

Ashin Jinarakkhita, proposed that there was a single supreme deity, Sang Hyang Adi Buddha. He sought confirmation for this uniquely Indonesian version of Buddhism in ancient Javanese texts, and even the shape of the Buddhist temple complex at Borobudur in Jawa Tengah Province.



In the years following the 1965 abortive coup, when all citizens were required to register with a specific religious denomination or be suspected of communist sympathies, the number of Buddhists swelled; some ninety new monasteries were built.

In 1987 there were seven schools of Buddhism affiliated with the Perwalian Umat Buddha Indonesia (Walubi): Theravada, Buddhayana, Mahayana, Tridharma, Kasogatan, Maitreya, and Nichiren. According to a 1987 estimate, there were roughly 2.5 million followers of Buddhism, with 1 million of these affiliated with Theravada Buddhism and roughly 0.5 million belonging to the Buddhayana sect founded by Jinarakkhita. Other estimates placed Buddhists at around only 1 percent of the population, or less than 2 million. Buddhism was gaining in numbers because of the uncertain status of Confucianism.

Confucianism was officially tolerated by the government, but since it was regarded as a system of ethical relations rather than a religion per se, it was not represented in the Department of Religious Affairs."

e. Other (1%)

2. Ethnic/Racial Groups

a. Javanese (jah-vah-NEES, 45%)

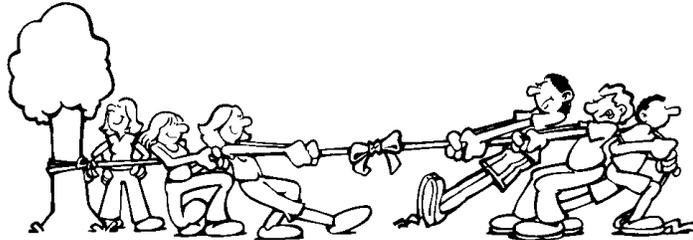
b. Sudanese (14%)

c. Madurese (mah-doo-REES, 8%)

d. Malay (mah-LAY, 8%)

e. Other (25%)

3. Gender Issues



a. Abuse *"Violence against women remains poorly documented. However, the Government has acknowledged the problem of domestic violence in society, which some say has been aggravated by social changes brought about by rapid urbanization. Long-standing traditional beliefs that the husband may 'teach' or 'control' the wife through several means, including violence, also contribute to the problem.*

Rape by a husband of a wife is not a crime, although women's groups are trying to change this law. While police could bring assault charges against a husband for beating his wife, due to social attitudes they are unlikely to do so.

Cultural norms dictate that problems between husband and wife are private problems, and violence against women in the home is rarely reported.

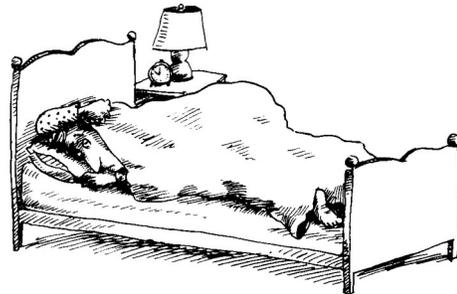
The Government provides some counseling, and several private organizations exist to assist women. Many of these organizations focus on reuniting the family rather than on providing protection to the women involved. Many women rely on extended family systems for assistance in cases of domestic violence." (U.S. Department of State, 1996 Human Rights Report--Indonesia.)

b. Rape *"Rape is a punishable offense in Indonesia. Men have been arrested and sentenced for rape and attempted rape although reliable statistics are unavailable. Mob violence against accused rapists is frequently reported. Women's rights activists believe that rape is grossly underreported owing to the social stigma attached to the*

victim. Some legal experts state that if a woman does not go immediately to the hospital for a physical examination that produces physical evidence of rape, she will not be able to bring charges. A witness is also required in order to bring charges, and only in rare cases is there a witness. Some women reportedly fail to report rape to police, because the police do not take their allegations seriously."

c. Harassment "There is no sexual harassment law, only an indecent behavior law. Sexual harassment charges, however, can damage a civil service career. The current law reportedly covers physical abuse only, and requires two witnesses. Women job applicants and workers have complained of being sexually victimized by foremen and factory owners."

d. Equality "According to the Constitution, women are equal to and have the same rights, obligations, and opportunities as men. However, in practice women face some legal discrimination.



Marriage law, based on Islamic law, allows men to have up to four wives if the first wife is unable "to fulfill her tasks as a wife." Permission of the first wife is required, but reportedly most women cannot refuse. A civil servant who wishes to marry a second woman also must have the consent of his supervisor. To set an example, the President has forbidden cabinet officials and senior military officers from having second wives.

In divorce cases women often bear a heavier evidentiary burden than men, especially in the Islamic-based family court system. Alimony is rarely received by divorced women, and there is no enforcement of alimony payment. By law, a woman cannot pass citizenship to her child, born inside or outside Indonesia, if the father of the child is not a citizen. The child must obtain residency visas to remain in Indonesia, and can only apply for citizenship when he or she reaches the age of 18.

Although some women enjoy a high degree of economic and social freedom and occupy important mid-level positions in

both the public and private sectors, the majority of women do not experience such social and economic freedoms and are often disproportionately represented at the lower end of the socioeconomic scale. Although women constitute one-quarter of the civil service, they occupy only a small fraction of the service's top posts. Income disparity between men and women diminishes significantly with greater educational attainment.

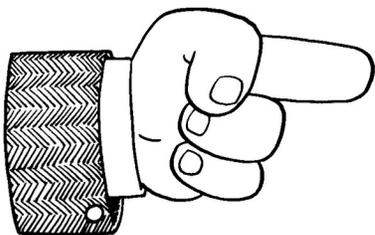
Female workers in manufacturing generally receive lower wages than men. Many female factory workers are hired as day laborers instead of as full-time permanent employees, and companies are not required to provide benefits, such as maternity leave, to day laborers. Female activists report that a growing trend in manufacturing is the hiring of women to do work in their homes for less than minimum wage.



Unemployment rates for women are approximately 50 percent higher than for men. Women are often not given the extra benefits and salary that are their due when they are the head of household, and in some cases do not receive employment benefits for their husband and children, such as medical insurance and income tax deductions.

Despite laws that provide women with a 3-month maternity leave, the Government has conceded that pregnant women are often dismissed or are replaced while on leave. Some companies require that women sign statements that they will not become pregnant. The employment law mandates 2 days of menstrual leave per month for women.

Women disproportionately experience illiteracy, poor health, and inadequate nutrition. The President has called for expanded efforts to reduce the maternal mortality rate, which at 425 per 100,000 live births is very high. The Government, with the help of international donors, launched a major effort in December to reduce the maternal mortality rate. Women's educational indicators have improved in the last decade. For example, the number of girls graduating from high school tripled from 1980 to 1990.



A number of voluntary private groups work actively to advance women's legal, economic, social, and political rights and claim some success in gaining official cognizance of women's concerns."

e. Prostitution

"I felt fairly safe as I wandered the streets (of North Sumatra) after dark, however, the prostitution was appalling. With their massage parlors and discotheques, the hotels, four star types included, are willing participants in a sad exploitation of teenage girls." (CPT David Jennies, Foreign Area Officer Report, 30 Nov 1995, U.S. Embassy, Singapore.)

4. Conflicts *"International disputes: sovereignty over Timor Timur (East Timor Province) disputed with Portugal and not recognized by the UN; two islands in dispute with Malaysia." (1996 CIA World Factbook--Indonesia.)*

5. Holidays/Observances (The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive.)

a. Galungan (gah-LOO-gahn, determined by Wuku Calendar)

- Ten day religious festival celebrated throughout Bali.
- Hindu festival which includes Bali's own supreme being, Sanghyang Widi (or Widhi). Gods are thought to come to Earth during the festival.
- Festival includes rituals in the temples; cock-fights, a combination of sport and gambling; offering foods, fruit, and flowers to the temple by the women; and card games, music, and dancing.

b. Kartini Day (KAHR-tee-nee, 21 April)

- National holiday commemorating birth in 1879, of Raden Ajeng Kartini, a pioneer in the emancipation of Indonesian women.
- Women wear national dress to symbolize their unity; the nation enjoys parades, lectures, and various school activities.

c. Nyepi (nep-PEE, 21 March)

- Bali inhabitants celebrate the New Year by driving devils out of villages and observing a day of stillness, known as *Nyepi*.
- With the arrival of spring, the Lord of Hell, Yama, sweeps devils out of Hades, who fall on Bali, making necessary purification of the entire island.

e. Other Indonesian holidays:

(1) Easter

(2) Independence Day (17 August)

(3) Idul-Adha (ihd-uhl ADD-har, eleventh day of the twelfth lunar month) Celebrates the end of the Muslim pilgrimage to Mecca.

(4) Idul-Fitr (ihd-uhl FIT-ree)
Celebrates the end of
Ramadan

(5) Muslim New Year

(6) New Year's Day (1 January)



6. Customs

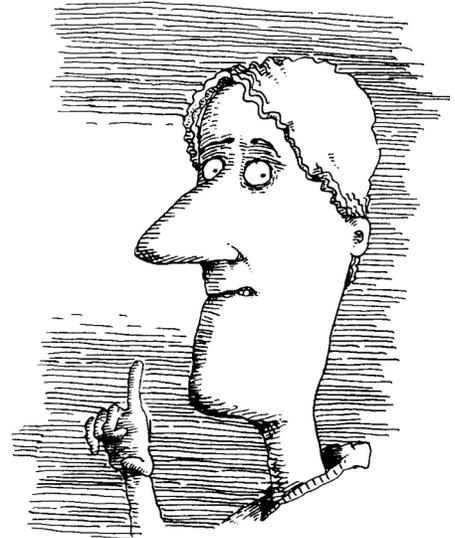
a. Gestures

- **Respect** Rise when host or hostess enters the room
- **Smile** Many Indonesians mask anger, shock or embarrassment with a laugh or smile
- **Demonstrative behavior** Avoid excessive acts of gratitude, loud voices or outward bursts of anger
- **Shoes** Prepare to remove shoes in carpeted rooms, restaurants, at funerals and holy places.
- **Food** Some food left on the plate indicates your meal is complete

- **Jam karet** (jahm KAHR-et, rubber time) refers to a casual attitude toward time (See Kiss, Bow, or Shake Hands, p. 178.)

b. Calendars Indonesians may use three calendars--the Western (Gregorian), Islamic, or Hindu-influenced Javanese calendar. (See Kiss, Bow, or Shake Hands, p. 174.)

c. Freedom of religion *"The Constitution provides for religious freedom and belief in one Supreme God. The Government recognizes Islam, Catholicism, Protestantism, Buddhism, and Hinduism, and permits the practice of the mystical, traditional beliefs of 'Aliran Kepercayaan.' Although the population is over 85 percent Muslim, the practice and teachings of the other recognized religions are generally respected, and the Government actively promotes mutual tolerance and harmony among them.*



However, some restrictions on certain types of religious activity, including unrecognized religions, exist.

Because the first tenet of *Pancasila* (*pahn-cha-SEE-lah*) is belief in one Supreme God, atheism is forbidden. The legal requirement to adhere to *Pancasila* extends to all religious and secular organizations. The Government strongly opposes Muslim groups that advocate establishing an Islamic state or acknowledging only Islamic law. The Government banned some religious sects including Jehovah's Witnesses, Baha'i, and in some provinces the messianic Islamic sect *Darul Arqam*.

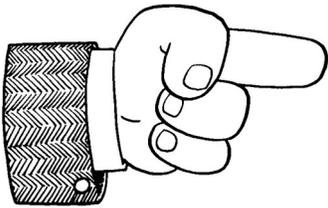
The Government closely monitors Islamic sects considered in danger of deviating from orthodox tenets, and in the past has on occasion dissolved such groups.



The law allows conversion between faiths, and such conversions occur. The Government views proselytizing by recognized religions in areas heavily dominated by another recognized religion as potentially disruptive and discourages it. Foreign missionary activities are relatively unimpeded, although in East Timor and occasionally elsewhere missionaries have experienced difficulties and delays in renewing residence permits, and visas allowing the entrance of new foreign clergy are difficult to obtain."

d. People with disabilities "The Constitution stipulates that the Government provide care for orphans and the disabled, but does not specify how the term 'care' should be defined, and the provision of education to all mentally and physically disabled children has never been inferred. Regulations specify that the Government establish and regulate a national curriculum for special education by stipulating that the 'community' provide special education services to its children.

There are no accurate statistics on the numbers of disabled in the general population. Families often hide their disabled family members to avoid social stigma or embarrassment. The disabled face considerable discrimination in employment, although there are factories that have made special efforts to hire disabled workers. In several provinces there are 'rehabilitation centers' for the disabled. Disabled people are reportedly taken off the streets by the authorities and brought to these centers for job training.

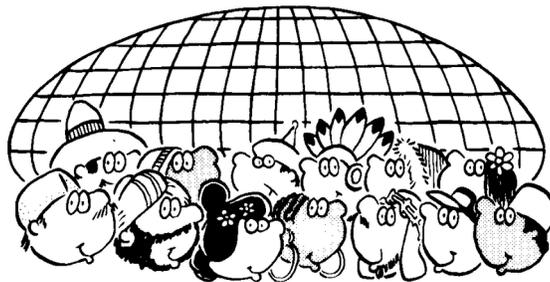


NGO's [non-governmental agencies] are the primary providers of education for the disabled.

There are currently 1,084 schools for the disabled; 680 are private, and 404 are government schools. Of the government schools 165 are 'integrated,' serving both regular and special education students. In Jakarta there are 98 schools for the disabled, 2 of which are government-run, and 96 of which are private. The Government also runs three national schools for the visually, hearing, and mentally disabled. These schools accept children from throughout Indonesia.

There is no law that mandates accessibility to buildings and public transportation for the disabled, and virtually no buildings or public transportation are designed with such accessibility in mind."

e. National/racial/ethnic minorities "The Government officially promotes racial and ethnic tolerance."



(1) Chinese "Ethnic Chinese, at approximately 3 percent of the population are by far the largest

nonindigenous minority group, and are the target of both official and societal discrimination. Since 1959 noncitizen ethnic Chinese have been denied the right to run businesses in rural Indonesia. Regulations prohibit the operation of all Chinese schools, formation of exclusively Chinese cultural groups or trade associations, and public display of Chinese characters. Since August 1994, firms working in the tourist industry have been allowed to produce Chinese-language brochures, programs, and similar material for Chinese-speaking tourists. However, Chinese-language publications, with the exception of one government-owned daily newspaper, may neither be imported nor produced domestically.

Private instruction in Chinese is generally prohibited but takes place to a limited extent, and since 1994 has been allowed to train employees in the tourism industry. The University of Indonesia has Chinese-language courses. State universities have no formal quotas that limit the number of ethnic Chinese. The law forbids the celebration of the Chinese New Year in temples or public places, but its enforcement is limited."

(2) East Timorese *"East Timorese and various human rights groups charge that the East Timorese are underrepresented in the civil service in East Timor. The Government has made some efforts to recruit more civil servants in both East Timor and Irian Jaya, and there has been some increase in the number of civil servant trainees for these two provinces, despite a 'no growth' policy for the civil service as a whole."*

f. Foreign Area Officer perspectives

(1) Pancasila Concerning Pancasila, Indonesia's dedication to five overarching principles of government, CPT David Jennies, Foreign Area Officer, U.S. Embassy, Singapore, reports as follows (30 Nov 1995.) Though experiencing some strains of culture shock, CPT Jennies' perspective is helpful, providing an "on the ground" viewpoint seldom offered in glossy tourist brochures and travel guides.

(a) Belief in one supreme God



"In essence, this principle makes animism and agnosticism illegal; every Indonesian must claim to be an adherent of one of the recognized monotheistic religions: Islam, Catholicism, Protestantism, Buddhism, or Hinduism. The original purpose of this principle was to mollify the radical Muslims as their bid for establishing an Islamic state was rejected by Sukarno.

Wittingly or unwittingly, by forcing all citizens to claim a monotheistic religion, the government has done little more than paint a facade on a largely non-pious society. Admittedly, there are countless devout laypersons of every religion who are exact in following the precepts of their chosen religion. Notwithstanding, there are just as many who do no more than check off the block and know little or nothing about 'their' religion. I met numerous 'Christians' and 'Muslims' who readily admitted that they had no true interest in their religion. They scarcely if ever attend worship services and don't care a wit about the respective commandments. In fact, many subscribe to [indigenous belief] more than to any other beliefs."

(b) Justice and civility among peoples *"On the second point, religious tolerance varies from region to region, but the dangerous volatility had subsided. However, with the recent reincarnation of the once outlawed Masyumi Muslim activist group and the ever growing Indonesian Muslim Intellectual Association (ICMI), volatility is on the increase again. Nonetheless, in the 95+ percent Islam communities of West Sumatra and Aceh, I encountered a seemingly tolerant attitude between the dominant Muslims and the minority Christians.*

The Indonesian judicial system is weak, corrupt, unresponsive and politicized. The individual distrusts the legal system and feels he really has no recourse to right a wrong, especially if the wrong was committed by a government agency. Furthermore, ordinary Indonesians are scared when they see a policeman or authority figure. The corruption starts at the grass roots of law enforcement.



Despised by the public, the police are considered as collectors of unofficial road tax rather than upholders of the law."

(c) The unity of Indonesia *"That is, many outer islands feel as though the central government is attempting to replace the respective local languages and cultures with that of Java."*

(d) Democracy through deliberation and consensus among representatives. *"This may have been true in the mid-1950's, but Suharto's New Order Government is no more than an autocracy shrouded in the cloak of democracy. On the surface there is praise for Suharto among the Sumatran populace; however, further inspection reveals an underlying current of unease and dissatisfaction with the status quo. Time after time my political queries were initially met with cheers for Suharto, followed by indifferent responses to specific questions, and finally a sense of despair with regards to national politics. The most candid response was from a school administrator. After initially singing the praises of Suharto, he eventually admitted, 'even though we Indonesians feel 'A', we say 'B.' If not, we risk serious consequences.' A hotel marketing manager in Palembang summed it up best when she said, 'To [hades] with politics and politicians. I will do whatever I have to do to be happy."*

(e) Social justice for all *"Corruption is not only a part of the judicial system, it's endemic to Indonesian society."*

(2) Religious issues Maj. Vasilios Fotopoulos, Foreign Area Officer stationed in Hong Kong, offers this perspective on religious and cultural issues (27 Sep 1995.)

"Despite the impressive economic progress in the past few years, Indonesia has a large population that still lives in poverty. The contrast between rich and poor was most striking in Bali..."

While in Bali, I visited two Hindu temples. While most people visited there for the historical and cultural aspects, there were some locals who paid their respects to the Hindu gods. Bali Island, unlike most of Indonesia, is primarily Hindu with traces of Buddhism.

Most of Indonesians are Muslims, but the religion differs significantly from that of Arab Muslims. In Indonesia the Muslims follow many rites and customs from their Hindu, Buddhist and indigenous religions."



(3) Culture shock Southeast Asian Foreign Area Officer, Major Maughan of the U.S. Embassy in Singapore, recounts another "ground level" perspective during an orientation trip to Indonesia. Major Maughan offers a refreshing alternative to many picturesque guidebook presentations of a foreign country.

"It is surprising that in a nation so Islamic the mosques are not better maintained. There are a number of large, beautiful mosques, most of which were built years ago and are often major tourist stops. The vast majority of smaller town and village mosques are shabby and ill kept..."

Indonesians have no compunctions about littering or throwing anything away anywhere. My theory is that they once used banana leaves as 'plates,' ate with their fingers and just dropped it in the field or jungle when they were finished. It was all biodegradable. They still do that, only now they drop paper and plastic plates, plastic bags, and trash of all kinds anywhere they happen to be. It is NOT

biodegradable and they are faced with a huge litter and ecological problem as well. Trash blows everywhere in the cities and smallest villages. No one seems to notice or make the effort to clean it up."

7. Cultural literacy concepts/terms The following terms, adapted from The Dictionary of Global Culture, (edited by Kwame Appian and Henry Gates, Jr., NY: Alfred Knopf, 1997), apply to Indonesia. See this helpful dictionary for more information.

a. Abangan

- Minority Javanese Muslim community.
- Considered a lower class by orthodox Muslims due to the practice of combining Hindu, Muslim, and indigenous beliefs



b. Airlangga (aihr-LAHNG-gah, 1000-1049)

- Despotic Javanese ruler crowned in the capital city of Mataram at the age of 19.
- United Java, improved economy and irrigation, promoted religious tolerance and formed strong alliances through marriage to bring a time of peace.
- Upon his death, Airlangga divided kingdom among his two sons. The two kingdoms became rivals.

c. Borobudur (bohr-oh-BOO-duhr)

- Buddhist monument
- Constructed in the Indo-Javanese style from 778-824 C.E.
- Popular pilgrimage site composed of nine terraces representing the nine lives of Siddhartha Gautama

d. Gamelan (gahm-eh-LAHN)

- Term given to a group of instruments played together.
- Vary from small to large percussion groups, indoor or outdoor, and different tuning methods employed.
- Dates back a thousand years, strongest in Java and Bali.



e. Gestapu affair (ges-tah-POO, coined to sound like gestapo)

- Military coup occurring on September 30, 1965. Six generals of President Sukarno's administration were killed.
- Blame was placed on the Communist Party of Indonesia (PKI) resulting in widespread massacre of Communists
- General Suharto apparently lead the massacre waged against Communists and anyone seen as a threat to his intended rule.
 - Over half a million people were killed and hundreds of thousands imprisoned.

f. Masjumi (mash-YOO-mee)

- Shortened term for the Madjelis Sjuro Muslimin Indonesia Party; an Indonesian Islamic political party formed in 1945.
- Internal strife was caused by Muslim members not wishing to cooperate with non-Muslim parties.
 - President Sukarno dissolved the Party in 1960.

g. Pancasila

- Secularist state ideology based on five principles, (1) belief in one God, (2) humanitarianism, (3) national unity, (4) democracy, and (5) social justice.



h. Priyayi (pree-yai-yee)

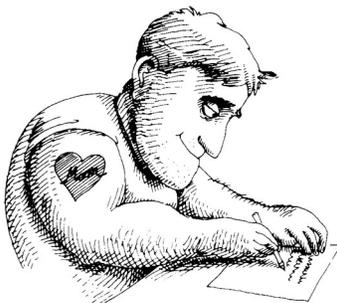
- Landowners and court members of the Javanese upper class, the first to be incorporated into Dutch colonial life.
- Eventually split between loyalty to the Dutch and moves toward independence.

i. Suharto (soo-HAHR-toh, 1921-)

- Indonesian general
 - Fought for independence from Dutch. Upon victory in 1950, he served in the Indonesian Republic Army. After leading the Indonesian Army for five years, was elected president in 1968. Serves five additional terms from 1971 to 1993.

j. Sukarno (soo-KAHR-noh, 1901-1970)

- Member of the priyayi class elected first president of the Indonesian Republic. Ousted in 1967 and replaced by General Suharto.



8. Resources for Further Study

a. Cross-cultural resources

Draine, Cathie, and Barbara Hall. Culture Shock! Indonesia. Portland, Oregon: Graphic Arts Center Publishing, 1986.

Beg, borrow or purchase books in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State.

Oey, Eric. Insight Guides--Indonesia. Singapore: APA Publications, 1992. AISO Ind 915.98 I41

Part of the aesthetically pleasing and helpful Insight series. Beautiful photographs, in National Geographic manner, make this a helpful text.

b. Biography, novels, literature, poetry



Goris, Roelof. Bali: Cults and Customs. Djakarta: Published by the Government of the Republic of Indonesia, [1950].

⇒ Bosun Library: FOLIO DS647.B2 G6 OVERSIZE

Hatta, Mohammad. Portrait of a Patriot; Selected Writings. The Hague, Paris, Mouton, [1972].

⇒ Bosun Library: General DS644.H3

A patriot, democrat, socialist, scholar, Muslim, and statesman. Writings portray Hatta's various opinions and ideas from 1923-1970.

Koch, Christopher J. The Year of Living Dangerously. New York: Penguin Books, 1983, c1978.

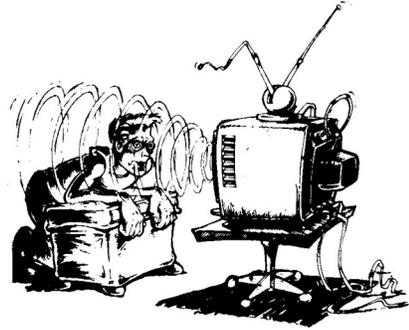
⇒ Chamberlin Library: FICTION KOCH

Legge, John D. Sukarno: A Political Biography. Praeger, [1972].

⇒ Bosun Library: General CT19.U227 L4

Covers the leaders boyhood, education, political growth, policies, and personality.

c. News articles



Friedman, Thomas. "From the Top." New York Times editorial, 17 Jul 1997, p. A15.

Discussion of bribery within Indonesia. "Sadly, corruption, bribes or cronyism have come to infect virtually every economic interaction in this country--whether it's building a bridge or getting a job. The tone is set from the top. President Suharto's family owns a slice of virtually every major Indonesian industry..."

Mydans, Seth. "Rulers Spoil Suspense For Voters in Indonesia." New York Times, 20 April 1997, p. 6.

"Suharto leaves nothing to chance in what might be his last election...Indonesia's rulers are trying to neutralize dissidents before elections, using arrests, interrogations and trials."

Myers, Steven Lee. "East Timor Has Chafed for Centuries Under Foreign Rule." New York Times, 12 Oct 1996.

"In 1975, as Portugal's colonial empire abruptly ended, East Timor won independence after more than 400 years of foreign rule. But within months, civil war plunged it into chaos and Indonesia invaded, annexing the country a year later and imposing a harsh new rule."

Shenon, Philip. "Timorese Bishop and Exile Awarded Nobel Peace Prize." New York Times, 12 Oct 1996.

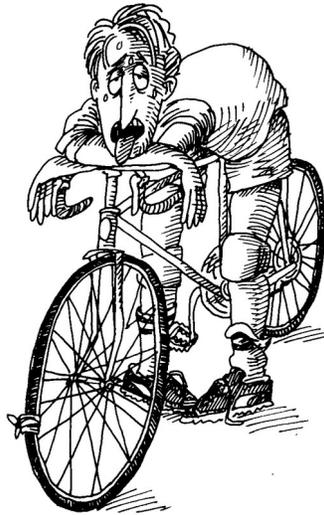
Account of Nobel Peace Prize winners Jose Ramos-Horta and Roman Catholic Bishop Carlos Ximenes Belo. "Were it not for the efforts of Bishop Belo and Mr. Ramos-Horta

to prick the conscience of the outside world about human

rights abuses by the Indonesian military, East Timor might easily have been overlooked as simply one more tiny, troubled place among so many others." Commenting on Bishop Belo, who oversees East Timor's 95% Roman Catholic population, says consultant to the United States Catholic Conference on issues involving East Timor, "He has constantly risked his life--constantly."

WuDunn, Sheryl. "In Asia Some Ask, 'Why a Fuss Over Cash to Clinton' Anyway, What a Buy!" New York Times.

"From Asia, the accusations of influence-peddling at the White House look a bit different...The immediate reaction is often not outrage but surprise--at the low American prices."



"Grow a little every day."

