



Permanent Mission
of the Republic of Indonesia to the UN, WTO,
and Other International Organizations
in Geneva

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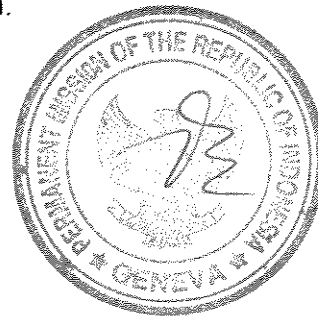
Geneva, 11 March 2013

The Permanent Mission of the Republic of Indonesia to the United Nations, WTO and Other International Organizations presents its compliments to the Office of the United Nations High Commissioner for Human Rights in Geneva and with reference to the latter's Note dated 26 December 2012, has the honour to transmit the attached response of the Government of Indonesia to the request on Best Practices in the Application of Traditional Values while Promoting and Protecting Human Rights and Upholding Human Dignity, as the follow-up of the Human Rights Council Resolution No. A/HRC/RES/21/3.

The Permanent Mission of the Republic of Indonesia to the United Nations, WTO and Other International Organizations avails itself of this opportunity to renew to the Office of the United Nations High Commissioner for Human Rights in Geneva the assurances of its highest consideration.

**The Office of the United Nations
High Commissioner for Human Rights
Geneva**

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**RESPONSES SUBMITTED BY THE GOVERNMENT OF INDONESIA
ON BEST PRACTICES IN THE APPLICATION OF TRADITIONAL VALUES IN
THE PROMOTION AND PROTECTION OF HUMAN RIGHTS**

1. Indonesia has a rich cultural and ethnic diversity that are devoted to humanity. Human rights values are embedded in all cultures and are found in different forms, such as proverbs, idioms, customs, traditions, etc. Positive traditional values (tradition and local customs) that are found in society, among others are:
 - a. **“Kitorang samua basaudara”** (Manado, North Sulawesi Province), means “we are all family” – a reflection on the right to non discrimination, where equal treatment irrespective of religion, ethic, origin, language, race, and social status.
 - b. **“Sitouw Timouw Tomoutow”** (Minahasa, North Sulawesi Province) means “to live for the sake of others”, meaning that every person should live hand in hand, caring and sharing.
 - c. **“Pela Gandong”** (Maluku, Maluku Islands Province), is a pact placed by the traditional chiefs from different ethnic groups to maintain the harmony between two ethnic groups.
 - d. **“Sipakataum Sipakalebbi”** (Bugis, South Sulawesi Province), means to always acknowledge, to value and respect others.
 - e. **“Siri”** (Makassar, South Sulawesi Province), is a strong traditional value of respect and self-esteem.
 - f. **“Ngewongke”** (Java), meaning to respect and understand each other.
 - g. **“Ngaha Aina Ngoho”** (Bima, West Nusa Tenggara Province), meaning to always think of others' need.
 - h. **“Rohoe Rahayu”** (Dayak, Central Kalimantan Province), meaning to always support each other.
 - i. **“Udiep Sari Mati Syahid”** (Aceh, North Sumatra Province), meaning to tolerate and to understand each other.
2. These values are deep-rooted in the daily lives of our societies. The values that they promote also include upholding the values of human rights. Human rights, which include the value to uphold human dignity and respect towards each other have been practiced in societies as traditional values. These traditional values in Indonesia's diverse cultures are also known as the “Bhinneka Tunggal Ika” (*Unity in Diversity*).
3. In the effort to prevent the use of such traditional values as a justification in the practice of discrimination, the Government of Indonesia has implemented preventive measures such as: the integration of positive traditional values in all levels of education, in the form of Human Rights Curriculum (formal, informal and religion education). In addition, the Indonesian Government mandated several forums such as: Forum for Religious Tolerance (*Forum Kerukunan Umat Beragama/FKUB*), Forum on National Integration (*Forum Pembauran Kebangsaan/FPK*), Forum on Community Awareness (*Forum Kewaspadaan Dini Masyarakat/FKDM*) and Civil Society Organization (*Organisasi Kemasyarakatan/Ormas*) in preventing any practices of discrimination.
4. Like in many other countries, traditional values that do not in full conformity with human rights values do exist in Indonesian society. We also found that some

external influences such as technology and foreign cultures threaten the very existence of our traditional values. Hence, a strategy is needed to support the usage of positive traditional values for the promotion and protection of human rights, such strategies include:

- a. Creating consciousness and participation of community and religious leaders on the awareness of human rights values.
 - b. Collecting information from community and religious leaders in the development of human rights curriculum.
 - c. "Training of trainers" for community and religious leaders to prepare them in training their colleagues and teachers.
 - d. Assisting in the creation of national social network to establish a continuous support for community and religious leaders in sharing their experiences.
 - e. Advantaging the central education system to disseminate human rights curriculum that are to be sensitized to formal and informal education with the support of community and religious leaders.
5. Measures to support effective transmission of human rights education through traditional values in society, include the following:
- a. Infusing traditional values into the education curriculum.
 - b. Training for trainers and teachers.
 - c. Creating information leaflets and brochures.
 - d. Publishing human rights pocket books and human rights guidelines.
 - e. Human Rights dissemination through the mass media, electronic media and art.
 - f. Empowering community and religious leaders as well as youth leaders.
 - g. Enhancing community participation.
6. Measures to ensure the conformity between values found in core social institutions (such as households, social communities, and education institutions) and human rights values, include the following:
- a. Human rights trainings for community leaders, religious leaders and teachers.
 - b. Dialogues among religious communities.
7. There are no established mechanisms to ensure the alignment of human rights values with the existing traditional values found in societies. However, coordination, consultations and dialogues among various stakeholders in Indonesia are carried out regularly and in various settings. The Indonesian Government through the Directorate General of Intellectual Property Rights, Ministry of Law and Human Rights is preparing a proposed law on the Protection and Usage of Intellectual Property, Traditional Knowledge and Traditional Cultural Expressions. The proposed law includes the reference that traditional values are intellectual property creations in the field of knowledge and technology. The values are inherent with traditional heritage characteristics that are produced, developed and maintained by a certain society or community. Moreover, traditional cultural expressions are intellectual property creations in the field of arts, including literature expressions that are inherent with traditional heritage characteristics that are produced, developed and maintained by a certain society or community.
