

CHAPTER I

INTRODUCTION

A. Background of Study

Indonesia, as a country based on Pancasila and UUD 1945, guarantees freedom of religion and belief for all its citizens. One manifestation of the diversity of beliefs in this country is the existence of Adherents of the local religion, which has long developed in the community. Adherents of local religion reflect spiritual practices and noble values passed down from generation to generation, often rooted in local traditions and culture.¹ However, in the state's legal order, the existence of Adherents of local religion still faces various challenges, both in terms of formal recognition and in applying their civil rights in multiple aspects of social life and state administration.²

In the constitutional framework, the guarantee of freedom of religion and belief is regulated in Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution. However, in practice, Adherents of local religions often experience discrimination, especially in terms of population administration,

¹ Sukirno Sukirno, "Diskriminasi Pemenuhan Hak Sipil Bagi Penganut Agama Lokal," *Administrative Law and Governance Journal* 1, no. 3 (December 5, 2018): 232, <https://doi.org/10.14710/alj.v1i3.231-239>.

² Zakiyuddin Baidhaw, "Piagam Madinah Dan Pancasila; Prinsip-Prinsip Kehidupan Bersama Dalam Berbangsa Dan Bernegara," in *Fikih Kebinekaan (Pandangan Islam Indoensia Tentang Umat, Kewargaan, Dan Kepemimpinan Non-Muslim)*, by Wawan Gunawan Abdul Wahid, Muhammad Abdullah Darras, and Ahmad Fuad Fanani (Bandung: Mizan, 2015), 145.

education, and access to other civil rights. Constitutional Court Decision No. 97/PUU-XIV/2016 became an important milestone in the recognition of constitutional rights for Adherents of local religions, by allowing the inclusion of beliefs in the religion column on ID cards and family cards. This decision shows that the Indonesian constitution has recognized the existence of Adherents of local religion, although in practice there are still various obstacles both regulative and social.³

In the context of values, Adherents of local religions carry principles that are closely related to the life of the nation and state, such as the value of divinity, humanity, togetherness, and harmony with nature. These values are in line with the state principle of Pancasila and several articles in the 1945 Constitution that emphasize respect for individual freedom in carrying out their beliefs. However, the question arises as to what extent the values of Adherents of local religions are truly accepted in the constitution and prevailing laws and regulations in Indonesia.⁴

Although affirmative steps have been taken to accept the rights of Adherents of local religions, in practice there are still various obstacles to the implementation of these policies.⁵ Access to

³ Moh Bhayu Surya Andhika, "Perlindungan Hukum terhadap Hak Konstitusional Warga Negara Penganut Kepercayaan," *SYARIATI* 5, no. 02 (November 1, 2019): 284, <https://doi.org/10.32699/syariati.v5i02.1198>.

⁴ Kiki Muhamad Hakiki, "POLITIK IDENTITAS AGAMA LOKAL (Studi Kasus Aliran Kebatinan)" (*Jurnal Analisis IAIN Raden Intan Lampung*, June 2011), 171.

⁵ Tesa Amyata Putri, Bintarsih Sekarningrum, and Muhammad Fedryansyah, "Gerakan Sosial dan Mobilisasi Sumber Daya dalam Memperjuangkan Pengakuan

faith-based education, discrimination in the workplace, and social stigma are challenges that must be overcome.⁶ Therefore, it is important to conduct a more in-depth study on how the values of Adherents of local religion have entered and been accepted in the legal system in Indonesia.

Through in-depth analysis, this study aims to provide a more comprehensive understanding of the constitutionality of Adherents of local religion and the protection of their rights in the national legal system. In this study, it is hoped that the resulting recommendations can serve as a reference for the government in formulating more thoughtful regulations so that the constitutional rights of Adherents of local religions can be effectively implemented. In this way, the values of diversity and social justice that are the basis of the Indonesian state can be realized in the life of the nation.

B. Problem Formulation

Based on the background of the problem above, several things become the main problem or problem formulation in writing this thesis:

Kepercayaan Berbeda," *Jurnal Socius: Journal of Sociology Research and Education* 9, no. 1 (June 30, 2022): 27, <https://doi.org/10.24036/scs.v9i1.381>.

⁶ Juan Ray Yehezkiel Ratu, "TINJAUAN YURIDIS NORMATIF TERHADAP PENGANUT ADHERENTS OF LOCAL RELIGIONS MENURUT UUD 1945 DAN HUBUNGANNYA DENGAN HAK ASASI MANUSIA," *LEX ADMINISTRATUM* 6, no. 2 (October 31, 2018): 64, <https://ejournal.unsrat.ac.id/v3/index.php/administratum/article/view/21483>.

1. How do the Adherents of local religions become exist in the Indonesian Constitution?
2. What values does the Constitution accept to become a recognized religion?

C. Purpose of Study

Based on the explanation of the problem formulation above, the objectives of this study are to:

1. Analyze the existence of the Adherents of local religions in the Indonesian Constitution.
2. Identify the values of the Adherents of local religions in the articles of the Constitution.

D. Significance Study

The research entitled “Constitutionality of Adherents of Local Religions (An Analytical Study of The Values of Adherents of Local Religions in The Indonesian Constitution)” has a deep significance, both from a theoretical and practical perspective, in the context of the life of the nation and state in Indonesia.

1. Theoretical

Theoretically, this research significantly contributes to the development of various scientific fields. In the context of constitutional studies, this research deepens the

understanding of the interpretation and implementation of articles relating to freedom of religion and belief. The analysis includes the integration of local belief values with modern constitutional principles. In addition, in the sociology of religion, this research presents a new perspective to understand the dynamics of the relationship between belief groups and the state and the interaction between local belief systems and the prevailing legal system.

2. Practical

This research has significant practical relevance for various parties. For the government, the results of this research can be used as a reference in formulating policies and reviewing regulations related to the protection of the rights of Indigenous faiths. On the other hand, this research can also provide an academic basis for indigenous faith groups to understand the legal aspects related to their rights in the context of the Indonesian constitution. For the general public, this research contributes to increasing understanding and encouraging a more thoughtful attitude towards belief diversity.

Furthermore, this study offers critical practical benefits for law enforcement, serving as a reference in handling cases relating to the rights of Adherents of local religions. For academics, this study opens up opportunities for the development of interdisciplinary studies and provides a

database that can be used for further research. On the other hand, civil society organizations can utilize the results of this study to strengthen arguments in advocacy and in designing empowerment programs for Adherents of local religions.

On a larger scale, this research makes an important contribution to strengthening harmony in diversity and the values of Pancasila. Internationally, the results of this research can be used as a reference for reporting on human rights conditions in Indonesia, especially those related to the protection of freedom of religion and belief. In addition, this research also offers examples of practices in the management of a diversity of beliefs that can be a source of learning for other parties.

The theoretical and practical benefits obtained from this research are expected to make a positive contribution in understanding Adherents of local religions in the context of the Indonesian constitution. This approach is in line with the principle of social justice that covers all citizens, including Adherents of local religions, as an integral part of the nation's diversity.

By analyzing the relationship between the values embraced by Adherents of local religions and the provisions of the constitution, this research can make a significant contribution to the effort to understand and implement the principles of justice and equality for all citizens, especially in the context of freedom of religion and belief in Indonesia. Given the social and political dynamics that continue to grow, as well as the increasing need for recognition and protection

of the rights of Adherents of local religions, this topic has become very urgent and worthy of academic study. The results of this study are expected to provide a rationale for developing a more just and wise policy.

E. Previous Study

In this study, researchers conducted various literature reviews to collect data and information related to this research. Conducting this literature review on previous research aims to ensure that this research is different from prior research and can provide new information related to previous research. Thus, among the earlier studies are:

The first study by Jarman Arroisi, Syamsul Badi, Martin Putra Perdana, and Ahmad Tauhid Mafaza in their research entitled “Problematika Aliran Kepercayaan dan Kebatinan sebagai Agama Asli Indonesia” (FIKRI: Journal of Religious, Social and Cultural Studies, December 31, 2021) explores the challenges faced by Aliran Kepercayaan and Kebatinan (AKK) after the decision of the Constitutional Court on November 7, 2017. The research applied a critical-descriptive method and found several important points. First, there are differences in the concept of belief between various AKK, although there are some similarities with the teachings of

⁷ Jarman Arroisi et al., “PROBLEMATIKA ALIRAN KEPERCAYAAN DAN KEBATINAN SEBAGAI AGAMA ASLI INDONESIA,” *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 2 (2021): 138–55, <https://doi.org/10.25217/jf.v6i2.1739>.

official religions. Second, the teachings that AKK embraced originate from its founders' spiritual experiences, gained through interaction with supernatural powers. Third, the rites in AKK do not only focus on the worship of God but also aim to obtain revelation.

Thus, this study concludes that differences in teachings and ritual practices, as well as the presence of elements of syncretism with official religions, make AKK difficult to categorize as an indigenous or purely Indonesian religion. The results of this study confirm that although AKK is considered part of the traditions associated with official religions, the Constitutional Court decision has placed it on an equal footing with other official religions. Efforts to gain institutional recognition have been ongoing for a long time and are now materializing in the form of the Majelis Luhur Kepercayaan terhadap Tuhan yang maha esa Indonesia (MLKI). This decision provides an opening for AKK believers as well as adherents of official religions, as it affirms the separation between AKK and other religious teachings. This research also aims to deepen the understanding of the constitutional recognition of the values embraced by Adherents of local religion in Indonesia, as well as to consider various views from previous studies to strengthen the analysis related to the existing constitutional decision.

Second, Research conducted by Mila Karmila and Marjana Fahri entitled "Analisis Hukum Pemenuhan Hak Sipil Penghayat Kepercayaan Pasca Putusan Mahkamah Konstitusi Nomor 97/PUU-

XIV/2016⁸” was published in *Datuk Sulaiman Law Review* (Dalrev) in March 2023. The focus of this research is to analyze the changes in legal and social status experienced by Adherents of local religion in Indonesia after the issuance of the Constitutional Court Decision. The ruling opened the opportunity for them to list their beliefs in their civil registration documents, something that was previously not possible.

Using descriptive-analytical methods and argumentative techniques, this study found that discrimination against Adherents of local religions in identity registration has a significant impact on the fulfillment of civil rights and access to public services. The filing of a judicial review occurs because the Population Administration Law is considered contrary to the 1945 Constitution, where the application of Pancasila values by the state apparatus is an additional factor that complicates this situation.

In addition, the researcher also examines this issue from the perspective of *fiqh dusturiyyah*, which sees Adherents of local religion as *kafir dzimmi*, a group that is entitled to equal treatment with Muslims, provided they pay *jizyah*, given that the majority of Indonesia's population is Muslim. Referring to the Constitutional Court judges' argument that Adherents of local religions are part of Indonesia's indigenous religion, this research also explores the social implications of the change in legal status. The researchers question

⁸ Mila Karmila and Marjana Fahri, “ANALISIS HUKUM PEMENUHAN HAK SIPIL PENGHAYAT KEPERCAYAAN PASCA DIKELUARKANNYA PUTUSAN MAHKAMAH KONSTITUSI NOMOR 97/PUU-XIV/2016,” *Datuk Sulaiman Law Review* (DaLRev) 4, no. 1 (March 20, 2023): 39–49, <https://doi.org/10.24256/dalrev.v4i1.4314>.

how Indonesian society, which is based on Pancasila and the 1945 Constitution, will respond to this development, especially in the context of the social life of Adherents of local religions.

Third, Research conducted by Kristina Viri and Zarida Febriany entitled “Dinamika Pengakuan Penghayat Kepercayaan di Indonesia⁹” was published in the Indonesian Journal of Religion and Society in 2020. The purpose of this study is to analyze the development of recognition of Adherents of local religion from a constitutional point of view, especially in the context of implementing Article 28E of the 1945 Constitution which guarantees freedom of belief. In this research, the author examines the transformation of state policy, from the distinction between official and unofficial religions to the significant changes after the Constitutional Court's decision No. 97/PUU-XIV/2016 that removed administrative discrimination against Adherents of local religions. This research also evaluates the impact of the decision on the inclusion of belief identity in population documents, including electronic ID cards and family cards, as well as the need to fulfill the rights to worship following their beliefs.

Using normative legal research methods, this study finds that Adherents of local religions have faced various challenges, especially due to discriminatory policies that force them to choose the official religion. However, after the reform era, there have been significant

⁹ Kristina Viri and Zarida Febriany, “Dinamika Pengakuan Penghayat Kepercayaan di Indonesia,” *Indonesian Journal of Religion and Society* 2, no. 2 (December 27, 2020): 97–112, <https://doi.org/10.36256/ijrs.v2i2.119>.

improvements in the recognition of Adherents of local religion, triggered by the introduction of Article 28E of the 1945 Constitution which affirms the right to freedom of belief. The decision of the Constitutional Court is recognized as an important milestone in the legalization of the identity of Adherents of local religion, marked by the provision of a column for beliefs in civil documents and their right to worship on par with adherents of official religions.

In addition, this decision prompted the revision of regulations that still distinguish between official religions and Adherents of local religions, such as Law No. 1 PNPS of 1965 and Attorney General's Decree No. KEP108/JA/5/1984. This research highlights that the discrimination that Adherents of local religions still experience is a serious obstacle to the development of their civil rights in Indonesia. Therefore, this research emphasizes the importance of the efforts that have been and are being made by the Adherents of the local religion community to obtain legal recognition on an equal footing with adherents of other official religions.

Fourth, the research conducted by Christine Saccharine Narwastu Demokrawati with the title “Kedudukan Hukum dan Pemenuhan Hak Aliran Kepercayaan (Studi Putusan Mahkamah Konstitusi No. 97/PUU-XIV/2016)¹⁰” is a thesis prepared to obtain a Bachelor of Laws degree at Putera University Batam in 2022. The purpose of this study is to examine the legal status and fulfillment of

¹⁰ Christine Saccharine Narwastu Demokrawati, “Kedudukan Hukum Dan Pemenuhan Hak Aliran Kepercayaan (Studi Putusan Mahkamah Konstitusi No 97/Puu-Xiv/2016)” (Undergraduate thesis, Batam, Universitas Putera Batam, 2022), <http://repository.upbatam.ac.id/2564/>.

the rights of Adherents of local religion after the issuance of the Constitutional Court Decision No. 97/PUU-XIV/2016, as well as to identify factors that hinder its implementation.

Using normative research methods as well as a comparative approach to legislation, this study outlines the concepts of religion and belief contained in Article 28E paragraphs (1) and (2) of the 1945 Constitution, which show that both have equal status in the context of the constitution. The main findings of this research show that despite the legal recognition given, the realization of the rights of Adherents of local religion in social life still faces various obstacles, both in terms of population administration and other social dimensions. The impacts of the Constitutional Court's decision include the recognition of the identity of Adherents of local religions in ID cards and family cards, the legality of their marriages, as well as the introduction of faith education in educational institutions. Although legally their status is considered equal to adherents of the six official religions, discrimination persists, especially as Adherents of local religions fall under the Ministry of Education and Culture instead of the Ministry of Religious Affairs. This results in their limited access to places of worship and special education services.

This research emphasizes that Adherents of local religion still have to strive to obtain equal rights and freedom to practice their beliefs, under the mandate of the 1945 Constitution. In contrast to previous studies that highlight the position of Adherents of local religion in the institutional structure, this research focuses more on

the legal and constitutional aspects related to the recognition and protection of their rights in Indonesia.

Fifth, research conducted by Ikhwatun Muamalah, entitled “Regulasi Pemerintah Terhadap Aliran Kepercayaan di Indonesia (Respon Penghayat Kepercayaan Sapta Darma)¹¹” is a thesis from the Bachelor of Religion program at Universitas Islam Negeri Syarif Hidayatullah Jakarta in 2020. The purpose of this study is to analyze government policies related to aliran kepercayaan in Indonesia, with a special emphasis on Adherents of the local religion Sapta Darma. In this study, the author evaluates the impact of the regulation on the social existence of the community, as well as highlighting the inequality in treatment that they still experience, both before and after the Constitutional Court ruling that recognizes the equal status of aliran kepercayaan with religion. In addition, the research also assesses that the implementation of existing policies has not been optimally implemented in the field. The research method used is field research, which results in the finding that Adherents of the local religion Sapta Darma still face discrimination, especially in administrative aspects, such as filling in the religion column on the KTP, which does not fully comply with applicable regulations.

Nevertheless, Adherents of local religions welcomed the Constitutional Court's decision as a wise step in recognizing their

¹¹ Ikhwatun Muamalah, “Regulasi Pemerintah Terhadap Aliran Kepercayaan Dan Kebatinan di Indonesia (Respon Penghayat Kepercayaan Sapta Darma)” (Undergraduate thesis, Jakarta, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020), <https://repository.uinjkt.ac.id/dspace/bitstream/123456789/51957/1/Ikhwatun%20Muamalah%2011150321000046.pdf>.

rights. They hope that the implementation of the policy can be carried out properly so that there is no more discriminatory treatment in society. However, this research also shows that there is a gap between the policies set by the government and the reality faced by Adherents of local religions. Therefore, this research revisits the government's policy towards Adherents of local religion, particularly from a social perspective, to identify the need for more specific regulations to accommodate their rights. Despite efforts to achieve equality, the challenges of discrimination and administrative constraints are still the main hurdles for the Adherents of the local religion community in Indonesia.

In this research, the researcher will outline various factors and causes of the existence of Adherents of local religions, which will be the main focus. This research will distinguish itself from previous studies by examining legal and constitutional perspectives in Indonesia and exploring the values and social aspects inherent to Adherents of local religions. This approach is hoped to reveal how they can survive and thrive in Indonesia, especially in interaction with state law.

F. Theoretical Framework

Sociology of religion is a branch of sociology that examines the mutual relationship between religion and society, as well as various forms of social interaction that arise due to the dialectic between the two. In this context, Religious Freedom is one of the

important focuses of study to understand religious behavior in adhering to their beliefs.

In analyzing the constitutionality of Adherents of local religion in Indonesia, the theory of religious freedom becomes a very important foundation. This theory emphasizes that every individual has the fundamental right to choose, embrace, and practice their religion or belief without interference or discrimination from the state or other societal groups.¹² Freedom of religion is a principle recognized globally, as stated in Article 18 of Deklarasi Universal Hak Asasi Manusia (DUHAM) and the International Covenant on Civil and Political Rights (ICCPR), which has been ratified by Indonesia through Law Number 12 of 2005.¹³

Within the framework of the Indonesian constitution, freedom of religion and belief is regulated in Pasal 28E ayat (1) and Pasal 29 ayat (2) UUD 1945. This article emphasizes that the state has the responsibility to protect the rights of every citizen in practicing their beliefs, including the Adherents of local religion. Furthermore, the Constitutional Court Decision Number 97/PUU-XIV/2016 serves as a legal instrument that strengthens the recognition of Adherents of local religion, particularly concerning the inclusion of belief

¹² John Bowers, "Accommodating Difference; How Is Religious Freedom Protected When It Clashes with Other Rights; Is Reasonable Accommodation the Key to Levelling the Field?," *Oxford Journal of Law and Religion* 10, no. 2 (January 20, 2022): 275–97, <https://doi.org/10.1093/ojlr/rwab008>.

¹³ Heiner Bielefeldt, Thiago Alves Pinto, and Marie Juul Petersen, "Introduction: Freedom of Religion or Belief as a Human Right," *The Review of Faith & International Affairs* 20, no. 2 (April 3, 2022): 1–12, <https://doi.org/10.1080/15570274.2022.2065799>.

identities in population documents, which is an important step in fulfilling their civil rights.

In the framework of the theory of religious freedom, two main approaches can be used to analyze state policies towards adherents of local religions. First, there is the negative approach to religious freedom, which emphasizes that the state should not intervene in the beliefs of individuals or specific groups and should not impose certain religious standards on society. Second, the positive approach to religious freedom encourages the state to take affirmative steps in protecting the rights of individuals and minority groups in practicing their beliefs.¹⁴

Although the constitution has guaranteed freedom of religion and belief for all citizens, Adherents of local religion still face various challenges in exercising their rights. This research identifies the values present in Adherents of local religion that serve as the basis for the existence of the group and their acceptance as citizens. In this context, the theory of religious freedom is used as an analytical foundation to assess the extent to which the state provides constitutional freedom of belief for Adherents of local religion.

Thus, the theoretical framework in this study aims to examine how the principles of religious freedom are accommodated in regulations and policies related to Adherents of local religion in Indonesia.

¹⁴ James T. Richardson, "Law and Minority Religions: 'Positive' and 'Negative' Uses of the Legal System," *Nova Religio* 2, no. 1 (October 1, 1998): 93–107, <https://doi.org/10.1525/nr.1998.2.1.93>.

G. Methods of Research

In a research study, one is always confronted with the problems that will be discussed. Therefore, to solve the existing problems, the researcher will use several methods: data collection and analysis. Here is a more detailed explanation of the methods, as follows:

1. Kind of Research

This research is a qualitative study based on library research. Library research is used in the in-depth collection of information and data through various literatures, notebooks, magazines, and other references, as well as relevant previous research results, to obtain answers and theoretical foundations regarding the issues to be discussed in this study. This research focuses on one aspect of science: existing theories found in textbooks and the results of other people's research, whether published or not. It is called library research because the data or materials needed to complete the research come from the library.¹⁵ In this case, the researcher collected all the books about the social dynamics experienced by the Adherents of local religions in Indonesia.

¹⁵ Husein Umar, *Metode Penelitian Untuk Skripsi Dan Tesis Bisnis*, 2nd ed. (Jakarta: PT Raja Grafindo Persada, 2014), 9.

The researcher uses this type of research because it can facilitate the comprehensive collection of necessary information about the research focus, provide a framework of thought, especially relevant references, and determine the actions to be taken as an essential step in scientific activities.¹⁶ Library research is conducted to find a foundation or basis for obtaining and building a theoretical framework for thinking and developing theoretical aspects.¹⁷ This research must be conducted with thorough preparation and carried out systematically to collect data, process it, and draw conclusions. Specific methods or techniques are required to ensure they can be understood and yield results from the literature review.¹⁸

This explanation is written descriptively or illustrated as clearly as possible and accompanied by sufficient analysis to yield a result or depiction. It also includes notes, explanations, comments, or even criticisms that continuously accompany the described phenomenon, forming a dynamic scientific dialogue.

2. Data Collection Techniques

¹⁶ Sutrisno Hadi, *Metodologi Research*, 2nd ed. (Yogyakarta: Pustaka Pelajar, 2016), 8.

¹⁷ Sukardi, *METODE PENELITIAN PENDIDIKAN: Kompetensi Dan Praktiknya* (Jakarta: Bumi Aksara, 2018), 33.

¹⁸ Hadari Nawawi, *Metode Penelitian Bidang Sosial*, 4th ed. (Yogyakarta: UGM Press, 1990), 133.

The method for data collection in this research is that the initially collected data is then organized and subsequently classified as either primary or secondary data. The primary data is then used for description and analysis.¹⁹

This research uses primary and secondary data sources. Primary data includes relevant regulations and legal decisions, including UUD 1945 Pasal 28E Ayat (1) and (2) on freedom of religion, UUD 1945 Pasal 29 Ayat (2) on the freedom of every citizen to embrace beliefs, Putusan Mahkamah Konstitusi Number 97/PUU-XIV/2016 on the inclusion of the status column in KTP, UU No. 23/2006 on Population Administration, DUHAM pasal 18 on freedom of religion, and also the work of Miftah Firdaus Zein entitled “Negara, Agama & Aliran Kepercayaan (Pengawasan Negara dalam Bidang Agama dan Kepercayaan di Indonesia dari 1954 hingga 2017 Melalui Bakor Pakem”. Secondary data is an indirect supporting book, which consists of literature and books that have relevance to the discussion of this research.

In the data collection process, the researcher's technique involves analyzing the collected data and extracting relevant and significant portions from the extensive and detailed literature. In this case, the researcher collected writings related to Adherents of local religions and then

¹⁹ Winarno Surakhmad, *Pengantar penelitian ilmiah dasar, metode, dan teknik*, 7th ed. (Bandung: Tarsito, 1982), 140.

identified those writings relevant to this thesis's discussion. The technique used in this data collection is gathering.

3. Data Analysis Techniques

Data analysis is conducted by selecting relevant, important, and related data to formulate the thesis problem.²⁰ Along with the collected thoughts, they were analyzed using the content analysis technique, which is descriptive and qualitative. This technique describes, explains, and presents all issues clearly and explicitly, followed by a conclusion so that the presentation of the research results can be easily and clearly understood. Precise analytical techniques are required to analyze the collected and classified data according to the writing needs.

H. Systematics of Writing

This research is broadly divided into four chapters, where each chapter is interconnected with the others in a coherent, systematic, and logical manner. To facilitate understanding of this thesis, the researcher has divided it into four chapters:

CHAPTER I: The first chapter is the introduction chapter, which contains the background of the problem, problem formulation, research objectives, research benefits, literature review,

²⁰ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2013), 175.

theoretical framework, research methods, and Systematics of Writing this thesis. All the foundational elements are outlined in this chapter.

CHAPTER II: In this second chapter, the researcher attempts to introduce and present some information related to this study by outlining the Adherents of local religions in Indonesia, starting from definitions and concepts, then to the history of development, characteristics of Adherents of local religions, and the various belief systems in Indonesia. Explains the Indonesian Constitution from the definition and scope, history of development, and basic principles of the constitution. This discussion ends with freedom of religion in the Indonesian Constitution.

CHAPTER III: In this chapter, the researcher begins to present the analysis results related to the Analysis of the Existence of Adherents of local religions, starting with their legal status from the perspective of the state and the state's recognition of Adherents of local religions. The researcher presents the values of Adherents of local religions in the articles of the Constitution through several specific aspects.

CHAPTER IV: The last chapter contains the Conclusion of this thesis research results, presented briefly and clearly, and answers the previously formulated problems.

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