



## Trust, Citizenship, and Civil Society (Sapta Darma and His Struggle to get State Recognition)

Ngatipan<sup>1\*</sup>, Abid Nurhuda<sup>2</sup>

<sup>1</sup>Akademi Manajemen Administrasi Yogyakarta, Indonesia

<sup>2</sup>Pascasarjana Universitas Nahdlatul Ulama Surakarta, Indonesia

**Corresponding Author:** Ngatipan [ngatipan@amayogyakarta.ac.id](mailto:ngatipan@amayogyakarta.ac.id)

---

### ARTICLE INFO

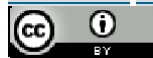
*Keywords:* Trust, Sapta Darma, Civil Society, Country

*Received :* 05, July

*Revised :* 10, August

*Accepted:* 15, September

©2023 Ngatipan, Nurhuda : This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

This research attempts to explore the dynamics of the struggle of adherents of the belief in God in Indonesia, especially adherents of Sapta Darma to obtain their civil rights (Civil Society). The fulfillment of civil rights from the Dutch colonial era until the New Order era still seems selective, there are even indications of systematic efforts to hinder the emergence of this Civil Society. The debate over the issue of eliminating the 'religion column' on KTPs for adherents of beliefs ended with the issuance of a Constitutional Court Decision as an amendment to Law Number 23 of 2006 concerning Population Administration is a bright spot for its implementation Civil Society in Indonesia. Even though at the idealistic level this is over, at the practical level there are still many obstacles. In fulfilling this Civil Society, the state as the sole authority holder does not only put forward the purely juridical legal aspects but also the aspects of the state political contract that must be considered.

---

## **INTRODUCTION**

The history of the Indonesian nation can be the history of the lives of its citizens who have rarely known their freedom. They live in the entanglement of a culture of feudalism, the clutches of colonialism, and then the power of the state bureaucracy. Humans who have become Indonesian citizens in their history have almost always lived in an atmosphere of confinement by surrounding forces so they have seldom been able to and have had the opportunity to enjoy freedom as human beings (civil rights). Since Dutch colonialism not only did not provide adequate social infrastructure for the possibility of the growth of voluntary social institutions, pluralism, and cross-cultural social transactions but there were also systematic efforts to hinder the emergence of civil society. This, for example, can be seen from the differences in occupations and settlements based on race and ethnicity between Colonial, Arab, Chinese, and natives. Even though after the ethical politics, many educated natives emerged, the numbers were very inadequate, especially for the political ideas of Indonesian nationality (Issha & Atunggoro, 2017).

It was only between 1950-1958 that there were strong indications that interaction between multiple elements in the people and public space was taking place which was very dynamic because it involved processes of negotiations and repositioning between local, particular, and universal values. The development of civil society was hampered by guided democracy (1959-1965), because competition between ideological streams (Islamic, traditional orthodox, nationalist, social-democratic, and communist) was drowned out by the great will of the state which apart from eliminating polarization and social divisions in the people, also directed mass politics to elitism (Latuconcia, 2013). Although through different motivations, political changes further worsen the development of civil society. The presence of the New Order regime has destroyed the possibility of important elements in Civil Society in Indonesia to continue its growth process. The very systematic policy pursued by the New Order to depoliticize mass politics and sectarian politics made the political processes whose foundations had been previously laid by the colonial government take root.

In addition, sometimes it indirectly creates friction, misunderstanding, hatred, and hostility. This often happens, especially during the Covid 19 pandemic (Nurhuda & Setyaningtyas, 2021). As for the former, the New Order, in a sociological sense, was a very hegemonic state phenomenon because it was very successful at integrating important elements of civil society into the territory of the state. The interaction between pluralist elements that made it possible for the development of public space for the development of a plural people practically did not develop much it was destroyed, because of the adoption of the New Order perspective which saw such an opportunity as more likely to result in social disintegration than social stability. This paradigm was later found to be misleading because the social stability that was built by eliminating pluralism created very serious complications later on (Latuconcia, 2013).

The polemic regarding the issue of deleting the 'religion' column in the KTP is a form of excess from the non-fulfillment of civil society rights for the Indonesian nation, especially for residents who believe in the belief in the One and Only God, including here the Sapta Darma Spiritualists. According to records in Indonesia, there are 147 sects of belief spread across various corners of the country. Not to mention the addition of Parmalim followers who reached more than 9,000 people and adherents of other faiths which in quantity have not been properly recorded. They are also part of the civil society of the Indonesian people who have not been fully touched by the attention of the State as the party that has authority in managing civil society (Hertoto, 2015).

Ahok once raised the debate regarding the removal of the 'religious column' on KTPs when he was still the Governor of DKI Jakarta in front of journalists and this issue resurfaced in November 2014, when the Minister of Home Affairs Tjahyo Kumolo put forward an idea that was almost the same as Ahok's statement above (Lenny Tristia, 2013). A series of debates then emerged from many circles and the mass media then discussed this issue from various sides (Nugrahany, 2014). After the incident mentioned above, residents who believe in this belief have received fresh air with the issuance of a Constitutional Court Decision as an amendment to Law Number 23 of 2006 concerning population administration. The Constitution stipulates that adherents of a belief can enter their identity on their KTP and KK. Even though at the idealist level the issue of filling in the 'religion' column for adherents of a belief has ended, the facts show that at a practical level, there are still many obstacles.

## **THEORETICAL REVIEW**

The polemic regarding the issue of deleting the 'religion' column in the KTP is a form of excess from the non-fulfillment of civil society rights for the Indonesian nation, especially for residents who believe in the belief in the One and Only God, including here the Sapta Darma Spiritualists. According to records in Indonesia, there are 147 sects of belief spread across various corners of the country. Not to mention the addition of Parmalim followers who reached more than 9,000 people and adherents of other faiths which in quantity have not been properly recorded. They are also part of the civil society of the Indonesian people who have not been fully touched by the attention of the State as the party that has authority in managing civil society (Hertoto, 2015).

A series of debates then emerged from many circles and the mass media then discussed this issue from various sides (Nugrahany, 2014). After the incident mentioned above, residents who believe in this belief have received fresh air with the issuance of a Constitutional Court Decision as an amendment to Law Number 23 of 2006 concerning population administration. The Constitution stipulates that adherents of a belief can enter their identity on their KTP and KK. Even though at the idealist level the issue of filling in the 'religion' column for adherents of a belief has ended, the facts show that at a practical level, there are still many obstacles.

## **METHODOLOGY**

The method used in this research is descriptive qualitative which means the art of understanding a phenomenon in a group of humans in a natural way. Data was collected by documentation techniques, then approached with a literature study. When the data has been collected, it is then reduced, analyzed, and concluded in a verifiable manner (Nurhuda & Azizah, 2022).

## **RESULTS AND DISCUSSION**

### ***State Policy, Beliefs, and Civil Rights***

As is known from the history of developed and democratic nations, the existence of a strong civil society is one of the main foundations for upholding a democratic political system. Civil society here is defined as an area of organized social life with the characteristics of volunteerism, self-sufficiency, self-sufficiency, and independence in dealing with the state. With the growth and development of a strong civil society, it is possible to prevent the negative impacts of these two forces so that the people's democratic life is maintained. On the part of the state, the possibility of monopoly or domination will result in the loss of personal independence and the decline of various free will and initiatives within it which are very important for democratic life (Nurhuda et al., 2023). However, the negative impact of market economic forces on a capitalistic society causes the atomization and pacification of the people which results in the fading of the cohesiveness of the community. Besides Abid Nurhuda also said that moral decline is a characteristic of this modern era, starting from the development of corruption, collusion, and nepotism without thinking about the welfare of the Indonesian people to various criminal cases that have been reported in the media such as murder, rape, free sex, robbery, and drugs, drinking (Nurhuda, 2023b). This capitalism, which essentially demands that individuals be fully liberated to seek satisfaction, in turn, encourages unhealthy competition within the people and allows for the widening of the gap that separates the rich and the poor. A political system that ignores facts like this and is incapable of exercising control over it, even though it looks democratic on the outside, is suffering from a chronic disease, namely the alienation of the lower classes and the scarcity of genuine participation from them.

Therefore, to reduce and anticipate these excesses, civil society is important. It can become a bulwark against excessive state intervention through various associations, organizations, and free groupings within the people as well as the existence of free public spheres (the free public sphere). It is through these independent groups that the people can strengthen their position vis-à-vis the state and carry out discourse transactions among themselves. Meanwhile, through free public space, the people as sovereign citizens can exercise oversight and control over the state. The press and free discussion forums carried out by scholars, students, religious leaders, and so on also function as controllers of the progress of the state (Purworejo & Purworejo, 2013).

Indonesia is an archipelagic country inhabited by people who have diverse religious backgrounds. The logical consequence of the diversity of religions embraced by its inhabitants demands that they live according to the Universal Declaration of Human Rights which is also stated explicitly in the Republic of Indonesia's constitution. Indonesia in article 29 paragraph 2 states that: "The state guarantees the freedom of each resident to embrace their religion and to worship according to their religion and belief. Reni Tiyu Wijayanti explained that when we see the windows of Javanese culture, it is as if we are entering a vast and lush forest. Inside it will be full of questions, challenges, uniqueness, as well as an attraction that will make you curious. Abid Nurhuda also said that The Indonesian people, whose majority are Muslim, have not been able to fully support this, of course, this is because of different beliefs, but even so, they still respect one another (Hasan & Nurhuda, 2023).

In Javanese society in particular, there are about 14 adherents of belief, including Subud, Sumarah, Sundanese Religion, and Sapta Darma Kerakhanian. In Brengkelan Village, Purworejo Regency, several people adhere to the teachings of the Sapta Darma community. The teachings of Sapta Darma, it has ideals for its adherents, while adherents have spiritual obligations that must be carried out (Kerokhanian Sapta Darma, 2010). Sapta Darma's religious teachings and ordinances contain the seven powers, the symbol of the human person, prostration, rest, and silence. The pattern of religious behavior that must be carried out by its adherents, includes tali rasa, mining, exchange of air, the act of feeling, and racut. Another stream of belief adherents, namely Sabda Jati Daya Amongraga, is a belief system that is quite developed in the Dieng area, Wonosobo. A stream of a belief that is related to the development of streams of belief in Indonesia, in general, is a teaching that tends to syncretism that combines religion and local beliefs (Pawenang, 1962). In general, the Dieng people embrace Islam, but some people adhere to beliefs that are considered the result of ancestral culture. The belief mentioned above is a combination of elements of Islam, Hindu-Buddhism, and Animism. It is said to contain Islamic elements, because they believe in heaven and hell, Hindu-Buddhist elements. After all, they believe in gods who live in the mountains in the Dieng Plateau and are said to contain elements of animism because they believe in spirits guarding the caves. located in the Dieng area (Nurhuda, 2023a).

Religion is a belief system in viewing and responding to life in the world that is believed by every individual in the context of the spiritual attainment of God (Putri & Nurhuda, 2023). Religion has a strategic role in directing its citizens/ adherents so the unprofessional management of religious communities by prioritizing the principles of social justice for the entire Indonesian nation will backfire on the State as the sole authority holder. The idea of emptying the 'religion' column raised by the Minister of Home Affairs, Tjahyo Kumolo, has led to a long debate and conflict, moreover, the role of social media which is loaded with ideological interests has constructed public opinion, making this problem even more complex (Hertoto, 2015).

The treatment of KTPs for Sapta Darma adherents that are different from other residents, ultimately has implications for a different attitude by the community and the State towards them which results in non-fulfillment of civil needs in general, such as getting a proper education, carrying out worship safely and comfortably and so on. so for him. In dealing with these problems, adherents of Sapta Darma take different methods from one case to another. Starting from approaching community leaders, and giving in a lot to identity manipulation, such as filling out his KTP with an official religious identity to make it easier for him to obtain civil rights. Mustolehudin explained that social media is capable of playing a very significant role in the public framing of the issue of removing the 'religion' column on KTPs (Ni'matul Illiyun, 2015).

Based on Mustolehudin's findings, there were 59 media reports regarding the removal of religious columns for adherents of belief systems, with details: *Republika Daily* dominated 28 reports (47%), followed by *Kompas* with 17 reports (29%), *Suara Merdeka* 9 reports (15%) and *Jawa Pos* 1 news (9%). This shows that *Jawa Pos* considers the 'KTP issue' not to attract attention. On the other hand, *Republika* views the 'KTP issue' as an interesting issue to convey to the public. Then, if you look at it based on the existing data findings, 61% of the media rejected the discourse on removing the religion column on KTPs, while as many as 15% of the media supported the above discourse. The ideology of belief in the media mentioned above has been quite a fierce battle in media relations, the ideology of groups of adherents, and the influence of government power (Mustolehudin & Muawanah, 2017).

The existence and life of religion for people of religion and belief have received security guarantees and legal certainty from the State through laws and regulations (1945 Constitution article 29 paragraph 2). However, in the context of the diversity of religions adhered to by Indonesian society, the state ironically limits only a few officially recognized religions. The state does not officially recognize all the beliefs held by the Indonesian people. The state only provides a limitation that there are six officially recognized religions, while the others are not officially recognized. This can be seen from Law No.1/PNPS/1965 article 1 and TAP MPRS No.XXVII/MPRS/1966 states that there are only six officially recognized religions in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Meanwhile, for adherents of the belief, even though it has been recognized in the 1945 Constitution, it does not mean that it is recognized as an official belief in the TAP MPR. No. IV/ MPR 1978 which was followed up with Minister of Religion Instruction No. 4 of 1978 (Yudianita et al., 2015).

### ***Sapta Darma as a Religion of Faith and Civil Society***

Whether we realize it or not, the reality of religious life in Indonesia cannot be separated from state entities. The two are correlated, although the relationship doesn't always work out smoothly. At certain times, the relationship between the two looks harmonious, but at other times it seems contradictory (Nurhuda, 2022). However, religion in Indonesia is not merely a personal matter, but the State is indeed allowed to do various things, as a manifestation of religious teachings that aim to maintain harmony and stability.

The state is tasked with educating its citizens, in other words providing happiness to every citizen. Article 29 paragraph 2 of the 1945 Constitution has guaranteed independence for Indonesian citizens in matters of religion and practicing the teachings they adhere to and therefore, the State may not discriminate. The above articles are the highest guarantees in the Indonesian constitutional system. Religious life in Indonesia coexists with one another. All of this is maintained thanks to the guarantee from the State through the 1945 Constitution as the fundamental foundation of Indonesian citizenship. Thus, all religions and beliefs in Indonesia continue to grow together with the spirit of religiosity and the religious-social reality of its adherents (Yudianita et al., 2015).

#### 1. Sapta Darma as a Belief

As a sect, the spirituality of Sapta is a view and principle of life for its citizens. The logical implication of all this is that every citizen/devotee of Sapta Darma spirituality tries to apply the values of Sapta Darma's teachings in his life, whenever and wherever he is. So that subjectively, every citizen is required to develop his beliefs in society, especially in family life. The existence of groups of adherents of belief, especially adherents of Sapta Darma is claimed to be a particular will of its citizens, encouraging adherents of Spirituality to fight hard to maintain their existence under the philosophy of life of a citizen of Sapta Darma adherents as the actualization of the teachings of Sapta Darma itself. In PERSADA's Articles of Association, it is stated that: "The objective of the Unitary State of the Republic of Indonesia is to create a just and prosperous society based on Pancasila which is the ideal of the nation and state of Indonesia. Because the spiritual goals of Sapta Darma and the goals of the Unitary State of the Republic of Indonesia are in line, aligned, and harmonious, Sapta Darma Spiritual citizens need to participate in making it happen." (Sambas, 2011).

In the 1950s Wongsonegoro popularized belief with the term debating. In addition, he also spearheaded the formation of an organization for adherents of the faith on a national scale known as the Indonesian Kebatinan Congressional Body (BKKI) in 1955. (APN, 2009). Seeing the development of the existence of a belief system that was quite rapid at that time, especially towards their demand that this belief system be recognized as the official religion in Indonesia, the state became worried politically, so it responded to this through the Ministry of Religion. Starting from here, finally, in 1952 the Ministry of Religion defined religious characteristics. These characteristics include having a Prophet, a holy book, and international-scale recognition (Ni'matul Illiyun, 2015). Then after that Pakem was formed in 1954 to oversee new religious groups or beliefs that were considered new and were considered deviant by the State. Along with the issuance of this policy, the mention of the Sapta Darma belief system which was originally in the Sapta Darma Religion was changed to Sapta Darma Spirituality by PERSADA, even though the mention of the Sapta Darma religion had

been standard before, based on primary documents the emergence of the Sapta Darma sect (Kerokhanian Sapta Darma, 2010).

Another step taken by Kerokhanian Sapta Darma residents to continue to exist amid the uncertain political situation at that time, they carried out leadership regeneration within the internal organization. The facts that support the above are related to the attitude of figures/organizations in responding to leadership regulations within internal adherents of Sapta Darma's beliefs. After the recipient of Sapta Darma's first revelation, Sri Gautama died, the spiritual leadership of Sapta Darma was continued by Sri Soewartini who had the title Sri Pawira, who was appointed directly by Sri Gautama. Spiritually, Sri Pawira was chosen by Sri Gutama based on God's revelation that the one who would continue the spirituality of Sapta Darma was Sri Pajuang. So the appointment of him as successor/leader of Sapta Darma, was not solely Sri Gutama's choice, Namely by order from the Almighty (Interview with Servatius 28 February 2022). However, after the death of Sri Pawira, an election for the Great Guidance was held (The Great Guidance is the highest leadership of the organization in Sapta Darma spirituality) democratically/ deliberatively, which in the spiritual development of Sapta Darma previously there had never been an election for Tuntun Agung, because they were always appointed based on God's revelation (Ni'matul Illiyun, 2015).

## 2. Sapta Darma Part An Integral Part of Civil Society

PERSADA as a social organization functions as a forum for aspirations and an extension of the will of its citizens, given the mandate to be able to protect, protect and guarantee security for its citizens so that they can carry out the teachings they adhere to calmly, without feeling disturbed. As an antithesis to the will of the Indonesian nation, Sapta Darma together with other community organizations and the House of Representatives should play a role as controller and monitor over the running of the existing government so that excessive arbitrariness and monopoly do not occur, contrary to the mandate of the constitution. in this case including the Sapta Darma group to the Constitutional Court recently for reviewing the law relating to the inclusion of status in the religion column for citizens who adhere to beliefs, is a concrete step by PERSADA in fighting for the civil rights of its citizens (Akhmad, 2017).

The lawsuit and pressure made by PERSADA and other faith-based mass organizations on the government, regarding the inclusion of religious beliefs in the column of religion in the KTP, is a strategy they have adopted to fight for the civil rights of citizens, even though the issue of including religion in the column is just a technical problem. However, what is emphasized here is the excesses that will be caused if a person does not have the proper identity, in the form of not accommodating the civil rights of the KTP owner above (adherents of the belief). , while MLKI is the Supreme Council of Indonesian Trustees.

Both are legal entities that oversee groups/organizations of adherents of beliefs in Indonesia).

### *Sapta Darma's Struggle To Get State Recognition*

To obtain their civil rights and spread their teachings, Sapta Darma members/spiritual adherents carry out several systematic and structured efforts through an organization of Sapta Darma adherents called PERSADA, besides personally each of these adherents also holds communication and negotiations with various parties so that their existence is maintained properly. Some of the efforts made by PERSADA in the context of fighting for the civil rights of citizens include:

1. Struggle Through Politics and Diplomatic Relations

The existence of a community or institution will not last long without negotiations being carried out by the founders/managers with various elements of the existing community. The development of an organization is greatly supported by the shrewdness of its managers in communicating their identity with other parties. Ineffective communication established by an organization will lead to mass communication and lead to negative stigmas directed at the organization. This is the basic problem that triggers the emergence of various gaps and subsequent conflicts.

The publication that was made by Wongsonegoro by popularizing the flow of belief with the term kebatinan elicited various responses from various parties and this greatly influenced the development of the belief system in the future. Seeing the rapid development of the existence of religious beliefs at that time, the government responded quickly, through the Ministry of Religion issued a decision that became a separate historical record for adherents of that belief. Then in 1961, the Ministry of Religion again provided a new definition of religion to get rid of the beliefs that emerged in Indonesia at that time (APN, 2009).

Before receiving the revelation, Sri Gautama, whose real name is Hardjosapuro, was a barber who was also active in the PESINDO (Indonesian Social Youth) movement, a socialist party led by Syahrir and Amir Syarifudin Intensive communication with the management of the Sapta Rengga Studio on 10 March 2022 to April 2, 2023. Sociologically, when Sri Gautama starts preaching his teachings, he will get a good position in public, without having to fight hard, thanks to his popularity. So it is logical that the spirituality of Sapta Darma is relatively easily accepted by the community. Approximately one month since the receipt of the revelation was received, precisely on July 12, 1954, Sri Gautama was visited by five guests with different social backgrounds to discuss the continued existence of the Sapta Darma belief system and later in the forum, it was agreed to appoint Sri Pawira, a resident of Sleman, Yogyakarta who at that time served as a member of the MPR RI as Sapta Darma's spiritual spokesperson. Following up on the above mandate,

then Sri Pawira began guerrilla lobbying politics to several high-ranking state officials, including the First Lady, Tien Suharto, and also regional officials in Magelang Regency, as well as other local governments. The next political trip undertaken by Sri Pawira was to visit military officials, councilors, and the state police by taking advantage of the momentum of public lectures and mass treatments in various parts of the country (Kerokhanian Sapta Darma, 2010).

## 2. Struggle Through the Social Sector and Community Service

As is commonly done by missionaries and other organizations, to maintain its existence and gain legitimacy in the eyes of the wider community, PERSADA carries out social service actions in various regions of the Unitary State of the Republic of Indonesia, in the form of maintenance activities and Sabda Usada, without questioning and discriminating against people's social status. local people, from the bourgeoisie to the proletariat, from any religious/belief background. Healing/treatment is a strategic and flexible medium of all time used by various founding fathers of the organization to socialize the propaganda they carry. PERSADA does not lose too,

To spread his teachings, Father Panuntun Agung Sri Gutama, the recipient of the revelation of Sapta Darma, and his entourage held social services on an ongoing basis from place to place by performing rituals in cemeteries and places considered haunted/mystical by the local community, which spread across the island of Java, starting from West Java, Central Java, East Java, Bali, and the surrounding islands (Maheningsih & Nurhuda, 2023). This was taken to prove the truth of the Sapta Darma teachings during society. A lot of data was found after the treatment was finished, many people were interested in the teachings of Sapta Darma and eventually followed them. Another social service method used by Sri Gautama in disseminating the teachings of Sapta Darma is Sabda Usada. The essence of treatment and the Word of Usada is the same, namely healing efforts in the way of God, with another meaning so that people are aware that only God can provide healing and open the eyes of His servant's heart so that after humans are healed from their mistakes they can only submit and worship Him. As for this treatment, it is intended to open/heal ailments of the heart to receive the "truth" of this teaching, in other words, healing spiritual ailments, while Word of Effort is a method of healing physical ailments. Sabda Usada is a series of prayers and certain procedures that are offered to God so that sufferers of an illness (the person being prayed for) get healing for their illness. This Usada word is not a goal so that Sri Gautama and his followers get the title (the nickname of the Arriving Shaman), but rather a realization of God's Spiritual Attitude. Sri Gautama in this way can heal hundreds of sick people in the blink of an eye, so that in a relatively short time the teachings of Sapta Darma are widely spread (APN, 2009).

### 3. Struggle Through Alliances and Advocacy

Based on instructions from the Secretariat of the Presidium of the Ampera Cabinet, it was conveyed that the government through this letter asked Sapta Darma residents so that in developing the spread of Sapta Darma's spiritual teachings, always be based on the Pancasila philosophy, but the same time the State discriminated against the civil rights of the adherents of belief, including Sapta Darma Kerokhanian residents with the prohibition/removal of the religion column on KTPs for adherents of beliefs. In response to this, finally Sapta Darma Kerokhanian, through PERSADA together with the organization of adherents of the faith who are members of the MLKI have filed a lawsuit at the Constitutional Court so that adherents of this belief are also given the same rights as other Indonesian citizens, which previously started with the Sunda Wiwitan lawsuit and ended with the Constitutional Court's decision in early 2017 (Akhmad, 2017).

In disseminating their teachings among the public, the Sapta Darma Spiritual group promotes various studies, public lectures, symposiums, and door-to-door visits to the homes of influential figures/people in various regions in Indonesia. Their journey in spreading their teachings has not been smooth sailing. without obstacles or even resistance from its political opponents. So to create a solution that might emerge in society, PERSADA actively establishes good diplomatic relations with various NGOs/organizations in general, including LBH to strengthen the existence of Sapta Darma spirituality. It was noted that several institutions or movements actively advocated for spiritual residents of Sapta Darma when facing cases, including eLSA (Institute for Social and Religious Studies), Friends of KBB (Solidarity of Victims of Violation of Freedom of Religion and Belief), AJI Damai (Jogja Alliance for Peaceful Indonesia) and FPUB (Faith Brotherhood Forum). Besides that, to maintain the stability of its interests, PERSADA also recruits superior and trusted cadres, ranging from politicians, military, and bureaucrats to civil servant staff. It was noted that in the early days of its development, its followers were numerous and the majority of them came from civil servants and retirees (Sambas, 2011).

### 4. The Struggle Through the Field of Law and Organization

In the midst of social, national, and state life. The Sapta Darma school of belief or spirituality in the early stages of its emergence was split into several schools, of which there are two major schools, namely Sapta Darma Indonesia (SDI) which is based in Surabaya. This flow arose during the time of the initial revelation, the time of Sri Gautama. They believed that the true teachings of Sapta Darma were limited to Sri Gutama's lifetime so after his death they no longer wanted to continue their teaching journey. And the second stream is Kerokhanian Sapta Darma (KSD) which is centered in Surokarsan, Yogyakarta until now. Besides that, there is also another sect named Sapta Darma Jombang.(Agni, 2018).

The spirituality of Sapta Darma is developing as a dynamic organization that is well-planned, systemized, and organized. After the initial capital for the teachings that he wanted to propagate was felt ready, on February 27, 1961, at Yogyakarta Sri Gutama began his struggle organizationally by appointing a spokesperson, Ms. Soewartini (Sri Pawira), to drive the motor of this organization, so that the basic goals of the Kerokhanian Sapta Dharma can be achieved smoothly. Armed with this power of attorney, then Sri Pawira, as a legal scholar with experience in organizing, then scheduled public forums, such as symposiums, congresses, and various working visits as an effective medium in accelerating the spread of Sapta Darma teachings at all levels of society (Sudardi & Darmoko, 2005).

The socialization of Sapta Darma's Kerokhanian teachings was even more intense with the holding of the National Symposium on Beliefs (Kebatinan, Kejiwaan, Kerokhanian) at Siti Hinggil Kraton Yogyakarta on 3 November 1970, which was then followed by the 1 Sura 1911 Saka Response event in Jember, East Java, attended by hundreds of Sapta Darma residents and community leaders, starting from elements of the TNI represented by Lieutenant Colonel Soegijanto, Blegoh Soemarto, chairman of the East Java DPRD and elements of bureaucrats/government who were attended by the governor of East Java at that time, Soenandar Prijoedarmo. Then next for reasons of program effectiveness and the long-term interests of the organization,

### ***Constitutional Court Decision and Its Implications for Sapta Darma***

Request for retesting the material related to the rules for emptying the religion column on KTP and KK as stipulated in Article 61 paragraphs 1 and 2, as well as Article 64 paragraphs 1 and 5 of Law No. 23 of 2006 concerning Population Administration in conjunction with Law No. 24 of 2013 submitted by Ngay Mehang Tana, Pagar Demanra Sirait, Arnol Purba and Carlim with case number 97/PUU-XIV/2016, is a series of long struggles of groups who believe in God Almighty, including here the spirituality of Sapta Darma to gain recognition of their existence and fulfillment of human rights. civilians like Indonesian citizens in general (Suryowati, 2017). The issuance of the Constitutional Court's decision on November 7 2017 regarding the granting of a lawsuit by adherents of the belief and guarantees that the State will guarantee the civil rights of all adherents of the belief, is more accurately described as a new chapter for the struggle of adherents of the belief in Indonesia. For adherents, the Constitutional Court's decision is the progress of their struggle to show their existence. For the State, this step is progress in granting rights to its citizens. However, on the other hand, the Constitutional Court's decision leaves many fundamental questions. Among these questions: "Will the MK's decision be known to officers who usually handle KTPs in sub-district offices?" When the category of 'belief adherents' appears on the KTP, will the service to them (believing adherents) be the same as the service to other citizens or will it even get worse?" and its kind. Not to mention the readiness of the organization of

adherents of the belief which is not yet fully in place, making the problem even more complex (Nugrahany, 2014).

Several real challenges will be faced by members of the faith community, both from internal organizations and external parties. The internal challenges of the adherents of the belief organization, firstly, are related to the implementation of certain rites related to the life cycle, such as marriage and death. trust with a large organization. We all know that there are very many beliefs that have been recognized by the Ministry of Law and Human Rights, do not yet have operational permits, and do not have an organized system that is organized and organized. As a result, it is not easy to build a communication and mutual agreement regarding the implementation of the above rites. Second, the lack of availability of human resources to carry out ceremonies according to existing guidelines, including the availability of formal places/institutions that are still minimal that handle adherents of beliefs, raises problems for adherents in obtaining their civil rights. Third, there is no standard regulation in the HR supply process. They must receive education regarding the rites of the belief system and its implementation, such as priests being taught to be able to carry out religious ceremonies for their people. there is no standard regulation in the HR provision process. They must receive education regarding the rites of the belief system and its implementation, such as priests being taught to be able to carry out religious ceremonies for their people. there is no standard regulation in the HR provision process. They must receive education regarding the rites of the belief system and its implementation, such as priests being taught to be able to carry out religious ceremonies for their people (Issha & Atunggoro, 2017).

There are also quite several external challenges that must be faced by adherents of the faith, including that the recognition of the existence of "believing adherents" on the KTP will indeed solve certain problems that are rooted in the problem of the lack of identity for "religion" on the KTP, but something new has the potential raises new problems too. When the "religion" column on a person's KTP is left blank, other people can fill it in according to their expectations and expectations, whether to fill in "Catholic", Hindu, or Islamic, so that the response What is given to KTP owners can be "neutral" (if the one serving is of a different religion/ideology), it can also be supportive (if the one serving is of the same religion/ideology). This response will be different if the officer/servant knows that the owner of the KTP above is a pure believer. If they are fellow "experts", then a positive response will emerge from this interaction. However, if they are not fellow believers, then a negative response has the potential to arise from the interaction mentioned above. Various cases of violence against citizens of different religions, in various places, have recently increased, therefore adherents must be prepared to face more serious challenges because their existence and identity are now becoming clearer.

Difficulties in accessing various public facilities/obtaining rights, which result from acts of discrimination by some members of the community, cannot be resolved simply by including the identity of the adherents of the faith on the KTP on KTP. The same goes for the various difficulties experienced by the

spiritual adherents of Spata Darma. However, the label given by some members of the community towards beliefs as deviant sects will not be resolved simply by including the status of "faith adherents on their KTPs. Other problems/obstacles that are more important exist within the community itself, where some members of the community have not been able to accept the presence of adherents of the belief system among them.

## **CONCLUSIONS AND RECOMMENDATIONS**

Such are the dynamics of the struggle of adherents of the Sapta Darma belief to obtain civil rights from the state. Instinctively, civil rights are something fundamental, a keyword for harmony in the life of the nation and state. Not fulfilling civil rights proportionally for each individual can have fatal consequences which can destroy the building of the integrity of the nation, even more than that it causes the fading of unity and cohesion in the context of national and state life. From the discussion above, the following points can be presented:

1. That the fulfillment of civil rights, in this case KTP should be a priority for government programs without any discrimination caused by differences in the socio-religious status of the individuals concerned. This is because the identity card (KTP) is a basic pre-requisite that is used and recognized by the state in organizing and providing various public services for its citizens.
2. The state as the sole authority holder, must act decisively regarding the resolution of status assignment conflicts for citizens who adhere to this long-standing belief, by prioritizing the values of plurality and social justice for all Indonesian people.
3. Fair recognition of an entity in a community/community group does not mean that it has to be treated equally, or feels the same, but rather refers to an attitude of professionalism by placing things in their rightful place according to their proper rights. Recognition of the inclusion of the status of "belief" in the religion column does not mean equating religion and belief. Religion and belief do have some similarities, although the two also have many fundamental differences that cannot be compromised. So I do not fully agree with the decision regarding the inclusion of the status of "belief" in the religion column on the KTP, because this will in the future lead to multiple interpretations in response to the above decision.
4. A solution that can better accommodate the interests of both, the pro and contra groups, is to provide a separate column/menu for adherents of that belief, to anticipate misinterpretations in addressing the Constitutional Court's decision. Whereas the implication of the Constitutional Court's decision that every citizen has an equal position before the law in accessing/obtaining guarantees for the fulfillment of civil rights by the state, as recommended by the World Council through the United Nations, does not mean that the state equates religious entities and belief entities.

## REFERENCES

- Agni, D. (2018). *TELATAH Putusan MK tentang "penghayat", apa implikasinya.* Kaskus.  
<https://www.kaskus.co.id/thread/5add063cde2cf2a37f8b4574/telatahputusan-mk-tentang-penghayat-apa-implikasinya/>
- Akhmad, H. T. (2017, November 7). Gugatannya Diterima MK, Penganut Aliran Kepercayaan Senang Bisa Diakui Pemerintah. *Okenews*.  
<https://news.okezone.com/read/2017/11/07/337/1809852/gugatannya-diterima-mk-penganut-aliran-kepercayaan-senang-bisa-diakui-pemerintah>
- APN, H. (2009). *Anggayuh Panglereming Napsu (APN)*. wordpress.  
<https://apnjogja.wordpress.com/>
- Hasan, Z., & Nurhuda, A. (2023). *The Role of Sharia Economic Law in Supporting A Healthy Economic System for Indonesian Communities*. 2(2), 103-110.
- Hertoto, B. (2015). *Mengenal Kepercayaan Terhadap Tuhan Yang Maha Esa laku Hidup dalam Manajemen Manunggaling Kawulo Gusti*. Mimbar.
- Issa, H., & Atunggoro, R. (2017, November 8). Penghayat Kepercayaan Ingin Realisasi. *Republika*, 3.
- Kerokhanian Sapta Darma, S. (2010). *Sejarah Penerimaan Wahyu Wewarah Sapta Darma dan perjalanan Panuntun Agung Sri Gutama*. Sanggar Candi Sapta Rengga.
- Latuconcia, N. (2013). *Perkembangan Demokrasi dan Civil Society di Indonesia*,. FISIP Universitas Pattimura.
- Lenny Tristia, T. (2013). Ahok: Tak Perlu Cantumkan Agama. *Berita satu*.  
<http://www.beritasatu.com/nasional/155475-ahok-ktp-tak-perlu-cantumkan-agama.html>
- Maheningsih, D. D., & Nurhuda, A. (2023). Community Empowerment In Gedangan Ngawi Village In Improving Health, Education And Economic Aspects. *Indonesian Journal of Advanced Social Works*, 2(1), 9-20.
- Mustolehudin, & Muawanah, S. (2017). POLEMIK PENGISIAN KOLOM AGAMA DI KTP BAGI PENGANUT ALIRAN KEPERCAYAAN (Studi Pada Media Cetak, On-Line, dan Media Sosial Bulan November 2014) Polemics of Filling Out Column on Identity Card For Faith Followers (A Study of Print, On-Line, and Social Media . *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, 3(2), 231-242.
- Ni'matul Illiyun, N. (2015). *Dinamika Kehidupan Kelompok Minoritas Di Indonesia (Studi Kasus Pengalaman Bermasyarakat dan Bernegara Warga Kerokhanian Sapta Darma)*. Pascasarjana Universitas Gajah Mada.
- Nugrahany, K. W. (2014). Kemendagri: Penganutkepercayaan Cukup Kosongkan Kolom 'Agama' di KTP. *detiknews*.
- Nurhuda, A. (2022). VIDEO SYUR MIRIP GISELLA DALAM PERSPEKTIF ISLAM DI INDONESIA. *Jurnal Ilmu Sosial dan Ilmu Politik Malikussaleh (JSPM)*, 3(1), 92-105.
- Nurhuda, A. (2023a). *Peta Jalan Kehidupan Yang Tak Terlupakan* (Maret). The Journal Publishing.
- Nurhuda, A. (2023b). Sufism Values in Pancasila as the Nation's Ideology.

- ATHENA: Journal of Social, Culture and Society*, 1(3), 103.
- Nurhuda, A., & Azizah, A. N. (2022). Pelaksanaan KKN Pasca Pandemi di Desa Kebak Kecamatan Kebakkramat Kabupaten Karanganyar. *Jurnal Pendidikan Vokasi Raflesia*, 2(2), 37-43. <https://doi.org/10.53494/jpvr.v2i2.155>
- Nurhuda, A., Engku Ab Rahman, E. S., & Anshori, I. H. (2023). The Role of the Pancasila Student Profile in Building the Civilization of the Indonesian Nation. *Journal of Learning and Educational Policy (JLEP) ISSN: 2799-1121*, 3(03), 5-11.
- Nurhuda, A., & Setyaningtyas, N. (2021). Bergandengan di Tengah Keberagaman (Moderasi Beragama di Indonesia). *Jurnal Sudut Pandang*, 2(9), 24-27. <http://thejournalish.com/ojs/index.php/sudutpandang/article/view/196%0Ahttp://thejournalish.com/ojs/index.php/sudutpandang/article/download/196/149>
- Pawenang, S. (1962). *Wewarah Kerokhanian Sapta Darma Jilid-1*. PERSADA.
- Purworejo, K., & Purworejo, K. (2013). *Pola Perilaku Religius Aliran Kepercayaan Masyarakat*. 03(03), 52-57.
- Putri, Y., & Nurhuda, A. (2023). *Filsafat Pemikiran Pendidikan Islam Lintas Zaman*. PT Sonpedia Publishing Indonesia. [https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir\\_esc=y#v=onepage&q=filsafat+pendidikan+islam+lintas+zaman&f=false](https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir_esc=y#v=onepage&q=filsafat+pendidikan+islam+lintas+zaman&f=false)
- Sambas, A. (2011). *Konsepsi wahyu dalam ajaran sapta darma*. Universitas Islam Negeri Syarif Hidayatulloh Jakarta.
- Sudardi, B., & Darmoko, P. (2005). *Konsep Theologis Dalam Aliran Kepercayaan Di Dieng*. FSSR Universitas Sebelas Maret.
- Suryowati, E. (2017). *Putusan MK Membuat Eksistensi Penghayat Kepercayaan Diakui Negara*. <https://nasional.kompas.com/read/2017/11/07/18573861/putusan-mk-membuat-eksistensi-penghayat-kepercayaan-diakui-negara>
- Yudianita, F., Indra, M., & Ghafur, A. (2015). Tinjauan Yuridis Terhadap Aliran Kepercayaan Dihubungkan Dengan Pasal 29 Ayat 2 UUD 1945. *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Hukum*, 2(2), 1-14.