

## ABSTRAK

Nasib penghayat kepercayaan di Indonesia sempat mengalami diskriminasi dari tahun ke tahun. Terutama sejak peristiwa G30S, kelompok penghayat kepercayaan diklaim menjadi bagian dari PKI dan tidak beragama. Mereka pun juga dipaksa untuk memilih agama lain yang diakui negara, demi melindungi diri dan memenuhi persyaratan administrasi.

Seiring berjalannya waktu, pemerintah Indonesia perlahan mulai mengakui keberadaan penghayat kepercayaan. Mulai dari peraturan terkait tata cara perkawinan penghayat kepercayaan, pendirian Majelis Luhur Kepercayaan Indonesia, penambahan kolom “Kepercayaan Terhadap Tuhan yang Maha Esa” di dalam KTP, serta pengadaan mata pelajaran Pendidikan Kepercayaan Terhadap Tuhan Yang Maha Esa. Namun, pengakuan tersebut hanya bersifat administratif dan tidak menghilangkan stigma di kalangan masyarakat.

Stigma dan diskriminasi ini dialami pula oleh anak penghayat kepercayaan. Stigma dan diskriminasi tersebut dikemas dalam bentuk perkataan yang menyakitkan anak dan dikategorikan sebagai *bullying*. Dalam penelitian ini, kasus tersebut terjadi di lingkup sekolah dan luar sekolah.

Untuk mendapatkan informasi keterlibatan sekolah dan nasib terkini anak penghayat kepercayaan yang mengalami *bullying*, peneliti menggunakan metode kualitatif dan pendekatan *case study*. Pengambilan data dilakukan melalui proses wawancara dengan pihak sekolah dan anak penghayat kepercayaan. Hasilnya, kasus *bullying* masih menimpa murid penghayat kepercayaan hingga menyebabkan perubahan sikap karena iklim pembelajaran di sekolah masih belum sepenuhnya toleran dan kurangnya pengawasan yang maksimal dari pihak sekolah. Maka, diperlukan lembaga khusus di sekolah untuk membuat layanan pengaduan secara anonim dan menindaklanjuti kasus *bullying* yang terekap di dalamnya.

Kata kunci: ***Bullying*, Anak, Penghayat, Agama, Stigma**

## **Abstract**

Believers of the indigenous religion in Indonesia have faced discrimination for decades. Since the G30S incident, these communities have often been associated with the Indonesian Communist Party (PKI) and labeled as irreligious. Consequently, many were forced to adopt one of the state-recognized religions to protect themselves and fulfill the administration requirement. Over time, the Indonesian government gradually began to acknowledge the existence of indigenous religion believers through several policies, including regulations on marriage procedures, the establishment of Majelis Luhur Kepercayaan Indonesia (MLKI), the addition of the indigenous religion column in national ID cards, and the procurement of indigenous religion as a school subject. However, those policies remain largely administrative and have not fully removed social stigma and discrimination. This stigma also affected the students of indigenous religion believers, who often experienced verbal and non-verbal bullying both within and outside the school environment. To explore the school's role and the current condition of these students, this study employs a qualitative method with a case study approach. Data were collected through in-depth interviews with school representatives and three students of indigenous faith believers. This research reveals that bullying against these students persists and affects their behavior. This is primarily due to an educational climate that is not yet fully inclusive and insufficient supervision by school authorities. Therefore, this study recommends establishing a specialized institutional mechanism within schools that enables an anonymous reporting system and structured follow-up on bullying cases to foster a more tolerant and equitable learning environment.

***Keywords: Bullying, Stigma, Indigenous, Students, Religion!***