

Freedom of Religion and Belief in Higher Education: Between Policy and Practices

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Abstract

Regulation is a set of rules formed to regulate the order of social life. Regulations also regulate various lines of life including

religion. Religion is defined as man's belief in the existence of God including the ordinances of worship. Freedom of religion also needs to be applied in universities as evidence of Freedom of Religion and Belief. This study aims to find out how the regulation of religious freedom in Higher Education (Semarang State University Campus Study) from the point of view of Freedom Of religion And Belief. This study used normative juridical methods. In this study, it can be concluded that the procurement of houses of worship in universities is still very rare. This is because there are no regulations or policies that regulate this matter. However, there are also several universities that already have multi-religious houses of worship, one of which is Semarang State University. The construction of the house of worship aims to strengthen religious moderation through tolerance.

Keywords

Freedom of Religion, Freedom of Religion and Belief, Human Rights, Higher Education

I. Introduction

Freedom of Religion and Belief is a constitutional right of every citizen as stated in Article 28E of the Constitution of the Republic of Indonesia Year 1945 (UUD NRI Year 1945) which states that everyone is free to embrace religion and worship according to his religion, choose education and teaching, choose employment, choose citizenship, choose residence in the territory of the country and leave it, and the right of return. Along with the importance of religion in the life of the nation, religious life has a special place

in society based on Pancasila.¹ Freedom of religion and belief which is part of the universal human rights or fundamental freedoms of every individual is enshrined in the Universal Declaration of Human Rights (UDHR). The right to freedom of religion is a right that cannot be diminished even in emergencies. Therefore, freedom of religion is a basic right of every individual that must be protected by the state.²

The right to freedom of religion and belief is guaranteed by the state as stated in Article 29 paragraph (2) of the NRI Constitution of 1945 which states that the State guarantees the freedom of each citizen to profess their own religion and to worship according to their religion and belief. From the Oxford Dictionary of English, the definition of freedom is *the power or right to act, speak, or think as one wants*. In short, freedom is freedom, a state of freedom, the absence of obstacles to a person to express what is in his soul, both in terms of freedom vocalize and others.³ Thus, freedom of religion and belief can be interpreted as the absence of obstacles for a person to express his soul in choosing religion, exercising and exchanging ideas in religious matters without the elements of coercion and influence

¹ Siti Faridah, "Religious Freedom and Limits of Tolerance [Kebabasan Beragama dan Batasan Toleransinya]," *Lex Scientia Law Review* 2, no. 2 (2018): 199–214.

² Manotar Tampubolon, "From Protector to Violator: Assessing the State's Role in Protecting Religious Freedom in Indonesia," *International Journal of Human Rights and Peace Studies*, 2016, 46–66. See also Anwar, Ahmad Khoirul. "Protection of the Right to Freedom of Religion in Indonesia (Case Study: Destruction of the Ahmadiyah Mosque in Balai Harapan Village, Temunak District, Sintang District, West Kalimantan)." *Journal of Creativity Student* 6, no. 1 (2021): 111-130.

³ Lukmanul Hakim, "Religious Freedom in Islamic Perspective," *TAJ DID: Journal of Islamic Science and Ushuluddin* 20, no. 1 (2017): 39–50, <https://doi.org/10.15548/tajdid.v20i1.166>. See also Sari, Desika Arum. "The Doctrine of Belief as a Vulnerable Group: How do the Human Rights Laws Accommodate this Group?." *Unnes Law Journal* 5, no. 2 (2019): 165-182.

from other parties. Because it is that ideal that at the height of its abstraction is most likely to reflect the common interests among fellow citizens who in reality must live in the midst of pluralism and pluralism.⁴

The guarantee of the right to freedom of religion or belief (KBB) in Indonesia still faces at least three levels of challenges: conceptual, social and legal. At the conceptual level, this concept is considered by some people as a concept born from western traditions that are not in accordance with the religious culture of Indonesian society. The concept of religious freedom is often seen as an idea that campaigns for unlimited freedom that is contrary to local values. At the social level, some people are not ready to accept and interact with differences in religion and belief. Although historically Indonesian society has been a pluralistic society, in practice there is no guarantee that respect for differences is carried out in an appropriate and non-violent manner. Various events on earth earth, ranging from hate speech in the name of religion, persecution and violence, banning religious activities and so on show how acts of intolerance and violations of religious freedom still occur. At the legal level, law enforcement against various KBB violations is still not optimal. Not infrequently, victims who are generally from minority groups experience criminalization because they are charged with blasphemy or disturbing public order.⁵

⁴ Jimly Asshiddiqie, *Indonesia's Constitution and Constitutionalism* (Jakarta: Sinar Grafika, 2005).

⁵ Valerianus Beatae Jehanu, *Freedom of Religion or Belief in Indonesia*, (Bandung: Parahyangan Catholic University Legal Aid Institute, 2021). See also Arvante, Jeremy Zefanya Yaka, Maulana Fuad Nugraha, and Andrew Sergei Rostislav. "A Comparative Study of Religious Freedom Between Indonesia-Russia and Its Limitations." *Jurnal Scientia Indonesia* 8, no. 2 (2022): 197-222; Ishak, Nurfaika. "Religious Tolerance in the Constitution and Guarantees for the Protection of Human Rights." *Jurnal Scientia Indonesia* 8, no. 1 (2022): 53-70; Zulaikha, Almira Novia. "Analysis of The Judge's Decision Regarding the Blasphemy's Cases." *The*

Research on freedom of religion and belief on campus is very relevant to study, given that the campus is a place that is expected to be an inclusive environment and encourage freedom of expression. Campuses must provide a safe space for students and staff to practice their faith without discrimination or oppression. However, in reality, there are still many cases of discrimination, intolerance, and even restrictions on carrying out worship by certain religious groups or beliefs that occur on campus. This can hinder educational progress and affect the social life of the campus as a whole. Therefore, research on freedom of religion and belief on campus needs to be done to explore this problem and find appropriate solutions.

This research will focus on examining the problems that exist at Semarang State University to evaluate the level of freedom of religion and belief on campus. Factors to be considered in the study include campus policies, social environment, and individuals' experiences in practicing their beliefs. This study will also analyze existing regulations related to religious freedom within Semarang State University and their implementation in daily practice. It is hoped that this analysis can provide better understanding and input related to the development of policies and programs aimed at increasing campus inclusivity, promoting freedom of expression, and providing recommendations related to improving existing regulations.⁶

Digest: Journal of Jurisprudence and Legisprudence 4, no. 2 (2023): 145-162; Puspaningrum, Febrianti Dwi, and Christoper Theovino Adhi. "A Comparative Study of Blasphemy Law in Indonesia and America: Religious and Legal Aspects." *Contemporary Issues on Interfaith Law and Society* 2, no. 1 (2023): 1-34.

⁶ Fatmawati, "Protection of the Right to Freedom of Worship and Worship in the State," *Constitution* 8, no. 4 (2011): 489-520. See also Prasetyani, Rurin Sisilia, and Shally Saniyya Novina. "The Interpretation of Freedom of Religion and Believe: How Do University Understand This to Society?." *The Indonesian Journal of International Clinical Legal Education* 2, no. 1 (2020): 15-28.

Based on the description of the problems described, this study will focus on two important things as a formulation of problems (*research questions*) in the research, namely: *first how the regulation of religious freedom in the context of freedom of religion and belief on the UNNES campus, and second how the regulation of religious freedom in the context of freedom of religion and belief on the UNNES campus.*

Several studies deal with *freedom of religion and belief* in a variety of contexts. For example, Colbran's research, entitled "Realities and challenges in realising freedom of religion or belief in Indonesia", found that the realization of freedom of religion and belief in Indonesia still faces many challenges and obstacles, in addition to cultural factors, as well as government policy factors and laws and regulations.⁷ Another study conducted by Bagir and Arianingtyas entitled "Limitations to freedom of religion or belief in Indonesia: Norms and Practices", asserts that constitutionally, although freedom of religion and belief is accommodated in Indonesia through the Basic Law, nevertheless, the government also recognizes some religions officially as states recognized by the state, so this has implications for 'religion' and/or beliefs outside the recognized religion. The state is an illegal or unofficial religion. This, according to the study, triggers various conflicts in society.⁸

Other studies have revealed similar things. For example, Arifin, with the title of his research "Indonesian Discourse on Human Rights and Freedom of Religion or Belief: Muslim Perspectives", revealed that in perception, although religious freedom is recognized, in some cases and conditions, community groups cannot accept differences that occur, for example in

⁷ 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.

⁸ Zainal Abidin Bagir and Renata Arianingtyas, "Limitations to Freedom of Religion or Belief in Indonesia: Norms and Practices." *Religion & Human Rights* 15, no. 1–2 (2020): 39–56.

families.⁹ Meanwhile, Aditya and Al-Fatih's research, entitled "State Liability for Violation of Constitutional Rights Against Indigenous People in Freedom of Religion and Belief", reveals that the state has a responsibility for violence and persecution that occurs in religious minority groups, especially indigenous peoples' beliefs.¹⁰

Meanwhile, Crouch, with the title of his research entitled "Regulating places of worship in Indonesia: Upholding freedom of religion for religious minorities?", revealed that although religious freedom is recognized in Indonesia, in fact, the regulation of houses of worship is a pro and con, especially in cases of religion and minority groups. Faqih, also through his research on "The Role of Forum Kerukunan Umat Agama (FKUB) for Religious Harmony and the Rights of Freedom of Religion or Belief (FoRB)", found that in maintaining religious harmony, Forum Kerukunan Umat Agama (FKUB) has an important role in Indonesia.¹¹ Meanwhile, Bagir, with his research on "Emerging Discourses on Freedom of Religion or Belief in Indonesia", revealed that the factual conditions regarding religious harmony in Indonesia are one of the challenges for Indonesia. As a democratic country with a Muslim majority, Indonesia has a great opportunity to give a positive image of moderate Muslims to the eyes of the world, but also at the same time able to become the

⁹ Syamsul Arifin, "Indonesian Discourse on Human Rights and Freedom of Religion or Belief: Muslim Perspectives," *BYU Law Review*, no. 3 (2012): 775–808.

¹⁰ Zaka Firma Aditya and Sholahuddin Al-Fatih, "State Liability for Violation of Constitutional Rights Against Indigenous People in Freedom of Religion and Belief," *Brawijaya Law Journal* 4, no. 1 (2017): 29–58.

¹¹ Ahmad Faqih, "The Role of Forum Kerukunan Umat Beragama (FKUB) for Religious Harmony and the Rights of Freedom of Religion or Belief (FoRB)," *Religio: Jurnal Studi Agama-Agama* 11, no. 1 (2021): 65–82.

spotlight of the world public among several cases of persecution of certain religious groups.¹²

Butt, with his research on "Constitutional recognition of "Beliefs" in Indonesia, criticizes the constitutional recognition of beliefs in Indonesia. In his research, although Indonesia has recognized and accommodated beliefs or beliefs as protected, for example in the column of citizen identity, however, at the practical level, this is difficult to be accommodated because religion in Indonesian culture is not something private, so in many population administrations requires religious identity to be clearly stated.¹³

Furthermore, several other studies also criticized and underlined various facts regarding freedom of religion and belief in Indonesia. Manese's research, on "*Restrictions on Freedom of Religion and Belief in Indonesia and Its Implications*"¹⁴, Marzuki, "*The Politics of Human Rights Law on Post-New Order Religious Freedom*"¹⁵, Purba and Yudi, "*Implementation of Constitutional Guarantees on Freedom of Religion and Belief in Indonesia*"¹⁶, Utama and Toni, on "*State Protection of Religious Freedom in*

¹² Zainal Abidin Bagir, "Emerging Discourses on Freedom of Religion or Belief in Indonesia," *Interreligious Studies and Intercultural Theology* 6, no. 2 (2022): 189–95.

¹³ Simon Butt, "Constitutional Recognition of 'Beliefs' in Indonesia," *Journal of Law and Religion* 35, no. 3 (2020): 450–73.

¹⁴ Rohit Mahatir Manese, "Limitation of the Religion and Belief Freedom in Indonesia and Their Implications," *Societas Dei: Journal of Religion and Society* 8, no. 1 (2021): 85–107.

¹⁵ Suparman Marzuki, "The Politics of Human Rights Law on Post-New Order Religious Freedom," *Journal of Law Ius Quia Iustum* 26, no. 2 (2019): 215–37.

¹⁶ Iman Pasu Purba and Permai Yudi, "Implementation of Constitutional Guarantees for Freedom of Religion and Belief in Indonesia," *JPK (Journal of Pancasila and Citizenship)* 4, no. 2 (2019): 40–52.

*Indonesia According to the 1945 Constitution*¹⁷, Manese, "Freedom of Religion and Belief in Indonesia in the Lens of Public Policy"¹⁸, and Yuliansyah and Effendi on "State Responsibility in Guaranteeing Freedom of Religion"¹⁹, all criticize the regulation of freedom of religion and belief in Indonesia.

These previous studies have broadly reviewed and found various findings related to legal reform in the perspective of Pancasila, however, none of these studies specifically examined and analyzed the regulation of freedom of religion and belief in universities (Study at Semarang State University). So that the proposed research has a high level of novelty.

II. Method

The method used in this study is the normative juridical method. This study examined various literature materials to answer the issue under study.²⁰ The approach used in this study is a legal and conceptual approach. Approach is an effort in the framework of research activities to establish relationships with those studied or methods to achieve an understanding of the research problem.²¹ The legal approach is carried out by reviewing various laws and

¹⁷ Andrew Shandy Utama and Toni Toni, "State Protection of Religious Freedom in Indonesia According to the 1945 Constitution," *CIVITAS (Civic Journal of Learning and Science)* 6, no. 2 (2020): 12–24.

¹⁸ Rohit Mahatir Manese, "Freedom of Religion and Belief in Indonesia in the Lens of Public Policy," *Journal of Governance Innovation* 2, no. 1 (2020): 53–67.

¹⁹ Basri Effendi, "Supervision and Law Enforcement of Digital Business (E-Commerce) by the Business Competition Supervisory Commission (KPPU) in Unfair Business Competition Practices," *Syah Kuala Law Journal* 4, no. 1 (2020): 21–32.

²⁰ Jonaedi Efendi and Johnny Ibrahim, *Normative & Empirical Legal Research Methods* (Jakarta: Kencana, 2016).

²¹ Peter Mahmud Marzuki, *Legal Research* (Jakarta: Kencana Preneda Media Group, 2013).

regulations related to the legal issue under study. The conceptual approach is carried out through the study of the views and doctrines of legal science that develop by examining books, articles, and other relevant sources.²²

III. Freedom of Religion in the Context of Freedom of Religion and Belief

Religion today is not only a fulfillment of spiritual needs but also an international concern. Because the influence of the existence of religion is very diverse and crucial. Globalization not only takes place in or affects aspects of economics, politics, culture, consumerism, hedonism, fantasy, lifestyle and fashion, but also affects the way of thinking (*thought*).²³ Freedom of religion and belief is governed by numerous international documents, including the 1948 United Nations Universal Declaration of Human Rights and the International Pact on Civil and Political Rights. Article 18 of the Pact expressly states that everyone has the right to freedom of thought, conscience, religion, or belief. This article protects the right of individuals to choose their own religion or belief, as well as the right to practice it both privately and in conjunction with others, both in private life and in public worship. Manifestations of intolerance and discrimination on the basis of religion or belief occur to varying degrees in almost all economic, social, and ideological systems and no inhabited continent escapes their scourge. With the problems that arise, a sense of tolerance is needed for religious freedom.

However, as with any freedom, freedom of religion and belief is not absolute. Some restrictions may be applied to protect

²² Muhaimin, *Legal Research Methods* (Mataram: Mataram University Press, 2020).

²³ Rahmat Hidayat, "Dunia dan Dīn (Agama) di Tengah Arus Globalisasi." *Jurnal Studi Agama* 4, no. 1 (2020): 35-49.

the public interest or the rights of others. These limits must be set out in applicable law, must be necessary in a democratic society, and must be proportionate. For example, religious freedom should not be used as a justification for violating other human rights or for committing acts that harm others. The restriction is contained in article 28 J of the Constitution paragraph 1 which reads "Everyone must respect the human rights of others in the orderly life of society, nation and state". Paragraph 2 reads "In exercising his rights and freedoms, everyone shall be subject to restrictions established by law for the sole purpose of ensuring recognition and respect for the rights and freedoms of others and of meeting just demands in accordance with considerations of morals, religious values, security, and public order in a democratic society."²⁴

It is important to remember that freedom of religion and belief also includes protection against discrimination based on religion or belief. All individuals should be treated fairly and equally regardless of their religion or belief. Discrimination based on religion is a violation of human rights and violates the basic principles of freedom of religion and belief. The existence of Law Number 39 of 1999 concerning Human Rights is a barometer of the government's ability to organize the wheels of a nation based on human rights.²⁵

In a global context, it is important for countries to recognize, respect, and protect freedom of religion and belief as part of their commitment to human rights. An inclusive and pluralistic society that respects and protects individual rights in terms of religion and belief will create a more harmonious and peaceful environment for all citizens. In Indonesia itself there is a legal basis that is used as

²⁴ Setyawan, Nathanael Bagas, and Ridwan Arifin. "Analisis Perlindungan Terhadap Toleransi Kebebasan Beragama di Indonesia dalam Perspektif Hak Asasi Manusia." *Nurani: Jurnal Kajian Syari'ah dan Masyarakat* 19, no. 1 (2019): 27-34.

²⁵ Situmorang, Victorio H. "Kebebasan Beragama Sebagai Bagian dari Hak Asasi Manusia." *Jurnal HAM* 10, no. 1 (2019): 57-68.

an affirmation of the protection of religious freedom, in Article 28I Paragraph (1) of the Constitution of the Republic of Indonesia Year 1945 affirmed that the right to freedom of mind and conscience, as well as the right of religion is a human right that cannot be reduced under any circumstances.²⁶

Freedom of religion is one of the human rights that is widely recognized in the framework of human rights. This concept states that every individual has the right to choose, practice, and express their religion or belief without state interference or pressure from others. This means that every individual has the freedom to choose a religion that suits their personal beliefs or even choose not to have a religion at all. In the 1945 Constitution, it is affirmed that the right to freedom of religion is not a gift or gift from a particular state or group. These rights are inherent rights of every individual inherently, regardless of race, religion, gender, citizenship, and other factors. That is, every individual has the same right to practice their religion or belief without any form of discrimination.

An important affirmation to understand is that religious freedom cannot be imposed on individuals. This means that everyone has the freedom to choose whether or not to embrace a particular religion, and religion and belief in the One True God do not require every human being to practice his teachings. Not only that, religious freedom also includes the right to no coercion or pressure by any party in the practice of their religion or personal beliefs.²⁷

²⁶ Marzuki, Suparman. "Politik Hukum Hak Asasi Manusia Tentang Kebebasan Beragama Pasca Orde Baru." *Jurnal Hukum Ius Quia Iustum* 26, no. 2 (2019): 215-237.

²⁷ Situmorang, "Kebebasan Beragama Sebagai Bagian dari Hak Asasi Manusia." See also Marshall, Paul. "The ambiguities of religious freedom in Indonesia." *The Review of Faith & International Affairs* 16, no. 1 (2018): 85-96; Mu'ti, Abdul, and Ahmad Najib Burhani. "The limits of religious freedom in Indonesia: with reference to the first pillar Ketuhanan Yang

In the context of *Freedom of Religion and Belief*, freedom of religion and belief includes several important elements, including:

1. Everyone has the right to choose a religion or belief according to his own will. There should be no pressure or coercion in choosing what they want;
2. Everyone has the right to practice worship in accordance with their religion or belief, either individually or together with their community, e.g. their right to attend places of worship, celebrate religious holidays, and practice other religious practices;
3. Everyone also has the right to change their religion or belief whenever they wish, as well as their right to leave their religion or belief without pressure or threat;
4. Everyone also has the right to express and share their beliefs with others, whether orally, in writing, or through other media. Things that aim to teach their religion or belief to future generations allowed, but there must be limits to avoid splits.²⁸

It is very important for religious freedom in the context of *Freedom of Religion and Belief* to be implemented, there are several important reasons related to why this concept must be upheld, namely first, freedom of religion is a universally recognized human right. Everyone has an inherent right to choose their religion or belief, and practice it without any pressure or coercion from others. Second, religious freedom is also important to encourage cultural diversity and religious diversity in society. In a democratic and inclusive context, religious freedom allows everyone to

Maha Esa of Pancasila." *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2019): 111-134; Maula, Bani Syarif. "Religious freedom in Indonesia: between upholding constitutional provisions and complying with social considerations." *Journal of Indonesian Islam* 7, no. 2 (2013): 383-403.

²⁸ Puspitasari et al. "Hak Asasi Manusia Untuk Kebebasan Beragama." *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 7304-7309.

maintain their own religious and cultural identity, as well as participate in religious activities together with their religious group.

Religious freedom can also encourage tolerance between religions. When individuals have the freedom to practice their religious beliefs without fear of discrimination or oppression, this will create a more open environment to build understanding, respect differences, and increase mutual respect. Lastly, religious freedom also plays a very important role in maintaining peace and social stability. When people have the freedom to practice their religion or belief freely, without fear of persecution or oppression, it prevents interfaith conflict from disturbing social order and stability in society.

In this case, although freedom of religion is a guaranteed right, there are also some considerations and limitations that must be affirmed in the concept of Freedom of Religion and Belief. These limitations are generally based on several considerations, namely:

1. Freedom of religion can be restricted if there is a threat to public security. For example, if the practice of a particular religion or belief threatens the life or safety of others, then the state may impose proportionate limits to protect the public interest.²⁹
2. Freedom of religion must also be in line with the rights and freedoms of other individuals. If such religious practice would be disrespectful of other human rights, then the State can restrict such freedoms while upholding social justice;
3. Religious freedom must also include recognition of the importance of maintaining balance in society, for example, in situations where a particular religion or belief dominates excessively or will create social injustice, the state must make

²⁹ Bagir, Zainal Abidin, Asfinawati, Suhadi, and Renata Arianingtyas. *Membatasi Tanpa Melanggar - Hak KBB*. Yogyakarta: Center for Religious and Cross-cultural Studies (CRCS), 2019.

efforts to move or create regulations that still uphold the values of equality and justice.

We need to underline, religious freedom within the framework of *Freedom of Religion and Belief* is very important to be upheld, because freedom of religion is one of the fundamental human rights. By properly upholding religious freedom within the framework of *Freedom of Religion and Belief*, it is hoped that it can build a more inclusive, respectful, and mutually respectful society of different religions and beliefs.³⁰ This will strengthen inter-religious harmony, promote tolerance and enrich diversity in Indonesian society.

IV. Freedom of Religious Expression Policy: Case of Semarang State University, Indonesia

The consequence of living in Indonesia is to respect all differences, including religious differences. Freedom of religion and belief is now a universally applicable human right codified in international human rights instruments.³¹ Recent phenomena in the reality of religious life have been mutual suspicion, mutual distrust, and living in disharmony.³² Therefore, the attitude and ethics of religious moderation are indispensable to maintain unity within the framework of diversity. Because, noble and good ethics are

³⁰ Miski, Miski. "Menegakkan HAM "Kultural" (Cultural Rights) Melalui Peran Islam dalam Wacana Pluralisme Agama di Indonesia." *Resolusi: Jurnal Sosial Politik* 3, no. 2 (2020): 63-73.

³¹ Rasyid, Fauzan Ali, Ah Fathonih, Syahrul Anwar, and Ayi Yunus Rusyana. *Kontestasi Agama dan Negara: Politik Hukum Penodaan Agama di Asia Tenggara*. (Bandung: LP2M UIN Sunan Gunung Djati Bandung, 2020).

³² Devi, Dwi Ananta. *Toleransi Beragama*. (Semarang: Alprin, 2020).

manifestations of an intelligent spiritual soul.³³ One of the things that can promote religious moderation is the fulfillment of the construction of houses of worship in public places. Because in reality, the establishment of houses of worship often reaps conflicts between religious people, especially religious minorities in a place including college. Very few of the many universities in Indonesia have established houses of worship. Usually, universities only build houses of worship for members of the majority religion in the college.

At least universities have houses of worship due to the absence of regulations governing the procurement of houses of worship in universities. So that the rights of religious minorities in the college have not been able to get a place to worship comfortably at the college. However, there are also several universities that have built houses of worship, one of which is Semarang State University.

Although there is no regulation that governs, some students who are religious other than Islam try to get their rights related to houses of worship. This is based on the distance of places of worship that must be reached from campus, namely there are at least three churches, Isa AlMasih Church (GIA) in Trangkil, Bethel Indonesia Church (GBI), and Huria Kristen Batak Protestant (HKBP) located in West Semarang. When taken from campus, each church is about 8 to 11 kilometers away. Therefore, on November 6, 2019 the Christian Spirituality Unit (UKK) and the Catholic Spirituality Activity Unit (UKKK) held an audience regarding the request for the procurement of a house of worship together with the Vice Rector for Student Affairs of Semarang State University. This was initiated because previously they had to move places, for example in classes or gazebos to carry out weekly worship. Actually, in 2017 UKK and UKKK had held hearings

³³ Baharuddin, Elmi Bin, and Zainab Binti Ismail. "7 Domains of spiritual intelligence from Islamic perspective." *Procedia-Social and Behavioral Sciences* 211 (2015): 568-577.

and obtained permission to use the Kalasan room in the LP2M building. However, the running of worship is less effective because the room is insufficient to accommodate students completely.³⁴ Semarang State University data portal mentions 3,098 non-Muslim students with details of Catholic 865, Protestant 2083, Hindu 65, Buddhist 81, Confucian 1, and 3 people with other religious status. Thus, with this large number, adequate space is needed for worship.

The adequate space in question can not only accommodate all students, but also other matters related to worship. The space should also be able to place worship needs, such as sound systems and musical instruments. In addition, ease of access that does not need to apply for a space loan permit is also very important because it is for vocal exercises that are carried out before the worship schedule. The worship schedule carried out by UKK and UKKK already has a fixed time on an ongoing basis. Tuesday - 17.00 WIB for UKK, while Friday at 11.00 WIB for UKKK.

Semarang State University, represented by the Vice Rector for Student Affairs and its staff during the audience, offered a room on the first floor of the Archives Building. Because what is felt possible to use is only the room. The buildings will be renovated into multipurpose rooms that can be used for worship. The room has an area of about 135 square meters and will be located on the first floor of the right wing section of the building.³⁵ To the north of the room, there is a door that leads directly to the outside of the building. However, for the time being, they are allowed to use the 2nd floor PKMU on Tuesday and the Kalasan room of the LP2M Building on Monday and Friday for worship

³⁴ Ayu, Rona. "UKK Dan UKKK Gelar Audiensi Pengadaan Ruang Ibadah." *LINIKAMPUS: Perspektif Intelektual Mahasiswa*, 2019.

³⁵ Nova, Siska Alfilia, and Laily Mukaromah. "Menagih Realisasi Pembangunan Rumah Ibadah Lintas Agama." *LINIKAMPUS: Perspektif Intelektual Mahasiswa*, 2022.

activities. The borrowing of the space will not be complicated in access.

Then after going through various stages, on June 15, 2023, the Student Executive Board of Student Families (BEM KM) Semarang State University held an agenda "Inauguration of Interfaith Houses of Worship and Prayer" located on the First Floor of the Archives Building. The inauguration was led directly by Heri Yanto, as Vice Rector for General Planning, Human Resources, and Finance.³⁶ This agenda was also attended by student representatives from various Spiritual Units at Semarang State University. During the inauguration, Heri Yanto said that the construction of the Interfaith House of Worship was a form of interfaith tolerance and advised that the house of worship could be used in accordance with its function.

Freedom of religion in the context of human rights is actually the main subject of law. There are at least three state obligations: respect, protect, and fulfill.³⁷ Historically, freedom of religion has been established since the Charter of Medina. The purpose of this Medina Charter is to respect one another, to respect their own religion, to protect their heritage, to share responsibility for their city and to join in protecting their country.³⁸ As with religious freedom in Indonesia, the constitution and laws and regulations should guarantee the exercise of freedom of religion and belief everywhere. In addition to laws and regulations, religious freedom should also be implemented in

³⁶ Dewi, Mirna Layli. "Heri Yanto Pimpin Peresmian Rumah Ibadah Lintas Agama Unnes." *LINIKAMPUS: Perspektif Intelektual Mahasiswa*, 2023

³⁷ Situmorang, "Kebebasan Beragama Sebagai Bagian dari Hak Asasi Manusia."

³⁸ Husin, Wan Norhasniah Wan, and Haslina Ibrahim. "Religious freedom, the Malaysian constitution and Islam: A critical analysis." *Procedia-Social and Behavioral Sciences* 217 (2016): 1216-1224.

social life including in universities to maintain the stability of the campus community so that unwanted things do not happen.³⁹

V. Conclusion

The importance of religious freedom in the context of *Freedom of Religion and Belief* to be implemented is that religious freedom is a universal human right, religious freedom to maintain a diverse identity in society, religious freedom can also encourage tolerance between religions, and religious freedom also plays an important role in maintaining peace and social stability. One form of realizing religious freedom is the provision of comfortable houses of worship, including in the university environment. The procurement of houses of worship in universities is still very rare. This is because there are no regulations or policies that regulate this matter. However, there are also several universities that already have multi-religious houses of worship, one of which is Semarang State University. The construction of the house of worship aims to strengthen religious moderation through tolerance.

Based on the conclusions contained above, there are several suggestions that the author recommends in order to improve religious freedom regulation:

1. Semarang State University needs to evaluate existing regulations thoroughly, especially those related to religious freedom. Further identification and improvement is very important to consider with the aim of finding out whether there are gaps and vagueness in the regulations that have been set.
2. Semarang State University needs to strengthen education and multicultural awareness on campus. This can be done through the development of programs that can encourage

³⁹ Setyawan and Arifin, "Analisis Perlindungan Terhadap Toleransi Kebebasan Beragama di Indonesia dalam Perspektif Hak Asasi Manusia."

understanding, tolerance, and respect for existing religious differences and beliefs.

3. Semarang State University can also organize regular training for staff and lecturers on human rights including freedom of religion and belief. This is expected to help them to better understand the importance of protecting the religious freedom of students and others.
4. A further suggestion is that Semarang State University needs to create some kind of effective mechanism to accept and handling complaints related to violations of freedom of religion around campus.
5. Semarang State University can also collaborate with external institutions or organizations that are competent in the field of religious freedom. This collaboration can help with the principles of Freedom of Religion and Belief on campus.

By implementing these suggestions, Semarang State University is expected to further strengthen religious freedom within universities and can create an inclusive, tolerant environment, and create students and educators who respect each other's religious diversity and beliefs.

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