

The Religious Rights of Parmalim Believers In The Context Of Citizenship In Indonesia

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Abstract

This research delves into the complex relationship between the religious rights of Parmalim adherents and their citizenship status in Indonesia. Parmalim, an indigenous belief system practiced by the Batak people of North Sumatra, faces challenges in gaining official recognition in the predominantly Muslim country. Despite its deep historical and cultural significance, Parmalim grapples with issues of non-recognition, leading to limited access to government services, instances of discrimination, and marginalization. Using a literature review approach, this paper provides a comprehensive understanding of Parmalim's history, beliefs, and practices, contextualizing them within the broader landscape of discrimination against religious minorities in Indonesia. The theoretical framework, drawn from the literature findings, illuminates concepts of religious discrimination, tolerance, and the social impact on minority groups like Parmalim. The study examines recent developments in Indonesia's approach to religious diversity, exploring initiatives to promote pluralism and tolerance. Additionally, the research discusses potential avenues within a citizenship framework and international human rights principles to address and enhance the rights of Parmalim adherents. Interpreting the research findings in light of the theoretical framework and literature, this paper contributes to the literature on religious discrimination, explicitly focusing on the Parmalim group in Indonesia. The insights gained shed light on the challenges faced by Parmalim adherents in exercising their religious rights while maintaining Indonesian citizenship in a diverse and multicultural society. This combined approach integrates a thorough exploration of Parmalim's context with a theoretical foundation, providing a nuanced understanding of the issues and offering potential solutions to advance the rights

of *Parmalim* adherents within the Indonesian socio-religious landscape.

Keyword: Citizenship; Discrimination; *Parmalim*; Religious Freedom

Introduction

The foundation of the State, Pancasila, also serves as the nation of Indonesia's guiding philosophy for navigating both State and social life. Undang-Undang Dasar 1945, which discusses the basis of the State as Belief in One Almighty God and Freedom of Practice of Religion or Belief, also incorporates Pancasila as the foundation of the State. Pasal 29, paragraph 1 of the 1945 Constitution, which reads, "The State is based on Belief in the One and Only God," contains the right to freedom of faith or belief. According to paragraph 2, "The state guarantees each resident's freedom to embrace their own religion and to practice their beliefs and religion in worship." (Budijanto, 2016). Indonesia is home to various ethnic groups, religions, belief systems, and numerous ethnic groups and languages. Indonesians practice more than 87% Islam, 9.87% Christianity, 0.72% Buddhism, 1.69% Hinduism, and 0.56% other religions. Folk religion, tribal beliefs, and religious sects like *Kejawen*, *Ugamo Malim*, *Sunda Wiwitan*, etc. make up just 0.56% of the minority. Meanwhile, the number of *Ugamo Malim* adherents in the nation is thought to be only 6,000 (Tampubolon et al., 2021).

The local *Parmalim* belief, held by the Batak people, has persisted until this point on the island of Sumatra, particularly in Tanah Batak. Even though the Batak people are known for their Christianity outside Batak Land, particularly in the Tobasa region (Toba Samosir), *Parmalim* adherents still exist today. This religion is still practiced today, particularly in the vicinity of Samosir Island, where Huta Tinggi, Toba, North Sumatra, serves as the *Parmalim* community's administrative center. The *Parmalim* religion, practiced locally by the Batak tribe, is said to have been introduced by the most powerful Batak leader, Sisingamangaraja XII, who was the last member of the Sisingamangaraja dynasty (Situmorang, 2017).

The Pancasila requires the state to uphold religious freedom consistently. Religion-related interference, prejudice, and restrictions must be avoided. The evidence demonstrates that minorities still enjoy some degree of protection. The absence of these protections demonstrates the lack of a democratic movement. An analysis of 178 nations demonstrates this condition, with Indonesia coming in 63rd with a score of 80.6. Technically speaking, Indonesia is not a failed state, but this status greatly increases the risk of religious communities disintegrating. The complaints made by the general public are one of the criteria used to judge Indonesia's failure to protect religious people, including adherents of beliefs. The tension and

violence that took place demonstrate the state's inability to give its citizens a sense of security.

The *Parmalim* religion, as a minority in Indonesia, fights for fundamental rights that include the right to life, the right to freedom, the right to equality, and the right to justice (Nainggolan, 2021). They also have challenges, such as the availability of religious teachers according to the religion professed by *Parmalim* students. They often do not get assistance because they are not registered as members of official religious organizations recognized by the State. They often get negative stigma from adherents of official religions. Moreover, some still experience discrimination in fulfilling civil rights, including the right to freedom of religion (Boni et al., 2023).

By looking at this case, Indonesia still needs to fully protect people who believe in freely expressing their beliefs. In this paper, there will be several examples of cases that need to be by the vision of this nation, especially the giving to people outside of religions that are formalized by the state.

Research Method

This paper uses a literature review of the history, beliefs, and practices of the *Parmalim* religion and previous studies covering discrimination against religious minorities in Indonesia. The theoretical framework is based on the literature findings, clarifying religious discrimination, tolerance, and the social impact of discrimination against religious minorities. The research findings are interpreted concerning the theoretical framework and literature findings, providing a broader context for the research results. The findings can also contribute to the understanding and developing of literature on religious discrimination, particularly against the *Parmalim* group in Indonesia.

Result and Discussion

1. The Background of *Parmalim*

Actually, there are a few different accounts of *Parmalim*'s religious upbringing in Batak territory. The *Parmalim* religion was historically founded by Guru Somaliang Pardede, a Sisingamangaraja dynasty servant and close friend of King Sisingamangaraja XII. It was created with the intention of defending Batak Land from Christian religious intrusion brought about by Western countries, Islam, and Dutch colonialists. The *Parmalim* religion, which is practiced locally by the Batak tribe, is said to have been introduced by the most powerful Batak leader, Sisingamangaraja XII, who was the last member of the Sisingamangaraja dynasty. The position of *Parmalim* was determined to be in 497 AD, or 1450 using the Batak calendar. The religious conviction of *Parmalim* is, in fact, essentially

correct and satisfies the requirements for classification as a religion. The God of the *Parmalim* people is known as *Mulajadi Na Bolon*, or the Greatest One, the source of all life. The *Bale Pasogit* or *Bale Parsaktian* is the place of worship for the *Parmalim* faith group. *Parmalim* adherents follow the teachings of *Pustaka Habonoton*, one of their sacred texts (Situmorang, 2017).

A different version explains the background and significance of *Parmalim*. The Batak language has two words that make up *parmalim*: *par* and *hamalimon*. The two words have the meanings of *par* (follower) and *hamalimon* (chastity). Thus, it can be inferred that those who adhere to holiness are what is meant by *parmalim*. *Debata Mulajadi Na Bolon*, also known as God Almighty, is regarded by the *Malim* religion as the creator of all things. His Majesty Raja Naipospos, a prominent figure, formed *Ugamo Malim* in 1921. Raja Naipospos of his Majesty was a pupil of *Sisingamangaraja XII*. Raja *Mulia Naipospos* received a directive from his teacher, *Sisingamangaraja XII*, to erect *Bale Pasogit* as a replacement for *Bakkara*, which the Dutch colonizers had destroyed. *Bale Pasogit* was subsequently founded and made one of the villages in the *Toba Samosir Regency's Hutatinggi Village* (Rosa et al., 2022). The number of *parmalim* and its development in this Globalization Era are seen by analyzing their existence. There are 139 people residing in *Laguboti Village, Hutatinggi* as a barometer for the presence of *Ugamo Malim*, according to research from *Santa Rosa Pardosi et al.* The remaining believers are dispersed among 38 additional branch areas.

2. *Parmalim* and State Politic

Because the state does not defend and help *Parmalim* (Renaldi, 2017), it is very easy to see it as a culture not a religion (Woodward, 2011). In other words, it is mentioned in the category on discrimination. According to *Keputusan Presiden No. 1 PNPS of 1965*, the state upholds a system of political recognition based on religion, with religion serving to distinguish one citizen from another (Renaldi, 2017). Due to this distinction, the *parmalim* system's beliefs are seen as non-religious rather than as a form of tribal religion. The majority of research on religious and intergroup prejudice has centered on analyzing and comprehending the attitudes and actions of privileged religious groups toward oppressed groups.

However, the majority of studies only pay attention to mainstream religions and neglect minority religions. The same issue also exists in Indonesia, where the *Ugamo Malim* religious group and other minority religious groups are frequently targets of government discrimination. Religious freedom violations persist despite rising international controversy over prejudice against religious minorities, particularly in Indonesia (Tampubolon et al., 2021). *Ugamo Malim* clearly maintained the

connection between the creator and humans respected the creation of God, despite the fact that he is increasingly being abandoned, particularly by contemporary Batak people. The teachings of *Ugamo Malim* govern our interactions with God. They called God as *Debata Mulajadinabolon*. And with one another because they contain meaningful values, norms, and rules (Situmorang, 2017).

Huta Tinggi, Toba, North Sumatra is home to the majority of the *Parmalim* population, who actually reside in a Christian neighborhood there. Given that the Batak are known for being Christians, it is difficult for *Parmalim* believers to survive as a minority in their own country. As a result of their belief status, people are frequently subjected to various forms of discrimination from their surroundings. Equal rights in state services are extremely difficult to obtain, and it is not just ridiculed by the general populace (Amalinda et al., 2022). According to Monang Naipospos, the head of *Parmalim* for the Laguboti region, his adherents were unable to register as TNI or Police because Indonesia only has six major religions listed on the registration computer system (Sukirno, 2018). In addition, Maradu, a *Parmalim* adherent himself, experienced prejudice and even coercion when he was still a high school student. Maradu is frequently made to attend church services in order to obtain the officials' signatures and stamps in exchange for receiving religious values (Erdianto & Nadir, 2017).

Additionally, Arnol Purba is disappointed that the company where he applied for a job rejected him because his condition in the column for his religion reads a dash (-), which is regarded as a person who has no religion, does not believe in God, or is an atheist despite their children's successful academic performance (Erdianto & Nadir, 2017). The same as children from Arnol Purba, Pagar Demanra Sirait also encountered other forms of discrimination. Both groups struggled to find employment as a result of the KTP column's empty religious status. Demanra claims that the absence of a religious category on the KTP made it more difficult for people to access various government-sponsored social services. Ultimately, he was forced to identify as a Christian in order to administer administration and population rights more easily.

3. *Parmalim* and Their Human Rights

Given the aforementioned phenomenon, it is evident that both the Constitutional Court's decision No. 97/PUU-XIV-/2016, which states that religious believers have been recognized as Indonesian citizens with an equal position with other religious groups, and the rights of citizens have been violated. However, it is still not possible to say that the people's social and civil rights are being fully met. When Demanra tried to use social assistance offered by the government because the religion column was

missing from his population document, he encountered discrimination from within the government (Erdianto & Nadir, 2017). The Indonesian Constitutional Court (verdict No. 97/PUU-XIV/2016) recognized that religious believers are Indonesian citizens with an equal position with other religious groups. However, citations show that citizens' social and civil rights have not been fully fulfilled. This may reflect the challenges or discrimination that the *Parmalim* religious community or other minority religious groups may still face in achieving their rights.

Everyone has a set of rights attached to their membership in a nation, which are known as citizen rights. The laws that the state imposes place restrictions on these citizens' rights. Citizens have the any rights: the right to receive protection from the government in any way; the right to work and a decent standard of living; the right to take part in national defense; the right to practice their religion; and the right to decide on their own education and citizenship (Rustandi, 2019). Religion incorporates religion as a form of artistic expression, customs, ritual, or identity (Jones et al., 2020). This suggests that religion is not only limited to formal religious practices but also includes other aspects of culture and identity. The emphasis on citizens' rights, including the right to work, live a decent life, participate in national defense, practice religion, and determine one's education and citizenship, can be relevant in the context of the *Parmalim* religion. This is because these rights cover critical aspects of daily life and the spiritual identity of the community.

Because it is deemed necessary, the regional level human rights system provides important protection related to political integration and infrastructure development. The United Nations System provides a jurisprudential reference for the advancement of international human rights and law. This system is expected to provide a stable social order for efforts to enhance regional political integration. Regional political support for a human rights system can have an impact on how effective that system is. The International Covenant on Civil and Political Rights (ICCPR) says in article 27 "In countries where there are ethnic, religious or linguistic minorities, their rights may not be discriminated against within the community of those groups who speak their own language, practice their beliefs, myself and so on (Conference et al., 2020). There are links to the international human rights system, such as the International Covenant on Civil and Political Rights (ICCPR), which affirms the rights of ethnic, religious, or linguistic minorities. This can be an essential reference point in protecting the religious rights of *Parmalim* and other minority groups at the national and international levels.

From the information above, I see that the relationship between a marginalized community in a country has the same rights as a large community because they live together and have the same obligation to

develop and protect the country. The right received is an official decision issued by the international body itself because the influence of the community is felt to be very necessary to improve regional politics, which means that the State is formed based on the unity of each regional association. With this regional politics, the state is expected to make an equal contribution to all levels of society in order to create a fair and equitable harmonization.

4. Citizenship Rights and Obligations in the Community

According to Shachar (2009), citizenship is the same as a birth right lottery because it is a right that is passed down from generation to generation when humans are born. In the end, this is what separates someone who is born into a rich family from someone who is born in a poor family. Wealthy people have greater opportunities than less able people to claim rights. What often happens is that rich people apply for alternative citizenship principles based on acquiring citizenship because they already have a good initial relationship and are known by a country (Shachar, 2009). This is caused by a person's powerlessness in determining where he will be born so that to fight for his rights, the State must help.

As Kristian Stokke said "states view citizenship as a legal status based on membership in the national community, implying that there is an agreement between the person and the state that entails rights and obligations" (Stokke, 2017). A set of rights connected to membership and official citizenship status are covered by citizenship (Isin & Turner, 2014). Responsibilities associated with citizenship include paying taxes and serving in the military, for example. The idea of togetherness places a special emphasis on community involvement and the idea that active citizenship serves as an inclusive force that draws people from their private lives and into public life in order to help them become good citizens. The foundation is what allows a society to join an autonomous community and exercise self-government (Dagger, 2002).

Citizenship has an important relationship with democratic and political theory. It is caused by direct participation and indirect representation as a way to guarantee citizen control over politics. This participatory model emphasizes community activeness in making decisions and supervising public affairs. The democratic process means the active participation of citizens starting from empowered citizens. Followed by elected officials in the development of their duties, and ended with democratic control of public affairs (Saward, 2010).

Ugamo Malim has an obligation: Understand and teach the teachings of Ugamo Malim to the community. Foster tolerance and cooperation with different faiths. Protect rights, including identity, in official documents. Address the stigma and suffering that may be faced (Boni et al., 2023).

Overall, these obligations reflect the Ugamo Malim community's efforts to maintain their identity and belief teachings while building positive relationships with people of different faiths.

Adherents of local beliefs shouldn't any longer face prejudice from the community as well as from the agencies of government, according to Marshall's concept of citizen rights. According to the law, everyone is entitled to equality regardless of their background, which in this case refers to the community's religious affiliation. Marshall mentions in his citizenship thinking that every person has natural and inherent rights that are theirs as citizens. The way the sociological discipline views social rights has been significantly influenced by Marshall's ideas on looking at citizenship from a particular perspective. Marshall outlined the civil, political, and social life rights as the three ideal citizen rights that should be guaranteed (Turner, 2009). The community's members' affiliation with a particular religion shouldn't prevent them from exercising their right to citizenship because everyone who belongs to a nation has that right without distinction. In this instance, the violation of civil society activists' fundamental rights has created space for additional violations, such as the denial of other citizen rights. Since civil rights are fundamental rights that all citizens are required to have, it is probable for other fundamental rights of citizens to also be violated.

5. Agreement on Religion

Actually understanding religion is not as easy as one might think. This is contrary to popular belief. Jose Cassanova said that it is very unlikely to reach an understanding and agreement on religion (Landmann, 2013). In this case, I argued most people, especially those with religions recognized by the State, view religion from their own religious perspective, making it very difficult to reach an agreement with one another. Following Casanova's thinking, Mukti Ali explained that religion is a subjective dimension and is related to the mind. Religion is also bound by emotion so that each person has their own purpose to understand the true meaning of religion (Muhammadin, 2013).

It is important to consider religion's historical development in human life as a guide to understanding it. Of course, there are some places on this planet where religion is not understood. The most fundamental meaning of the word in Sanskrit is religion itself. *Agama*, "a" stands for "not," and "gama" is for chaos (Arif, 2015). According to that point of view, religion, which is nothing more than a set of rules, exists in order to control human life and prevent chaos. In addition, the term "religion" in English leads to an understanding of all religions. This includes local religion, belief in nature, or revelation (Marzali, 2016).

From viewpoints that have been evolved in recent studies on

indigenous religions, Samsul Maarif provides a critical alternative. Because of how the world's religions, particularly the Abrahamic religions, view religion, it frequently presents religion incorrectly (Islam, Christianity, and Judaism). When the perspectives of world religions (with their central ideas of God and spirituality) are forced to consider the phenomena of local religions, the conclusion that these indigenous religions fall under the category of "animism," which is said to believe in spirits that reside in trees, mountains, rocks, and other natural objects, is reached. Then, his followers judged them, accusing them of practicing paganism, being hypocrites, and worshiping rocks, trees, and mountains. Local religions are frequently pressured to convert to major world religions as a result of this viewpoint (Maarif, 2017). The role of religion in identity formation is crucial and fundamental (Belamghari, 2020). Some academics contend that losing one's faith results in identity loss.

Banyak anggapan masyarakat yang keliru tentang agama Parmalim, beberapa diantaranya: Agama Parmalim dianggap sebagai agama animisme atau paganisme karena agama Parmalim tidak memiliki kitab suci atau dogma yang baku, berfokus pada hubungan manusia dengan alam dan leluhur, dan agama Parmalim tidak memiliki ritual atau upacara yang sama dengan agama-agama besar yang diakui Negara (Ilyas et al., 2021). Akibatnya, hal tersebut dapat menyebabkan berbagai bentuk diskriminasi seperti penganut agama Parmalim seringkali dianggap sebagai orang yang terbelakang atau tidak berpendidikan, mereka seringkali mengalami kesulitan dalam mendapatkan pekerjaan atau layanan publik, dan sering menjadi sasaran ujaran kebencian atau kekerasan (Iftitah et al., 2022).

Agama terminology associated with Parmalim beliefs is not a bad thing because *ugamo malim* doesn't mess up and don't commit massive acts of violence. This starkly contrasts the official religion recognized by the State, where its followers have carried out various acts of chaos with different motivations. Then the terminology is irrelevant to the identity of its adherents. Then, when confronted with *ugamo malim*, what happened was the State's discrimination against them even though they made an excellent contribution to the environment in which they lived.

6. Religious Freedom

According to the mandate of Pancasila and the 1945 Constitution, the Indonesian country has guaranteed every citizen the right to equality and the right to adhere to a belief or faith. However, adherents of beliefs like *Parmalim* still do not feel protected and treated equally under these guarantees at the implementation level, particularly with regard to the right to status as adherents of belief in pop culture. There is no indication that a person is a believer on their electronic family card (KK) or electronic KTP

identity card. On the electronic KTP and Family Card that believers use, the religion column is left empty and only flat lines are filled in. Even though it is crucial for the individual, among other things, to be able to access public services, the inclusion of religion or belief in a person's population data is still crucial (Mahkamah Konstitusi RI, 2017).

Pasal 29 says that everyone is guaranteed the right and freedom to have a religion or belief. The state is obliged to uphold this right. Also in *Pasal 28E* of the 1945 Constitution, the state also guarantees that people can embrace religion and worship according to their freedom to gather for worship.

Undang-Undang Dasar 1945 pasal 28E ayat 1-3, explicitly states that: (1). Everyone is free to choose and practice the religion of his choice, choose education, choose a job, choose citizenship, and choose a place to live within the territory of the state, leave it and then come back again. (2). Everyone has the right to freedom of religion and to express his views accordingly. (3). Everyone has the right to freedom of association, assembly and expression (Tampubolon et al., 2021).

The 1945 Constitution's Article 28J Paragraph (2) also stipulates that any limitations placed on the use of these rights must be governed by the law. As a result, even though the second amendment to the 1945 Constitution added 10 new articles on human rights, in practice these protections were still subject to the limitations set out in the law. *Pasal 28J UUD 1945* limiting the provisions of *Pasal 28A* to *Pasal 28I* concerning human rights which make up the above articles (Sobari, 2022).

Explanation of Article 29 Paragraph 1: The State of Indonesia's ideology is absolute belief in the One and Only God, so all of the country's activities must be based on this belief. The 1945 Constitution's incorporation of the divinity fundamental embodies respect for religion. As a result, everyone has the freedom to practice their religion openly. The government has established a recognized (correct) religion, but there is no recognized belief, so regrettably not all of the citizens' religions or beliefs are recognized by the government. (Sobari, 2022).

7. Condition of Religions in Indonesia

Multiple groups of Indonesian citizens have identified as followers of ancestor religions or as not practicing one of the six (6) "official religions" (recognized) of the nation since Indonesia's independence. They are a group of citizens who demand state support for civil rights based on their religion that have historically been disregarded and violated in Indonesia. Throughout history, people have been forced or required to do things like identify themselves, get married, take oaths, and other things based on the state's official religion, which they do not adhere to. Even today, they are the targets of state discrimination motivated by official religion, or rather,

by "religious politics." (Maarif, 2017).

The state and the people are the two key components that cannot be separated from any discussion of religious life in Indonesia. The state, or in this case, the government, has established institutions and created regulations pertaining to its citizens' religious lives. On the other hand, there are many different local religions and minority religions that are still fighting for recognition in society. It starts with the majority religion, which is the official religion. Local culture also has an impact on Indonesia's religious climate, so culture has a direct impact on the global religion that emerges there (Asrawijaya, 2022).

The diagram explains that culture will emerge in people's lives. Local religions' emergence is influenced by cultural values in various regions. Global religions like Hinduism, Buddhism, Christianity, and Islam were introduced during the 5th and 7th centuries by traders and missionaries. Local culture has an impact on the development of these world religions. Global religions are sought after today, in the postmodern era, for the rigor of their teachings (Zaluchu, 2020). There are some organizations, though, that uphold the acculturation that local culture and global religion have produced as local knowledge. In society, there are both advantages and disadvantages; different issues arise with different responses.

Through the creation of regulations, the state's role in this situation serves as a creator of harmony. However, not everyone agrees with the government's policy decisions. In the midst of society, criticism and covert forms of resistance emerge. The religious world has been revitalized by the emergence of new sects, new religious institutions, and local religions.

The complexity of religious issues today is rising. Violence, from physical to structural, is a common occurrence in Indonesian religion. The aspect of harmony is also impacted by the current pluralistic conditions. This is what throws off religious consistency, but not all of them result in conflict; some adhere to tolerance, preserving harmony in diversity.

8. Approaches and Efforts Made

In addition to the numerous instances of religious freedom violations, research into religious freedom is also expanding quickly (Hefner, 2013). The strategy with constitutional and legal justification is the one that is most widely used. This strategy employs a hierarchical structure of laws that protect religious liberty, ranging from universal international agreements to the foundation of the state, the constitution and its derived laws (national and local). A number of organizations, including the SETARA Institute, The Wahid Institute, CRCS UGM, Komnas HAM, and others, use the justifications for human rights, Pancasila, the 1945 Constitution, laws, government regulations, and regional regulations to assess whether Indonesia is making progress or regressing in the index of the

implementation of religious freedom. These watchers and researchers typically keep track of instances of violations from the previous year, highlighting the laws that were broken. Since 2007 to the present, this kind of documentation and survey research has been evolving (Samosir et al., 2022).

In his dissertation, Rohidin employs this strategy to demonstrate the detrimental impact of legislation on religious freedom. (Rohidin, 2015). Rohidin argued that the second precept's principles have so far been disregarded by Indonesian law when it comes to religious freedom. A form of denial of human values is the rise of heretical claims used by Islamic organizations to eradicate non-mainstream religions and beliefs. LBH Jakarta provides support for legal advocacy on behalf of those who have experienced violations of their right to practice their religion (lawsuit) (Hidayat et al., 2014). According to the above description, the approach based on the law, the constitution, and human rights is still in vogue. This implies that crimes are punishable by law. Such a strategy has been shown to be insignificant and ineffective in preventing and resolving instances of religious freedom violations (Samosir et al., 2022).

As mentioned here, organizations such as LBH Jakarta can be valuable allies for the Parmalim community in pursuing legal avenues and challenging discriminatory practices (Djafar, 2018). The statement emphasizes the potential partnership between LBH Jakarta and the Parmalim community. LBH Jakarta can empower the Parmalim community to fight for their rights and challenge the discriminatory practices that threaten their religious freedom and well-being by providing legal expertise, representation, and advocacy.

Raising awareness about Parmalim beliefs and practices through education and media can address misconceptions and promote tolerance (Sandharo Bakkara, 2017). By fostering understanding and appreciation for the Parmalim way of life, raising awareness can encourage greater tolerance and acceptance within the broader community. This can help break down negative stereotypes, challenge existing prejudices, and create a more inclusive environment for all religious groups.

Building relationships with local government and communities can improve understanding and resolve issues through open communication (Jesy Ismoyo, 2018). The Parmalim community can educate others about their beliefs, practices, and needs by engaging in open dialogue with local government and other communities. This helps dispel misconceptions, address prejudices, and foster mutual respect.

Conclusion

The Parmalim religion was historically founded by Guru Somaliang Pardede, a courtier of the Sisingamangaraja dynasty and a close friend of

King Sisingamangaraja XII. The religion was founded with the aim of defending the Land of Batak from the encroachment of Christianity brought by Western countries, Islam, and Dutch colonisers. Huta Tinggi, Toba, North Sumatra is home to the majority of the Parmalim population. Given that the Batak tribe is known to be Christian, it is difficult for the Parmalim to survive as a minority in their own country. As a result of their faith status, they often experience various forms of discrimination from their neighbours. According to Monang Naipospos, the Parmalim leader for the Laguboti region, adherents are unable to enlist in the army or police because Indonesia only has six major religions listed in the enrolment computer system. Parmalim adherents even have difficulty obtaining facilities and other social rights. The Indonesian Constitutional Court (verdict No. 97/PUU-XIV/2016) recognised that penghayat kepercayaan are Indonesian citizens who have equal status with other religious groups. However, citations show that the social and civil rights of citizens have not been fully fulfilled. This may reflect the challenges or discrimination that the Parmalim religious community or other minority religious groups may still face in achieving their rights. Ugamo Malim clearly maintains a relationship between creator and human that respects God's creation, despite the fact that this is increasingly being abandoned, especially by contemporary Batak society. Ugamo Malim teachings govern our interaction with God. They refer to God as Debata Mulajadinabolon. And with fellow humans as it contains meaningful values, norms and rules.

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