



# Accessibility of Citizens With Parmalim Beliefs to Civil Rights in Indonesia

Tonny Pangihutan Situmorang  
Program Studies Political Science  
Faculty of Political and Social Sciences  
Universitas Sumatera Utara, Indonesia  
<https://orcid.org/0000-0002-7191-9685>  
[tonnysitumorang@usu.ac.id](mailto:tonnysitumorang@usu.ac.id)

Fikarwin Zuska  
Program Studies Social Anthropology  
Faculty of Political and Social Sciences  
Universitas Sumatera Utara, Indonesia  
<https://orcid.org/0000-0001-7642-8546>  
[fikarwin@usu.ac.id](mailto:fikarwin@usu.ac.id)

Doi: <https://doi.org/10.46222/pharosjot.104.222>

## Abstract

The term Parmalim or malim defines the followers of the Malim religion, the contemporary form of the traditional Batak religion. Parmalim (Ugamo Malim) was one of the adherents of the belief long before Indonesia was established as a nation. The Parmalim people face discrimination in their social lives, which limits their ability to access and participate in government policies. This research aims to explain the Civil Rights of the Parmalim Belief Communities in Indonesia. The research method employs descriptive analysis in conjunction with a qualitative approach. The review of interview results as primary data on stakeholders is used to collect research data. The authors then gathered secondary data for this study from journals, books, and documents or reports related to the research topic. Data analysis techniques are used to reduce, present, and draw conclusions. The study's findings reveal several indications of the Parmalim community's problems: First, there needs to be more awareness among the general public about the Parmalim belief community as an integral part of the environment. Second, the state's attitude took far too long to recognize the Parmalim Community in administrative documents. Third, people who follow the Parmalim belief have not received directions and guidelines on where they should seek refuge, resulting in discrimination. Fourth, people who believe in Parmalim's beliefs in education, the economy, employment, and health have limited access, which has a psychological impact. Fifth, the Parmalim community has lost access to natural resource management due to development. As a result, they do not foster an inclusive but exclusive social culture.

**Keywords:** Accessibility, Parmalim beliefs, Civil Rights, faith, spirituality.

## Introduction

The belief community is an inseparable part of the Indonesian people's diversity. Particularly since the passage of the second amendment to the 1945 Constitution in 2000. Whether it is related to the freedom to worship, to build houses of worship, or to obtain recognition in the administration of population identity cards (KTP) / family cards (KK). Belief adherents in Indonesia follow traditional religions other than the country's six recognized religions (Nalle, 2021). It is estimated that 20 million Indonesians follow traditional beliefs, including adherents of the belief (Basisthehague.nl, 2019).



However, adherents of faith in Indonesia still face challenges in accessing public services, education and getting jobs because of their beliefs. Apart from these challenges, adherents of the belief are seen as preservers of the noble cultural values of the nation's ancestors. Amrul et al., (2022) asserts that:

...the occurrence of cultural contact had influenced the formation of Parmalim teachings and produced syncretic religious products. For example, some Catholic elements could be found in it, such as Jahowa (Jehovah, the name of God in Catholic teaching), Mary, Jesus, and the names of sacred people in Catholicism. The influence of Islam is also contained in these teachings. The name Parmalim comes from the Malay language, namely from the word "malim" (in Arabic converts), which means an expert in religious knowledge...Parmalim is a religion that is practiced especially in North Sumatra. God as the "Debata Mulajadi Nabolon" the creator of humans, the earth, the sky, and all the contents of the universe is worshiped by the people of Ugamo malim. The Batak community itself, based on oral stories from their parents which was passed down from generation to generation, said that the origin of Parmalim began with King Sisingamangaraja XII, who came to power to replace his father, Sisingamangaraja XI who died in 1875.

Parmalim (Ugamo Malim) was one of the adherents of the belief long before Indonesia was established as a nation. Parmalim believers are one of the indigenous peoples of North Sumatra Province, with a majority distribution in Toba Samosir Regency, North Tapanuli Regency, Humbang Hasundutan Regency, Simalungun Regency, and Medan City. The Malim religion has some likenesses with Islam, including a proscription on the consumption of pork, and the practice of wearing turbans. According to Central Statistics Agency (BPS) data for 2020, there are at least 5,037 people, which equates to 0.14 per cent of North Sumatra's population of 12,985,075 people. Adherents of the belief face challenges, such as difficulties in revising their religious status on official documents such as KTP (Voaindonesia.com, 2022). The diversity of beliefs among Believers is regarded as a distinguishing feature of Indonesia's multicultural society (Goodnewsfromindonesia.id, 2019). The Constitutional Court has issued rulings to protect the civil rights of adherents of these unofficial religions. Efforts to investigate their dynamics in the Era of Democracy have become critical (Hamudy, 2020; Mahestu, 2018).

The Parmalim community is experiencing difficulties in their social life as it grows. This is a common issue we see in indigenous peoples' lives worldwide, including in Indonesia (Nasution et al., 2023). This problem is related to pressure on ownership of their land, territory, and resources due to ancient cultural identity (Ridho et al., 2023). Technological advancements and globalization have also threatened the Parmalim community's ability to access and participate in government policies. As a result, the Parmalim people are going through an identity crisis, making it difficult for them to make sense of their lives.

They are frequently discriminated against, particularly for the rituals and traditions that they follow, because the state provides no absolute protection for the Parmalim people's identity. This discrimination occurs on a large scale and begins when they are children and extends beyond the scope of the family into the scope of a diverse society. For example, almost all children from the Parmalim faith community are frequently mocked or ridiculed as simple beggars or devil worshippers (Kompas.com, 2016). Of course, this interferes with their psychological development and societal growth because being labelled as a 'Satanist' is synonymous with negative understanding. The impact on the self-esteem of Parmalim children is such that many of them withdraw from social, economic, and political life in society.



By regulation, population law Number 23 of 2006 concerning Population Administration is one of the challenges in the civil status of people who believe in beliefs. The reason in article 1 paragraph 1 is explained that; "*Population administration is a series of structuring and controlling activities in the issuance of documents and population data through population registration, civil registration, management of population administration information and utilization of the results for public services and development of other sectors*". The population administration is a vital piece of public service documentation. However, this is limited to state-recognized religions and excludes adherents of beliefs as religious identities recognized by the state, resulting in Parmalim needing access to identity cards (KTP) or family cards (KK). As a result, there are many issues to consider, particularly when Parmalim people want to find work or go to school/college and are forced to refrain from writing down the column of religion/belief in their identity. Emptying the electronic KTP and KK columns for adherents of Parmalim beliefs will automatically cause constitutional harm, such as having to switch to a religion recognized by the government in order to be accepted into the job they are applying for, difficulty finding work, inability to access social security rights, and difficulties in obtaining a marriage certificate or birth certificate (Banjarnahor et al., 2019).

This is also the cause of many cases of poverty among indigenous peoples worldwide, including the Parmalim. The phenomenon of poverty among indigenous peoples is a global phenomenon (Thamrin et al., 2022). This demonstrates the social dichotomy between socioeconomic and cultural levels caused by the social alienation of people who believe in beliefs (Walter, 2010; Wong et al., 2015). Due to an environment that discriminates against their lives, the Parmalim community is trapped in a syndrome of poverty, deprivation, and cultural destitution, resulting in psycho-social barriers, difficulty optimally actualizing themselves, and being hampered from contributing broadly (Setiawan, 2020).

During its journey in 2016, the Constitutional Court Decision Number 97/PUU-XIV/2016 concerning the review of the Population Administration Law was issued, which was a type of regulation that was raised to provide recognition and protection in the freedom to choose and embrace a religion that is believed to belong to the community. Parmalims are adherents of the Parmalim faith. This means that this decision is significant for people who believe in Indonesia, particularly Parmalim, to gain state recognition. This decision is not without challenges because it relates to the negative stereotypes people who have adhered to the Parmalim belief for decades have faced. As a result, this research is critical in explaining how the satisfaction of civil rights of the Parmalim society is expected to be able to answer the challenges of implementing this policy.

## Literature Review

Previous research has shown that attitudes and statements about faith can reveal a person's beliefs (Kutlea, 2021). According to Beyerlein's research, the COVID-19 pandemic affected people's beliefs and strengthened their faith (Beyerlein et al., 2021). However, religious adherence, as it does for many people, can still be a 'double-edged sword' regarding mental health (Wang et al., 2020). Dentale's research represents a significant advancement in investigating the automatic association of the Catholic faith and its relationship to the psychological well-being acquired by believers who rely on God (Dentale et al., 2018). Meanwhile, Bondarendko demonstrates how globalist and anti-globalist trends manifest in contemporary Africa's religious context (Bondarendko, 2019).

According to Hunt's research, members of religious practices experience significant anxiety when discussing their faith during training for fear of receiving negative judgments (Hunt, 2019). Ali attempts to untangle the tension between individualism/single subjectivity and communitarian adherence to people's culture and beliefs, manifesting in narratives as characters negotiate the pulls of lifestyle, community, and religion (Ali, 2021). According to the author's observation, previous



research has rarely investigated the problem of a group of beliefs from the standpoint of civil rights accessibility. Similar research on the legal protection of indigenous beliefs' constitutional rights in Indonesia was discovered (Syaputra & Nasution, 2020). Previous studies on living Parmalim beliefs have primarily been ethnobotanical and ethnobiological (Amrul et al., 2019; Amrul et al., 2022). Previous research has yet to find a problem with access to the rights of people who practice Parmalim beliefs.

### **Method employed**

This research method employed was a descriptive analysis in conjunction with a qualitative approach. This method is intended to focus on actual problems or phenomena when the research is carried out, then it describes the facts about the problem being investigated and a rational and accurate interpretation accompanies it (Creswell & Poth, 2016). This method assists researchers in comprehending the reality that exists in the field. The collection of research data is also carried out through a process of reviewing the results of interviews as primary data on stakeholders related to the fulfilment of the Parmalim indigenous people's civil rights, namely Ihutan Parmalim (Highest Leader), Monang Naipospos (Leader of Parmalim), a member of the Parmalim belief community named Tetty Manurung, and a farmer named Marudut Butar-Butar.

The authors also gathered secondary data for this study from academic and popular journals, relevant books, and documents or reports related to the research topic. The author then inductively analyzed the phenomenon of the case about the issue of discrimination faced by the Parmalim community, the fulfilment of civil rights, and how to implement the Constitutional Court Decision Number 97/PUU-XIV/2016 concerning the review of the Population Administration Law, before recommending conceptual steps that can be carried out and achieved in order to fulfil the civic rights of the Parmalim indigenous people. Data analysis techniques were used to reduce, present, and draw the resulting conclusions (Ridder, 2014).

### **Result and Discussion**

#### **History of the Trustees of the Parmalim Community**

According to the Parmalim, the Batak tribe originated on the outskirts of Lake Toba and gradually developed a political structure and a king named Sisingamangaraja known as the government in Batak Land. The king has customs associated with the culture practised by Sisingamangaraja. Sisingamangaraja was not mentioned in his initiative but was thought to be a revelation from *Debata* (God). This is also why, according to Ugamo Malim, Sisingamangaraja is also known as the son of *Debata*, as he is considered a divine unit with humans. As a result, whatever Sisingamangaraja says is *Debata's* voice.

Ugamo Malim began as a mystical, spiritual, and spiritual movement to protect the Batak Toba tribe's customs and noble beliefs, which were threatened by introducing a new religion brought by missionaries from the Netherlands and Germany. Guru Somalaing Pardede's movement gained support from the local community in the Tanah Batak area. It evolved into a political movement or parhudadam that united the Batak people in opposition to Dutch colonialism in 1883 (Situmorang, 2022). The Parmalim community's organizational structure is led by an *Ihutan* (Highest Leader) and assisted by several Ulu Pungan who are chosen and expected to be capable of carrying out the Ugamo Malim tradition. In addition to Ihutan and Ulu Pungan, there is Parhobas or Suhi Ni Ampang Na Opat, whose job is to manage Ugasa Torop or joint assets in the Ugamo Malim trust.



The Parmalim tradition is carried out through rituals by carrying out the values of the Malim teachings, which are synonymous with the Parmalim tradition of Hutatinggi, Laguboti, Toba Regency, North Sumatra Province, which is the centre of Ugamo Malim which has entered its third generation after King Nasiak Naipospos, Raja Mulia Naipospos, King Marnangkok Naipospos, and Monang Naipospos. According to Ugamo Malim, the religion originated with the owner of the Parmalim kingdom, who resided in Banua Gijang (heaven). It was explicitly passed down to the Batak people descended from Debata Mulajadi Bolon via Para Malim Debata (messengers or prophets), who resided in Banua Tonga. The Parmalim people have a long history of emphasizing values such as kindness, honesty and environmental stewardship. Staying in touch, helping one another, and exchanging ideas are all values that are still practised today. This tradition is then routinely carried out as a medium for continuing the tradition in the manifestation of the existence and inheritance of the Batak cultural values tradition in the Sipaha Lima ritual. So, in terms of people who believe in the Parmalim belief, the phrase "*Adat Do Habonaron, Habonaron Do Adat*" means that religious life is useless if it deviates from customs and noble culture (Simanjuntak, 2012).

### **The Long Journey of Discrimination Against Parmalim**

Communities of religious beliefs have a long history of experiencing discrimination, especially since the proclamation of Indonesian independence on August 17, 1945. This means that almost 8 (eight) decades of religious communities have struggled to be recognized administratively as part of the diversity puzzle in Indonesia. The Parmalim people, originally born and living in the Lake Toba area, are indigenous peoples who have been marginalized since the arrival of religions in Indonesia. His belief is to ask Sumangot's blessing from Debata Mula to become *Na bolon* (God Almighty), ancestral spirits, and kinship figures who traditionally must be respected, such as *Hula-hula*. This means there is a merging of two blessings intertwined between religious values and customs in living life.

Moreover, Ugamo Malim has a holy book called *Tumbaga Holing* in the Batak language. The book contains the history of the first humans like Adam and Eve in the Sawami religions, where the Parmalim people believe the first humans they believed in are Raja Ihat Manisia and Boru Ihat Manisia, according to the understanding of the Batak people in the past with religious rituals held on Saturdays. Generally, Ugamo Malim has sacred values, namely Hamalimon, which describes wisdom and purity so that they are always physically and spiritually clean. This means that the Parmalim people are prohibited from lying, committing adultery, and talking dirty, and must protect nature as an integral part of their lives. According to Ihutan Parmalim, Monang Naipospos said, "*Adherents of the Parmalim belief must have the ability to limit themselves to things that can pollute their lives both physically and spiritually. Likewise, the prohibition of eating pork and blood for the Parmalim people is an essential part of maintaining chastity, which is common in other Batak communities outside Parmalim.*"

Meanwhile, in Toba Regency, North Sumatra, there are 8 (eight) Ulu Punguans, namely in Laguboti, Porsea, Sihorbo, Sait Ni Huta, Toba Holbung, Lumban Lobu Parik, Panamean with a total of 739 people from 323 families. If we look at the existing data, we find that most Parmalim people have low education and live in poverty. Ihutan Parmalim, Monang Naipospos further said: "*The Parmalim community has a long history of being discriminated against because they are considered sipelegegu; this is in the social scope of the community many get unfair treatment and seem to have no place in the social tradition externally. Moreover, the issue of KTP or identity in administrative documents is a long problem for continuing school or looking for a job outside.*"

This situation was also experienced by a believer in Parmalim named Tetty Veronika Manurung when he took the test as a candidate for a police officer (POLRI) who was discriminated against.





Tetty Manurung, currently serving in the Toba District Police Research and Criminal Unit, said, *"During the 2014 police entrance test, the committee asked me what religion I was; I answered that I was a Parmalim believer. What's that? asked the committee. Those who worship the trees and stones, yes, he continued. Next, I was told to change from adherents of belief to religion in order to pass the test. But I balked because I have faith in my beliefs."*

Tetty Manurung received discrimination not only when she took the test but even when she graduated and was declared a member of the National Police. Tetty Manurung often experienced harassment of her religious identity, especially in the KTP and Family Card columns; Tetty Manurung chose not to leave the religion/belief column blank like other Parmalim people. According to Ihutan Parmalim, Monang Naipospos said, *"The cases faced by Tetty Manurung were common among young people who went to school/university and were looking for work outside Toba Regency. Many of them couldn't stand it or felt inferior to say they were followers of Ugamo Malim, so there were some who were forced to write down the religion column on their KTPs such as Christianity or Islam when applying for jobs in their identity documents."*

Based on information from Ihutan Parmalim, and Monang Naipospos, it can be assumed that community members who adhere to the Parmalim belief experience problems interpreting their identity. Indeed, our constitution regulates freedom of religion and belief, but its implementation is not linear with the community's conditions that adhere to that belief. Monang Naipospos recognized this problem as strengthening Tetty Manurung's statement saying that the discrimination experienced by members of adherents of the faith took place structurally and massively when they started leaving their families and then entered the public space to go to school and college and looking for jobs. The mention of *sipele begu* (devil worshippers), non-religious people or 'idol' worshipers seems to be a routine that enters our ears from day to day without any effort from the government to provide some socialization or explanation about the existence of a community of believers as part of the general public.

Marudut Butar-Butar, a farmer in Toba Holbung Village, Toba Regency, in an interview with the author, said that he was forced to leave overseas because it contradicted his belief that he must include religious identity in all of his activities. *"I finally returned from Jakarta on January 1 2018, because several things conflicted with my belief values, namely Parmalim. At that time, I had filled out the religion column, Protestant Christianity, to be accepted to work at a company. However, some of my friends asked me why I never went to church; then, I lied occasionally. Of course, lying is very contrary to Malim's teachings."*

What Marudut Butar-Butar experienced became a new problem when he was forced to fill in the religion column to obtain a job. In Indonesia, filling in the religion column on a KTP is not mandatory and should not be a requirement for getting a job. However, some employers may ask for religious information on the job application form. This can be considered as being discriminatory. Nonetheless, every Indonesian citizen must have the same rights in obtaining civil administration services and the opportunity to obtain employment without discrimination based on religion or belief. This is an issue of how the nation's children do not have their civil rights fulfilled and access to jobs due to discrimination.

### **The Challenge of Facing Stereotypes**

On October 20, 2016, the Constitutional Court (MK) issued Decision Number 97/PUU-XIV/2016 concerning the review of the Population Administration Law Number 23 of 2006 as amended by Law Number 24 of 2013 concerning Amendments to the Law Number 23 of 2006 concerning Administration, emphasizing that adherents of beliefs have the same rights in including population



data elements in the form of inclusion of the beliefs they have faith in. In substance, the decision will have far-reaching consequences, particularly for people who believe in Parmalim, and who are automatically allowed to fill in the column for adherents of belief in their population administration identity on their KTP and KK.

The decision of the Constitutional Court can also be described as an extraordinary breakthrough in Indonesia's long history of civil and human rights. However, this decision created a new problem because several Parmalim adherents have listed Christianity/Islam in their religion column to facilitate their education, access to health care, and job search. Furthermore, harmonizing and implementing the Constitutional Court's decision necessitates reorganizing a technical framework in additional regulations. In carrying out the Constitutional Court's decision, returning to socialization and mass changes in population identity will take time.

The fact that changes to blank columns in KTP/KK administrative documents were only implemented in February 2019 demonstrates this. This means that preparing the technical framework will take at least two (two) years. Technically, the applicant, in this case, a Parmalim adherent, must first meet with the Head of the RT or RW to be asked to change from a religion previously listed as Christian/Islam to an adherent. The head of the RT or RW will then conduct a verification to question the reasons and basis for changing from religion to adherents of the belief, accompanied by proof of recommendations from Ihutan Parmalim and Ulu Punguan Parmalim. The Indonesian Council of Trustees (MLKI) will then issue a new KTP application letter, which will be processed at the sub-district or local district/city Population and Civil Registry Service.

However, when requesting a revision to change the 'religion column' to 'belief', the issue is related to the officers' or sub-district/civil registry employees' understanding or knowledge of the Constitutional Court's decision. Nicolaidis (2015: 21) says that: " Stakeholder management essentially necessitates an integrated approach to strategic decision making in which a wide range of multiple stakeholders must be satisfied and considered as far as possible in all organizational undertakings. It is not possible to please all stakeholders all the time, but efforts should be made not to harm them either". Stakeholders must manage administrative documents to carry out further socialization in order to understand and carry out this replacement activity so that those who believe in the belief can return to the religion they have "borrowed" thus far as soon as possible.

Aside from administrative issues, what has become a problem is the negative stereotype of the majority community, which has previously considered people who believe in Parmalim beliefs to have had a feeble beginning. This means that written administration issues are only sometimes directly related to their lives within the context of society. The government's lack of action in disseminating state recognition in population administration documents for the Parmalim people allows us to see only the tip of the iceberg; this term is appropriate as a metamorphosis in viewing discrimination against the Parmalim people. Like an iceberg, discrimination against the Parmalim community is limited to what is known only verbally-thus little is shown. However, there are still acts of intolerance toward the Parmalim people, making it difficult for them to access government policies related to education, health, and employment.

Every year, the Parmalim belief community faces numerous cases of discrimination. If we examine each point individually, we will find the problem issues are generally related to the long history of the Parmalim people's struggle to obtain administrative, civil rights from the state. It is critical to note that combating discrimination necessitates a multifaceted approach involving a wide range of stakeholders, including government officials, civil society organizations, and community leaders. Education and awareness-raising campaigns to promote tolerance and respect for diversity can also address this issue.



## Conclusion

Law No. 23 of 2006 on Population Administration in Indonesia, emphasizes that faith adherents have the same rights when it comes to including elements of population data in the form of beliefs, must be recognized as an opening aspect in overcoming problems for people in Indonesia who have diverse beliefs, particularly the Parmalim. However, more must be done to solve the long-standing issue of discrimination against the Parmalim community. According to the author, there are several indicators of the Parmalim community's problems: First, the general public needs to gain awareness of the Parmalim belief community as an integral part of the general public without discriminating against what they believe in. As a result, there is an assumption that the Parmalim people are an ancient community that rejects progress primarily because they accept the presence of religion, so they receive a massive 'negative stamp'. Second, as represented by the central government and local governments, the state's attitude has stalled for far too long in recognizing the Parmalim Community in administrative documents. As a result, acts of discrimination had taken root, calculated as having begun from the Proclamation of Independence on August 17, 1945, when Indonesia already had self-government as a sovereign country.

Third, people who follow the Parmalim belief have yet to receive directions and guidelines for whom they should seek refuge, so they have reached a dead end in their fight against discrimination. Fourth, people who believe in Parmalim's beliefs in education, the economy, employment, and health psychologically impact their existence as indigenous people. As a result, they do not foster an inclusive but exclusive social culture. Fifth, the Parmalim community has lost access to natural resource management due to aggressive development which often fails to consider environmental sustainability. This makes them skeptical of the government's commitment to providing a suitable social protection for the Parmalim people. As a result, when the election took place, it appeared that the Parmalim people did not care because it was assumed that whoever ruled would not represent the Parmalim people's interests at all.

## Acknowledgments

The researcher would like to thank the Research Institute of the University of North Sumatra for providing funds to carry out this research properly. The Talent Program supports this research through the 2019 Basic Research.

## References

- Ali, S. S. (2021). "All True Believers have Good Reasons for Disbelieving in Every God Except their Own": Faith, doubt, and poetics of secularism in The Enchantress of Florence, *Religion in South Asian Anglophone Literature* (pp. 60-71). Routledge India. [Available online at <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003158424-6/true-believers-good-reasons-disbelieving-every-god-except-sk-sagir-ali>].
- Amrul, H. M., Pasaribu, N., Harahap, R. H. & Aththorick, T. A. (2019, July). Ethnobotanical study of fodder plant species used by the Batak Parmalim communities in Toba Samosir, Indonesia, *IOP Conference Series: Earth and Environmental Science*, 305(1). IOP Publishing. [Available online at <https://doi.org/10.1088/1755-1315/305/1/012089>].
- Amrul, H. M. Z. N., Pasaribu, N., Harahap, R. H. & Aththorick, T. A. (2022). Ethnobiological study of Hare, a traditional food in the Parmalim community, North Sumatra, Indonesia, *Biodiversitas Journal of Biological Diversity*, 23(11). [Available online at <https://doi.org/10.13057/biodiv/d231165>].





Banjarnahor, D. N., Nasution, F. A., Nasution, M. & Afrila, A. (2019). Pemenuhan Hak Konstitusional Penghayat Kepercayaan Parmalim Dalam Dokumen Administrasi Kependudukan: Studi Putusan Mahkamah Konstitusi Republik Indonesia Nomor 97/PUU-XIV/2016. *USU LAW JOURNAL*, 7(4), 49-58.

Basisthehague.nl. (2019). Indonesian culture is heavily influenced by the many traditional rituals, traditions, and beliefs that originate from the archipelago. Despite this, many forms of spirituality have come under heavy pressure after Indonesia became independent. How is it possible that Indonesia is suppressing its homegrown beliefs?. *basisthehague.nl*. Retrived from <https://basisthehague.nl/editorials/samudra/politics/2019/traditional-indonesian-beliefs-in-a-modern-indonesian-context-continuity-and-controversy/>

Beyerlein, K., Nirenberg, D. & Zubrzycki, G. (2021). Theodicy and crisis: Explaining variation in US believers' faith response to the COVID-19 pandemic, *Sociology of Religion*, 82(4), 494-517. <https://doi.org/10.1093/socrel/srab042>

Bondarenko, D. M. (2019). In Search of the True Faith: the Appearance of Orthodox Old Believers in Uganda and Spiritual Anti-globalism in Contemporary Africa, *Exchange*, 48(2), 127-155. [https://brill.com/view/journals/exch/48/2/article-p127\\_4.xml](https://brill.com/view/journals/exch/48/2/article-p127_4.xml)

Creswell, J. W. & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.

Dentale, F., Vecchione, M., Shariff, A., Verrastro, V., Petruccelli, I., Diotaiuti, P., ... & Barbaranelli, C. (2018). Only believers rely on God? A new measure to investigate Catholic faith automatic associations and their relationship with psychological well-being, *Psychology of Religion and Spirituality*, 10(2), 185. [Available online at <https://doi.org/10.1037/rel0000141>].

Goodnewsfromindonesia.id. (2019). Penghayat Kepercayaan, Bagian Dari Masyarakat Yang Harus Kita Jaga Dan Hormati. [www.goodnewsfromindonesia.id](http://www.goodnewsfromindonesia.id). Retrieved from <https://www.goodnewsfromindonesia.id/2019/10/22/penghayat-kepercayaan-bagian-dari-masyarakat-yang-harus-kita-jaga-dan-hormati>

Hamudy, M. I. A. & Rifki, M. S. (2020). Civil rights of the believers of unofficial religions (Penghayat Kepercayaan) in Pekalongan District. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 48-59. [Available online at <https://doi.org/10.25077/jantro.v22.n1.p.48-59.2020>].

Hunt, J. (2019). An exploration of how trainee counsellors who are practising believers of a world religion or faith tradition experience undertaking counsellor training, *British Journal of Guidance & Counselling*, 47(4), 420-431. [Available online at <https://doi.org/10.1080/03069885.2018.1436690>].

Kompas.com. (2016). Kisah Penganut Agama Leluhur Batak yang Terasing di Negeri Sendiri. *regional.kompas.com*. Available online and Retrieved from <https://regional.kompas.com/read/2016/05/24/08191341/kisah.penganut.agama.leluhur.batak.yan.g.terasing.di.negeri.sendiri?page=all>

Kutleša, M. (2021). Understanding Faith and the Image of God Among a Young Believers Today. Presentation of the Survey Results on the Attitudes and Opinions of Young People about Understanding Faith and the Image of God in Croatia, *Bogoslovska Smotra*, 91(5), 959-979. [Available online at <https://doi.org/10.53745/bs.91.5.10>]



Mahestu, G. (2018). Emic Analysis Towards Penghayat Kepercayaan Dynamics in the Democratic Era. In *E3S Web of Conferences* (Vol. 73, p. 14016), EDP Sciences. [Available online at <https://doi.org/10.1051/e3sconf/20187314016>].

Nalle, V. I. W. (2021). The politics of intolerant laws against adherents of indigenous beliefs or aliran kepercayaan in Indonesia, *Asian Journal of Law and Society*, 8(3), 558-576. [Available online at <https://doi.org/10.1017/als.2020.54>].

Nasution, F. A., Thamrin, M. H., Sinaga, R. P. K., Saraan, M. I. K. & Indainanto, Y. I. (2023). Humbang Hasundutan Regional Head Election In 2020: Empty Box Volunteer Political Communication Movement. *Studies, Media and Communication*, 11(1), 52-59. [Available online at <https://doi.org/10.11114/smc.v11i1.5807>].

Nicolaides, A. (2015). Tourism Stakeholder Theory in practice: instrumental business grounds, fundamental normative demands or a descriptive application? *African Journal of Hospitality, Tourism and Leisure*, 4(2).

Ridder, H. G. (2014). *Book Review: Qualitative Data Analysis. A Methods Sourcebook*, 28(4), 485-487. Sage UK: London, England: Sage Publications.

Ridho, H., Thamrin, M.H., Nasution, F.A. & Indainanto, Y.I. (2023). Disposition of waste management policy implementers through the regional cooperation scheme, *International Journal of Sustainable Development and Planning*, 18(1), 275-282. [Available online at <https://doi.org/10.18280/ijstdp.180129>].

Setiawan, T. (2020). *Support for interreligious conflict in Indonesia* (Vol. 14). LIT Verlag Münster.

Simanjuntak, B. A. (2012). *Konsepku membangun bangsa Batak: manusia, agama, dan budaya*. Yayasan Pustaka Obor Indonesia.

Situmorang, J. T. (2022). *Mitologi Batak*. Penerbit Andi.

Syaputra, M. Y. A. & Nasution, M. (2020). Legal Protection of the Constitutional Rights of the Indigenous Faith Believers in Indonesia, *Pertanika Journal of Social Sciences & Humanities*, 28(2). [Available online at [http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH\(S\)-1157-20](http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH(S)-1157-20)].

Thamrin, M.H., Ridho, H. & Nasution, F.A. (2022). Strengthening community participation in spatial planning of riverflow regions in Medan City, *International Journal of Sustainable Development and Planning*, 17(6), 1849-1854. [Available online at <https://doi.org/10.18280/ijstdp.170619>].

Voaindonesia.com. (2022). Selembar KTP dan Perjuangan Penghayat Kepercayaan. [www.voaindonesia.com](http://www.voaindonesia.com). Retrieved from <https://www.voaindonesia.com/a/selembar-ktp-dan-perjuangan-penghayat-kepercayaan-/6538819.htm>

Walter, M. M. (2010). The politics of the data: How the Australian statistical Indigene is constructed, *International Journal of Critical Indigenous Studies*, 3(2), 45-56.



Wang, K. T., Xie, Z., Parsley, A. C., & Johnson, A. M. (2020). Religious perfectionism scale among believers of multiple faiths in China: Development and psychometric analysis, *Journal of Religion and Health*, 59, 318-333. <https://doi.org/10.1007/s10943-019-00784-z>

Wong, C. Y., Zalilah, M. S., Chua, E. Y., Norhasmah, S., Chin, Y. S. & Siti Nur'Asyura, A. (2015). Double-burden of malnutrition among the indigenous peoples (Orang Asli) of Peninsular Malaysia, *BMC Public Health*, 15, 1-9. [Available online at <https://doi.org/10.1186/s12889-015-2058-x>].

**Conflict of Interest Statement:** *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



**This article is open-access and distributed under the terms of the Creative Commons Attribution Licence**  
*The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.*