

ABSTRAK

Hak asasi manusia tidak diciptakan dalam semalam, namun melalui proses yang berkembang yang dilakukan oleh PBB dan rekan-rekannya yaitu negara liberal, organisasi transnasional, dan kelompok kepentingan domestik. Meskipun HAM diklaim sebagai proyek universal, namun, banyak negara enggan mengakuinya karena alasan yang berkorelasi dengan perbedaan agama dan budaya yang mendasari persepsi mereka tentang hubungan negara-warga negara. Negara-negara Muslim, seperti Arab Saudi, menyatakan keberatan mereka terhadap hak asasi manusia ketika pertama kali diperkenalkan selama perumusan Deklarasi Universal Hak Asasi Manusia pada tahun 1948 meskipun pada akhir 1990-an Kerajaan itu memilih untuk menerimanya dengan meratifikasi beberapa konvensi intinya. Skripsi ini menganalisis proses penerimaan Arab Saudi terhadap norma HAM yang terus meningkat melalui teori *norm life-cycle* yang terdiri dari tiga tahap berbeda. Skripsi ini menganalisis kampanye normatif dan sosialisasi hak asasi manusia oleh PBB dan rekan-rekannya. Melalui penciptaan PBB sebagai platform kampanye sistematis HAM, penciptaan konvensi HAM, meyakinkan negara-negara liberal untuk mempromosikan HAM terhadap negara-negara liberal, dan banyak lagi, jawabannya akan mengarah pada satu kesimpulan: difusi hak asasi manusia oleh PBB bekerja paling baik selama tahap *norm cascade*, di mana Arab Saudi terus-terusan dipermalukan oleh masyarakat internasional. Sangat penting bagi negara untuk mengidentifikasi diri mereka sebagai bagian dari komunitas internasional, karenanya, menerima banyak rasa malu akan mengurangi kredibilitas mereka. Karena itu, Arab Saudi meratifikasi konvensi HAM.

Kata kunci: HAM; Arab Saudi; Konvensi HAM PBB; *norm life-cycle theory*; *norm cascade*; *norm emergence*; *norm internalization*

ABSTRACT

Human rights are not created overnight, however through an evolving process done by the UN and its counterparts--states, transnational organizations, and domestic interest groups. Although human rights are claimed as a universal project, however, many countries had reluctance to acknowledge it for reasons that correlate with the difference of religion and culture that underlies their perception of state-citizens relations. Muslim countries, such as Saudi Arabia, stated their objection to human rights when it was first introduced during the formulation of the Universal Declaration of Human Rights in 1948 although at late 1990s the Kingdom chose to accepted it by ratifying some of its core conventions. This thesis analyzes the process of Saudi Arabia's growing acceptance for human rights through norm life-cycle theory that is composed of three different stages. This thesis analyzes the normative campaigns and socialization of human rights by the UN and its counterparts. Through the creation of the UN as a platform of systematized campaigns of human rights, creation of human rights treaties, convincing liberal states to promote human rights to non-liberal states, and many more, the answer would lead to one conclusion: human rights diffusion by the UN works best during the norm cascade stage, where Saudi Arabia receives shaming from the international community. It is particularly important for countries to identify themselves as part of the international community, hence, receiving many shaming would reduce their credibility. Therefore, Saudi Arabia ratified the human rights conventions.

Keyword: human rights; Saudi Arabia; UN human rights treaties; norm life-cycle theory; norm cascade; norm emergence; norm internalization