



Australian Government
Refugee Review Tribunal

Country Advice

Indonesia

Indonesia – IDN39702 – Ahmadiyah –
Beliefs and Practices – Proselytising –
Joint Ministerial Decree – Regional Bans
9 January 2012

1. Please explain briefly how Ahmadiyah Islam differs from the majority Islam in Indonesia.

According to *A Book of Religious Knowledge (For Ahmadi Muslims)*, three core tenets of Ahmadiyah set it apart from mainstream Sunni Islam:

- The finality of Muhammad's Prophethood: whilst according to Ahmadiyah, Muhammad was the last law-giving prophet, Ahmadis do not believe that Muhammad was chronologically the last prophet of Islam. Rather, for Ahmadis, there is always scope for another prophet.¹ Ahmadiyah's founder, Mirza Ghulam Ahmad (1835-1908), reportedly claimed to have been a prophet himself, who received divine revelation in the manner of Muhammad.² There are two Ahmadiyah sects: the Ahmadiyah Muslim Community and the Lahore Ahmadiyah Movement. The two sects differ as to whether Ahmad was actually a prophet (the view espoused by the Ahmadiyah Muslim Community), or strictly a religious reformer (the view held by the smaller Lahore Ahmadiyah Movement).³
- Jesus Christ's death: According to Sunni beliefs, Jesus was not crucified but was physically raised to heaven. According to Ahmadiyah, Jesus was put on the cross, but only for a few hours. After recovering from his wounds, Jesus travelled to Kashmir. He died a natural death and remains buried in Srinagar,⁴ under the name Yuz Asaf.⁵
- The identity of the promised Messiah: According to Sunni beliefs, Jesus Christ will return, as the latter day Messiah, to cleanse Islam of unnecessary customs and

¹ Ahmad, W. 1995, *A Book of Religious Knowledge (For Ahmadi Muslims)*, Second Edition, Fazl il Omar Press, Ohio, Al Islam website, Section 5 <http://www.alislam.org/books/religiousknowledge/sec5.html> – Accessed 3 January 2012

² Islam, A. & Welty, G. 1993, 'Islam as Religion', in Lundin, E. & Lundin, A., *Contemporary Religious Ideas*, Libraries Unlimited, Wright State University website, p. 131-163
http://www.wright.edu/~gordon.welty/Lundin_93.htm – Accessed 3 January 2012

³ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 2
<http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

⁴ Ahmad, W. 1995, *A Book of Religious Knowledge (For Ahmadi Muslims)*, Second Edition, Fazl il Omar Press, Ohio, Al Islam website, Section 5 <http://www.alislam.org/books/religiousknowledge/sec5.html> – Accessed 3 January 2012

⁵ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 2
<http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

superstitions. According to Ahmadiyah, Jesus has already died. Therefore, the promised Messiah must be somebody else, namely Mizra Ghulam Ahmad.⁶

Bernhard Platzdasch, a visiting fellow at the Institute of Southeast Asian Studies in Singapore, has written about Ahmadiyah in the Indonesian context. He reiterates the points noted above regarding the finality of Muhammad's prophethood and the death of Jesus Christ. According to Platzdasch, it is the issue surrounding the finality of Muhammad's prophethood which leads orthodox Muslims to consider Ahmadiyah as a separate faith outside of Islam.⁷ A 2010 report on Indonesia, by Freedom House, also states that "Ahmadis are considered heretical primarily because of their belief that Muhammad was not the final prophet of Islam".⁸ Another 2010 report, published by the Congressional Research Service, states that many Indonesian Muslims do not view Ahmadiyah as true Muslims, namely due to the Ahmadiyah view that Muhammad was not the final prophet. The report adds that there are apparently no open supporters of Ahmadiyah among Indonesia's elite.⁹

Platzdasch notes that another belief which sets Ahmadiyah apart is the rejection of the notion that *jihad* is a physical struggle. An exception is cases of persecution against Ahmadi members. Ahmadiyah perceives Islam as an inherently non-violent religion, which should be propagated through peaceful means.¹⁰

Additionally, Ahmadiyah has its own holy book, the Tadzkirah, which is a compilation of dreams and revelations Mirza Ghulam Ahmad received.¹¹ The Tadzkirah is considered an addendum to the Qur'an.¹² Ahmadiyah teachings are still based on the Qur'an and Hadith.¹³

⁶ Ahmad, W. 1995, *A Book of Religious Knowledge (For Ahmadi Muslims)*, Second Edition, Fazl il Omar Press, Ohio, Al Islam website, Section 5 <http://www.alislam.org/books/religiousknowledge/sec5.html> – Accessed 3 January 2012

⁷ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012; Platzdasch also provides a historical account of Ahmadiyah in Indonesia at p. 3-13.

⁸ Freedom House 2010, *Policing Belief: Indonesia*, Freedom House website, 21 October http://freedomhouse.org/template.cfm?page=574#Blasphemy_Laws – Accessed 7 December 2011

⁹ Vaughn, B. 2010, *Indonesia: Domestic Politics, Strategic Dynamics, and US Interests*, Congressional Research Service, University of North Texas website, p. 27 http://digital.library.unt.edu/ark:/67531/metadc29653/m1/1/high_res_d/RL32394_2010Oct27.pdf – Accessed 3 January 2012

¹⁰ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 2 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

¹¹ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 2 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

¹² Islam, A. & Welty, G. 1993, 'Islam as Religion', in Lundin, E. & Lundin, A., *Contemporary Religious Ideas*, Libraries Unlimited, Wright State University website, p. 131-163 http://www.wright.edu/~gordon.welty/Lundin_93.htm – Accessed 3 January 2012

¹³ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 5 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012; The Hadith are accounts of the words and deeds of Muhammad.

Finally, Ahmadiyah has its own holy sites in the towns of Qadiyan, India and Rabwah, Pakistan.¹⁴

Anthropologist Aminul Islam and his colleague Gordon Welty, both from Wright State University, wrote the following regarding Ahmadiyah practice in 1993:

Doctrinally, the Ahmadiyyas purport to accept all the principal Islamic beliefs, and purport to accept the Qur'an. Their liturgy, form of prayer, etc. are identical with those followed by the Muslim community. They subscribe to the importance of congregational prayer and hold service on Fridays, again like the Muslims. Their mosques, as they call them, have the same architectural features as mosques proper, characterized by minarets and domes. They insist on fasting as an obligatory duty, and also believe in the *hajj*, even though Saudi Arabia doesn't permit them to enter during the pilgrimage time. But their affirmations of faith -- called *kalimas* -- are differently worded, and Ghulam Ahmad is invariably invoked as intercessor in their prayers.¹⁵

The larger Indonesia Ahmadi sect is the Muslim Ahmadiyah Community (also known as Jama'ah Ahmadiyah Indonesia or JAI).¹⁶ Its communities are based in: West Java; Medan, North Sumatra; West Sumatra; South Sulawesi; Lombok; West Nusa Tenggara; Riau and South Kalimantan.¹⁷ The smaller Ahmadiyah Lahore sect is based in Yogyakarta and has a contingent in Jakarta.¹⁸ The Lahorite sect is also known as Gerakan Ahmadiyah Indonesia (GAI).¹⁹

2. Is proselytising a key feature of Ahmadiyah Islam?

Yes, sources state that Ahmadis have traditionally engaged in proselytising.²⁰ According to *The New Encyclopaedia of Islam*, both sects of Ahmadiyah became known for proselytising through missions, a technique they adopted from Protestants. In addition to establishing mosques abroad, the Ahmadis also published propaganda before Sunni sub-sects did –

¹⁴ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 2; 5 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

¹⁵ Islam, A. & Welty, G. 1993, 'Islam as Religion', in Lundin, E. & Lundin, A., *Contemporary Religious Ideas*, Libraries Unlimited, Wright State University website, p. 131-163 http://www.wright.edu/~gordon.welty/Lundin_93.htm – Accessed 3 January 2012

¹⁶ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 3 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

¹⁷ International Crisis Group 2008, *Indonesia: Implications of the Ahmadiyah Decree*, Asia Briefing No. 78, International Crisis Group website, 7 July, p. 2 http://www.crisisgroup.org/~media/Files/asia/south-east-asia/indonesia/b78_indonesia_implications_of_the_ahmadiyah_decree.pdf – Accessed 4 January 2012

¹⁸ Platzdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 3 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

¹⁹ Crouch, M. 2011, 'Religious deviancy and law', *Inside Indonesia*, July-September <http://www.insideindonesia.org/weekly-articles-105-jul-sep-2011/religious-deviancy-and-law-28082005> - Accessed 4 January 2012

²⁰ Glass, C. 2001, 'Ahmadiyyah', *The New Encyclopaedia of Islam*, AltaMira Press, California, Google Books website, p. 33-34 <http://books.google.com.au/books?id=focLrox-frUC&pg=PA34&dq=Ahmadiyyah+proselytize&hl=en#v=onepage&q=Ahmadiyyah%20proselytize&f=false> – Accessed 3 January 2012; Caldarola, C. 1982, *Religion and Societies: Asia and the Middle East*, Druckerei Hildebrand, Berlin, Google Books website, p. 275 <http://books.google.com.au/books?id=RIME01zxL98C&pg=PA275&dq=Ahmadiyyah+proselytize&hl=en#v=onepage&q=Ahmadiyyah%20proselytize&f=false> – Accessed 3 January 2012

including English language propaganda. The Ahmadis also established schools and hospitals in West Africa. These techniques apparently allowed the Ahmadiyyah movement to gain ground in Europe, America and West Africa.²¹

Speaking to a South and Southwest Asian context, Caldarola stated that it was the Ahmadiyyah missionary impetus, rather than the different interpretation of religion, which initially elicited hostility from orthodox Muslims.²²

An article published in 2009 referred to Ahmadiyah as a “proselytizing international movement”.²³ A 2006 article by anthropologist Marzia Balzani, which focuses on Ahmadis in the United Kingdom, stated that “Ahmadis are evangelizers for the faith and proselytize whenever and wherever possible”.²⁴ Another 2006 article, this time focusing on Ahmadi women in California, noted the Ahmadi proselytising agenda and found that women interviewed considered proselytising to be their main purpose in the community.²⁵

Bernhard Plattdasch, the abovementioned visiting fellow at the Institute of Southeast Asian Studies in Singapore, has written about the 2008 joint ministerial decree which prohibits Ahmadis from proselytising. Plattdasch writes the following, which suggests that proselytising was a feature of Indonesian Ahmadiyah prior to the decree:

Its [Ahmadiyah’s] leaders held that Ahmadiyah “respects the decree but doesn’t follow it”, signalling a mixture of compliance and resistance. They held that while the decree had made missionary efforts more difficult, it would still continue, though in a more passive and cautious manner.²⁶

3. Please provide an update on the latest advice (of 29 June 2011) on the treatment of Ahmadis in Indonesia. Is the ban against Ahmadis still in place?

The 2008 joint ministerial decree mentioned in *Country Advice IND38911* and *Country Advice IND37294* requires Ahmadiyah followers to “stop spreading interpretations and activities that deviate from the principal teachings of Islam”, which expressly includes “spreading the belief that there is another prophet with his own teachings after Prophet

²¹ Glass, C. 2001, „Ahmadiyyah’, *The New Encyclopaedia of Islam*, AltaMira Press, California, Google Books website, p. 33-34 <http://books.google.com.au/books?id=focLrox-frUC&pg=PA34&dq=Ahmadiyyah+proselytize&hl=en#v=onepage&q=Ahmadiyyah%20proselytize&f=false> – Accessed 3 January 2012

²² Caldarola, C. 1982, *Religion and Societies: Asia and the Middle East*, Druckerei Hildebrand, Berlin, Google Books website, p. 275 <http://books.google.com.au/books?id=R1ME01zxL98C&pg=PA275&dq=Ahmadiyyah+proselytize&hl=en#v=onepage&q=Ahmadiyyah%20proselytize&f=false> – Accessed 3 January 2012

²³ Leonard, K. 2009, „Transnational and Cosmopolitan Forms of Islam in the West’, *Harvard Middle Eastern and Islamic Review*, Vol. 8, Harvard University Center for Middle Eastern Studies website, p. 180 http://cmes.hmdc.harvard.edu/files/u1/HMEIR08_pp176-199.pdf – Accessed 3 January 2012

²⁴ Balzani, M. 2006, „Transnational marriage among Ahmadi Muslims in the UK’, *Global Networks*, Vol. 6, No. 4, Blackwell Publishing, Roehampton University Research Repository website, p. 150 <http://roehampton.openrepository.com/roehampton/bitstream/10142/82693/1/Global%20Networks%20proofs%203Balzani.pdf> – Accessed 4 January 2012

²⁵ Ahmed-Ghosh, H. 2006, „Ahmadi Women Reconciling Faith with Vulnerable Reality through Education’, *Journal of International Women’s Studies*, Vol. 8, No. 1, November, Bridgewater State University website, p. 46 <http://mx1.bridgew.us/soas/jiws/Nov06/Ahmadiwomen.pdf> – Accessed 3 January 2012

²⁶ Plattdasch, B. 2011, *Religious Freedom in Indonesia: The Case of the Ahmadiyah*, Institute of Southeast Asian Studies Working Paper: Politics and Security Series No. 2, Institute for Southeast Asian Studies website, p. 17 <http://web1.iseas.edu.sg/wp-content/uploads/2010/11/Religious-Freedom-in-Indonesia1.pdf> – Accessed 3 January 2012

Muhammad”.²⁷ Under the decree, Ahmadis are still allowed to practice their beliefs, but are prohibited from proselytising.²⁸ As Freedom House puts it, the decree effectively falls just short of banning Ahmadiyah outright.²⁹

An October 2011 article in *The Jakarta Post* discusses interpretations of the decree, indicating that it was still in place at that time.³⁰ No further information was located to suggest that the decree has since been withdrawn.

Indonesia’s minister responsible for religious affairs, Suryadharma Ali, has reportedly called for an outright ban on Ahmadiyah on more than one occasion.³¹ However, no reports were located of such a national outright ban currently being in place.

That said, many provincial, district and municipal administrations have put outright bans on Ahmadiyah since the ministerial decree came into effect. East Java issued a decree prohibiting all activities related to Ahmadiyah in late February 2011.³² Other provincial administrations which have introduced similar bans include: South Sumatra;³³ West Java; and South Sulawesi.³⁴

The Jakarta Post reported that, as of September 2011, at least 26 regencies (districts) and municipalities had passed bylaws to restrict or ban Ahmadiyah. The article does not specify whether this figure overlaps with any of the provincial bans cited above, however it does state that 11 of the 26 bylaws were passed in West Java.³⁵ Some regency and municipal bans are specifically mentioned in other reports by *The Jakarta Post*. In February 2011, the mayor of Samarinda, the capital city of East Kalimantan province, enacted a regulation to close

²⁷ Human Rights Watch 2011, ‘Indonesia: Revoke Decree Against Religious Minority’, Human Rights Watch website, 7 February <http://www.hrw.org/en/news/2011/02/07/indonesia-revoke-decree-against-religious-minority?print> – Accessed 27 June 2011; For an English translation of the decree, see ‘English translation of Indonesian Joint Ministerial Decree (SKB) against Ahmadiyah’ (Undated), Religious Persecution of Ahmadiyah Community website <http://www.thepersecution.org/world/indonesia/docs/skb.html> – Accessed 3 January 2012

²⁸ International Crisis Group 2008, *Indonesia: Implications of the Ahmadiyah Decree*, 7 July, p. 1 http://www.crisisgroup.org/library/documents/asia/indonesia/b78_indonesia_implications_of_the_ahmadiyah_decree.pdf – Accessed 8 July 2008

²⁹ Freedom House 2010, *Policing Belief: Indonesia*, Freedom House website, 21 October http://freedomhouse.org/template.cfm?page=574#Blasphemy_Laws – Accessed 7 December 2011

³⁰ Suwarni, T. & Boediwardhana, W. 2011, ‘Hard-liners vow to attack Ahmadiyah in Tasikmalaya’, *The Jakarta Post*, 2 October <http://www.thejakartapost.com/news/2011/02/10/hardliners-vow-attack-ahmadiyah-tasikmalaya.html> – Accessed 3 January 2012

³¹ Human Rights Watch 2011, ‘Indonesia: Revoke Decree Against Religious Minority’, Human Rights Watch website, 7 February <http://www.hrw.org/en/news/2011/02/07/indonesia-revoke-decree-against-religious-minority?print> – Accessed 27 June 2011

³² Crouch, M. 2011, ‘Religious deviancy and law’, *Inside Indonesia*, July-September <http://www.insideindonesia.org/weekly-articles-105-jul-sep-2011/religious-deviancy-and-law-28082005> - Accessed 4 January 2012; Parlina, I. 2011, ‘AGO throws support behind local Ahmadiyah bans’, *The Jakarta Post*, 3 March <http://www.thejakartapost.com/news/2011/03/03/ago-throws-support-behind-local-ahmadiyah-bans.html> – Accessed 3 January 2011

³³ Parlina, I. 2011, ‘AGO throws support behind local Ahmadiyah bans’, *The Jakarta Post*, 3 March <http://www.thejakartapost.com/news/2011/03/03/ago-throws-support-behind-local-ahmadiyah-bans.html> – Accessed 3 January 2011

³⁴ Arditya, D. & Saragih, B. 2011, ‘Jakarta will not outlaw Ahmadiyah: Governor’, *The Jakarta Post*, 3 August <http://www.thejakartapost.com/news/2011/03/08/jakarta-will-not-outlaw-ahmadiyah-governor.html> – Accessed 3 January 2012

³⁵ Nurbaiti, A. 2011, ‘Ahmadiyah bans: Legal justification for intolerance?’, *The Jakarta Post*, 12 October <http://www.thejakartapost.com/news/2011/12/10/ahmadiyah-bans-legal-justification-intolerance.html> – Accessed 4 January 2011

Ahmadiyah houses of worship.³⁶ In August 2011, the Pontianak city administration in West Kalimantan announced a ban on Ahmadiyah.³⁷

Pandeglang district, Banten province, Java, also issued a ban on Ahmadiyah in mid-February 2011.³⁸ Pandeglang was the location of the 6 February 2011 attack whereby a mob of approximately 1,500 people beat 20 Ahmadi, using sticks, hoes and machetes. Three Ahmadi died during the attack.⁴⁰ Lebak district in Banten province also announced a ban on Ahmadiyah in early 2011.⁴¹

There appears to be some confusion between ministers regarding the limits of regional administrations' mandate to regulate Ahmadiyah in this way. Jakarta's governor had reportedly announced that a bylaw banning Ahmadiyah would be enacted, but backtracked on the announcement in August 2011. In justifying the decision not to ban Ahmadiyah, the governor cited a statement from the Coordinating Political, Legal and Security Affairs Minister advising that bylaws and gubernatorial decrees (decrees issued by governors) that contradict the state's constitution are illegal. Adding to the ambiguity here, the Minister responsible for Home Affairs is quoted in the same article as saying firstly that "there should be no problems with the local governments issuing bans and that they would not contradict the joint ministerial decree". As stated above, however, the joint ministerial decree falls short of banning the Ahmadiyah. The Home Affairs Minister is then quoted as saying that the "joint ministerial decree mandates...local governments to issue regulations consistent with the decree, but that in principle these local governments could not disband Ahmadiyah". There are also reportedly conflicting messages emanating from within the Attorney General's portfolio with an official from the Attorney General's Office being quoted in the same August 2011 Jakarta post article that "Ahmadiyah could not be disbanded".⁴² This is in contrast with a report that the Attorney General has publicly stated his support for such ban, arguing that "they [regional administrations] are the ones who govern their territories and that's their stance so why not support them?"⁴³

Notwithstanding these contradictions, the fact remains that many provincial, district and municipal administrations have placed outright bans on Ahmadiyah. Melissa Crouch writes

³⁶ Parlina, I. 2011, „AGO throws support behind local Ahmadiyah bans', *The Jakarta Post*, 3 March <http://www.thejakartapost.com/news/2011/03/03/ago-throws-support-behind-local-ahmadiyah-bans.html> – Accessed 3 January 2011

³⁷ Arditya, D. & Saragih, B. 2011, „Jakarta will not outlaw Ahmadiyah: Governor', *The Jakarta Post*, 3 August <http://www.thejakartapost.com/news/2011/03/08/jakarta-will-not-outlaw-ahmadiyah-governor.html> – Accessed 3 January 2012

³⁸ Parlina, I. 2011, „AGO throws support behind local Ahmadiyah bans', *The Jakarta Post*, 3 March <http://www.thejakartapost.com/news/2011/03/03/ago-throws-support-behind-local-ahmadiyah-bans.html> – Accessed 3 January 2011

³⁹ „How Poorly Indonesia Protects Religious Minorities' 2011, News Today website, source: *Kompas*, 9 February <http://www.newsterupdate.com/2011/02/how-poorly-indonesia-protects-religious.html> – Accessed 27 June 2011

⁴⁰ Human Rights Watch 2011, „Indonesia: Revoke Decree Against Religious Minority', Human Rights Watch website, 7 February <http://www.hrw.org/en/news/2011/02/07/indonesia-revoke-decree-against-religious-minority?print> – Accessed 27 June 2011

⁴¹ Krisna, Y. & Poke, E. 2011, „After East Java, West Java Bans All of Ahmadiyah's Activities', *Jakarta Globe*, 4 March <http://www.thejakartaglobe.com/home/after-east-java-west-java-bans-all-of-ahmadiyahs-activities/426642> – Accessed 3 January 2012

⁴² Arditya, D. & Saragih, B. 2011, „Jakarta will not outlaw Ahmadiyah: Governor', *The Jakarta Post*, 3 August <http://www.thejakartapost.com/news/2011/03/08/jakarta-will-not-outlaw-ahmadiyah-governor.html> – Accessed 3 January 2012

⁴³ Parlina, I. 2011, „AGO throws support behind local Ahmadiyah bans', *The Jakarta Post*, 3 March <http://www.thejakartapost.com/news/2011/03/03/ago-throws-support-behind-local-ahmadiyah-bans.html> – Accessed 3 January 2011

that whilst “40 district or provincial governments have passed bans on Ahmadiyah or its activities since the 1970s”, there has been an increase in the number of such regulations in recent times.⁴⁴

A draft Religious Harmony Bill is currently on the list of legislation for parliament to consider, however the Bill has reportedly not been prioritised for consideration in 2012. The Bill, if enacted, would regulate religious matters such as “proselytizing, celebrating religious holidays, constructing places of worship, funerals and religious education”. According to a *Jakarta Globe* article, there are concerns that the legislation would merely entrench discriminatory regulations within the 1965 Anti-Blasphemy Law and a 2006 joint ministerial decree on places of worship. The latter requires 60 signatures from local residents to support the construction of a new house of worship.⁴⁵

4. Deleted.

⁴⁴ Crouch, M. 2011, „Religious deviancy and law’, *Inside Indonesia*, July-September
<http://www.insideindonesia.org/weekly-articles-105-jul-sep-2011/religious-deviancy-and-law-28082005> - Accessed 4 January 2012

⁴⁵ Haryanto, U. & Rachman, A. 2011, „Debate Over Indonesian Religion Bill Heats Up’, *Jakarta Globe*, 24 October
<http://www.thejakartaglobe.com/home/debate-over-indonesian-religion-bill-heats-up/473591> – Accessed 4 January 2012

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- Crouch, M. 2011, „Religious deviancy and law’, *Inside Indonesia*, July-September <http://www.insideindonesia.org/weekly-articles-105-jul-sep-2011/religious-deviancy-and-law-28082005> – Accessed 4 January 2012.
- Freedom House 2010, *Policing Belief: Indonesia*, Freedom House website, 21 October http://freedomhouse.org/template.cfm?page=574#Blasphemy_Laws – Accessed 7 December 2011.
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- Haryanto, U. & Rachman, A. 2011, „Debate Over Indonesian Religion Bill Heats Up’, *Jakarta Globe*, 24 October <http://www.thejakartaglobe.com/home/debate-over-indonesian-religion-bill-heats-up/473591> – Accessed 4 January 2012.
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