

BUKTI KORESPONDENSI
ARTIKEL JURNAL NASIONAL TERAKREDITASI SINTA 2

Judul Artikel : Beyond Coexistence: Intersecting Realms of Faith and Policy in
Mentawai, Indonesia

Jurnal : Khazanah Sosial, 2024, Volume 6 Nomor 2: 294-306

Penulis : Dwi Wahyuni, Fadhiil Novriadi Pratama, Julita Lestari, Anjali Sabna,
Martalia

No	Prihal	Tanggal
1	Bukti submit artikel dan artikel yang disubmit	10 Mei 2024
2	Bukti catatan koreksi dari review berkaitan substansi dan hasil review	13 Juni 2024
3	Bukti konfirmasi resubmit revisi dan artikel yang diresubmit	16 Juni 2024
4	Bukti konfirmasi artikel accepted	3 Juli 2024
5	Bukti konfirmasi artikel published online	3 Juli 2024

**1. Bukti Submit Artikel Dan Artikel Yang Disubmit
(10 Mei 2024)**



Workflow

Publication

Submission

Review

Copyediting

Production

Submission Files

Q Search

▶	 99132 aawik, Khazanah Sosial.docx	May 10, 2024	Article Text
---	---	--------------	--------------

Download All Files

Pre-Review Discussions

Add discussion

Name	From	Last Reply	Replies	Closed
No Items				

Indigenous Religion, World Religion and The State: Recognition of Arat Sabulungan in Mentawai, Indonesia

Dwi Wahyuni^{1*}, Fadhiil Novriadi Pratama¹, Julita Lestari¹, Anjali Sabna¹, Martalia¹

¹Department of Religious Studies, Universitas Islam Negeri Imam Bonjol Padang, Indonesia

*Corresponding Author E-mail: dwiwahyuni@uinib.ac.id

Abstract

This article complements of previous studies that did not carefully analyze the relationship between indigenous religion, world religion, and the state. In line with this, two questions can be formulated: first, what is the relationship between indigenous religion, world religion and the state in Mentawai? Second, what is the intersubjective recognition between follower of Arat Sabulungan (Sikerei), follower of world religions and government employees? Specifically, data was extracted and elaborated from Sikerei, Village Government, Islamic figures, Catholic figures and the community. Other data comes from text in the form of previous studies that are relevant to analyzing the focus of this study. This article shows a dynamic recognition of Arat Sabulungan in Mentawai. This article also proves that the socio-cultural life of the Mentawai people, especially in Matotonan village, shows that recognition of Arat Sabulungan in Mentawai does not only occur at the level of intercultural relations but extends to the anthropological realm. Sikerei, follower of world religions and government employees have constructed themselves as subjects through intersubjective recognition. The subject construction process occurs in love, law and solidarity.

Keywords: *Indigenous Religion, Mentawai, Intersubjective Recognition*

Abstrak

Artikel ini melengkapi studi-studi sebelumnya yang tidak menganalisis secara mendalam hubungan antara agama pribumi, agama dunia, dan negara. Sejalan dengan hal tersebut, dapat dirumuskan dua pertanyaan: pertama, apa hubungan antara agama pribumi, agama dunia dan negara di Mentawai? Kedua, bagaimana bentuk rekognisi intersubjektif antara penganut Arat Sabulungan (Sikerei), penganut agama-agama dunia, dan pegawai pemerintah? Secara khusus data digali dan dielaborasi dari Sikerei, Pemerintah Desa, tokoh Islam, tokoh Katolik dan masyarakat. Data lainnya berasal dari teks berupa studi terdahulu yang relevan untuk menganalisis fokus penelitian ini. Artikel ini memperlihatkan bahwa terjadi dinamika rekognisi Arat Sabulungan di Mentawai. Artikel ini juga membuktikan bahwa kehidupan sosial-budaya masyarakat Mentawai, khususnya desa Matotonan menunjukkan rekognisi Arat Sabulungan di Mentawai tidak saja terjadi pada tataran relasi interkultural, melainkan hingga ke ranah antropologis. Sikerei, penganut agama dunia dan pegawai pemerintah telah mengkonstruksi diri sebagai subjek melalui proses rekognisi intersubjektif. Proses konstruksi subjek tersebut terjadi pada tiga ranah: cinta, hukum dan solidaritas.

Kata kunci: *Agama Leluhur, Mentawai, Rekognisi Intersubjektif*

INTRODUCTION

The indigenous religion of the Mentawai people is Arat Sabulungan. The experience of encounter indigenous religions and world religions (Christianity, Catholicism and Islam) has become a deep trauma for the Mentawai people. They do not display their indigenous religious identity and prefer a world religious identity while still implementing the doctrine of Arat Sabulungan. Even though Christianity, Catholicism and Islam have been the official religions of the Mentawai people since 1954, the Mentawai people still adhere to the principles of Arat Sabulungan in their daily lives (Delfi, 2013b; Panjaitan, 2017; Reeves, 1999).

* Copyright (c) 2024 **Dwi Wahyuni**

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Received: 7 April 2024; Revised: 26 April 2024; Accepted: 29 April 2024

Arat Sabulungan experienced changes after entering world religions (Delfi, 2013b; Glossanto, 2019; Markus, 2016; Yulia et al., 2018). The turmoil in religious life experienced by Arat Sabulungan adherents began with the government's decision in 1954 to ban the existence of Arat Sabulungan. Through Decree Letter Number 167/PROMOSI/1954, the government supervises, investigates and prohibits all beliefs deemed inappropriate and contrary to government regulations. This policy forced the Mentawai people to leave their *Uma*, the central gathering place for Mentawai people to carry out religious rituals and ceremonies, was demolished, and the sacred items were stored inside. World religious civilization became more intensive through the state initiating the Three Religions Meeting (Rapat Tiga Agama) in 1954. The Three Religions Meeting was the state's attempt to eliminate Arat Sabulungan by giving the Mentawai people an ultimatum to choose one of the two official religions in Mentawai, Islam or Christianity.

Other concrete problems experienced by Arat Sabulungan adherents include those experienced by Aman Majan and Aman Nalangi, who explained what they experienced as Sikerei in Matotonan village. They told of their fear of the police. The police arrived carrying firearms and entered the settlement by force, burning various ritual equipment stored in the *Uma*. They were also forced to move to settlements provided by the government. The existence of prohibitions and threats implemented the Arat Sabulungan ritual even more closely and secretly at that time (Febrianti, 2021). The lives of the Mentawai people are often followed by strict supervision from the government (Delfi, 2013a). The prohibitions, threats and intimidation they experienced resulted in trauma, at least for the next generation who experienced difficulties during those times.

So far, existing studies have not responded to crucial aspects of the relationship between Arat Sabulungan, world religions and the state, especially on intersubjective recognition between follower of Arat Sabulungan (Sikerei), follower of world religions and government employees. Existing studies do not examine fundamental problems in the relationship between Arat Sabulungan, world religions and the state. Two trends from existing studies can be mapped. First, studies analyze the relationship between Islam and Arat Sabulungan (Delfi, 2012, 2013b, 2017; Kurniawan, 2019; Rozi & Taufik, 2020; Wirman et al., 2021). Second, studies tend to analyze the existence of Arat Sabulungan in modern times (Ardhanari et al., 2021; Hanani & Nelmaya, 2022; Krissandi et al., 2019; Tatubeket et al., 2019; Yulia et al., 2018, 2019). From these two tendencies, the state and world religion's recognition of Arat Sabulungan is not discussed carefully. Likewise, studies on state recognition of indigenous religions in Indonesia have been widely researched. Samsul Maarif and Ismatu Ropi's studies have shown that (Maarif, 2017; Ropi, 2017). A new study that can be developed is state recognition following the Constitutional Court decision Number 97/PUU-XIV/2016 concerning the Population Administration Law. According to the Constitutional Court and the Government judges, religion is essential to understand by referring to policy data and discourse related to it. According to Sikerei, religion is also important to describe as they know and practice it.

This paper aims to complement of previous studies that did not carefully analyze the relationship between Arat Sabulungan, world religions, and the state. In line with this, two questions can be formulated: first, what is the relationship between ancestral religion, world religion and the state in Mentawai; second, what is the intersubjective recognition between Sikerei, follower of world religions and government employees? The answers to these two questions

provide an in-depth understanding as a basis for policy formulation and social engineering in maximizing recognition of indigenous religions in Mentawai, Indonesia.

This study does not stop at the Taylorian intercultural recognition paradigm and goes beyond it by basing it on Axel Honneth's concept of intersubjective recognition. According to Honneth, recognition does not only occur at the level of intercultural relations but extends to the anthropological realm. Through the process of intersubjective recognition, humans construct themselves as subjects. The subject construction process occurs at three levels, namely the realms of love, law and solidarity (Honneth, 2020). Love is an expression of intimate relationships between people, and through love, individuals are helped to develop self-confidence. The law allows individuals to create respect for themselves, while solidarity forms an attitude of respect as part of a collective community of values.

RESEARCH METHOD

This research design was conducted in Mentawai Islands, Indonesia. This research data comes from field data, especially from Matotonan village as primary data and text as secondary data. Specifically, data was extracted and elaborated on from follower of Arat Sabulungan, the village government, Islamic figures, Catholic figures, and the community. Other data comes from texts in the form of previous studies that are relevant to analyzing the focus of this study in the form of journal articles, books, archives and news in various media.

Data collection was carried out through interviews, observation and documentation. Data collection using interviews was carried out in a semi-structured manner with seven key informants, namely Ali Umran (Village Head), Saharman (Village Secretary), Aman Majan (Sikerei), Aman Nalangi (Sikerei), Hendrizal (Islamic figure), Markus (Catholic figure), and Abdullah (community). The observation method was also used primarily to observe forms of actualization of Arat Sabulungan's teachings in Mentawai. Observations were made by observing the interactions of the various Matotonan people, the community's attitude towards Sikerei, the way the Matotonan people respect nature, and various symbols synonymous with Arat Sabulungan. Matotonan village observations were also carried out in the upper reaches of Matotonan village, where the Matotonan people lived before living in the *Barasi* (government-made houses). Currently, the upstream of Matotonan village is a plantation location and pig breeding area. Documentation techniques also extract data from journal articles, research reports, books, magazines, newspapers, and archives relevant to the research topic. Documentation techniques are obtained through libraries, the internet and existing archives. Data analysis was carried out using the Miles and Huberman approach: data codification, presentation of research findings in categories or groupings, and conclusion. To be more focused, all stages of data analysis were carried out by dialogue with the data using Axel Honneth's theory of intersubjective recognition.

RESULTS AND DISCUSSION

Arat Sabulungan and World Religions

The Mentawai people have embraced world religions such as Islam, Christianity, and Catholicism, which are recorded administratively in their current population data. Nevertheless,

beliefs such as rituals, virtues, or prohibitions originating from the Arat Sabulungan tradition still exist and are closely tied to the daily life of the Mentawai people.

The entry of Islam in Mentawai is not yet known; there are various opinions, but there is no certainty about the date and year of Islam's entry in Mentawai. However, the land traders on Mentawai's outskirts are considered the beginning of Islam's development. Muslims have traded with Mentawai people to buy rattan and lontar by bartering. These fringe traders come from West Sumatra (Nelmaya & Deswalantri, 2021). Since the 18th century, Islam has entered Mentawai. Since the beginning of Islam's arrival in Mentawai, the Minangkabau people have converted the Mentawai people to Islam (Delfi, 2012). Through Muslim preachers, the Minangkabau people spread Islam in Mentawai. In the Japanese colonial era in Mentawai, there was a prohibition against teaching religion. However, Islamic converts still went to the villages, so there were Mentawai people who converted to Islam, although only a few (Delfi, 2013b).

In the records of the da'wah council working in Siberut, data from preachers who spread Islam in Mentawai mainly was carried out in 1975. The Ulema Council collected the data regarding da'wah carried out to isolated tribal communities by the West Sumatra Regional Office of the Department of Religion in the islands of Mentawai. Since 1975, the Mentawai people have been continuously converted to Islam by preachers who came from the Padang and Siantar areas (North Sumatra). The preachers received support from Saudi Arabia and Kuwait, who collaborated with the Indonesian Da'wah Council; the support was in the form of funds for the preachers stationed in Mentawai, especially the South Siberut area (Delfi, 2012). The group that brought Islam to Mentawai was related to the preacher group. Because the preaching of Muslims is easy to understand, it makes the Mentawai people want to embrace Islam. The spread of Islam in Mentawai was also carried out through marriage and welfare assistance to the Mentawai people (Wirman et al., 2021).

Mentawai people who were successfully persuaded to convert to Islam were also given scholarships to study Islam in Tanah Tepi, such as in Padang Panjang, Pariaman, Bukittinggi and Padang. After completing the lessons and having gained knowledge about the Islamic religion, they were sent back to villages in Mentawai to teach the knowledge they had gained while they were in West Sumatra to Mentawai people who had not yet or had just converted to Islam (Delfi, 2012).

Apart from that, the efforts made by the preachers were to be gentle with Sikerei, even accommodating the practices of Arat Sabulungan. Da'i Islam understands that Sikerei's presence is very strategic as a guardian of the balance of the socio-cultural system in Mentawai. Some Sikerei converted to Islam but did not carry out rituals in accordance with Islamic law. The preachers tend to let it go while respecting Sikerei's choice to become bicultural, become followers of Islam and continue to carry out the Arat Sabulungan ritual. Even Islamic preachers consider Sikerei to be more invested in maintaining the stability of his preaching. Sikerei is only an intermediary object. The main thing is the younger generation through education. The preachers did not give the option to choose one, which would be potentially counterproductive (Wirman et al., 2021).

Even though some Mentawai people have converted to Islam, many still show their belief in spirits. The practice of Arat Sabulungan still exists. For example, they still believe that spirits can cause a person's illness. Even though you have been treated at a community health centre, it is common for disease healing to involve Sikerei. They take medicine from the village midwife and continue to carry out healing rituals with the help of Sikerei. The healing ritual involves an essential

element contrary to Islamic law: food derived from pork and other primates. Pigs are difficult to abandon due to their natural availability and ease of finding. In some cases, this is a recommendation from Sikerei (Wirman et al., 2021).

Through *puaranan sasareu* (outsider way of life), some Siberut people have accepted Islam. Siberut Mentawai people who have accepted Islam do not always abstain from consuming pork. If there were no rules in Islam prohibiting eating pork, more Mentawai people would likely follow Islam because this prohibition of Islamic law was the reason why the Mentawai people converted to Catholicism. However, some people understand that pork is haram. However, their understanding of the word haram differs from that of Muslims. Muslims in Siberut often say that pork is haram, but on the other hand, they are *mananam* (delicious) (Delfi, 2013b).

People who have converted to Islam do not hide but fully admit that they like eating pork. Some Mentawai people still eat pork during various life activities and rituals during their life cycle. Especially when there is a big party, some Mentawai people who have embraced Islam always kill pigs and eat them. Apart from eating pigs, they also care for and sell them when someone wants to buy them for healing or other rituals.

Each person constructs their truth claims through language regarding their identity. The meaning of truth exists when this identity is discussed. The sense of identity can change according to space and time. Because identity is a discursive construction, the identity of the Mentawai people can change (be changed) because of the identity markers placed on them. Even though administratively, according to population data, the Mentawai people are Muslim, the implementation of the Arat Sabulungan ritual practice is still ongoing. Especially in villages along the Rereiket River, with their people grouped as Sarereiket (residents of the Rereiket Valley). The intensity of the Arat Sabulungan ritual practice for each village in Siberut is not the same. Still, various rituals related to healing from illness, birth, death, inauguration of the *Uma*, and peace are carried out, including taboos (*keikei*) that must be obeyed during the time specified when these rituals are carried out (Delfi, 2012).

Apart from Islam, the Mentawai people also encountered Christianity. Historical records state that the initial encounter of Christians in the Mentawai region was in 1901 through traders and many sailors who stopped in Sikakap and Sipora through German missionaries sent by the Dutch colonial government who brought the zending effort (Tulius, 2013). Two pastors, August Lett and A. Kramer, became the first mandate holders of the Protestantism efforts of the Mentawai community until 1914, with North Pagai Island (Sikakap) as the centre. They focus more on zending efforts on activities such as providing medical services, education and light carpentry businesses (Glossanto, 2019; Zalman, 2018).

However, the zending efforts carried out at that time were not very fruitful because Arat Sabulungan was still very strongly embraced by the Mentawai people. Apart from that, what made the zending mission less fruitful was the Mentawai people's rebellion against Dutch colonialism. The forced labour order to build horse roads around the island imposed by the colonials made the Mentawai people hostile to any white newcomers. One of the victims of this resistance was Pastor August Lett, who is considered to have paved the way for the Dutch colonial entry into Mentawai.

After that, the zending effort was continued by Pastor F. Borger, who lasted for 20 years. The presence of Pastor Borger, who is quite active in his work and carrying out his duties, means that he is considered to have significantly impacted zending efforts in Mentawai. It was recorded that

on July 9, 1916, 11 residents declared their Christianity under the direction of Pastor Borger. This event was the momentum for the birth of the Mentawai Protestant Christian Church in Nanemlehu (Markus, 2016).

After the Second World War, zending activities in Mentawai became increasingly rapid, especially in the south of the Mentawai Islands. One proof of progress in spreading Protestant teachings is the birth of works such as translating the Holy Bible into the Mentawai language using the dialect of the Sikakap people. Since then, the Mentawai language (with the Sikakap dialect) has significantly spread Christianity in Mentawai. Until now, this language has been used as the official language for worship activities in churches in Mentawai.

Meanwhile, the arrival of Catholicism in the Mentawai area is relatively younger than the arrival of Islam and Christianity. In 1953, Father Aurelio Canizzaro visited the Mentawai Islands (more precisely, the area around South Siberut) to evaluate plans for spreading Catholic teachings to Mentawai. He visited several places on the mandate of Monsignor De Martino from the Padang Diocese. Some areas include: Siberut Island, Sikabalan, Sikakap, and Sipora. Father Canizzaro's efforts to spread Catholicism continued on December 18, 1954, when he returned to Siberut with his colleague Father Angelo Calvi. They decided to settle there, and right at Christmas in 1954, the first Catholic Church was founded, which marked the beginning of the spread of Catholicism in Mentawai.

The Catholic Church that was present began its mission by providing social services to the Mentawai people in education and health. They also seek to inculturate Catholic teachings with Mentawai traditions. Inculturation is interpreted as an effort by the Catholic church to present the message of Gospel values by manifesting them in a form of expression appropriate to the local community's culture (Rukiyanto, 2019). Inculturation efforts are no longer a new thing for the Catholic church inculturation in Pope John Paul's 1985 encyclical letter, in the chapter "The Gospel and Culture", states that inculturation activities interpreted by the Catholic church are a form of incarnation of the Gospel into local indigenous culture and vice versa, namely the introduction of culture into the life of the church itself (II, 1985).

The inculturation efforts of the Catholic church gave birth to a new nuance contrary to the conditions following the Arat Sabulungan ban in Mentawai. The Catholic Church is trying to recognize the customs and traditions of the Mentawai people to give a positive impression, such as a form of appreciation and mutual understanding, and even provide space for the implementation of Mentawai culture to continue to exist. As a result, the Mentawai people, especially the island of Siberut, tend to be easier to accept and are willing to become part of Catholicism.

Arat Sabulungan and The State

Debates related to religion and belief in Indonesia are still problematic in national and state life. So, religion and belief are still unique topics of discussion amidst the growing population of Indonesia (Hakiki, 2011). In its development in Indonesia, religion has divided citizens into two groups: indigenous religion and official religion (world religion) recognized by the state. This division is a form of religious politics or is interpreted as a political effort carried out by the ruling party by making religion a means of legitimizing power and control over groups of citizens. The division is carried out through mobilization, interest claims, pressure from the masses or the

identity of the majority religion, political parties' power, and state infiltration using statutory policies (Maarif, 2017).

The Old Order, which defined religion as having a holy book, a prophet and international recognition, meant that Indonesia only provided exceptional services to religions recognized by the state. Even though the proposed definition of religion was never included in official state regulations (Maarif, 2017). Then the Public Belief Monitoring Institution (Pengawasan Aliran Kepercayaan Masyarakat/PAKEM) was formed in 1952. It monitored the position and development of belief groups so they did not leave the realm of being a belief or becoming a state-recognized religion (Sihombing, 2008). Several figures, such as Patty and Mulder, thought that PAKEM was like a "watchdog" which always watched over faith groups, especially spiritual groups at that time (Maarif, 2017).

However, what needs to be noted in the context of development efforts through government policy SK NO.167/P.M/1954 is that the government, together with Christian missionaries, consider that the Mentawai people are a society that is still primitive, as is the existence of Arat Sabulungan, which is an indigenous religion. Through the Three Religions Meeting 1954, the state attempted to eliminate Arat Sabulungan by giving the Mentawai people an ultimatum to choose one of the two official religions in Mentawai: Islam or Christianity. The Christian and Islamic churches are trying to replace the existence of Arat Sabulungan (Mulhadi, 2008).

Various efforts continue to be made to limit the space for faith groups to operate by issuing regulations governing PAKEM's position in Law No. 1 of 1961 concerning Basic Provisions for the State Police and Law No. 15 of 1961 concerning Basic Provisions of the Prosecutor's Office of the Republic of Indonesia which aims to provide more intense authority in supervising belief groups as well as a narrower definition of religion to emphasize who must be recognized and served by the state as well as an effort to intimidate belief groups (batman groups).

Likewise, what happened to follower of Arat Sabulungan, as experienced by Aman Majan and Aman Nalangi, explained what they had experienced as Sikerei in Matotonan village. They said that they were afraid of the police. The police arrived carrying firearms and entered the settlement by force, burning various ritual equipment stored in the *Uma*. They were also forced to move to settlements provided by the government. The existence of prohibitions and threats implemented the Arat Sabulungan ritual even more closely and secretly at that time (Febrianti, 2021). The lives of the Mentawai people are often followed by strict supervision from the government (Delfi, 2013b). The prohibitions, threats and intimidation they experienced resulted in trauma, at least for the next generation who experienced difficulties during those times.

During the New Order era, initially, belief groups were considered equivalent to religion as seen in the regulations issued by the MPR in 1973 concerning Outlines of State Policy (Garis-Garis Besar Haluan Negara/GBHN) that 'belief' and 'religion' were expressions of belief in the Almighty God who were the same. Equally valid. Religion and belief can be said to be equivalent (Elsam, 2017). Along with its development, still during the New Order period, TAP MPR RI IV/MPR/1978 was issued, which became one of the steps in implementing belief in Almighty God by the basis of just and civilized humanity, so that a circular was issued which stated that five (5) religions are recognized, protected and served are Islam, Protestantism (Christianity), Catholicism, Hinduism and Buddhism (Elsam, 2017). It doesn't stop there, creating a religion column on the Population Identity Card (Kartu Tanda Penduduk/KTP) and forcing belief groups to join one of the official

religions to get services and protection from the state. This discrimination is carried out against belief groups (Findi, 2017).

The Three Religions Meeting in 1954 and various implementations of central government policies became dark history for follower of Arat Sabulungan in Mentawai. The Mentawai people are forced to choose one of the official religions recognized by the state to gain access to welfare programs from the state. They were forced not to include Arat Sabulungan in their population data and replaced it with Islam, Christianity or Catholicism. The Mentawai people hide their indigenous religious identity to remain considered Indonesian citizens.

Regarding the experience of discrimination, which always makes indigenous religions inseparable from historicity, which continually perpetuates religious politics, not only in the field of religion. Religious politics also penetrates the aspect of marriage by issuing marriage regulations. Marriage can be valid if it is based on a recognized religion, as stated in the Minister of Home Affairs decision in 1989. Education has also provided room for discrimination against indigenous religions. The failure to facilitate education for followers of indigenous religions in educational institutions and the obligation for followers of indigenous religions to study religious education recognized by the state is a form of state neglect of indigenous religions.

The reform era has become a bridge for faith groups to express their existence. From a Human Rights (HAM) perspective, faith groups should receive protection and need to speak out about fulfilling their rights as citizens. So far, the state's attention to indigenous religions can be seen in the issuance of Law No. 23 of 2006 concerning Population Administration, which gives adherents of ancestral religions the authority to register their identity in civil registration as a belief group. However, the religion column on the Population Identity Card (Kartu Tanda Penduduk/KTP) and Family Card (Kartu Keluarga/KK) remains blank. The problems faced by faith groups touch all aspects, from social, cultural, economic, political, and other elements. However, the current situation is that the position of the Administering Law conflicts with the 1945 Constitution: this can be seen in the failure to fulfil the rights of every person to recognition, guarantees, protection and fair legal certainty.

The main problem faced by followers of indigenous religions today is related to the inclusion of beliefs in the religion column on KTP/KK. The changes in the 2006 Review of the Administering Law have shown that the state's position does not favour followers of indigenous religions. The state does not provide protection and recognition in determining personal status, such as leaving the religion column blank for followers of indigenous religions, which is an essential form of personal status. Several items in the regulations are not based on the principles of the rule of law, which gives rise to inequality and discriminatory rights for citizens. Several violations that are considered capable of injuring the rights of every citizen include violations of the rights to education, employment, birth rights, marriage rights and so on. However, in terms of regulations, recognition of the existence of groups and followers of indigenous religions has been stated in the law.

The Constitutional Court decision Number 97/PUU-XIV/2016 has provided fresh air for followers of indigenous religions to believe in and freely express their religious rituals. This can be seen by the opportunity for followers of indigenous religions to include their true indigenous religious identity in population data. The freedom that followers of indigenous religions have

obtained after previously having their rights as citizens limited. This is undoubtedly a form of progress in state recognition in legally fulfilling the rights of follower of indigenous religions.

The combination of the dictions "religion" and "belief" in population data illustrates that the two dictions have been declared equivalent. So, there are no restrictions in processing population data that must fill in actual religious identity. Examined further, it is also hoped that this decision will not only fulfil the rights of followers of indigenous religions in population administration but also that followers of indigenous religions will be given the same religious rights as those intended for followers of indigenous religions. Just as the state fulfils the rights of followers of official religions, the rights of followers of indigenous religions must also be fulfilled by the state.

However, the critical note is that the separation of the dictions "religion" and "belief" in population data is seen as a form of confirmation that the state still perpetuates discriminatory attitudes. The concepts of religion and belief are still considered different things, so defining religion is still a problem in recognition politics in Indonesia.

Intersubjective Recognition of Arat Sabulungan in Mentawai

Increasing inequality and social injustice are of particular concern to social sector researchers. Indonesia still faces the problem of unequal access to several sectors, such as education, health and medical services, employment opportunities and infrastructure, thereby triggering social inequality and injustice. As an expert in social justice studies, Axel Honneth put forward a theory of normative monism that explores the alternative approach to redistribution recognition, which Nancy Fraser first initiated. This differs from Fraser, who believes that redistribution and recognition have their own space but must go hand in hand. Honneth criticized redistribution and recognition as inseparable unity because redistribution has become the basis that builds the substance of recognition itself.

Looking at phenomena related to social struggle, Honneth uses redistribution and recognition, manifesting in three domains: love, law and solidarity (Honneth, 2020). The realm of love looks at human relationships regarding affection, attention, and recognition in the social environment. The legal domain explains the relationship between legal recognition and protection between groups or individuals. The realm of solidarity describes social relationships that create a sense of togetherness and support. The fulfilment of love, law, and solidarity can affect self-confidence, self-esteem, and social relationships.

Love relationships are an essential form of recognition in building self-confidence. In this realm, recognition aims to create awareness of one's existence while acknowledging other people's existence in the same intersubjective environment. In the context of Mentawai society, love is seen when the Sikerei realize the importance of education, especially for their children. This awareness is a form of recognition that Sikerei is also part of the same life as the Mentawai people. Having to face the challenge of difficult access to education does not reduce the Sikerei's enthusiasm to support their children's education.

Apart from awareness of education, a reality that is new in the lives of the Mentawai people, such as an attitude of openness towards outsiders (*sasareu*). Give each other recognition and appreciation. Sikerei takes a role in proving how love exists as a relationship of recognition for Arat Sabulungan. Sikerei has acknowledged his existence and the existence of others. Previously, the

Sikerei preferred to live in the *Uma*, which they built in the upstream area and only went down to the *Barasi* built by the government at a particular time. Now, Sikerei is ready to settle in the *Barasi* settlement with his family and tribe. Is Sikerei willing to pay in *Barasi* and actively involved in traditional ceremonies and celebrations held by the village government.

National policy has provided space for Sikerei to express its existence in the socio-cultural life of the Mentawai people. Law Number 6 of 2014 concerning Villages has been made legal for the Matotonan village government to introduce local laws that consider the teaching values of Arat Sabulungan. Various Village Regulations have been adapted to the needs of the Mentawai community. To maintain the existence of the values taught by Arat Sabulungan, the village government divided Matotonan village into three areas: residential areas, plantations and pig farms. This policy provides space for the continued availability of pork as an integral part of the Arat Sabulungan ritual. Every social problem related to the law is not immediately brought to the police station. It was first resolved wisely based on Arat Sabulungan's values at the village hall by involving various levels of society.

In the realm of solidarity, the Mentawai people increasingly respect each other. Relations between tribes that were previously vulnerable to conflict have now become more mutually supportive. The village government has built *Uma* Matotonan, a gathering place for the Matotonan community from existing tribes. Various *punen* (traditional parties) at *Uma* Matotonan are held more inclusively, involving the community and can even be attended by outsiders. This reality shows respect for the Mentawai people as part of a community of collective values.

CONCLUSION

This article shows a dynamic recognition of Arat Sabulungan in Mentawai. Christians firmly carry out zending in Mentawai, which tends not to accommodate Arat Sabulungan. Meanwhile, Islam and Catholicism are more able to accommodate Arat Sabulungan. Sikerei, followers of Arat Sabulungan, are no longer found on various large Mentawai Islands. However, until now, Arat Sabulungan still exists on Siberut Island because the majority religion on Siberut is Catholicism. The inculturation of the Catholic Church in Mentawai has provided space for the Mentawai people to express their indigenous religion. Likewise, the choice of Islamic da'wah, which accommodates the traditions of the Mentawai people, including Arat Sabulungan, has presented a bicultural form of religion for the Mentawai people, especially in Matotonan village, South Siberut subdistrict, which is predominantly Muslim. Since 1952 until now, the state's recognition of Arat Sabulungan has experienced dynamics. The formation of PAKEM, the Three Religions Meeting and various development program policies have become dark history for followers of Arat Sabulungan. The Reform Era and the Constitutional Court Number 97/PUU-XIV/2016 decision have become new hopes for followers of Arat Sabulungan for the state to fulfil their religious rights. However, the critical note is that the separation of the dictions "religion" and "belief" in population data after the decision is seen as a form of confirmation that the state is still perpetuating discriminatory attitudes. The concepts of religion and belief are still considered different things, so defining religion is still a problem in recognition politics in Indonesia.

This article also proves that the socio-cultural life of the Mentawai people, especially in Matotonan village, has shown that recognition of Arat Sabulungan in Mentawai does not only occur at the level of intercultural relations but also in the anthropological realm. Followers of Arat Sabulungan (Sikerei), followers of world religions and government employees have constructed themselves as subjects through intersubjective recognition. The subject construction process occurs in love, law and solidarity.

REFERENCES

- Ardhanari, M., Viphindrartin, S., & Nugrohadi, G. E. (2021). Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples. *Media Trend*, 16(1), 129–141.
- Delfi, M. (2012). Sipuisilam Dalam Selimut Arat Sabulungan Penganut Islam Mentawai Di Siberut. *Al-Ulum*, 12(1), 1–34.
- Delfi, M. (2013a). Contemporary Mentawai Recapitulates Ancestry: The Position of Women in Siberut Society. *Jurnal Humaniora*, 25(1), 14–24.
- Delfi, M. (2013b). Islam and Arat Sabulungan in Mentawai. *Al-Jami'ah*, 51(2), 475–499.
- Delfi, M. (2017). Local Belief System, Tatouage, Tradition and Adaptation in Mentawai. *Borderless Communities & Nation With Borders Challenges of Globalisation*, 899–911.
- Elsam. (2017). *Negara Melanggengkan Praktek Diskriminatif Melalui Politik Rekognisi Agama " Resmi " dan Kepercayaan dan Leluhur*. Lembaga Studi & Advokasi Masyarakat.
- Febrianti. (2021). *Arat Sabulungan dan Gempuran Agama di Mentawai*. Jurnalistravel.com. <https://www.jurnalistravel.com/arat-sabulungan-dan-gempuran-agama-di-mentawai/>
- Findi, M. (2017). *Politik Rekognisi Pada Penghayat dan Penganut Aliran Kepercayaan*. Yayasan Satunama Yogyakarta. <https://satunama.org/4032/politik-rekognisi-pada-penghayat-dan-penganut-aliran-kepercayaan/>
- Glossanto, K. (2019). *Sabulungan Dalam Tegangan Identitas Budaya : Kajian atas Religi Orang Mentawai di Siberut Selatan*. Universitas Sanata Dharma.
- Hakiki, K. M. (2011). Politik Identitas Agama Lokal (Studi Kasus Aliran Kebatinan). *Analisis: Jurnal Studi Keislaman*, 11(1), 159–174.
- Hanani, S., & Nelmaya. (2022). Ecological Ethics in The Theological Teaching of Arat Sabulungan in Mentawai Island Indonesia. *Kasetsart Journal of Social Sciences*, 43(1), 102–107.
- Honneth, A. (2020). *Recognition - A Chapter in the History of European Ideias*. Columbia: Cambridge University Press.
- II, J. P. (1985). *Slavorum Apostoli*. Vatican.Va. https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_19850602_slavorum-apostoli.html
- Krissandi, A. D. S., Widanarto, S., & Utami, W. E. (2019). Posthumanisme Masyarakat Mentawai. *Indonesia Di Tengah Tantangan Pascahumanisme: Merumuskan Model Humanisme Baru*, 9–15.
- Kurniawan, R. (2019). Harmonisasi Masyarakat Mentawai. *Al-Qalb : Jurnal Psikologi Islam*, 9(2), 111–118.
- Maarif, S. (2017). *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Yogyakarta: CRCS.
- Markus. (2016). *Perayaan Jubileum 100 Tahun Gereja Kristen Protestan di Mentawai*. Persekutuan Gereja-Gereja Di Indonesia. <https://pgi.or.id/perayaan-jubileum-100-tahun-gereja-kristen-protestan-di-mentawai/>
- Mulhadi. (2008). Kepercayaan Tradisional “Arat Sabulungan” dan Penghapusannya di Mentawai. *Journal Equality*, 13(1), 50–65.
- Nelmaya, N., & Deswalantri, D. (2021). The Problem of Da'wah and Islamization in the Mentawai Islands. *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 5(1), 35–44.
- Panjaitan, B. S. P. (2017). Understanding Tsunami Hazard Knowledge and Preparedness: Before and After the 2010 Tsunami in Mentawai (Indonesia). In *University of Canterbury*. University of Canterbury.
- Reeves, G. (1999). History and ‘Mentawai’: Colonialism, Scholarship and Identity in the Rereiket, West Indonesia. *The Australian Journal of Anthropology*, 10(1), 34–55.

- Ropi, I. (2017). *Religion and Regulation in Indonesia*. Singapore: PalgraveMacmillan.
- Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia. *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya*, 3(1), 191–203.
- Rukiyanto, B. A. (2019). Inculturation in The Catholic Church in Indonesia. *Journal of Asian Orientation in Theology*, 1(1), 31–48.
- Sihombing, U. P. (2008). *Menggugat Bakor Pakem: Kajian Hukum Terhadap Pengawasan Agama dan Kepercayaan di Indonesia*. Jakarta Selatan: Indonesian Legal Resource Center (ILRC).
- Tatubeket, R. M., Agustina, A., & Efi, A. (2019). Peran Musik Tuddukat dalam Ritual Arat Sabulungan di Kabupaten Mentawai. *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial*, 13(1), 75–105.
- Tulius, J. (2013). Family Stories Oral Tradition, Memories of The Past, and Contemporary Conflicts Over Land in Mentawai – Indonesia. *Wacana: Journal of The Humanities of Indonesia*, 15(1), 180–188.
- Wirman, E. P., Ilham, M., Ananda, A., Fatimah, S., & Reflinaldi. (2021). The Cultural Syncretic Strategy of The Muslim Minority : A Case in the Mentawai Islands-Indonesia. *The Internasional Journal of Languange and Cultural*, 31(1), 83–90.
- Yulia, R., Zulfa, & Kaksim. (2019). *Education Values of Arat Sabulungan Tradition in Matotonan Mentawai*. 178(1), 178–181.
- Yulia, R., Zulfa, & Naldi, H. (2018). Improving the Government Policy on the Arat Sabulungan Tradition in Mentawai Islands. *TAWARIKH: Journal of Historical Studies*, 10(1), 59–74.
- Zalman, M. (2018). *Dampak Kebijakan Pemerintah SK NO. 167/PM/1954 Terhadap Perkembangan Islam Di Mentawai*. Jakarta: Fakultas Adab & Humaniora UIN Syarif Hidayatullah.

**2. Bukti Catatan Koreksi Dari Review Berkaitan
Substansi Dan Hasil Review
(13 Juni 2024)**



Dwi Wahyuni <dwiwahyuni@uinib.ac.id>

[ks] Editor Decision

1 pesan

Khazanah Sosial <ksosial@uinsgd.ac.id>

13 Juni 2024 pukul 04.29

Kepada: dwiwahyuni@uinib.ac.id, fadhiilnovriadipratama@gmail.com, julitalestari300796@gmail.com, sabnaanjali@gmail.com, martalia845@gmail.com

Dwi Wahyuni:

We have reached a decision regarding your submission to Khazanah Sosial, "Indigenous Religion, World Religion and The State: Recognition of Arat Sabulungan in Mentawai, Indonesia".

Our decision is: Revisions Required

Busro Busro
(Scopus Author ID: 57205022652) UIN Sunan Gunung Djati
busro123@msn.com



34830-99133-1-RV.docx

94K

34830 / **Wahyuni et al.** / Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai, Indonesia

Library

Workflow

Publication

Submission

Review

Copyediting

Production

Round 1

Reviewer's Attachments

Q Search

	101432	Article Text, 34830-99133-1-RV.docx	June 13, 2024	Article Text
---	--------	-------------------------------------	---------------	--------------

Revisions

Q Search

Upload File

▶ 	101739	Article Text, 34830-101432-1-RV.docx	June 16, 2024	Article Text
---	--------	--------------------------------------	---------------	--------------

Review Discussions

Add discussion

Name	From	Last Reply	Replies	Closed
▶ Editor Decision	aakwik 2024-06-13 04:28 AM	aakwik 2024-07-03 04:04 AM	3	☐

Indigenous Religion, World Religion and The State: Recognition of Arat Sabulungan in Mentawai, Indonesia

Abstract

This article complements of previous studies that did not carefully analyze the relationship between indigenous religion, world religion, and the state. In line with this, two questions can be formulated: first, what is the relationship between indigenous religion, world religion and the state in Mentawai? Second, what is the intersubjective recognition between follower of Arat Sabulungan (Sikerei), follower of world religions and government employees? Specifically, data was extracted and elaborated from Sikerei, Village Government, Islamic figures, Catholic figures and the community. Other data comes from text in the form of previous studies that are relevant to analyzing the focus of this study. This article shows a dynamic recognition of Arat Sabulungan in Mentawai. This article also proves that the socio-cultural life of the Mentawai people, especially in Matotonan village, shows that recognition of Arat Sabulungan in Mentawai does not only occur at the level of intercultural relations but extends to the anthropological realm. Sikerei, follower of world religions and government employees have constructed themselves as subjects through intersubjective recognition. The subject construction process occurs in love, law and solidarity.

Keywords: *Indigenous Religion, Mentawai, Intersubjective Recognition*

Abstrak

Artikel ini melengkapi studi-studi sebelumnya yang tidak menganalisis secara mendalam hubungan antara agama pribumi, agama dunia, dan negara. Sejalan dengan hal tersebut, dapat dirumuskan dua pertanyaan: pertama, apa hubungan antara agama pribumi, agama dunia dan negara di Mentawai? Kedua, bagaimana bentuk rekognisi intersubjektif antara penganut Arat Sabulungan (Sikerei), penganut agama-agama dunia, dan pegawai pemerintah? Secara khusus data digali dan dielaborasi dari Sikerei, Pemerintah Desa, tokoh Islam, tokoh Katolik dan masyarakat. Data lainnya berasal dari teks berupa studi terdahulu yang relevan untuk menganalisis fokus penelitian ini. Artikel ini memperlihatkan bahwa terjadi dinamika rekognisi Arat Sabulungan di Mentawai. Artikel ini juga membuktikan bahwa kehidupan sosial-budaya masyarakat Mentawai, khususnya desa Matotonan menunjukkan rekognisi Arat Sabulungan di Mentawai tidak saja terjadi pada tataran relasi interkultural, melainkan hingga ke ranah antropologis. Sikerei, penganut agama dunia dan pegawai pemerintah telah mengkonstruksi diri sebagai subjek melalui proses rekognisi intersubjektif. Proses konstruksi subjek tersebut terjadi pada tiga ranah: cinta, hukum dan solidaritas.

Kata kunci: *Agama Leluhur, Mentawai, Rekognisi Intersubjektif*

INTRODUCTION

The indigenous religion of the Mentawai people is Arat Sabulungan. The experience of encounter indigenous religions and world religions (Christianity, Catholicism and Islam) has become a deep trauma for the Mentawai people. They do not display their indigenous religious identity and prefer a world religious identity while still implementing the doctrine of Arat Sabulungan. Even though Christianity, Catholicism and Islam have been the official religions of the Mentawai people since 1954, the Mentawai people still adhere to the principles of Arat Sabulungan in their daily lives (Delfi, 2013b; Panjaitan, 2017; Reeves, 1999).

Arat Sabulungan experienced changes after entering world religions (Delfi, 2013b; Glossanto, 2019; Markus, 2016; Yulia et al., 2018). The turmoil in religious life experienced by Arat Sabulungan adherents began with the government's decision in 1954 to ban the existence of Arat Sabulungan. Through Decree Letter Number 167/PROMOSI/1954, the government supervises, investigates and

* Copyright (c) 2024 **Dwi Wahyuni**
This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](#).

Received: 7 April 2024; Revised: 26 April 2024; Accepted: 29 April 2024

Commented [A1]: The article provides a comprehensive examination of the interplay between indigenous religion, world religions, and state policies in Mentawai, with a focus on intersubjective recognition among various stakeholders.

Title suggestion: Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai

Commented [A2]: The abstract you've provided outlines the scope and results of your study but could be refined to more distinctly present the research objective, methodology, key findings, and contributions. Here are specific suggestions for restructuring the abstract:

Research Objective: Start by clearly stating the purpose of the research. Make sure to specify what the study aims to address that previous studies have not, focusing on the unique aspects of the interplay between indigenous religion, world religions, and the state in Mentawai.

Methodology: Briefly describe the methods used to gather and analyze data. Mention the use of interviews, observation, and any secondary data analysis. This part should quickly inform the reader about how the study was conducted and the sources of your data.

Main Findings: Clearly summarize the most significant findings of the research. Instead of broadly stating the dynamic recognition, detail the specific ways in which intersubjective recognition manifests among Sikerei, followers of world religions, and government employees, emphasizing the impact on social and cultural dynamics in Matotonan village.

Research Contribution: Conclude the abstract by highlighting the contribution of the study to the existing body of knowledge. Explain how this research enhances understanding of religious coexistence and the implications for cultural and policy frameworks in similar contexts.

prohibits all beliefs deemed inappropriate and contrary to government regulations. This policy forced the Mentawai people to leave their *Uma*, the central gathering place for Mentawai people to carry out religious rituals and ceremonies, was demolished, and the sacred items were stored inside. World religious civilization became more intensive through the state initiating the Three Religions Meeting (Rapat Tiga Agama) in 1954. The Three Religions Meeting was the state's attempt to eliminate Arat Sabulungan by giving the Mentawai people an ultimatum to choose one of the two official religions in Mentawai, Islam or Christianity.

Other concrete problems experienced by Arat Sabulungan adherents include those experienced by Aman Majan and Aman Nalangi, who explained what they experienced as Sikerei in Matotonan village. They told of their fear of the police. The police arrived carrying firearms and entered the settlement by force, burning various ritual equipment stored in the *Uma*. They were also forced to move to settlements provided by the government. The existence of prohibitions and threats implemented the Arat Sabulungan ritual even more closely and secretly at that time (Febrianti, 2021). The lives of the Mentawai people are often followed by strict supervision from the government (Delfi, 2013a). The prohibitions, threats and intimidation they experienced resulted in trauma, at least for the next generation who experienced difficulties during those times.

So far, existing studies have not responded to crucial aspects of the relationship between Arat Sabulungan, world religions and the state, especially on intersubjective recognition between follower of Arat Sabulungan (Sikerei), follower of world religions and government employees. Existing studies do not examine fundamental problems in the relationship between Arat Sabulungan, world religions and the state. Two trends from existing studies can be mapped. First, studies analyze the relationship between Islam and Arat Sabulungan (Delfi, 2012, 2013b, 2017; Kurniawan, 2019; Rozi & Taufik, 2020; Wirman et al., 2021). Second, studies tend to analyze the existence of Arat Sabulungan in modern times (Ardhanari et al., 2021; Hanani & Nelmaya, 2022; Krissandi et al., 2019; Tatubeket et al., 2019; Yulia et al., 2018, 2019). From these two tendencies, the state and world religion's recognition of Arat Sabulungan is not discussed carefully. Likewise, studies on state recognition of indigenous religions in Indonesia have been widely researched. Samsul Maarif and Ismatu Ropi's studies have shown that (Maarif, 2017; Ropi, 2017). A new study that can be developed is state recognition following the Constitutional Court decision Number 97/PUU-XIV/2016 concerning the Population Administration Law. According to the Constitutional Court and the Government judges, religion is essential to understand by referring to policy data and discourse related to it. According to Sikerei, religion is also important to describe as they know and practice it.

This paper aims to complement of previous studies that did not carefully analyze the relationship between Arat Sabulungan, world religions, and the state. In line with this, two questions can be formulated: first, what is the relationship between ancestral religion, world religion and the state in Mentawai; second, what is the intersubjective recognition between Sikerei, follower of world religions and government employees? The answers to these two questions provide an in-depth understanding as a basis for policy formulation and social engineering in maximizing recognition of indigenous religions in Mentawai, Indonesia.

Arguments?

This study does not stop at the Taylorian intercultural recognition paradigm and goes beyond it by basing it on Axel Honneth's concept of intersubjective recognition. According to Honneth,

Commented [A3]: The introduction currently lacks a clear thesis statement or hypothesis about the expected findings or theoretical contributions. This could be articulated, for example, as follows: "This paper argues that the recognition of Arat Sabulungan by both world religions and the state in Mentawai extends beyond mere cultural acknowledgment into forming an anthropological basis for socio-political engagement, guided by Honneth's theory of intersubjective recognition."

recognition does not only occur at the level of intercultural relations but extends to the anthropological realm. Through the process of intersubjective recognition, humans construct themselves as subjects. The subject construction process occurs at three levels, namely the realms of love, law and solidarity (Honneth, 2020). Love is an expression of intimate relationships between people, and through love, individuals are helped to develop self-confidence. The law allows individuals to create respect for themselves, while solidarity forms an attitude of respect as part of a collective community of values.

RESEARCH METHOD

This research design was conducted in Mentawai Islands, Indonesia. This research data comes from field data, especially from Matotonan village as primary data and text as secondary data. Specifically, data was extracted and elaborated on from follower of Arat Sabulungan, the village government, Islamic figures, Catholic figures, and the community. Other data comes from texts in the form of previous studies that are relevant to analyzing the focus of this study in the form of journal articles, books, archives and news in various media.

Data collection was carried out through interviews, observation and documentation. Data collection using interviews was carried out in a semi-structured manner with seven key informants, namely Ali Umran (Village Head), Saharman (Village Secretary), Aman Majan (Sikerei), Aman Nalangi (Sikerei), Hendrizal (Islamic figure), Markus (Catholic figure), and Abdullah (community). The observation method was also used primarily to observe forms of actualization of Arat Sabulungan's teachings in Mentawai. Observations were made by observing the interactions of the various Matotonan people, the community's attitude towards Sikerei, the way the Matotonan people respect nature, and various symbols synonymous with Arat Sabulungan. Matotonan village observations were also carried out in the upper reaches of Matotonan village, where the Matotonan people lived before living in the *Barasi* (government-made houses). Currently, the upstream of Matotonan village is a plantation location and pig breeding area. Documentation techniques also extract data from journal articles, research reports, books, magazines, newspapers, and archives relevant to the research topic. Documentation techniques are obtained through libraries, the internet and existing archives. Data analysis was carried out using the Miles and Huberman approach: data codification, presentation of research findings in categories or groupings, and conclusion. To be more focused, all stages of data analysis were carried out by dialogue with the data using Axel Honneth's theory of intersubjective recognition.

Commented [A4]: Clearly specify why Matotonan village was chosen as the study site. Include any specific characteristics of this village that make it a unique or representative case for studying the intersubjective recognition of Arat Sabulungan.

RESULTS AND DISCUSSION

Arat Sabulungan and World Religions

The Mentawai people have embraced world religions such as Islam, Christianity, and Catholicism, which are recorded administratively in their current population data. Nevertheless, beliefs such as rituals, virtues, or prohibitions originating from the Arat Sabulungan tradition still exist and are closely tied to the daily life of the Mentawai people.

The entry of Islam in Mentawai is not yet known; there are various opinions, but there is no certainty about the date and year of Islam's entry in Mentawai. However, the land traders on

Commented [A5]: Define the research design more explicitly (e.g., qualitative, ethnographic). Distinguish between primary and secondary data more clearly. Describe the nature of primary data (interviews, observations) and secondary data (literature review), explaining how each contributes to answering the research questions. Provide a brief description of the key informants and why they were selected (e.g., their roles, relevance, and perspectives they bring to the study). This helps to establish the credibility and relevance of the data collected. Detail the stages of the research process more sequentially. For example, start with how participants were recruited, then describe how data collection was conducted (interviews first, followed by observations, etc.). Explain the rationale behind choosing semi-structured interviews and specific observation techniques, linking these methods to the research questions. Describe the steps taken in the data codification process. What themes were you looking for? How were they developed or derived from the data? Clarify how Axel Honneth's theory of intersubjective recognition was used as a framework in data analysis. Provide specific examples of how this theoretical framework informed the interpretation of data.

Mentawai's outskirts are considered the beginning of Islam's development. Muslims have traded with Mentawai people to buy rattan and lontar by bartering. These fringe traders come from West Sumatra (Nelmaya & Deswalantri, 2021). Since the 18th century, Islam has entered Mentawai. Since the beginning of Islam's arrival in Mentawai, the Minangkabau people have converted the Mentawai people to Islam (Delfi, 2012). Through Muslim preachers, the Minangkabau people spread Islam in Mentawai. In the Japanese colonial era in Mentawai, there was a prohibition against teaching religion. However, Islamic converts still went to the villages, so there were Mentawai people who converted to Islam, although only a few (Delfi, 2013b).

In the records of the da'wah council working in Siberut, data from preachers who spread Islam in Mentawai mainly was carried out in 1975. The Ulema Council collected the data regarding da'wah carried out to isolated tribal communities by the West Sumatra Regional Office of the Department of Religion in the islands of Mentawai. Since 1975, the Mentawai people have been continuously converted to Islam by preachers who came from the Padang and Siantar areas (North Sumatra). The preachers received support from Saudi Arabia and Kuwait, who collaborated with the Indonesian Da'wah Council; the support was in the form of funds for the preachers stationed in Mentawai, especially the South Siberut area (Delfi, 2012). The group that brought Islam to Mentawai was related to the preacher group. Because the preaching of Muslims is easy to understand, it makes the Mentawai people want to embrace Islam. The spread of Islam in Mentawai was also carried out through marriage and welfare assistance to the Mentawai people (Wirman et al., 2021).

Mentawai people who were successfully persuaded to convert to Islam were also given scholarships to study Islam in Tanah Tepi, such as in Padang Panjang, Pariaman, Bukittinggi and Padang. After completing the lessons and having gained knowledge about the Islamic religion, they were sent back to villages in Mentawai to teach the knowledge they had gained while they were in West Sumatra to Mentawai people who had not yet or had just converted to Islam (Delfi, 2012).

Apart from that, the efforts made by the preachers were to be gentle with Sikerei, even accommodating the practices of Arat Sabulungan. Da'i Islam understands that Sikerei's presence is very strategic as a guardian of the balance of the socio-cultural system in Mentawai. Some Sikerei converted to Islam but did not carry out rituals in accordance with Islamic law. The preachers tend to let it go while respecting Sikerei's choice to become bicultural, become followers of Islam and continue to carry out the Arat Sabulungan ritual. Even Islamic preachers consider Sikerei to be more invested in maintaining the stability of his preaching. Sikerei is only an intermediary object. The main thing is the younger generation through education. The preachers did not give the option to choose one, which would be potentially counterproductive (Wirman et al., 2021).

Even though some Mentawai people have converted to Islam, many still show their belief in spirits. The practice of Arat Sabulungan still exists. For example, they still believe that spirits can cause a person's illness. Even though you have been treated at a community health centre, it is common for disease healing to involve Sikerei. They take medicine from the village midwife and continue to carry out healing rituals with the help of Sikerei. The healing ritual involves an essential element contrary to Islamic law: food derived from pork and other primates. Pigs are difficult to abandon due to their natural availability and ease of finding. In some cases, this is a recommendation from Sikerei (Wirman et al., 2021).

Through *puaranan sasareu* (outsider way of life), some Siberut people have accepted Islam. Siberut Mentawai people who have accepted Islam do not always abstain from consuming pork. If there were no rules in Islam prohibiting eating pork, more Mentawai people would likely follow Islam because this prohibition of Islamic law was the reason why the Mentawai people converted to Catholicism. However, some people understand that pork is haram. However, their understanding of the word haram differs from that of Muslims. Muslims in Siberut often say that pork is haram, but on the other hand, they are *mananam* (delicious) (Delfi, 2013b).

People who have converted to Islam do not hide but fully admit that they like eating pork. Some Mentawai people still eat pork during various life activities and rituals during their life cycle. Especially when there is a big party, some Mentawai people who have embraced Islam always kill pigs and eat them. Apart from eating pigs, they also care for and sell them when someone wants to buy them for healing or other rituals.

Each person constructs their truth claims through language regarding their identity. The meaning of truth exists when this identity is discussed. The sense of identity can change according to space and time. Because identity is a discursive construction, the identity of the Mentawai people can change (be changed) because of the identity markers placed on them. Even though administratively, according to population data, the Mentawai people are Muslim, the implementation of the Arat Sabulungan ritual practice is still ongoing. Especially in villages along the Rereiket River, with their people grouped as Sarereiket (residents of the Rereiket Valley). The intensity of the Arat Sabulungan ritual practice for each village in Siberut is not the same. Still, various rituals related to healing from illness, birth, death, inauguration of the *Uma*, and peace are carried out, including taboos (*keikei*) that must be obeyed during the time specified when these rituals are carried out (Delfi, 2012).

Apart from Islam, the Mentawai people also encountered Christianity. Historical records state that the initial encounter of Christians in the Mentawai region was in 1901 through traders and many sailors who stopped in Sikakap and Sipora through German missionaries sent by the Dutch colonial government who brought the zending effort (Tulius, 2013). Two pastors, August Lett and A. Kramer, became the first mandate holders of the Protestantism efforts of the Mentawai community until 1914, with North Pagai Island (Sikakap) as the centre. They focus more on zending efforts on activities such as providing medical services, education and light carpentry businesses (Glossanto, 2019; Zalman, 2018).

However, the zending efforts carried out at that time were not very fruitful because Arat Sabulungan was still very strongly embraced by the Mentawai people. Apart from that, what made the zending mission less fruitful was the Mentawai people's rebellion against Dutch colonialism. The forced labour order to build horse roads around the island imposed by the colonials made the Mentawai people hostile to any white newcomers. One of the victims of this resistance was Pastor August Lett, who is considered to have paved the way for the Dutch colonial entry into Mentawai.

After that, the zending effort was continued by Pastor F. Borger, who lasted for 20 years. The presence of Pastor Borger, who is quite active in his work and carrying out his duties, means that he is considered to have significantly impacted zending efforts in Mentawai. It was recorded that on July 9, 1916, 11 residents declared their Christianity under the direction of Pastor Borger. This event was the momentum for the birth of the Mentawai Protestant Christian Church in Nanemlehu (Markus, 2016).

After the Second World War, zending activities in Mentawai became increasingly rapid, especially in the south of the Mentawai Islands. One proof of progress in spreading Protestant teachings is the birth of works such as translating the Holy Bible into the Mentawai language using the dialect of the Sikakap people. Since then, the Mentawai language (with the Sikakap dialect) has significantly spread Christianity in Mentawai. Until now, this language has been used as the official language for worship activities in churches in Mentawai.

Meanwhile, the arrival of Catholicism in the Mentawai area is relatively younger than the arrival of Islam and Christianity. In 1953, Father Aurelio Canizzaro visited the Mentawai Islands (more precisely, the area around South Siberut) to evaluate plans for spreading Catholic teachings to Mentawai. He visited several places on the mandate of Monsignor De Martino from the Padang Diocese. Some areas include: Siberut Island, Sikabalan, Sikakap, and Sipora. Father Canizzaro's efforts to spread Catholicism continued on December 18, 1954, when he returned to Siberut with his colleague Father Angelo Calvi. They decided to settle there, and right at Christmas in 1954, the first Catholic Church was founded, which marked the beginning of the spread of Catholicism in Mentawai.

The Catholic Church that was present began its mission by providing social services to the Mentawai people in education and health. They also seek to inculturate Catholic teachings with Mentawai traditions. Inculturation is interpreted as an effort by the Catholic church to present the message of Gospel values by manifesting them in a form of expression appropriate to the local community's culture (Rukiyanto, 2019). Inculturation efforts are no longer a new thing for the Catholic church inculturation in Pope John Paul's 1985 encyclical letter, in the chapter "The Gospel and Culture", states that inculturation activities interpreted by the Catholic church are a form of incarnation of the Gospel into local indigenous culture and vice versa, namely the introduction of culture into the life of the church itself (II, 1985).

The inculturation efforts of the Catholic church gave birth to a new nuance contrary to the conditions following the Arat Sabulungan ban in Mentawai. The Catholic Church is trying to recognize the customs and traditions of the Mentawai people to give a positive impression, such as a form of appreciation and mutual understanding, and even provide space for the implementation of Mentawai culture to continue to exist. As a result, the Mentawai people, especially the island of Siberut, tend to be easier to accept and are willing to become part of Catholicism.

Arat Sabulungan and The State

Debates related to religion and belief in Indonesia are still problematic in national and state life. So, religion and belief are still unique topics of discussion amidst the growing population of Indonesia (Hakiki, 2011). In its development in Indonesia, religion has divided citizens into two groups: indigenous religion and official religion (world religion) recognized by the state. This division is a form of religious politics or is interpreted as a political effort carried out by the ruling party by making religion a means of legitimizing power and control over groups of citizens. The division is carried out through mobilization, interest claims, pressure from the masses or the identity of the majority religion, political parties' power, and state infiltration using statutory policies (Maarif, 2017).

The Old Order, which defined religion as having a holy book, a prophet and international recognition, meant that Indonesia only provided exceptional services to religions recognized by the

state. Even though the proposed definition of religion was never included in official state regulations (Maarif, 2017). Then the Public Belief Monitoring Institution (Pengawasan Aliran Kepercayaan Masyarakat/PAKEM) was formed in 1952. It monitored the position and development of belief groups so they did not leave the realm of being a belief or becoming a state-recognized religion (Sihombing, 2008). Several figures, such as Patty and Mulder, thought that PAKEM was like a "watchdog" which always watched over faith groups, especially spiritual groups at that time (Maarif, 2017).

However, what needs to be noted in the context of development efforts through government policy SK NO.167/P.M/1954 is that the government, together with Christian missionaries, consider that the Mentawai people are a society that is still primitive, as is the existence of Arat Sabulungan, which is an indigenous religion. Through the Three Religions Meeting 1954, the state attempted to eliminate Arat Sabulungan by giving the Mentawai people an ultimatum to choose one of the two official religions in Mentawai: Islam or Christianity. The Christian and Islamic churches are trying to replace the existence of Arat Sabulungan (Mulhadi, 2008).

Various efforts continue to be made to limit the space for faith groups to operate by issuing regulations governing PAKEM's position in Law No. 1 of 1961 concerning Basic Provisions for the State Police and Law No. 15 of 1961 concerning Basic Provisions of the Prosecutor's Office of the Republic of Indonesia which aims to provide more intense authority in supervising belief groups as well as a narrower definition of religion to emphasize who must be recognized and served by the state as well as an effort to intimidate belief groups (batman groups).

Likewise, what happened to follower of Arat Sabulungan, as experienced by Aman Majan and Aman Nalangi, explained what they had experienced as Sikerei in Matotonan village. They said that they were afraid of the police. The police arrived carrying firearms and entered the settlement by force, burning various ritual equipment stored in the *Uma*. They were also forced to move to settlements provided by the government. The existence of prohibitions and threats implemented the Arat Sabulungan ritual even more closely and secretly at that time (Febrianti, 2021). The lives of the Mentawai people are often followed by strict supervision from the government (Delfi, 2013b). The prohibitions, threats and intimidation they experienced resulted in trauma, at least for the next generation who experienced difficulties during those times.

During the New Order era, initially, belief groups were considered equivalent to religion as seen in the regulations issued by the MPR in 1973 concerning Outlines of State Policy (Garis-Garis Besar Haluan Negara/GBHN) that 'belief' and 'religion' were expressions of belief in the Almighty God who were the same. Equally valid. Religion and belief can be said to be equivalent (Elsam, 2017). Along with its development, still during the New Order period, TAP MPR RI IV/MPR/1978 was issued, which became one of the steps in implementing belief in Almighty God by the basis of just and civilized humanity, so that a circular was issued which stated that five (5) religions are recognized, protected and served are Islam, Protestantism (Christianity), Catholicism, Hinduism and Buddhism (Elsam, 2017). It doesn't stop there, creating a religion column on the Population Identity Card (Kartu Tanda Penduduk/KTP) and forcing belief groups to join one of the official religions to get services and protection from the state. This discrimination is carried out against belief groups (Findi, 2017).

The Three Religions Meeting in 1954 and various implementations of central government policies became dark history for follower of Arat Sabulungan in Mentawai. The Mentawai people

are forced to choose one of the official religions recognized by the state to gain access to welfare programs from the state. They were forced not to include Arat Sabulungan in their population data and replaced it with Islam, Christianity or Catholicism. The Mentawai people hide their indigenous religious identity to remain considered Indonesian citizens.

Regarding the experience of discrimination, which always makes indigenous religions inseparable from historicity, which continually perpetuates religious politics, not only in the field of religion. Religious politics also penetrates the aspect of marriage by issuing marriage regulations. Marriage can be valid if it is based on a recognized religion, as stated in the Minister of Home Affairs decision in 1989. Education has also provided room for discrimination against indigenous religions. The failure to facilitate education for followers of indigenous religions in educational institutions and the obligation for followers of indigenous religions to study religious education recognized by the state is a form of state neglect of indigenous religions.

The reform era has become a bridge for faith groups to express their existence. From a Human Rights (HAM) perspective, faith groups should receive protection and need to speak out about fulfilling their rights as citizens. So far, the state's attention to indigenous religions can be seen in the issuance of Law No. 23 of 2006 concerning Population Administration, which gives adherents of ancestral religions the authority to register their identity in civil registration as a belief group. However, the religion column on the Population Identity Card (Kartu Tanda Penduduk/KTP) and Family Card (Kartu Keluarga/KK) remains blank. The problems faced by faith groups touch all aspects, from social, cultural, economic, political, and other elements. However, the current situation is that the position of the Administering Law conflicts with the 1945 Constitution: this can be seen in the failure to fulfil the rights of every person to recognition, guarantees, protection and fair legal certainty.

The main problem faced by followers of indigenous religions today is related to the inclusion of beliefs in the religion column on KTP/KK. The changes in the 2006 Review of the Administering Law have shown that the state's position does not favour followers of indigenous religions. The state does not provide protection and recognition in determining personal status, such as leaving the religion column blank for followers of indigenous religions, which is an essential form of personal status. Several items in the regulations are not based on the principles of the rule of law, which gives rise to inequality and discriminatory rights for citizens. Several violations that are considered capable of injuring the rights of every citizen include violations of the rights to education, employment, birth rights, marriage rights and so on. However, in terms of regulations, recognition of the existence of groups and followers of indigenous religions has been stated in the law.

The Constitutional Court decision Number 97/PUU-XIV/2016 has provided fresh air for followers of indigenous religions to believe in and freely express their religious rituals. This can be seen by the opportunity for followers of indigenous religions to include their true indigenous religious identity in population data. The freedom that followers of indigenous religions have obtained after previously having their rights as citizens limited. This is undoubtedly a form of progress in state recognition in legally fulfilling the rights of follower of indigenous religions.

The combination of the dictions "religion" and "belief" in population data illustrates that the two dictions have been declared equivalent. So, there are no restrictions in processing population data that must fill in actual religious identity. Examined further, it is also hoped that this decision

will not only fulfil the rights of followers of indigenous religions in population administration but also that followers of indigenous religions will be given the same religious rights as those intended for followers of indigenous religions. Just as the state fulfils the rights of followers of official religions, the rights of followers of indigenous religions must also be fulfilled by the state.

However, the critical note is that the separation of the dictions "religion" and "belief" in population data is seen as a form of confirmation that the state still perpetuates discriminatory attitudes. The concepts of religion and belief are still considered different things, so defining religion is still a problem in recognition politics in Indonesia.

Intersubjective Recognition of Arat Sabulungan in Mentawai

Increasing inequality and social injustice are of particular concern to social sector researchers. Indonesia still faces the problem of unequal access to several sectors, such as education, health and medical services, employment opportunities and infrastructure, thereby triggering social inequality and injustice. As an expert in social justice studies, Axel Honneth put forward a theory of normative monism that explores the alternative approach to redistribution recognition, which Nancy Fraser first initiated. This differs from Fraser, who believes that redistribution and recognition have their own space but must go hand in hand. Honneth criticized redistribution and recognition as inseparable unity because redistribution has become the basis that builds the substance of recognition itself.

Looking at phenomena related to social struggle, Honneth uses redistribution and recognition, manifesting in three domains: love, law and solidarity (Honneth, 2020). The realm of love looks at human relationships regarding affection, attention, and recognition in the social environment. The legal domain explains the relationship between legal recognition and protection between groups or individuals. The realm of solidarity describes social relationships that create a sense of togetherness and support. The fulfilment of love, law, and solidarity can affect self-confidence, self-esteem, and social relationships.

Love relationships are an essential form of recognition in building self-confidence. In this realm, recognition aims to create awareness of one's existence while acknowledging other people's existence in the same intersubjective environment. In the context of Mentawai society, love is seen when the Sikerei realize the importance of education, especially for their children. This awareness is a form of recognition that Sikerei is also part of the same life as the Mentawai people. Having to face the challenge of difficult access to education does not reduce the Sikerei's enthusiasm to support their children's education.

Apart from awareness of education, a reality that is new in the lives of the Mentawai people, such as an attitude of openness towards outsiders (*sasareu*). Give each other recognition and appreciation. Sikerei takes a role in proving how love exists as a relationship of recognition for Arat Sabulungan. Sikerei has acknowledged his existence and the existence of others. Previously, the Sikerei preferred to live in the *Uma*, which they built in the upstream area and only went down to the *Barasi* built by the government at a particular time. Now, Sikerei is ready to settle in the *Barasi* settlement with his family and tribe. Is Sikerei willing to pay in *Barasi* and actively involved in traditional ceremonies and celebrations held by the village government.

National policy has provided space for Sikerei to express its existence in the socio-cultural life of the Mentawai people. Law Number 6 of 2014 concerning Villages has been made legal for the Matotonan village government to introduce local laws that consider the teaching values of Arat Sabulungan. Various Village Regulations have been adapted to the needs of the Mentawai community. To maintain the existence of the values taught by Arat Sabulungan, the village government divided Matotonan village into three areas: residential areas, plantations and pig farms. This policy provides space for the continued availability of pork as an integral part of the Arat Sabulungan ritual. Every social problem related to the law is not immediately brought to the police station. It was first resolved wisely based on Arat Sabulungan's values at the village hall by involving various levels of society.

In the realm of solidarity, the Mentawai people increasingly respect each other. Relations between tribes that were previously vulnerable to conflict have now become more mutually supportive. The village government has built *Uma* Matotonan, a gathering place for the Matotonan community from existing tribes. Various *punen* (traditional parties) at *Uma* Matotonan are held more inclusively, involving the community and can even be attended by outsiders. This reality shows respect for the Mentawai people as part of a community of collective values.

DISCUSSION?

CONCLUSION

This article shows a dynamic recognition of Arat Sabulungan in Mentawai. Christians firmly carry out zending in Mentawai, which tends not to accommodate Arat Sabulungan. Meanwhile, Islam and Catholicism are more able to accommodate Arat Sabulungan. Sikerei, followers of Arat Sabulungan, are no longer found on various large Mentawai Islands. However, until now, Arat Sabulungan still exists on Siberut Island because the majority religion on Siberut is Catholicism. The inculturation of the Catholic Church in Mentawai has provided space for the Mentawai people to express their indigenous religion. Likewise, the choice of Islamic da'wah, which accommodates the traditions of the Mentawai people, including Arat Sabulungan, has presented a bicultural form of religion for the Mentawai people, especially in Matotonan village, South Siberut subdistrict, which is predominantly Muslim. Since 1952 until now, the state's recognition of Arat Sabulungan has experienced dynamics. The formation of PAKEM, the Three Religions Meeting and various development program policies have become dark history for followers of Arat Sabulungan. The Reform Era and the Constitutional Court Number 97/PUU-XIV/2016 decision have become new hopes for followers of Arat Sabulungan for the state to fulfil their religious rights. However, the critical note is that the separation of the dictions "religion" and "belief" in population data after the decision is seen as a form of confirmation that the state is still perpetuating discriminatory attitudes. The concepts of religion and belief are still considered different things, so defining religion is still a problem in recognition politics in Indonesia.

This article also proves that the socio-cultural life of the Mentawai people, especially in Matotonan village, has shown that recognition of Arat Sabulungan in Mentawai does not only occur at the level of intercultural relations but also in the anthropological realm. Followers of Arat Sabulungan (Sikerei), followers of world religions and government employees have constructed themselves as subjects through intersubjective recognition. The subject construction process occurs in love, law and solidarity.

Commented [A6]: Add 1 separate sub-chapter, namely DISCUSSION. here are suggestions for writing paragraphs in the discussion section.

1. Summarize the key findings from your results: The persistent integration of Arat Sabulungan within the daily lives of the Mentawai people despite the prevalence of world religions. The complexities and nuances of religious conversion processes, including the social, cultural, and religious dynamics that influence these processes. The role of historical and current state policies in shaping the religious landscape and identity of the Mentawai people.
2. Discuss how your findings align with or differ from previous studies: Compare how your findings about the resilience of indigenous beliefs relate to similar studies in other indigenous communities. Discuss the unique aspects of religious syncretism found in Mentawai compared to other regions that have been studied, emphasizing the role of local context in shaping these dynamics.
3. Reflect on what the findings signify within a larger phenomenon: Reflect on the implications of the endurance of Arat Sabulungan for theories of cultural persistence and resistance. Consider the broader implications of how indigenous beliefs manage to survive and adapt in the face of globalization and religious homogenization.
4. Articulate the broader implications of your findings: Discuss the implications for policymakers in terms of respecting and protecting indigenous religions. Highlight

Commented [A7]: Your conclusion provides a comprehensive summary of the research findings, but it could be enhanced by clearly addressing the specific elements suggested in your manuscript guidelines. Here are a few suggestions for improvement:

Clarify the most critical findings that distinguish this study from others. Instead of merely stating that the article "shows a dynamic recognition of Arat Sabulungan in Mentawai," specify what new insights or conclusions were derived about how Sikerei and followers of world religions have managed to adapt and sustain their beliefs amidst external pressures and state interventions.

Detail what new concepts or methods were introduced in this research. For example, if the application of Axel Honneth's theory of intersubjective recognition to the study of indigenous beliefs in a political and religious context is novel, highlight this as a methodological innovation or conceptual contribution.

Identify any limitations in your study. Was there limited access to certain types of data? Were there constraints that could have biased the findings? Also, suggest directions for future research. For example, further studies could explore the impact of state policies on younger generations within the community or compare the integration of Arat

REFERENCES

- Ardhanari, M., Viphindartin, S., & Nugrohadhi, G. E. (2021). Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples. *Media Trend*, 16(1), 129–141.
- Delfi, M. (2012). Sipuisilam Dalam Selimut Arat Sabulungan Penganut Islam Mentawai Di Siberut. *Al-Ulum*, 12(1), 1–34.
- Delfi, M. (2013a). Contemporary Mentawai Recapitulates Ancestry: The Position of Women in Siberut Society. *Jurnal Humaniora*, 25(1), 14–24.
- Delfi, M. (2013b). Islam and Arat Sabulungan in Mentawai. *Al-Jami'ah*, 51(2), 475–499.
- Delfi, M. (2017). Local Belief System, Tatouage, Tradition and Adaptation in Mentawai. *Borderless Communities & Nation With Borders Challenges of Globalisation*, 899–911.
- Elsam. (2017). *Negara Melanggengkan Praktek Diskriminatif Melalui Politik Rekognisi Agama “ Resmi ” dan Kepercayaan dan Leluhur*. Lembaga Studi & Advokasi Masyarakat.
- Febrianti. (2021). *Arat Sabulungan dan Gempuran Agama di Mentawai*. Jurnalistravel.com. <https://www.jurnalistravel.com/arat-sabulungan-dan-gempuran-agama-di-mentawai/>
- Findi, M. (2017). *Politik Rekognisi Pada Penghayat dan Penganut Aliran Kepercayaan*. Yayasan Satunama Yogyakarta. <https://satunama.org/4032/politik-rekognisi-pada-penghayat-dan-penganut-aliran-kepercayaan/>
- Glossanto, K. (2019). *Sabulungan Dalam Tegangan Identitas Budaya : Kajian atas Religi Orang Mentawai di Siberut Selatan*. Universitas Sanata Dharma.
- Hakiki, K. M. (2011). Politik Identitas Agama Lokal (Studi Kasus Aliran Kebatinan). *Analisis: Jurnal Studi Keislaman*, 11(1), 159–174.
- Hanani, S., & Nelmaya. (2022). Ecological Ethics in The Theological Teaching of Arat Sabulungan in Mentawai Island Indonesia. *Kasetsart Journal of Social Sciences*, 43(1), 102–107.
- Honneth, A. (2020). *Recognition - A Chapter in the History of European Ideas*. Columbia: Cambridge University Press.
- Il, J. P. (1985). *Slavorum Apostoli*. Vatican.Va. https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_19850602_slavorum-apostoli.html
- Krissandi, A. D. S., Widanarto, S., & Utami, W. E. (2019). Posthumanisme Masyarakat Mentawai. *Indonesia Di Tengah Tantangan Pascahumanisme: Merumuskan Model Humanisme Baru*, 9–15.
- Kurniawan, R. (2019). Harmonisasi Masyarakat Mentawai. *Al-Qalb : Jurnal Psikologi Islam*, 9(2), 111–118.
- Maarif, S. (2017). *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Yogyakarta: CRCS.
- Markus. (2016). *Perayaan Jubileum 100 Tahun Gereja Kristen Protestan di Mentawai*. Persekutuan Gereja-Gereja Di Indonesia. <https://pgi.or.id/perayaan-jubileum-100-tahun-gereja-kristen-protestan-di-mentawai/>
- Mulhadi. (2008). Kepercayaan Tradisional “Arat Sabulungan” dan Penghapusannya di Mentawai. *Journal Equality*, 13(1), 50–65.
- Nelmaya, N., & Deswalantri, D. (2021). The Problem of Da’wah and Islamization in the Mentawai Islands. *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 5(1), 35–44.
- Panjaitan, B. S. P. (2017). Understanding Tsunami Hazard Knowledge and Preparedness: Before and After the 2010 Tsunami in Mentawai (Indonesia). In *University of Canterbury*. University of Canterbury.
- Reeves, G. (1999). History and ‘Mentawai’: Colonialism, Scholarship and Identity in the Rereiket, West Indonesia. *The Australian Journal of Anthropology*, 10(1), 34–55.
- Ropi, I. (2017). *Religion and Regulation in Indonesia*. Singapore: PalgraveMacmillan.
- Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental

- Issues in Indonesia. *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya*, 3(1), 191–203.
- Rukiyanto, B. A. (2019). Inculturation in The Catholic Church in Indonesia. *Journal of Asian Orientation in Theology*, 1(1), 31–48.
- Sihombing, U. P. (2008). *Menggugat Bakor Pakem: Kajian Hukum Terhadap Pengawasan Agama dan Kepercayaan di Indonesia*. Jakarta Selatan: Indonesian Legal Resource Center (ILRC).
- Tatubeket, R. M., Agustina, A., & Efi, A. (2019). Peran Musik Tuddukat dalam Ritual Arat Sabulungan di Kabupaten Mentawai. *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial*, 13(1), 75–105.
- Tulius, J. (2013). Family Stories Oral Tradition, Memories of The Past, and Contemporary Conflicts Over Land in Mentawai – Indonesia. *Wacana: Journal of The Humanities of Indonesia*, 15(1), 180–188.
- Wirman, E. P., Ilham, M., Ananda, A., Fatimah, S., & Reflinaldi. (2021). The Cultural Syncretic Strategy of The Muslim Minority: A Case in the Mentawai Islands-Indonesia. *The Internasional Journal of Languange and Cultural*, 31(1), 83–90.
- Yulia, R., Zulfa, & Kaksim. (2019). *Education Values of Arat Sabulungan Tradition in Matotonan Mentawai*. 178(1), 178–181.
- Yulia, R., Zulfa, & Naldi, H. (2018). Improving the Government Policy on the Arat Sabulungan Tradition in Mentawai Islands. *TAWARIKH: Journal of Historical Studies*, 10(1), 59–74.
- Zalman, M. (2018). *Dampak Kebijakan Pemerintah SK NO. 167/PM/1954 Terhadap Perkembangan Islam Di Mentawai*. Jakarta: Fakultas Adab & Humaniora UIN Syarif Hidayatullah.

**3. Bukti Konfirmasi Resubmit Revisi Dan Artikel Yang
Diresubmit
(16 Juni 2024)**

Workflow

Publication

Submission

Review

Copyediting

Production

Round 1

Reviewer's Attachments

Q Search

	101432	Article Text, 34830-99133-1-RV.docx	June 13, 2024	Article Text
---	--------	-------------------------------------	---------------	--------------

Revisions

Q Search

Upload File

▶ 	101739	Article Text, 34830-101432-1-RV.docx	June 16, 2024	Article Text
---	--------	--------------------------------------	---------------	--------------

Review Discussions

Add discussion

Name	From	Last Reply	Replies	Closed
▶ Editor Decision	aakwik 2024-06-13 04:28 AM	aakwik 2024-07-03 04:04 AM	3	☐

Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai, Indonesia

Dwi Wahyuni^{1*}, Fadhiil Novriadi Pratama¹, Julita Lestari¹, Anjali Sabna¹, Martalia¹

¹Department of Religious Studies, Universitas Islam Negeri Imam Bonjol Padang, Indonesia

*Corresponding Author E-mail: dwiwahyuni@uinib.ac.id

Abstract

This article aims to address that previous studies have not, focusing on the unique aspects of the interplay between indigenous religion, world religions, and the state in Mentawai. Data collection was carried out through interviews, observation, and documentation. Data collection using interviews was carried out semi-structured with seven key informants. The observation method was also used primarily to observe forms of actualization of Arat Sabulungan's teachings in Mentawai, observe the interactions of the various Mentawai people, the community's attitude towards Sikerei, and various symbols synonymous with Arat Sabulungan. Documentation techniques are obtained through libraries, the internet, and existing archives. Data analysis was carried out using the Miles and Huberman approach: data codification, presentation of research findings in categories or groupings, and conclusion. To be more focused, all stages of data analysis were carried out by dialogue with the data using Axel Honneth's theory of intersubjective recognition. The findings of this study are the complexity and nuances of religious conversion, including the socio-cultural dynamics that influence the negotiation process of Arat Sabulungan and world religions, as well as the role of state policy in the past and currently, have shaped the religious landscape and identity of the Mentawai people. This article also proves that the socio-cultural life of the Mentawai people, especially in Matotonan village, has shown that recognition of Arat Sabulungan in Mentawai does not only occur at the level of intercultural relations but also in the anthropological realm. Followers of Arat Sabulungan (Sikerei), followers of world religions, and government employees have constructed themselves as subjects through intersubjective recognition.

Keywords: *Indigenous Religion, Mentawai, Intersubjective Recognition*

Abstrak

Artikel ini bertujuan untuk menjawab hal-hal yang belum pernah dilakukan oleh penelitian-penelitian sebelumnya, dengan fokus pada aspek-aspek unik dari keterkaitan antara agama pribumi, agama-agama dunia, dan negara di Mentawai. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Pengumpulan data menggunakan wawancara yang dilakukan secara semi terstruktur dengan tujuh orang informan kunci. Metode observasi juga digunakan terutama untuk mengamati bentuk-bentuk aktualisasi ajaran Arat Sabulungan di Mentawai, mengamati interaksi berbagai masyarakat Mentawai, sikap masyarakat terhadap Sikerei, dan berbagai simbol yang identik dengan Arat Sabulungan. Teknik dokumentasi diperoleh melalui perpustakaan, internet, dan arsip-arsip yang ada. Analisis data dilakukan dengan pendekatan Miles dan Huberman: kodifikasi data, penyajian temuan penelitian dalam kategori atau pengelompokan, dan penarikan kesimpulan. Agar lebih fokus, seluruh tahapan analisis data dilakukan dengan mendialogkan data dengan teori rekognisi intersubjektif Axel Honneth. Temuan penelitian ini adalah kompleksitas dan nuansa konversi agama, termasuk dinamika sosial budaya yang mempengaruhi proses negosiasi Arat Sabulungan dan agama-agama dunia, serta peran kebijakan negara di masa lalu dan saat ini, telah membentuk lanskap keagamaan dan identitas masyarakat Mentawai. Artikel ini juga membuktikan bahwa kehidupan sosial budaya masyarakat Mentawai khususnya di Desa Matotonan telah menunjukkan bahwa rekognisi terhadap Arat Sabulungan di Mentawai tidak hanya terjadi pada tataran hubungan antar budaya tetapi juga dalam ranah ranah antropologis. Penganut Arat Sabulungan (Sikerei), penganut agama-agama dunia, dan pegawai pemerintah mengkonstruksikan dirinya sebagai subjek melalui rekognisi intersubjektif.

Kata kunci: *Agama Leluhur, Mentawai, Rekognisi Intersubjektif*

INTRODUCTION

The indigenous religion of the Mentawai people is Arat Sabulungan. The experience of encounter indigenous religions and world religions (Christianity, Catholicism and Islam) has become a deep trauma for the Mentawai people. They do not display their indigenous religious identity and prefer a world religious identity while still implementing the doctrine of Arat Sabulungan. Even though Christianity, Catholicism and Islam have been the official religions of the Mentawai people since 1954, the Mentawai people still adhere to the principles of Arat Sabulungan in their daily lives (Delfi, 2013b; Panjaitan, 2017; Reeves, 1999).

Arat Sabulungan experienced changes after entering world religions (Delfi, 2013b; Glossanto, 2019; Markus, 2016; Wahyuni, 2024; Yulia et al., 2018). The turmoil in religious life experienced by Arat Sabulungan adherents began with the government's decision in 1954 to ban the existence of Arat Sabulungan. Through Decree Letter Number 167/PROMOSI/1954, the government supervises, investigates and prohibits all beliefs deemed inappropriate and contrary to government regulations. This policy forced the Mentawai people to leave their *Uma*, the central gathering place for Mentawai people to carry out religious rituals and ceremonies, was demolished, and the sacred items were stored inside. World religious civilization became more intensive through the state initiating the Three Religions Meeting (Rapat Tiga Agama) in 1954. The Three Religions Meeting was the state's attempt to eliminate Arat Sabulungan by giving the Mentawai people an ultimatum to choose one of the two official religions in Mentawai, Islam or Christianity.

Other concrete problems experienced by Arat Sabulungan adherents include those experienced by Aman Majan and Aman Nalangi, who explained what they experienced as Sikerei in Matotonan village. They told of their fear of the police. The police arrived carrying firearms and entered the settlement by force, burning various ritual equipment stored in the *Uma*. They were also forced to move to settlements provided by the government. The existence of prohibitions and threats implemented the Arat Sabulungan ritual even more closely and secretly at that time (Febrianti, 2021). The lives of the Mentawai people are often followed by strict supervision from the government (Delfi, 2013a). The prohibitions, threats and intimidation they experienced resulted in trauma, at least for the next generation who experienced difficulties during those times.

So far, existing studies have not responded to crucial aspects of the relationship between Arat Sabulungan, world religions, and the state, especially on intersubjective recognition between followers of Arat Sabulungan (Sikerei), followers of world religions, and government employees. Existing studies do not examine fundamental problems in the relationship between Arat Sabulungan, world religions, and the state. Two trends from existing studies can be mapped. First, studies analyze the relationship between Islam and Arat Sabulungan (Delfi, 2012, 2013b, 2017; Kurniawan, 2019; Rozi & Taufik, 2020; Wahyuni et al., 2023; Wirman et al., 2021). Second, studies tend to analyze the existence of Arat Sabulungan in modern times (Ardhanari et al., 2021; Hanani & Nelmaya, 2022; Krissandi et al., 2019; Tatubeket et al., 2019; Yulia et al., 2018, 2019). From these two tendencies, the state and world religion's recognition of Arat Sabulungan is not discussed carefully. Likewise, studies on state recognition of indigenous religions in Indonesia have been widely researched. Samsul Maarif and Ismatu Ropi's studies have shown that (Maarif, 2017; Ropi, 2017). A new study that can be developed is state recognition following the Constitutional Court decision Number 97/PUU-XIV/2016 concerning the Population Administration Law. According to the Constitutional Court and the Government judges, religion is essential to understand by referring

to policy data and discourse related to it. According to Sikerei, religion is also important to describe as they know and practice it.

This article aims to complement of previous studies that did not carefully analyze the relationship between Arat Sabulungan, world religions, and the state. In line with this, two questions can be formulated: first, what is the relationship between indigenous religion, world religion, and the state in Mentawai; second, what is the intersubjective recognition between Sikerei, followers of world religions, and government employees? The answers to these two questions provide an in-depth understanding as a basis for policy formulation and social engineering in maximizing the recognition of indigenous religions in Mentawai, Indonesia.

Guided by Honneth's theory of intersubjective recognition, this article argues that the recognition of Arat Sabulungan by both world religions and the state in Mentawai extends beyond mere cultural acknowledgment into forming an anthropological basis for socio-political engagement. This study does not stop at the Taylorian intercultural recognition paradigm and goes beyond it by basing it on Axel Honneth's concept of intersubjective recognition. According to Honneth, recognition does not only occur at the level of intercultural relations but extends to the anthropological realm. Through the process of intersubjective recognition, humans construct themselves as subjects. The subject construction process occurs at three levels, namely the realms of love, law, and solidarity (Honneth, 2020). Love is an expression of intimate relationships between people, and through love, individuals are helped to develop self-confidence. The law allows individuals to create respect for themselves, while solidarity forms an attitude of respect as part of a collective community of values.

RESEARCH METHOD

This research design was conducted in Matotonan village, South Siberut subdistrict, Mentawai Islands district, West Sumatra. Two reasons strengthened the decision to select the research location in Matotonan village. First, Arat Sabulungan still exists in Matotonan village, where most of the population is Muslim and a small portion is Catholic. Islam and Catholicism in Matotonan village can accommodate Arat Sabulungan. Second, the location of Matotonan village in the interior of Siberut Island can illustrate the encounter of the state, world religions, and Arat Sabulungan.

This research data comes from field data with a qualitative ethnographic type. Research data can be sorted into two categories: primary data and secondary data. Primary data is data from fieldwork using interview and observation techniques. Meanwhile, secondary data takes the form of literature reviews related to research topics such as journal articles, books, research reports, archives, and news in various media. Data collection was carried out through interviews, observation, and documentation. Data collection using interviews was carried out in a semi-structured manner with seven key informants, namely Ali Umran (Village Head), Saharman (Village Secretary), Aman Majan (Sikerei), Aman Nalangi (Sikerei), Hendrizal (Islamic figure), Markus (Catholic figure), and Abdullah (community). The observation method was also used primarily to observe forms of actualization of Arat Sabulungan's teachings in Mentawai. Observations were made by observing the interactions of the various Matotonan people, the community's attitude towards Sikerei, the way the Matotonan people respect nature, and various symbols synonymous

with Arat Sabulungan. Matotonan village observations were also carried out in the upper reaches of Matotonan village, where the Matotonan people lived before living in the Barasi (government-made houses). Currently, the upstream of Matotonan village is a plantation location and pig breeding area. Documentation techniques also extract data from journal articles, research reports, books, magazines, newspapers, and archives relevant to the research topic. Documentation techniques are obtained through libraries, the internet, and existing archives.

Data analysis in this research uses the Miles and Huberman approach. First is data codification, namely giving a name to the research results after simplifying, abstracting, and transferring rough data from recordings or field notes. This process will likely produce themes or classifications of research results. They were second, presenting research findings as categories or groupings. To be more effective. Apart from narrative, Miles and Huberman suggest using matrices and diagrams. Third, drawing conclusions is an advanced stage similar to interpreting the meaning of the empirical material displayed by noting regularities, patterns, explanations, configurations, and propositions and confronting them with relevant findings and concepts.

To be more focused, all stages of data analysis are carried out by dialoguing the data with theories put forward in a theoretical framework, such as Honneth's recognition theory. Honneth's recognition theory is used to analyze Arat Sabulungan's form of state recognition. In his thinking, Honneth emphasizes that a political community that provides adequate space is a condition where the subject can realize himself perfectly. Honneth means that a community that provides adequate space is a space where the subject's existence is recognized. When a community does not acknowledge the existence of a subject, because then the subject cannot realize himself (Honneth, 2020). Therefore, it is necessary to improve the structure of society to support the actualization of every subject in it (Runesi, 2015). One of the primary things needed to improve this structure is recognition or acknowledgment of the subject's existence in society (Pariyatman et al., 2022). So, Honneth's recognition theory is considered essential to becoming a social grammar for how religion should be present in the public space.

RESULTS AND DISCUSSION

Arat Sabulungan and World Religions

The Mentawai people have embraced world religions such as Islam, Christianity, and Catholicism, which are recorded administratively in their current population data. Nevertheless, beliefs such as rituals, virtues, or prohibitions originating from the Arat Sabulungan tradition still exist and are closely tied to the Mentawai people's daily lives.

The entry of Islam in Mentawai is not yet known; there are various opinions, but there is no certainty about the date and year of Islam's entry in Mentawai. However, the land traders on Mentawai's outskirts are considered the beginning of Islam's development. Muslims have traded with Mentawai people to buy rattan and lontar by bartering. These fringe traders come from West Sumatra (Nelmaya & Deswalantri, 2021). Since the 18th century, Islam has entered Mentawai. Since the beginning of Islam's arrival in Mentawai, the Minangkabau people have converted the Mentawai people to Islam (Delfi, 2012). Through Muslim preachers, the Minangkabau people spread Islam in Mentawai. In the Japanese colonial era in Mentawai, there was a prohibition against teaching

religion. However, Islamic converts still went to the villages, so there were Mentawai people who converted to Islam, although only a few (Delfi, 2013b).

In the records of the da'wah council working in Siberut, data from preachers who spread Islam in Mentawai mainly was carried out in 1975. The Ulema Council collected the data regarding da'wah carried out to isolated tribal communities by the West Sumatra Regional Office of the Department of Religion in the islands of Mentawai. Since 1975, the Mentawai people have been continuously converted to Islam by preachers who came from the Padang and Siantar areas (North Sumatra). The preachers received support from Saudi Arabia and Kuwait, who collaborated with the Indonesian Da'wah Council; the support was in the form of funds for the preachers stationed in Mentawai, especially the South Siberut area (Delfi, 2012). The group that brought Islam to Mentawai was related to the preacher group. Because the preaching of Muslims is easy to understand, it makes the Mentawai people want to embrace Islam. The spread of Islam in Mentawai was also carried out through marriage and welfare assistance to the Mentawai people (Wirman et al., 2021).

Mentawai people who were successfully persuaded to convert to Islam were also given scholarships to study Islam in Tanah Tepi, such as in Padang Panjang, Pariaman, Bukittinggi, and Padang. After completing the lessons and having gained knowledge about the Islamic religion, they were sent back to villages in Mentawai to teach the knowledge they had gained while they were in West Sumatra to Mentawai people who had not yet or had just converted to Islam (Delfi, 2012).

Apart from that, the efforts made by the preachers were to be gentle with Sikerei, even accommodating the practices of Arat Sabulungan. Da'i Islam understands that Sikerei's presence is very strategic as a guardian of the balance of the socio-cultural system in Mentawai. Some Sikerei converted to Islam but did not carry out rituals in accordance with Islamic law. The preachers tend to let it go while respecting Sikerei's choice to become bicultural, become followers of Islam, and continue to carry out the Arat Sabulungan ritual. Even Islamic preachers consider Sikerei to be more invested in maintaining the stability of his preaching. Sikerei is only an intermediary object. The main thing is the younger generation through education. The preachers did not give the option to choose one, which would be potentially counterproductive (Wirman et al., 2021).

Even though some Mentawai people have converted to Islam, many still show their belief in spirits. The practice of Arat Sabulungan still exists. For example, they still believe that spirits can cause a person's illness. Even though you have been treated at a community health centre, it is common for disease healing to involve Sikerei. They take medicine from the village midwife and continue to carry out healing rituals with the help of Sikerei. The healing ritual involves an essential element contrary to Islamic law: food derived from pork and other primates. Pigs are difficult to abandon due to their natural availability and ease of finding. In some cases, this is a recommendation from Sikerei (Wirman et al., 2021).

Through *puaranan sasareu* (outsider way of life), some Siberut people have accepted Islam. Siberut Mentawai people who have accepted Islam do not always abstain from consuming pork. If there were no rules in Islam prohibiting eating pork, more Mentawai people would likely follow Islam because this prohibition of Islamic law was the reason why the Mentawai people converted to Catholicism. However, some people understand that pork is haram. However, their understanding of the word haram differs from that of Muslims. Muslims in Siberut often say that pork is haram, but on the other hand, they are *mananam* (delicious) (Delfi, 2013b).

People who have converted to Islam do not hide but fully admit that they like eating pork. Some Mentawai people still eat pork during various life activities and rituals during their life cycle. Especially when there is a big party, some Mentawai people who have embraced Islam always kill pigs and eat them. Apart from eating pigs, they also care for and sell them when someone wants to buy them for healing or other rituals.

Each person constructs their truth claims through language regarding their identity. The meaning of truth exists when this identity is discussed. The sense of identity can change according to space and time. Because identity is a discursive construction, the identity of the Mentawai people can change (be changed) because of the identity markers placed on them. Even though administratively, according to population data, the Mentawai people are Muslim, the implementation of the Arat Sabulungan ritual practice is still ongoing. Especially in villages along the Rereiket River, with their people grouped as Sarereiket (residents of the Rereiket Valley). The intensity of the Arat Sabulungan ritual practice for each village in Siberut is not the same. Still, various rituals related to healing from illness, birth, death, inauguration of the *Uma*, and peace are carried out, including taboos (*keikei*) that must be obeyed during the time specified when these rituals are carried out (Delfi, 2012).

Apart from Islam, the Mentawai people also encountered Christianity. Historical records state that the initial encounter of Christians in the Mentawai region was in 1901 through traders and many sailors who stopped in Sikakap and Sipora through German missionaries sent by the Dutch colonial government who brought the zending effort (Tulius, 2013). Two pastors, August Lett and A. Kramer, became the first mandate holders of the Protestantism efforts of the Mentawai community until 1914, with North Pagai Island (Sikakap) as the centre. They focus more on zending efforts on activities such as providing medical services, education and light carpentry businesses (Glossanto, 2019; Zalman, 2018).

However, the zending efforts carried out at that time were not very fruitful because Arat Sabulungan was still very strongly embraced by the Mentawai people. Apart from that, what made the zending mission less fruitful was the Mentawai people's rebellion against Dutch colonialism. The forced labour order to build horse roads around the island imposed by the colonials made the Mentawai people hostile to any white newcomers. One of the victims of this resistance was Pastor August Lett, who is considered to have paved the way for the Dutch colonial entry into Mentawai.

After that, the zending effort was continued by Pastor F. Borger, who lasted for 20 years. The presence of Pastor Borger, who is quite active in his work and carrying out his duties, means that he is considered to have significantly impacted zending efforts in Mentawai. It was recorded that on July 9, 1916, 11 residents declared their Christianity under the direction of Pastor Borger. This event was the momentum for the birth of the Mentawai Protestant Christian Church in Nanemlehu (Markus, 2016).

After the Second World War, zending activities in Mentawai became increasingly rapid, especially in the south of the Mentawai Islands. One proof of progress in spreading Protestant teachings is the birth of works such as translating the Holy Bible into the Mentawai language using the dialect of the Sikakap people. Since then, the Mentawai language (with the Sikakap dialect) has significantly spread Christianity in Mentawai. Until now, this language has been used as the official language for worship activities in churches in Mentawai.

Meanwhile, the arrival of Catholicism in the Mentawai area is relatively younger than the arrival of Islam and Christianity. In 1953, Father Aurelio Canizzaro visited the Mentawai Islands (more precisely, the area around South Siberut) to evaluate plans for spreading Catholic teachings to Mentawai. He visited several places on the mandate of Monsignor De Martino from the Padang Diocese. Some areas include: Siberut Island, Sikabalan, Sikakap, and Sipora. Father Canizzaro's efforts to spread Catholicism continued on December 18, 1954, when he returned to Siberut with his colleague Father Angelo Calvi. They decided to settle there, and right at Christmas in 1954, the first Catholic Church was founded, which marked the beginning of the spread of Catholicism in Mentawai.

The Catholic Church that was present began its mission by providing social services to the Mentawai people in education and health. They also seek to inculturate Catholic teachings with Mentawai traditions. Inculturation is interpreted as an effort by the Catholic church to present the message of Gospel values by manifesting them in a form of expression appropriate to the local community's culture (Rukiyanto, 2019). Inculturation efforts are no longer a new thing for the Catholic church inculturation in Pope John Paul's 1985 encyclical letter, in the chapter "The Gospel and Culture", states that inculturation activities interpreted by the Catholic church are a form of incarnation of the Gospel into local indigenous culture and vice versa, namely the introduction of culture into the life of the church itself (II, 1985).

The inculturation efforts of the Catholic church gave birth to a new nuance contrary to the conditions following the Arat Sabulungan ban in Mentawai. The Catholic Church is trying to recognize the customs and traditions of the Mentawai people to give a positive impression, such as a form of appreciation and mutual understanding, and even provide space for the implementation of Mentawai culture to continue to exist. As a result, the Mentawai people, especially the island of Siberut, tend to be easier to accept and are willing to become part of Catholicism.

Arat Sabulungan and The State

Debates related to religion and belief in Indonesia are still problematic in national and state life. So, religion and belief are still unique topics of discussion amidst the growing population of Indonesia (Asniah et al., 2023; Hakiki, 2011). In its development in Indonesia, religion has divided citizens into two groups: indigenous religion and official religion (world religion) recognized by the state. This division is a form of religious politics or is interpreted as a political effort carried out by the ruling party by making religion a means of legitimizing power and control over groups of citizens. The division is carried out through mobilization, interest claims, pressure from the masses or the identity of the majority religion, political parties' power, and state infiltration using statutory policies (Maarif, 2017).

The Old Order, which defined religion as having a holy book, a prophet and international recognition, meant that Indonesia only provided exceptional services to religions recognized by the state. Even though the proposed definition of religion was never included in official state regulations (Maarif, 2017). Then the Public Belief Monitoring Institution (Pengawasan Aliran Kepercayaan Masyarakat/PAKEM) was formed in 1952. It monitored the position and development of belief groups so they did not leave the realm of being a belief or becoming a state-recognized religion (Sihombing, 2008). Several figures, such as Patty and Mulder, thought that PAKEM was like

a "watchdog" which always watched over faith groups, especially spiritual groups at that time (Maarif, 2017).

However, what needs to be noted in the context of development efforts through government policy SK NO.167/P.M/1954 is that the government, together with Christian missionaries, consider that the Mentawai people are a society that is still primitive, as is the existence of Arat Sabulungan, which is an indigenous religion. Through the Three Religions Meeting 1954, the state attempted to eliminate Arat Sabulungan by giving the Mentawai people an ultimatum to choose one of the two official religions in Mentawai: Islam or Christianity. The Christian and Islamic churches are trying to replace the existence of Arat Sabulungan (Mulhadi, 2008).

Various efforts continue to be made to limit the space for faith groups to operate by issuing regulations governing PAKEM's position in Law No. 1 of 1961 concerning Basic Provisions for the State Police and Law No. 15 of 1961 concerning Basic Provisions of the Prosecutor's Office of the Republic of Indonesia which aims to provide more intense authority in supervising belief groups as well as a narrower definition of religion to emphasize who must be recognized and served by the state as well as an effort to intimidate belief groups (batman groups).

Likewise, what happened to follower of Arat Sabulungan, as experienced by Aman Majan and Aman Nalangi, explained what they had experienced as Sikerei in Matotonan village. They said that they were afraid of the police. The police arrived carrying firearms and entered the settlement by force, burning various ritual equipment stored in the *Uma*. They were also forced to move to settlements provided by the government. The existence of prohibitions and threats implemented the Arat Sabulungan ritual even more closely and secretly at that time (Febrianti, 2021). The lives of the Mentawai people are often followed by strict supervision from the government (Delfi, 2013b). The prohibitions, threats and intimidation they experienced resulted in trauma, at least for the next generation who experienced difficulties during those times.

During the New Order era, initially, belief groups were considered equivalent to religion as seen in the regulations issued by the MPR in 1973 concerning Outlines of State Policy (Garis-Garis Besar Haluan Negara/GBHN) that 'belief' and 'religion' were expressions of belief in the Almighty God who were the same. Equally valid. Religion and belief can be said to be equivalent (Elsam, 2017). Along with its development, still during the New Order period, TAP MPR RI IV/MPR/1978 was issued, which became one of the steps in implementing belief in Almighty God by the basis of just and civilized humanity, so that a circular was issued which stated that five (5) religions are recognized, protected and served are Islam, Protestantism (Christianity), Catholicism, Hinduism and Buddhism (Elsam, 2017). It doesn't stop there, creating a religion column on the Population Identity Card (Kartu Tanda Penduduk/KTP) and forcing belief groups to join one of the official religions to get services and protection from the state. This discrimination is carried out against belief groups (Findi, 2017).

The Three Religions Meeting in 1954 and various implementations of central government policies became dark history for follower of Arat Sabulungan in Mentawai. The Mentawai people are forced to choose one of the official religions recognized by the state to gain access to welfare programs from the state. They were forced not to include Arat Sabulungan in their population data and replaced it with Islam, Christianity or Catholicism. The Mentawai people hide their indigenous religious identity to remain considered Indonesian citizens.

Regarding the experience of discrimination, which always makes indigenous religions inseparable from historicity, which continually perpetuates religious politics, not only in the field of religion. Religious politics also penetrates the aspect of marriage by issuing marriage regulations. Marriage can be valid if it is based on a recognized religion, as stated in the Minister of Home Affairs decision in 1989. Education has also provided room for discrimination against indigenous religions. The failure to facilitate education for followers of indigenous religions in educational institutions and the obligation for followers of indigenous religions to study religious education recognized by the state is a form of state neglect of indigenous religions.

The reform era has become a bridge for faith groups to express their existence. From a Human Rights (HAM) perspective, faith groups should receive protection and need to speak out about fulfilling their rights as citizens. So far, the state's attention to indigenous religions can be seen in the issuance of Law No. 23 of 2006 concerning Population Administration, which gives adherents of indigenous religions the authority to register their identity in civil registration as a belief group. However, the religion column on the Population Identity Card (Kartu Tanda Penduduk/KTP) and Family Card (Kartu Keluarga/KK) remains blank. The problems faced by faith groups touch all aspects, from social, cultural, economic, political, and other elements. However, the current situation is that the position of the Administering Law conflicts with the 1945 Constitution: this can be seen in the failure to fulfil the rights of every person to recognition, guarantees, protection and fair legal certainty.

The main problem faced by followers of indigenous religions today is related to the inclusion of beliefs in the religion column on KTP/KK. The changes in the 2006 Review of the Administering Law have shown that the state's position does not favour followers of indigenous religions. The state does not provide protection and recognition in determining personal status, such as leaving the religion column blank for followers of indigenous religions, which is an essential form of personal status. Several items in the regulations are not based on the principles of the rule of law, which gives rise to inequality and discriminatory rights for citizens. Several violations that are considered capable of injuring the rights of every citizen include violations of the rights to education, employment, birth rights, marriage rights, and so on. However, in terms of regulations, recognition of the existence of groups and followers of indigenous religions has been stated in the law.

The Constitutional Court decision Number 97/PUU-XIV/2016 has provided fresh air for followers of indigenous religions to believe in and freely express their religious rituals. This can be seen by the opportunity for followers of indigenous religions to include their true indigenous religious identity in population data. The freedom that followers of indigenous religions have obtained after previously having their rights as citizens limited. This is undoubtedly a form of progress in state recognition in legally fulfilling the rights of followers of indigenous religions.

The combination of the dictions "religion" and "belief" in population data illustrates that the two dictions have been declared equivalent. So, there are no restrictions in processing population data that must fill in actual religious identity. Examined further, it is also hoped that this decision will not only fulfil the rights of followers of indigenous religions in population administration but also that followers of indigenous religions will be given the same religious rights as those intended for followers of indigenous religions. Just as the state fulfils the rights of followers of official religions, the rights of followers of indigenous religions must also be fulfilled by the state.

However, the critical note is that the separation of the dictions "religion" and "belief" in population data is seen as a form of confirmation that the state still perpetuates discriminatory attitudes. The concepts of religion and belief are still considered different things, so defining religion is still a problem in recognition politics in Indonesia.

Intersubjective Recognition of Arat Sabulungan in Mentawai

Increasing inequality and social injustice are of particular concern to social sector researchers. Indonesia still faces the problem of unequal access to several sectors, such as education, health and medical services, employment opportunities, and infrastructure, thereby triggering social inequality and injustice. As an expert in social justice studies, Axel Honneth put forward a theory of normative monism that explores the alternative approach to redistribution recognition, which Nancy Fraser first initiated. This differs from Fraser, who believes that redistribution and recognition have their own space but must go hand in hand. Honneth criticized redistribution and recognition as inseparable unity because redistribution has become the basis that builds the substance of recognition itself.

Looking at phenomena related to social struggle, Honneth uses redistribution and recognition, manifesting in three domains: love, law, and solidarity (Honneth, 2020). The realm of love looks at human relationships regarding affection, attention, and recognition in the social environment. The legal domain explains the relationship between legal recognition and protection between groups or individuals. The realm of solidarity describes social relationships that create a sense of togetherness and support. The fulfilment of love, law, and solidarity can affect self-confidence, self-esteem, and social relationships.

Love relationships are an essential form of recognition in building self-confidence. In this realm, recognition aims to create awareness of one's existence while acknowledging other people's existence in the same intersubjective environment. In the context of Mentawai society, love is seen when the Sikerei realize the importance of education, especially for their children. This awareness is a form of recognition that Sikerei is also part of the same life as the Mentawai people. Having to face the challenge of difficult access to education does not reduce the Sikerei's enthusiasm to support their children's education.

Apart from awareness of education, a reality that is new in the lives of the Mentawai people, such as an attitude of openness towards outsiders (*sasareu*). Give each other recognition and appreciation. Sikerei takes a role in proving how love exists as a relationship of recognition for Arat Sabulungan. Sikerei has acknowledged his existence and the existence of others. Previously, the Sikerei preferred to live in the *Uma*, which they built in the upstream area and only went down to the *Barasi* built by the government at a particular time. Now, Sikerei is ready to settle in the *Barasi* settlement with his family and tribe. Is Sikerei willing to pay in *Barasi* and actively involved in traditional ceremonies and celebrations held by the village government.

National policy has provided space for Sikerei to express its existence in the socio-cultural life of the Mentawai people. Law Number 6 of 2014 concerning Villages has been made legal for the Matotonan village government to introduce local laws that consider the teaching values of Arat Sabulungan. Various Village Regulations have been adapted to the needs of the Mentawai community. To maintain the existence of the values taught by Arat Sabulungan, the village government divided Matotonan village into three areas: residential areas, plantations, and pig

farms. This policy provides space for the continued availability of pork as an integral part of the Arat Sabulungan ritual. Every social problem related to the law is not immediately brought to the police station. It was first resolved wisely based on Arat Sabulungan's values at the village hall by involving various levels of society.

In the realm of solidarity, the Mentawai people increasingly respect each other. Relations between tribes that were previously vulnerable to conflict have now become more mutually supportive. The village government has built *Uma* Matotonan, a gathering place for the Matotonan community from existing tribes. Various *punen* (traditional parties) at *Uma* Matotonan are held more inclusively, involving the community and can even be attended by outsiders. This reality shows respect for the Mentawai people as part of a community of collective values.

Discussion

The socio-cultural life of the Mentawai people, especially in Matotonan village, has shown the continuous integration of Arat Sabulungan in the life of the Mentawai people, even though they have to negotiate with world religious teachings and state policies. The complexity and nuances of religious conversion, including the socio-cultural dynamics that influence the negotiation process of Arat Sabulungan and world religions, as well as the role of state policy in the past and currently, have shaped the religious landscape and identity of the Mentawai people.

In line with McLennan's study, Dobia et al. 's and Gee's, this study addresses an indigenous perspective of resilience that expands Western conceptions beyond an individual's ability to overcome adversity. McLennan explains how individual and collective relationships enhance Indigenous people's well-being and ameliorate risks and hardships (V., 2015). Also evident in some research is the way adversity encompasses the experience of coping with the historical and contemporary impacts of colonization, including issues of racism and structural inequality (Dobia et al., 2013; GJ, 2016).

Christians firmly carry out zending in Mentawai, which tends not to accommodate Arat Sabulungan. Meanwhile, Islam and Catholicism are more able to accommodate Arat Sabulungan. Sikerei, followers of Arat Sabulungan, are no longer found on various large Mentawai Islands. However, until now, Arat Sabulungan still exists on Siberut Island because the majority religion on Siberut is Catholicism. The inculturation of the Catholic Church in Mentawai has provided space for the Mentawai people to express their indigenous religion. Likewise, the choice of Islamic da'wah, which accommodates the traditions of the Mentawai people, including Arat Sabulungan, has presented a bicultural form of religion for the Mentawai people.

Different from Islam in other areas, Islam in Matotonan village is unique in understanding the haram law of eating pork in Islamic teachings. Matotonan people who have accepted Islam do not always abstain from consuming pork. If there were no rules in Islam prohibiting eating pork, more Mentawai people would likely follow Islam because this prohibition of Islamic law was the reason why the Mentawai people converted to Catholicism. However, some people understand that pork is haram. However, their understanding of the word *haram* differs from that of Muslims. Muslims in Siberut often say that pork is haram, but on the other hand, they are *mananam* (delicious) (Delfi, 2013b). People who have converted to Islam do not hide but fully admit that they like eating pork. Some Mentawai people still eat pork during various life activities and rituals during their life cycle. Especially when there is a big party, some Mentawai people who have embraced

Islam always kill pigs and eat them. Apart from eating pigs, they also care for and sell them when someone wants to buy them for healing or other rituals.

Since 1952 until now, the state's recognition of Arat Sabulungan has experienced dynamics. The formation of PAKEM, the *Rapat Tiga Agama*, and various development program policies have become dark history for followers of Arat Sabulungan. The Reform Era and the Constitutional Court Number 97/PUU-XIV/2016 decision have become new hopes for followers of Arat Sabulungan for the state to fulfil their religious rights. However, the critical note is that the separation of the dictions "religion" and "belief" in population data after the decision is seen as a form of confirmation that the state is still perpetuating discriminatory attitudes. The concepts of religion and belief are still considered different things, so defining religion is still a problem in recognition politics in Indonesia.

CONCLUSION

Currently, the Mentawai people still adhere to the principles of Arat Sabulungan in their daily lives, even though they are Christians, Catholics, or Muslims. The complexity and nuances of religious conversion, including the socio-cultural dynamics that influence the negotiation process of Arat Sabulungan and world religions, as well as the role of state policy in the past and currently, have shaped the religious landscape and identity of the Mentawai people. Sikerei has also succeeded in adapting and maintaining their beliefs amidst external pressure and state intervention.

The socio-cultural life of the Mentawai people, especially in Matotonan village, has shown that recognition of Arat Sabulungan in Mentawai does not only occur at the level of intercultural relations but also in the anthropological realm. Followers of Arat Sabulungan (Sikerei), followers of world religions, and government employees have constructed themselves as subjects through intersubjective recognition. Applying Axel Honneth's theory of intersubjective recognition to studying indigenous religions in political and religious contexts is new as a methodological innovation or conceptual contribution to similar studies.

Studies regarding state recognition of indigenous religions in Indonesia have been widely researched. This study also shows the same thing, which focuses more on the Mentawai indigenous religion. Further research could address cultural sensitivity and inclusion strategies in government policies towards indigenous religions. Areas for further research, such as longitudinal studies to track changes in religious practices in Mentawai, comparative studies with other indigenous groups globally, exploring the impact of state policies on younger generations within the Mentawai community, or comparing the integration of Arat Sabulungan with other indigenous belief systems in similar socio-political contexts, would be essential to complete this study.

REFERENCES

- Ardhanari, M., Viphindrartin, S., & Nugrohadhi, G. E. (2021). Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples. *Media Trend*, 16(1), 129–141.
- Asniah, A., Ahmad, S., & Wahyuni, D. (2023). Evolution of Sacred Traditions: The Inclusive Transformation of the Besale Ritual among the Suku Anak Dalam, Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 7(1), 93–104.
- Delfi, M. (2012). Sipuisilam Dalam Selimut Arat Sabulungan Penganut Islam Mentawai Di Siberut. *Al-Ulum*, 12(1), 1–34.
- Delfi, M. (2013a). Contemporary Mentawai Recapitulates Ancestry: The Position of Women in Siberut Society. *Jurnal Humaniora*, 25(1), 14–24.

- Delfi, M. (2013b). Islam and Arat Sabulungan in Mentawai. *Al-Jami'ah*, 51(2), 475–499.
- Delfi, M. (2017). Local Belief System, Tatouage, Tradition and Adaptation in Mentawai. *Borderless Communities & Nation With Borders Challenges of Globalisation*, 899–911.
- Dobia, B., Bodkin-Andrews, G., Parada, R., O'Rourke, V., Gilbert, S., Daley, A., & Roffey, S. (2013). *Aboriginal Girls Circle: Enhancing Connectedness and Promoting Resilience for Aboriginal Girls: Final Pilot Report*.
- Elsam. (2017). *Negara Melanggengkan Praktek Diskriminatif Melalui Politik Rekognisi Agama " Resmi " dan Kepercayaan dan Leluhur*. Lembaga Studi & Advokasi Masyarakat.
- Febrianti. (2021). *Arat Sabulungan dan Gempuran Agama di Mentawai*. Jurnalistravel.Com. <https://www.jurnalistravel.com/aratsabulungan-dan-gempuran-agama-di-mentawai/>
- Findi, M. (2017). *Politik Rekognisi Pada Penghayat dan Penganut Aliran Kepercayaan*. Yayasan Satunama Yogyakarta. <https://satunama.org/4032/politik-rekognisi-pada-penghayat-dan-penganut-aliran-kepercayaan/>
- GJ, G. (2016). *Resilience and Recovery from Trauma Among Aboriginal Help seeking Clients in an Urban Aboriginal Community Controlled Organisation [Ph.D. thesis]*. University of Melbourne.
- Glossanto, K. (2019). *Sabulungan Dalam Tegangan Identitas Budaya : Kajian atas Religi Orang Mentawai di Siberut Selatan*. Universitas Sanata Dharma.
- Hakiki, K. M. (2011). Politik Identitas Agama Lokal (Studi Kasus Aliran Kebatinan). *Analisis: Jurnal Studi Keislaman*, 11(1), 159–174.
- Hanani, S., & Nelmaya. (2022). Ecological Ethics in The Theological Teaching of Arat Sabulungan in Mentawai Island Indonesia. *Kasetsart Journal of Social Sciences*, 43(1), 102–107.
- Honneth, A. (2020). *Recognition - A Chapter in the History of European Ideas*. Columbia: Cambridge University Press.
- II, J. P. (1985). *Slavorum Apostoli*. Vatican.Va. https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_19850602_slavorum-apostoli.html
- Krissandi, A. D. S., Widanarto, S., & Utami, W. E. (2019). Posthumanisme Masyarakat Mentawai. *Indonesia Di Tengah Tantangan Pascahumanisme: Merumuskan Model Humanisme Baru*, 9–15.
- Kurniawan, R. (2019). Harmonisasi Masyarakat Mentawai. *Al-Qalb : Jurnal Psikologi Islam*, 9(2), 111–118.
- Maarif, S. (2017). *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Yogyakarta: CRCS.
- Markus. (2016). *Perayaan Jubileum 100 Tahun Gereja Kristen Protestan di Mentawai*. Persekutuan Gereja-Gereja Di Indonesia. <https://pgi.or.id/perayaan-jubileum-100-tahun-gereja-kristen-protestan-di-mentawai/>
- Mulhadi. (2008). Kepercayaan Tradisional “Arat Sabulungan” dan Penghapusannya di Mentawai. *Journal Equality*, 13(1), 50–65.
- Nelmaya, N., & Deswalantri, D. (2021). The Problem of Da'wah and Islamization in the Mentawai Islands. *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 5(1), 35–44.
- Panjaitan, B. S. P. (2017). Understanding Tsunami Hazard Knowledge and Preparedness: Before and After the 2010 Tsunami in Mentawai (Indonesia). In *University of Canterbury*. University of Canterbury.
- Pariyatman, M. H., Santoso, P., & Madjid, A. (2022). Respek dan Rekognisi: Resolusi Konflik Wadas (Analisis Resolusi Konflik Wadas Dalam Perspektif Teori Rekognisi Axel Honneth). *Jurnal Komunikatio*, 8(2), 116–127.
- Reeves, G. (1999). History and 'Mentawai': Colonialism, Scholarship and Identity in the Rereiket, West Indonesia. *The Australian Journal of Anthropology*, 10(1), 34–55.
- Ropi, I. (2017). *Religion and Regulation in Indonesia*. Singapore: PalgraveMacmillan.
- Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia. *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya*, 3(1), 191–203.

-
- Rukiyanto, B. A. (2019). Inculturation in The Catholic Church in Indonesia. *Journal of Asian Orientation in Theology*, 1(1), 31–48.
- Runesi, S. T. (2015). Pengakuan sebagai Gramatika Intersubjektif Menurut Axel Honneth. *MELINTAS*, 30(3), 323.
- Sihombing, U. P. (2008). *Menggugat Bakor Pakem: Kajian Hukum Terhadap Pengawasan Agama dan Kepercayaan di Indonesia*. Jakarta Selatan: Indonesian Legal Resource Center (ILRC).
- Tatubeket, R. M., Agustina, A., & Efi, A. (2019). Peran Musik Tuddukat dalam Ritual Arat Sabulungan di Kabupaten Mentawai. *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial*, 13(1), 75–105.
- Tulius, J. (2013). Family Stories Oral Tradition, Memories of The Past, and Contemporary Conflicts Over Land in Mentawai – Indonesia. *Wacana: Journal of The Humanities of Indonesia*, 15(1), 180–188.
- V., M. (2015). Family and community resilience in an Australian Indigenous community. *Indigenous Health Bull*, 15(3), 1–8.
- Wahyuni, D. (2024). *Agama-Agama Lokal di Indonesia*. Klaten: Nasmedia.
- Wahyuni, D., Busro, Sabna, A., & Karista, K. (2023). Resistensi Arat Sabulungan terhadap Modernisasi: Analisis Kritis atas Novel Burung Kayu Karya Niduparas Erlang. *TEMALI : Jurnal Pembangunan Sosial*, 6(1), 79–88.
- Wirman, E. P., Ilham, M., Ananda, A., Fatimah, S., & Reflinaldi. (2021). The Cultural Syncretic Strategy of The Muslim Minority : A Case in the Mentawai Islands-Indonesia. *The Internasional Journal of Languange and Cultural*, 31(1), 83–90.
- Yulia, R., Zulfa, & Kaksim. (2019). *Education Values of Arat Sabulungan Tradition in Matotonan Mentawai*. 178(1), 178–181.
- Yulia, R., Zulfa, & Naldi, H. (2018). Improving the Government Policy on the Arat Sabulungan Tradition in Mentawai Islands. *TAWARIKH: Journal of Historical Studies*, 10(1), 59–74.
- Zalman, M. (2018). *Dampak Kebijakan Pemerintah SK NO. 167/PM/1954 Terhadap Perkembangan Islam Di Mentawai*. Jakarta: Fakultas Adab & Humaniora UIN Syarif Hidayatullah.

**4. Bukti Konfirmasi Artikel Accepted
(3 Juli 2024)**



UIN
Imam Bonjol
Padang

Dwi Wahyuni <dwiwahyuni@uinib.ac.id>

[ks] Editor Decision

1 pesan

Khazanah Sosial <ksosial@uinsgd.ac.id>

3 Juli 2024 pukul 04.04

Kepada: dwiwahyuni@uinib.ac.id, fadhiilnovriadipratama@gmail.com, julitalestari300796@gmail.com, sabnaanjali@gmail.com, martalia845@gmail.com

Dwi Wahyuni:

We have reached a decision regarding your submission to Khazanah Sosial, "Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai, Indonesia".

Our decision is to: Accept Submission

Busro Busro

(Scopus Author ID: 57205022652) UIN Sunan Gunung Djati

busro123@msn.com

Workflow

Publication

Submission

Review

Copyediting

Production

Copyediting Discussions

Add discussion

Name	From	Last Reply	Replies	Closed
Copyediting	— 2025-02-17 06:02 PM	-	0	☐

Copyedited

Q Search

 104562	busro123, 34830-104561-2-ED.docx	July 3, 2024	Article Text
--	--	--------------	--------------

**5. Bukti Konfirmasi Artikel Published Online
(3 Juli 2024)**

34830 / **Wahyuni et al.** / Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai, Indonesia[Library](#)[Workflow](#)[Publication](#)Status: **Published**

This version has been published and can not be edited.

[Title & Abstract](#)[Contributors](#)[Metadata](#)[References](#)[Galleys](#)**Prefix**

Examples: A, The

Title**Subtitle****Abstract****B** *I* $\times^2$ $\times_z$

This study explores the relationship between the indigenous religion of the Mentawai people, Arat Sabulungan, world religions (Christianity, Catholicism, and Islam), and the state, focusing on intersubjective recognition among these entities. The research employs a qualitative ethnographic approach, conducted in Matotonan village, South Siberut subdistrict, West Sumatra. Primary data were gathered through semi-structured interviews with key informants and observations, while secondary data included literature reviews of relevant journal articles, books, research reports, and news. The findings reveal the complexity and nuances of religious conversion, the socio-cultural dynamics influencing the negotiation process of Arat Sabulungan and world religions, and the role of state policy.

[Save](#)

Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai, Indonesia

Home / Archives / Vol. 6 No. 2 (2024): Khazanah Sosial / Articles

Beyond Coexistence: Intersecting Realms of Faith and Policy in Mentawai, Indonesia

Dwi Wahyuni

Universitas Islam Negeri Imam Bonjol Padang

Fadhiil Novriadi Pratama

Universitas Islam Negeri Imam Bonjol Padang

Julita Lestari

Universitas Islam Negeri Imam Bonjol Padang

Anjali Sabna

Universitas Islam Negeri Imam Bonjol Padang

Martalia Martalia

Universitas Islam Negeri Imam Bonjol Padang

DOI: <https://doi.org/10.15575/ks.v6i2.34830>

Keywords:

Indigenous Religion, Mentawai, Intersubjective Recognition

Abstract

This study explores the relationship between the indigenous religion of the Mentawai people, Arat Sabulungan, world religions (Christianity, Catholicism, and Islam), and the state, focusing on intersubjective recognition among these entities. The research employs a qualitative ethnographic approach, conducted in Matotonan village, South Siberut subdistrict, West Sumatra. Primary data were gathered through semi-structured interviews with key informants and observations, while secondary data included literature reviews of relevant journal articles, books, research reports, and news. The findings reveal the complexity and nuances of religious conversion, the socio-cultural dynamics influencing the negotiation process of Arat Sabulungan and world religions, and the role of state policy in shaping the religious landscape and identity of the Mentawai people. This article demonstrates that the socio-cultural life of the Mentawai people, especially in Matotonan village, shows that recognition of Arat Sabulungan extends beyond intercultural relations into the anthropological realm. Followers of Arat Sabulungan (Sikerei), world religions, and government employees have constructed themselves as subjects through intersubjective recognition. This research contributes to understanding the complex dynamics between indigenous religions, world religions, and state policies. It applies Axel Honneth's theory of intersubjective recognition, highlighting the need for inclusive policies, cultural education, and legal recognition to support and preserve indigenous religions like Arat Sabulungan.

References

- Ardhanari, M., Nugrohadi, G. E., & Viphindartin, S. (2021). Phenomenology Study of the Socio-Economic Strengthening of the Mentawai Indigenous Peoples. *Media Trend*, 16(1), 123â€“129. <https://doi.org/10.21107/mediatrend.v16i1.9820>
- Asniah, A., Ahmad, S., & Wahyuni, D. (2023). Evolution of Sacred Traditions: The Inclusive Transformation of



Published
2024-06-30

Issue
Vol. 6 No. 2 (2024): Khazanah Sosial

Section
Articles

License

Authors who publish with this journal agree to the following terms:

1. Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under aÂ Creative Commons Attribution LicenseÂ that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.
2. Authors are able to enter into separate, additional contractual arrangements for the non-exclusive distribution of the journal's published version of the work (e.g., post it to an institutional repository or publish it in a book), with an acknowledgment of its initial publication in this journal.
3. Authors are permitted and encouraged to post their work online (e.g., in institutional repositories or on their website) prior to and during the submission process, as it can lead to productive exchanges, as well as earlier and greater citation of published work (SeeÂ The Effect of Open Access).

the Besaie Rituai among the Suku Anak Dalam, Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 7(1), 93â€“104. <https://doi.org/10.15575/rjsalb.v7i1.21851>

Delfi, M. (2012). Sipuisilam Dalam Selimut Arat Sabulungan Penganut Islam Mentawai Di Siberut. *Al-Ulum*, 12(1), 1â€“34.

Delfi, M. (2013a). Contemporary Mentawai Recapitulates Ancestry: The Position of Women in Siberut Society. *Jurnal Humaniora*, 25(1), 14â€“24.

Delfi, M. (2013b). Islam and Arat Sabulungan in Mentawai. *Al-Jami'ah: Journal of Islamic Studies*, 51(2), 475â€“499. <https://doi.org/10.14421/ajis.2013.512.475-499>

Delfi, M. (2017). Local Belief System, Tatouage, Tradition and Adaptation in Mentawai. The 3 International Indonesian Forum for Asian Studies, 899â€“911. Yogyakarta: Universitas Gadjah Mada & Universitas Islam Indonesia.

Dobia, B., Bodkin-Andrews, G., Parada, R., O'Rourke, V., Gilbert, S., Daley, A., & Roffey, S. (2013). *Aboriginal Girls Circle: Enhancing Connectedness and Promoting Resilience for Aboriginal Girls: Final Pilot Report*. Penrith: University of Western Sydney.

Elsam. (2017). Negara Melanggengkan Praktek Diskriminatif Melalui Politik Rekognisi Agama â€œ Resmi â€ dan Kepercayaan dan Leluhur. Retrieved May 11, 2024, from Lembaga Studi & Advokasi Masyarakat website: <https://elsam.or.id/bisnis-dan-ham/negara-melanggengkan-praktek-diskriminatif-melalui-politik-rekognisi-agama-resmi-dan-kepercayaan-dan-leluhur>

Febrianti. (2021). Arat Sabulungan dan Gempuran Agama di Mentawai. Retrieved May 10, 2024, from Jurnal Travel website: <https://www.jurnalistravel.com/aratsabulungan-dan-gempuran-agama-di-mentawai/>

Findi, M. (2017). Politik Rekognisi Pada Penghayat dan Penganut Aliran Kepercayaan. Retrieved May 11, 2024, from Yayasan Satunama Yogyakarta website: <https://satunama.org/4032/politik-rekognisi-pada-penghayat-dan-penganut-aliran-kepercayaan/>

Gee, G. J. (2016). *Resilience and Recovery from Trauma Among Aboriginal Help seeking Clients in an Urban Aboriginal Community Controlled Organisation*. University of Melbourne.

Glossanto, K. (2019). *Sabulungan Dalam Tegangan Identitas Budaya : Kajian atas Religi Orang Mentawai di Siberut Selatan*. Universitas Sanata Dharma.

Hakiki, K. M. (2011). Politik Identitas Agama Lokal (Studi Kasus Aliran Kebatinan). *Analisis: Jurnal Studi Keislaman*, 11(1), 159â€“174.

Hanani, S., & Nelmaya. (2022). Ecological ethics in the theological teaching of Arat Sabulungan in Mentawai Island Indonesia. *Kasetsart Journal of Social Sciences*, 43(1), 102â€“107. <https://doi.org/10.34044/j.kjss.2022.43.1.14>

Honneth, A. (2020). *Recognition - A Chapter in the History of European Ideas*. Columbia: Cambridge University Press. <https://doi.org/10.1017/9781108872775>

Krissandi, A. D. S., Widanarto, S., & Utami, W. E. (2019). Posthumanisme Masyarakat Mentawai. *Indonesia Di Tengah Tantangan Pascahumanisme: Merumuskan Model Humanisme Baru*, 9â€“15.

Kurniawan, R. (2019). Harmonisasi Masyarakat Mentawai. *Al-Qalb : Jurnal Psikologi Islam*, 9(2), 111â€“118. <https://doi.org/10.15548/alqalb.v9i2.859>

Maarif, S. (2017). *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Yogyakarta: CRCS.

Markus. (2016). *Perayaan Jubileum 100 Tahun Gereja Kristen Protestan di Mentawai*. Retrieved May 10, 2024, from Persekutuan Gereja-Gereja di Indonesia website: <https://pgi.or.id/weblama/perayaan-jubileum-100-tahun-gereja-kristen-protestan-di-mentawai/>

McLennan, V. (2015). Family and community resilience in an Australian Indigenous community. *Indigenous Health Bull*, 15(3), 1â€“8.

Mulhadi. (2008). Kepercayaan Tradisional â€œArat Sabulunganâ€ dan Penghapusannya di Mentawai. *Journal Equality*, 13(1), 50â€“65.

Nelmaya, N., & Deswalantri, D. (2021). The Problem of Da'wah and Islamization in the Mentawai Islands. *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 5(1), 35â€“44. <https://doi.org/10.30983/fuaduna.v5i1.4260>

Panjaitan, B. S. P. (2017). *Understanding Tsunami Hazard Knowledge and Preparedness: Before and After the 2010 Tsunami in Mentawai (Indonesia)*. University of Canterbury.

Pariyatman, M. H., Santoso, P., & Madjid, A. (2022). Respek dan Rekognisi: Resolusi Konflik Wadas (Analisis Resolusi Konflik Wadas Dalam Perspektif Teori Rekognisi Axel Honneth). *Jurnal Komunikatio*, 8(2), 116â€“127. <https://doi.org/10.30997/jk.v8i2.6712>

Paul II, J. (1985). *Slavorum Apostoli*. Retrieved May 12, 2024, from Libreria Editrice Vaticana website: https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_19850602_slavorum-apostoli.html

Reeves, G. (1999). History and â€˜Mentawaiâ€™: Colonialism, Scholarship and Identity in the Rereiket, West Indonesia. *The Australian Journal of Anthropology*, 10(1), 34â€“55. <https://doi.org/10.1111/j.1835-9310.1999.tb00011.x>

Ropi, I. (2017). *Religion and Regulation in Indonesia*. Singapore: Springer Singapore. <https://doi.org/10.1007/978-981-10-2827-4>

Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 191â€“203. <https://doi.org/10.15575/rjsalb.v4i3.9593>

Rukiyanto, B. A. (2019). Inculturation in the Catholic Church in Indonesia. *Journal of Asian Orientation in Theology*, 1(1), 31â€“48. <https://doi.org/10.24071/jaot.2019.010103>

Runesi, S. T. (2015). Pengakuan sebagai Gramatika Intersubjektif Menurut Axel Honneth. *Melintas*, 30(3), 323. <https://doi.org/10.26593/mel.v30i3.1449.323-345>

Sihombing, U. P. (2008). *Menggugat Bakor Pakem: Kajian Hukum Terhadap Pengawasan Agama dan Kepercayaan di Indonesia*. Jakarta Selatan: Indonesian Legal Resource Center (ILRC).

Tatubeket, R. M., Agustina, A., & Efi, A. (2019). Peran Musik Tuddukat dalam Ritual Arat Sabulungan di Kabupaten Mentawai. *Jurnal Sosiologi Agama*, 13(1), 75. <https://doi.org/10.14421/jsa.2019.131-03>

Tulius, J. (2013). Family stories Oral tradition, memories of the past, and contemporary conflicts over land in Mentawai â€˜ Indonesia. *Wacana, Journal of the Humanities of Indonesia*, 15(1), 180â€“188. <https://doi.org/10.17510/wjhi.v15i1.110>

Wahyuni, D. (2024). *Agama-Agama Lokal di Indonesia*. Klaten: Nasmedia.

Wahyuni, D., Busro, Sabna, A., & Karista, K. (2023). Resistensi Arat Sabulungan terhadap Modernisasi: Analisis Kritis atas Novel Burung Kayu Karya Niduparas Erlang. *TEMALI : Jurnal Pembangunan Sosial*, 6(1), 79â€“88. <https://doi.org/10.15575/jt.v6i1.25670>

Wirman, E. P., Ilham, M., Ananda, A., Fatimah, S., & Reflinaldi. (2021). The Cultural Syncretic Strategy of The Muslim Minority : A Case in the Mentawai Islands-Indonesia. *The Internasional Journal of Languange and Cultural*, 31(1), 83â€“90.

Yulia, R., Zulfa, & Kaksim. (2019). Education Values of Arat Sabulungan Tradition in Matotonan Mentawai. *Proceedings of the 1st International Conference on Innovation in Education (ICoIE 2018)*, 178(1), 178â€“181. Paris, France: Atlantis Press. <https://doi.org/10.2991/icoie-18.2019.41>

Yulia, R., Zulfa, & Naldi, H. (2018). Improving the Government Policy on the Arat Sabulungan Tradition in Mentawai Islands. *TAWARIKH: Journal of Historical Studies*, 10(1), 59â€“74.

Zalman, M. (2018). Dampak Kebijakan Pemerintah SK N0. 167/PM/1954 Terhadap Perkembangan Islam Di Mentawai. *Fakultas Adab & Humaniora UIN Syarif Hidayatullah*.

ABOUT THE JOURNAL

Editorial Team
Journal History
Reviewer
Indexing
Contact

POLICIES

Correction
Open Access Policy and Privacy
Statement
License and Copyright
Plagiarism Policy
Archiving Policy
Publication Ethics

AUTHORS

Template
Proofreading
Submit Article
Focus and Scope
Author Fees
Author Guidelines
Peer Review Process

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).





UIN Sunan Gunung Djati

Kota Bandung, Jawa Barat
Handphone: +6281514258682

E-mail: Ksosial@uinsgd.ac.id



Khazanah Sosial are licensed under Attribution-ShareAlike 4.0 International



[Click Here To See Stats](#)

© Platform & Workflow by: Open Journal Systems
Designed by Material Theme