

DENIED CHILD RIGHTS: CASE STUDY BAHAI RELIGION IN PATI CENTRAL JAVA

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ABSTRACT

This article based on research carried out in 2020 among denied child rights the Baha'i religious in the village of Cebolek Kidul, Margoyoso, Pati, Central Java. Baha'i is an independent religion was first known in Persia in 1840s and came to Indonesia in 1870 brought by medical experts joint a UN's program and merchants. Data of this article were collected through interviews, observations, documentations and focus group discussion. In Cebolek, there are 25 people of 9 families. Article 71 of Act No.39/1999 the government is obligated to protect religious people. Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything. Minister of Religious Affairs, received a letter from the Minister of Home Affairs, No. 450/1581/SJ dated March 27, 2014 and answered him with a letter Number MA/276/2014 dated July 24, 2014 concerning an explanation of the existence of Baha'i in Indonesia (1) is one of the developing religions in 20 countries, (2) included in the religion protected in articles 29, 28 E, and 28I of the 1945 Constitution, (3) get full guarantee from the state, in the field of population, civil registration, education, law, etc. in accordance with the law. The civil service rights of the Baha'is in Pati have not yet been realized, even though the written explanation of the Secretary General of the Ministry of Religious Affairs, Bahrul Hayat, No SJ/B.VII/1/HM.00/675/2014 dated February 24, 2014 to the Director General of Civil Affairs of the Ministry of Home Affairs, (1) Baha'i is a religion, therefore according to Article 29, 28E, and 28I of the 1945 Constitution, Baha'i religious people have the right to live and worship according to their teachings, (2) Baha'is receive full guarantees from the state and are allowed, as long as they do not violate the provisions of the applicable laws, (3) in terms of population services, in accordance with Law No. 23/2006 jo with Law No. 24/2013, Baha'is have the right to obtain population and civil registration services. But, the Ministry of Home Affairs has not yet issued a letter to the regional head so that the civil rights of the Baha'is have not all been served by the state, such as applications for marriage certificates. As a result, (1) certificate of birth the Bahai children write by explisite "the child out of wedlock from the mother", (2) the statuse of head of household a woman a married by man, (3) Baha'i children the labeling from environment a illegitimate child and labeling family get together. Therefore, UU No 35/2014 Article 72 (1) point G, social have to active participation negative remove about child impact minority group and stigmatization from public labeling. Government, national government group, and public joint us for protection Bahai children.

Keywords: Baha'i, rights, and children.

1) INTRODUCTION

Religions in the perspective of scientists (especially the sociology of religion) is divided into two, namely religions originating from heavens (vertical, abrahamic) and religions originating from human

culture (cultural religions, wad'i or horizontal). The two parts have fundamental differences: the religions of heaven are Godly, have holy book, and prophets, while cultural religions are also Godly, (not always) have holy book, and do not have prophets. This is one-sided perspective (certain parties are neglected). Whereas the essence of the 'heavenly' religion is unity and the realization of *rahmatan lil alamin* (bless for the whole universe), while the essence of cultural religion is ethics and the realization of social harmony, which is also part of the teachings of the heavenly religion. Long before being exposed to religions from the Middle East and Europe the Indonesian had already have belief/mysticism with the principles of: *jiwaku jowo jowo* (my soul is the soul of Java), *kitab tanpo tulis* (the holy book is the unwritten one), *nabine guru sejati* (the prophet is *guru sejati*), *syahadate ucap jujur* (the creed is telling the truth), *syariate tumindak becik* (the teaching is to behave wisely), *kiblate amung Gusti* (the qibla is God only). The basic essence of humans embracing religion is for their inner consumption, so that peace, piety, and concern for their environment is an embodiment of individual religiosity. According to Rosyidi, the essence of religion is devotion (dedication or contentment), each follower of the religion must devote himself as hard as possible to the religion he embraces¹.

The people of Indonesia have a high concern on religious traditions and are determined to make a modern and democratic country so that the traditions and aspirations of religion is given a special place in the structure of the government of the existence of the ministry of religion. This is a unique characteristic of Indonesia, need to be proud of even though it has been analyzed for academic study because the public understanding of the need to explore. For example, how the relationship of religion and the state? Is it true that the state limits the amount of religion? How does the country address the plurality of know and trust flow? Why is the office which oversees the dominance of certain religion only because as the majority, whereas the name of the Office of Religious Affairs (KUA). In the context of religion in Pancasila country there was no force that all people as individuals should be religion that determined? Pancasila put all religions (any religion) on the main position and constitutions quicker by the scriptures of all religions. Pancasila does not prohibit a person for the liberal-minded (free), a secular atheist, etc. But the mind is not to be applied in the life of nationhood and statehood. Article 29 (1) states the Constitution of the state based on the deity of the One True God. Article 71 of Act No. 39 The year 1999 about Human Rights the government is obligated to protect religious people. Thus, the consequences, Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything.

As the son of the nation must understand that Indonesia is not (1) the secular state religion in the jurisdiction of the interests of individual countries, removing the state ideology of the influence and importance of religion, the state is not set up and no intervention of the problem of religion, the state never prohibit or recommend its citizens for religious matters of religion are separated with the problem of the state, (2) the secular republic, the state of the kingdom, atheist state (countries that prohibit when religion was made as a way of living citizens, religions of the synagogue and even religious prohibited countries), (3) countries theocracy (*theocratic state*) or *religious state* (countries using the law of religion as a positive law based on the norms one of religion which came into force in a country), but (4) the state of the Republic of based on Pancasila, i.e. the basis of the state that was drawn from nationhood and statehood with melting each views of science and the state of the existing constitutional in mindset in Indonesian culture.

¹M. Rosyidi. 1983. *Filsafat Agama*. Bulan Bintang: Jakarta. hlm.11.

The state of the Republic of based on Pancasila rest on Article 29 (1) The Constitution of the state based on the deity of the One True God. Article 71 of Act No. 39 The year 1999 about Human Rights the government is obligated to protect religious people and explanation article 1 Perpres No 1/PNPS/1965.² Thus the consequences, Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything. However, explanation article 1 Perpres No 1/PNPS/1965 noncompliance by state administrators, let alone citizens who are Bahai considered heretics and not served by civil rights properly by well. This is a problem for the people Bahai. Even though, Minister of Religious Affairs, Lukman Hakim received a letter from the Minister of Home Affairs, Gamawan Fauzi (No. 450/1581/SJ dated March 27, 2014) and answered him with a letter Number MA/276/2014 dated July 24, 2014 concerning an explanation of the existence of Baha'i in Indonesia. The Minister of Religious Affairs' letter contains (1) Baha'i religion is one of the developing religions in 20 countries, based on the study of the Ministry of Religious Affairs' Research and Development Agency, Baha'is are in 11 cities, with details: Jakarta (100 people), Bandung (50 people), Palopo (80 people), Medan (100 people), Pati (23 people), Bekasi (11 people), Surabaya (98 people), Malang (30 people), and Banyuwangi (220 people), (2) Baha'i is included in the religion protected in articles 29, 28 E, and 281 of the 1945 Constitution, (3) get full guarantee from the state, in the field of population, civil registration, education, law, etc. in accordance with the law. However, the Minister of Home Affairs has not continued the Minister of Religious Affairs' letter to the regional head so that the Baha'i people have not been served as the Minister of Religious Affairs response to the Minister of Home Affairs. Data researcher Indonesian Ministry of Religious Affairs Research and Development, Nuhri M. Nuh in 2014, there are 23 in Pati, 25 Baha'i people in Bandung City, 30 in Bandung Regency, 11 in Bekasi, 50 in Tangerang Regency and South Tangerang.³ The civil service rights of the Baha'is in Pati have not yet been realized, even though the written explanation of the Secretary General of the Ministry of Religious Affairs, Bahrul Hayat, No SJ/B.VII/1/HM.00/675/2014 dated February 24, 2014 to the Director General of Civil Affairs of the Ministry of Home Affairs. Letter content: (1) Baha'i is a religion. Therefore, according to Article 29, Article 28E, and Article 28I of the 1945 Constitution, Baha'i religious people have the right to live and worship according to their teachings, (2) Baha'is receive full guarantees from the state and are allowed, as long as they do not violate the provisions of the applicable laws, (3) in terms of population services, in accordance with Law No.23/2006 jo with Law No.24/2013 concerning Population Administration, Baha'is have the right to obtain population and civil registration services. However, the Ministry of Home Affairs has not yet issued a letter to the regional head so that the civil rights of the Baha'is have not all been served by the state, such as applications for marriage certificates.

Baha'i as a religion is protected by the constitution according to Article 28 E and 29 1945. According to Penpres No 1/PNPS/1965 religion Baha'i besides six religions guaranteed by the state and left the existence along not violate the legislation. The president was accompanied holds the

² Elaboration of Article 1 of Presidential Decree Number 1 / PNPS / 1965 (confirmed in Law Number 5 of 1969) "religions embraced by the population of Indonesia include Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The six are embraced by almost the entire population of Indonesia, it does not mean that other religions such as Judaism, Zoroastrian, Shintoism, Taoism are prohibited in Indonesia, they are fully guaranteed and they are allowed to exist, as long as they do not violate the provisions contained in this regulation or other legislation ". This means that it is not only certain religions that citizens can embrace. Thus, the mandate of Perpres No 1 / PNPS / 1965 provides a broad arena for citizens in choosing a variety of religions, not just six religions. The question that arises is whether the religion of a citizen (other than the religion explicitly stated) is against the law.

³In Central Java, the Baha'i is in Pati, Magelang, and Klaten while in DIY is in Sleman and Bantul.

Baha'i as Indonesian citizens entitled to the ministry of population, law, etc. from the government. On the same day at 22:55 president was accompanied to clarify the news recognition Baha'i as the new religion. He questioned the obligation of the state recognize a faith as a religion or not religion. The president was accompanied twitter account asserts, he does not mention the Baha'i as the new religion. But, Ministry of Religion examines and explores the role of the government. The context of statehood, what the government is entitled to recognize or not recognize a belief that religion or not religion. The state is not entitled to recognize or not recognize a religion which was adopted its citizens because of religion is in the heart of every individual that must be protected by the state for the reinstatement of whatever religion. In addition to the factors twitter president was accompanied be the cause of the exile the name Baha'i due to writing books about Baha'i, both written by the institutions Baha'i and non-Baha'i and become public reading. The distribution of the books about Baha'i long before the President was accompanied twit, as that obtained the author. It is easier to know the name of the Baha'i when social media has become a routine menu in public access news and science.⁴ UU No 23/2002 jo UU No 35/2014 about Child Protection Article 59 (1) central government, local government, and the institution others mandatory and responsibility provide special protection for children.⁵ However, baha'i children their rights are not fulfilled by government and local government about religion education in formal school. There are received matter of religion non-Bahai.

This problems research Baha'i religious community in the village of Cebolek Kidul, District Margoyoso, Pati regency, Central Java, (1) why Baha'i's survival in Cebolek Kidul Pati Central Java? and (2) why denied child rights people Baha'i?

2) METHODS

This research at 2020 in the village of Cebolek Kidul, Pati, Central Java. The technique of collecting data from the field was done through in-depth interviews, participant observation, documentary studies, and focus group discussion. Interviewed informants were religion groups and people as actors. This research uses qualitative approach.

3) RESULTS

Baha'i religion in its existence is handled by institutions, not individual leaders. The highest institution, the World Justice Center, is handled by nine members based in Israel. In the Bahai religion all humans are equal, no one has the right to interpret the Baha'ullah teachings and writings. Authority is only given to Abdul Baha by Baha'ullah himself. After Abdul Baha, the right to interpret Bahai's teachings was only on Shoghi Effendi. After Shoghi's death, the right to interpret Bahai's teachings was at the World Justice Center. The dismissal of individual leadership is feared to cause divisions among the Baha'is. Bahauallah abolished the clergy and clergy so that no one could abuse religion for personal and worldly interests so that a spiritual board (*Majelis Rokhani*) was formed in each city dealing with: spirituality, marriage, burial, spiritual meetings, receiving funds, receiving funds, solving the problems of his people, etc. Each assembly consists of 9 people who are elected by the Baha'i every year. There is an institution under the auspices of the BKS namely an international delivery center from 1963 to the present, an advisory body to the Continent from 1968 to the present, a Supporting Body, and an Assistant Supporting Body. The internal efforts of Baha'i are (1) National Spiritual Board/MRN institutions (overshadowing the Baha'i at country level) do

⁴Moh Rosyid. *Agama Baha'i dalam Lintasan Sejarah di Jawa Tengah*, Pustaka Pelajar: Yogyakarta. 2015.

⁵See the Government Regulation about Child Protection Article 59
<https://www.bphn.go.id/data/documents/14uu035.pdf> .

construction with routine visits on the Baha'i in the area (Local Spiritual Board) and (2) the Porch of Judgment Day (International Level Board) always give attention to each MRN.

The regional head so that the civil rights of the Baha'is have not all been served by the state, such as applications for marriage certificates. As a result, (1) certificate of birth the Bahai children write by explicit "the child out of wedlock from the mother", (2) the status of head of household a woman a married by man, (3) as a result, Baha'i children the labeling from environment a illegitimate child and labeling family get together. Therefore, Law No 35/2014 tentang Child Protection Article 72 (1) huruf G, social have to active participation negative remove about child impact minority group and stigmatization from public labeling. Government, local government, and national government group, and public joint us for protection Bahai children.

4) DISCUSSION

Religious Rights

The pluralistic wind came from the Minister of Religion Lukman Hakim Saifuddin who planned to inventory local religions other than those explicitly stated in the legislation (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism). Next it will be examined to see the possibility of being developed into a separate directorate general. Thus adherents of minority religions and local religions can proportionally get services.⁶ Such effort is a wise step that must be realized by the government, with the following arguments:

First, religion is one of personal rights. Treaties: the International Covenant on Civil and Political Rights and the International Covenant on Civil and Political Rights (ICCPR) are international human rights treaties: passed in 1966 and start to apply 1976. ICCPR and ratified in Act No. 11/2005 on Ratification of International Civil and Political Rights. In it contains two key words (1) *derogable rights* that can be reduced/limited assured by the state for citizens include the free together peacefully; the rights of organizing including forming and to become a member of the labor unions; and the right to free holds/expression including free to seek, receive and give information and ideas of all kinds regardless of the limit (orally or writing). The country can be turned over the obligation to fulfill the rights when threatens the life and not discriminatory. This is for the sake of national security, public order, health, general morality and respect the freedom of others, (2) *non-derogable rights* (absolute right) should not be reduced assured by the state despite the emergency situation in the form of basic rights: *rights to life; rights to be free from torture; rights to be free from slavery; free from the detention for failing to fulfill the Covenant (debt); free from retroactive punishment; as the subject of the law; and the right to freedom of thought, confidence and religious. Religious freedom is one of the rights which are called as universal inalienable, inviolable, and nonderogable human rights. When the state violates denounced as human rights offenders (gross violation of human rights). Act No. 23 Year 2014 about local government is expected to be able to prevent human rights abuses by the local government because there are sanctions for local government that violate human rights.*

Second, before great religion (number of reinstatement of many) exist in this land the people of Indonesia have local religion, just mentioned religion Talotong in Central Sulawesi, Sunda Wiwitan in Sundanese, Parmalin tatar in North Sumatera, religion Adam for Samin people, etc. The local religion is discriminated by the state with an excuse in between local religion 'rogue'. The suspicion that has been handed down by the regime of the past can be curtailed slowly whereas religious minorities and religion facilitated local country as rivalry facility majority religion. Bridging the desire of the citizens who are still staying religion that has not been written explicitly in the

⁶Kompas, 17th September 2014.

legislation and local religion, wise steps that must be understood the government is treating him in the form of a directorate under the Ministry of religion. During this, Kemenag are not able to maintain a distance (closeness) that same between great religion (majority) with minorities. It is time for the government to carry out the legislation namely to respect, to protect, and fulfill the rights the religion of its citizens especially unknown to the general public because it is not a referral widely.

Third, a contemporary trend in the field of religion is in a framework that limits the plurality. The plurality of half-hearted Policy by the government from time to time could not contrast the growth of new religious movements.

Baha'i Institution

In the context of world institutions, Baha'i's relations with the United Nations are very close. The Bahá'í people have supported the United Nations (UN) from the beginning as the Bahá'í International Community ("Bahá'í International Community"), a body under the direction of the World Justice Center, has the status of the right to consult with organizations The United Nations namely [United Nations Economic and Social Council \(ECOSOC\)](#), [United Nations Children's Fund \(UNICEF\)](#), [World Health Organization \(WHO\)](#), [United Nations Development Fund for Women \(UNIFEM\)](#), dan [United Nations Environment Program \(UNEP\)](#). Bahá'í International Community has an office at the United Nations in [New York](#) dan [Geneva](#), also representatives in regional UN commissions and other offices in Addis Ababa, [Bangkok](#), [Nairobi](#), [Rome](#), [Santiago](#) and [Viena](#). The Office of the Environment and Office for the Advancement of Women was established as part of the United Nations Bahá'í International Community Office. The Bahá'í religion also cooperates in developing programs with various other [UN](#) agencies.

The Religion of Baha'i in Indonesia

The religion of Baha'i came to Indonesia in Makassar around 1878 carried by the merchants of Persia and Turkey namely Jamal Effendi and Mustafa Rumi. It was part of efforts of Baha'i believers to spread Baha'i all over the world. According to Sasmita, on 1955 Iranian citizens from among the doctors came to Indonesia are placed in remote areas. Through them, religion Baha'i developed until now. The name Baha'i was foreign for some people because they heard only once or never.⁷ Baha'i as a religion is protected by the constitution according to Article 28 E and 29 1945. According to Penpres Number 1/PNPS/1965 religion Baha'i besides six religion (Islam, Kristen, Katolik, Buddha, Hindu, dan Khonghucu) guaranteed by the state and left the existence along not violate the legislation. The president was accompanied holds the Baha'i as Indonesian citizens entitled to the ministry of population, law, etc. from the government.⁸ On the same day at 22:55 president was accompanied to clarify the news recognition Baha'i as the new religion. He questioned the obligation of the state recognize a faith as a religion or not religion. The president was accompanied twitter account asserts, he does not mention the Baha'i as the new religion. But, Ministry of Religion examines and explores the role of the government. The context of statehood, what the government is entitled to recognize or not recognize a belief that religion or not religion. The state is not entitled to recognize or not recognize a religion which was adopted its citizens because of religion is in the heart of every individual that must be protected by the state for the reinstatement of whatever religion.

⁷Ira Sasmita. *Baha'i Faith: the oneness of God, unity of religions and the unity of Mankind*. Interfidei Newsletter No.9/IV April-Juli 2010, p.30.23.

⁸ *Republika.co.id*, 24 July 2014.

In addition to the factors twitter president was accompanied by the cause of the exile the name Baha'i due to writing books about Baha'i, both written by the institutions Baha'i and non-Baha'i and become public reading. The distribution of the books about Baha'i long before the President was accompanied by, as that obtained the author. It is easier to know the name of the Baha'i when social media has become a routine menu in public access news and science.⁹

The religion of Baha'i exists in various countries that aimed at uniting all races and nations in one universal teaching. The Baha'i is the followers of Baha'ullah (means that the glory of the Lord which have found as the figure who promised all ages. The promise is the Baha'i have arrived with the existence of rawhullah.¹⁰ The existence of religion Baha'i described allusion seems to be the existence of the succession of spring, cold, and harvest. The rising of the sun illuminates the nature, when the sun sets the earth covered the darkness. The sun rises again the next day. The dark ages have vanished because of the new age. In a moment the rules of ordinary human beings will cover the truth of every religion. The farther away from the purity of the teaching of the Lord, is diseased more spiritual life. In the past the sun of righteousness is shining through Krishna, of Buddha, Christ, Muhammad, and so on. At the time of the dark this is the Sun of righteousness arise again to illuminate the darkness, namely through Baha'ullah.¹¹ Among Holydays of Baha'i are Naw-Ruz (March 21st), Ridvan (April 21st, April 29th, May 2nd), the Chapter's declaration of his mission (May 23rd).¹²

Predicted, believers in Indonesia were between 3 thousand souls, the amount of certain undetected because of a column of religion in his KTP written with (according to the Act on Adminduk), distribution in 130 s city, in 28 provinces between the other three of the Island of Java, Bali, Sumatra, Riau, Papua, Sulawesi except in Bengkulu, Southeast Sulawesi, North Maluku and North Kalimantan. Baha'i people in Cebolek in July 2016 there are 9 households with 27 people.¹³

The religion of Baha'i for the public has not yet other than this as a result of the Decision of President Sukarno 264 Number 1962 on the Prohibition of 7 organizations, including Baha'i, though Kepres revoked President Gus Dur with Kepres Number 69 Year 2000. Gus Dur Pasca-Kepres, believers not get civil rights as a whole. This result (1) the understanding of local government forces against Penetapan Presiden RI Number 1/PNPS/1965 just yet. The explanation of Article 1 paragraph (1) that the country does not limit the number of religions. All religions are entitled to live in Indonesia. Public ignorance due to inherit in their generations on the basis of the endengards local government officials understand without effort to explore the explanation of Article 1 Penpres Number 1/PNPS/1965. Both of these as markers, academics must provide the enlightenment on the public through the research result in order for the government to serve, respect and fulfill the rights of religious anything religion.

Actions of Baha'i People in Pati Central Java

During the Old Order, Baha'i as an organization was banned by Presidential Decision No 264 of 1962 about Banned Organization Liga Demokrasi, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Loge Agung Indonesia), Moral Rearmament Movement, Ancient Mystical Organization Of Rosi Crucians (AMORC) dan Organisasi Baha'i. President Gus Dur lifted this ban with Presidential

⁹Moh Rosyid. 2015. *Agama Baha'i dalam Lintasan Sejarah di Jawa Tengah*. Pustaka Pelajar: Yogyakarta.

¹⁰ National Spiritual Assembly, Jakarta, February 2008.

¹¹ Hushmand Fathea'zam. *The New Garden* diterjemahkan oleh tim yang ditunjuk MRN dengan judul *Taman Baru*. September 2009, hlm.11.

¹² Moojan Momen. *The Baha'i Faith A Short Introduction*. Oneworld Publication: England. 1999, hlm.74.

¹³National Spiritual Assembly, Jakarta, February 2008.

Decree Number 69 of 2000 dated May 23, 2000 concerning Revocation of Presidential Decree Number 264 of 1962. This was due to the political conditions of President Soekarno's era which at that time were in an unstable condition. Consideration of Abdurrahman's revocation of Presidential Decree Number 264 is deemed no longer in line with democratic principles; although Presidential Decree No. 264 of 1962 is no longer effective. However, in order to provide legal certainty, it is necessary to expressly revoke Presidential Decree No. 264 of 1962. However, the existence of the Baha'i religion emerged again in the public sphere during the Reformation era. The fresh air of Presidential Decree Number 69 of 2000 has not had a broad positive impact on the Baha'i people.

The religion of Baha'i came to spark in Indonesia on 24 July 2014. Minister of Religious Affairs, Lukman Hakim Saifuddin, wrote in his Twitter account that he was studying religion Baha'i, whether it may be accepted as the new religion in Indonesia or not. The study was done after the Minister of Domestic Affairs (Gamawan Fauzi) sent a letter to the president asking on Baha'i matters related to civil administration. @lukmansaifuddin Twit on 24 July 2014 at 19:55 briefly "Indonesian government add a list of the new religion that was officially recognized, after Islam and Christianity, Catholics, Hindus, Buddhists, and Khonghucu. The government said that the Baha'i is a religion whose existence recognized by the constitution". The reason for recognition as a religion was explained in 10 serial twit. After received a letter from the Minister of Domestic Affairs, President answer: "Baha'i is the religion of the many religions that developed in 20 countries. Baha'i is a religion, not a heretical movement of other religion. There are 22 Baha'i people in Banyuwangi, 100 in Jakarta, 100 in Medan, 98 in Surabaya, 80 in Palopo, 50 in Bandung, 30 people in Malang.

Baha'i's Survival in Cebolek Kidul Pati Central Java

Baha'i religious community in the village of Cebolek Kidul, District Margoyoso, Pati regency, Central Java trying to maintain the community. This situation has been faced by Baha'i people since the Old Order era. During the Old Order, Baha'i as an organization was banned by Presidential Decision No 264 of 1962. During the New Order era, Baha'i people suffer from the government policy which suppressed them even more. Some of government officials were threatened of fire for declaring as Baha'i people, some of them were sent to jail accused of religious blasphemy and some others were under surveillance of the Army. This policy has forced some Baha'i people to convert to other religion such as Islam. However, some others remain as Baha'i believers and asking protection such as from the Directorate of Faith of Ministry of Education and Culture, Vice President of Indonesia Sudharmono, the leader of NU Abdurrahman Wahid, Human Rights activists, the Chief of Indonesian National Police and also President Soeharto. This attempt was a failure. Rather, Baha'i people were accused of putting Muslim community in Cebolek in conflict with the government. The regulation was then annulled by President Abdurrahman Wahid with Presidential Decision No 69 of 2000. After the Reformation, Baha'i people struggle to gain public attentions in several ways: 1) distributing information on Baha'i through public meetings; 2) initiating informal religious class for Baha'i people and people of other religions; 3) inviting neighbors and friends during Baha'i religious celebration. Afraid of those actions, some Muslims leaders react in two ways: 1) intensifying religious meetings to strengthen Muslims' faith while keep referring Baha'i as a non-recognized religion; 2) supporting the Village government when the later is feeling cornered by NGO supporting Baha'i people. However, Baha'i attempts have also received positive responses from their surrounding community.¹⁴

¹⁴Moh Rosyid. *Resolusi Konflik Umat Agama Baha'i dengan Muslim: Studi Kasus di Pati Jawa Tengah*. Jurnal Harmoni Badan Litbang Kemenag RI, Vol.18, No.1, Januari-Juni 2019.

Effort failed because the response of officials at the central level was not always carried out by officials at the regional level, such as the right of Baha'i religious education for Baha'i children in formal schools, the issuance of marriage certificates by the population and civil registration office after the Bahai were married under Baha'i rules, even their funeral was isolated in a public grave (Muslim) in the village of Cebolek, Margoyoso, Pati. The civil rights that have not yet been fulfilled by the government are responded by the Bahai people so that they can survive by giving the public an open understanding of Baha'i teachings so that they are no longer exclusive. Anything about Bahai can be accessed at www.bahai.org; www.bahaiindonesia.org; Office for Coordination of External Relations E-mail: info@bahaiindonesia.org, telepon (021) 3451509; mobile 081318448889; Baha'i International Community Southeast Asia Office Po Box, Jakarta Pusat (JKP) 10032; Jakarta@bic.org, www.bic.org; In the web contained the Baha'i teachings.

In addition to these efforts, the Baha'is distributed the Baha'i books to the public in a meeting forum to find out the existence of the Baha'i teachings. Among the books distributed was Baha'i Religion Book published by the National Spiritual Assembly. The aim was as an introduction media to the public. Fourth, organizing non-formal education in Baha'i style in the interfaith community. Education was called the Ruhi Institute whose learning material is about the ethics of life (taught by each religion). Until the writing of this article, the implementation had been running since the beginning of 2016, where the participants are local Muslim residents. There were 10 children coming every week to the house of a Muslim neighbor in the village of Cebolek. The host was pleased because of emotional closeness.

In order not to be suspected of being, the Bahai people invited their neighbors (Muslims) to celebrate their big day. Nauruz is a worldwide holiday for the Baha'is, which is celebrated in a ceremonial form. When the author attended it in April 2016 at Cebolek Pati, the event was attended by non-Bahai neighbors and students doing research on Baha'i. On Sunday, October 22, 2017 the writer also attended the twentieth anniversary of the birth of Baha'ullah in Cebolek by showing a film titled *Light to The World* which tells the birth of the Baha'ullah. The writer came with members of the *Komunitas Lintas Agama dan Kepercayaan Pantura (Tali Akrap)*, a Societal Organization engaged in the field of interfaith social interaction. Baha'is in Cebolek were active as members of *Tali Akrap*.

In addition to efforts on the bureaucratic path during the New Order era, the Baha'is acculturated the local Muslim culture, namely the traditions of the village / village / coastal community. Bahai people live in coastal areas (farmers) in Margoyoso District, Pati. This tradition is more focused on social interactions such as visiting sick people in the hospital or at the home of the sick person, takziah (visiting the family of the deceased), visiting the birth of a baby, attending a marriage/circumcision invitation, adopting a nahdliyin post-death prayer tradition i.e. post-death salvation on the 7th and 40th days only (for nahdliyin post-death salvation is usually carried out on days 7, 40, 100, 1000 after the day of death). Baha'is invite their Muslim neighbors to pray in Islam, and Muslims attend. As for the Baha'i at the same time and the forum is praying Baha'i.

Through this acculturation, the Bahai people responded positively by Muslims with tolerant treatment, such as if there were Baha'is who died, then Muslims mourn, dig graves, and pray for them in Islam. As a result of acculturation by the Bahai people and positive responses from Muslims, the existence of the Bahai people as a minority has become sustainable in Cebolek Village until now. Even the Bahai are no longer treated discriminatively by local Muslims.

Denied Child Rights People Baha'i

The religion of Baha'i is independent religion. The declarator is Sayyid 'Ali Muhammad from Shiraz Persia / Iran (titled Baha'ullah). On May 23, 1844 AH/1260 AD in Iran, when he was 25 years old, he announced himself as a new messenger from God destined to change the spiritual life of mankind worldwide. The announcement of his mission in Ridwan Park in the Persian country (now Iran) aims to create unity and harmony among religions.

As a religion, Baha'i have 19 principles teachings (1) believe in an almighty god, (2) believe in the apostle as a messenger, (3) believe in the afterlife, (4) basic all religions is one, (5) unity of humanity, (6) free truth investigation, (7) religion match with knowledge/science, (8) equal rights man and woman, (9) purity and purity are very important, (10) all prejudice must be abolished, (11) education mandatory for all children, (12) world peace, (13) world language, (14) deliberate for all, (15) must work to earn a living, (16) economic solution by spiritual, (17) alleviate poverty and hiper and excessive wealth, (18) not political, (19) loyalty for government.¹⁵ For the Baha'is, the nine teachings are a unity, like the unity of humanity will not be realized if the other components do not materialize. However, the 19 principles do not yet have complete guidance from the highest Bahai institutions. The reason is that the Bahai teachings consider the dynamics of human life in the world, even many Bahaulah scriptures are still written in Persian and have not been translated into various world languages.

People Bahai religion if married legality by Majelis Rohani Setempat (Bahai Institution). An than, apply to Population and Civil Registry Office (Kantor Dukcapil) Pati City to get married acta (akta kawin). But, don't published, the argument, Bahai others six religion and don't indegenious religion. Even though, Minister of Religious Affairs, Lukman Hakim received a letter from the Minister of Home Affairs, Gamawan Fauzi (No. 450/1581/SJ dated March 27, 2014) and answered him with a letter Number MA/276/2014 dated July 24, 2014 concerning an explanation of the existence of Baha'i in Indonesia. The Minister of Religious Affairs' letter contains (1) Baha'i religion is one of the developing religions in 20 countries, based on the study of the Ministry of Religious Affairs' Research and Development Agency, Baha'is are in 11 cities, with details: Jakarta (100 people), Bandung (50 people), Palopo (80 people), Medan (100 people), Pati (23 people), Bekasi (11 people), Surabaya (98 people), Malang (30 people), and Banyuwangi (220 people), (2) Baha'i is included in the religion protected in articles 29, 28 E, and 281 of the 1945 Constitution, (3) get full guarantee from the state, in the field of population, civil registration, education, law, etc. in accordance with the law. However, the Minister of Home Affairs has not continued the Minister of Religious Affairs' letter to the regional head so that the Baha'i people have not been served as the Minister of Religious Affairs response to the Minister of Home Affairs. Data researcher Indonesian Ministry of Religious Affairs Research and Development, Nuhri M. Nuh in 2014, there are 23 in Pati, 25 Baha'i people in Bandung City, 30 in Bandung Regency, 11 in Bekasi, 50 in Tangerang Regency and South Tangerang. The civil service rights of the Baha'is in Pati have not yet been realized, even though the written explanation of the Secretary General of the Ministry of Religious Affairs, Bahrul Hayat, Number SJ/B.VII/1/HM.00/675/2014 dated February 24, 2014 to the Director General of Civil Affairs of the Ministry of Home Affairs. Letter content: (1) Baha'i is a religion. Therefore, according to Article 29, Article 28E, and Article 28I of the 1945 Constitution, Baha'i religious people have the right to live and worship according to their teachings, (2) Baha'is receive full guarantees from the state and are allowed, as long as they do not violate the provisions of the applicable laws, (3) in terms of population services, in accordance with Law No. 23/2006 jo with Law No. 24/2013 concerning Population Administration, Baha'is have the right to obtain population and civil registration services. However, the Ministry of Home Affairs has not yet issued

¹⁵ Majelis Rohani Nasional Bahai Indonesia. *Doa*. Jakarta, Maret 2008:207.

a letter to the regional head so that the civil rights of the Baha'is have not all been served by the state, such as applications for marriage certificates. As a result, (1) certificate of birth the Bahai children write by explicit "the child out of wedlock from the mother" ("anak luar kawin dari (nama) seorang ibu" (the child birth don't legal a positive law), (2) the status of head of household a woman a married by man, (3) as a result, Baha'i children the labeling from environment a illegitimate child and labeling family get together (keluarga kumpul kebo). Therefore, UU No 35/2014 tentang Child Protection Article 72 (1) huruf G, social have to active participation negative remove about child impact minority group and stigmatization from public labeling. Government, local government, and national government group joint us for protection Bahai children.

5) CONCLUSION

Article 71 of Act No. 39 The year 1999 about Human Rights the government is obligated to protect religious people. Thus the consequences, Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything. Minister of Religious Affairs, received a letter from the Minister of Home Affairs, No. 450/1581/SJ dated March 27, 2014 and answered him with a letter Number MA/276/2014 dated July 24, 2014 concerning an explanation of the existence of Baha'i in Indonesia. The Minister of Religious Affairs' letter contains (1) Baha'i religion is one of the developing religions in 20 countries, (2) Baha'i is included in the religion protected in articles 29, 28 E, and 28I of the 1945 Constitution, (3) get full guarantee from the state, in the field of population, civil registration, education, law, etc. in accordance with the law. The civil service rights of the Baha'is in Pati have not yet been realized, even though the written explanation of the Secretary General of the Ministry of Religious Affairs, Bahrul Hayat, No SJ/B.VII/1/HM.00/675/2014 dated February 24, 2014 to the Director General of Civil Affairs of the Ministry of Home Affairs. Letter content: (1) Baha'i is a religion. Therefore, according to Article 29, Article 28E, and Article 28I of the 1945 Constitution, Baha'i religious people have the right to live and worship according to their teachings, (2) Baha'is receive full guarantees from the state and are allowed, as long as they do not violate the provisions of the applicable laws, (3) in terms of population services, in accordance with Law No. 23/2006 jo with Law No. 24/2013 concerning Population Administration, Baha'is have the right to obtain population and civil registration services. But, the Ministry of Home Affairs has not yet issued a letter to the regional head so that the civil rights of the Baha'is have not all been served by the state, such as applications for marriage certificates. As a result, (1) certificate of birth the Bahai children write by explicit "the child out of wedlock from the mother", (2) the status of head of household a woman a married by man, (3) as a result, Baha'i children the labeling from environment a illegitimate child and labeling family get together. Therefore, UU No 35/2014 tentang Child Protection Article 72 (1) huruf G, social have to active participation negative remove about child impact minority group and stigmatization from public labeling. Government, local government, and national government group, and public joint us for protection Bahai children.

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