

The Right to Freedom of Religion in The Semedi Ritual at Pesanggrahan Langenharjo

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Article	Abstract
<p>Keywords: Langenharjo; Right to Freedom of Religion; Semedi Ritual</p> <p>Artikel History Received: Mar 10, 2023; Reviewed: Apr 17, 2023; Accepted: Apr 29, 2023; Published: Apr 30, 2023.</p> <p>DOI: https://dx.doi.org/10.20961/jolsic.v1i1.72167</p>	<p>Freedom to practice religion and belief is a citizen's right guaranteed by the state and has been regulated in various laws and regulations in Indonesia. In the Indonesian constitution itself, the provisions regarding the right to religious freedom are regulated in a separate chapter, namely in chapter XA on Human Rights. The Semedi ritual is a person's human right in terms of religious freedom. One of the places that are sacred and used as a location to carry out the Semedi Ritual is Pesanggrahan Langenharjo which is located in Grogol District, Sukoharjo Regency, Central Java. This study aims to determine the implementation of the right to freedom of religion in Indonesia in the Semedi Rituals at the Pesanggrahan Langenharjo. This research uses empirical research methods that are descriptive. Research data collection techniques used are field studies and literature studies with research data analysis techniques using qualitative methods that use an inductive mindset. The results of this research are it can be seen that the implementation of the right to freedom of religion in Indonesia has been carried out following the applicable laws and regulations.</p>

INTRODUCTION

The development of Islam in Java, which is growing rapidly until today, is influenced by various factors. Some of the influencing factors are the political crisis that triggered the collapse of the Majapahit Kingdom and the success of the Wali, or what we commonly refer to as Wali Songo, to spread Islam to various levels of society, both the lower classes and the royal nobility. The Wali in Java and the Muslim royal nobility transformed the alternative movement to overcome the political crisis in two ways, namely, the Wali worked on building the Javanese people's identity through spiritual education, suluk, and social order; while the Muslim nobles started a new political order to continue the destroyed Majapahit Kingdom in Java (Ridwan, 2021: 110).

Before the arrival of Islam, the majority of Javanese people were still Hindu-Buddhist and various cults. The Wali used a method of spreading Islam that was adapted to the culture of the local community so that it could be well received by the community. At the end of the 15th century AD, the first Islamic kingdom in Java was established, namely the Demak Kingdom. The establishment of the Demak Kingdom can be considered a transitional period from the Hindu-Buddhist period to the Islamic period. In the transitional period between the 15th century and the 16th century, a new culture grew that displayed a synthesis between elements of Hindu-Buddhist culture and elements of Islamic culture so that in the literature it was known as a transitional culture (Anita, 2016: 244).

The transition from the Hindu-Buddhist period to the Islamic period was not done totally in all aspects of community life. There were some cultural adjustments or syncretism from Hindu-Buddhist understanding to Javanese Islamic understanding or what is commonly referred to as "Islam-Kejawen". People who embrace syncretic Islam are still found, especially in Yogyakarta and Surakarta. They will still recognize Islam as their religion, when dealing with issues regarding their identities, such as ID cards, driving licenses, and others. Formally, they will still recognize Islam as their religion, even though they do not practice the basic teachings of Islam, such as the five daily prayers, Ramadan fasting, zakat, and hajj (Koentjaraningrat, 1984:313).

Javanese society in general still preserves the belief in the teachings of previous ancestors which will continue to be carried out for generations even when the Javanese community at this time has adopted a religion or belief that is different from the beliefs of their ancestors. One of the mystical-magical cultures that are still practiced by some Javanese people is the Semedi Ritual. In the National Encyclopaedia, semedi means calming and concentrating the mind on religious matters carried out in a quiet atmosphere and separated from the hustle of the world. It is intended to be able to better understand religious matters and is intended to get inspiration from God Almighty (Penyusun, 1989: 3068).

Semedi rituals as an activity to cultivate the mind are usually performed in places that are considered sacred by the Javanese community. According to Clifford Geertz, semedi is a temporary withdrawal from an interest in the external world. Geertz states that the most intensive form of semedi that is very rarely practiced today is tapa, which is done by sitting straight in absolute silence and emptying life of all worldly contents as far as possible. The aim is for one to gain "knowledge" of the highest sense and so must focus the inner life entirely on achieving that

single goal (Geertz, 1983:447-448). Semedi is a mystical practice that is difficult to describe. There are two kinds of semedi, namely semedi with the intermediary of objects or ideas and direct semedi. Semedi, which is often used by someone who has been able to have an inner connection with God, usually uses a direct way of meditating (Affady, 2021: 7545). Semedi is done as an inner exercise for a person so that the activity is related to spiritual satisfaction. Because it is done to connect with a higher power, semedi is usually done in a place that is quiet, calm, and away from the crowd.

The followers of Islam Kejawen have a concept of people and objects that are considered sacred. Usually, people who are considered sacred are figures who have contributed a lot to society or scholars who spread religious teachings. Among the sacred figures are Sunan Kalijaga and the other members of the Wali Songo who spread Islam in Java. Other figures from the nobility or kings who are sacred are Sultan Agung, Panembahan Senopati, Sunan Paku Buwono IX, and so on.

When it comes to the life of the nation and state, the freedom to practice religion or belief is a citizen's right that is guaranteed by the state and has been regulated in various laws and regulations in Indonesia. In the Indonesian Constitution itself, the provisions on human rights are regulated in a separate chapter, namely in Chapter XA on Human Rights. Some of the regulations in the 1945 Constitution that state the freedom of citizens to embrace religion and practice religion are contained in the following articles:

Article 28E paragraph (1): "Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose a job, choose citizenship, choose a place to live in the territory of the state and leave it, and have the right to return."

Article 28E paragraph (2): "Every person shall have the right to freedom of belief, expression of thought and behavior, following his/her conscience."

Article 29 paragraph (2): "The State guarantees the freedom of each citizen to embrace his/her religion and to worship according to his/her religion and belief."

Regulations within the scope of laws governing citizens' rights are not only sourced from national law. There are international conventions that have been ratified in Indonesian legislation after the enactment of Law No. 12 of 2005 on the Ratification of the International Covenant On Civil And Political Rights.

Judging from the positive legal regulations in Indonesia as described above, it can show that a person's freedom to embrace, adhere to, and practice their religion or belief is a human right that has been guaranteed by the state. When interpreting the provisions of Article 18 paragraph (1) of the International Convention on Civil and Political Rights which has been ratified by Law No. 12 of 2005, especially the phrase "...manifesting his religion or belief in the activities of worship, arrangement, observation and teaching" implies that everyone has the right to carry out religious or belief ritual activities. No exception to the Semedi Ritual which is still carried out by some Javanese people who still believe in it as a form of manifestation of their beliefs.

At this time, Semedi Ritual activities are still carried out by some Javanese people who are Muslims. One of the places that are sacred and used as a location to carry out Semedi Rituals is Pesanggrahan Langenharjo located in Grogol District, Sukoharjo Regency, Central Java.

Pesanggrahan Langenharjo is the former resting place of the King of Surakarta Kasunanan Palace, Paku Buwono IX. The perpetrators of the ritual consider that the implementation of the Semedi Ritual is a person's human right in terms of religious freedom. Even so, Indonesia, which is a state of law, bases all the behavior of its people on a legal basis so the implementation of the Semedi Ritual needs to be studied whether the protection of the right to freedom of religion has been implemented properly in people's lives.

This research is important to do to find a legal basis for the perpetrators of semedi rituals so that in carrying out these activities they have a strong basis both in terms of positive law and Islamic law. Therefore, the author is interested in conducting research and making legal writing with the title: *The Right to Freedom of Religion in The Semedi Ritual at Pesanggrahan Langenharjo*.

RESEARCH METHOD

This research is empirical legal research or socio-legal research. Empirical studies of this branch of study are commonly called socio-legal research, which is essentially part of social research. (Wignjosobroto, 2002:71). The research approach used by the author is qualitative research. This research is descriptive. In this research, the author aims to describe the implementation of the right to freedom of religion in the Semedi Ritual in Pesanggrahan Langenharjo. This research was conducted at Pesanggrahan Langenharjo which is located in Langenharjo Village, Grogol District, Sukoharjo Regency, Central Java Province, Indonesia. This location was chosen because Pesanggrahan Langenharjo is a place that is still visited by many people to carry out meditation rituals. The population in this study were all performers of semedi rituals at Pesanggrahan Langenharjo. Because not all ritual actors were studied, some were taken as samples. Sampling was done by purposive sampling technique. The samples taken in this study are the perpetrators of the semedi ritual who are Muslims only. Primary data sources were obtained through interviews with 2 (two) resource persons as performers of the semedi ritual in Pesanggrahan Langenharjo, namely Mr. Hartoto Kusnin Dreyasengara as Resource Person I and Mr. Agung Subagyo as Resource Person II. While secondary data sources in this research are in the form of documentary materials, laws and regulations, reports, archives, literature, and other research results that support primary data. Data collection techniques are field studies conducted through observation and interviews. Observations were carried out for approximately 8 months starting in January 2022 until August 2022. Interviews were conducted by asking questions directly with the performers of the semedi ritual, namely Mr. Hartoto Kusnin Dreyasengara as Resource Person I and Mr. Agung Subagyo as Resource Person II. The data analysis technique used by the author in this research is the qualitative analysis technique with the inductive method. Inductive analysis is a method used to gain knowledge by starting from observations of things or problems that are specific, then drawing general conclusions. (Suteki & Taufani, 2020: 311).

ANALYSIS AND DISCUSSION

1. History of Pesanggrahan Langenharjo

Pesanggrahan Langenharjo was established in 1870 AD by the King of Surakarta Sunan Pakubuwono IX. The location is only about 50 meters north of the Bengawan Solo River which is administratively located in Langenarjan Village, Langenharjo Village, Grogol District, Sukoharjo Regency. Then the guesthouse building was further beautified during the leadership of Sunan Pakubuwono X in 1931 according to the evidence found at the front gate of the building, which reads "PB X 15-7-1931". Based on information from GPH Soeryo Wicaksono, Sunan Pakubuwono IX before becoming King of Surakarta Sunanate often did meditation or tirakat on the banks of the Bengawan Solo river. So after becoming King, Sunan Pakubuwono IX built a building as a resting place and meditation place called Pesanggrahan Langenharjo.

Pesanggrahan Langenharjo in the past was often referred to as Keraton Alit (Small Palace) by the surrounding community. This is because at that time in the front yard of Pesanggrahan there was a large square in the middle of which two banyan trees grew. Similar to Surakarta Kasunanan Palace which has a north square and a south square which are also overgrown with two banyan trees. Initially, the land area of Pesanggrahan Langenharjo reached 2 hectares, but with the Bengawan Solo River alignment project, the total area is now only 1.5 hectares. With the reduction in land area, the alun-alun in the eastern part of the building no longer exists.

Surakarta Palace began registering the land and buildings of Pesanggrahan Langenharjo as a cultural heritage site after the issuance of Law Number 5 of 1992 concerning Cultural Heritage Objects which was later updated with Law Number 11 of 2010 concerning Cultural Heritage. Since becoming a cultural heritage site, the management of Pesanggrahan Langenharjo is currently carried out by the Surakarta Kasunanan Palace in collaboration with the Central Java Province Cultural Heritage Preservation Centre (BPCB). Although it has become a cultural heritage site, there are still some parts of the building in poor condition because it was not immediately restored. Such as the outer wall fence on the west side of the pesanggrahan building which is now collapsed and only covered with zinc.

In terms of building architecture, there are several main parts in Pesanggrahan Langenharjo, namely Pendapa Prabasana, Ndalem Ageng, Pendapa Pungkuran, Sanggar Pamujan, Panti Noto, and Panti Tamu. In addition, there is also a well in the compound called Sumur Bandung. Then in the backyard of the guesthouse, there is a natural warm water bathing pool that was often used by the Palace family in ancient times. Because they felt that it had high tourism potential, the Palace opened a warm bath for the general public. The warm bath became an icon of Pesanggrahan Langenharjo until around 1971 due to the visits of various people who wanted to experience bathing in the natural warm water source. However, after a few years, the bath was no longer visited because the water that appeared was no longer warm.

When Sunan Pakubuwono IX was still alive, he often performed tirakat or semedi in Sanggar Pamujan and next to Sumur Bandung. The semedi was done to get closer to Allah SWT and to get inspiration so that he could overcome government problems in the Surakarta Kasunanan Palace. This is a form of practice contained in the Javanese leadership tradition,

that every leader must have five main guidelines in carrying out his obligations. One of them is that a leader must always act with the practice of hening (clarity of mind and heart), heneng (thoughtful), hawas (vigilant), eling (remembering God), and wicaksono (wise) (Endraswara, 2003: 194). These are all mystical practices of a Javanese leader, so it is no wonder that many ancient kings performed various rituals that were mystical in nature.

The habit of Sunan Pakubuwono IX who often performed semedi rituals at Pesanggrahan Langenharjo is what is ultimately imitated by the community to this day. This is because Javanese people believe that any leader who lives his life well is worthy of being used as an example. This is following the community's understanding of the importance of the concept of manunggaling kawula lan Gusti, which is a concept of unity between kawula (people) and Gusti (king/leader) which aims to serve God in running life in the world. Therefore, until now the semedi ritual activities in Pesanggrahan Langenharjo still exist among people from various circles.

2. Implementation of the Right to Freedom of Religion in Pesanggrahan Langenharjo

The discussion on human rights continues to evolve from time to time following the times. This is also influenced by the growing awareness of the importance of human rights from various nations and countries around the world. Although it continues to develop, there are still debates or different perspectives in interpreting human rights, namely universalism and cultural relativism. This debate has resulted in a separation between Western countries, which favor universalism, and Eastern countries, which favor cultural relativism (Jaya & Arafat, 2018:57).

Universalism places human rights as universal values as formulated in various forms of International Bills of Human Rights. Human rights are naturally possessed by an individual. This is the universal nature of these rights as human rights are natural rights theory. These rights cannot be revoked by anyone, nor can they be transferred from one human being to another so the state is obliged to fulfill these rights. Cultural relativism, on the other hand, rejects the notion of universal rights. Human rights must be placed within the specific cultural context of each country. Culture is the only source of validity of rights or moral rules. All cultures have the same right to life and dignity that must be respected, so the application of human rights must still consider the characteristics, and historical, cultural, and religious differences in each country (Jaya & Arafat, 2018: 64).

Indonesia is a country that has characteristics of a country whose society is very heterogeneous with various cultures, of course, it would not be suitable if it uses the universalism paradigm of human rights. In the context of freedom of religion and belief, Indonesia uses the paradigm of cultural relativism. Cultural relativism in terms of the right to freedom of religion and belief emphasizes that religious rights as individual rights are inherent in every human being since birth, but in the context of nation and state, religious rights have also become a collective right of the community to be able to peacefully and safely carry out their religious teachings without feeling disturbed from other parties, therefore, religious rights

in the context of individual human rights cannot be separated from religious rights in the context of communal human rights (Jaya & Arafat, 2018: 63).

According to Jack Donnelly, cultural relativism is divided into three categories based on its relevance to local values. Firstly, 'radical cultural relativism' argues that culture is the absolute source of morals and truth and thus directly rejects all values that come from outside. Radical cultural relativists strongly reject the universalism of human rights derived from international instruments because their cultural teachings already have the same values. Secondly, there is 'strong cultural relativism' which believes that the main source of truth is culture, but also does not reject the idea of basic human rights that comes from outside. These adherents can accept outside values that do not attack the 'core' teachings of their local traditions because if these outside values are allowed to enter, there is a concern that the basic teachings that are part of the tradition will be erased. The third is 'weak cultural relativism' where culture becomes a secondary source of truth for rights and norms. Adherents of this concept accept external values that are positive without forgetting their original identity. The goal of the weak cultural relativism perspective is to combine positive values that come from outside as well as the positive values of the culture that is owned to be combined into a perfect value (Wardana, 2022: 67).

One of the positive values of the universalism perspective used in Indonesia is the adoption of regulations on freedom of religion and belief in Article 18 of the Universal Declaration of Human Rights (UDHR) and Article 18 of the International Covenant on Civil and Political Rights (ICCPR). The form of human rights universalism is shown by Indonesia which guarantees freedom of religion through the constitution of the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945). Then the level of law is found in Law No. 39 the Year 1999 on Human Rights and Law No. 12 the Year 2005 Ratification of the International Covenant On Civil And Political Rights. Therefore, it can be said that Indonesia adheres to the perspective of weak cultural relativism because it has combined positive values from outside with existing cultural values and combined them into perfect values.

The perspective of cultural relativism on human rights as explained above when associated with the context of freedom of religion and belief can be seen in the implementation of semedi rituals in Pesanggrahan Langenharjo. Based on the interview with Interviewee I and Interviewee II, there is the freedom to perform semedi rituals without getting restrictions from any party. This is a form of freedom for citizens to carry out worship following their religion or belief. Following Article 22 paragraph (2) of Law No. 39 of 1999 Concerning Human Rights which reads, "Everyone is free to embrace their respective religions and to worship according to their religion and beliefs."

The fundamental characteristics of human rights, in general, are universalism, freedom, and equality; which needs to be interpreted that the freedom must include freedom of religion or belief as stated in Article 18 of the International Covenant on Civil and Political Rights (ICCPR). Freedom of religion and belief is a universal right that is owned by all human beings because it is an innate human dignity as part of the 'human family'. The drive towards the

fulfillment of the right to freedom aims to empower everyone to realize their potential as responsible people. Thus everyone can find their freedom of religion and belief, both as individuals and together with others. Finally, following its universal nature, freedom of religion or belief must be respected and exercised in a non-discriminatory manner, because equality in human dignity necessarily implies equality of all people in their basic rights (Bielefeldt, 2012:19-20).

Religion affects the growth and development of a society. This does not mean that religion in substance has changed but what happens is the change in society in understanding, living, and practicing religious teachings. To understand what is meant by freedom of religion broadly, it is necessary to elaborate on the definition of human rights to facilitate our understanding of freedom of religion. Freedom of religion is a part or branch of human rights that has the same dimension as human rights. Or it can be said that the elements of freedom of religion are the manifestation of the elements of human rights in a narrower scope. From the elements of human rights, we can then determine the definition, scope, and implementation of freedom of religion (A. R. Nasution, 2019: 51).

In the legal context, all religions have equal rights under the law according to the principle of "equality before the law" to be believed and embraced by humans. Although every religion has a doctrine that seeks to bind humans who believe in it, the doctrine should not be used by adherents of religions to oppress other religions. Restrictions on freedom of religion and expression as mandated by the 1945 Constitution need to be further regulated in the form of laws to provide legal protection to all people or all religious communities in Indonesia. However, what actions need to be regulated in the formation of norms related to religion, so as not to violate the nature of freedom of religion itself in Indonesia, because in principle, in any condition, the right to religion and belief is a right that cannot be reduced under any circumstances.

Respect must be given to religious believers who are carrying out worship, including respect must be given to religious officials who are carrying out their duties. The act of mocking, making fun of, ridiculing, or demeaning religious officials should be punished because it is contrary to the decency and propriety of a religiously moral society. The characters of religious moral actions related to the values of social justice are: (1) developing noble actions, which reflect the attitude and atmosphere of kinship and cooperation; (2) developing a fair attitude towards others; (3) maintaining a balance between rights and obligations; (4) respecting the rights of others; and (5) like to give help to others so that they can stand on their own (Ohoiwutun, 2018: 11).

There are two areas of freedom of religion, namely the forum internum area which is absolute and cannot be intervened and discriminated against (non-derogable rights); and there is a forum externum area that can be regulated and limited because it is related to the expression of religious beliefs (derogable rights) (Ohoiwutun, 2018: 5). The core of a person's belief in believing and embracing religion in the human rights instrument is called "Forum Internum". Forum internum etymologically means freedom of thought and belief in its nature.

Furthermore, religious manifestation in freedom of religion is called "forum externum". International law's rules on religious manifestations are very different from the 'ritual exclusivity' of religions that are limited to holy books and other religious sources. The forum externum in international law crosses the boundaries of religious rituals in traditional religions because it recognizes all types of rituals from religions or beliefs from both theistic and non-theistic religions (A. R. Nasution, 2019:87).

The area of forum internum as part of non-derogable rights has been regulated in Article 18 paragraph (2) of the Covenant on Civil and Political Rights where the article states that no one can be forced to believe in a particular religion which results in his/her right and freedom to adhere to or establish his/her beliefs being disturbed. Furthermore, the rules on forum externum are contained in Article 18 of the Universal Declaration of Human Rights and Article 18 paragraph (1) of the Covenant on Civil and Political Rights. Both articles affirm that all people have the right to manifest their religion and beliefs, whether through religious teaching, practice, rituals, and celebrations. The article also does not mention restrictions on the place and time to manifest religion or belief so that everyone who believes in religion or belief can carry out religious manifestations individually or in groups (A. R. Nasution, 2019: 87-88).

Although the scope of religious rituals is widely recognized in international law, it does not mean that all types of religious rituals can be performed by adherents of religions. The rights to perform religious manifestations or the forum externum of freedom of religion may be limited by laws and regulations and other forms of state policy intended to protect the fundamental freedoms and rights of others. This means that as long as religious rituals do not result in the loss of other people's rights, the rituals can be carried out. But when the manifestation of the right can cause others to lose their rights and freedoms, then the state may limit the manifestation (A. R. Nasution, 2019: 88).

The manifestation of freedom of religion and belief such as the implementation of semedi rituals in Pesanggrahan Langenharjo is an area of forum externum which is derogable rights so that it can be regulated and restricted because it is related to the expression of religious beliefs. However, it has been explained in Article 18 paragraph (3) of the Covenant on Civil and Political Rights that the freedom to manifest one's religion or belief can only be limited by provisions based on the law, and if necessary to protect the security, order, health and or public morals, or the rights and fundamental freedoms of others.

It means that if the right to freedom of religion and belief that belongs to the forum externum area is to be restricted, then the restriction should only be done for the following five reasons. First, the restriction is done if the religious manifestation and/or belief of someone or a group of people potentially threatens the health of others. Second, the restriction is done if the religious manifestation/belief of someone or a group of people potentially threatens the security (life and physical) of others. Third, the restriction is done if the religious manifestation/belief of someone or a group of people has the potential, for example, to violate the surrounding road traffic. Fourth, the restriction is done if the religious manifestation and/or belief of someone or a group of people requires its members to for example drink poison, eat

corpses, or kill humans. And fifth, the restriction is done if the religious manifestation/belief of someone or a group of people potentially threatens the basic rights of others such as the right to life or the right not to be tortured (Hasanuddin, 2017: 106-107).

From the results of observations and interviews with interviewees who perform semedi rituals, it does not appear that there is an activity that violates positive law in Indonesia. Furthermore, the ritual also does not cause problems in terms of security, order, health, or even damage the morals of the community. Moreover, no one else's basic rights are disturbed by the semedi ritual because the activity is a personal desire and decision of each perpetrator, whether the ritual is carried out individually or rituals carried out together, or in groups. Therefore, no reason can be used to limit the implementation of semedi rituals in Pesanggrahan Langenharjo although the manifestation or embodiment of freedom of religion and belief is included in the *forum externum* area.

Semedi ritual as an expression of freedom of religion and belief is included in the constitutional rights of citizens that have been guaranteed by the 1945 Constitution of the Republic of Indonesia. The right to freedom of religion as a constitutional right of citizens means that this right is the right of every citizen that has been guaranteed and protected by the constitution of the Republic of Indonesia. That is, the right to freedom of religion becomes a substance of the highest law (Basic Norm) in the Indonesian legal system. Thus, it is expected that constitutional guarantees can prevent violations of citizens' rights to embrace and worship according to their beliefs (Alamsyah, 2021: 520).

There are several articles in the 1945 Constitution as a form of legal protection in the context of constitutional rights to semedi rituals as an expression of the right to freedom of religion and belief, namely:

Article 28E paragraph (1) : "Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose a job, choose citizenship, choose a place of residence in the territory of the state and leave it, and have the right to return."

Article 28E paragraph (2) : "Every person shall have the freedom to believe in beliefs, to express their thoughts and attitudes, following their conscience."

Article 29 paragraph (2) : "The State guarantees the freedom of each citizen to embrace his/her religion and to worship according to his/her religion and belief."

Logically, these articles must be interpreted as an inseparable unity with Article 29 paragraph (1) which states, "The State is based on the One True God", the provisions in Article 29 paragraph (1) are the derivation of the first principle of Pancasila, the One True God. Thus, it can be said that the right to freedom of religion as regulated in Article 28E paragraphs (1) and (2), and Article 29 paragraph (2) of the 1945 Constitution is imbued with the first principle of Pancasila (Alamsyah, 2021: 520).

Based on the explanation above, it can be seen that the implementation of the right to freedom of religion and belief in Indonesia has been implemented in the community, one of the proofs is the existence of the semedi ritual in Pesanggrahan Langenharjo as a religious expression and belief of the perpetrators. Then, the absence of restrictions on the semedi ritual

is also a form of community respect for the rights and freedoms of others in carrying out their religions and beliefs.

CONCLUSIONS

Based on the research that has been conducted, it can be concluded that the implementation of right to freedom of religion in Indonesia has been implemented as evidenced by the existence of semedi rituals in Pesanggrahan Langenharjo. The semedi ritual that enters into the forum externum area cannot be restricted because it does not fulfill the conditions that can be used as an excuse to limit a person's right to freedom of religion. The existing legal regulations are sufficient to protect the ritual performers in carrying out their religion and beliefs so that there are no restrictions on the right to freedom of religion, either from the community or from the State.

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