

Responses and Consequences to Recognizing Indonesian Indigenous Faiths



[AH17_131117 AntoniusHerujiyanto_USD_Yk]

Penghayat Kepercayaan [PK] or the Indonesian indigenous faiths have become, again, National issues. The Constitutional Court made a decision to allow the followers of Indonesian indigenous faiths to state their beliefs on their national identity cards on Tuesday (on 7 November).

According to Kholili Hasib of the Islamic Institute of Dalwa, Bangil-Pasuruan (East Java) some of those who disagree with the decision would question the consequences of the decision.

Mentioning the government's obligation, he mentioned about the problems of the administrative aspects such as in religious education (on teachers in schools), the building of the house of worship, marriage, and many others dealing with regulations and applications.

He also said two main problems that the government should immediately face.

To serve PK as the same as the other six religions officially recognized by the government [Islam, Catholicism, Protestantism, Buddhism, Hinduism and Confucianism] especially that there are around 300 indigenous faiths in Indonesia.

To make sure that none of the existing PK is in conflict with any of the six recognized religions.

[Some of the PK, for example, make use of the "holy" book named "Darmogandul" which some of its contents are considered offensive to Islam.]

The government should, therefore, provide some problematic PK with certain guidance first, instead of serving and treating them as the same as the recognized religions [especially Islam].

Questioning the cases of the Ahmadiyah [the Indonesian Ahmadiyah Congregation (JAI)], "*Agama Salamullah*", "*Lia Eden*" and many more, he said that the Indonesian Ulema Council (MUI) had issued fatwa [religious ruling] that all those [Islamic] sects were deviant. He also said that the atheists and Jews could also claim that they are also PK.

He suggested that the government make use of those guidelines on PK issued by the Ministry of Religious Affairs as well as the related regulations and laws to decide which Indonesian indigenous faiths deserved recognizing. Besides, the problems are not merely about freedom of religion but also the people's rights of being protected from being abused or religiously insulted.

The government should, indeed, maintain National stability and prevent horizontal conflicts from taking place in the country.

Source: KH/CA, hidayatullah/artikel/tsaqafah/read/2017/11/13/127878/ham-aliran-kepercayaan.html, "HAM dan Aliran Kepercayaan (On human rights and indigenous faiths)", in Indonesian, 13 Nov 17.

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