, and varying levels of capacity in terms of advocacy work and visibility in national level movements. Hence, each group requires specific interventions. However, there is strong intersectionality among and between the target groups, namely, gender, disability and age. Voice in Indonesia will therefore foster collaboration among all target groups to highlight the urgency of multiple discriminations and double vulnerabilities.

Also highlighted was that Indonesia has no shortage of relevant policies and regulations related to the target groups. The key weakness has been the implementation and monitoring of these policies. It is relevant to note that decentralisation is both a challenge as well as an opportunity to influence at a more specific local level. It also affects the understanding of advocacy in Indonesia, which highlights the empowerment of local groups and communities in forming advocacy movements across Indonesia in order to create the change they most desire for themselves.

State of Affairs

The context for the five Voice target groups in Indonesia varies greatly. However, they all experience significant forms of marginalisation across the five exclusion dimensions. State-sanctioned human rights violations continue unabated, while the state's capacity, or lack of willingness, to protect the rights of the various target groups is often a key underlying element to many violations.

Education, health and access to employment are key issues faced by most target groups' members. As Indonesia continues to expand economically, so does the divide between rich and poor. Often, accessing basic services still depends on a person's socio-economic status. There are still huge divides between urban and rural standards of living, with almost every poverty statistic showing higher rates in rural settings.

In recent years, development programmes have begun to expand to the outer-lying reaches of Indonesia's island chain, however much of the programming and work remains 'Java-centric'. While poverty rates and development issues are, of course, prevalent in more central areas, often the cultural and societal differences create issues for Indonesian-based development programmes to reach into more isolated areas. The sheer size of Indonesia's population ensures that, while such isolated areas may seem comparatively small, they are still inhabited by considerable numbers of citizens, further contributing to the key poverty and exclusion indicators.

Due to a decentralised governance system, the contexts related to policies are complex, with three key layers of governance (alongside further elements within villages themselves) forming a vast array of regulations that impact target groups. This system creates a tricky and sometimes unclear path for engagement however it also provides a range of opportunities to influence change.

Overall, Indonesia has no shortage of relevant policies related to target group contexts and, while there is still scope to develop or improve them, the key focus should be towards implementation and monitoring as this is where the most impactful obstacle lies. Target groups are protected or strengthened by national level policy however realisation at regional and local levels is weak which creates a vulnerable context.

As a result, key targets for advocacy and lobbying can vary greatly depending upon the specific issue. While national level figures still hold importance, the focus is on regional and local governance. The importance of local insight and understanding from stakeholders cannot be underestimated to identify actors within the complex system of governance.

Outside of governance, major actors include religious leaders and institutional powerbrokers as well as community-based organisations and groups. While many large NGOs (international and national) have established themselves across the country, they still hold tentative relationships with the Indonesian government, which adds to the importance of change that is led and developed by the communities. United and multi-targeted efforts are thus required to overcome issues faced by members of the identified Voice target groups.

The overall political will to engage on issues varies greatly. The space to influence is specific to each target group as each faces its own set of obstacles and opportunities to improve their situation. LGBTI groups, for example, have an extremely limited space of engagement due to recent events and climate, while opportunities for disability or youth groups are expanding across the country.

In many cases, the key factors behind positive influence are based on culture, societal norms and increasingly upon religion and religious identity. While these factors can often have a limiting or obstructive influence, they may also present opportunities if engaged and facilitated through the right methods and channels.

Overarching Themes

Throughout the context analysis, a number of similar themes arose relating to all Voice target groups: decentralised governance, advocacy, data issues, CSO capacity, policy implementation and intersectionality.

Decentralised Governance

Indonesia began decentralisation of its government system in 1998 in an effort to create increased autonomy for its culturally and geographically diverse regions, as well as in an attempt to improve good governance, decrease corruption, spread state wealth and improve democratic participation.[1]

The results so far have been mixed. Indonesia currently has 34 provinces, around 500 districts and over 6.5 thousand sub-districts,[2] each with its own governance processes and policies. As a result, central government has minimal control over most public service matters, with responsibility directed to provincial and district levels. This has created visible difficulties, inconsistencies and bureaucracy in the implementation of public policy and legislation. In simple terms, it can be said that most national legislation or policy is for guidance only and it is up to the provinces, particularly district governments, to design and implement procedures that mirror those policies.[3]

While the system may create obstacles, it also creates opportunities. For organisations and groups advocating and working with local government, space is available to instigate real change. However, it depends on the representatives elected, their interest in the topic, advocacy skills of the group and the understanding of the process.

There are also numerous budgetary mechanisms at village and local level that can be accessed by interest groups, provided such groups have the capacity to obtain such funding.[3]

It is vital to recognise and understand the Indonesian governance system and support multi-level advocacy and programming for real impact. Similarly, it is important to recognise the existence of a range of target group-related policies and support efforts that advocate for and monitor the implementation of these.

A. Indonesian Advocacy

Advocacy within the public space is fraught with danger as often the general public, with high rates of vulnerability to poverty, has little empathy to target group issues. Often, public displays of advocacy, depending on the group, are met with sympathy at best, or fan the flames of exclusion, at worst.

Numerous Voice target groups are excluded because they are seen to go against society's 'norms' (particularly LGBTI) and public advocacy only adds to the negative perception. As recently as 2016, workers' groups protested for minimum wage increases[4] and were instead met with 'you should be grateful you have a job' from much of the public.

Often, government quickly takes on and plays to public sentiment. It is important to understand and be aware of the role that 'silent' or 'formal' advocacy plays in bringing about change. Empowerment of local groups and communities thus plays a large part in forming advocacy movements across Indonesia.

Empowering vulnerable communities and supporting them to create their own change is a large focus of Indonesian CSO and NGO groups. Raising awareness, building skills and confidence, developing leadership and implementing local campaigns forms strong bases on which Indonesian groups advance their advocacy work.

While many nations focus advocacy towards policy change, in Indonesia, advocacy is more about empowering communities to create the change they most desire for themselves.

B. Data Issues

Lack of uniform, quality, and 'real' data impacts the ability of organisations to plan, design, advocate for and promote their work within the Indonesian context. During the research undertaken for the context analysis, throughout the literature used, aside from data on youth (which tended to be most uniform), figures for all groups often displayed contradictions and limitations. Official data can be affected by the reality that Indonesia is geographically diverse and often data collection is left to local governance under a decentralised system. Issues can often be under-reported or misreported by government bodies resulting in significant differences between official and third party data.

C. CSO Capacity

Since the political upheaval in the late 1990s, Civil Society Organisations have flourished across all regions. They form a key link to Indonesian community development. Within this, however, there are constraints and weaknesses in undertaking the advocacy and work in line with CSO's intentions. Most particularly, access to information, skills and resources are key challenges for CSOs.[5] CSOs are usually formed by members of interest groups who may have little understanding or experience of the development 'sector' (for example, processes, procedures and common practices) and therefore face numerous obstacles when engaging in the wider development sector.

Specifically, larger organisations tend to be centralistic and urban (based in centres such as Jakarta, with limited presence in outer-lying areas), and often elitist or middle-class (resulting in a visible 'distance' between them and the communities they serve).[6] Recently, such issues have begun to be resolved, however, there remains a visible gap between larger institutions and small CSOs on the ground which impacts on legitimacy of representation and overall credibility.

D. Intersectionality

Intersectionality is a key element across all groups targeted by Voice. The identity and often multi-identity of individuals in each group often leads to multi-dimensional vulnerability resulting in multi-dimensional discrimination. Three elements of intersectionality to highlight are: gender, disability and age.

Gender is an overarching issue within Indonesian society for a host of reasons, particularly culture, traditional beliefs and the strong religious foundation on which the nation was built. Women face added exclusion within all aspects of Indonesian society however the cause can be dependent upon the location, culture and religion of particular communities. Women are over-represented in most poverty and exclusion-related areas, with particular vulnerability faced by women who live in rural areas.[7] Gender mainstreaming has been promoted and developed within central government however the implementation and results of these efforts are still debateable. The identity of gender minorities, notably transgender individuals, adds an extra dimension in a nation that prescribes gender as binary – 'male or female' – in all aspects of social and political systems.

Disability does not discriminate in its occurrence. It is the extra dimension of vulnerability caused by disability that should be remembered, as many people living with disabilities within other Voice target groups may be excluded, for different reasons, not only from general society but from the group itself. When relating to disability, the charity model still permeates, while the challenge of physical access is ever-present and often not considered.

Age (both young and old) was a constant theme throughout and has been included within the intersectional scope of each target group. Most issues disproportionately impact children, youth and the elderly. Areas such as health, education, employment, social security and justice form key issues within all Voice groups, with youth and the elderly facing protracted vulnerability to these and specific age-related issues of their own.

Profile of Voice target groups

People Living with Disabilities

15% of Indonesians face daily life with some form of disability. The prevalence is significantly higher among women and more prevalent in rural areas within West Nusa Tenggara, South Sulawesi and West Java regions. The highest rates of disability are found in older groups as the effects of ageing take place. At national level, there are at least four existing policies related to disability rights.

Disability in Indonesia still carries huge stigma and is seen as a 'burden'. People living with disabilities are often 'hidden' within the family home, with many never being offered opportunities to venture outside their family circle. Some local cultures believe that people living with disabilities are born into a family as punishment for previous sins or mistakes and therefore hidden so as not to cause shame in the community.[8]

These views are often upheld and internalised by people living with disabilities themselves, who are often made to believe they cannot sustain an independent and meaningful existence. This internal subjection or self- stigma results in a lack of self-confidence, lack of engagement and overall lack of understanding of people's own capabilities and rights. Moreover, community and government still see people living with disabilities within the charity model, which creates an atmosphere of pity and disempowerment. Government and legislative procedures do not view people living with disabilities as citizens holding rights, but more as wards of the state.[9]

Access to basic services is limited for people living with disabilities since there are physical barriers and limited access to information. Education and health levels are disproportionately low.[10]

Legislation and policy designed to facilitate access to basic services for people living with disabilities, while numerous, do not often translate into the realisation of improved access. It is difficult to find any relevant information related to intellectual disability in Indonesia. From documents researched and specific questions posed to target groups, it was found that there is little evidence of work done towards improving the lives of people with an intellectual disability and this thus forms a major gap in the field of disability work.

Lesbian, Gay, Bisexual, Transgender, Intersex (LGBTI) people

Being LGBTI is not illegal in Indonesia. National laws are designed to uphold many rights of LGBTI and other vulnerable groups. These are however constantly ignored in implementation. There are no specific laws for anti-discrimination protection based on sexual orientation and gender identity.[18] However, the Constitution and Human Rights law (39/1998) allows protection from discriminative practices based on any grounds, while the Labour Law (13/2003) prohibits discriminatory employment practices. In some regions, decentralisation has had an adverse impact on LGBTI persons; numerous Indonesian regions have enacted either direct or indirect discriminative legislation.[12,13]

In early 2016, a concerted effort by a range of key actors to highlight and isolate LGBTI across Indonesia succeeded in the almost complete destruction of all that had been advanced over previous years.[11] LGBTI people have been almost completely outcast and excluded from all aspects of community; there have been increases of direct violence to the point where many LGBTI people feel that there are no safe spaces left for them. Vigilante groups search for their contact details and their places of residence with the sole intention to harass, evict and commit violence against them. Cyber-bullying has also increased considerably, adding an extra element of violence and harassment faced by LGBTI people.

This increased vitriol has seen LGBTI people being singled out by their identity across society, whether in communities, accessing public services, in business and places of work and in almost every place in which they are visible. Access to public services, particularly health and education, is becoming increasingly difficult for LGBTI community members. Within the Indonesian education system, there is limited sexual or sex-related studies.[14] Yet, there is no shortage of bullying of LGBTI learners.

One of the key forces behind the recent spate of violence and hatred towards LGBTI people is the use of religion to create an atmosphere of negativity, an 'intolerance movement'. This is often hidden by the reference to 'national values'.

Women Facing Exploitation, Abuse and/or Violence

Indonesia has a wide array of legislation and policies that protect women and girls from violence, abuse and exploitation, both at national level and across provinces and local districts. The range of laws and regulations in Indonesia are sadly not matched by implementation. At local level, there are large numbers of enacted regulations that are considered discriminatory towards women. In 2015 alone, Human Rights Watch reported that regions and local governments had enacted 31 new laws that discriminate against women.[30]

Komnas Perempuan (National Commission for Women) has reported yearly increases in all forms of violence and exploitation towards women with the largest percentage coming from cases of domestic violence, either towards family members or towards domestic workers.[29] They further report on community-based violence, with sexual assault forming over 60% of such cases for 2015.[29]

The informal economy workforce has been highlighted as a key area in which women experience a variety of violence and exploitation. An Asian Development Bank study[21] found that women constituted almost 70% of this workforce and over 30% of these informal employees were unpaid. A large percentage of unpaid informal workers are women working within the home (domestic workers), a tradition that has deep historical roots in Indonesian society.

Often, poorer families will send a daughter to 'work' for a richer family, taking care of the home in exchange for food, security and perhaps an education.[31] Up to 1.5 million Indonesian women are domestic workers abroad and in the Gulf Region. Data shows many face violence and exploitation of all varieties from pre-departure until repatriation.[22,23]

While child marriage rates have declined considerably in Indonesia over the last few decades, it is still reported that one in six women (17%) marry under the age of 21 years.[24] There is still a high prevalence of marriage under the legal age of 16. In either case, this is viewed as violence against and exploitation of young women and girls, and a trigger for abuse of child brides after marriage as they are unable to continue their education and this affects their low wage standard.

Besides that, they have higher rates of maternal and infant mortality. These occurrences are mostly influenced by poverty, a lack of education and religious factors. The social and cultural acceptance of child marriage is also found to permeate across all levels of society. Rates are found to be extremely high in Southeast Sulawesi, South Sulawesi and West Java.

Age-discriminated vulnerable groups

Youth

In Indonesia, youth between 16 and 30 years old make up approximately 25% of the population (65 million people). Youth numbers are particularly high in the regions of Jakarta, South Sulawesi and Southeast Sulawesi. Indonesian youth, especially those who do not fit the prescribed image, experience systemic stigma and exclusion from many elements of society. Youth representation in the political space is minimal. In a nation whose productive age numbers have grown fast, this lack of proper engagement is worrying. As yet, there is no youth mainstreaming within national development programmes, with a majority of initiatives designed and implemented without real input from and for youth even though there are at least three policies specifically for youth rights.

The development and engagement of youth is, at best, limited. Most youth groups operate within a single-element issue area and rarely concern themselves with anything deeper or wider than their own focus area. A large portion of youth programming is urban-based[15] and there is a clear and visible divide in understanding and engagement between rural and urban youth. Health issues form a major element of the current context faced by Indonesian youth, particularly regarding access to information and safe spaces to discuss sexual and reproductive health and rights (SRHR). Sex education in schools is almost non-existent and, when planned, is usually rejected by government.[14]

While Indonesia's basic education rates have increased, there is still a relatively large percentage of youth who do not move on to further education (high school) and even fewer continue education after standard schooling years.[15] Higher education remains the domain of the middle-class and elite. It was stated that 25% of Indonesian youth continue onto tertiary education while the remaining 75% enter the labour market.[30] Youth constitute a large percentage of informal economy workers, particularly within their first jobs.[16] They rarely receive standard benefits or protection, leaving them vulnerable should their work cease or create problems for them.

Elderly

In Indonesia, the elderly are those aged 60 and over. Indonesia's life expectancy is increasing and is expected to reach 70.5 years by 2020.[17] This brings a host of new issues related to an ageing population. By 2020, almost 29 million people or 10% of the population will be over the age of 60. Currently, around half the elderly live in the city, the other half in rural areas. There are four legislations/policies related to elderly rights at national level. The stigma associated with the elderly in Indonesia is a considerable obstacle both for society in general as well as the elderly themselves. In short, this stigma has a negative perception of the elderly, seeing those beyond their productive years and capacity as being 'useless'.

Due to low wage rates, lack of financial planning and other structural elements, elderly Indonesians rarely have the financial means to support themselves for the remainder of their years after they leave the employment market.[19] In terms of health services, the reliance on health care increases with age and, although Indonesia is in the implementation stages of its National Health Care system, a vast range of specific health requirements for elderly are not covered by this system.[20]

Elderly people in Indonesia thus suffer from a wide range of psychological issues. Much of the distress is based on the feeling that they are of little use to their community and family. Participants in the study consistently highlighted the lack of meaningful engagement for the elderly as a strong cause of psychological and stigma issues. As getting around becomes increasingly difficult, elderly people often find themselves isolated in the home.

Indigenous people and ethnic minorities

Indigenous communities represent around 20% of the Indonesian population or 70 million people.[25] Key indigenous areas for Hivos programming include: West Nusa Tenggara, South Sumatera and South Sulawesi.

Three key causes for indigenous poverty and exclusion are:

- Lack of access or availability of services to fulfil basic needs;
- Social-cultural differences between indigenous and other Indonesians such as belief systems; and
- Political structural design that disempowers and does not support the indigenous cause.[25]

Poverty levels in indigenous areas are around 20-30%, much higher than the national average of 16%.[26] Health and education needs are highly invisible and social services to indigenous populations are generally neglected.

In a response to recommendations from the United Nations Human Rights Council's 'Universal Periodic Review' in 2012, Indonesia refused to recognise the status of indigenous people within Indonesia, based on the view that the concept is inapplicable in Indonesia, due to all Indonesians being considered as indigenous and therefore entitled to the same rights.[27]

This has had an adverse effect on indigenous groups requesting support to meet specific needs. In 2013, the Constitutional Court decision (No. 35/PUU-X/2012) increased access and land rights opportunities for indigenous Indonesians, affirming their constitutional rights to their lands and territories,[25] including their customary forests. However, the realisation of this National regulation has faced multiple hurdles and issues at local levels.

Large tracts of traditional land have been bought and used by industry, particularly in the fields of mining, palm oil (bio-fuels) and other natural resource extraction.[26] There are endless documented cases of violence and intimidation of indigenous people as businesses and corporations attempt to obtain and use their traditional lands. Many indigenous groups have noted the negative impact on their communities with pollution and land degradation forming key components that affect the health and livelihoods of local people.[25]

Ethnic Minorities

Social stigma is still highly prevalent towards Chinese-Indonesians. There is a strong social undercurrent that sees Chinese-Indonesians as rich, loud-mouthed, exclusionary and unwilling to engage with the wider Indonesian nation.[28] For a population that makes up less than two percent of the entire nation, Chinese Indonesians dominate the economic sector and form a large percentage of the economic elite. Often, they are scapegoated during times of economic recession. Discrimination of Chinese has a long and deep-seated history in Indonesia and many feel they are still not 'proper' Indonesians.

Many Chinese Indonesians are not wealthy, nor do they fit the stereotypes prescribed yet, due to their ethnic background, consistently face discrimination. Almost every Indonesian can relate stories of racism or discrimination towards the Chinese throughout the individual's upbringing. The context of Chinese-Indonesians, rooted deeply in the events of 1965 and later 1998, are complex to unravel. While violent acts have somewhat been limited to these historic events, stigma and discrimination are clearly present within the wider realms of Indonesian society. Indonesia still has a long road ahead to rectify the violence and atrocities that took place during 1965, starting with the government admitting to such events having taken place.[28] Chinese-Indonesians also face an array of constraints and exclusion from the Indonesian government and administrative institutions. These constraints range from issues related to purchasing land, accessing inheritance and even reaches as far as difficulties of the general public to accept Chinese-Indonesians as government representatives. These obstacles and the resulting actions can be witnessed both on religious grounds and ethnic backgrounds.

Stakeholder Analysis

The power exerted by numerous key stakeholders in Indonesia is particularly influential and, while individual actors and targets may vary dependent upon target group, the overall underlying system and power structure is remarkably similar.

A. National governance

While in theory, a decentralised government system can be said to decrease the influence of central government, the reality is that central government still has a strong influence over the general public opinion. It also has the ability to design regulations and laws that, although they are not binding at local levels, can influence and place downward pressure on local government to comply.

Institutions such as the Constitutional Court can directly impact the context with their decisions. For example, the power of national government officials, as seen throughout the 2016 anti-LGBTI movement, when even simple commentary had a huge negative impact on the dialogue at the time. Government representatives and court judges are renowned for allowing their own opinions to influence their work. Engaging with the wider global community and movements, national government has the power to shape the national context through engaging with bodies such as the United Nations.

Of key importance are national bodies such as the National Commission for Women (Komnas Perempuan) and the National Commission for Human Rights (Komnas HAM) that work across the nation and are often engaged in rights-based advocacy and programmes.

B. Local and Regional Governance

Local government actors are key to making policies, regulations and decisions that impact the context of the target groups in their local environment. As with national government members, they often allow personal opinion or views to affect their decisions. Heads of local government may be key targets as they have the ability to create their own individual regulations and policies that can be implemented directly. Engaging the wide range of relevant government departments in locally led advocacy efforts is also key as many have resources and time to get involved. Local government processes and budgets are also beneficial resources for CSO and other local community groups.

C. Religious Actors

Religion in Indonesia plays a huge role in shaping the thoughts and spirit of the nation and religious leaders have very strong links to politicians. Identifying community religious leaders who show empathy to the movement can support grassroots advocacy and they can also act as intermediaries between parties. Further attention should be paid to those with negative ambitions, as a wrong step can turn into an avalanche of issues. Large institutions such as Nahdlatul Ulama hold huge sway within all aspects of Indonesian society. Working with such institutions therefore can yield important results.

D. Business

Depending on the issue, the business/private sector can be a strong partner in advocating and implementing programmes in Indonesia. While working with government can be a long and bureaucratic process, business adds a streamlined opportunity to showcase programme ideas and gain funding and support. Business in Indonesia is governed by a Corporate Social Responsibility tax. Often, business leaders have strong engagement with other stakeholders and can provide economic arguments for social inclusion.

E. Community Leaders

Leaders at community level, whether village heads, community groups, movement leaders or recognised community identities, are one of the key drivers of change at the grassroots level. They have the ability to engage across groups, share and spread information and work upwards as well as laterally to push for change. They are usually engaged in multiple movements within their communities, know all the players and are passionate about their community members.

F. Community Organisations and NGOs

Civil Society Organisations and NGOs have an expansive network across the country and are engaged and knowledgeable in the work they do. While the capacity of many is still weak, this is often made up by local knowledge and contacts as well as a willingness to learn. In the past, Indonesia's NGO sector was considered corrupt and housed people with ulterior motives however this has changed considerably over the last few years. CSOs and NGOs are now generally well supported although under-resourced. If they are aware, they can have access to local-level funding. The volunteer movement in Indonesia is also growing rapidly and presents more opportunities for advocacy efforts to spread their wings.

G. Specific public identities

Public identities generally have a large influence in Indonesia, especially as the nation becomes more connected to and engaged with digital media. Public figures are often asked to comment on a range of issues and are given rock-star status by the adoring public. Public identities often enter the political arena and may receive more attention than the majority of politicians. Public figures who have shown empathy for a cause represent a good opportunity to gain wider support even though there have been circumstances when they have also had a negative impact.

H. Media

Social media may be somewhat uncontrollable and should be monitored, used or avoided, depending on the context. The widespread and universal connection to social media and the influence (negative and positive) that media can have through that medium is significant in Indonesia. As in most countries, Indonesia's media landscape is full of diversity and variable in quality. There are numerous reputable media outlets that will support or, at least, remain neutral on sensitive issues as well as many who have ulterior motives.