



Protection of Human Rights of Women in the Registration of Believers' Marriage

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Abstract. The problem of penghayat population, although it has found a bright spot, but in reality the marriage registration of penghayat women also experiences a lot of problems. The marriage of penghayat women and its problems have not been fought by other women. Almost all penghayat women do not have definite protection in their marriage registration. This supports the urgency of a human rights protection system for penghayat women in marriage registration. The affirmation of penghayat women in penghayat marriage registration has not been in line with Article 5 paragraph (3) and Article 6 paragraph (1) of the Human Rights Law, theoretically following the third guiding principle of Mahfud MD which provides special protection for weak groups (affirmative action), and philosophically adjusting to the fifth principle of Pancasila. The implementation of these two articles has not been able to protect women believers in their marriage registration. This article will discuss the protection of human rights of penghayat women in penghayat marriage registration. Discussions related to penghayat have been very abundant, but related to the protection of human rights of penghayat women there is still no one who researches and writes. This is the strength of the analysis in this article which will answer questions related to (a) How are the human rights of women in penghayat marriage registration? (b) What are the forms of protection of human rights of women in penghayat marriage registration. I will answer these two questions in this article by looking for the reality of human rights of penghayat women and then looking for forms of human rights protection that have been implemented. This article is written to answer that the protection of human rights of penghayat women is still not much thought, even considered not an important thing. Indigenous women experience two problems as indigenous people and voice as women who are still considered as a complementary part.

Keywords: Protection, Human Rights, Indigenous Marriage, Indigenous Women, Marriage Registration.

1. Introduction

The problem of penghayat population has received an answer in Permendagri Number. 118/2017 concerning KK Blanks, Registers and Civil Registration Certificate Excerpts. In its decision, the Constitutional Court granted all demands of the indigenous faith applicants regarding the inclusion of the indigenous faith column in population documents, including e-KTP and KK. This problem has not been

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followed by the rights of women believers in various forms of population.[1] This can be seen in various services related to indigenous women who still have not accommodated their rights perfectly.

I refer to the indigenous religions of Indonesia as including two categories: beliefs and customs. Belief (Indonesian: belief), which refers to the religions of certain groups and individuals registered in the Ministry of Education, Culture, Research, and Technology (MECRT), groups that have struggled to recognize their faith as a religion (Indonesia: religion) of the country of Indonesia since the beginning of the independence of Indonesia, and only continued in 2017 when the Constitutional Court of Indonesia (Decree No. 97/Law-VII/2016 2016) approved their application for religious recognition.[2] After the Constitutional Court approved the petition by a creed group in 2017, some indigenous people have changed their occupational identity from one of the “government” religions to the beliefs.

Indigenous Indonesians, who share shared experiences with people in other countries (Barclay and Steele 2020; McNally 2019, 2020; Shrubsole 2019; Wenger 2009), continue to fight for the recognition of their dignity and religious or religious freedom (FoRB) of the Indonesian nation.[3]–[5] The Indonesian Constitution guarantees an inclusive FoRB, but the government has administered an exclusive foRB [6] since the beginning of religious rule through the Ministry of Religion established in January 1946. The current government recognizes six religions: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism, guaranteeing them, and protecting them from betrayal.

Adherents of other religions are not protected, and their adherents must join a confirmed religion to obtain citizenship. In response, the Constitutional Court of Indonesia has by its ruling legitimized the exclusive application of the government of the FoRB. Judges of the Court of Constitution argue that the foRB is the natural right of every citizen, in accordance with article 18 of the International Convention on Civil and Political Rights (IC-CPR), and therefore the State does not have the authority to officially recognize only certain religions (Indonesian constitutional court order No. 140/UU-VII/2009 2009, [3.54], page 290). In another ruling, the Court approved the court review instituted by the High Representative who represented adherents of indigenous religions, considering that religion (Indonesia: religion) had no legal consequences except including beliefs (indigenous religion) (Indonesian Constitutional Court Order No. 97/PUU-VII/2016 2016). Both decisions clarify and strengthen the constitutional norms of the (more) inclusive FoRB, as stated in Articles 28 and 29 of the Indonesian Constitution.[2]

The problem of the penghayat kepercayaan in Indonesia is still in the reconsideration phase, so the issue of the registration of marriages mainly relating to penghayat women is still not much discussed. In Rachel Sieder's statement, indigenous women's organizations in Latin America have shown the racially unequal impact of this implementation gap. They also question dominant legal conceptions of VAW as patriarchal violence. Using black feminist intersectional theory, they argue that gender inequality is only one of multiple power relations that contribute to the

oppression of indigenous women and women of color, who suffer not only gender violence but also extreme and structural forms of violence that are the result of ongoing colonial histories of systematic dispossession, discrimination and exclusion. [7]

Many articles related to penghayat have been conducted using various perspectives in all aspects of community life. The problems of believers become a separate study as a sociological and anthropological part of society.[8]–[10] The relationship between penghayat and various religious problems.[11]–[13] The entire discussion related to penghayat kepercayaan is mostly discussed related to penghayat, social studies, religious problems, and belief systems.[14]–[16] This leaves aside how women in the penghayat system are still minimal academic discussions related to this, for this reason this article tries to target how women's rights in penghayat marriage registration. This study is to complement various previous studies related to penghayat kepercayaan that have not discussed the role of women much except in relation to the environment.

The majority of the penghayat community system still prioritizes patriarchal culture even in marriage registration. For this reason, this study will base on three main questions (a) How are the human rights of penghayat women? (b) How is the registration of penghayat marriage? (c) How are the human rights of penghayat women in marriage registration. These three questions will become the analysis and reference in examining the human rights of penghayat women with penghayat marriage registration.

This article is based on the argument that penghayat marriage registration still does not accommodate the human rights of penghayat women. The registration of penghayat marriage so far only prioritizes that administratively it has been officially recognized in the population. But in detail related to the human rights of penghayat women in marriage registration, the role has not been clearly stated. When the human rights of penghayat women have not been accommodated in the registration of penghayat marriage, it makes the imbalance of analysis and implementation in providing the rights of penghayat kepercayaan as a whole.

2. Problems

This research is written to solve the problem:

- a. How are human rights for penghayat women?
- b. How is penghayat marriage registration?
- c. How is the human rights of penghayat women in marriage registration?

3. Method

This article uses methods of sociological law research. This research method is based on studies using legal sources and conducting sociological analysis. The source of law in research becomes the primary source by using the basis of law. For that research related to the rights of female penghayat in the registration of penghayat marriages. The rights of female penghayat have become a cornerstone in the registration of marriages, so this study has chosen the rights of women survives as the object of the study of marriage registration that is sociologically studied. So this study explores the role of law in the registration of marriages of penghayat in a sociological framework.

To obtain a comprehensive study in the analysis of penghayat marriage registration, the research was conducted in the following stages; First, identifying themes related to penghayat women's human rights. Second, sorting related to the human rights of penghayat women in penghayat marriage registration. Third, based on the data obtained, it was narrowed down to get the pattern of the human rights of believers women in the registration of believers marriage. Fourth, conducting a comprehensive data review. Fifth, reducing data that are not relevant to the study of the registration of believers' marriage. Sixth, describing the data that leads to the recording of penghayat marriage. To obtain a comprehensive study in the analysis of penghayat marriage registration, the research was conducted in the following stages; First, identifying themes related to penghayat women's human rights. Second, sorting related to the human rights of penghayat women in penghayat marriage registration. Third, based on the data obtained, it was narrowed down to get the pattern of the human rights of believers women in the registration of believers marriage. Fourth, conducting a comprehensive data review. Fifth, reducing data that are not relevant to the study of the registration of believers' marriage. Sixth, describing the data that leads to the recording of penghayat marriage.

This research is conducted in order to know the recording of penghayat marriage, as a study material that the human rights of penghayat as a representative of the perspective of penghayat belief community. The human rights of penghayat women in this case have an important role to analyze penghayat marriage registration, so that in the marriage registration, the human rights of penghayat women are only considered as a complementary part of penghayat marriage registration.

4. Discussion

4.1 Human Rights of Indigenous Women

The transnational feminist struggle for women's rights to live without violence has built on recommendations in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) to eliminate all forms of discrimination against women and girls by securing regional conventions that define gender-based VAW as a human rights violation. According to the interpretation of courts and other expert bodies, states are not only required to ensure that officials do not engage in gender-based VAW, but also to adopt appropriate measures to prevent VAW

committed by private actors; investigate and punish such acts; and provide support and protection for survivors. In Latin America, new laws passed in the 2000s defined various forms of VAW, including economic, physical, psychological, sexual and intrafamily violence, economic, physical, psychological, sexual and intrafamilial violence, and femicide (gender-motivated killings of women and girls). However, although these laws stipulated severe prison sentences for individual perpetrators and introduced important institutional innovations such as specialized courts, systemic impunity combined with the normalization of violence against women means that a huge implementation gap remains between VAW laws on the books and VAW prevention in practice. [17]

Social hierarchies between men and women are symbolically maintained through social practices. These social practices include but are not limited to - food taboos, female circumcision, breast ironing, son preference, female infanticide, sati and widowhood (WRP) rituals and practices. These gender-based practices violate women's human rights and security and adversely affect their health, physical well-being and psychosocial development. A series of conferences marking the UN Decade for Women (1975-1985), articulated issues of gender-based violence.[18]

However, the global human rights system transcends the boundaries of the human rights agenda between nations; it encompasses grassroots and local, national and regional structures - demonstrating that in a complex system, the sum of the parts is greater than the whole. As debates continue over whether the UDHR was disproportionately based on Western values and a history of neocolonialism when it was drafted in 1948, it is helpful for practitioners and evaluators to consider how the parts of this system function, working in a complementary and mutually supportive way with the UN, or in a stand-alone fashion. As shown in, the International Justice Resource Center (IJRC) illustrates how the functions of various international and regional human rights bodies interact to form an intricate network that seeks to uphold the rights of rights holders and hold duty bearers accountable for their actions and responsibilities.[19]

Human rights principles should have been easily accounted for in the evaluation. The commissioners and evaluators (me) should have critiqued how we engaged the evaluation participants. As mentioned, more time and comfort was given to authoritative figures (e.g. government officials) during interviews, whereas community members were asked to engage in crowded rooms, outdoor heat, and in situations where they were silenced by doormen. Although this evaluation took place at the beginning of my career, I observed that the problems I experienced at the time are still of concern to evaluators: To what extent can we reject a client's design? Reflecting on this, I now explicitly question how clients define the participation of rights holders, duty bearers and other stakeholders. In addition, the use of performance indicators-driven by the project's reliance on results-based management-leads donors and implementing partners to prioritize efficiency and measurable results, and in turn lose sight of their principles.[19]

During the reformation period, the discourse of "trust" came to the fore again. Through TAP MPR RI Number VII/MPR/2001, the MPR (People's Consultative Assembly) eliminated the trust discourse. The amendment of the 1945 Constitution

opened the space for "belief" in the context of human rights (Human Rights) (Maarif, 2017). In addition, the judicial review of Law No. 23/2006 on Population Administration at the Constitutional Court succeeded in providing an opportunity for penghayat kepercayaan to obtain an ID card even though they had to leave the religion column blank. This development is an important path for penghayat kepercayaan because the ease of obtaining an ID card is a symbol of the State's recognition of the existence of penghayat kepercayaan. However, Maarif and Viri & Febriany (2020) warned that even though indigenous faiths have been able to access ID cards, the stigma that they are irreligious/atheists is still strongly attached among the general public and government officials in the regions. [20]

This article tries to map the penghayat kepercayaan community in responding to the various problems above. In addition, it also looks at how they build their worldview or their beliefs affect and are affected by the existing problems. And finally, this article tries to examine the influence of these two factors on the paradigm of penghayat kepercayaan towards the human rights of penghayat women in penghayat marriage registration.[21]

In praxis, the local culture that has existed in the community always processes with elements of belief that gradually erode the boundary line between the belief system and local culture. Thus, there is a dialogical process in the formation of assimilation of local culture with local belief system. These local beliefs are reflected in attitudes, behaviors and life practices that distinguish them from other communities, these local cultural values become the spirit and spirit derived from traditional beliefs that have existed for a long time even before major religions entered Indonesia. These local religions include Sunda Wiwitan in West Java, Sedulur Sikep in central Java, Kaharingan in Kalimantan, Ugamo Batak in North Sumatra and many more. [22]

4.2 Recording of Penghayat Marriage

With a policy breakthrough that recognizes individual believers, the aspects related to the identity, including those related to the marriage of believers, have also begun to be recognized. Basically, the provisions of Government Regulation Number 37 Year 2007 have recognized the existence of indigenous faith marriages and the procedures for recording them, with the enactment of Articles 81 to 83. However, with the recognition of indigenous faiths in the religion column of the Electronic Identity Card and the amendment of the PP with PP Number 40 of 2019, this facilitates the reading of identity and makes the Electronic Identity Card one of the attached documents that was not previously regulated in PP Number 37 of 2007. In addition, with the inclusion of penghayat kepercayaan in the religion column of the Identity Card now, marriage registration is also facilitated because in practice, registration encounters problems where the village administration often does not want to issue a cover letter to perform marriage for penghayat kepercayaan. In addition, there are still many individual believers who are not affiliated with registered organizations, even some of the ancestral believers do not have official names and official communities of their beliefs.[23]

Based on the reasoning of the Panel of Judges who rejected the petition, the Petitioner was unsuccessful in recording his marriage. This resulted in the marriage still not being formally registered under Indonesian law based on the applicable law in Indonesia. However, although the rejection decision, the Applicant can still reapply for the registration of the marriage after confirming the husband's name in the application. marriage after confirming the husband's name in her application.[23]

In terms of the legal basis used in considering the requirements for marriage registration, the Panel of Judges has used the latest legal basis related to the marriage of believers based on Government Regulation Number 40 of 2019 concerning the Implementation of Law Number 23 of 2006 concerning the Implementation of Law Number 23 of 2006 concerning Population Administration as Amended by Law Number 24 of 2013 on the Amendment to Law Number 23 of 2006 concerning Amendments to Law No. 23 of 2006 concerning Population Administration. The author agrees to the use of this legal basis because not only in accordance with the development of existing laws and regulations, but also the making of this provision has adjusted to the policy of recognizing the identity of indigenous faiths in the Identity Card.[23] Regulations related to the marriage of penghayat belief is contained in Government Regulation (PP) Number 40 of 2019 concerning Implementation of Law Number 24 of 2013 concerning Amendments to Law Number 23 of 2006 concerning Population Administration Population.[24]

Comprehensive rules on registration marriage of penghayat kepercayaan itself is contained in Chapter VI, which regulates "Procedures for Recording Marriages for Indigenous Believers Belief in God Almighty." This kind of regulation usually serves to provide guidelines and legal framework for marriages involving individuals with specific religious beliefs or beliefs, so that they can have a marriage registration process that in accordance with their values and beliefs.[25]

Article 39 paragraph (1) states that: "Marriage of believers in God Almighty is performed in the presence of the leader of a believer in the belief in God Almighty God." This indicates that the marriage process of believers must involve a religious leader or figure who is recognized by the indigenous faith organization. In this case, the believer leader are appointed and determined by the organization of believers in God Almighty. The organization must be registered with the relevant ministry. Then, Article 39 paragraphs (2) to (4) explain the matter of indigenous faith leaders and their duties in a penghayat kepercayaan marriage. These duties are related to the preparation, implementation, and recording of marriage, as well as may also be other obligations that are relevant in the context of marriage.[25]

Article 39 Paragraph (4) states that: "Pemuka penghayat kepercayaan on the God Almighty as referred to in paragraph (1) fills out and signs the marriage of a believer in God Almighty." Leaders of penghayat belief in God Almighty has a role in filling out and signing the marriage certificate for believers.[25]

In this context, the marriage certificate is official document that records and recognizes that the couple of penghayat kepercayaan has legally undergone a marriage ceremony in accordance with their beliefs. The signing of the marriage certificate the indigenous faith leader is an action that shows approval and legality of

marriage within the scope of scope of the penghayat kepercayaan. This is in accordance with the characteristics and procedures of procedures for marriage that are specific to penghayat belief in God Almighty, which is stipulated in Article 39 and related paragraphs in the regulation.[25]

Article 40 paragraph (1) states, that: "Marriage registration is conducted at Population and Civil Registration Office Regency / City or UPT of the Population and Civil Registration Service and Civil Registration Office at the latest no later than 60 days after the marriage is performed in the presence of a believer in to God Almighty." Recording marriage is an administrative process that is process to recognize and record the validity of marriage in law. By conducting marriage registration, the couple of indigenous believers will have official proof of their marital status in the population administration population. [25]

Marriage registration problem Trust holders can be an obstacle in accessing their marital rights, such as inheritance and insurance rights. In addition, the difficulty of obtaining legal recognition for marriages of faith may also affect their social status and identity in the wider society. The trust lies not only in the authority that does not issue a letter of introduction, but also in the individual trust holder who is not affiliated with a registered organization. Many ancestral believers have no official names or communities, making marriage registration difficult. It is a challenge for governments and communities in their efforts to recognize and respect different beliefs. Responding to the adoption of the Act No. 16 of 2017 concerning the acceptance of life as one of the columns of religious dominance in the impact of marriage is varied. Some survivors were happy and relieved that their faith was finally officially recognised by the government. However, there are also survivors who are skeptical and concerned that this recognition is merely a formality without any real protection and religious freedom. They fear that this recognition will not bring significant changes in their daily lives and will still face discrimination or unfair treatment. Some survivors even called for the government to give clear guarantees and protection to their rights as survivor. In addition, some may also be concerned that such recognition may trigger interreligious conflicts or disregard the interests and rights of religious minorities. For example, in a country where the majority of the population is Islamic, the government recognizes local religions as survivors and different beliefs in indigenous communities. However, despite this recognition, indigenous believers still face discrimination in access to the workplace or in obtaining permission to build their place of worship. They also suffer restrictions on their religious practices. It shows that even though there is recognition of minority religions, there is still injustice and unequal treatment of them. This could trigger tensions and interreligious conflicts in the country, as well as disregarding the interests and rights of religious minorities. It is therefore important for governments and communities to ensure that all religions and beliefs are treated fairly and equally, without distinction of majority or minority. Still many issues related to marriage of survivors after the adoption of the Population Act related to survival and belief in the religious column indicate that there is still discrimination against religious minorities. For example, the official recognition of survivor marriages is still not clearly regulated, so survivors often find it difficult to access their marriage rights. Besides, there is still stigma and prejudice against religious minorities, which often leads to

unfair treatment and discrimination in various aspects of life, including in education and the workplace. To address this problem, real efforts are needed from governments and the public to promote understanding, tolerance, and respect for all religions and beliefs. Besides, it is obvious, which often leads to administrative and legal difficulties for them. Besides, a lack of understanding and tolerance of different beliefs can also make the situation worse. In the context of education, it is important for educational institutions to integrate learning about religious diversity and beliefs into their curricula. It can help reduce the stereotypes and prejudices that exist among students. On the other hand, in the world of work, companies and organizations need to ensure that there is no discrimination against individuals based on their religion or beliefs. These measures will help create an inclusive and equitable environment for all. There is still a lot of homework from protecting human rights on survivors to being able to conduct marriages in accordance with his teachings as their religious patrons. It is important to respect the freedom of religion and individual beliefs, as well as to ensure that there is no discrimination in this regard. In an effort to create inclusive societies, there is a need for support and protection of human rights for all individuals, including religious practitioners. It is also important for governments and related institutions to educate the public about the importance of respect for human rights for all individuals, including religious practitioners. In addition, there is a need for changes in the legal and regulatory systems to ensure the protection of the human rights of religious practitioners, including freedom of worship and practice.

4.3 Human Rights of Indigenous Women in Penghayat Marriage Registration

Based on the various explanations above, although there are changes in the recording of penghayat ID cards. However, in reality there are still many rights of penghayat women that are neglected as individuals. As exemplified above, there was a rejection of the marriage proposal due to differences in names, but finally decided that the husband's name was used as a guideline.

Territorial occupation for more than five centuries, combined with the imposition of patriarchal forms land division and socio-political organization have made women poorer and more vulnerable to exploitation and violence perpetrated by state and non-state actors. During the recent armed conflicts in Guatemala, Peru and Colombia, indigenous peoples have suffered disproportionate and serious human rights violations, including forced displacement, massacre, forced disappearance, and torture. Indigenous women are subjected to extreme violence, including gang rape and sex slavery. Across the continent, extractive industries continue to create environmental pollution and devastate land and water resources, severely affecting the health and safety of people. Indigenous peoples as well as peoples of African descent and peasantry. Besides the fact that women do the majority responsibility for health care (and thus the burden of environmental damage), socio-environmental conflict The fight against the extractive industries often involves gender-based targeting of community activists who have been criminalized, raped, sexually harassed, forced evictions, tortured, etc. tons and murder.[7]

This challenge of indigenous people is related to the protection of culture and cultural heritage more pronounced on the land. The countries that initially voted against the 2007 United Nations Declaration on the Rights of Indigenous Peoples,

namely Australia, Canada, New Zealand and the United States are motivated by fear of indigenous land claims and the exercise of self-determination as a call to secession. This concern extends beyond the land to other "properties," including In a faith marriage, women's rights are trumped. Many women are at the forefront of the indigenous faith struggle but are neglected in administrative practice. This requires a technical handling based on the rule of law that protects women of *penghayat kepercayaan* in the scope of marriage, intellectual property and culture. [26]

The fundamental rights of female *penghayat* in marriage registration include the right to have fair and equal access to the marital registration process. This includes the right to obtain clear and accurate information about administrative requirements, as well as a right to get an official copy of their marriage certificate. In addition, female survivors' rights also include the right to object or rectify errors in their marriage registration. Survivors also have the right to keep their personal information related to marriage registration, including name, date of birth, and place of residence, confidential. All these rights are essential to ensuring equal protection and recognition of the law for women in marriage. Evidence of inequality in marriage records of female *penghayat* can also be seen from the fact that often their personal information is not recorded correctly or incomplete. This can cause difficulties in accessing basic rights such as access to health care, education, and legal protection. It is therefore important for governments and associated agencies to ensure that marriages of female *penghayat* are recorded accurately and thoroughly. It would provide equal protection and legal recognition for women in marriage. These measures will also ensure that female dependants have easy access to their basic rights, such as health services, education, and legal protection, without barriers and discrimination. In addition, accurate and comprehensive marriage records of female survivors will help the government in planning and implementing policies relating to women. Proper data will enable governments to identify and address problems faced by women in marriage relationships, such as domestic violence or economic disparities. Thus, by using accurate marriage records of female survivors, the government can protect and strengthen the position of the survivor in society. Accurate data can also be used to measure the success of policies that have been implemented and to identify areas that still need to be improved. In addition, the complete data can also be used by non-governmental organizations and civil society agencies to develop programmes aimed at assisting women in addressing the problems they face. Thus, accurate and comprehensive survival is essential in government efforts to improve women's well-being and protection. For example, the government of a country uses accurate and comprehensive data on the level of violence against female *penghayat* to evaluate the success of a policy to protect women survivors who are truly fulfilling their rights recorded in marriage. Data on the protection of female *penghayat* can also be used to design educational and training programmes that can help women survivors cope with problems they face, such as improving skills and understanding of their rights. With accurate and complete data, governments can identify areas where the protection of female survivors is still less effective, so they can take appropriate action to improve their conditions and well-being. This data can also be used to build public awareness of the protection of female survivors and encourage support for their protection efforts. By involving female survivors in the data collection process, governments can

also ensure that their perspectives and experiences are recognized and appreciated. In addition, the data collected can be used as a basis for designing and implementing specific and effective programmes in support of women survivors. Thus, these efforts will help create a safer and fairer environment for female survivors in society. However, there are counterproductive examples where protection for female survivors is not achieved despite involving them in the data collection process. For example, a study showed that despite the active participation of female survivors in the collection of data on sexual violence, there were still many cases of crime that were not due to stigma and power imbalances between women and men. Furthermore, the protection of female survivors can also be hampered by inadequate policies and a lack of strict law enforcement against perpetrators of violence. It is therefore important for governments and communities to continue to work towards creating a safe and just environment for female survivors by overcoming stigma, raising awareness, and changing existing power imbalances.

Emergency protection of human rights for protection of life in marriage must also be acknowledged and fought. A healthy and fair marriage is a right of every individual, including female survivors. By providing adequate protection and strict law enforcement against violations of fundamental rights in marriage, we can create societies that are more inclusive and respect individual freedoms. To this, it is important to involve all parties, including governments, non-governmental organizations, and the general public. Strong support from the community and community leaders is also needed to remove the stigma associated with marriage of survivors. Furthermore, increased awareness of human rights and changes in existing authority can help overcome the imbalances that often occur in marriages. By taking these steps, we can ensure that every individual has the right to a safe, happy, and respected life, regardless of their religious beliefs. All parties must work together to ensure that the rights of the survivor are recognized and respected, including the right to marry and form a family. In an inclusive and tolerant society, the stigma against marriage of survivors can be reduced, thus enabling survivors to live freely and without discrimination. Support from governments and non-governmental organizations is crucial in building the environment.

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In a penghayat marriage, women's rights are trumped. Many women are at the forefront of the indigenous faith struggle but are neglected in administrative practice. This requires a technical handling based on the rule of law that protects women of penghayat kepercayaan in the scope of marriage.

5. Conclusion

Protection of female penghayat has not been fully implemented since the Act No. 6 of 2017, which regulates the registration of recognized survivors in occupation documents. Concrete measures are needed to ensure that their rights are respected and protected effectively, including through strong enforcement of the law against human rights violations committed against female penghayat. It is also important to involve female penghayat in the decision-making process related to religious policy, so that their voices are heard and their interests are well represented. In addition, education and public awareness must also be enhanced, so as to create a better understanding of women's rights and the importance of respect for religious freedom for all individuals.

The right to the protection of female penghayat requires the attention of various parties. Governments, civil society organizations, and religious institutions must work together to ensure the protection of the rights of female survivors. Collaborative efforts are needed in the form of inclusive policy formulation and the implementation of educational and awareness-raising programmes to eliminate discrimination and violence against religious women. This is important because religious women also have equal rights in the exercise of their religious beliefs and practices. In support of religious freedom, there must also be strong law enforcement against violations of women's rights as religious practitioners. In addition, support and access to safe and affordable reproductive health services must also be given priority. Only by working together can we create a safe and inclusive environment for religious women.

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