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EXISTENCE ADHERENTS OF THE PARMALIN RELIGION IN THE INDONESIAN DEMOCRATIC STATE

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Abstract

Research purposes this is for existence adherents of the parmeline religion in the democratic country of Indonesia. This study is form of research study bibliography, method data analysis using method inductive and deductive. Analysis results this can concluded. The system beliefs of each tribe are greatly influenced by culture adherents of that religion. North Sumatra is one of them regions in Indonesia that uphold mark democracy established by Pancasila and the 1945 Constitution. Palmarim is committed spiritual movement preserve and maintain custom customs ancient as well as religious values are threatened extinct. This spiritual movement spread to all over Batak land and become movement unifying politics surrounding Batak community 1883 , or 7444 years before his death Sisingamangarajah XII United against the Dutch. Diversity Indonesia 's ethnicities and religions are part from teak self nation so that must become source pride and wealth are not replaceable. Diversity and differences culture can become something beautiful thing if we each other respect, mutual respect, uphold tall values unity, life side by side with objective each other support and develop, as well reach shared prosperity as expression and recognition to meaning and essence right basic man based on Pancasila and the 1945 Constitution, existence adherent Palmarim who number vulnerable people to marginalization and persecution must removed.

Keywords : Parmaline Democracy and Human Rights

Introduction

Indonesia is a famous country with its diversity . Pancasila as the basic principles of the country are in harmony with existing realities and facts , so contained values objective and subjective in it. Pancasila values as a whole objective show that the core of Pancasila remains endure all the time in life human, fine in life custom customs , culture , etc life religious. Indonesian democracy is democracy built on Pancasila , so whatever is done with Spirit democracy no free from meaning of Pancasila. Indonesia is a pluralistic country with tribes and customs diverse customs , and the Indonesian nation is committed For uphold high and respectful tall values pluralism the To use build beneficial democracy and prosperity that leads to justice social , dedicated and consistent. Therefore that , Pancasila democracy has meaning That is , apart from nature values In general , values are also required special being guidelines behavior man towards the Almighty of the people humans , environment life, and God Almighty. The government is also Pancasila Democracy based democracy on kinship and mutual cooperation for big prosperity of the people. Covers based on religious elements truth , love Thank you , Budi character nobility, Indonesian morals , and sustainability. According to history, Palmarim religion was first started by someone datu named Teacher Somaran Pardede who was King Sisingamangarajah XII. (last king dynasty Sisingamangarajah years) very close. Doctrine This developed by followers Sisingamangaraja (especially in the year carried out by the leader war human Gul Somali and Majesty King Naipospos). Dutch colonialists (Suharyanto , 2016). System trust tribes in North Sumatra in general influenced by several major religions , such as Christianity and Islam.

However Still Lots tribes in various remote areas still adhere to system his trust . The name " Palmarim " itself originate from the word " malim ", the Malay word " malim " (in Arabic " nalim ") which means " expert." religious knowledge ." This religion is part from a sect that believes in God Almighty and has developed in North Sumatra since year . According to the Palmarim religion , it is figure magical at once praised and adored as creator heaven and earth as well as all around him . This is "We Mulajadi Devatas Naboron ". Initially group Palmarim is spiritual movement that defends . customs and beliefs threatened antiquity extinct along with the entry and development of a new religion by the Dutch. This spiritual movement spread to throughout Batak and became movement political or Parhudamdand which united the Batak people against the Dutch. Movement This started around in 1883, seven year before the death of King Sisingamangarajah XII. The pioneer is a Somalang Teacher Pardede . Church in Palmarim called Bale Pasogit . Form building in Bale Pasogit in a way whole resemble church . However , inside there is enough field widely used by adherents Palmarim For celebrate day kingdom religious This . There is three symbol chicken on the roof of the building . Symbol three tail chicken own different colors , black symbolizes truth , white symbolizes purity , and red symbolizes strength or power According to teachings Palmarim , three Paltond the first Devata sent to Batak land is Batala Guru, Devata Soli, and Bala Bulan. Chicken now included among . sacrificed animal for Devata Murajadi Naboron . Third symbol this is also a part from sect Palmarim and expressed through characteristic typical their people wear it in headband shape. According to one a Palmarim youth figure, actually there is three type.

Research Methodology

Types of research This is study bibliography , that is research that focuses on books or source library other. This means that data is analyzed and discovered through study References to related books with discussion . Study This is study qualitative analysis with a research model bibliography Study qualitative This use method descriptive and descriptive (Moleong , 2014). In other words, goals this study is for get clear picture about existence adherents of the parmeline religion in the democratic country of Indonesia.

Result & Discussion

Parmalim

Community Palmarim have two big rituals that they celebrate every the year . So First of all parningotan haattub ni Allah or sipaha sad . Ceremony This carried out on commemoration Batak New Year namely at the beginning March . The second is Pameleon Boron or Sipaja Lima was held between June to July . The Sipaha Lima ritual is performed every five months very in year Batak calendar . This ritual done For say I'm grateful on results harvest that has been brought . Ceremony that too as effort social fundraising and giving part results harvest to residents in need . For example, capital for live child new young Marry But don't have money yet, or people who don't capable . As stated by Monan Naipospos , administrator center Palmarim , in the middle circle King Marnakok stood Naipospos and his relatives , did Sipaha Lima, one of them from ceremony annual in the Malim religion. During the five months of the Batak year , offerings presented to the supposed gods as the owner of Mula Jadi na Boron (God is the Greatest) and the kingdom of God. Worship and reading prayer in Batak Toba eats time around One half an hour. I often heard the words Dewa, Devata, Onpun , and King Nami. A total of 23 Patik or order deity proclaimed . There is n't any music , no There is gondhan , no There is song spiritual . At the end prayer writing was heard . "Nabonal Junjunganhu ,." In trust Palmarim , King Sisingamangarajah is a prophet or God's apostle on duty spread the teachings of Patik and Hamarimon from Murajadi Naboron. Cosmology original Batak society is found in Pustah , a group knowledge Batak knowledge, including Tumbaga Hulin which includes religion, kingdom and customs customs. Apart from that, there is the so-called Thragon , which consists from thinking in darkness , which contains covers war and work shamanism. Content cosmology understood by the Batak Palmarim people covers location life , various strength supernatural and natural magically , in the macro world natural universe. This place consists from continent top , continent bottom , and continent middle. Carry out Palmarim Worship carry out the Patik Ni Ugamo Malim ritual for find mistakes and sins as well plead sorry to God Almighty. Palmarim Then active do good and follow all rule Ugamo Marim. Palmarim must perform rituals (prayers) according to seven rule Ugamo Marim since born until dead . Seven rule the are : 1. Martutuek (birth). 2. Pasahat Tondi (deceased). 3. Maralis Saturday (service every Saturday). 4. Mardevata (worship based on intention own) five Mangan Mapaet (prayer forgiveness of sins) 6. Sipah Sada (prayer commemorate day birth of Lord Simalinbulboshi). 7. Sipaha Limah (Day of Offerings /Sacrifice Worship) Apart from seven binding rules , " Palmarim " also teaches respect and love to others , helping the poor and if allowed . values , incl things that don't Correct. In addition , " Palmarim " is also prohibited eat meat pork , meat bloody dogs and wild animals other. In his teachings , the Palmarim religion No know heaven , angels , devils , etc., which are characteristics of religion in

general . This religion only know the nature and existence of Dewa Murajadi na Boron as well spirit ancestors , and the teachings of this no about reward and punishment on deed good and bad besides blessing and acceptance blessing. He cursed to be poor or not own child. The purpose of religious rituals This is For give blessing Sumangot to Devata deity so Naboron, spirit ancestors (no visible eyes), as well as figure traditions and relatives respected customs like Hula Hula. between they). This religion generally closed only For Batak tribe- (although not universal), because Batak language is used in ceremony and everyone should own Name family . God Murajadi Naboron along with his spirit must be spirits of Batak people and not can used For nation or ethnic group other . Supreme god in Malim's belief is Devata Murajadi na Boron, creator humans , heaven , earth , and everything something in nature universe . The Malim religion is spread across several countries area in North Sumatra and centered in Huta Tinggi, Lag Boti District , Toba Samosir Regency . Holiday Palmarim is the main one are Si Pahasada (i.e. " first [month] ") and Si Pahalima (i.e month fifth), which is celebrated with full splendor in the complex Palmarim in Huta Tinggi Toba Samosir (Suharyanto , 2016, Wihlihani and Suharyanto , 2011; Suharyanto , 2019)

Democracy And Human Rights

In accordance with Our country's motto, " Bhinneka Tunggal Ika" (various However One). Diversity Indonesia 's ethnicities and religions are part from teak self nation and must recognized as something pride and abundant wealth . Diversity become more beautiful when can life side by side in a way harmonious , mutual appreciate , honor and uphold tall values diversity . Everyone should value difference so each party with diversity customs , culture and beliefs free operate custom his customs without mix hand or mix hand group or party other . Different groups should guard values tolerance and empathy as well as No can exclusive (Lubis, 2015). Democracy have role as the right way For realize right basic man . Therefore that 's democracy must nature culture and content . Because without inspiration of religion and tradition , democracy fail Because formalism Alone . Therefore that , if right basic man must realized through struggle democracy , especially in Indonesia which is famous religious , then religion must be avoided , because religion is fundamental facts at once complement to the democratic process . variants that don't can used . Ideology understood as view or system comprehensive and detailed value about a must goal achieved something society and the ways it is perceived Good For reach the objective .Therefore that , religion doesn't can institutionalized in formalism democracy , and vice versa , democracy No can force freedom in the realm of different religions and beliefs . Finish wrong understanding between hidden ideology in religion and democracy , admitting provisions in the rights domain basic strategic and universal human , as well make religion into inspiration independent for continuity life culture , nation , and society . It is necessary For ensure that Democracy have role as feasible way For realize right basic man . Therefore that 's democracy must nature cultural and also its content. Cause without inspiration of religion and tradition , democracy fail Because formalism alone. Therefore that , if right basic man must realized through struggle democracy , especially in Indonesia which is famous religious , then religion must be avoided , because religion is fundamental facts at once complement to the democratic process . variants that don't can used . Ideology understood as view or system comprehensive and detailed value about a must goal achieved something society and the ways it is perceived good for reach objective the. Therefore that, religion doesn't can institutionalized in formalism democracy , and vice versa, democracy no can force freedom in the realm of different religions and beliefs . Finish wrong understanding between hidden ideology in religion and democracy, admitting guarantee right basic human nature strategic and universal, as well make religion into independent inspiration for continuity culture, life nation, and society, is very necessary done.

Human rights democracy man must become room public for activate a set of universal religious books, humanistic books , and inner books ensure security law community and organize administration public. Religious volume become base pyramid inspiration , and values humanity harmonious and united with cultural volume religious moral experience and power structural in guaranteed government justice. Enforcement law for all over citizen (Widja , 2012). Human rights democracy man no only limited rhetoric above paper , however must become obligations carried out fully in accordance with principle base humanity. Democracy have role as feasible way for realize right basic human.by because that 's democracy must nature cultural and also its content. cause without inspiration of religion and tradition, democracy fail because formalism alone. Therefore that , if right basic man must realized through struggle democracy , especially in Indonesia which is famous religious , then religion must be avoided, because religion is fundamental facts at once complement to the democratic process . variants that don't can used . Ideology understood as view or system comprehensive and detailed value about a must goal achieved something society and the ways it is perceived good for reach objective the. Therefore that, religion doesn't can institutionalized in formalism democracy , and vice versa , democracy no can force freedom in the realm of different religions and beliefs . Finish wrong understanding between hidden ideology in religion and democracy ,

admitting guarantee right basic human nature strategic and universal, as well make religion into independent inspiration for continuity culture, life nation, and society, is very necessary done. Human Rights Democracy Man must become room public For activate a set of universal religious books, humanistic books, and inner books ensure security law community and organize administration public. Religious volume become base pyramid inspiration, and values humanity harmonious and united with cultural volume religious moral experience and power structural in guaranteed government justice. Enforcement law for all over citizen (Widja, 2012). Democracy must make people prosperous, right? on the contrary. Democracy has no meaning if No prosper the people. Democracy is a state instrument/ tool for reach the goal of the country (Budiardjo, 2009). Indonesia's goals are appropriate with paragraph to four in opening The 1945 Constitution which reads: then than That For forming something Indonesian state government and for advance well-being general, enlightening life nation and follow carry out world order based on independence, peace eternal and justice social, then arrange it independence Indonesian nationality, which was formed in something the structure of the Republic of Indonesia which is the sovereignty of the people with based on to: Belief in the Almighty God, just and civilized humanity, Indonesian Unity, Democracy led by wisdom wisdom in deliberation / representation.

With long and concise formulation That that: 1. Indonesia has function at a time purpose, that is protect all Indonesian nation and all spilled Indonesian blood, advancing well-being general, enlightening life nation and follow carry out world order based on independence, peace eternal and justice social, 2. Necessity exists Constitution. 3. There are principles state politics viz A republic with popular sovereignty. 4. There are principles State spirituality, namely formulation of Pancasila (Arif, 2016). Human Rights Democracy Man no only limited rhetoric above paper, however must become obligations carried out fully in accordance with principle base humanity. In unitary state context Republic of Indonesia, problems right basic man has explained in a way clear and comprehensive in Preamble to the 1945 Constitution: "Independence is right the whole country...". Opening This in a way No direct forming confidence that. people have rights basic must protected. Connection Preamble to the Constitution with Human Rights Man very closely, as The Preamble to the Constitution explains about independence all countries and destinations in Indonesia. Commitment government to right basic man must always become priority. Because right basic man set in preamble to the Constitution for ensure public can feel and implement rights the with good and right. Rights Human (HAM) is rights inherent in oneself humans created by God, binding, and not can violated by anyone. Rights Human (HAM) is set related rights with essence and existence man as creature creation of God Almighty, God's gift, as well as respected and protected by the state through product existing and mandatory laws protected. protected or arranged. Doctrine right basic man accepted in a way wide as a kind of "moral, political, and legal framework and guidelines" for build more worlds peaceful, free from fear, oppression, and injustice. Universal Declaration of Human Rights Man United Nations give recognition and protection formal law through representatives in countries around the world.

Functions Of Religion

Basically mission of this religion is presenting peace and harmony in life people. Talking about society and religion do not free from culture, ideology, and politics. Man is the most noble creature, a blessed creature with instinct, proportion, reason, and ability, always fight for honor, dignity, and recognition on its existence. For maintain existence, human always active and constructive strong relationship with God, who is from him religion was born. Man create society, humans who have ambition create ideology, the power of the people creates politics, and beauty man create culture. All phenomena that occur in society no free from religion, ideology, politics and culture. Religion or religiosity is decisive relationship between man with the Holy One, the rules are considered as truth genuine and intended For increase connection man with personal magic, dogma, and the rules he believes in. For align the teachings contained in this religion (Geertz, 1992). The most basic aspect of religion is system trust to God. Confidence that God is Almighty over all something that happens in nature universe, especially on every the events he experienced were encouraging man For always rely on God within his life and believe the truth (Madjid, 2000; Hakim, 2000). Therefore That 's a religious issue problem connection between man with The creator, who implemented it according to his faith and belief based on its nature as man rational who has instinct and ability decide what is the best for. life they. It is clear that religion is universal phenomena and all public have method think and act as you can called religious (Fahim, 2016). Within the framework of the Unitary State Republic of Indonesia (NKRI), the governing concept connection between man with Its creator, called religion, basically arranged in Article 29 of the 1945 Constitution concerning Freedom Religious. (1) Nation This based on Almighty God. (2). The state guarantees freedom every citizen for adhere to their respective religions and worship in accordance with his religion and beliefs. Based on explanation he ignored it rights someone and is faced with

injustice Because difference confidence , so causing that person eliminated or not given chance For get what it needs , is a very fatal thing and is very serious offence . want what it should be he have (Khan, 2016).

The Sufferings Of Parmalim Religion

My first time meet with Mr. Sitrus , adherent Palmarim origin Jalan Binjai Medan District , there is highlight doubt in his eyes . Palmarim Chapel built on this site in . Member public the consists from eight living family close together and still have bond family origin from the same village in Lag Boti District , Toba- Samosir Province . . Know custom traditions and customs customs that prevailed in Toba Batak at first not the best , however with weak patience and effort soft , then gatherings held in the yard Mr. Sir's house citrus finally to be the greatest, fruitful results. This area also becomes place gathering community and sharing story based on experience life they as adherent Palmarim. When we asked about their religion , initially they looks very not comfortable. We're tired interviewed , asked , questioned, that No enter sense. A few people at first pretend to be instructor and said they will helpful , but after they passed, they no care again with us. Although . candidate city council member announce will fight,. no return after become board member. We still struggle , with kids being bullied at school , people getting fired from his job , even accused as devotee spirit ancestor (si pele stupid). "There is a lot of injustice ! Because of the regulations government , we have to choose one of the designated religions . Our religion is group of believers to the Almighty God, the Almighty is not fair for us, we pay tax as obligation , but no our rights. ``We understand it ." Kids Study Then look for work , however after get job , company know their religion and them direct fired Because various reason . That does not enter sense , " said Sitrus , saying with very weak voice . The students agree . Yes . participating mothers in location This . " Obligation We as citizens already We fulfill , so We hope rights We as Indonesian citizens can achieved , " explained Citrus . "In place otherwise , like on TV broadcasts , our uruan (leader) is not allow us to do This . ' Help do this , " continued Manulun . To our surprise , the inauguration veil (chapel Palmarim) in attended by the head village and officials other . This matter No stop We For be here , however affairs government become the more complex . More difficult . "As far as we know , the basis of our country is Pancasila, without differentiate ethnicity , religion and customs customs . " " Why are we treated like a stranger , made different and why we are Indonesian citizens ?" Why do we still feel We No Indonesian citizens ? "I am proud to be Indonesian," said Bol Manulun with expression face sad . " As do I say , do it What children enter high school if No There is decent job ? The problem No they No competent or his diploma No appropriate , however his religion. I No do That is me No understand where the `` relationship lies between religion and gender work " , said Ms. Citrus. On the Population Identification Card (KTP), people who do not Want to move confidence forced write his beliefs in the ``Religion " column or emptied just or using another religion. We have to lie . Is there a religion that allows it ? Indonesian people lie ? Mom said Manulun "In this country There is Binneka Tunggal Ika and from Sabang to Marauke We The same . Although different religions, we You're welcome pay tax. As far as I remember I , Soekarno once said , `` Come We pray in accordance with desire We . their respective religions and beliefs . What confidence That ? "That's the belief of believers , " continued Mr. Sitrus with dialect typical Batak.

Intolerance , discrimination and human rights violations

Ugamo City Palmarim North Sumatra is located in Toba Samosir , Medan City, Deli Serdang Regency , Regency Samosir , Tanjung Baray City and several area others , amount This relatively small . According to information , population public Palmarim not enough more numbering 5,000 people . Existence community This Lots used as a barometer of tolerance in Indonesia by the Indonesian government , in particular For explain diversity in North Sumatra. However in fact , society North Sumatra , especially those who participated Palmarim , always faced with reality intolerance , discrimination , and willful poverty . Although public Many of the Palmarim on KK and KTP are Muslim or Christian , however their marriage certificate published by Palmarim Hutatinggi , Toba Samosir Regency , Ragboti , North Sumatra Province . Gaps between religion and facts Actually this is what happened This dilemma is not limited . In terms of coverage in protection rights basics , Law Number 23 of 2006 concerning Management Updated Population (Adminduk). with Constitution Number 24 of 2013 is product policy the public addressed For fulfil need . From . religious beliefs that exist in Indonesia, the empty religion column on the KTP is removed . However implementation instruction the No walk in accordance hope . "Not all from . executor policy know what is stated in Constitution the . There are also elements stereotypes among . taker and implementer looking policy sect like That . Become heretics , atheists , even communist. Citizen Palmarim feel Can life more convenient outside Medan City, such as Batam or Jakarta. Ward place they stay No combined in Community Mutual Cooperation (STM) group . Because STM only get to know Islam and Christianity. Not again . support available government . Government of lowest level until center must own perspective right basic humans ,

esp application system administration control resident through revision system recording identity religion. Misunderstanding about the role and importance of religion in life seen from method look minority adherents of the Palmarim religion, so group This difficult accepted good in society as well as by the government. "Society and government must change view to the role and importance of religion in life, so as not to Keep going continuously perpetuate hypocrisy that harms others and denies its essence the noblest human being from God. Creatures and Creation.

Conclusion

The principle of divinity is stated in the 1945 Constitution includes religious beliefs. Based on meaning that, everyone should have freedom For accept and worship religion according to their respective beliefs. It is right basic man. Everyone has freedom For operate confidence or whatever religion they are believe it right, and entitled on sufficient education and employment For ensure continuity life they. Palmarim religion is a religion that teaches obedience to religious regulations in society. This religion also adheres to understand monotheism, believe that god only there is One. History and content teachings Palmarim show that Palmarim like other religions teach about kindness and love love. Religion, culture and society it's not One standing unit myself, however have very close and mutual relationship support. Disclosure faith somebody through religion always follow pattern culture. Expression faith together No can separated from context culture something nation. All symbols and characteristics religious created For civilize and humanize man as creature creation of God. Confession to diversity this also delivers teak self a nation that upholds tall values stated democracy in Pancasila and the 1945 Constitution. Diversity culture and religion must maintained and developed To use advance life nation and state going to public fair and prosperous, as well uphold tall right basic man. Pancasila democracy is democracy is built on the basis of Pancasila, and whatever is done in Spirit democracy No regardless from meaning of Pancasila. Rights Human (HAM) is rights inherent in oneself man as humans created by God, their nature and substance No can violated by anyone. Religion, culture, democracy and rights basic man is one and it works The same For ensure life prosperous for people creation of God.

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