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DISHARMONY IN THE IMPLEMENTATION OF RELIGIOUS EDUCATION POLICIES FOR INDIGENOUS BELIEF STUDENTS IN INDONESIA

Abstrak

Implementasi kebijakan pendidikan agama bagi siswa penghayat kepercayaan di Indonesia masih menghadapi berbagai tantangan, baik dari segi regulasi, praktik di lapangan, maupun penerimaan sosial. Penelitian ini menganalisis disharmoni dalam implementasi kebijakan tersebut dengan fokus pada tiga aspek: (1) hambatan dalam pelaksanaan kebijakan pendidikan agama, (2) dampak yang dialami siswa penghayat kepercayaan, dan (3) praktik terbaik dari sekolah-sekolah yang mengakomodasi pendidikan agama bagi mereka. Dengan menggunakan pendekatan PRISMA, data dikumpulkan melalui tinjauan sistematis terhadap regulasi pendidikan, hasil penelitian terdahulu, serta sumber daring seperti Google Scholar, Scopus, dan PubMed. Studi ini mengidentifikasi tiga hambatan utama dalam implementasi kebijakan, yaitu hambatan yuridis, filosofis, dan sosial. Hambatan ini berdampak pada kondisi psikologis siswa penghayat kepercayaan, terutama dalam hal penerimaan terhadap situasi, munculnya trauma dan ketakutan, serta upaya mencari advokasi sosial. Namun, beberapa sekolah telah berhasil menerapkan pendidikan inklusif dengan memberikan ruang bagi siswa penghayat kepercayaan untuk mendapatkan pendidikan agama dan moral sesuai keyakinan mereka. Sekolah-sekolah ini menciptakan lingkungan yang lebih toleran, mendukung kebebasan beragama, serta membangun kesadaran akan keberagaman di kalangan siswa dan pendidik. Pendekatan ini dapat menjadi model dan inspirasi bagi sekolah lain yang masih menghadapi kesulitan dalam mengakomodasi pendidikan agama bagi siswa penghayat kepercayaan.

Kata Kunci: Penghayat Kepercayaan, Pendidikan Agama, Kebijakan Pendidikan.

Abstract

The implementation of religious education policies for students of indigenous beliefs in Indonesia faces challenges in regulation, practice, and social acceptance. This study analyzes the disharmony in policy implementation, focusing on three aspects: (1) barriers in implementing religious education policies, (2) the impact on students of indigenous beliefs, and (3) best practices from schools that accommodate their religious education. Using the PRISMA approach, data was gathered through a systematic review of educational regulations, previous research, and online sources like Google Scholar, Scopus, and PubMed. The study identifies three main barriers: juridical, philosophical, and social. These barriers negatively impact students psychologically, causing difficulties in acceptance, trauma, fear, and the need for social advocacy. However, some schools have successfully implemented inclusive education by allowing indigenous belief students to receive religious and moral education according to their faith. These schools foster a tolerant environment, support religious freedom, and promote diversity awareness among students and educators. Their approach can serve as a model for other schools struggling to accommodate indigenous belief students.

Keywords: Education Policy, Indigenous Beliefs, Indigenous Faith, Religious Education.

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INTRODUCTION

Education is a fundamental right that must be accessible to all members of society without discrimination (Itasari, 2020). One of the main challenges in Indonesia's education system is ensuring the fulfillment of educational rights for indigenous beliefs students. Since the issuance of Ministry of Education and Culture Regulation (Permendikbud) Number 27 of 2016 concerning Educational Services for Believers in God Almighty, the government has officially recognized the existence of indigenous belief. The regulation highlights the responsibility of educational institutions to ensure equitable educational services for all students, including those practicing indigenous beliefs (Perdhana, 2023). However, the implementation of this policy in practice remains less than optimal.

Many educational institutions have not been able to or do not fully understand and implement this policy properly. The main challenge may lie in the lack of understanding of how to provide appropriate education services. According to Sulaiman (2018), one of the biggest obstacles in the implementation of this policy is the absence of teachers who can teach according to indigenous beliefs. In addition, the complicated bureaucratic factor in the procurement of teachers of indigenous beliefs (Kompas, 2022). Looking at the reality, it forces indigenous beliefs students to follow the lessons of the majority religion taught at school, even though it is contrary to their beliefs (Putri & Pringgowijoyo, 2020). This condition creates systemic injustice that hinders the fulfillment of the right to education for minority faith groups.

Education is a crucial instrument for personal and societal development, and it should serve as a means of fostering inclusivity and equity (Saruji, 2020). However, in the context of Indonesia, the systemic challenges faced by indigenous belief students indicate that the ideals of inclusivity are yet to be fully realized. The lack of specialized teachers who are well-versed in the doctrines and practices of indigenous beliefs further exacerbates this issue. This gap in educational personnel not only limits the availability of appropriate learning resources but also marginalizes these students, perpetuating a cycle of inequity.

Moreover, institutional resistance and bureaucratic inefficiencies compound the problem, as schools often prioritize majority religious teachings over accommodating diverse belief systems (Polli, 2024). Such practices not only contravene the principles of educational equity but also undermine the psychological well-being and cultural identity of indigenous belief students (Susanto & Kholis, 2022). The resulting disparity highlights a pressing need for policy reform and practical interventions to ensure that educational institutions align with the inclusive framework set forth in regulations.

Based on data from the Ministry of Religious Affairs (Kemenag), there are 99,162 Indonesians who follow indigenous belief by the end of 2023. That number is equivalent to 0.03% of Indonesia's population of 277.75 million⁷. According to the data, there are five regions with the largest number of aliran kepercayaan adherents in Indonesia, namely East Nusa Tenggara (31,546 people), Banten (9,230 people), South Kalimantan (9,183 people), Maluku (8,357 people) and Central Java (6,193 people) (Thoriquttyas & Ahsin, 2024).

Various studies and field reports show that many schools in Indonesia still cannot implement the fulfillment of education for indigenous beliefs students properly. Research conducted by Sihotang, Yulistiyowati and Natalis (2021) revealed that indigenous beliefs groups experience obstacles that need to be overcome in an effort to fulfill constitutional rights in the field of education, namely philosophical, juridical and sociological obstacles. This is also reinforced by Noviana (2023) in her research which reveals that there are three student of believers in Gunungkidul Regency, Yogyakarta who volunteered to get indigenous belief education. Two of them attended SMK Negeri 1 Kasihan and succeeded in getting education on indigenous belief, while 1 student who attended school in Gunungkidul Regency did not get indigenous belief education because the parents of the students wanted the teacher to write as a indigenous believer in the religion column on their identity card. Furthermore, another study conducted by Sinabutar, Ramadhani & Pasaribu (2022) explained that access to religious education services for students of indigenous belief is still limited, because they are required to follow the lessons of one of the six officially recognized religions. In reality, these children are often subjected to ridicule or bullying from their peers at school. Stigma, such as the notion that children from Air Abik Hamlet have no religion and wear bracelets up to their arms, is one form of bullying they experience. In addition, in the past, children of indigenous belief who did not

wear the jilbab often had difficulty making friends at school, which implicitly indicated social exclusion. However, after they started wearing the jilbab, they slowly began to be accepted and make friends.

Despite various studies highlighting the challenges faced by indigenous belief students in accessing equitable education, significant research gaps remain. *First*, there is a limited exploration of the disconnect between national policies and their implementation at regional and school levels, revealing inconsistencies in fulfilling these students' constitutional rights. *Second*, the psychological impact of bullying and social isolation on the academic performance and well-being of indigenous belief students remains underexplored. *Lastly*, there is a lack of analysis of successful models or innovative approaches that can serve as best practices for addressing these challenges. Addressing these gaps is critical to understanding the root causes of policy implementation disharmony and fostering an inclusive education system.

Based on these research gaps, this study focuses on investigating the factors contributing to the disharmony between national policies and their implementation at regional and school levels concerning religious education for indigenous belief students. Specifically, the study seeks to answer the following research questions: (1) What are the key barriers that hinder the effective implementation of religious education policies for indigenous belief students? (2) What are the psychological impacts of bullying and social isolation on the academic and personal well-being of indigenous belief students? (3) Are there any successful models or innovative practices currently being implemented to promote inclusivity and equity in religious education for indigenous belief students?

By addressing these questions, the study aims to provide actionable insights for policymakers, educators, and stakeholders to improve the educational experiences and outcomes for indigenous belief students in Indonesia. As UNESCO (2020) emphasizes, inclusive education is not merely about integrating diverse groups but actively creating learning environments where all students, regardless of their background, feel valued and supported. In this light, Indonesia must intensify its efforts to bridge the gap between policy and practice to uphold the educational rights of every child.

METHOD

This study employs a Systematic Literature Review (SLR) method using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analysis) approach. On the PRISMA website, as cited by Thoha & Mubin (2023), Parums (2021), it is revealed that PRISMA is recognized as an evidence-based approach that focuses on utilizing reliable data to assist researchers in analyzing a study object based on its potential benefits. This method emphasizes data transparency and incorporates comparisons to provide a comprehensive analysis using various research sources. The data collection process involves reviewing literature related to the research topic. The references in this study include books, newspapers, conference proceedings, and journal articles from both national and international sources, utilizing metadata from databases such as Scopus, Publish or Perish, Emerald, PubMed and Google Scholar.

With the PRISMA approach, the data collection technique differs from field research because PRISMA focuses on gathering data from published literature. The mechanism for data collection in this study is as follows: Identification, Screening, Eligibility & Inclusion (Wahono, 2015). The initial search process after formulating the research problem, the first stage carried out by the researcher is identification. At this stage, the researcher conducted a literature search to identify relevant data sources. This research uses keywords such as “penghayat kepercayaan (indigenous belief),” “religious education,” “education policy,” and “policy implementation in Indonesia” to reach relevant articles, books, and policy documents. The articles identified based on keywords searched through several metadata amounted to 472 articles.

In the second stage, the researcher conducted screening, in which the identified literature was selected based on inclusion and exclusion criteria to ensure the relevance and quality of the data sources. Inclusion criteria included publications within the last five years (2019-2024) to maintain the relevance of the research, articles that specifically addressed religious education, indigenous belief or government policies in Indonesia, and sources available in Indonesian and

English. Meanwhile, the exclusion criteria included literature that was irrelevant to the focus of the research as well as articles that only contained opinions without the support of empirical data or analysis. This process aims to filter out high-quality and relevant literature, so that the analysis can be more focused and in-depth. There were 56 articles that fit the inclusion criteria.

The next step taken by the researcher was to select the eligible literature. Literature that passed the screening stage was then examined in depth to ensure it was relevant to the research questions. This analysis included a review of the abstract, methodology and findings of each reference, focusing as follows: 1) Philosophical, juridical and sociological barriers that hinder the implementation of religious education policies that are inclusive of students of indigenous belief; 2) The research explores how cultural biases and systemic practices in schools contribute to the stigma and exclusion experienced by these students, as well as the psychological impact of bullying and social isolation on their academic and personal well-being; 3) The literature was also reviewed to identify innovative models or practices that successfully promote inclusivity and equity in religious education. The end result is a list of literature that substantially supports the main analysis, providing a solid foundation for understanding and addressing disharmony in the implementation of religious education policies for indigenous belief students in Indonesia. After the researcher conducted the screening process, it was found that 37 articles were suitable and useful to answer the formulation of the research problem. In the last stage, the literature that has passed the eligibility process is thoroughly integrated into the research analysis to build an argument about the disharmony of religious education policy implementation for indigenous belief students in Indonesia. The data collected from various sources provides the basis for identifying the main factors causing the disharmony. These factors include ambiguous regulations, which often do not provide legal certainty for students of indigenous faiths; discrimination experienced by students in receiving religious education in accordance with their beliefs; and weak coordination between the government and educational institutions in implementing inclusive policies. However, from the overall reading, only 32 articles will be analyzed.

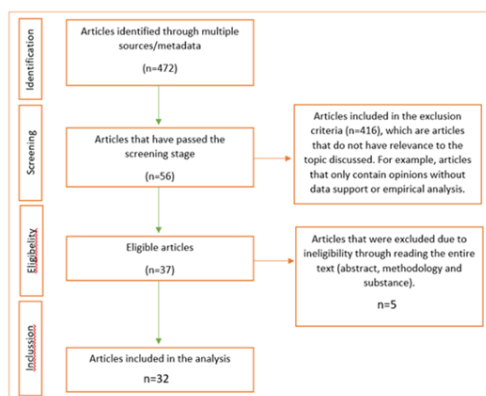


Figure 1. PRISMA Flowchart (Source: adapted from Thoha & Mubin (2023), Parums (2021), Wahono (2015)).

Through several stages using the PRISMA approach, 32 articles were obtained for analysis. For more details, as follows:

Table 1. Articles Included In The Analysis

No	Authors	Title	Year	Journal/Media
1	Bitan, Yohanes Victor Baro, Botu, Firgianus & Permiro, Bonifacius Gendis.	Problem Diskriminasi Peserta Didik Penganut Kepercayaan di Kota Malang	2024	Equilibrium: Jurnal Pendidikan, Vol. XII. Issu 2. Mei-Agustus 2024.
2	Trinugraha, Y. H., Saputro, R.,	Proses stigmatisasi pada pengikut penghayat	2023	Sosiohumaniora: Jurnal Ilmiah Ilmu Sosial Dan

	& Yuhastina, Y.	kepercayaan pelajar Kawruh Jiwo di Kota Surakarta: Kajian teori Stigma Erving Goffmap.		Humaniora, 9(1), 93-111.
3	Ginting, E.	Analisis Putusan Mahkamah Konstitusi Nomor 97/Puu-Xiv/2016 Bagi Eksistensi Penghayat Kepercayaan Dalam Lensa Politik Kewarganegaraan.	2024	Journal of Religious Policy, 3(1), 42–65.
4	Halimatus Sakdiyah EM, N. I. M.	Strategi Advokasi Yayasan LKis Dalam Pemenuhan Hak Pendidikan Kepercayaan Di Gunungkidul	2022	Doctoral dissertation, UIN Sunan Kalijaga Yogyakarta
5	Perdhana, A. N.	Penerapan Kebijakan Pendidikan Kepercayaan Terhadap Tuhan Yang Maha Esa Dalam Pendidikan Formal Di SDN 3 Kalimanggis Temanggung.	2023	NALAR: Jurnal Pendidikan dan Kebudayaan, 2(1), 36-42.
6	Nugroho, F. R., & Madalina, M	Analisa Putusan Mahkamah Konstitusi No. 97/Puu-Xiv/2016 Terkait Pencantuman Aliran Kepercayaan Pada Kolom Agama Kartu Tanda Penduduk Dan Kartu Keluarga.	2019	Res Publica: Jurnal Hukum Kebijakan Publik, 3(2), 173-186.
7	Polii, J. L. S. S.	Keadilan dalam inklusi menyuarakan hak-hak minoritas di tengah dinamika global.	2024	Gema Edukasi Mandiri.
8	Novianti, W., Setiansah, M., Sutikna, N., & Ayu, K. R.	Indigenous Religious Believers' Experience to Manage Stigma in Indonesia.	2023	ETTISAL: Journal of Communication, 8(1), 147-159
9	Noviana, T.	Pemenuhan Layanan Pendidikan bagi Peserta Didik Penghayat Kepercayaan (Indigenous Religion) di DIY (Studi Kasus Kabupaten Gunungkidul pada tahun 2022).	2023	Jurnal Ekonomi Dan Bisnis Digital (Ekobil), 2(1), 29-42.
10	Surur, N., Nasikhah, A. D., & Setyawan, E.	Analisis Permendkbudristek No. 46 Tahun 2023 Terhadap Kekerasan Struktural Yang Terjadi Pada Aliran Kepercayaan Sapto Darma Di Kabupaten Kendal.	2024	Ganaya: Jurnal Ilmu Sosial dan Humaniora, 7(4), 79-90.
11	Widiana, A., Fitaulifia, E., & Kartikasari, K.	Pengalaman Pelajar Penghayat Kepercayaan Sunda Wiwitan Komunitas Gradasi Cirendeu Cimahi Jawa Barat.	2021	Jurnal Iman Dan Spiritualitas, 1(4), 437-446.
12	Ashari, N. A.	Upaya Mencegah Radikalisme Beragama Melalui Pendidikan Inklusif Di Smp Tumbuh	2022	Doctoral dissertation, UIN Sunan Kalijaga Yogyakarta

		Bantul Yogyakarta		
13	Sunartono	LKIS Dorong Pemenuhan Hak Layanan Pendidikan Bagi Siswa Penghayat Kepercayaan di DIY	2023	jogjapolitan.harianjogja.com
14	YLBHI	Miskonsepsi Pengakuan Agama di Indonesia.	2019	Ylbhi.or.id
15	Adhari, Lutfi Maulana,	Nasib Malang Pendidikan Penghayat Kepercayaan: Penyuluh Dilarang Mendidik, Murid Dipersekusi, Hingga Problematika RUU Sisdiknas.	2024	Konde.co.id
16	Setyawan, Haris.	Belum Ada Layanan Pendidikan Memadai bagi Penghayat Kepercayaan,	2020	Balairungpress
17	Wahyu, D. N.	Pendidikan Anak Penghayat Kepercayaan di SMA 9 dan SMP 59 Surabaya.	2019	Skripsi: Jurusan Studi Agama-agama, Fakultas Ushuluddin dan Filsafat, Universitas Islam Negeri Sunan Ampel
18	Prasetyo, A. F., Arif, M. M., & Hidayati, K.	Dilema Antara Pemenuhan Hak Siswa Dengan Penegakan Undang-Undang: Kondisi Pendidikan Agama Bagi Siswa Penghayat Kepercayaan Di SMAN 3 Tuban.	2024	Tadris: Jurnal Penelitian dan Pemikiran Pendidikan Islam, 18(2), 1-14.
19	Zakiyah, Z.	Pendidikan kepercayaan terhadap Tuhan Yang Maha Esa: Pemenuhan hak siswa penghayat di sekolah.	2018	Penamas, 31(2), 397-418.
20	Putri, U., & Pringgowijoyo, Y.	Pemenuhan Layanan Pembelajaran Bagi Siswa Penghayat Kepercayaan Di Wilayah Dinas Pendidikan Kabupaten Bantul	2020	Jurnal Kewarganegaraan, 4(1), 45-53.
21	Sulaiman, S.	Problem Pelayanan terhadap Kelompok Penghayat Kepercayaan di Pati, Jawa Tengah.	2018	Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi), 4(2), 207-220.
22	Sinabutar, M. J., Ramadhani, T., & Pasaribu, W.	Akses Layanan Pendidikan: Ekspresi Keberagaman Anak-anak Penghayat Kepercayaan Komunitas Orang Lom.	2022	Jurnal Ilmiah Universitas Batanghari Jambi, 22(3), 1651-1655.
23	Njatrijani, H. W. R.	Implementasi Putusan MK No 97/PUU-XIV/2016 Terhadap Pelaksanaan Perkawinan Pada Masyarakat Adat Samin (Sedulur Sikep) Di Jawa Tengah.	2019	Diponegoro Private Law Review, 4(2).
24	Thoriquttyas, T., & Ahsin, N.	Pemenuhan Hak Pendidikan Agama Bagi Penganut Aliran Kepercayaan Di Perguruan Tinggi: Tinjauan Teori Cultural-Social Belonging dan Religious Identity.	2024	Jurnal Hak Asasi Manusia, 17(1), 21-38.
25	LPM Suaka	Diskriminasi Terhadap Penghayat Kepercayaan,	2024	Suakaonline.com

		Masih Dilangggengkan?		
26	Sormin, B. B.	Kebijakan Publik dan Pemenuhan Hak Masyarakat Penghayat (Studi Kasus tentang pelayanan pengajaran pendidikan kepercayaan kepada pelajar tingkat menengah atas/kejuruan di Yogyakarta)	2021	Doctoral dissertation, Universitas Gadjah Mada
27	Maulana, B.	Pemenuhan hak warga negara oleh negara (studi akses pendidikan kepercayaan bagi peserta didik Sekolah Menengah Atas Penghayat Kerokhanian Sapta Darma Cabang Surabaya).	2019	Kajian Moral dan Kewarganegaraan, 7(1).
28	Noviana, T.	Pemenuhan Layanan Pendidikan bagi Peserta Didik Penghayat Kepercayaan (Indigenous Religion) di DIY (Studi Kasus Kabupaten Gunungkidul pada tahun 2022).	2023	Jurnal Ekonomi Dan Bisnis Digital (Ekobil), 2(1), 29-42.
29	Khafid, Sirojul.	Jalan Panjang Murid Penghayat Kepercayaan Mendapat Hak Pendidikannya.	2024	Ajiyogyakarta.com
30	Mu'ti, Abdul	Pendidikan Kepercayaan dalam RUU Pendidikan,	2022	Media Indonesia
31	Kamseno, Sigit	Kemenag (Tidak) Membina Penghayat Kepercayaan?	2023	Detik.com
32	Napitupulu, Ester Lence	Mendampingi Pendidikan Anak-anak Penghayat Kepercayaan.	2021	Kompas.com

RESULT AND DISCUSSION

1. Barriers to effective religious education policy implementation for indigenous belief students

There are 3 barriers to the implementation of education policies for indigenous belief students in Indonesia, namely 1) juridical 2) philosophical 3) and social barriers.

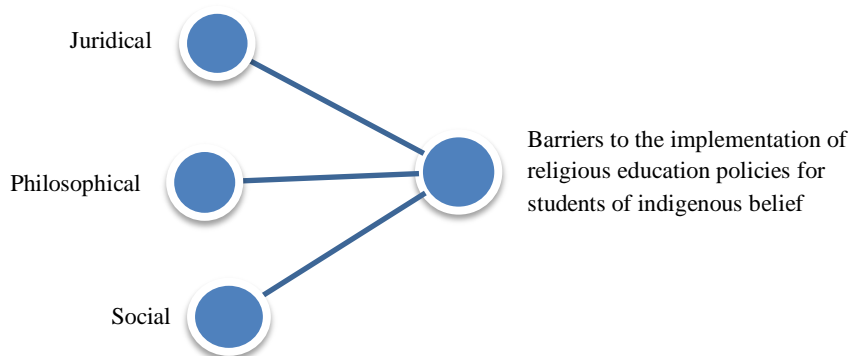


Figure 2. Barriers to the implementation of indigenous belief education

First, from the juridical aspect, the researcher has explained in the introduction that constitutionally the existence of indigenous beliefs groups has been recognized by the government through the Constitutional Court decision No. 97/PUU-XIV/2016. They have the

same rights as adherents of other religions in population administration, furthermore in public services such as health, marriage and access to education (Njatrijani, 2019; Ginting, 2024; Nigroho, 2018). However, despite this constitutional recognition, its implementation on the ground still faces various challenges. The first challenge is the complicated bureaucracy in procuring teachers to teach religious education for indigenous belief students (Sunartono, 2023). This happens in several schools in Magelang, when confirmed why there are no religious education services for students of indigenous faiths, the school and the Education and Culture Office (Disdikbud) blame each other for the misconceptions. In some schools in the Yogyakarta area, this is also the case, not all students of indigenous belief get religious education services because not all schools can provide instructors and parents do not understand the flow of education services for indigenous belief students. Therefore, the problems that occur are due to the absence of synchronization and collaboration on an ongoing basis between the Education Office unit, Majelis Luhur Kepercayaan Indonesia (MLKI), extension workers, and educators at the school level (Kamseno, 2023).

Not only bureaucratic factors, some schools do not have religious education services for indigenous belief students because there are no clear curriculum guidelines from the education and culture office (Setyawan, 2020). The unclear curriculum in schools has an impact on the facilities obtained by indigenous belief students. For example, in the provision of textbooks about indigenous beliefs. This was experienced by Triani, one of the students at SDN 1 Bendungan Wates, who was asked by the principal to first buy a book about indigenous belief because the school did not yet know the indigenous belief education material that would become teaching material (Khafid, 2024). Thus, indigenous beliefs are often not considered to have the same educational needs as other religions. This stems from the policies of the New Order period that placed beliefs as part of culture, not religion, so they were not included in the religious education curriculum in schools (Mu'ti, 2022).

Second, the barriers are seen from a philosophical aspect. In Indonesia, religious education in formal schools has historically only accommodated the six religions recognized by the government, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Sulaiman, 2018; Kompas, 2022; Napitupulu, 2021; Polli, 2024). This condition causes indigenous believers to not receive education services that are in accordance with their beliefs (YLBHI, 2019; Perdhana, 2023). As a result, they are often forced to take religious lessons from one of the recognized religions (Kompas, 2022; Sinabutar, Ramadhani & Pasaribu, 2022; Putri & Pringgowijoyo, 2020).

This case was experienced by Prabu when his only child entered one of the elementary schools in Magelang City, and this continued when his child entered junior high school. The school policy applied is that students of indigenous belief are required to choose one of the predetermined religions so that they can go to school and get a religious lesson grade (Kompas, 2022). Furthermore, in this case, Eka and other students of indigenous belief are required to attend Quranic classes at one of elementary school in Bandung as a form of implementation of the Bandung Regency government's policy, in which every elementary and junior high school teaching unit in Bandung Regency must organize Quranic schools (LPM Suaka, 2024).

Third, in terms of social aspects, this aspect wants to highlight that indigenous belief students are often discriminated against. Research conducted by Sulaiman (2018) revealed that indigenous belief students in Pati, Central Java, experienced various forms of discrimination, including coercion to take religious lessons that were not in accordance with their beliefs and pressure to change their beliefs. In addition, indigenous belief students in Surakarta and Banyumas face a complex process of stigmatization, including social pressure and discrimination from peers and educators (Trinugraha, Saputro & Yuhastina, 2023; Novianti et al., 2023). In other places, students of indigenous belief are socially ostracized and bullied, such as the assumption that children from Air Abik Hamlet have no religion and wear bracelets on their arms. Ironically, in the past, indigenous belief students who did not wear the jilbab often had difficulty making friends at school, which implicitly indicates social exclusion. However, after they started wearing the jilbab, they slowly began to be accepted and make friends (Sinabutar, Ramadhani & Pasaribu, 2022).

Structural violence in education also happened to Zulfa Nur Rahman who attended SMK 07 Semarang. Zulfa is one of the students of indigenous beliefs, he was not upgraded by his

teacher because he refused to follow the religious doctrine available at school (Surur, Nasikhah & Setyawan, 2024; Prasetyo, Arif, & Hidayati, 2024).

2. The psychological impact experienced by indigenous belief students

The discriminatory treatment experienced by students of indigenous belief often has an impact on their psychology. Research conducted by Widiana et al. (2021) on Sunda Wiwitan indigenous students in Cirendeu, Cimahi, West Java, showed that they often experience forced attempts to change their beliefs at school. The absence of religious learning facilities according to their beliefs at school causes them to be forced to follow the learning of the majority religion, which has a negative impact on their psychological condition. But because they are accustomed to discriminatory treatment, students of indigenous belief often develop psychological defense mechanisms to deal with the pressure. Some of them show passivity and accept the situation as something that cannot be changed (Widiana et al., 2021; Novianti et al., 2023; Trinugraha, Saputro & Yuhastina, 2023; Noviani, 2023).

The psychological impact was also felt by indigenous belief students in one of the private high schools in Cimahi, in which indigenous belief students were traumatized and afraid by one of the speakers presented by the school during the School Environment Introduction Period. Unfortunately, the conversation in it made the indigenous belief students feel marginalized (LPM Suaka, 2024).

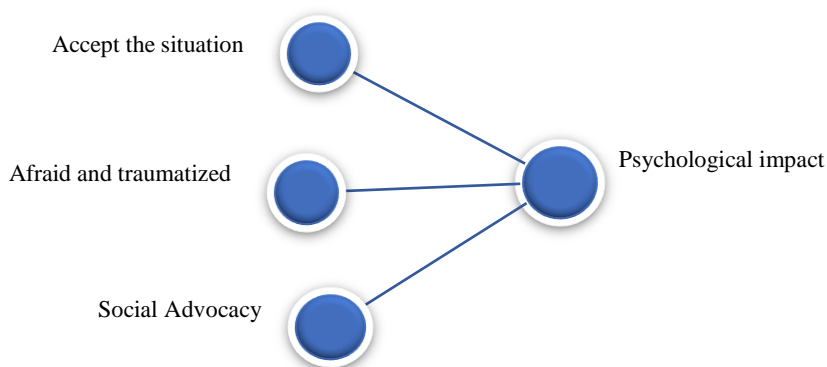


Figure 2. Psychological impact

Fear and worry are also felt by indigenous belief students in one of the schools in Yogyakarta, where they choose not to request indigenous belief education services due to several factors, especially mental unpreparedness. This is influenced by the stigma of the community that considers indigenous believer as having no religion (Noviana, 2023; Sormin, 2021). In addition, parents are worried that the identity as indigenous belief may hinder their child's future, especially in becoming a State Civil Apparatus (ASN), member of the Indonesian National Army (TNI), or the Police. Other concerns include possible difficulties in marriage due to differences in beliefs and the potential for children to experience bullying, intimidation, or discrimination in the school environment (Noviana, 2023).

In other situations, students of indigenous faiths also seek social advocacy, where they report the forms of discrimination experienced to non-governmental organizations or legal aid agencies (BLH). This happened at SD Negeri Cimenyan Bandung, where students of indigenous belief received discrimination by their teachers, such as being forced to participate in Quran recitation activities at school once a week, then they were also required to write Arabic letters. Based on the records of Budi Daya's faith counselor in Cimenyan, Deti Kurniasih, at least since 2019 cases of bullying have often been committed by several teachers and classmates. In 2020, Deti and the Directorate of Belief went to the school to solve this problem. It has not been fruitful, discrimination still continues to occur until the change of Principal (Suakaonline, 2024). In 2024, Majelis Luhur Kepercayaan Indonesia (MLKI) recorded cases of bullying from 2019 to May 2024. There were 16 incidents of bullying committed by unscrupulous teachers against 5 students of indigenous belief at the elementary school. After obtaining the data, in June, Deti and the team visited the school again which was then followed up with an invitation to mediate

with the teachers suspected of bullying (Suakaonline, 2024; Widiana, Fitaulifia, & Kartikasari, 2021).

Then in Yogyakarta as well, where the LKis Foundation made advocacy efforts with indigenous belief students in Gunungkidul so that religious education could be accessed by indigenous belief students in Gunungkidul (Sakdiyah, 2022), In Malang as well, where the LKis foundation also made advocacy efforts to help indigenous belief students who experienced discrimination in their schools. according to reports that there were three teachers who rejected the existence of indigenous belief students (Adhari, 2024; Bitan, Botu & Permiro, 2024).

3. Models or practices that successfully promote inclusivity and equity in religious education for indigenous belief students

Inclusiveness and equality in religious education for students of indigenous beliefs in schools is an important issue in the effort to create an education system that is fair and respects diversity. Some innovative models and practices have successfully promoted inclusiveness and equality for students of indigenous faiths in schools. One example is the implementation of inclusive education at SMP Tumbuh Bantul, Yogyakarta. This school adopts an inclusive education approach that emphasizes respect for diversity and the cultivation of interfaith tolerance. Efforts made include involving students in interfaith dialogues, visits to different places of worship, and multicultural prayers in every school event. In addition, the school also provides facilities that support students' religious practices in accordance with their beliefs and prepares educators with an inclusive mindset. The education curriculum is adapted to the inclusive program and educators are encouraged to be creative and innovative in learning (Ashari, 2022; Thoriquttyas & Ahsin, 2024).

In line with what SMK 7 Semarang has done, the school has taken a progressive step by developing an inclusive curriculum for indigenous belief students. The school collaborates with Majelis Luhur Kepercayaan Indonesia (MLKI) to provide teachers, teaching materials, and an appropriate syllabus. Learning is carried out during religious subject hours, with venues and methods tailored to meet the needs of students of indigenous beliefs (Ramadhan, 2019). In another region, the implementation of religious education teaching for indigenous belief students has also been carried out by several schools ranging from elementary schools to senior high schools in the Cilacap district. It was initially implemented by two schools since the 2015/2016 academic year. These schools are; SMAN 1 Cilacap, and SMP N 1 Jeruklegi Cilacap. Religious education learning for students of indigenous beliefs is conducted in a separate room by MLKI teachers in the school hall. The material provided emphasizes more on ethics. The evaluation/test scores are given by the teacher, and the scores are included in the "religion" column on the report card (Zakiyah, 2018).

Some schools, in an effort to accommodate religious education services for students of indigenous faiths, cooperate with Majelis Luhur Kepercayaan Indonesia (MLKI). This cooperation aims to ensure that students of indigenous faiths receive equal educational rights with other students, including in the aspects of teaching, assessment, and character building in accordance with their beliefs (Ramadhan, 2019; Zakiyah, 2018; Maulana, 2019; Prasetyo, Arif, & Hidayati, 2024; Wahyu, 2019).

By adopting innovative models and practices such as the above, schools can play an active role in promoting inclusivity and equity in religious education for students of indigenous beliefs. This not only fulfills their educational rights but also enriches the learning experience of the whole school community through understanding and appreciating diversity.

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CONCLUSION

Based on the results of the research, it can be concluded that there are several barriers in the implementation of religious education policies for students of indigenous belief, namely juridical, philosophical, and social obstacles. These barriers have an impact on the psychological aspects of indigenous beliefs students, especially in three ways: a sense of trauma and fear, acceptance of the situation, and efforts to seek social advocacy. However, there are

some schools that have implemented inclusive education by providing space for students of indigenous belief to receive religious and moral education according to their beliefs. These schools seek to create a more tolerant environment, support religious freedom, and build awareness of diversity among students and educators. Through this approach, it is hoped that students of indigenous belief can learn without fear, feel valued, and have equal opportunities to develop their identity and moral values.

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