

Legal Protection for Tolerance and Freedom Among Religious People in Indonesia

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Abstract

Legal protection for tolerance and freedom among religious individuals in Indonesia is intricately linked to the country's foundational principles, particularly Pancasila, which emphasizes the divinity of the Almighty. Despite Indonesia's secular stance, it recognizes its religious identity, guaranteeing the rights of adherents of all faiths to practice their beliefs without discrimination or harm. This commitment to religious freedom is enshrined in the 1945 Constitution of the Republic of Indonesia, specifically in Articles 28E, 28J, and Article 29. These constitutional provisions serve as the cornerstone for safeguarding the rights of religious minorities and ensuring their legal protection within the Indonesian state. Moreover, legal protections extend to mitigate potential conflicts between religious freedom and the rights of others. According to the harm principle proposed by philosopher John Stuart Mill, limitations on religious freedoms are permissible when they impinge upon the rights and freedoms of others. This principle guides the Indonesian legal framework in balancing individual liberties with societal interests, promoting harmony



and coexistence among diverse religious communities. Furthermore, the perspective advocated by human rights advocate Asma Jahangir underscores that restrictions on religious freedom primarily apply to the external forum, preserving individuals' internal beliefs and practices. This nuanced understanding highlights the importance of respecting both individual autonomy and societal harmony within Indonesia's diverse religious landscape.

KEYWORDS *Freedom of Religion, Tolerance, Legal Protection*

Introduction

Indonesia stands as a nation renowned for its cultural and religious diversity, where individuals of various faiths coexist within a pluralistic society. Amidst this rich tapestry of religious traditions, the protection of tolerance and freedom among religious communities holds paramount importance. The legal framework governing religious freedoms in Indonesia serves as a crucial safeguard, ensuring that individuals can practice their faith freely and without discrimination. However, navigating the delicate balance between upholding religious freedoms and maintaining social harmony poses complex challenges within the Indonesian context.

In this context, the term toleration itself comes from Latin, "*tolerare*" which means being patient with something.¹ Based on the Indonesian General Dictionary, tolerance derived from the word "*tolerant*" means the nature or pause (enjoyment, allow, allow), different (and, custom, and so on) positions and or contrary to its placement. Tolerance also means a limit for measuring or enabling what is still in use. In Arabic, it is commonly called "*ikhtimal, tasamuh*" which means the attitude of caring for the breasts (*samuha-yasmuha-samhan, wasimaahan, wasamaahan*)

¹ A. Bakar, "Konsep Toleransi dan Kebebasan Beragama. *Toleransi Media Komunikasi Umat Beragama*, 7, No. 2 (2015): 123–131.

means generous, charitable.² Thus, religious (*tasamuh*) burden is a patient notification, other people or others. So, Tolerance is a rule-like or human behavior, in which one can appreciate, respect others.³

The legal basis ensuring the freedom of religion in Indonesia lies in our Constitution, namely Article 28E Paragraph (1) of the 1945 Constitution (UUD 1945): "*Everyone is free to embrace religion and worship according to his religion, choose education and questions, choose a job, choose citizenship, choose a place to live in the country and off, and also come back.*"⁴

Human rights are a set of rights inherent in human nature and existence as a creature of God Almighty and is a gift that must be respected, upheld and protected by the state, law, government, and everyone for the honor and protection of human dignity and prestige.⁵

Article 28E Paragraph (2) of the 1945 Constitution also states that everyone is entitled to freedom of belief. In addition, Article 28I Paragraph (1) of the 1945 Constitution is also recognized that the right to religion is a human right. Subsequently Article 29 Paragraph (2) of the 1945 Constitution also states that the State guarantees the independence of every citizen to embrace the religion.

This paper delves into the intricate dynamics surrounding legal protection for tolerance and freedom among religious people in Indonesia. By examining the legal framework, constitutional principles, and societal attitudes towards religious freedom, this study seeks to elucidate the complexities inherent in safeguarding religious liberties within a diverse and multifaceted society. Furthermore, it aims to explore the evolving nature of legal protections for religious minorities and the challenges faced in upholding tolerance amidst shifting socio-political landscapes.

Through a comprehensive analysis of legal principles, legislative frameworks, and socio-cultural factors, this paper endeavors to provide insights into the mechanisms and practices employed to protect religious freedoms in Indonesia. Additionally, it seeks to critically examine the

² A. Warson Al Munawir, *Kamus Arab Indonesia al-Munawir*. (Yogyakarta: Ponpes Al Munawir, 1984).

³ A. Bakar, 2015.

⁴ Undang-Undang Dasar Negara Republik Indonesia Tahun 1945.

⁵ Article 1 (1) *Undang-Undang Nomor 39 Tahun 1999 Tentang Hak Asasi Manusia*.

effectiveness of existing legal protections and identify areas for improvement in ensuring the full realization of religious tolerance and freedom for all individuals within Indonesian society.

Ultimately, this study contributes to the broader discourse on religious freedom and tolerance, shedding light on the complexities of protecting these fundamental rights within the Indonesian context. By addressing these issues, it aims to inform policy debates, legal reforms, and societal initiatives aimed at fostering a climate of tolerance, respect, and coexistence among religious communities in Indonesia.

This qualitative study aims to delve into the intricate dynamics surrounding attitudes towards pluralism and the maintenance of social harmony within Indonesian society. Qualitative research, characterized by its descriptive nature, focuses on capturing rich, narrative data in the form of written words or observable behaviors. By adopting a holistic approach, this study refrains from hypothesis formulation and instead aims to elucidate social phenomena and realities by deciphering various interrelated variables within the unit under investigation.⁶

The data collection process entails sourcing information on individuals' perspectives on pluralism and societal harmony within their social environments. Primary data sources consist of direct interactions with research participants through interviews and observations, allowing for a nuanced understanding of their viewpoints. Additionally, secondary data sources supplement primary data collection, drawing from documentation studies, village hall records, online resources, literature reviews, and other pertinent documents related to the research topic.

Through this multifaceted approach to data collection, this study endeavors to unravel the complexities surrounding pluralism and social harmony in Indonesia. By analyzing both primary and secondary data sources, researchers aim to gain comprehensive insights into the factors influencing attitudes towards pluralism and the mechanisms employed to foster societal cohesion. Ultimately, this study seeks to contribute to a deeper understanding of religious tolerance and coexistence within the

⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*. (Jakarta: Rineka Cipta, 1998).

Indonesian context, informing future discourse, policy-making, and societal initiatives aimed at promoting harmonious interfaith relations.

Legal Protection Against the Differences Between Religious & Belief in Indonesia

The State has an obligation to be responsible for its citizens. The State of Indonesia is a State of law that upholds the human rights of every individual. The freedom to choose religion and belief is the right of every individual. The Government has an obligation to protect the right of citizens to choose their religion and belief without discrimination. Citizens are also required to choose one of the five religions recognized by the State of Indonesia. But outside the religion recognized by the State of Indonesia, there are beliefs held by some Indonesian citizens. In this case, there are pros and cons of human rights in which some people rein in the existence of trust outside the recognized religion. Some people think these beliefs can be misleading and only bad for the State of Indonesia. On the other hand, the State of Indonesia has guaranteed freedom of religion for every citizen as stipulated in Article 28E paragraph 1 of the 1945 Constitution. The inter-religious community recognized by the State even Indonesia often encounters debates up to the war that only harms each other.⁷

⁷ For further discussion on freedom of religion in Indonesia *please see* Adam J. Fenton, "Faith, intolerance, violence and bigotry: Legal and constitutional issues of freedom of religion in Indonesia." *Journal of Indonesian Islam* 10, No. 2 (2016): 181-212; Nicola Colbran, "Realities and challenges in realising freedom of religion or belief in Indonesia." *The International Journal of Human Rights* 14, No. 5 (2010): 678-704; Manotar Tampubolon, and Norazlina Abdul Aziz. "Violating Christian Minority Freedom of Religion in Indonesia." *International Journal of Religion & Spirituality in Society* 11, No. 1 (2021); Melissa Crouch, "Regulating places of worship in Indonesia: Upholding freedom of religion for religious minorities?." *Singapore Journal of Legal Studies* July 2007 (2007): 96-116. Furthermore, some cases concerning to minorities and freedom of belief and religion such as Ahmadiyyah case in Indonesia faced some complexities both in regulations and social acceptance. *Please also see* Muhammad As'ad, "Ahmadiyah and the Freedom of Religion in Indonesia." *Journal of Indonesian Islam* 3, No. 2 (2009): 390-413; Leena Avonius, "The Ahmadiyya & Freedom of Religion in Indonesia." *ISIM Review* 22, No. 1 (2008): 48-49; Aulia Nastiti, "Discursive

Hazairin commented on Article 29 Paragraph (1) of the 1945 Constitution: "... (1) In the State of the Republic of Indonesia there shall be no occurrence or effect of anything contrary to Islamic norms for Muslims or shall not be contrary to the Christian norms for Christians, and so on .. (2) The State of RI is obliged to implement Islamic Shari'ah for Muslims, Shari'at Christian for Christians, Shari'ah Buddhists for Buddhists, Hindu Shari'ah for Hindus. (3) a shari'a which does not require the assistance of state power to exercise and therefore can be itself exercised by the religious adherents concerned, becomes a personal duty to God for each person, which he exercises according to his own religion respectively."⁸

Protection against religion is also reinforced by the UN Resolution on blasphemy. Religious blasphemy violated human rights. Quoted from the Official Site of the Coordinating Ministry for People's Welfare. All of the above are issues relating to believers, and there is a need for in-depth study of the involvement of the state to provide legal protection to religious believers so that the conflicts in the field of religion can be minimized and can be resolved properly.

Religious Tolerance in Human Right Perspective

Human rights are a constitutional right because of their higher status in the hierarchy of ordinary legal norms, primarily placed in a constitution or constitution. This means discussing the normative framework and the conception of constitutional rights is actually not much different from talking about human rights.

One of the problems faced by the Indonesian nation is the Conflict of national integration, law enforcement and human rights. One of the

Construction of Religious Minority: Minoritization of Ahmadiyya in Indonesia." *Deutsches Asienforschungszentrum Asian Series Commentaries* 19 (2014); Ahmad Najib Burhani, "The Ahmadiyya and the study of comparative religion in Indonesia: Controversies and influences." *Islam and Christian-Muslim Relations* 25, No. 2 (2014): 141-158.

⁸ Suparman Usman, *Hukum Islam*. (Jakarta: Gaya Media Prata, 2001).

basic human rights that can not be reduced under any circumstances is the right of religion, even everyone is free to choose religion and worship according to their religion. The State guarantees freedom of religion, while the government is obliged to protect the population in the practice of religion and worship, as long as it is not contrary to the laws and regulations, does not abuse or stain religion, and does not disturb public peace and order. The task of the government should provide guidance and service so that every citizen in carrying out his religious teachings can take place in harmony, smooth and orderly both internally and inter-religious.⁹

Related to tolerance, religious harmony and rejection of terrorism, Indonesian Muslims as represented by Islamic mass organizations (Muhammadiyah, NU, Persis, Al-Irsyad, and others) have a clear attitude. Indonesian Muslims support tolerance, condemn terrorism, develop social virtues, and be active in women's empowerment programs and poverty alleviation through the organizational units below them.

Therefore, seeing Indonesian Muslims should be separated from their government policies. If there are human rights violations committed by the state, then not automatically by Muslims. If there is violence done by unscrupulous Muslims, not automatically by Islam. This separation is necessary so that everything that is not in accordance with the teachings of Islam is considered as the teachings of Islam itself. The Indonesian Muslims' attitude towards human rights principles is final and conclusive. The difference lies in the details and implementation methods.

Therefore, cooperation and dialogue on how to uphold human rights continue to take into account the specific aspects of each concept of religious teachings. Religious difference is a real phenomenon that exists in life, therefore tolerance is needed.

Everyone knows that Islam is the most religiously tolerant religion. A person is never forced into Islam, if he does not want to. In history has never happened, there is someone converted to Islam because of being forced, threatened or intimidated. Because in the view of Islam, everyone must be respected *kebebasanya* in determining the way of life.

⁹ Febri Handayani, "Konsep Kebebasan Beragama Menurut UUD Tahun 1945 Serta Kaitannya Dengan Ham." *Toleransi* 1, No. 2 (2009): 218-231.

Legal Protection Provided by the State to Religious Persons in Indonesia

Legal Protection is to provide guidance to human rights harmed by others and the protection is given to the community so that they may enjoy all the rights granted by law or in other words the protection of the law is the various legal remedies which must be provided by law enforcement officers to provide a sense of security, both in mind and physically from disturbances and threats from any party.¹⁰

A State of Law must have the absolute character or condition that it protects and guarantees the human rights of every citizen, for example one of the rights is the right of religion. Besides, one of the objectives of a legal state is to obtain the highest legal certainty (*rechtzekerheid*) for its citizens. Legal certainty is becoming increasingly important when it is associated with state law-based doctrine. It has become a classical knowledge in jurisprudence that written law is seen as more assured of legal certainty than the unwritten law.¹¹

According to Jimly As-shiddiqie, the state, under any circumstances, can not diminish the right of everyone to life, the right not to be tortured, the right of freedom of thought and conscience, the right to religion, the right not to be enslaved, the right to be recognized personally before the law, and the right not to be prosecuted on the basis of retroactive law. According to him, a country that guarantees human rights (one of them religious rights), then Everyone is free to embrace religion and worship according to his religion. Everyone has the right to freedom to believe in beliefs, to express thoughts and attitudes, in accordance with his conscience. Therefore the state upholds the ethical and moral values of humanity taught by every religion, and guarantees the independence of every citizen to embrace and live his religious teachings. The protection, promotion, enforcement, and fulfillment of Human Rights are the

¹⁰ Satjipto Raharjo, *Ilmu Hukum*. (Bandung: Citra Aditya Bhakti, 2000).

¹¹ Zahratul Idami, "Perlindungan Hukum oleh Negara Kepada Pemeluk Agama di Indonesia dan Perbandingannya dengan Ketentuan dalam Islam." *Kanun Jurnal Ilmu Hukum* 18, No. 1 (2016): 69-92.

responsibility of the State.¹²

Respect is a negative obligation, that all parties must not perform various actions that can have implications for unfulfilled religious rights. Protecting in the sense that every citizen is protected by his rights so as not to be disturbed by others. The government, for example, can issue laws to prevent violations against religious communities. Fulfilling is a positive obligation, that all parties should participate in creating a political, legal, economic and social system that allows religious persons to access their rights.

In addition, all religious people should also contribute to the protection of the rights of other religious communities by trying to practice global ethics declared in the Parliament of the World Religions in Chicago, USA, August 28 - September 4, 1993. One of the ethical principles global is a culture of nonviolence and respect for all life. Thus, all religious people are urged to protect life by promoting the often neglected values of humanity.¹³

Limitations on Freedom of Religion

The provision of Article 29 Paragraph (2) stipulates that "in exercising their rights and freedoms, everyone shall be subject only to the restrictions laid down by law whose purpose is solely to secure the recognition and proper respect for the rights, rights and freedoms of others, and to fulfill fair conditions in matters of morality, public order and welfare in a democratic society ". This article affirms that freedom of religion and belief is not given in absolute absence of boundary ramburambu. In that sense, the rights and freedoms can be limited when it comes to the rights of others.

Breathing with the above provisions, John Stuart Mill put forward his idea of "*harm-principle*". This idea provides assertion that an individual is free to act as he pleases as long as he does not interfere with the rights of others with his actions. That is, freedom is not given without limitation in

¹² Jimly Asshiddiqie, *Demokrasi dan Hak Asasi Manusia*, (Jakarta: Mahkamah Konstitusi, 2005).

¹³ St Sunardi, *Keselamatan Kapitalisme Kekerasan*, (Yogyakarta: LKIS, 1996).

the implementation. Freedom is stopped when there is an intersection with the rights of others. The intersection undoubtedly limits one's freedom to avoid disturbing or harming the rights and freedoms of others.¹⁴

The peculiarity and importance of religious freedom, many assume that religious freedom is merely a sublimation in human rights more broadly. This assumption is true because freedom of religion is a bound part of a bunch of other basic commodities of freedom. However, the statement is denied by an interesting case. Religious freedom is not only a derivation of civil and political rights, but rather an independent right that forms the foundation of other rights in society. When freedom of religion becomes the right of everyone, then other freedoms will follow behind.

In line with what John Stuart Mill has, John Rawls gives his view that freedom is the ultimate right and all other rights are his pekungannya. Freedom can only and may be limited by freedom itself, ie only if: *First*, it will strengthen the entire system of freedom enjoyed by all; and *second*, to ensure that the same freedoms or different fundamental freedoms are well protected. In a contrario, there should be no restrictions other than those two things. According to this theory, the rights and freedom of a person's religion may be limited to the purpose of ensuring the right to the freedom of religion of another person or of a right different from another to be fulfilled. In other words, freedom of religion can be limited by freedom of religion itself, as well as basic freedom that is different from others.¹⁵

If the provision of restrictions on religious freedom as described by experts is applied to the realm of the Sunnisyah conflict that occurred in Sampang. So the more likely to be implemented is the provision of restrictions on the external forum of freedom of association. This is based on the fact that the majority of the population in the Nang-Krenang

¹⁴ John Stuart Mill, *The basic writings of John Stuart Mill: On liberty, the subjection of women and utilitarianism*. (Modern Library, 2010); John Stuart Mill, "On Social Freedom". (Columbia University Press, 1941); Kevin C O'Rourke, *John Stuart Mill and Freedom of Expression: The genesis of a theory*. (London: Routledge, 2003).

¹⁵ John Rawls, "Justice as fairness: Political not metaphysical." *Equality and Liberty*. (London: Palgrave Macmillan, 1991), pp. 145-173; John Rawls, *A Theory of Justice*. (Harvard University Press, 2020).

Hamlet is a devout adherent of Sunni teachings who inherited his ancestors. Of course, just like the character of Madurese in general, who is easily offended and reacts easily when there is an intersection of religion, the problem of the existence of Shia teachings will be a very great contradiction. Therefore, there is a need for clear rules on restrictions that can be exercised on external forums.¹⁶

Another example is the limitation on the actions of the religious group Hizbut Tahrir Indonesia (HTI), which carries a radical understanding of the concept of the state should be implemented in full based on Islamic sharia. The concept of radical Islamic ideology like this may be believed and believed as a consequence of the freedom of everyone for religion and belief. However, it becomes a problem when the manifestation of faith when in a public domain where this understanding assumes imperfection of a person's Islamic if not enforce khilafah state. This doctrine if preached in public audiences on the grounds of freedom to convey the teachings of religion will actually create chaos and interrelations between religious people and the abrogation of the right of others to be free to embrace religion without insults and condemnation from other religions or denominations. So, for the sake of ensuring the right of the community from the intersection and chaos due to the practice of the manifestation of religious teachings (external freedom), then such actions should be limited by the state. Because if left open, it would threaten the existence of Indonesia as a democratic and plural state.

Values of Pluralism in Indonesian Religious Culture

Pluralism comes from plural and ism, plural which means many (plural), while isme means understanding. So pluralism is a concept or theory that assumes that reality consists of many substances.¹⁷

¹⁶ Muwaffiq Jufri, "Pembatasan terhadap Hak dan Kebebasan Beragama di Indonesia." *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 1, No. 1 (2016): 40-47.

¹⁷ Giovanni Sartori, "Understanding pluralism." *Journal of Democracy* 8, No. 4 (1997): 58-69; Brett Smith, and Javier Monforte. "Stories, new materialism and

Plural essentially shows more than one and isme is something related to understand or flow. Thus pluralism is the understanding or attitude toward multiple situations or many in all things including social, cultural, political and religious. Religious pluralism can be understood in three points of view; *First*, social that all religions are entitled to exist and live, meaning all religious people alike learn to be tolerant, and respect the faith or belief of every adherent of religion. *Second*, ethics or morals that all religious people see that the moral or ethics of each religion is relative and legitimate when religious people embrace religious pluralism in ethical nuances, it is encouraged not to judge other believers. *Thirdly*, the philosophical theology of religions is essentially equal, equally true and equally saving means all religions leading to the One Supreme Godhead.

Therefore, what religious pluralism means is an understanding that all religions have the existence of mutual co-existence, mutual cooperation and interaction between one religion with another. Later in political science gave birth to the science of sovereignty, first understood the theocracy of sovereignty in the hands of God, the two concepts of democracy namely that sovereignty in the hands of society or people, the three theo-democracy, this theory wants to combine with the above theory. This means that although the management in the country is in the hands of the people, but the people can not be separated from the divine values. And the further consequence of the worldview is that the source of legitimacy, reference and religious references that contain universal humanitarian moral messages should be the basis of principles for all mind, concept, interpretation, interpretation, struggle, work and all human activities in the world. So pluralism is a worldview or a frame of mind for harmonizing lifestyles and balancing the meaning of social values in a plural society and upholding the value of religious differences.¹⁸

pluralism: Understanding, practising and pushing the boundaries of narrative analysis." *Methods in Psychology* 2 (2020): 100016. See also M. Taufiq Rahman, and Paelani Setia. "Pluralism in the Light of Islam." *Jurnal Iman dan Spiritualitas* 1, No. 2 (2021): 204-210.

¹⁸ Muhammad Husaen, *Mengaji Pluralisme*. (Bandung: Pustaka Nuansa, 2011).

The Government's Attitudes in Relationships Between Religious Relatives

Based on the Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs No. 9 of 2006 / No. 8 of 2006, the maintenance of religious harmony is the joint responsibility of religious communities, local government and central government. Thus the government has a strategic role in maintaining tolerance within religious communities. This sub-section discusses how the government's role of maintaining harmony among religious believers through 11 indicators. In general, based on the respondents' answers there are 3 main categories of answers categories that are located have the highest frequency in the categories agree, neutral and disagree which will be explained further as follows:¹⁹

- a. The answer has the highest frequency in the category agreed to show that the government's attitude is considered good in maintaining inter-religious relations. As for several attitudes of the government in question are as follows:
 1. The government facilitated the construction of facilities of worship well (42.1%).
 2. The government facilitates the activities of religious activities in Bandung City Government well (29.6%)
 3. Governments often conduct activities involving various religions (34.3%)
 4. The government is firm in dealing with cases of religious blasphemy (38.9%)
 5. The government is firm in addressing cases of inter-religious violence (42.1%)
 6. The government protects the freedom of worship of every adherent of religion (41.2%)

¹⁹ Dwi Wahyuni, "Gerakan Dialog Keagamaan: Ruang Perjumpaan Antar Umat Beragama di Kota Bandung." *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 3, No. 2 (2019): 188-197; Rina Hermawati, Caroline Paskarina, and Nunung Runiawati. "Toleransi antar umat beragama di Kota Bandung." *Umbara* 1, No. 2 (2017).

7. The government is firm in dealing with cases of deviance of religious teachings (45.8%)
- b. The answer has the highest frequency in the neutral category on all three indicators below:
 1. The current licensing procedure of the current place of worship has guaranteed the same right for every religion to build its synagogue (34.7%).
 2. The current licensing procedure for the construction of worship places is consistently applied to every religion (33.8%).
 3. The government facilitates good interfaith dialogue (37.5%).

The establishment of houses of worship in Indonesia is governed by the Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs No. 9 of 2006 / No. 8 of 2006, which outlines administrative, technical, and special requirements for this purpose. These regulations aim to ensure that the construction of places of worship proceeds in a structured and orderly manner, taking into account various considerations such as land use, safety standards, and community needs. However, despite the existence of these regulatory measures, the application of licensing procedures for the establishment of houses of worship remains a subject of contention and debate.

Respondents in the context of this study expressed a neutral stance regarding the consistency of licensing procedures and emphasized the need for equal rights for all religions in the construction of government-sanctioned places of worship. This neutrality underscores the importance of impartiality and fairness in the implementation of licensing regulations, particularly concerning religious matters. It reflects a commitment to upholding the principles of religious freedom and equality enshrined in the Indonesian Constitution.

From a constitutional perspective, the licensing process for houses of worship serves as a form of regulatory control, allowing the government to manage and monitor the establishment of religious facilities within the country. This process represents an exception to any potential prohibitions or restrictions on the construction of places of worship. However, to ensure the protection of citizens' fundamental rights, including the right to freedom of religion, it is essential that these licensing procedures are

consistently applied across all religious denominations.

Therefore, maintaining consistency in the implementation of licensing regulations is crucial to guaranteeing equal rights for every citizen, regardless of their religious affiliation. By adhering to uniform procedures and standards, the government can uphold the principles of religious tolerance and equality, fostering an environment where all religious communities can practice their faith freely and without discrimination.

The answer has the highest frequency in the category of not agreeing on the indicator of socialization activities undertaken by the government. The government is considered not to socialize the rules of establishment of means of worship well. Socialization is needed in order to cultivate harmony, mutual understanding, mutual respect and mutual trust among religious people. Therefore, in the future, this socialization activity needs to be improved.

Conclusion

In conclusion, this research underscores the significance of the society's acceptance of pluralism and its alignment with the principles of Pancasila as the foundation of the Indonesian state and ideology. It is evident that Pancasila's values serve as the bedrock for the implementation of Indonesia's governance. The divine value encapsulated in the first principle of Pancasila translates into the recognition of religious freedom, respect for diverse beliefs, and the promotion of non-discrimination among religious communities. To ensure the internalization of Pancasila values in everyday life, both formal and non-formal education play crucial roles. At the formal education level, revitalizing civic and religious education subjects becomes imperative.

Furthermore, the legal protection extended by the Indonesian state to religious adherents, as enshrined in the first principle of Pancasila—the divinity of the Almighty—is paramount. While Indonesia is not founded on a specific religion, it is a state that upholds religious values, thereby guaranteeing the rights and legal protection of all religious practitioners. This legal safeguard is explicitly outlined in the 1945 Constitution of the Republic of Indonesia, particularly in Articles 28E, 28J, and Article 29,

emphasizing the protection of rights and freedoms of individuals, including religious ones. However, it is crucial to recognize that these rights and freedoms may be subject to limitations if they impinge upon the rights and freedoms of others, aligning with the harm principle articulated by Jhon Stuart Mill. As such, the concept of restricting religious freedom pertains mainly to the external forum, echoing the views of Asma Jahangir. Through such legal and ideological frameworks, Indonesia strives to maintain harmony and respect for diverse religious beliefs within its societal fabric.

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*The purpose of
religion is to control
yourself, not to
criticise others.*

Dalai Lama

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