

A Comparison of Religious Freedom Guarantees for Adherents of Local Religions Between Indonesia and Japan

Berlian Three Normayani Aruan¹, Tiara Amandini Fajriya², Melysa Eka Febriyanti³, Nelly Magdalena Sarumaha⁴

^{1,3,4}Faculty of Law, Universitas Trunojoyo Madura, Indonesia

²Faculty of Theology, Gaziantep University, Turkiye

Corresponding Author: 210111100211@student.trunojoyo.ac.id

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ABSTRACT

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Every individual has the right to freedom of religion, one of the principles of human rights that cannot be revoked. This principle recognizes a person's freedom to choose or not choose a religion and to switch from one religion to another. This freedom of thought is part of human dignity that must be guaranteed unconditionally, including the right to worship and believe according to one's conscience and mind. The research method used normative legal research, based on literature analysis and legal principles as the primary data, using conceptual, comparative, and legislative approaches. In Japan, applying the belief system is often associated with cultural rituals, especially in festivals that are part of Shinto teachings. Although Japan is known as a modern and technologically advanced country, traditional values are still maintained and become attractive. The 1945 constitution of Indonesia does not prohibit proselytism like Greece. Still, the First Precept of Pancasila recognizes the existence of God Almighty, which means that everyone is obliged to respect the religion and beliefs of others.

Introduction

Human Rights Principles can be a medium that displays diversity more wisely and intelligently. Through this principle, diversity can be a means of intercultural dialogue.¹ Therefore, the approach of power politics that often collaborates with the legal approach is more relevant after society reaches maturity, as happened in the prophetic periodization. The transformation of prophetic values is needed to form a more open, democratic, and global society today with high mobility.² Freedom of religion is one of the principles of Human

¹ Johanis Putratama Kamuri, "Menimbang Posisi Penganut Kepercayaan Marapu Di Hadapan Pemerintah Negara Kesatuan Republik Indonesia," *Societas Dei: Jurnal Agama Dan Masyarakat* 7, no. 1 (2020): 73, <https://doi.org/10.33550/sd.v7i1.129>.

² Bagir Manan and Susi Dwi Harijanti, "Konstusi Dan Hak Asasi Manusia," *Padjadjaran Jurnal Ilmu Hukum* 3, no. 3 (2016): 448–67.

Rights that cannot be revoked for any reason. Based on this principle, every individual can embrace or not embrace a particular religion and can change religions. Freedom of religion is integral to the Human Rights concept of freedom of thought and expression. Freedom of thought, therefore, is one of the essential aspects of human dignity that must be respected unconditionally, including the right to follow faith and conscience in worship and belief.³

In Japan, where Shinto and Buddhism are the two main religions, religious practices are deeply ingrained in the culture. During the New Year's celebrations, people usually visit the Shinto shrine known as Jinja, while at the Obon festival, they go to the Buddhist temple. Japan's view of religion as a private matter means that the government and agencies are prohibited from organizing religious activities or specific religious education. This perspective, however, does not diminish the importance of religion in the lives of the Japanese people. For many, religion is a source of inner peace, a personal freedom they cherish.⁴

In Indonesia, the constitution guarantees freedom of religion and the right to worship according to individual beliefs. However, it also mandates that citizens must accept restrictions provided by law to protect the rights of others and to fulfill 'reasonable requests based on considerations of morals, religious values, security, and public order in a democratic society'. Human Rights are explicitly regulated in Chapter V, from Article 7 to Article 33, which guarantees and protects these rights, including legal, political, economic, religious, free trial, presumption of innocence, and others. Despite these provisions, religious freedom for Shinto believers remains crucial in Indonesia. This underscores the ongoing struggle for religious rights, which requires our attention and understanding.⁵

In fact, both the Governments of Indonesia and Japan guarantee freedom of religion and belief as a human right for their citizens. However, in Indonesia, Shinto religious adherents face violations of the right to freedom of religion and worship, so they need better protection.⁶ The systems implemented by Indonesia and Japan in maintaining religious freedom are different, so they require special attention. The comparison of guarantees of religious freedom for local religious believers in Indonesia and Japan is very important, considering the various problems that cause violations of the right to freedom of religion and belief in Indonesia. These issues are related to official and unofficial definitions of religion,

³ Muwaffiq Jufri, "Perbandingan Pengaturan Hak Kebebasan Beragama Antara Indonesia Dengan Majapahit," *Jurnal Konstitusi* 14, no. 2 (2017): 396–417.

⁴ Ernils Larsson, "Covenantal Pluralism in 'Homogenous' Japan: Finding a Space for Religious Pluralism," *The Review of Faith & International Affairs* 20, no. 1 (January 2, 2022): 43–55, <https://doi.org/10.1080/15570274.2022.2031056>.

⁵ Muwaffiq Jufri, "Urgensi Amandemen Kelima Pada Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Terkait Hak Dan Kebebasan Beragama," *HAM*, no. 1 (2021): 636–37, <https://doi.org/http://dx.doi.org/10.30641/ham.2021.12.627-644>.

⁶ Muwaffiq Jufri, "Potensi Penyetaraan Agama Dengan Aliran Kepercayaan Di Indonesia," *Jurnal Yudisial* 13, no. 1 (2020): 21–36, <https://doi.org/10.29123/jy.v13i1.360>.

the separation between religion and faith, and violations of the right to freedom of religion caused by religion-based violence. The importance of comparing the guarantee of religious freedom between Indonesia and Japan lies in providing better information on regulating the right to freedom of religion in both countries. This will help remedy violations of the right to freedom of religion and belief in Indonesia. In addition, the importance of freedom of religion as a form of expression of freedom of thought and opinion shows that this freedom is part of the human rights recognized in the Universal Declaration of Human Rights (DUHAM).⁷

A comparative analysis of religious freedom guarantees between Indonesia and Japan is also helpful in strengthening harmony between religious communities in Indonesia. The existence of differences between official and non-official religions, as well as between faith and belief, is often used as a reason for acts of violence that arise due to differences in religious interpretation. This comparison can also help improve the education system in Indonesia, which may have elements similar to those in Japan.

In some cases, an improper separation between religion and belief can cause a severe polemic. Although there is no prohibition on practicing Shinto, it is not recognized as an official religion, which leads to violations of the right to freedom of religion and worship for its adherents in various aspects, such as education, population administration, and worship practices.⁸ During the Japanese occupation of Indonesia, the Shinto religion was introduced to the population. Although there are not as many adherents as in Japan, recognizing Shinto as the official religion in Indonesia will allow its adherents to register their religion as Shinto in official documents such as ID cards. In Japan, religious freedom is an integral part of cultural values. Although not mandatory, religious education in Japan is organized by private institutions and separate from the state. The quality of human resources (HR) in Japan is relatively even, while in Indonesia, religious education is mandatory, and the quality of human resources is not always even.⁹

Cases of religious conversion in adherents of local religions often occur not only because of personal awareness but also to facilitate administrative affairs such as making ID cards, birth certificates, marriage certificates, and so on. Religious conversions are also carried out to avoid conflict with official religions, which

⁷ Victorio H Situmorang, "Kebebasan Beragama Sebagai Bagian Dari Hak Asasi Manusia," *Jurnal HAM* 10, no. 1 (2019): 57–67, <https://doi.org/http://dx.doi.org/10.30641/ham.2019.10.57-67>.

⁸ Feyaad Allie, "Sacred Time and Religious Violence: Evidence from Hindu-Muslim Riots in India," *Journal of Conflict Resolution* 9, no. 12 (December 9, 2023): 334–57, <https://doi.org/10.1177/00220027231219985>.

⁹ Masako Shibata, "The Politics of Religion: Modernity, Nationhood and Education in Japan," *Intercultural Education* 19, no. 4 (August 27, 2008): 353–61, <https://doi.org/10.1080/14675980802376879>.

often make them victims of injustice. The most common reason given to a local religion or belief is a violation of the law governing (official) blasphemy.¹⁰

However, even so, several people in the Republic of Indonesia still adhere to the Shinto religion.¹¹ This is because, during the Japanese occupation of Indonesia, the Japanese government at that time introduced Shinto to the people of Indonesia to strengthen their power. One of the actions taken is to require Indonesia residents to perform Seikeirei, which is a ritual of paying homage to Tenno Heika (Emperor of Japan who is considered a descendant of Amaterasu, the Goddess of the Sun of Japan) by bending down to ninety degrees. Therefore, it is not surprising that there are people in Indonesia who adhere to Shinto and their descendants who still maintain it to this day.¹²

This is ironic because the right to practice religion (all religions, including local religions) is guaranteed by the country's Constitution through Article 28 (e) paragraphs 1 and 2 of the 1945 Constitution (amendment),¹³ which is further strengthened by Article 29 paragraphs 1 and 2. Furthermore, Law No. 39 of 1999 on Human Rights provides a normative basis for everyone to freely embrace their respective religions and worship their religion and beliefs (Article 22, paragraph 1). The state guarantees everyone the freedom to embrace their religion and worship their beliefs (Article 22, paragraph 2). The UN Declaration on the Rights of Indigenous Peoples, specifically in Article 12, paragraph 1, recognizes local communities' right to embody, practice, develop, and teach their traditions, customs, and spiritual ceremonies or beliefs.¹⁴

The constitutional basis for the Guarantee of Freedom of Religion for Local Religious Adherents in Indonesia and Japan can be discussed by comparing the constitutional approaches of the two. The Constitution of Indonesia guarantees freedom of religion through Article 29 of the 1945 Constitution,¹⁵ which affirms the principle of the state based on the One God and respects the freedom to choose, embrace, believe, and carry out worship according to their

¹⁰ Moh. Fadli, "Constitutional Recognition and Legal Protection for Local Religion in Indonesia: A Discourse on Local Religion of the Tengger and Baduy People," *Pertanika Journal of Social Sciences & Humanities* 25, no. 2 (2017): 601–14, <http://www.pertanika.upm.edu.my/>.

¹¹ Muhammad Dahlan, "Perlindungan Hukum Atas Hak Konstitusional Para Penganut Agama-Agama Lokal Di Indonesia," *Arena Hukum* 10, no. 1 (2017): 20–39, <https://doi.org/http://dx.doi.org/10.21776/ub.arenahukum.2017.01001.2>.

¹² M. Agus Nuryatno, "Comparing Religious Education in Indonesia and Japan," *Al-Jami'ab: Journal of Islamic Studies* 52, no. 2 (December 30, 2014): 435, <https://doi.org/10.14421/ajis.2014.522.435-458>.

¹³ Agung Ali Fahmi, Muwaffiq Jufri, and Ansori, "The Implementation of Islamic Value Absorption in Regional Regulations on Districts at Madura," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 15, no. 1 (2020): 157–58, <https://doi.org/http://doi.org/10.19105/al-ihkam.v15i1.2682>.

¹⁴ Suparman Marzuki, "Politik Hukum Hak Asasi Manusia Tentang Kebebasan Beragama Pasca Orde Baru," *Jurnal Hukum Ius Quia Iustum* 26, no. 2 (2019): 215–37, <https://doi.org/10.20885/iustum.vol26.iss2.art1>.

¹⁵ Nuruz Zaman, "Constitution in Legal Political Perspective," *Trunojoyo Law Review* 4, no. 1 (August 8, 2022): 45–68, <https://doi.org/10.21107/tr.v4i1.16487>.

respective religions. On the other hand, the Constitution of Japan also guarantees freedom of religion in Article 20, which recognizes the right of every individual to choose a religion or non-religion. It prohibits the restriction of this right by the government, local government, or other parties.

Methods

The research design was normative legal research, commonly called the doctrinal legal research method.¹⁶ This legal research method sought to analyze and discuss legal issues using a legal framework built on statutory regulation and concepts and principles in legal science.¹⁷ This research used several approach methods, including 1) a *conceptual approach* used to determine the basic theoretical concepts of the model of constitutional regulation of rights and freedoms for local religious believers in Indonesia and Japan; 2) A legal approach (*statute approach*) was used to determine the model of constitutional regulation of local religious believers, either in the Japan or Indonesian Constitutions; 3) A *case approach* was used to determine the impact of the regulatory model on each constitution in ensuring the existence of local religions.

This research used the method of collecting legal materials with literature study techniques according to the research design. In addition, to strengthen legal materials and analysis, interviews with various parties were needed according to the material and legal issues that will be studied and researched. Interviews were conducted with several experts in their fields, including Muwaffiq Jufri, Executif Director The Center for Human Righth, Democracy and Inveironmental Resilience, University of Trunojoyo Madura; Agung Ali Fahmi, Coordinator of the Law and Human Rights Course, Faculty of Law, University of Trunojoyo Madura; and Helmy Boemiya, Chairman of the Center for Pancasila and Constitution Studies, University of Trunojoyo Madura.

Discussion

Regulation of Religious Freedom for Local Religion Adherents in the Constitutions of Indonesia and Japan

Since its inception in 1945, the Indonesian Constitution has protected Freedom of Religion and Belief (KBB), which guarantees that everyone can practice worship according to their beliefs. At the same time, the same article

¹⁶ Johny Ibrahim, *Teori Dan Metodologi Penelitian Hukum Normatif* (Malang: Bayumedia Publishing, 2006). 295.

¹⁷ Amiruddin dan Zainal Asikin, *Pengantar Penelitian Hukum* (Jakarta: Rajawali Pers, 2018), <https://www.rajagrafindo.co.id/>. 166.

emphasizes that Indonesia is based on faith in the One Almighty God.¹⁸ This reflects the results of negotiations between groups that support the Islamization effort by maintaining the clause on the obligation of Muslims to practice Sharia and groups that oppose it. Although there were attempts in 1955 and 2000 to amend the Constitution by restoring the clause, these efforts were unsuccessful. As a result, Indonesia cannot be called a religion-based state, but it is also not wholly secular, which strictly separates religion and state. This condition is still a source of ongoing debate regarding the relationship between state and religion, especially in the context of Islam.¹⁹

Pancasila, as the philosophical foundation of the Indonesian nation, is stated in the fourth paragraph of the preamble to the 1945 Constitution. The first principle of Pancasila, entitled "Belief in the One and Only God," is not only a central element of Pancasila but also contains an implicit principle of religious tolerance. The articles of the 1945 Constitution must not contradict the principles contained in the preamble. For example, the 1945 Constitution does not recognize the right to atheism and propaganda, as stipulated in Article 54 of the Soviet Constitution. It emphasizes the fundamental values of Pancasila, especially the first principle concerning "Belief in the One and Only God." Although the 1945 Constitution does not regulate the prohibition of proselytism as occurred in Greece, the First Principle of Pancasila recognizes the existence of the One and Only God, which requires every Indonesian citizen to respect the religion and beliefs of others regardless of the doctrine they adhere to.²⁰

This means everyone can choose, adhere to, and practice their faith without interference. It prohibits all forms of blasphemy and abuse of religion within the Republic of Indonesia. The principle of religious freedom is embedded in Pancasila, which is also inspired by Articles 28E(1) and 29 of the 1945 Constitution, which emphasize that Pancasila, as the philosophical basis of the nation, makes God Almighty the foundation that regulates the state and national life, so that there is no separation between state and religion.²¹

Yusril Ihza explained that according to the perspective of religious theology, freedom to embrace religion comes from God, who gives humans the freedom to choose a religion without any coercion from any party. In addition,

¹⁸ Mukhlis et al., "Rejection of Former Shia Community in Sampang Perspective on Human Rights Law: Discourse of Religious Rights and Freedom in Indonesia," *Lex Scientia Law Review* 7, no. 2 (2023): 237, <https://doi.org/https://doi.org/10.15294/lesrev.v7i2.72156>.

¹⁹ Yayan Muhammad Royani, "Criminal Policy to Treat Delices Against Religion and Beliefs Harmony," *Walisongo Law Review (Walrev)* 3, no. 2 (November 8, 2021): 135–62, <https://doi.org/10.21580/walrev.2021.3.2.8369>.

²⁰ Firdaus Syam et al., "Narrative and the Politics of Identity: Patterns of the Spread and Acceptance of Radicalism and Terrorism in Indonesia," *Religions* 11, no. 6 (June 12, 2020): 290, <https://doi.org/10.3390/rel11060290>.

²¹ Muwaffiq Jufri, "Regulation Model of Religious Rights and Freedoms for Local Religious Believers in the Majapahit Constitution," *HAM* 1, no. 1 (2022): 57–67, <https://ejournal.balitbangham.go.id/index.php/ham/article/view/3112>.

Article 29 of the 1945 Constitution expressly regulates freedom to embrace faith, not freedom not to embrace faith. Ismail Suny stated that the relationship between the two verses in Article 29 is that religions and beliefs that can be recognized in Indonesia are those that are by the principle of the One Almighty God, without contradicting or threatening the foundation of the state.²²

Most Japanese people tolerate various religious beliefs and can adopt several religions simultaneously. Although it may seem unusual to some individuals, this tolerance attitude has become integral to Japanese culture. Openness to foreign religions and the freedom to develop new sects are also guaranteed by Japanese law. Unlike state systems with official religions, Japan has no national religion and does not regulate or facilitate relations between the state and religious activities. This tradition of tolerance has developed since the arrival of Confucianism from China in the sixth century, which later became one of the essential elements in Japanese society's thinking and life until today, although not as a central doctrine as in the Tokugawa era (1603-1868). Although Japanese society has increasingly accepted modern science and universal principles, Confucian values are still recognized and preserved as part of their cultural heritage.²³

In Japanese society, religious life is often confusing for many people, especially for foreigners. Shrines are scattered in various places and are frequently used for religious ceremonies, such as weddings, deaths, and births, reflecting the influence of both religions. Many Japanese people participate in religious activities without consistently identifying with a religious belief. Japanese society often associates religious practices with culture, primarily through festivals integral to Shinto teachings.²⁴ The influence of Shinto in festivals can be seen in rituals involving shrines as event locations, as well as the role of kanushi and Shinto priests in ritual processions. Although Japan is known as a developed country with global technological advances, it still maintains traditional values that are rich in meaning.²⁵

²² Muwaffiq Jufri and Mukhlis Mukhlis, "Akibat Hukum Pemisahan Hak Beragama Dengan Hak Berkepercayaan Dalam Undang-Undang Dasar Negara Republik Indonesia Tahun 1945," *Jurnal Konstitusi* 16, no. 2 (2019): 274–87, <https://doi.org/https://doi.org/10.31078/jk1624>.

²³ Urs Matthias Zachmann, "The Postwar Constitution and Religion," in *Handbook of Contemporary Japanese Religions* (Leiden, The Netherlands: BRILL, 2012), 213–40, https://doi.org/10.1163/9789004234369_011.

²⁴ Nobutaka Inoue, "Religious Education in Contemporary Japan," *Religion Compass* 3, no. 4 (July 9, 2009): 580–94, <https://doi.org/10.1111/j.1749-8171.2009.00159.x>.

²⁵ Ernils Larsson, "'Cutting Up a Chicken with a Cow-Cleaver'—Confucianism as a Religion in Japan's Courts of Law," *Religions* 13, no. 3 (March 12, 2022): 247, <https://doi.org/10.3390/rel13030247>.

The Role of the Government in Maintaining Freedom of Religion for Local Religion Adherents in Both Countries and Efforts Made to Address Potential Religious Conflicts

Freedom of religion for local religious adherents in Indonesia and Japan significantly differs from the government's approach and efforts to address potential religious conflicts. In Indonesia, the government has taken positive steps by allowing local religious adherents to include their religious identity on their identity cards, including recognizing "belief" as the seventh religion in the country. This action was triggered by the Constitutional Court's decision in October 2017, which confirmed that rejection of their beliefs was a form of discrimination.²⁶

On the other hand, if Indonesia and Japan consistently implemented freedom of belief without interference, the concept of blasphemy might not exist. Everyone has the right to express their beliefs according to their interpretation without fearing being labeled a heretic, showing that freedom of religion is an inseparable right and should not be interfered with by anyone.²⁷

Law No. 1/PNPS/Th. 1965 was designed to oversee the expression of freedom of belief so as not to cause insults to religion.²⁸ While it is respected that interpreting teachings is the right of every individual, such interpretation must be consistent with the core principles of religion by valid methodology based on relevant religious sources such as each person's holy book.²⁹ This emphasizes that freedom to interpret religion is not absolute in a public context. Interpretation also needs to be monitored; this responsibility lies with the government. The procedure for declaring a sect as heretical is entirely in the hands of the ulama, with the state only authorized to execute action against sects deemed heretical. Article 2 emphasizes this clearly. The first section states that any violation of Article 1, which prohibits insults to religion, will be firmly stopped by a joint decision of the Minister of Religion, the Attorney General, and the Minister of Home Affairs. Article 2, part 2 explains that the sect's dissolution is the President's authority. Thus, through its government, the state is responsible for supervising religious practices to prevent potential disturbances to security and public order in public spaces. This law limits and controls the implementation of freedom of belief or religion.³⁰

²⁶ Nuryatno, "Comparing Religious Education in Indonesia and Japan."

²⁷ Inken Prohl, "New Religions in Japan: Adaptations and Transformations in Contemporary Society," in *Handbook of Contemporary Japanese Religions* (Leiden, The Netherlands: BRILL, 2012), 241–67, https://doi.org/10.1163/9789004234369_012.

²⁸ Muchamad Ali Safa'at, "The Roles of the Indonesian Constitutional Court in Determining State-Religion Relations," *Constitutional Review* 8, no. 1 (2022): 113–50, <https://doi.org/10.31078/consrev815>.

²⁹ Paul Marshall, "The Ambiguities of Religious Freedom in Indonesia," *Review of Faith and International Affairs* 16, no. 1 (2018): 85–96, <https://doi.org/10.1080/15570274.2018.1433588>.

³⁰ Anthin Lathifah et al., "The Construction of Religious Freedom in Indonesian Legislation: A Perspective of Maqāṣid Ḥifẓ Al-Dīn," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (June 27, 2022): 369, <https://doi.org/10.22373/sjhk.v6i1.10957>.

It should be noted that freedom of religion is an expression of freedom of thought and opinion, which is recognized as part of human rights according to the Universal Declaration of Human Rights (UDHR). Article 18 of the UDHR affirms everyone has the right to choose and believe in a particular religion, including the freedom to change religion without interference. It also guarantees the freedom to perform religious rituals individually and in public. This declaration also guarantees the freedom to teach and practice religious teachings without discrimination by the conscience of each individual. This affirms that freedom of religion is a right that must not be violated and is recognized as a gift from God that cannot be taken away or forced by anyone.³¹

Indonesian and Japanese governments guarantee freedom of religion as part of human rights. In Japan, Shintoism plays a central role in social life, is recognized as an official religion, and inspires respect for nature by considering gods and goddesses as personifications of natural phenomena. During the Meiji Restoration in 1868, Emperor Meiji politically made Shinto the foundation of government, with his followers praying at Jinja shrines, believed to be the abode of a particular god or goddess. Five principles characterise Shinto: it was born naturally, has no founder or scripture, emphasises ritual rather than religious doctrine, the Emperor is considered the direct heir of the Sun goddess Amaterasu and prioritises collective rather than personal gain.³²

Some people in Indonesia follow Shinto because, during the Japanese occupation, the government of Japan introduced the religion as part of their efforts to control the region. One of the efforts they made was to order the people of Indonesia to perform Seikeirei, a ritual of reverence for Tenno Heika, who is considered a descendant of the Japan Sun Goddess, Amaterasu. This practice includes bending the body up to ninety degrees. Because of this influence, it is not surprising that several people in Indonesia still follow Shinto to this day, with some descendants maintaining this belief. One of the proofs of the existence of the Shinto religion in Indonesia is the existence of a Shinto shrine (Jinja) in Malang, East Java, which was initially a Brimob dormitory and is now an elite housing on the north side of Jalan Pahlawan Trip. The location of this jinja was discovered by three Japan historians, Inamiya Yasuto and Tsuda Yoshiki, who contributed to the Shinto community in Indonesia, in line with the 1945 Constitution of the Republic of Indonesia Article 28E paragraph 1 and Article 29

³¹ Idrus Ruslan, Mawardi Mawardi, and Ahmad Afnan Anshori, "Deconstruction of the Policy for the Establishment of Houses of Worship in Indonesia," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 6, no. 2 (August 29, 2022): 261–70, <https://doi.org/10.15575/rjsalb.v6i2.21396>.

³² Dorothea Filus, "Religious Education in Contemporary Japan," in *International Handbook of the Religious, Moral and Spiritual Dimensions in Education* (Washington: Springer International Publishing, 2009), 1039–53, https://doi.org/10.1007/1-4020-5246-4_73.

paragraph 2, as well as Law Number 39 of 1999 concerning Human Rights Article 4 and Article 22 paragraph 1 (HAM).³³

Several residents of the Republic of Indonesia have known and followed Shinto religion since the Japanese occupation.³⁴ Although the Government of Indonesia does not officially ban it, Shinto has not been recognized as an official religion.³⁵ This resulted in violations of the right to freedom of religion for Shinto believers, especially in education, population administration, and worship practices. To overcome this problem, Indonesian regulations such as Law Number 23 of 2006 concerning Population Administration and related presidential regulations must recognize Shinto as the official religion.³⁶ This measure is expected to ensure that Shinto believers receive equal treatment in religious education, population administration, and the right to establish places of worship, avoiding discrimination based on their religious beliefs.

Efforts to address potential religious conflicts in Japan involve people's belief that their spirits inhabit various natural objects. The worship of the god of rice is the main focus, considered a source of enthusiasm that leads to the experience of other natures and follows a series of taboos that have purifying value³⁷. In addition to the god of rice, Respect for ancestors is crucial in their lives. This belief encourages them to hold various rice planting and harvesting ceremonies. The religious system in Japan, which is unique and complex, sets it apart from other countries where religion has a more dominant role in daily life. Nonetheless, the broad view states that Japan is known as a peaceful, safe, and prosperous society, which does not always depend on the role of religion in their lives. The concept of religion in Japan combines teachings from various faiths, creating a unique system of religious life.

Conclusion

Although the 1945 Constitution does not explicitly prohibit proselytism as the Greece state does, the First Precept of Pancasila recognizes the existence of God Almighty, which means that every citizen of Indonesia is obliged to respect the freedom of religion and belief of others, even though they may disagree with

³³ Siti Faridah, "Kebebasan Beragama Dan Ranah Toleransinya," *Lex Scientia Law Review* 2, no. 2 (2018): 199–214, <https://doi.org/10.15294/lesrev.v2i2.27585>.

³⁴ Saldi Isra, Ferdi Ferdi, and Hilaire Tegan, "Rule of Law and Human Rights Challenges in South East Asia: A Case Study of Legal Pluralism in Indonesia," *Hasanuddin Law Review* 3, no. 2 (August 12, 2017): 117, <https://doi.org/10.20956/halrev.v3i2.1081>.

³⁵ John Breen, "'CONVENTIONAL WISDOM' AND THE POLITICS OF SHINTO IN POSTWAR JAPAN," *POLITICS AND RELIGION JOURNAL* 4, no. 1 (June 1, 2010): 68–82, <https://doi.org/10.54561/prj0401068b>.

³⁶ Aji Baskoro, "Mewujudkan Social Inclusion: Kontribusi Satunama Terhadap Penghayat Kepercayaan Di Yogyakarta," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 3, no. 2 (2020): 181–93, <https://doi.org/10.14421/panangkaran.2019.0302-03>.

³⁷ Dirk Ehlers and Henning Glaser, *State and Religion: Between Conflict and Cooperation*, ed. Dirk Ehlers and Henning Glaser (Nomos Verlagsgesellschaft mbH & Co. KG, 2020), 535, <https://doi.org/10.5771/9783748923923>.

such religious doctrines. It affirms the right of each individual to choose, practice, and follow his or her religious teachings without interference, as well as respect for the rights of other individuals. This not only prohibits proselytism, which is considered unethical but also prohibits blasphemy and abuse of religion in Indonesia. In Japan, most people are very tolerant of various religious beliefs and often practice more than one religion simultaneously. They still maintain their traditional values amid the acceptance of modern science, the concept of progress, universal principles, and values.

In Indonesia, the government has taken a positive step by allowing adherents of local religions to list their religious identity on their identity cards, falling under the category of "faith" recognized as the seventh religion in the country. Thus, individuals or groups with different beliefs are no longer considered heretical. However, this interpretation must be in harmony with the principles of actual religious teachings based on the valid methodology of the respective scriptures. The goal is that these legal norms can be applied as an obligation, and various parties in Indonesia (including educational institutions, the general public, and institutions that issue population documents) are expected to comply with this regulation.

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