



The Role of President KH. Abdurrahman Wahid in Restoring the Legal Rights of Confucians in Indonesia: Policy Analysis and Its Impact (1999-2001)

Afat

STIE SEMARANG

Corresponding Author: Afat Afat3444@gmail.com

ARTICLE INFO

Keywords: Discrimination, Policy, Rights Restoration

Received : 29, June

Revised : 25, July

Accepted: 27, August

©2024 Afat: 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 study analyzes the role of President KH. Abdurrahman Wahid in restoring the legal rights of Confucian adherents in Indonesia during the period 1999-2001. During the New Order era, Confucian adherents faced systematic discrimination that impacted various aspects of their lives, including education, civil registration, and freedom of worship. Through policies implemented by Gus Dur, such as the revocation of Presidential Instruction No. 14 of 1967 and the re-recognition of Confucianism as an official religion, this discrimination was successfully ended. The impact of these policies has been profoundly positive, providing freedom of worship, cultural recognition, and the restoration of civil rights for Confucian adherents. These policies also strengthened pluralism and religious tolerance in Indonesia.

INTRODUCTION

Confucianism in Indonesia has existed since prehistoric times, with the migration of Chinese people who brought Confucianism to the archipelago. Confucianism, known as *Ru Jiao* or Confucianism, has become an integral part of Chinese life in Indonesia. However, their existence began to face serious challenges during the New Order period (1966-1998). Before the reform era, Confucians in Indonesia experienced significant discrimination under the New Order government. Presidential Instruction No. 14 of 1967 prohibits all Chinese religious and cultural activities in public spaces, including Confucianism. This religion is not recognized as an official religion, but only as an ethical or philosophical teaching, which causes Confucians to choose one of the five officially recognized religions for administrative and civil registration purposes.

During the New Order government, Confucians faced various forms of systematic discrimination. One of the most significant policies is Presidential Instruction No. 14 of 1967 issued by President Soeharto, which prohibits all forms of Chinese religious and cultural activities in public spaces. This policy was followed by the Decree of the Minister of Religious Affairs which only recognized the five official religions in Indonesia: Islam, Christianity, Catholicism, Hinduism, and Buddhism, without mentioning Confucianism. One of the biggest impacts of this discriminatory policy is in the field of education. In 1975, the government removed Confucian religious subjects from the elementary school curriculum. As a result, children from Confucian families are forced to attend education of other religions or even profess to belong to other religions in order to meet educational requirements. This led to the loss of a generation of Confucians educated in their own religious teachings. Discriminatory policies also affect civil registration. Marriages performed according to Confucian customs are not recognized by the state, so Confucian couples cannot officially register their marriage. In addition, Confucians are not allowed to list their religion on their Identity Card (KTP), which causes them to have to choose another religion or not list religion at all.

Presidential Instruction No. 14 of 1967 also prohibits Confucians from celebrating their holy days openly. Chinese New Year celebrations and other religious rituals must be carried out behind closed doors and often at the risk of enforcement by security forces. This causes Confucians to feel alienated and discriminated against in their own homeland. Despite facing various forms of discrimination, Confucians still try to maintain their teachings and traditions. Organizations such as the High Council of Confucian Religion of Indonesia (MATAKIN) continue to operate despite difficult conditions. They seek to maintain the continuity of Confucian teachings through religious activities carried out behind closed doors and through informal education in their communities. The condition of Confucians in Indonesia before the reform era was very concerning. They experience systematic discrimination that affects almost all aspects of their lives, from education, civil registration, to freedom of worship. The discriminatory policies implemented by the New Order government created a deep injustice and caused Confucians to feel alienated in their own country. However, the resilience and zeal of the Confucian community to defend their

identity and teachings demonstrates the strength and steadfastness of their faith in the face of challenges.

When KH. Abdurrahman Wahid, better known as Gus Dur, became President of Indonesia in 1999, he took significant steps to end discrimination against Confucianism. One of the important policies taken by Gus Dur was to issue Presidential Decree No. 6 of 2000, which revoked Presidential Instruction No. 14 of 1967 and re-recognized Confucianism as the official religion in Indonesia. With Presidential Decree No. 6 of 2000, Gus Dur restored the status of Confucianism as one of the official religions in Indonesia. This policy allows Confucians to list their religion on their Identity Card (KTP) and recognize marriages performed according to Confucian customs officially by the state. Gus Dur's policy also provides freedom for Confucians to carry out worship and celebrate their holidays openly. One of the real examples is the Chinese New Year celebration which was again allowed to be celebrated openly and even made a national holiday during the administration of President Megawati Soekarnoputri. Gus Dur also encouraged the integration of Confucian teachings in the national education system. This allows schools to teach Confucianism and provides a space for students to learn the teachings of their own religion. In addition, this policy also paves the way for the revival of Chinese culture in Indonesia, such as the art of lion dance and dragon dance, which were previously banned.

Gus Dur's policies have had a significant positive impact on Confucians in Indonesia. They no longer feel discriminated against and can practice their religious teachings calmly and peacefully. This official recognition also strengthens the social and political position of the Confucianists, giving them a sense of being valued and recognized as an integral part of Indonesia's pluralistic society. This policy also triggered the revival of Chinese culture in Indonesia. Cultural activities that were previously banned are beginning to reappear in the public sphere, enriching Indonesia's cultural diversity and strengthening the spirit of tolerance between religious communities. The role of KH. Abdurrahman Wahid in restoring the legal rights of Confucians in Indonesia is an important step in the history of religious freedom in Indonesia. Gus Dur's policies not only end discrimination experienced by Confucians for more than three decades, but also strengthen Indonesia's commitment to respect for human rights and pluralism. Gus Dur has left a valuable legacy in an effort to create a more just and harmonious society.

Problem Formulation

1. What were the conditions of discrimination experienced by Confucians in Indonesia during the New Order period?
2. What are the policies taken by President KH. Abdurrahman Wahid to restore the legal rights of Confucians in Indonesia?
3. What is the impact of these policies on the lives of Confucians in Indonesia?

Research Objectives

1. Describe the forms of discrimination experienced by Confucians in Indonesia during the New Order period.
2. Analyzing the policies taken by President KH. Abdurrahman Wahid in an effort to restore the legal rights of Confucianists.
3. Assess the impact of these policies on the social, cultural, and religious life of Confucians in Indonesia.

Research Benefits

Theoretical Benefits

- a. Adding to the wealth of knowledge in the field of political policy and human rights, especially related to religious policy in Indonesia.
- b. It serves as a reference for further research related to religious discrimination and efforts to restore minority rights.

Practical Benefits

- a. Providing insight to policymakers on the importance of respect for human rights and religious pluralism.
- b. To provide useful information for Confucians and the wider community regarding the history and development of Confucian legal rights in Indonesia.
- c. Encourage further efforts in strengthening tolerance and harmony between religious communities in Indonesia.

THEORETICAL REVIEW

Discrimination against Confucians in the Order era

Discrimination against Confucians began with the issuance of Presidential Instruction No. 14 of 1967 concerning Chinese Religion, Belief, and Customs. This instruction prohibits all forms of Chinese religious and cultural expression in public spaces, including the prohibition of holiday celebrations and the use of Chinese characters.

Forms of Discrimination

Population Administration

1. Confucianism is not recognized as the official religion of the state.
2. Confucians cannot list their religion on their Identity Card (KTP).

Religious Institutions

1. Confucian religious organizations are prohibited from operating openly.

2. MATAKIN (High Council of Confucian Religion of Indonesia) was frozen.

Education

1. Confucian-based schools are prohibited from operating.
2. Confucian religious education is not allowed to be taught in schools.

Wedding

Confucian marriages are not recorded by the civil registry office.

a. Religious Celebrations

Holidays such as Chinese New Year are prohibited from being celebrated openly.

b. Language and Culture

1. The use of the Chinese language is prohibited.
2. People of Chinese descent are required to change their Chinese names to names that smell Indonesia.

Economics

Ethnic Chinese, including Confucianists, are restricted in economic and trade activities.

Policy Basis

The New Order government has two main reasons for implementing this discriminatory policy:

1. Confucians are considered pro-Confucian organizations of the banned Communist Party of Indonesia (PKI), although there is no concrete evidence of their involvement in the G30S events.
2. Confucianism is considered pro-Chinese government, so it is seen as a threat to national security.

Impact of Discrimination

1. Decline in adherents: Many Confucians have been forced to convert to other government-recognized religions or join the Tri Dharma faith.
2. Psychological trauma: Confucians experience deep trauma, as evidenced by the tendency of Chinese parents not to direct their children to majors in politics and government.
3. Social marginalization: Ethnic Chinese, including Confucianists, experience asocial diseases perceived in society.

4. Loss of cultural identity: Restrictions on cultural and religious expression have led to the erosion of Chinese cultural identity in Indonesia.
5. Limitations of civil rights: Confucians lose a range of civil rights, including the right to celebrate holidays openly and register marriages according to their religion.

Discrimination against Confucians began to end after the fall of the New Order regime in 1998. President K.H. Abdurrahman Wahid (Gus Dur) played an important role in restoring the civil rights of Confucianists, including the revocation of Presidential Instruction No. 14 of 1967, the recognition of Confucianism as the official religion in Indonesia, and the establishment of Chinese New Year as a facultative holiday.

Policy on the Restoration of the Rights of Confucians by President Abdurrahman Wahid.

Before Abdurrahman Wahid's leadership, Confucians in Indonesia experienced severe discrimination, especially during the New Order period. Policies such as Presidential Instruction No. 14 of 1967 prohibit Confucian religious activities and restrict the civil rights of ethnic Chinese. This caused Confucians to lose many rights, including the right to worship openly and celebrate their religious holidays.

Recovery Policy.

In 2000, Gus Dur issued Presidential Decree No. 6 of 2000, which revoked Presidential Instruction No. 14 of 1967. This policy marks the official recognition of Confucianism as a religion in Indonesia. With the issuance of this decision, Gus Dur seeks to remove the negative stigma and discrimination experienced by Confucianists. This policy is also in line with the principles of democracy, human rights, and pluralism promoted by Gus Dur during his presidency.

Policy Impact

1. Official Recognition: Confucianism is recognized as the official religion in Indonesia, which gives Confucians the freedom to practice their worship without fear of persecution.
2. National Holidays: This policy also paved the way for the establishment of Chinese New Year as a national holiday, which was previously unrecognized.
3. Social Change: Gus Dur's policies contributed to a more inclusive social change in Indonesia, where people began to better accept ethnic and religious diversity.

President Abdurrahman Wahid's policy of restoring the rights of Confucians is an important step in fighting for the rights of minorities in Indonesia. By revoking his previous discriminatory policies and giving official

recognition to Confucianism, Gus Dur not only improved the conditions of Confucians but also encouraged the creation of a more inclusive and democratic society.

METHODOLOGY

This study aims to analyze the role of President KH. Abdurrahman Wahid in the restoration of the legal rights of Confucians in Indonesia through the method of literature study. This method was chosen because it allows researchers to collect, analyze, and synthesize information from a variety of relevant sources.

Research Steps

Identify Literature Sources

Identify and collect literature sources relevant to the research topic. These sources include books, journal articles, government documents, organizational reports, and news articles that discuss discrimination against Confucians in Indonesia as well as policies taken by President KH. Abdurrahman Wahid.

Literature Selection Criteria

Establish selection criteria to ensure that only relevant and high-quality literature is used in research. These criteria include topic relevance, source reliability, and publication date (with a focus on literature published during or after the reign of KH. Abdurrahman Wahid).

Data Collection

Collect data from selected literature. This data includes information on the forms of discrimination experienced by Confucianists, policies taken by KH. Abdurrahman Wahid, and the impact of the policy on the lives of Confucians in Indonesia.

Data Analysis

Conduct qualitative analysis of the data collected. This analysis involves:

1. **Description:** Describes the forms of discrimination experienced by Confucians during the New Order period.
2. **Policy Analysis:** Analyze the policies taken by KH. Abdurrahman Wahid in an effort to restore the legal rights of Confucianists.
3. **Impact Evaluation:** Assess the impact of these policies on the social, cultural, and religious life of Confucians in Indonesia.

Synthesis of Findings

Synthesizing findings from various sources to provide a comprehensive overview of the role of KH. Abdurrahman Wahid in the restoration of the legal

rights of Confucianists. This synthesis will also identify the main patterns and themes that emerge from the literature.

Report Preparation

Prepare a research report that includes an introduction, research method, analysis results, and conclusions. This report will be compiled systematically to make it easier for readers to understand the findings of the research.

RESEARCH RESULTS AND DISCUSSION

President KH. Abdurrahman Wahid 1 Year 1999-2001

President KH. Abdurrahman Wahid (1999-2001) covers various important aspects of the life of the nation and state in Indonesia. The following is a comprehensive analysis of the key policies taken during his administration:

Political and Government Policy

1. Dissolve the Ministry of Information to guarantee press freedom.
2. Dissolve the Social Department which is considered a hotbed of corruption.
3. Freezing the MPR and DPR as an effort to reform politics.
4. Announcing the names of the ministers of the National Unity Cabinet involved in KKN (Corruption, Collusion, and Nepotism).

Social and Religious Policy

1. Revoking Presidential Instruction No. 14 of 1967 and Circular Letter of the Minister of Home Affairs No. 477/74054/BA.01.2/4683/95 of 1978 concerning restrictions on religious activities, beliefs, and customs of Chinese.
2. Issued Presidential Decree No. 6 of 2000 which rerecognized Confucianism as the official religion in Indonesia.
3. Allow ethnic Chinese people to worship and celebrate the Chinese New Year openly.
4. Abolishing the term "official religion" recognized by the government, affirming the equality of all religions in Indonesia.

Economic Policy

1. Making the Department of Cooperatives and Small and Medium Entrepreneurs (PKM) a non-portfolio ministry.
2. Efforts to eradicate corruption and economic reforms, despite facing various implementation challenges.

Foreign and Security Policy

1. Make changes in the role of the military in the government.
2. Approved the renaming of Irian Jaya to Papua at the end of December 1999.

Legal Policy

Repeal the regulations on the prohibition of the PKI and the spread of Marxism and Leninism.

Gus Dur's policies, especially those related to religious freedom and the recognition of minority rights, have received appreciation from marginalized groups. Several controversial policies, such as the dissolution of departments and the freezing of the MPR/DPR, caused political resistance that eventually contributed to the end of his term. Economic and anti-corruption policies face significant implementation challenges. During the reign of KH. Abdurrahman Wahid is characterized by significant reform efforts, especially in terms of pluralism, religious freedom, and the eradication of corruption. Despite many controversial policies and facing resistance, the steps taken by Gus Dur have paved the way for further reforms in Indonesia.

The Restoration of the Legal Rights of Confucians in the Government of President KH. Abdurrahman Wahid (1999-2001)

President KH. Abdurrahman Wahid (Gus Dur) played a crucial role in the restoration of the legal rights of Confucians in Indonesia during his reign from October 20, 1999 to July 23, 2001. Here is a comprehensive analysis of the policy and its impact:

Background

Before the Gus Dur era, Confucians experienced systematic discrimination, especially during the New Order period. Confucianism is not recognized as an official religion, and its adherents face restrictions on the practice of worship as well as civil rights.

Key Policies:

a. Revocation of Ban

1. Gus Dur revoked Presidential Instruction No. 14 of 1967 which restricted religious activities and Chinese customs.
2. Revoking the Circular Letter of the Minister of Home Affairs No. 477/74054/BA.01.2/4683/95 of 1978 which strengthened the restriction.

b. Official Recognition

Issued Presidential Decree No. 6 of 2000 which rerecognized Confucianism as the official religion in Indonesia.

c. Freedom of Worship

Allow Confucians to worship and celebrate their religious holidays openly, including Chinese New Year celebrations.

Policy Impact

a. Civil Rights Restoration

1. Confucians can list their religion on their ID cards.
2. Catholicism traditional marriages began to be recognized and recorded by the state through the Civil Registry Office.

b. Access to Education

1. Confucian pupils and students began to receive Confucian religious education in schools and colleges.
2. Teachers and lecturers of Confucian religion are allowed to give Confucian religious lessons and courses.

c. Institutional Recognition

1. The High Council of Confucian Religion of Indonesia (MATAKIN) received services at the Ministry of Religion of the Republic of Indonesia.
2. Confucian institutions began to receive aid from the state.

d. Social Participation

Confucian figures began to be included in the Forum for Religious Harmony (FKUB) both at the provincial and district/city levels.

Implementation Challenges

Although these policies are revolutionary, their implementation faces several challenges:

1. Resistance from several community groups who are not ready to accept change.
2. The bureaucratic process is slow in translating policies into practice in the field.
3. The relatively short period of Gus Dur's administration limited the reach of policy implementation.

Policy Sustainability

Gus Dur's policy became the basis for the next government to continue the restoration of the rights of Confucianists:

1. President Megawati Soekarnoputri set the Chinese New Year as a national holiday.
2. President Susilo Bambang Yudhoyono continued the restoration of Confucian civil rights in a more comprehensive manner.

President KH. Abdurrahman Wahid became an important turning point in the restoration of the legal rights of Confucians in Indonesia. The steps taken not only restore the religious and civil rights of Confucianists, but also strengthen the foundations of religious pluralism and tolerance in Indonesia. Although their implementation has faced challenges, these policies have paved the way for wider recognition and acceptance of the Confucian community as an integral part of Indonesia's society.

Discrimination Experienced by Confucians in Indonesia During the New Order Period

Discrimination against Confucians in Indonesia during the New Order period is one of the clear examples of the state's discriminatory policies against

minority groups. During this period, various policies issued by the New Order government systematically suppressed and restricted the rights of Confucianists. This study aims to analyze the forms of discrimination experienced by Confucians, the basis of the policies implemented, and the impact of these policies on the social and religious life of Confucians in Indonesia.

Background of Discrimination Against Confucians in Indonesia During the New Order Period

a. Ideological and Political Conflict

During the New Order period, the Indonesia government under the leadership of President Soeharto faced various political and ideological challenges. One of the major events that influenced discriminatory policies was the September 30, 1965 Movement (G30S/PKI) which was associated with the Communist Party of Indonesia (PKI). Although there is no strong evidence linking Confucians or ethnic Chinese to the PKI, there is a perception among the government that the Chinese community has an affiliation with communism and sympathy for the Chinese government.

b. Assimilation Policy

The New Order government implemented an assimilation policy that aimed to integrate ethnic Chinese into Indonesia's culture and eliminate their cultural identity. This policy is based on the view that Chinese cultural identity is considered a threat to national unity and social integration. Some of the assimilation steps taken include:

1. Name Change: People of Chinese descent are required to change their name to a more "Indonesia" name.
2. Prohibition of the Use of the Chinese Language: The use of the Chinese language and script is prohibited in everyday life, including in education and the media.

c. Presidential Instruction No. 14 of 1967

Presidential Instruction (Inpres) No. 14 of 1967 is the main policy that regulates restrictions on Chinese cultural and religious activities. This Presidential Instruction prohibits all forms of religious activities, beliefs, and customs related to the Chinese. Some of the important points of this Presidential Instruction are:

1. Restrictions on Worship: Worship procedures that have aspects of cultural affinity with the ancestral land must be carried out internally in family or individual relationships, and must not be carried out openly in public.
2. Prohibition of Public Celebrations: Chinese feasts and customs should be performed in a discreet manner in public, but in a family setting.

d. Removal from the Official Religious List

In 1973, the government abolished the Confucian division from the Ministry of Religious Affairs, so that Confucianism was no longer recognized as the official religion in Indonesia. This causes Confucians not to have the same rights as followers of other religions in terms of administration and public services.

e. Surveillance and Intimidation

The New Order government carried out strict supervision of the activities of Confucianists. Any activities related to Chinese culture and religion are closely monitored by the security forces. Confucians are often victims of intimidation and violence by security forces and certain anti-Chinese groups.

f. Social and Psychological Impact

The discrimination experienced by Confucians causes deep social and psychological trauma. Many of them feel alienated and lose their cultural and religious identity. Restrictions and prohibitions on religious activities have led to a significant decline in Confucian religious practices. Many of them are forced to practice worship in secret or even abandon their religion. The background of discrimination against Confucians in Indonesia during the New Order period was based on ideological and political conflicts, assimilation policies, and repressive regulations. This policy not only has an impact on the religious life of Confucians but also on their cultural identity and civil rights. Although the Reformation era brought positive changes with the re-recognition of the Confucian religion, the impact of past discrimination is still felt today.

Forms of Discrimination Against Confucians in Indonesia During the New Order Period.

Discrimination against Confucians in Indonesia during the New Order period covered various aspects of life involving repressive and assimilative state policies. Here are more detailed forms of discrimination:

a. Restrictions on Religious Activities

1. Prohibition of Religious Celebrations and Rituals: The New Order government prohibited Confucians from celebrating their religious holidays openly. Religious rituals such as temple prayers and Chinese New Year celebrations are prohibited and must be done in secret.
2. Temple Closure: Many temples were closed or converted into other buildings. This resulted in Confucians losing their official place of worship.

b. Removal from the Official Religious List

Not Recognized as an Official Religion: In 1973, the government removed the Confucian division from the Ministry of Religious Affairs, so that

Confucianism is no longer recognized as one of the official religions in Indonesia. This causes Confucians not to have the same rights as followers of other religions in terms of administration and public services.

c. Population Administration Restrictions

1. Difficulties in Civil Registration: Confucians have difficulty in taking care of civil registration such as birth, marriage, and death certificates. Because their religion is not recognized, many of them are forced to include other religions in their official documents.
2. Name Change: The policy of assimilation requires Confucians to change their names to a more "Indonesian" name. This aims to erase their Chinese cultural identity.

d. Cultural Assimilation

1. Abolition of Cultural Identity: The New Order government implemented an assimilation policy aimed at eliminating Chinese cultural identity. The use of the Chinese language and script is prohibited in daily life, including in education and the media.
2. Discriminatory Labeling: Ethnic Chinese are often referred to by the designation "Chinese" which is pejorative and discriminatory. This reflects the discriminatory attitude that still exists in society.

e. Restrictions in Education and Employment

1. Discrimination in Schools and Universities: Children from Confucian families often experience discrimination in schools and universities. They do not get equal access to education and are often treated unfairly by schools.
2. Restrictions in the World of Work: Confucians face discrimination in the world of work, especially in the public sector. They are often prevented from occupying important and strategic positions in government and state-owned enterprises.

f. Surveillance and Intimidation

1. Strict Supervision: The New Order government conducted strict supervision over the activities of Confucianists. Any activities related to Chinese culture and religion are closely monitored by the security forces.
2. Intimidation and Violence: Confucians are often victims of intimidation and violence by security forces and certain anti-Chinese groups. This adds to the fear and trauma among Confucianists.

The Basis of Discriminatory Policies Against Confucians in Indonesia During the New Order Period

The discriminatory policy against Confucians in Indonesia during the New Order period was based on a number of regulations and instructions issued by the government. This policy aims to assimilate ethnic Chinese and erase their cultural and religious identities. Here are the basics of the policy in more detail:

a. Presidential Instruction No. 14 of 1967

Presidential Instruction (Inpres) No. 14 of 1967 is one of the main policies that is the basis for discrimination against Confucianists. This policy prohibits all forms of religious activities, beliefs, and customs related to the Chinese. Some of the important points of this Presidential Instruction are:

1. Restrictions on Worship: Worship procedures that have aspects of cultural affinity with the ancestral land must be carried out internally in family or individual relationships, and must not be carried out openly in public.
2. Prohibition of Public Celebrations: Chinese feasts and customs should be performed in a discreet manner in public, but in a family setting.
3. Regulation by the Minister of Religion: The determination of religious and belief categories and the implementation of Chinese religious worship, beliefs, and customs are regulated by the Minister of Religious Affairs after hearing the consideration of the Attorney General (PAKEM).
4. Security and Control: The security and control of the implementation of this policy is regulated by the Minister of Home Affairs together with the Attorney General.

b. Circular Letter of the Minister of Home Affairs No. 477/74054/BA.01.2/4683/95 of 1978

This Circular makes it clear that the religions recognized by the government are Islam, Christianity, Catholicism, Hinduism, and Buddhism. As such, Confucianism is not recognized as an official religion, which causes various administrative difficulties for Confucianists, such as civil registration for marriage, birth, and death.

c. *Cultural Assimilation Policy*

The New Order government also implemented a policy of cultural assimilation aimed at eliminating Chinese cultural identity. Some of the steps taken include:

1. Name Change: People of Chinese descent are required to change their name to a more "Indonesia" name. This is regulated in Circular Letter No. 06/Preskab/6/67.

2. Prohibition of the Use of the Chinese Language: The use of the Chinese language and script is prohibited in everyday life, including in education and the media.

d. Removal from the Official Religious List

In 1973, the government abolished the Confucian division from the Ministry of Religious Affairs, so that Confucianism was no longer recognized as the official religion in Indonesia. This causes Confucians not to have the same rights as followers of other religions in terms of administration and public services.

e. Surveillance and Intimidation

The New Order government carried out strict supervision of the activities of Confucianists. Any activities related to Chinese culture and religion are closely monitored by the security forces. Confucians are often victims of intimidation and violence by security forces and certain anti-Chinese groups. The basis of the discriminatory policy against Confucians in Indonesia during the New Order period was based on various regulations and instructions aimed at assimilating ethnic Chinese and erasing their cultural and religious identities. This policy not only has an impact on the religious life of Confucians but also on their cultural identity and civil rights.

The policy taken by President KH. Abdurrahman Wahid to restore the legal rights of Confucians in Indonesia.

KH. Abdurrahman Wahid, who is familiarly called Gus Dur, is the fourth president of Indonesia known for his efforts in fighting for the rights of minorities, including Confucianists. During his reign, Gus Dur took various significant policies to restore the legal rights of Confucians who had long been discriminated against during the New Order period.

Key Policies

a. Revocation of Presidential Instruction No. 14 of 1967

One of the first steps taken by Gus Dur was to revoke Presidential Instruction (Inpres) No. 14 of 1967. This Presidential Instruction previously prohibited all forms of religious activities, beliefs, and customs of China, including Confucianism. This revocation was carried out through Presidential Decree (Keppres) No. 6 of 2000.

b. Official Recognition of Confucianism

With the issuance of Presidential Decree No. 6 of 2000, Gus Dur reaffirmed Confucianism as one of the official religions in Indonesia. This means that Confucians regain their rights to practice worship openly and celebrate their religious holidays, such as Chinese New Year.

c. Removal of Population Administration Restrictions

The revocation of the Circular Letter of the Minister of Home Affairs No. 477/74054/BA.01.2/4683/95 of 1978 which restricted Chinese religious activities, beliefs, and customs was also carried out. With this policy, Confucians no longer experience difficulties in taking care of population administration such as the registration of marriages, births, and deaths.

d. Granting Equality in Education

Gus Dur also fought for the rights of Confucians in the field of education. Schools that were previously banned from teaching Confucianism are now allowed to teach the religion again. This provides an opportunity for the younger generation of Confucians to learn and understand their religious teachings formally.

e. Chinese New Year Celebration as Confucian Religious Day

One of the most historic policies is the recognition of Chinese New Year as a day of Confucian Religion. In 2000, for the first time in decades, Confucians were able to celebrate Chinese New Year openly and recognized by the state. This policy shows Gus Dur's commitment to pluralism and respect for cultural diversity in Indonesia. In 2000, Chinese New Year was first held nationally by MATAKIN on the order of President KH. Abdurrahman Wahid is held 2 times to celebrate Chinese New Year.

Policy Impact

The policies taken by Gus Dur have a very positive impact on Confucians in Indonesia. Some of these impacts include:

1. Restoration of Civil Rights: Confucians regain their previously restricted civil rights, including in terms of population administration and education.
2. Recognition and Recognition: The official recognition of the Confucian religion and the celebration of Chinese New Year as a national holiday provide a sense of appreciation and recognition of their cultural and religious identity.
3. Improved Social Life: This policy also improves the social life of Confucianists, as they no longer feel discriminated against and can openly practice their worship and traditions.

The policy taken by President KH. Abdurrahman Wahid to restore the legal rights of Confucians in Indonesia is an important step in fighting for minority rights and strengthening pluralism in Indonesia. This policy not only provides official recognition of the Confucian religion, but also erases various forms of discrimination that have been going on for decades.

The Impact of These Policies on the Life of Confucians in Indonesia

President KH. Abdurrahman Wahid, or Gus Dur, played an important role in restoring the legal rights of Confucians in Indonesia who had long been discriminated against. The policies taken by Gus Dur not only gave official recognition of Confucianism but also restored various civil rights and religious freedom of Confucianism. The following is an analysis of the impact of these policies on the lives of Confucians in Indonesia.

Policy Impact

a. Official Recognition and Religious Freedom

With the issuance of Presidential Decree (Keppres) No. 6 of 2000, Confucianism was re-recognized as the official religion in Indonesia. The impact of this recognition is significant:

1. Freedom of Worship: Confucians can practice their religious worship and rituals openly without fear of repressive actions from the government. Celebrations such as Chinese New Year and Cap Go Meh can be done in public and lively.
2. Enhancement of Religious Identity: This official recognition gives a sense of pride and strengthens the religious identity of Confucianism. They no longer have to hide their beliefs or list other religions in official documents.

b. Civil Rights Restoration

Gus Dur's policy also restored various civil rights of Confucians that were previously restricted:

1. Population Administration: With the lifting of population administration restrictions, Confucians can register marriages, births, and deaths according to their religion. They can also list their Confucian religion on their Identity Cards (KTP) and other official documents.
2. Education: Schools are allowed to re-teach Confucianism. This provides an opportunity for the younger generation of Confucians to formally study and understand their religious teachings, which were previously banned during the New Order period.

c. Recognition of Chinese New Year as a National Holiday

One of the most historic policies is the recognition of Chinese New Year as a national holiday. The impact of this policy includes:

1. Cultural Recognition: The recognition of Chinese New Year as a national holiday shows appreciation for Chinese culture and provides an opportunity for all Indonesia people to recognize and celebrate the cultural diversity in Indonesia.

2. Improved Social Life: Confucians can celebrate Chinese New Year openly and festively, which was previously done in secret. This increases the sense of togetherness and solidarity among Confucians and other Indonesian people.

f. Freedom of Cultural Expression

Gus Dur's policies also paved the way for the freedom of Chinese cultural expression in Indonesia:

1. Cultural Performances: Chinese culture such as the Barongsai, Naga Liong, and the Cap Go Meh celebration can be performed freely in Indonesia. This not only enriches Indonesia's culture but also strengthens the identity of Chinese culture in Indonesia.
2. Chinese Language Learning: The Chinese language can be widely studied by the people of Indonesia. This opens up opportunities for Confucians and the Chinese community to develop their language skills and strengthen relationships with Chinese communities around the world.

g. Enhancement of Political and Economic Rights

Gus Dur's policies also had an impact on improving the political and economic rights of Confucianists:

1. Political Participation: Confucians get greater opportunities to participate in politics and government. They can run for election and occupy important positions in government.
2. Economic Opportunity: Discrimination in the business world is reduced, allowing Confucians to entrepreneurship and participate in the national economy without the obstacles they previously faced during the New Order period.

The policy taken by President KH. Abdurrahman Wahid to restore the legal rights of Confucians in Indonesia has a very positive and significant impact. This policy not only provides official recognition of the Confucian religion but also restores various civil rights, religious freedom, and freedom of cultural expression of Confucianism. The impact of this policy is still felt today, strengthening pluralism and diversity in Indonesia

CONCLUSIONS

Systematic Discrimination in the New Order Period

1. Confucians in Indonesia experienced significant discrimination during the New Order period. Presidential Instruction No. 14 of 1967 prohibits all forms of Chinese

religious and cultural activities in public spaces, including Confucianism.

2. Confucianism is not recognized as an official religion, which causes Confucians to have to choose one of the five officially recognized religions for administrative and civil registration purposes.
3. This discrimination affects many aspects of Confucian life, including education, civil registration, and freedom of worship.

Recovery Policy by KH. Abdurrahman Wahid

1. When KH. Abdurrahman Wahid (Gus Dur) became President of Indonesia in 1999, he took significant steps to end discrimination against Confucianists.
2. One of the important policies taken by Gus Dur was to issue Presidential Decree No. 6 of 2000, which revoked Presidential Instruction No. 14 of 1967 and re-recognized Confucianism as the official religion in Indonesia.
3. This policy allows Confucians to list their religion on their Identity Card (KTP) and recognize marriages performed according to Confucian customs officially by the state.
4. Gus Dur also gave freedom for Confucians to practice worship and celebrate their big days openly.

Positive Impact of Gus Dur's Policy:

1. Gus Dur's policies have had a significant positive impact on Confucians in Indonesia. They no longer feel discriminated against and can practice their religious teachings calmly and peacefully.
2. This official recognition strengthens the social and political position of Confucianism, giving them a sense of being valued and recognized as an integral part of Indonesia's pluralistic society.
3. This policy also triggered the revival of Chinese culture in Indonesia, enriched Indonesia's cultural diversity and strengthened the spirit of tolerance between religious communities.

RECOMMENDATIONS

Improved Policy Implementation:

The government needs to ensure that the policies that have been taken to restore the rights of Confucians are implemented consistently throughout Indonesia. This includes ensuring that all government agencies understand and implement the policy.

Education and Socialization

It is important to increase education and socialization about the importance of religious pluralism and tolerance in Indonesia. Educational programs that emphasize the importance of respecting minority rights should be expanded in schools and communities.

Supervision and Evaluation

The government must continue to supervise and evaluate the implementation of policies related to the rights of Confucians. This includes monitoring and following up on any reports of discrimination that are still occurring.

Support for Chinese Culture

The government and the community must support and facilitate the revival of Chinese culture in Indonesia. This can be done through the organization of cultural festivals, support for cultural organizations, and official recognition of Chinese cultural holidays.

Interfaith Dialogue

Encouraging dialogue between religious communities to strengthen harmony and mutual understanding among various religious communities in Indonesia. This dialogue must involve all parties, including the government, religious leaders, and civil society.

With these steps, it is hoped that the rights of Confucians can continue to be respected and protected, and that pluralism and religious tolerance in Indonesia can be further strengthened.

ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limited knowledge and abilities of the researchers themselves. Therefore, for the perfection of the article, the researcher expects constructive criticism and suggestions from various parties.

REFERENCES

- Ahmad Ainul Taufiq. *Regulasi Pemerintah Orde Baru Terhadap Agama Khonghucu di Indonesia (1966-1998)*. UIN Jakarta Repository.
- Barton, G. (2002). *Gus Dur: The Authorized Biography of Abdurrahman Wahid*. Jakarta: Equinox Publishing.
- Budiman, A. (2005). *Masyarakat Islam Tionghoa di Indonesia*. Semarang: Tanjung Sari.
- Coppel, C. A. (2002). *Studying ethnic Chinese in Indonesia*. Singapore: Singapore Society of Asian Studies.
- Dawis, A. (2010). *Orang Indonesia Tionghoa mencari identitas*. Jakarta: Gramedia Pustaka Utama.

- Fitrya, Laylatul. *Tionghoa dalam Diskriminasi Orde Baru Tahun 1967-2000*. E-Journal Unesa, Mei 2013.
- Gunawan Saidi. *Perkembangan Agama Khonghucu di Indonesia Pada Masa Reformasi (1998-2007)*. UIN Jakarta Repository.
- Hadian. (2010). *Buku Saku Pembinaan dan Penganut Agama Khonghucu di Indonesia*. Jakarta: Kementerian Agama RI.
- Hefner, R. W. (2013). *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore, and Indonesia*. Honolulu: University of Hawaii Press.
- Historia Madania. *Proses Pengakuan Khonghucu Pada Masa Pemerintahan Abdurrahman Wahid (2000-2001)*. Journal of History Education, 2018.
- Hoon, C. Y. (2012). *Identitas Tionghoa pasca-Suharto: Budaya, politik dan media*. Jakarta: Yayasan Nabil & LP3ES.
- Indarto, W. S. (2010). *Selayang Pandang Agama Khonghucu Indonesia Dahulu, Sekarang dan Masa Depan*. Jakarta: MATAKIN.
- Ishom, Muhammad. *Curhat Pendeta atas Keputusan Gus Dur Melegalkan Khonghucu*. NU Online, 2017.
- Ismail. (2002). *Kebijakan Pemerintahan Abdurrahman Wahid*. Jakarta: Gramedia.
- Kementerian Agama Republik Indonesia. *Eksistensi Agama Khonghucu di Indonesia*. Moraref Kemenag.
- Kompas. *Diskriminasi Terhadap Umat Khonghucu pada Masa Orde Baru*. Kompas.com, 15 April 2023.
- Lindsey, T., & Pausacker, H. (Eds.). (2005). *Chinese Indonesians: Remembering, distorting, forgetting*. Singapore: Institute of Southeast Asian Studies.
- Mahfud, C. (2013). *Manifesto politik Tionghoa di Indonesia*. Yogyakarta: Pustaka Pelajar.
- Majelis Tinggi Agama Khonghucu Indonesia (MATAKIN). *Sekilas Sejarah MATAKIN*. MATAKIN Official Website.
- Maulid, Mustopa. *Proses Pengakuan Agama Khonghucu pada Masa Pemerintahan K.H. Abdurrahman Wahid*. Repository UIN Sunan Gunung Djati Bandung, 2020.
- Mustajab, A. (2015). *Menganalisis Peran Gus Dur dalam Perjuangan Hak Umat Beragama Khonghucu di Indonesia*. KRINOK: Jurnal Pendidikan Sejarah & Sejarah FKIP Universitas Jambi.
- Narasi Sejarah. 2020. *Dampak Kebijakan Gus Dur Terhadap Eksistensi Agama Khonghucu*. NarasiSejarah.id.
- Nurhuda, A., & Agesti, Y. Z. (2021). *Masa Pemerintahan Abdurrahman Wahid (1999-2001)*. TARIKHUNA, 3(1), 115-126.
- Rasid, F. (2005). *Gus Dur dan Agama Khonghucu di Indonesia*. Skripsi, UIN Syarif Hidayatullah Jakarta.

- ResearchGate. *Abdurrahman Wahid dan Hak Umat Khonghucu di Indonesia Tahun 2000-2001*. ResearchGate, 2023.
- Sianturi, C. (n.d.). *Kebijakan Abdurrahman Wahid pada masa Reformasi*. Roboguru Ruangguru.
- Sigalingging, I. (2020). *Kebijakan Sosial Ekonomi Masa Pemerintahan Presiden K.H. Abdurrahman Wahid Tahun 1999-2001*. Skripsi, Universitas Samudra.
- Sulaiman. *Agama Khonghucu: Sejarah, Ajaran, dan Keorganisasiannya di Pontianak, Kalimantan Barat*. *Jurnal Analisa*, Vol. XVI, No. 01, 2009.
- Suryadinata, L. (2005). *Pemikiran politik etnis Tionghoa Indonesia 1900-2002*. Jakarta: LP3ES.
- Suryadinata, L. (2005). *Pribumi Indonesians, the Chinese Minority and China: A Study of Perceptions and Policies*. Singapore: Marshall Cavendish Academic.
- Suryadinata, L. (2010). *Etnis Tionghoa dan nasionalisme Indonesia: Sebuah bunga rampai 1965-2008*. Jakarta: Penerbit Buku Kompas.
- Tan, M. G. (2008). *Etnis Tionghoa di Indonesia: Kumpulan tulisan*. Jakarta: Yayasan Obor Indonesia.
- Taufiq, Ahmad Ainut. *Regulasi Pemerintah Orde Baru Terhadap Agama Khonghucu di Indonesia*. Repository UIN Jakarta.
- UIN Sunan Gunung Djati Bandung. (2020). *Proses pengakuan agama Khonghucu pada masa pemerintahan Abdurrahman Wahid*.
- Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta. *Konghucu: Aliran Moral dan Praktik Keagamaan dalam Kehidupan Modern*.
- Wibowo, I. (2010). *Belajar dari Cina: Bagaimana Cina merebut peluang dalam era globalisasi*. Jakarta: Penerbit Buku Kompas.
- Winarta, F. H. (2008). *No more discrimination: A commentary on the elimination of constitutional discrimination against Indonesian citizens of foreign ethnic descent*. Jakarta: Gramedia Pustaka Utama.