

DISCRIMINATION AGAINST BELIEF TOWANI TOLOTANG SOCIETY IN THE IMPLEMENTATION OF CONSTITUTIONAL LAW ON HUMAN RIGHTS

Intan Puspita Sari

Institute for Labor and Justice Semarang

Research Community for the Protection of Religious Law and Beliefs in Indonesia

Email: intanpxxpita@gmail.com

Freedom of religion has taken place in the constitution of the state of Indonesia namely the 1945 Constitution Article 28E paragraph (2). In fact, the implementation of the law on the exercise of freedom in embracing Caste is still often treated differently. You should be commonplace because of the many factors that affect the various tribes, cultures and beliefs in Indonesia. Since this already exists, the Towani Tolotang people who are believers demand rights to the local people not to discriminate against them. This study is expected to contribute to the improvement and affirmation of the constitutional law on Human Rights.

Keywords: *Human Rights; Religious and Belief, Constitutional Law*

I. INTRODUCTION

State formally only six religions in Indonesia are Islam, Christian, Catholic, Hindu, Buddhist, and Confucian. Thus, only religions have representation in central and regional services. Recognized religions have room to express teachings through religious practices such as

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worship and celebrations. Religions have a complete organizational structure that supports the continuity of the implementation and dissemination of the teachings. With such an organizational structure, religions are spoiled with future supportive facilities of existence.¹

Local religions are a religion shared by Indonesians long before 'import' religions are known. This religion is present in every community group that presents a face different from what is adopted elsewhere. In some places like Java although the currents of Islam are very strong, it is still pi remnants of the former religion still exist such as Tengger, Samin, and others.² In Sumatra too, the religion of Permalim can still be found even though its adherents are very few. In Kalimantan, Kaharingan can still be found in some places especially in the interior. In Sulawesi, the existence of Towani Tolotang, Ammatoa, Aluk Todolo, and others³ indicate that there are still remnants of pre-Islamic religion adhered to in this region, in Maluku, Nusa Tenggara, and Papua too, local religions are still found, although limited only in certain highly isolated areas, confirming that to date, local religions exist but under conditions which is limited even threatened its existence. Regarding local religion especially in Indonesia has also received much attention from the researchers.⁴ describes the portrait of the wisdom of the Samin and Tengger people. He saw how the 'religion' of Samin and Tengger was used as a guide for life and made a rule in living life. For young children Samin, they tend to start leaving their Samin-an. In fact, among them there is a shame called as Samin descendants. They prefer to be called santri rather than Samin descendants. In contrast, in the Tengger society, they still hold adherence to the ancestral traditions inherited from generation to generation. They defend the teachings to this day. Nurudin in this context sees the local religion as a living guide as well as the understanding of other religions towards his religion. The focus of this paper is on how local religion is practiced by its adherents.

Mattulada (1982) alludes to the development of local religions in South Sulawesi where local religions known among the Bugis are ancestral religions that are still believed and embraced by certain communities.⁵ They embrace that religion because of heredity. The

¹ Mudzhar, A., 2002, Pendekatan Studi Islam dalam Teori dan Praktek. Yogyakarta: Pustaka Pelajar

² Sudarto, Hukum dan Hukum Pidana. Bandung: PT.Alumni, 1981.

³ Rosyid, M., 2008, Samin Kudus: Bersahaja di Tengah Asketisme Lokal. Yogyakarta: Pustaka Pelajar.

⁴ Qoyim, I., 2004, "Agama dan Pandangan Hidup Masyarakat Towani Tolotang" dalam Ibnu Qoyim (ed.), Religi Lokal dan Pandangan Hidup: Kajian tentang Masyarakat Penganut Religi Tolotang dan Patuntung, Sipelebegu (Permalim), Saminisme, dan Agama Jawa Sunda. Jakarta: Lembaga Ilmu Pengetahuan Indonesia Pusat Penelitian Kemasyarakatan dan Kebudayaan (PMB-LIPI)

⁵ Arifin Abbas, K.H. Zainal (1984). Perkembangan Pemikiran Terhadap Agama.

doctrine is inherited from the ancestors to the next generation. Mattulada is limited to introducing familiar religious forms among the Bugis society without thoroughly parsing the problems faced by religions still held by some groups. In another essay, Mattulada also briefly described the religion or religion of the people of South Sulawesi prior to the advent of Islam in which the people of South Sulawesi before embracing Islam still exercised beliefs known to the generations of ancestors. Among the beliefs adopted is the Tolotang people's beliefs that cling to the ancestral traditions he categorized into animist religion. Martin Ramstedt (2004) provides a broader and more specific picture of the existence of local religions that have become part of Hinduism in Indonesia. He asserted that there has been hinduisation in several places in Indonesia, including in South Sulawesi.⁶ The process of hinduisation is done by a country that categorizes several local religions as Hinduism. Towani Tolotang is one of the 'victims' of the policy. Towani Tolotang is considered to have much in common with Hinduism and is categorized as Hindu. Structurally Towani Tolotang adheres to Hinduism, but culturally still remains in its teachings. Similarly, some local religions are merged into Hinduism because of the formalization of religion. They must choose one of the religions that have been recognized by the state to avoid the 'atheist' stigma.⁷

II. THE DYNAMIC OF SOCIAL LIFE OF TOWANI TOLOTANG COMMUNITY

Among Towani Tolotang, solidarity and solidarity are put forward. This is seen in the implementation of activities both religious and social activities. In the execution of Sipulung ritual for example, which is held once a year, the devotees rushed to the place of ritual passionately and left all other activities. This ritual place is not located in the middle of their village, but is about 8 km from the Towani Tolotang residential center. The remote location of the settlement did not dampen their spirit to follow the ritual. This confirms that on the one hand, their belief in the teachings is still strong and on the other hand the solidity of the group is also maintained.⁸

Towani Tolotang solidarity manifests their awareness to help each other in the celebration or celebration of the celebration. In the marriage of one of the leaders of Towani Tolotang (La Unga Setti, 29

Jakarta:Pustaka Al Husna.

⁶ Muhshi, Adam. 2014. Teologi Konstitusi; Hukum Hak Asasi Manusia Atas Kebebasan Beragama di Indonesia. Yogyakarta: LKiS

⁷ Burhanuddin Daya (1994). Agama dan Masyarakat. Yogyakarta:Tiara Wacana.

⁸ Dalle, Muh. Syukri. (1982). Towani Tolotang di Kabupaten Sidenreng Rappang. Skripsi. IAIN Alauddin, Makassar.

Intan Puspita Sari

September 2010) for example, they have come a long time before the celebration and helped establish a place next to the house.

Towani Tolotang's involvement in social activities is not limited to general public activities, but also to activities that show the identity of a particular religious group. In the construction of a mosque for example, one of them also helped. As performed by La Gugu (50 years) who has completed the installation of the roof of the mosque al Mujahidin BolaBulu. According to him, the mosque construction committee directly contacted him. He continued, the request is not related at all with the capacity as adherents Towani Tolotang but in a professional relationship that is his profession as a carpenter who can install the roof as is needed by the committee building mosque.⁹

III. THE CONCEPT OF RIGHTS TO RELIGION AND PRIVILEGE IN INDONESIA'S LEGAL COUNTRY

Since the world recognizes and confronts various communities cultural, which each has a different character, it will encounter different social and cultural standards. Besides the standard social and cultural, as well as historical factors are very influential the difference between a country and another country. In its relationship to the right to freedom of religion and worship, the history of relations between state and religion is very influential on the concept of the right to freedom of religion and worship on a country.¹⁰

In contrast to Indonesia's basing protection Human rights, including the right to freedom of religion and worship on God Almighty (YME) as the First Precept of Pancasila which is the basis of the philosophical philosophy (*filosofische grondslag*), the development of human rights in the West is generally opposed to that matter. In the 17th century with the increasing strength of solidity nationality, then the state's sovereignty strengthens and religion as the political entity in power is diminishing.¹¹

The First Precept of Pancasila is the "deity of YME".¹³ Pancasila is listed in Paragraph IV of the Preamble to the 1945 Constitution, but there is a difference between the Preamble of the Constitution is the result

⁹ Nurudin, (ed.). 2003. *Agama Tradisional: Potret Kearifan Hidup Masyarakat Samin dan Tengger*. Yogyakarta: LkiS-FISIP Universitas Muhammadiyah Malang.

¹⁰ M.Noor Matdawam, 1989, *Pembinaan dan Pemantapan Dasar Agama (Aqidah Islamiyah)*, cet. II (Yogyakarta: Bina Karier)

¹¹ Hasse J., 2008, "Agama Tolotang di Tengah Dinamika Sosio-Politik Indonesia: Konstruksi Negara atas Komunitas Tolotang di Sulawesi Selatan", dalam Irwan Abdullah (ed.), *Agama dan Kearifan Lokal dalam Tantangan Global*. Yogyakarta: Sekolah Pascasarjana UGM-Pustaka Pelajar.

of BPUPK with the result of PPKI (Preparatory Committee Indonesian independence). Members of PPKI make changes fundamental of the Preamble of the Constitution (which is almost entirely derived from the Jakarta Charter), 14 that is to change the First Precept, "deity with the obligation to enforce Islamic sharia for its adherents ", by reducing 7 words and adding 3 words, namely the One Supreme, so in the Preamble of the 1945 Constitution, The First Precepts turn into the "deity of YME". That matter of course also affect the regulation of religious rights and worship, where in the text of the Constitution approved by BPUPK (in the Second Meeting of 16 July 1945) against Article 28 paragraph (1) is: "The state is based on the deity with obligation practice Islamic law for its followers ", 15 but within The text of the Constitution approved by PPKI, on religious rights is regulated provided for in Article 29, and in article 29 paragraph (1) stipulated that: "The state is based on the deity of YME."¹²

After the Constitution of the RIS, the provisional Constitution of the Republic of Indonesia shall apply based on the Presidential Decree on 5 July 1959, then the Constitution 1945 is valid again in all parts of RI.¹⁷ In Presidential Decree on the Presidential Decree of the Republic of Indonesia / Supreme Commander of the Armed Forces on Return Of the 1945 Constitution, it is argued that the Jakarta Charter animating the 1945 Constitution and is a series unity with the 1945 Constitution.¹⁸ In the Jakarta Charter, the provision of the deity set forth in Paragraph IV, namely: "..., based on to-God, with the obligation to enforce Islamic Shari'ah for his followers, "19 In the discussion of 14 July 1945 in BPUPK, the word "for its adherents" is asked to omitted by Ki Bagus Hadikusumo, so the Shari'a of Islam applies to all the people of Indonesia, and he put forward doubt if applicable for all people of Indonesia will be many divisions. Moreover, it is argued that if only "For its adherents" then there will be 2 (two) Act, that is for Muslims and others.²¹ So Soo answers what is proposed by Ki Bagus Hadikusumo by put forward that it is the result of a compromise, and affirms that if the word "for the adherents" is omitted then it is possible means that no Islam is required to run Islamic law.²² Ki Bagus Hadikusumo finally accepted the formulation in the Preamble, with consideration for the formation RI government can be done immediately with the understanding that the

¹² Riau.go.id, "Pekanbaru jadi kota metropolitan mulai tahun depan," 2014. [Online]. Available: www.Datacentre.Riau.Go.id. [Accessed: 17-Mar-2016]. Concerning to human rights perspective for religious and belief, please also see Pratiwi, C. S. (2020). Bridging the Gap Between Cultural Relativism and Universality of Human Rights: Indonesia Attitudes. *JILS (Journal of Indonesian Legal Studies)*, 5(2), 449-478; Adebayo, A. A. (2020). Religions and Legal Regimes Function in the Protection of Children. *JILS (Journal of Indonesian Legal Studies)*, 5(2), 335-360; Arifin, R. (2017). Revealing the Other Side of Human Rights Issue: How We Look to the Existed Various Problems. *JILS (Journal of Indonesian Legal Studies)*, 2(1), 79-82.

agreement is temporary, after the MPR is formed everything will be discussed again.¹³

From the discussion of the sentence in the Charter Jakarta that animates the 1945 Constitution, namely "with obligations run Islamic law for its adherents", then on essentially already understood not allowed to impose followers of other religions run the provisions of religious teachings that are not adopted because it will cause many schisms in the country RI whose society embraces not only one religion, but some religions. It certainly also means basically in the state of Indonesia is prohibited to conduct proselytism is done with unethical and other acts (desecration and misuse of religion) that would lead to division and leads to conflict in society.¹⁴

IV. GUARANTEE ON THE RIGHT TO THE RELIGION AND PRIVILEGE COMMUNITIES IN THE INDONESIAN LEGAL COUNTRY

Arrangements in the Preamble of the 1945 Constitution and the Body The 1945 Constitution concerning the right to freedom of religion and worship besides guaranteed in the Preamble and Body of the 1945 Constitution, also regulated in various laws and regulations. Warranty on freedom of religion and worship is further regulated in Law Number 39 Year 1999 on Human Rights based on TAP MPR Number XVII / MPR / 1998 concerning Life View of the Nation Indonesia on Human Rights and the Charter of Human Rights.⁴⁷ Article 22 of Law Number 39 Year 1999 on Human Rights regulates about the right to freedom of religion and worship as the following:

- (1) Everyone is free to embrace his or her own religion and worship according to his religion and belief.
- (2) The State guarantees the freedom of every man to his / her religion and to worship according to his religion and belief.

International Covenant on Civil and Political Rights (ICCPR) which has been ratified into Law Number 12 Year 2005 regarding Ratification of the International Covenant on Civil Rights and Politics also contains freedom of religion in Article 18 ICCPR.¹⁵

¹³ Ishomuddin (2002) Sosiologi Agama: Pluralisme Agama dan Interpretasi. Sosiologi. Malang: UMM Press.

¹⁴ Turner, Bryan S, 2003. Relasi Agama dan Teori. Jogjakarta; IRCiSoD.

¹⁵ Al Khanif, 2010, Hukum dan Kebebasan Beragama Di Indonesia. (Yogyakarta: LaksBang Mediatama).

The regulation of freedom of religion within the State of RI also requires arrangements on relationships between countries with religious people and interreligious religious relations exercising his conviction, because as stated by Oemar Seno Adji and Muhammad Tahir Azhary that in State Law of Indonesia, there is a harmonious relationship and closely between religion and state. The role of the state can also be seen in Article 18 paragraph (3) of the ICCPR which determines its existence the role of the state in the practice of religion by a person, because in that provision stipulated that freedom of exploitation and determining a person's religion or belief can only limited by law, and as necessary to protect security, order, health, or morals society, or the fundamental rights and freedoms of others.¹⁶

The arrangement of religious practice in Indonesia is regulated among others in Law No. 1 / PNPS / 1965 on Prevention Abuse and / or Blasphemy that has been enacted by Law Number 5 Year 1969 regarding Statement Various Presidential Decisions and Presidential Regulations as Act. Arrangement of penal sanctions against defamation which is stipulated in the Criminal Code, namely Article 156a which is not originated of Wetboek van Strafrecht (WvS) but derived from Article 4 Law Number 1 / PNPS / 1965 on Prevention of Abuse and / or Blasphemy, which instructs this article included in the provisions of the Criminal Code. Unlike the State The Pancasila law in which the characteristics according to Muhammad Tahir Azhary is a close relationship between religion with state, then in the Netherlands country that uses the concept of the State Rechtsstaat's law is one of its characteristics is separation between religion and state absolutely, so in WvS no there are provisions on religious blasphemy.¹⁷

The need for regulation of religious life is not only accommodate certain religious groups, however because it must be regulated for the sake of internal order community. Cases that usually occur in interrelationships citizens of religious life are proselytism done unethically, blasphemy, and abuse religion. Unethical proselytism is a compulsion to convert. Proselytism that is coercion, in addition to being prohibited in certain state constitutions, as well is prohibited in the Cairo Declaration on Human Rights in Islam, which is states: "It is forbidden to use internal coercion any form to humans or to utilize poverty or ignorance to change his beliefs to a religion or atheism".¹⁸

¹⁶ John Kelsay, Summer B. Twiss, 2007, Religion and Human Rights, Ahmad Suaedy (terj.), (Yogyakarta: Institut Dian)

¹⁷ Ramstedt, Martin. 2004. Hinduism in Modern Indonesia: A Minority Religion between Local, National, and Global Interests. London. Routledge Curzon

¹⁸ Suparlan, Parsudi. 2005. Sukubangsa dan Hubungan antar-Sukubangsa. Jakarta: YPKIK Press.

V. IMPLEMENTATIONS OF THE PRINCIPLE OF FREEDOM OF RELIGION AND BELIEF IN CASES IN TOWANI TOLOTANG

Towani Tolotang community is a belief of local belief in South Sulawesi. They are domiciled in the village of Amparita, District of Tellulimpoe, Sidrap regency of South Sulawesi. Distance from the city of Makassar to the location, approximately 231 Kilometers. In addition to Amparita, this community group inhabits the area in Otting Village, Pituriawa Subdistrict, Sidrap District. There are also located in Wajo, Pinrang, even outside of South Sulawesi, such as Kalimantan. Amparita becomes important in the discourse Tolotang, because in this place is the center of order and the site of their spirituality. Amparita's inhabitants are not only inhabited by local beliefs, but some are also Muslims and Tolotang Benteng. Ethnically, also looks diverse, there are a number of immigrants from ethnic Javanese, Mandar, and Makassar. Tolotang people, all of them Buginese. It is almost impossible to distinguish Tolotang people from other Bugis through their appearance alone. Even in general, the cultural tradition of Tolotang is not much different from the tradition of Bugis society in general.¹⁹

The number of local religious believer Towani Tolonang in Sidrap is estimated to reach tens of thousands of lives. This is marked by the large number of people present at the annual ritual of sipulung in Amparita. As a local believer, Towani Tolotang has a long historical range related to discrimination, pressure, and violence. Starting from the early period (Islamization made by the king of Wajo), the period of the 1950s, until the New Order period. At the social level, the consequences are clear, a form of stereotype is attached to them and continues to survive until post-reform 1998 ago.²⁰

Towani Tolotang 'survived' from Islamization at the time King Wajo instructed all of its citizens embraced Islam. At that time, Towani rejected the policy with 'defiance' which has an impact on their expulsion from the place area stay. After settling in Sidenreng Rappang, the state's efforts to streamline religions in Indonesia are done. As a result, almost all local religions are scattered in various places choose one of the religions set by the state. Towani Tolotang chose Hinduism as a parent

¹⁹ Kholiludin, Tedi. 2009. Kuasa Negara atas Agama: Politik Pengakuan, Diskursus "Agama Resmi" dan Diskriminasi Hak Sipil. Semarang. RaSAIL.

²⁰ Rahayu, 2010, Hukum Hak Asasi Manusia (HAM), (Semarang: Badan Penerbit Universitas Diponegoro)

religion with all its consequences.²¹ Towani Tolotang's choice of Hinduism as a parent religion takes place in time which is long enough. The acceptance of Hinduism does not necessarily occur. Various efforts done by Towani Tolotang to stick to his identity. In 1966, H.A. Sapada Mappangile as Regent Sidenreng Rappang issued a decision confirms that Towani Tolotang is not a religion. As a result, everything Towani Tolotang's form of religious practice should not be done. Any form of activity Towani Tolotang must also be implemented in accordance with Islamic teachings, including ceremonies death and marriage. In the same year, several figures Towani Tolotang sent a letter of objection to the DPR-GR and the People's Consultative Assembly (MPRS) in Jakarta which contained the existence of local government officials who attempted to obstruct the implementation of religious ceremonies previously performed. Towani Tolotang also sent a letter to the chairman of the presidium of the Ampera Cabinet applying for protection from coercion against them to embrace Islam. Still in 1966, letter of the Minister of Religious Affairs no.B III / 3/1356/1966 states that Towani Tolotang is not a religion. This decree reinforces the decision which had been issued by the previous Sidenreng Rappang regional government.²²

The Decree of the Minister of Religion above, reinforced by the Attorney General's Decision No. 152 / Sospol-K / Pakem / 15km / 1966 which contains the order against the High Prosecution Service in Makassar to dissolve and ban Tolotang religion. Seeing the reality tersebut, figure Towani Tolotang declared for a while they are sheltering under Islam while waiting for a decision from the government center. At that time, the Towani Tolotang figure agreed to their plea not granted by the central government, it will remain under Islam. The statement from the Towani Tolotang figure changed the political constellation in Amparita. The condition of the region began to calm after a long debate over status Towani Tolotang.²³

The above description, indicating the existence of two different interests related to Towani Tolotang. Local Government Sidenreng Rappang representing the community wants Towani Tolotang to embrace Islam. However, the central government precisely wants Towani Tolotang to be part of Hinduism. In fact, until Currently, Towani Tolotang is still under the auspices of Hinduism, not religion Islam. This is confirmed by the filling of the Hindus in the Resident Identity Card column by Towani Tolotang. It is also clear that Towani Tolotang is in the shadow Islamization and Hinduism. Hinduisation does not only

²¹ Theo van Boven, 2001, Study Concerning The Right to Restitution, Compensation and Rehabilitation for Victims of Gross Violations of Human Rights and Fundamental Freedoms, Eddie Sius R. Laggut (Ed.), (Jakarta: ELSAM).

²² Rawls, Jhon. 2006. Teori Keadilan (Terjemahan dari Theory Of Justice). Yogyakarta: Pustaka Pelajar.

²³ Fahmi, Agung Ali. 2011. Implementasi Jaminan Hukum HAM Atas Kebebasan Beragama di Indonesia. Yogyakarta:Interpena.

Intan Puspita Sari

happen against Towani Tolotang, but also against some local religions in South Sulawesi.

VI. VARIATION OF IDEAS IN POSITIONING OF TOWANI TOLOTANG CASES

Article 29 Paragraph 2 of the 1945 Constitution which is clearly the basis of the constitution of religious freedom is not necessarily used as a reference in regulating religion and its adherents. This article contains very clearly the right granted to anyone to exercise what is believed. However, at the implementation level as in Law no. 1 / PNPS / 1965, precisely limiting the freedom of believers to practice their beliefs. State recognition of the six religions has an impact on the difficulty of local religions developing themselves. They continue to be under the shadow of religious defamation. They are also forced to accept and recognize one of the six religions that have received the legitimacy of the state.

The recognition of local religion against official religion manifests itself in the form of their affiliation into one religion. The choice is a difficult choice. On the one hand, local religion wants to maintain the existence of its long-practiced teachings. On the other hand, local religions are confronted with state policies that co-op their rights. In these circumstances, affiliation or choosing one religion is certainly a dilemmatic choice. Local religions that exist long before the official religion have no choice but to join one of these religions for the sake of security and sustainability in the future.

In many cases, local religions that previously existed were incorporated into one religion. It is said to be 'combined' because it is not merely their desire, but the will of the state through policy by reason of uniformity to facilitate the control of religion. Local religions in some places choose one religion as well not by one's own choice but elected by the state. The state freely regulates all aspects of the lives of its citizens as well as religious social life. As a result, religion becomes an integral part of the state.

Towani Tolotang is one of many local religions elected by the state into one of the official religions by the state. On Decree of Director General of Bimas Hindu Bali / Budha No. 2/1966 mentioned that Towani Tolotang is one of the sects of Hinduism. Referring to the legal decision, Towani Tolotang automatically becomes part of Hinduism. Administratively, all forms of affairs are oriented towards Hinduism. The incorporation of Towani Tolotang into Hinduism is based on the fact that it has many similarities to religious practice with Hinduism. One of the similarities of Towani Tolotang religious practices with Hinduism is the

offering offerings in the ritual performed. Both Towani Tolotang and Hindu position sajen in important positions in every ritual. As previously described, the Towani Tolotang offerings on the implementation of the mappenre 'nanre ritual are essential and decisive as they are regarded as a medium for delivering requests to Seuwae's God. Similarly in Hindu practice, offerings have a very important meaning in every ritual performed.

The formalization of religion has an impact on how local religions such as Towani Tolotang determine the choice of religion as its parent. Towani Tolotang, not to be labeled as a splinter religion, was chosen to be part of Hinduism as a umbrella religion. The choice, on the one hand, limited the space for Towani Tolotang to practice his teachings. He must submit under the 'direction' of Hinduism. On the other hand, the choice to embrace the Hindu religion provides an opportunity for Towani Tolotang both the teachings and the community to exist because there is no more space to annoy him because it has formally been under Hinduism.²⁴

VII. CONCLUSION

Towani Tolotang on his journey, faced with two forms of discrimination. The first discrimination is the discrimination that comes from the state with a neat model in the form of regulations that restrict the space Tolotang in carrying out his teachings Moreover, Towani Tolotang affiliated into Hinduism is a form of coercion from the government. However, it must also be recognized that such discrimination also benefits Towani Tolotang. The second is a form of discrimination originating from the community in which Towani Tolotang is located because not all levels of society want Towani Tolotang to exist. These forms of discrimination are not only experienced by Towani Tolotang but also against all religious streams / communities that exist in various places. Both forms of discrimination above reflect the government's control that is very far into the private area of religion. This has an impact on local religious discrepancies to develop the self and the unpreparedness of some communities in accepting differences, especially in terms of religious differences and immaturity. Local religions that still exist to this day on the one hand accept all forms of state structures or structures against them. They embrace a religion determined by the state. In the case of population administration, they listed one of the official religions of the state as their official religion. But on the other hand, they also carry out opposition or insubordination against all forms of state

²⁴ Moh Mahfud MD, 2006, *Membangun Politik Hukum, Menegakkan Konstitusi*, (Jakarta: Pustaka LP3ES Indonesia).

regulation and regulation. Although they have affiliated into one of the official religions of the state, they continue to exercise their beliefs or teachings. Structurally, they are under one of the official religions of the state, but culturally continue to practice their teachings. The state religionization project proved to be very beneficial to local religions such as Towani Tolotang. Structuring the state against religion is one form of discrimination that will kill local religions. Therefore, the country's policies need to be revisited to ensure sufficient space for local religions to flourish. Local religions that had always existed were one of the nations that had to be managed well. Such management can be pursued through regulations that do not marginalize them. The state's partisanship of the great religions that exist today need to be reinterpreted in its forms of partiality. Alignment is not only defined as a form of facilities, but rather an appreciation of the others.

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Intan Puspita Sari

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