

## *Humanizing the People: A Constructive Recommendation*

A slogan that has been globally circulated states, 'Humanity above Religion,' an idea promoted as an agenda to support liberalism. Though used in popular culture discourse, this doctrine is still intensely debated. The lack of consensus on articulating it is a crucial point of discussion that urgently needs to be addressed. Two things should be highlighted, mainly to emphasize in which context the discourse of humanity can create inclusive space and, secondly, to underscore the pivotal role of religiosity. It significantly contributes to the inclusivity of public life, highlighting the importance of religious perspectives in the discourse of humanity. This viewpoint is not just a perspective but a crucial element that we must respect and acknowledge to promote a more inclusive understanding of humanity.

The concept of humanity is diverse, with each social setting contributing to constructing its unique values about humanism. Krishna Sen, a political scholar from India, initiated a debate on the monolithic perception of humanism and the doctrine of human rights values. To extend Sen's theory of human rights and humanity, he suggested that the Western perspective, which often overlooks other cultural and political settings, should be revised and complemented with non-Western values. This revision is not just a suggestion but a pressing need for a more inclusive understanding of humanity, underlining the necessity for a broader perspective.

The universalism of human rights and the challenges in implementing them in different political systems are significant, often overshadowed by the focus on economic development. Indonesia is one of many countries that implement human rights as supplementary aspects to support the economy; moreover, elites' interpretation of it is used as a pragmatic strategy to gain mass support. Vietnam is another example, a country with a single political party experiencing difficulties fulfilling human rights. These Southeast Asian countries provide valuable lessons for academia, highlighting human rights protection's complex and often uncertain nature within political systems.

Scientists debate humanity's problems; some argue that humanity should reflect the conception of humans. The simultaneity between a particular conception and a universal idea can challenge the ideal perception of humans. For instance, Javanese women culturally have social roles as the second sex; this construction is used to control and also become a structure of patriarchy.<sup>1</sup> Interestingly, what has happened in Javanese society is a

---

<sup>1</sup>Yusro Edy Nugroho et al., 'Patriarchal Hegemony of Javanese Kings Power in Wulang Putri Text', *Cogent Arts and Humanities* 11, no. 1 (2024), <https://doi.org/10.1080/23311983.2024.2335778>; Clifford Geertz, 'Culture and Social Change: The Indonesian Case', *Man* 19, no. 4 (1984): 511-32, <https://doi.org/10.2307/2802324>; Frances Gouda, 'Teaching Indonesian Girls in Java and

phenomenon in other parts of the world. Spivak's theory on subalterns in India tried to polemize women's problems in a structure with caste.<sup>2</sup> Therefore, the locality of the social issue is not authentic; it happens with variations and has a unique complexity.

Academia must face the challenge of connecting the local problems and enriching the analysis with comparative cases. This edition tried to elaborate on the complexity of humanity and the debate on human rights, which is believed to intersect with economic development and the sociological structure in today's society. For instance, the first article has extended the understanding of sub-Saharan counterterrorism policies.

In response to the escalating threat of terrorism, Abraham Ename Minko's article "*Counterterrorism Policies in Sub-Saharan Africa: A Critical Examination of Human Rights Issues*" portrays various counterterrorism policies. Then, critical for addressing security concerns, they have raised significant human rights issues. The tension between ensuring national security and upholding fundamental freedoms, such as civil, political, economic, and cultural rights, has become a central challenge for regional governments.

In addition, Abraham's article critically examines the human rights implications of counterterrorism strategies in Sub-Saharan Africa, focusing on the legal and institutional frameworks that shape these efforts. Then, argues that while counterterrorism is necessary, it must be pursued in a way that respects human rights and the rule of law. The study advocates for a human rights-centered approach to counterterrorism, ensuring that security measures align with international human rights standards.

Miftahul Hidayat and Ramadhanita Mustika Sari's article elaborates on the problems of modern development, where people were not the focus. Urbanization in Indonesia has intensified the challenges of housing and land rights, especially in rapidly growing cities like Makassar. Among the most pressing issues is the threat of eviction, which has sparked the rise of anti-eviction social movements. These movements, such as the Bara-Barayya alliance in Makassar, represent a grassroots struggle for the right to the city and safe housing. Through collective resistance, urban residents assert their rights to protect their homes and neighborhoods from forced displacement.

This study explores the Anti-Eviction Movement in Makassar as a case that reflects broader civil society activism in East Indonesia. By focusing on the experiences and strategies of the Bara-Barayya alliance, the research highlights how urban dwellers mobilize to resist eviction and reclaim their right to the city. The findings underscore the importance of understanding these movements to address housing insecurity and improve social activism efforts to prevent evictions in Indonesian cities.

---

Bali, 1900-1942:Dutch Progressives, the Infatuation with "Oriental" Refinement, and "Western" Ideas about Proper Womanhood[1]', *Women's History Review* 4, no. 1 (1995): 25-62, <https://doi.org/10.1080/09612029500200072>.

<sup>2</sup> Gayatri Chakravorty Spivak, 'Berghahn Books A Moral Dilemma', *Theoria: A Journal of Social and Political Theory* 22, no. 96 (2000): 99-120.

Meanwhile, “*Community-Based Paralegals for Access to Justice in Indonesia: A Strategic Enhancement*,” an article by Marsha Maharani and her colleagues, explores their project. Access to justice remains a significant challenge for many communities in Indonesia, particularly those with limited legal knowledge and resources. Community-based paralegals have emerged as an essential solution, bridging the gap between marginalized groups and formal legal institutions. These paralegals play a crucial role in empowering communities to understand and exercise their legal rights, providing legal assistance in areas where access to formal justice mechanisms is often restricted. This paper examines community-based paralegals' strategic role in enhancing justice access in Indonesia and provides a solid recommendation to understand the position of people in human rights. By analyzing their contributions, challenges, and potential for further development, the study underscores the importance of supporting these grassroots legal advocates to improve the effectiveness and reach of justice services nationwide.

The fourth article in this August 2024 edition is a collaboration between law scholars and sociologists. They stress that the problems of inconsistencies in judicial decisions can significantly impact the protection of fundamental rights, particularly when it comes to environmental justice. In Indonesia, the State Administrative Court (PTUN) is critical in safeguarding citizens' rights against harmful administrative actions. However, in ecological destruction cases, varying interpretations of legal provisions, such as Article 53 Paragraph (1) of the Administrative Court Law, have exposed gaps in legal certainty. These inconsistencies undermine the protection of ecological rights and disproportionately affect vulnerable communities seeking justice.

This article explores the implications of inconsistent judgments within the PTUN, specifically focusing on how the phrase “interests are harmed” is interpreted in environmental cases. The study examines critical court decisions and reveals how these judicial disparities reflect deeper sociological issues, including power imbalances and inequality. The article argues that harmonizing judicial interpretations with domestic laws and international environmental agreements is crucial to reinforcing the right to a healthy environment. A more systematic and unified approach would enhance legal certainty, ensure equitable access to justice, and strengthen Indonesia's judiciary's role in protecting environmental rights.

Last, a comprehensive article by reputable scholar Bruno Meini elaborates on philosophical issues regarding community policing. Community policing has emerged as a proactive strategy to address crime and public safety issues through collaborative problem-solving and direct engagement with local communities. Unlike traditional, centralized approaches to law enforcement, community policing emphasizes decentralized power, allowing officers to work closely with residents in identifying and addressing specific local concerns. This approach not only enhances the police's capacity to maintain order but also fosters trust and cooperation between law enforcement and the public.

Meini explores the philosophy of community policing from a sociological perspective, examining how social collaboration can enhance crime prevention and community well-being. To perform his ideas, analyzing the theoretical underpinnings of community-oriented policing and then using extensive literature, the study highlights the role of sociologists in shaping strategies that foster a more inclusive and responsive law enforcement system. Through this lens, the article argues that community policing can build a social framework where law enforcement and society work together to create sustainable solutions to crime and social disturbances.

Based on these issues, this edition is an unsolved trajectory to finding the essentials of the human and its humanity concept. The editorial team found it challenging to locate humans in a modern and globalized society; however, as Habermas states, being modern is an enlightenment project that has never ended and is incomplete.<sup>3</sup> Therefore, today, society must live as a collector or as a bricolage, which focuses on finding the aesthetic and creating new perspectives to celebrate their achievements and extend their capacity as humans. Thank you to all the authors and Cindy for the magnificent works to digitalize these ideas.

Dien Vidia Rosa  
Editor-In-Chief

## References

- Geertz, Clifford. 'Culture and Social Change: The Indonesian Case'. *Man* 19, no. 4 (1984): 511–32. <https://doi.org/10.2307/2802324>.
- Gouda, Frances. 'Teaching Indonesian Girls in Java and Bali, 1900-1942: Dutch Progressives, the Infatuation with "Oriental" Refinement, and "Western" Ideas about Proper Womanhood[1]'. *Women's History Review* 4, no. 1 (1995): 25–62. <https://doi.org/10.1080/09612029500200072>.
- Nugroho, Yusro Edy, Sahid Teguh Widodo, Wasino, and Pardi. 'Patriarchal Hegemony of Javanese Kings Power in Wulang Putri Text'. *Cogent Arts and Humanities* 11, no. 1 (2024). <https://doi.org/10.1080/23311983.2024.2335778>.
- Schmidt, James. 'Habermas and the Discourse of Modernity'. Edited by Frederick Lawrence. *Political Theory* 17, no. 2 (1989): 315–20.
- Spivak, Gayatri Chakravorty. 'Berghahn Books A Moral Dilemma'. *Theoria: A Journal of Social and Political Theory* 22, no. 96 (2000): 99–120.

---

<sup>3</sup>James Schmidt, 'Habermas and the Discourse of Modernity', ed. Frederick Lawrence, *Political Theory* 17, no. 2 (1989): 315–20.