



Collaborative Governance for Inclusive Education: LKIS and The Struggle for The Right to Education for Believers of Indigenous Faiths in Yogyakarta

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Keywords

LKIS, Education, Belief Community, Inclusive, Collaborative Governance

Abstract

Education is a fundamental right possessed by every citizen. As a rule-of-law state, Indonesia has established various regulations regarding education to ensure it runs smoothly and inclusively. However, the reality on the ground often contradicts what most people envision today. Many citizens still do not have access to their educational rights, particularly in the case of religious and belief education experienced by students from belief communities in Yogyakarta. LKIS, as one of the NGOs in Yogyakarta, plays a central role in advocating for this issue. This research will further explore a collaborative movement carried out by LKIS, the government, and other community and state institutions. The study employs a qualitative research method with a case study approach. The findings of the research show that, in its struggle, LKIS adopts both top-down and bottom-up approaches, which later form the foundation for cross-sector collaboration. This collaboration marks the beginning of a movement, driven by LKIS and other NGOs, to address and support issues and actions for the belief community.

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INTRODUCTION

Education is a fundamental right possessed by every citizen of Indonesia. This is stipulated in Article 31, Paragraph (1) of the 1945 Constitution, which states, "Every citizen has the right to education." This education encompasses various levels, from primary, secondary, to higher education, and includes diverse fields of knowledge, such as natural sciences, social sciences, and religion. Additionally, Paragraphs (2) and (3) regulate the state's efforts to ensure the educational needs of citizens. The state's commitment to regulating the right to education means that every citizen has equal rights to receive quality education without discrimination or systematic barriers that could reduce or eliminate their rights. These regulations reflect Indonesia's commitment to ensuring the right to education for all its citizens.

However, the existence of regulations guaranteeing citizens' access to education does not necessarily ensure that all citizens enjoy this right. Gaps in access to education remain a significant issue, particularly for minority groups that adhere to indigenous belief systems or belief communities. Legally and administratively, the Indonesian government officially recognizes six religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Outside of these six religions, there are communities that identify as followers of indigenous belief systems. According to Rusprita Putri Utami, Head of the Center for Policy Research and Development at the Ministry of Education, Culture, Research, and Technology (Kemendikbud Ristek), "Penghayat Kepercayaan" refers to individuals or groups who continue to uphold ancestral beliefs that have existed since ancient times (Kemendikbud, 2023).

Although they have received administrative recognition through the Constitutional Court Decision No. 97/PUU-XIV/2016, limited access to education remains a problem for followers of indigenous belief systems. This limitation is linked to the incomplete realization of the Constitutional Court's ruling. As a result, their educational rights are often neglected, making them one of the marginalized groups in the national education system. This situation has sparked movements initiated by various community organizations to advocate for equal rights, especially in education, for followers of indigenous belief systems. One such organization actively advocating for this equality is the Yayasan Lembaga Kajian Islam dan Sosial (LKIS).

Yayasan Lembaga Kajian Islam dan Sosial (LKIS) is a community organization based in

Bantul, Yogyakarta, that has been operating for more than a decade. It is committed to addressing various social issues related to minority rights, environmental issues, and religious matters. Since 2015, LKIS has actively engaged in research and advocacy concerning the fulfillment of rights for followers of indigenous belief systems. This effort is not merely a temporary action, but an ongoing campaign that faces various social, political, and administrative challenges. The Constitutional Court ruling regarding the administrative rights of followers of indigenous belief systems has not dampened their enthusiasm to continue advocating for derivative issues after the decision was issued. To this day, LKIS remains active in advocating for the voices of followers of indigenous beliefs, particularly in the Special Region of Yogyakarta (DIY).

Indonesia, with its diverse cultures and belief systems, should be a safe space for all groups. However, the reality of society still shows gaps in access to education for minority groups. The presence of non-governmental organizations such as LKIS represents a bottom-up movement to support minority groups in fulfilling their rights. Furthermore, LKIS also plays a role in collaborating with and overseeing the government in the implementation of policies. To gain a deeper understanding of the realities faced by followers of indigenous belief systems in accessing their educational rights, and the efforts of LKIS in advocating for these rights, this study will explore LKIS's role in fighting for the right to education for followers of indigenous belief systems. Moreover, this research seeks to understand how LKIS contributes to this issue, providing valuable insights into the advocacy of civil society organizations in the fight for human rights.

Therefore, based on the above, the researcher aims to examine: (1) the dynamics of the movement and the forms of advocacy carried out by LKIS in ensuring the educational rights of followers of indigenous belief systems, (2) the role of LKIS in realizing the concept of collaborative governance in Indonesia, and (3) the obstacles and challenges faced by LKIS in the process of fulfilling the educational rights of followers of indigenous belief systems.

METHODS

The research method applied in this study uses a qualitative approach with a case study design. According to Sugiyono (in Nasution, 2023), qualitative research is an approach aimed at understanding phenomena in their natural or real context. In this study, the objects being analyzed

are in their natural state without any treatment or experimental manipulation, where the role of the researcher as the primary instrument in data collection and analysis is crucial. The researcher functions as an observer, data collector, and interpreter, with the freedom to delve deeper into the phenomenon under investigation.

RESULTS AND DISCUSSION

The journey of LKIS in advocating for the rights and voices of followers of indigenous belief systems, along with the various collaborations it has established, can be explained through a theory known as collaborative governance. Collaborative governance is a model of governance that involves multiple public institutions and includes non-state stakeholders in the decision-making process. The decisions made are formal, consensus-oriented, and deliberative, with the goal of formulating or implementing public policies and managing public programs or assets (Chriss & Alison, 2008).

Lihi Lahat (in Noor et al., 2022) views collaborative governance not just as an activity but also as a strategy in the public domain that involves a variety of stakeholders from different sectors to design and implement policies or programs. This strategy offers a governance approach distinct from privatization and regulation, which were previously used to address government challenges. This theory is more than just a general understanding of governance; it is a concept in public policy that has evolved over the last few decades, fundamentally prioritizing collaboration as the core element of the theory.

The theory of collaborative governance describes a condition of interdependence among the various actors involved. The desire to collaborate arises when each actor recognizes their limitations in solving a problem. In this context, it is important to have mutual recognition of legitimacy between actors, aimed at building a sense of collective ownership so that the collaboration process can proceed smoothly. This theory highlights six key criteria: first, the forum is initiated by public institutions or relevant bodies; second, the forum includes private sector actors as participants; third, participants are directly involved in decision-making, not just as service providers for public agencies; fourth, the forum is well-organized; fifth, the goal of the forum is to reach decisions through consensus; and sixth, the focus of the collaboration is on public policy and management (Ansell & Gash, 2007).

Additionally, there are four core values in collaborative governance: consensus orientation,

collective leadership, open two-way communication, and shared resources. Thus, collaborative problem management is not merely about mediating societal interests in a “winner takes all” fashion but rather an effort to achieve mutually beneficial agreements. The term “collaborative governance” itself encompasses a broader meaning than just problem management; it also includes planning, policy-making, and management that involves multiple parties.

The Dynamics of the Movement and Advocacy Strategies of LKIS in Struggling for the Rights of Followers of Indigenous Belief Systems

The Dynamics of LKIS's Movement and Advocacy Strategies in the Field of Population Affairs

The role of LKIS in advocating for the rights of followers of indigenous belief systems has been ongoing for nearly a decade. 2015 marked the beginning of LKIS's efforts to address the discrimination faced by these groups. LKIS's struggle began by highlighting the issue of discrimination by the government regarding civil registration, as followers of indigenous beliefs were not recognized administratively. According to the FGD Report from PSHK FH UII (2023), the petitions made by LKIS and other NGOs were driven by several factors, including: first, the difficulty for followers of indigenous beliefs to obtain birth certificates; second, the challenges they faced in opening businesses or seeking employment due to the empty religion field in their identity cards (KTP); and third, the pressure from certain parties to force individuals to declare a recognized religion to simplify administrative matters.

It took at least one year and three months to fight for the administrative rights of followers of indigenous beliefs. The issuance of the Constitutional Court's Decision was a breath of fresh air for the recognition of indigenous belief followers across Indonesia. As a result, the government was able to add an option for “Penghayat” (followers of indigenous beliefs) in the religion column of the KTP. This marked formal recognition of indigenous belief systems as a legitimate religion. Moreover, it facilitated easier access to citizen rights, particularly for those who needed a valid KTP. LKIS's advocacy efforts were not only due to their commitment but also because of the strategies they employed in this struggle. Some of the strategies LKIS implemented in advocating for the rights of indigenous belief followers in the administrative context include:

Advocacy carried out through both top-down and bottom-up approaches

The human rights issue faced by the followers of indigenous beliefs, particularly in Yogyakarta, began in 2015 in the Gunung Kidul Regency. This issue emerged due to the difficulty these groups encountered in accessing education, healthcare, and the systemic discrimination they experienced. To bridge the concerns of the followers of indigenous beliefs, LKIS (Lembaga Kajian Islam dan Sosial) stepped in to assist with advocacy efforts toward the government. In a top-down approach, LKIS actively engaged in discussions with the community in Gunung Kidul by organizing discussion forums and listening to their grievances. Additionally, in a bottom-up approach, LKIS also voiced the difficulties faced by followers of indigenous beliefs to the government, especially regarding administrative challenges. For instance, when filling in the religion field on official state documents, only the six recognized religions were listed, with no option for local beliefs. As a result, they were denied full access to services that should be available to all citizens, particularly in the areas of education and civil registration.

Collaboration between Non-Governmental Organizations (NGOs) and academic figures.

The success of LKIS in securing administrative rights for followers of indigenous beliefs is inseparable from the relationships built with various NGOs and academic figures. In the process, LKIS also established collaborations with several NGOs in Yogyakarta, such as the Majelis Luhur Kepercayaan Indonesia DIY and Yayasan Satunama. This collaboration was aimed at strengthening networks and advocacy efforts directed at the central government. Not only did LKIS collaborate with other NGOs, but it also actively worked with academics, such as those from the Human Rights Study Center at UII (Universitas Islam Indonesia) (FGD Report, 2023). This was done to sharpen arguments and prepare academic manuscripts for presenting advocacy to the government.

Advocacy networks for followers of indigenous beliefs were also built with NGOs and academic figures outside of the Special Region of Yogyakarta. It turns out that each region has active NGO networks fighting for the rights of these communities. The national collaboration network became a key asset for LKIS to maximize their efforts in advocating for issues related to indigenous belief groups. Strong collaboration was one of the key factors behind the successful advocacy that led to the policy issued by the Constitutional Court.

The Dynamics of LKIS's Movement and Advocacy Strategy in the Field of Education

The issuance of the Constitutional Court decision No. 97/PUU-XIV/2016 marked a new step for belief groups in their participation in the state life. One of the outcomes was the introduction of Minister of Education and Culture Regulation (Permendikbud) No. 27 of 2016 on Educational Services for Followers of Beliefs in God Almighty. However, the implementation of this policy has resulted in new problems for belief groups. According to thepauajournal.com, at least eight issues arose after the policy was enacted, including: first, students who are followers of beliefs from various levels were not included in the DAPODIK data, which caused difficulties in recording grades on their report cards. As a result, belief group students were required to list an officially recognized religion before their belief. Second, the infrastructure and the number of belief instructors (teachers for followers of beliefs) were insufficient, causing students to study other religions to obtain school grades. Third, belief instructors' status was not recognized in the national data as teachers or educators, making it difficult for some schools to provide educational services for belief students. Fourth, socialization regarding the rights of belief students had not been widely disseminated, resulting in limited acceptance of belief students by schools. Fifth, the compensation received by belief instructors was still inadequate.

These problems became even more challenging with the introduction of the 2022 National Education System Bill (RUU Sisdiknas). Several articles in the bill were considered to have the potential to discriminate against followers of beliefs. For example, Article 4 contains the phrase "forming a religious society," which was seen as potentially ambiguous and increasing the risk of discrimination against belief groups. Another issue was the omission of the term "belief" after the phrase "religion" in the bill. The bill was expected to provide equal services to all religious groups, but this omission raised concerns. In response to these issues, LKIS and several other NGOs worked together to provide input by holding meetings with various stakeholders, such as the National Commission on Human Rights (KOMNAS HAM), the National Commission on Women (KOMNAS Perempuan), Deputy II and the Presidential Staff Office, and the Ministry of Education and Culture. LKIS also submitted policy briefs as recommendations for the bill to be revisited in order to minimize the discriminatory impact on belief students and instructors.

In 2023, the National Education System Bill was removed from the legislative agenda (Prolegnas) to be discussed by the House of Representatives. On the one hand, this decision had a positive impact on belief groups, as it freed them from the potentially discriminatory articles. However, on the other hand, it removed their opportunity to clarify their position within the Indonesian education system. Administrative issues were not immediately resolved and continued into 2024. Unfortunately, this phenomenon occurred across all regions where belief groups are present, including Yogyakarta.

Referring to the website, the most glaring problem is first, the failure of belief students from various levels to be included in the DAPODIK data, which affects the difficulty of recording their grades. As a result, belief students were forced to list a different religion that is officially recognized before their belief. Second, the imbalance in the number of belief students and instructors (Oliv, 2022). Data from 2022 shows that there were 2,288 belief students in Indonesia, distributed across 461 educational units, while the number of belief instructors was only 213. The issue is the disparity in the distribution of students and instructors. According to *harianjogja.com*, in Yogyakarta, the number of belief students in the second semester of 2021 reached 365, consisting of 185 male students and 171 female students. In 2022, the number of belief students increased by 108, with the highest number in Gunung Kidul. However, the number of belief instructors was only 8, spread across 5 districts/cities.

The data above still indicates an imbalance between the number of belief students and instructors across 5 districts/cities in Yogyakarta. Not all belief students receive adequate educational services because some schools are unable to provide belief instructors. Addressing these unresolved issues, LKIS has remained actively vocal on the matter. However, its strategy shifted from advocating to the central government to advocating to local governments through relevant offices in Yogyakarta. The advocacy carried out by LKIS is still collective, through the Lintas Isu Coalition network, which encompasses several NGOs focused on diversity issues. According to Paralegal LBH Yogyakarta (2023), meetings have also been held with various parties such as LBH to provide critical feedback on the 2017-2022 Yogyakarta Governor's policy.

Although a national regulatory solution has yet to be found, the movement led by LKIS in Yogyakarta has had a positive impact due to the strategies they have implemented in advoca-

ting for the rights of belief groups in the field of education. These strategies include:

Collaboration Between Non-Governmental Organizations

The same strategy is still employed by LKIS in their advocacy efforts to raise issues concerning the education of belief groups. However, this collaboration has expanded to involve more NGOs, such as the Majelis Luhur Kepercayaan Indonesia (MLKI), several belief instructors, Puan Hayati, and Gemapakti. This collaboration was formed to carry out advocacy in response to the 2022 National Education System Bill (RUU Sisdiknas). Additionally, advocacy is also based on the suboptimal implementation of Permendikbud No. 27 of 2016. Through this advocacy, LKIS and the NGOs involved hope that the government will revisit and regulate the bill and implement a better strategy for the education system for belief students.

After the National Education System Bill was removed from the legislative agenda by the DPR, LKIS continued to maintain cooperative relations through the Lintas Isu Coalition network, which includes several NGOs focused on diversity issues. LKIS, along with partners such as LBH Yogyakarta, the Lintas Isu Coalition, DIAN Institute, Pusham UII, YIPC, the Yogyakarta Transgender Association (Ikatan Waria Yogyakarta), and Harapan Fian, conducted meetings addressing issues related to societal collaboration, one of which was the promotion of tolerance education. This collaboration and advocacy resulted in several policy recommendations for the Yogyakarta provincial government, one of which was the implementation of short-course training for belief instructors.

The efforts made by LKIS and the Lintas Isu network have received a positive response from the Yogyakarta provincial government through the Department of Culture, which is working to reduce the imbalance between belief students and belief instructors.

Bottom-up and Top-down Advocacy

The issues arising from the implementation of Minister of Education and Culture Regulation (Permendikbud) No. 27 of 2016 are not only felt by belief students in the Special Region of Yogyakarta (DI Yogyakarta). All regions where belief students are present face similar difficulties in accessing the education system. In response to these challenges, LKIS, in collaboration with the Majelis Luhur Kepercayaan terhadap Tuhan Yang Maha Esa (MLKI), conducted a roadshow

to several schools, particularly in DI Yogyakarta, to facilitate discussions on fulfilling the educational rights of belief students. According to *harian-jogja.com*, these discussions took place across all educational levels in five districts and cities in DI Yogyakarta from May 24, 2023, to May 30, 2023. In addition to addressing the issues raised by Permendikbud No. 27 of 2016, the discussions aimed to gather input from the personal experiences of parents, school authorities, and other stakeholders regarding efforts to ensure the educational rights of belief students.

In addition to taking a top-down approach by engaging with the public, LKIS and other partner NGOs also implemented a bottom-up strategy in July 2023, conducting meetings with government bodies such as the National Commission on Human Rights (KOMNAS HAM), the National Commission on Women (KOMNAS Perempuan), Deputy II and the Presidential Staff Office, and the Ministry of Education and Culture (Kemendikbud Ristek). These discussions focused on recommending that the National Education System Bill (RUU Sisdiknas) be revisited in order to minimize the potential for discrimination against belief students and instructors. Furthermore, they also delved into the challenges surrounding the implementation of Permendikbud No. 27 of 2016, particularly the ongoing difficulties faced by belief students across Indonesia.

Beyond national-level efforts, LKIS also sought to engage with local governments by holding meetings to critique the policies of the Yogyakarta Governor for the 2017-2022 period. These meetings involved the Yogyakarta Legal Bureau, Bappeda, and the Kesbangpol Yogyakarta. Several key issues were raised, including freedom of religion and belief. Among the recommendations put forward was the need for the Yogyakarta Provincial Government to organize collaboration among various segments of society, particularly in promoting programs for tolerance education.

LKIS and Collaborative Governance

The issue of fulfilling the rights of belief groups in Indonesia has become a complex problem, especially in the Special Region of Yogyakarta. This complexity has, indirectly, created space for other actors to collaborate and help resolve the issue. Since the issue was first raised by the Islamic and Social Studies Institute (LKIS), many other actors and institutions have been involved in advocating for its resolution, including the government.

The government plays a significant role

in creating a democratic and just life for all its citizens. In this case, the government's role emerged after many initiatives from civil society organizations in Yogyakarta, including LKIS. LKIS initiated the *Koalisi Lintas Isu* (Coalition of Cross-Issues), which aims to provide advocacy for minority groups in Yogyakarta. This coalition brings together representatives from various minority groups. The main issues addressed by the coalition include freedom of religion and belief, disabilities, gender, minority religions, and other marginalized groups.

After the issuance of the Constitutional Court Decision No. 97/PUU-XIV/2016 and Permendikbud No. 27 of 2016 on Education Services for Belief in God Almighty in educational units, the Yogyakarta government began implementing various activities aimed at executing these regulations. One such activity was a *Sarasehan* (forum discussion) for followers of belief systems in Yogyakarta city.

The *Sarasehan*, held on May 23, 2023, was organized by the Yogyakarta National Unity and Politics Agency (Kesbangpol). The goal of this event was to provide a platform for ideas and aspirations through discussions, respecting differing opinions without imposing uniformity, and encouraging synergy to embody the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity) (admingesbang, 2023). As Ansell & Gash (2007) argue, collaborative governance is built on face-to-face dialogue between stakeholders used to identify opportunities for achieving shared goals. This *Sarasehan* became one of the communication forums established by the government to address the obstacles faced by belief groups.

Moreover, the LKIS Foundation, as a key non-government actor, was also involved in other forums initiated by the government. One such initiative was a roadshow discussion held from May 24-30, 2023, in collaboration with the *Majelis Luhur Kepercayaan terhadap Tuhan Yang Maha Esa Indonesia* (MLKI). This roadshow aimed to socialize the fulfillment of educational rights for belief students at the elementary, junior high, and high school levels across five districts and cities in Yogyakarta. The activity involved parents, school officials, and other stakeholders. LKIS has been actively pushing for the fulfillment of educational rights for belief students in Yogyakarta. LKIS's role as a non-governmental actor has contributed to providing education, innovation, and support to the government in maximizing collaboration (Molla et al., 2021).

Ansell & Gash (2007) state that collaborative governance is not only consultative. It implies

two-way communication and mutual influence between public bodies and stakeholders, providing opportunities for stakeholders to communicate with one another. Based on this, it is evident that LKIS, together with several partners, held meetings with KOMNAS HAM, KOMNAS Perempuan, Deputy II and Deputy V of the Presidential Staff Office, and the Ministry of Education, Culture, Research, and Technology. The aim was to provide input regarding the problematic National Education System Bill (RUU Sisdiknas). One of the main issues identified was the omission of the term “belief,” which could imply the denial of educational rights for belief followers and create potential new forms of discrimination against them (Budi, 2023). This meeting created a collaborative space for both government and non-government actors to address the issues facing belief groups.

Furthermore, LKIS and several partners, including LBH Yogyakarta, Koalisi Lintas Isu, Institut DIAN, Pusham UII, YIPC, Ikatan Waria Yogyakarta, and Harapan Fian, conducted a critical review of the Yogyakarta Governor's policy for 2017-2022 with the Yogyakarta Legal Bureau, Bappeda, and Kesbangpol Yogyakarta. Several issues were raised, one of which was the issue of freedom of religion and belief. Among the recommendations presented was the need for the Yogyakarta Provincial Government to organize a tolerance education program involving collaboration with various segments of society, including women, religious institutions, and belief groups. This was aimed at supporting Article 7, paragraph (1), letters (a) regarding the strengthening of religious harmony, letter (f) on education and peace training, and letter (l) concerning religious education and the fostering of national integration values, as stated in the Yogyakarta Regional Governor's Regulation No. 107 of 2015 on Handling Social Conflicts. This meeting was held formally and privately, on April 13, 2023, at the Yogyakarta Legal Bureau. The formality of this forum is important in Collaborative Governance because it distinguishes more casual or informal interactions between government and stakeholders. Informal forums are often ad hoc, temporary, and unstructured, while forums created through collaboration are more purposeful, open, formalized, and involve joint activities, shared structures, and resources (Ansell & Gash, 2007).

The forums conducted extensively by LKIS, in collaboration with civil society organizations and the local government, have been well received by all forum members and have led

to mutually agreed decisions or “win-win solutions,” particularly in the area of education. Currently, the government is gradually facilitating education for belief followers, such as the Ministry of Education and Culture (Kemendikbud), which is seeking solutions to the shortage of belief instructors by giving belief organizations the opportunity to send their members. Selected individuals will undergo training and selection to become belief instructors. Additionally, the Head of the Bantul Education and Sports Office (Disdikpora), Isdarmoko, stated that belief students who wish to receive education in their belief system can request an instructor at their school. The school will then report the request to Disdikpora, which will coordinate with the Majelis Luhur Kepercayaan Kepada Tuhan Yang Maha Esa (MLKI) Yogyakarta.

Not only for students, but improvements have also been made for educators or belief instructors. Since October to December 2023, belief instructors in Yogyakarta have received additional incentives from the Yogyakarta Cultural Office, amounting to Rp1.5 million per month, sourced from special funds. To qualify for the incentives, instructors must teach at least two schools (Khafid, 2024).

As Ansell & Gash (2007) argue, components of collaborative governance aim not only to achieve consensus-based decisions but also to focus on cooperation for policy management or the administration of public programs. In this case, the collaboration has successfully led to changes in the Yogyakarta City Regional Regulation No. 8 of 2023 on Education, which now includes belief groups. The regulation emphasizes that the government is obliged to facilitate education for belief followers. Both the government and civil society organizations, such as LKIS and its partners, have collaborated to monitor and improve the fulfillment of educational rights for belief students and instructors in the Special Region of Yogyakarta.

Challenges and Obstacles

The journey of LKIS in advocating for the rights of religious adherents has not always been smooth. Challenges and obstacles have come from various parties, making advocacy efforts less than optimal. This section will discuss the internal and external factors that have posed challenges and hindrances to LKIS in carrying out advocacy, particularly in the field of education. It is hoped that this will provide an overview of the dynamics faced by LKIS and the religious adherent groups in their participation in national life.

Internal Factors

One internal factor that poses both opportunities and challenges for belief groups is the decreasing number of adherents in the future. The cause of this trend is the fear of facing difficulties in accessing essential aspects of national life, such as education, healthcare, and social welfare. This mindset hinders the advocacy process, as belief groups feel they have no future prospects.

Secondly, few belief groups are willing to openly express their identities. The existence of these groups tends to remain hidden due to the discrimination they often face from society. Moreover, the difficulty in accessing resources and services further contributes to their reluctance to reveal their identities.

In fact, belief groups play an important role in Indonesia. According to Afriyanti (2019), the significant roles of belief groups include preserving local traditions and cultures, promoting social diversity and inclusion, and maintaining local wisdom. Belief groups actively participate in preserving rituals, customs, and spiritual teachings that are part of Indonesia's cultural heritage. In addition, the values taught by these belief systems often embody local wisdom aimed at achieving harmony between humans and nature. These values, such as mutual cooperation and respect for nature and the environment, are examples of the wisdom they uphold. This is in line with the principles of sustainable development and environmental management.

External Factors

External factors are largely influenced by systems that come from outside the belief groups. These factors include, first, social stigma and discrimination. Belief groups are often viewed as deviant or heretical. This stigma can lead to various forms of social discrimination, whether verbal, physical, or symbolic. According to LKIS's online platform (2022), discrimination still occurs among students in schools. One example of this is in Gunung Kidul, where the aftermath of discrimination is related to the inadequate data collection of belief groups, which is often problematic. According to LKIS's statement, schools are unwilling to address or deal with the administrative rights of students from belief groups due to their reluctance to face the challenges of processing these rights.

Second, legal and policy barriers. This factor contributes to the systemic discrimination faced by belief groups. Although the 2016 Constitutional Court decision was meant to guarantee the rights of belief groups, this policy has not

reduced the problems related to the guarantee of their civil rights. This is evidenced by the emergence of regulations such as the Ministry of Education and Culture Regulation No. 27 of 2016, which has created complicated challenges for belief groups.

Third, limited public awareness and knowledge about belief groups also contribute to the continued discrimination they face. Interviews conducted by the author with various sources reveal that this lack of awareness comes from various sectors, including the government and schools. This argument is supported by several online news reports, which indicate that this ignorance is not limited to Yogyakarta, but also occurs in areas where belief groups are present. According to the infid.org website, students from the Budi Daya belief group in Bandung also frequently face discrimination due to public ignorance about the existence of belief groups.

Fourth, in addition to being an internal issue for belief groups, external factors are also related to the role of LKIS in advocating for the rights of belief groups. LKIS, as an example of a non-electoral intermediary group, often faces obstacles related to the fluctuating discussions about belief groups, both within government circles and in terms of public support. This is one of the reasons why advocacy for belief groups does not always proceed effectively. This dynamic illustrates the reality of the movement led by intermediary groups, which act as a bridge between society and the government.

CONCLUSION

Education is a right for every Indonesian citizen, without exception. Although regulations have been put in place to ensure equal access to education for all citizens, in reality, minority groups, particularly religious adherents, still face challenges in accessing equal education, especially in the Special Region of Yogyakarta. Given the many barriers that belief groups face in accessing education that aligns with their rights in Yogyakarta, LKIS, as one of the NGOs in the region, has played an active role in advocating for this issue.

The Islamic and Social Studies Institute (LKIS) plays a key role in advocating for the educational rights of students from belief groups in Yogyakarta. Through various collaborations with other non-governmental organizations (NGOs) and the government, LKIS has succeeded in garnering support for policy changes aimed at creating a more inclusive educational system. This approach aligns with the principles of Collaborative

Governance, which emphasizes the importance of collaboration among various stakeholders to solve problems collectively and reach solutions that benefit all involved parties.

LKIS employs an advocacy strategy that includes both top-down and bottom-up approaches, while also establishing partnerships with various stakeholders at both the regional and national levels. Through this strategy, LKIS has succeeded in pushing for policies that better accommodate the education of belief groups, including legal recognition granted by the Constitutional Court and the Ministry of Education and Culture Regulation, which provides space for the education of belief adherents.

Overall, LKIS's efforts to advocate for the educational rights of belief groups highlight the importance of cross-sector collaboration, which depends not only on central government policies but also involves support from regional governments and society. Through this cooperation, it is hoped that education for belief groups can be accessed equally and fairly, creating a more inclusive environment for all Indonesian citizens.

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