

Yogyakarta Declaration on Human Dignity 2016



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YOGYAKARTA DECLARATION ON HUMAN DIGNITY 2016



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Important dates

- 28 January 2016 - A WhatsApp Group was created by Prof. Dr. Subandi as the President of Asosiasi Psikologi Islam Indonesia (API)
- 9 February 2016 - The name Gerakan Indonesia Beradab (GIB) was declared by Dr. Bagus Riyono
- 12 Februari 2016 – Three of GIB activist, Dr. Fidiansjah, Elly Risman, Fahira Idris, on the ILC TV Program, defended the stand againsts LGBT movement.
- 1 March 2016 - GIB activist, Ihshan Gumilar, Rita Hedrawaty Soebagio, Elly Risman, Reza Indragiri Amriel, Heru Susetyo, Aliah B. Purwakania Hasan, Fitriani, Sabriaty Azis and others, representing 173 social organizations, supported Komisi Penyiaran Indonesia (KPI) to forbid unethical TV Programs
- 12 March 2016 - GIB first Convention was held at Fakultas Hukum UI, Room Prof. Budi Harsono. Presidium of GIB was elected, i.e. Bagus Riyono, Rita Hendrawaty Soebagio, Aliah B. Purwakania Hasan, Fitriani, Heru Susetyo, Adian Husaini, Fahira Idris, Fidiansjah, Neng Djubaedah, Elly Risman, Euis Sunarti, Adriano Rusfi, Silih Agung Waseso, Feizal Syahmenan, Mukhlis Yusuf.

16 March 2016 – GIB meeting at GIB office Jl. Haji Saabun No 20, Jakarta Selatan. At this meeting was decided to draft the Yogyakarta Declaration on Human Dignity. Attendees of the meeting are: Bagus Riyono, Aliah B. Purwakania Hasan, Heru Susetyo, Herni Susanti, Emi Zulaifah Irsyad, Fitriani, Fahira Idris, Adian Husaini, Rita Hendrawaty Soebagio, Sukro Muhab, Silih Agung Waseso, Kurniati Soewardi, Santya Anggraini, Radhiya Bustan, Raikaty Panyilie, and Nazirah.

March to November 2016 The team drafted the Declaration on several meetings at GIB office, Universitas Al Azhar Indonesia, FIK Universitas Indonesia, Room Prof Budiharsono Fakultas Hukum Universitas Indonesia. The drafting team are: Bagus Riyono, Aliah B. Purwakania Hasan, Heru Susetyo, Herni Susanti, Emi Zulaifah Irsyad, Fitriani, Feizal Syahmenan.

29 March 2016 – The GIB activists met KH Hasyim Muzadi as the Indonesian President Advisory Board, to discuss the importance of aligning human rights to Pancasila as the national ideology.

14 April 2016 - The first draft of the Preamble of Yogyakarta Declaration on Human Dignity was presented at the Nasional Meeting of

Asosiasi Psikologi Islam Indonesia (API), at Universitas Islam Negeri Yogyakarta. Presentation was conducted by Bagus Riyono, Aliah B. Purwakania Hasan, and Taufik Kasturi.

- 19 April 2017 - AILA-GIB activist lead by Feizal Syahmenan, SH. MH. filed the Judicial Review on article 284, 285, and 292 at the Indonesian Constitutional Court, representing 12 people, Euis Sunarti, Rita Hendrawaty, Sabriaty Azis, Sitaresmi Soekamto, Qurata Ayuni, Fithra Faisal, Tiar Anwar Bachtiar, Akmal Syafril, Dhona Furqon, Dinar Dewi Kania, Nurul Hidayati Kusumawardhani, and Srivira Chandra
- 27 April 2016 - GIB activist met the Indonesian House of Representative to promote the importance to prevent the act of dehumanization through LGBT propaganda by holding on the philosophy of Pancasila. Representing GIB were, Neng Djuabaedah, Ihshan Gumilar and Bagus Riyono.
- 20-21 July 2016 - GIB held the first National Congress at Hotel Siti Horison Tangerang. At the meeting all GIB elements agreed to declare the Yogyakarta Declaration on Human Dignity in UGM Yogyakarta along with the event of The 5th International Conference of Muslim Psychologist, on 5-6 Nov 2016.

YOGYAKARTA DECLARATION on HUMAN DIGNITY 2016

The Fundamental Principles to Preserve Human Dignity and Great Civilization

Preamble

Human dignity is the most precious human rights from which all other fundamental rights are derived. Human dignity has descriptive meanings pertaining to self-respect and human worth. Moral, ethical, legal, and political discussions use the concept of dignity to express the idea that all human being has an innate right to be valued, respected, and to receive ethical treatment. Human dignity is an essential part of every human being and is an intrinsic quality that can never be separated from other essential aspects of the human person. It is an inherent and inalienable identity of humanity.

Human dignity is sacred, because it is endowed by God. All human beings have transcendent worth and value that comes from God. All human being is honored with endless potential for knowledge and the only creature to whom God has granted the potential perfection of supremacy over universal forces and other creatures. A human being is a noble creature who can choose the two ways of good or evil, and is inspired with virtues and vices to become perfect in the struggle he is

in, with the help of his freedom of choice. This feature is exclusive to him and enables him to elevate higher than other creatures. The knowledge and understanding of human dignity is the foundation of moral behavior, which is prescribed by religions all over the world. The religious moral system includes the foundations of human virtues and the paths to achieve and preserve them.

Human dignity should not be violated in any form, including by humiliation, instrumentality or objectification, degradation, and dehumanization. Humiliation refers to violations of human dignity as injuries to people's self-worth or their self-esteem. Instrumentality or objectification means that we should not treat a person as an instrument or as a mean to achieve some goal, but only in and for themselves. All human being have ultimate moral worth, which should not be instrumented. Violations of human dignity as degradation refer to acts that decrease the value of human beings. Dehumanization are acts that strip individuals of their human characteristics. It may involve any behaviors that put a person to a lower level of being, as animals or as a lower type of human beings.

Human dignity should be seen at the individual level pertinent to a person, as well as at the family level in which the divine value of a person is socialized and internalized. Family has mission to complete the restoration and preserving human dignity. Family should build the foundation of moral values and virtues of human dignity. The disturbance of traditional family values in the societies today can be seen as a deep moral crisis in this world. We should

support and strengthen families as key institution to face this moral crisis. Therefore, respecting human dignity can be seen as a principle and an act of honoring families.

The main mission of humanity is to preserve human race along with human civilization. Efforts to preserve human race and civilization needs to be framed by sublime divine bonds that goes beyond humanity itself. In the respect for human divine dignity, any efforts of preserving human race should be framed and carried out according to the divine principles, determined by God Almighty, the Creator of human beings. Thus orientations and acts that violate the divine principles of human being, are fatal neglect of human biological, psychological, reproductive, social and spiritual functions, which have serious implications of human life, balance and harmony.

The essence of human freedom is the liberation of the lower ego from self- destruction, that enable a person to choose wise decision based on noble virtues, moral excellence and the sharpness of conscience. All individuals are able to choose the path of self-perfection as a human being. Individuals should not abandon their self-respect by submitting to social pressures, and should present themselves as role models of human dignity. When faced with the fear of disapproval, poverty, hunger, death, all individuals should held firm in their sense of right and wrong, which is in-line with divine ordinances. As part of the unified brotherhood, they should contribute to the working towards achieving the full potentials of humanity.

Furthermore, when people entrust power to a government

this will be valid only if all conditions of a contract are provided such as: freedom of choice, maturity, and awareness. People must not be forced to choose a government or be misinformed about the performance of governors. The government and the people of a country have the right to formulate its own local wisdom and social norms. Therefore, one country should not impose its values to other country. The history of a nation is a unique accumulation of values and wisdoms concerning the fundamental rights and obligations for the perfection of its human citizens.

Human virtues are basic elements in the nature of human beings, which are to be developed by their own efforts. This development is an evolutionary movement in which no part of the human existence harms the others and none of these elements should stop the movement of the human being towards a better state. These are the outlines for their comprehensive perfection, which originate from their very nature. The God-given human nature is like seeds and potentials, which are hidden in them at the beginning of their creation and will flourish when humans follows the right path.

All human beings are different from other creatures with respect to their freedom of choice. Their actions and behaviors are the results of their reasoning and will. Humans are, to a large extent, affected by their surroundings that consist of the physical environment and other beings. Human beings are social beings who naturally interact with other human beings. Human beings are created by God, the Creator of the universe. This relation with God, has different dimensions,

and is a transcendental element that affects them as persons and their relationships with God's other creations. It is for respecting this unique biological, psychological, social and spiritual nature of human being that this declaration is charted.

The Principles

ARTICLE 1 The rights to preserve human dignity through divine values

1. All human beings are born free and equal in dignity and rights. Human dignity basically is God-given nature. It is the most important human rights from which all fundamental rights derived, and it should be preserved with basic obligations and responsibilities to the God and also to fellow human beings.
2. Human dignity should be preserved from one generation to other generations in a strong family tie within God-given (divine) values. Family serves as the centrum of civilization and human dignity.

ARTICLE 2 The rights to uphold family resilience

1. All human beings have the right to found a family with father, mother and children according to the God-given nature. Family is the foundation of society, therefore it should implement the rights of human dignity and great civilization.
2. Marriage is the basis of family resilience. Men and women

have the right to marry with opposite sexes, and no restrictions stemming from races, colors or nationalities shall prevent them from exercising these rights. The governments and societies shall remove all obstacles to marriage and facilitate it, and shall protect the family and safeguard its welfare.

3. Woman is equal to man in human dignity, and has her own rights to enjoy as well as duties to perform, and has her own civil entity and financial independence, and the right to retain her name and lineage. The husband is responsible for the maintenance and welfare of the family.

ARTICLE 3 The rights to equality and non-discrimination

1. All human being pose equal position in basic human dignity and obligations and responsibilities, without any discrimination on the basis of race, color, language, belief, sexes, religion, political affiliation, social status or other considerations. Piety and good deeds are fundamental for human values, thus no one has superiority over another without this consideration.
2. All humans were born equally and their potentialities can only be accomplished by living a life for the purpose of pleasuring the God. For this reason, family has divine obligation in nurturing their children potentials and maintaining God- given natural tendency of their children.

ARTICLE 4 The right to life

1. All human beings deserve the right to life. The right is a

God-given gift and guaranteed to everyone. Individuals, families, societies and states have to safeguard this right against any violations. It is impeded to take away life except for lawful reason.

2. Family has important roles in preserving the life of individuals from generation to generation through marital relationship prescribed by the religions.

ARTICLE 5 The children rights in family

1. During pregnancy, both the fetus and the mother must be safeguarded and deserved special cares. Babies who were born from in vitro fertilization must be raised by heterosexual couple and the sperms and ovum must be originated from their original parents.
2. Every child has the rights provided by the parents, the society and the state since he/she was born. The child deserves compassion, proper education ; and moral, nursing, hygienic, and material care. All children are entitled to be named properly according to human dignity and common decency principles.
3. Both parents are entitled to certain rights (e.g., right to name, right to wed, right to educate, etc) of their children, and relatives are entitled to rights from their kin, in accordance with the tenets of the law.
4. The children should be protected from physical, psychological, economic or social abuse. The children must be protected from any form of bullying either at their houses, schools and other circumstances. The children have the rights to be protected from witnessing domestic

violence. The parents should not humiliate their spouse in front of their children or everyone.

5. Parents should give appropriate model for children identification in human dignity and great civilization in accordance with their God-given nature.
6. Parents and guardians have the rights to choose or deliver the type of education they desire for their children, in line with moral, ethical and religious values, merely for the best interest of the child. The children in family have the rights to accept education from all family members.
7. Orphans are managed by the State. They entitle the right to have adoptive parent who come from same religious background, a heterosexual couple, and are psychologically and socially served as their real parents. They should not be trafficked for economic reason.

ARTICLE 6 The right to equality before the law

1. All human beings have the right of equality before the law. Each individual has the right to access the knowledge of God law in every religion.
2. A defendant is innocent until his/her guilt is proven in a fast trial in which he/she shall be given all the guarantees of defense, which he/she has right to show religious consideration.

ARTICLE 7 The right to be protected from dehumanization

1. All human beings have the rights to be protected from various threat that endanger child development, family

resilience and eventually national resilience, from any form of dehumanization, i.e., free sex, drug trafficking, pornography addiction, unnatural sexual orientation and gender identity, pedophilia and other paraphilia.

2. The state should protect individual and family from any form of dehumanization.

ARTICLE 8 The right to freedom from torture and cruel, inhuman or degrading treatment or punishment

All human beings have the right to be free from torture and from cruel, inhuman or degrading treatment or punishment. It is not permitted to subject him to physical or psychological torture or to any form of maltreatment, cruelty or indignity.

ARTICLE 9 The right to protection from all forms of exploitation, sale and trafficking of human beings

1. All human beings have the right to be protected from all forms of exploitation, including human trafficking, prostitution, sexual exploitation, slavery, etc.
2. Family should protect their children for experiencing or seeing all forms of exploitation, either for individual or economic interest. Children should not be the victim of child abuse, child selling, pornography, pedophilia, sexual harassment, neither heterosexuality nor homosexuality.

ARTICLE 10 The right to work

1. Work is a right guaranteed by the State and the Society for

each person with capability to work. Every individuals shall be free to choose the work that suits their best and which serves their interests as well as those of the society.

2. Domestic tasks should be respected equal to public work. The state should give incentive to appraise domestic tasks and facilitate to perform domestic tasks effectively.
3. The family has basic rights to define their arrangement of their domestic tasks together, as prescribed by God-given nature.

ARTICLE 11 The right to an adequate standard of living

All human beings have the right to an adequate standard of living, that may enable them to meet their requirements and those of their dependents, including adequate food, safe drinking water, clothing, adequate sanitation and housing, science and moral education, medical care, all other basic needs and to the continuous improvement of living conditions.

ARTICLE 12 The right to adequate housing

All human beings have the right to adequate housing. All family members have rights to be loved and share to each other.

ARTICLE 13 The right to education

1. All human beings have the right to education. Providing education is the duty of the society and the State. The State shall ensure the availability of ways and means to acquire

education and shall guarantee its diversity in the interest of the society.

2. All human being has a right to receive education from the various institutions of teaching, education and guidance, including the family, the school, the university, the media, etc., and in such an integrated and balanced manner that would develop human personality, strengthen human's faith in God and promote human's respect to and defense of both rights and obligations.

ARTICLE 14 The right to the highest attainable standard of health

1. All human beings have the right to the highest attainable standard of physical and mental health.
2. The health providers should give their best efforts to help their patients. It is including the treatment for sexual disorientation, gender identity distraction, and paraphilia.

ARTICLE 15 The right to freedom of opinion and expression

1. All human beings have the right to express their opinion freely in such manner as would not be contrary to the rights of others.
2. Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms. Information is a vital necessity to society. It may not be exploited or misused in such a way as may violate the dignity of all human being, undermine moral and ethical values or disintegrate,

corrupt or harm society or weaken its faith. It is not permitted to excite nationalistic or doctrinal hatred or to do anything that may be an incitement to any form or racial discrimination.

ARTICLE 16 The right to freedom of peaceful assembly and association

All human beings have the right to freedom of peaceful assembly and association, including for the purposes of peaceful demonstrations to promote family resilience, the right of human dignity and great civilization.

ARTICLE 17 The right to freedom of conscience and religion

1. All human beings have the right to freedom of conscience and religion.
2. Family should espouse their members to access moral principles and spiritual knowledge.

ARTICLE 18 The right to freedom of movement

All human beings shall have the rights, within the framework of law, to free movement and to select their place of residences to build family whether within or outside his country.

ARTICLE 19 The right to Participate in Public life

1. All human beings have the right to participate, directly or indirectly in the administration of his country's public affairs.

2. All individuals also have the right to assume public office in accordance with the provisions of national laws.

ARTICLE 20 The right to participate in cultural life

All human beings have the right to participate in cultural life, and to express, through cultural participation, the diversity of cultural richness. The participation should not against norms and religious belief.

ARTICLE 21 The right to Promote human dignity and Great Civilization

All human beings have the right, individually and in association with others, to promote the protection and realization of right to preserve human dignity and Great Civilization at the local, national, regional, and international levels.

ARTICLE 22 Duties and responsibilities

1. In exercising these aforementioned rights, all human beings must bear in their minds that these rights comes with duties and responsibilities to their God, states and other human beings.
2. The aforementioned rights must be exercised harmoniously with duties and responsibilities stipulated by religions, beliefs, states, as well as customary laws.

— — — We hereby request and urge the states and non-state actors to respect, promote, protect and fulfill human dignity

and divine values as well as upholding aforementioned family resilience principles, through provisions, laws, set of policies, concrete measures and by providing proper and friendly facilities for children and family.

Declared In Yogyakarta, Indonesia, Following The 5th International Conference Of International Association Of Muslim Psychologists on November 6th, 2016, by:

- | | |
|---|-----------|
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52. Alaaeldinn Hamid Ahmed	Sudan
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54. Rinfaiza Dewi	Indonesia
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