

# The Responsibility of Local Governments and the Interfaith Harmony Forum in Regulating the Establishment of Houses of Worship in Indonesia

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### ABSTRACT

This study aims to analyze the role of local government in regulating the establishment of houses of worship in Indonesia through a case study of the Prayer House of the Indonesian Faithful Christian Church Congregation (GKSI) Padang in the City of Padang, West Sumatra. The regulation of the establishment of houses of worship under the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and No. 8 of 2006 grants significant authority to local governments in terms of administrative verification, facilitation of interreligious harmony, and conflict mediation. However, in practice, this authority often operates within a tension between maintaining public order and ensuring the protection of the constitutional right to freedom of religion. This research employs a qualitative method with a juridical-empirical approach and a case study design, utilizing the analysis of statutory regulations, official documents, media reports, and academic literature. The findings indicate that, in the case of GKSI Padang, the local government has functioned as both an administrative regulator and a conflict mediator. Nevertheless, its role as a guarantor of constitutional rights remains suboptimal, particularly in preventing vigilantism and ensuring the security of religious worship. This study recommends strengthening local government standard operating procedures based on principles of non-discrimination, accountability, and human rights protection in order to prevent similar conflicts in the future.

## 1. INTRODUCTION

Freedom of religion and worship is a constitutional entitlement of the citizens. The rights that the citizens, nevertheless, in Indonesia, is a concept closely associated with the local regulation policies and the mode of governance on the local governments practices, especially in the establishment of places of worship. This work is to specifically examine the role of the local government regulation and supervision mechanisms of putting up religious sites as well as how these are utilized as administrators, mediation in social conflicts, and guardianship of constitutional rights. The relevant legislative body, which is mainly based on the Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs No. 9 and No. 8 of 2006, gives local governments significant discretionary authority. This authority encompasses determining administrative demands, promoting interreligious peace, and addressing the concerns of communities which, in reality, frequently creates difficult governance issues (Debataraja & Ardiansah, 2022; Warnis et al., 2024). Evidence from earlier studies seems to show consistency in the analysis on the dualism of such regulations. Rasiwan et al. (2025) demonstrate that administrative requirements such as community approval frequently serve as structural barriers for minority categories. Ismail et al. (2024) underline that local governments emphasize mediation and dialogue to maintain public order, while Dewi & Widiyarta (2025) for its part, contend that they typically fail to entirely restore the right to worship. Furthermore, Hasibuan & Iwan (2024)

also note the need for regulatory consistency across regions to avoid disparities in rights protection. Meanwhile, Kaiser (2026) underlines that local governments often face a dilemma between maintaining stability and ensuring substantive human rights protection. In addition, Syi'aruddin & Mustapa (2026) show that local socio-cultural dynamics, such as the impact of Islamic organizations and cultural identity, are major influences in mediation processes and interreligious relations at the local level. All these researches together suggest that while the governance approach promotes harmony and conflict avoidance, it often produces poorly protected minority religious rights. At this point, local government's role becomes important and problematic: important because it is the next closest authority to containing escalation and ensuring public security, and problematic because state responses often emphasize stability and the avoidance of unrest at the expense of substantive protection of minority rights (Kaiser, 2026). Some normative studies also emphasize that guidelines of the setting up of places of worship need to be applied uniformly, as variation between geographic regions may lead to differences in protection of rights and can also cause repeated episodes of conflicts in the same place (Hasibuan & Iwan, 2024). This paper adds something unique in terms of departure from normative and conceptual analyses by focusing on context specific and empirically driven study of local governance practices. Rather than being a reflection of the broader policy and practice of the interreligious community in conflict processes and negotiations, where regional conflicts and civil wars persist, this study focuses on local governing bodies' responses in actual conflict situations to reconciling administrative authority, social mediation, and human rights obligations. The practical and theoretical implications of this analysis are particularly apparent in reference to Padang City, indicated by the case of the GKSI Padang congregation's prayer house situated at RT 03 RW 09, Padang Sarai Subdistrict, Koto Tengah District, Padang, West Sumatra. The case, described by Detik.com, involved the forced termination of religious and educational activities, destruction of facilities by a group of individuals, with children among the victims, and the initial legal intervention by the police as a state response (Detik.com, 2025).

This incident exposes two closely linked layers of problems. First, it is about governance in licensing as well as the issue of the legal status of religious buildings, especially the ongoing argument over whether a "prayer house" should be treated equivalently to a formal "place of worship" (Masykur et al., 2025). Second, it underlines the responsibility of local governments themselves to ensure security; discourage vigilantism; and identify and develop resolution mechanisms for situations that do not normalize majority-based intimidation (Jaffrey, 2021). Accordingly, the study "The Role of Local Government in Regulating the Establishment of Places of Worship in Indonesia: A Case Study of the GKSI Padang Prayer House" is significant in the examination of the fulfilment of local governments' mandate: administrative regulators, mediators of social conflict and protectors of constitutional rights. And it also aims at exploring the functioning of mechanisms of interreligious harmony like the Forum for Religious Harmony (FKUB) and mediation processes as genuine mechanisms of rights protection rather than merely procedural tools that ultimately lead to restriction (Tajmila et al., 2025). Based on this background, the author is motivated to adopt this topic because the GKSI Padang case represents a concrete and contemporary example that highlights the tension between local governmental authority, local socio-cultural sensitivities, and the imperative to protect freedom of worship. As such, it provides an appropriate analytical lens to evaluate the effectiveness of existing regulations, the quality of local government responses, and the need for governance reform in the establishment of places of worship in order to ensure greater fairness and prevent recurring acts of violence. Accordingly, this study is guided by the following research questions: (1) How do local governments exercise their roles in regulating the establishment of places of worship in the GKSI Padang case? (2) To what extent do local government actions reflect a balance between

administrative regulation, conflict mediation, and the protection of constitutional rights? (3) How effective are existing governance mechanisms in preventing conflict and ensuring the protection of freedom of worship? These questions will be addressed in the results and discussion section.

## **2. LITERATURE REVIEW**

### **2.1 The Constitutional Framework of Freedom of Religion and Non-Derogable Rights**

Freedom of religion is constitutionally guaranteed under Article 28E paragraphs (1) and (2) and Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia. This guaranteed right is emphasized in accordance with Article 28I paragraph (1), which classifies the right to religion as non-derogable rights that cannot be limited under any circumstances (Pribadi, 2025). With respect to rule-of-law states, the guarantees are not simply declaratory but also affirmative obligations on the part of the state towards the respect, protection, and fulfillment of such rights. In its basic theoretical construct, freedom of religion encompasses both the “forum internum,” which is absolute and non-limitable, and the “forum externum,” which encompasses religious beliefs, such as the establishment of places of worship (Lolong & Timomor, 2025). Limitations on the forum externum are only allowed to the degree they abide by constitutional law principles such as Article 28J paragraph (2) of the 1945 Constitution, which requires that any limitation is prescribed by law, to protect public order, morality, and the rights of others, and applied in a non-discriminatory manner (Riyanto, 2024). Such provisions are compatible with Article 22 of Law No. 39 of 1999 on Human Rights and Article 18 of the International Covenant on Civil and Political Rights, ratified through Law No. 12 of 2005. Under such a view, excessive restrictions on minority groups are inconsistent with the fundamental non-discrimination principle established in Article 28I paragraph (2) of the 1945 Constitution (Suryawati & Syaputri, 2022). So, in the management of local governance, such that the protection of freedom of religion should be incorporated in the policy framework as a primary policy aspect. In this role, local governments are not only administrative implementers but representatives of the state. Regulatory mechanisms, especially licensing systems, must therefore not become social exclusionary weapons..

### **2.2 Legal Politics and the Legality of Joint Ministerial Regulation (PBM) Nos. 9 and 8 of 2006 in Restricting Freedom of Religion**

On the local level, the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Nos. 9 and 8 of 2006 also forms an administrative instrument intended to facilitate the maintenance of interreligious harmony, including the need to strike a balance between the protection of constitutional rights and the need to preserve social stability (Odelia et al., 2025). Yet in light of the constitutional law, the existence of the PBM represents an issue of legality. Pursuant to Article 7(1) of Law No. 12 of 2011 as amended by Law No. 13 of 2022, the PBM is not included within the primary hierarchy of statutory regulations. Article 8(1) of the same law recognises regulations enacted by state officials; nevertheless, any restriction on constitutional rights requires a lawful basis as well as not encroaching beyond the scope of powers vested by statute (Jumadi & Nuriskandar, 2024). With respect to this, restriction of freedom of religion under the Joint Ministerial Decree (PBM) may not be compatible with Articles 28E and 28I of the 1945 Constitution, and in particular Article 28J(2) requires that such restriction of rights must come from law, which can raise concerns against the constitutionality of such regulatory instruments (Fanggi & Anugerahayu, 2025). Also, regional implementation of the PBM is frequently a response to the discretion and power exercised by local administrators and, by implication, the majority–minority relationship in the society. This creates inequalities of protection of rights between regions and threatens the legal certainty that is enshrined under Article 28D(1) of the 1945 Constitution and the equality before law as enshrined in Article 27(1). Local governments, in administrative practice, generally put social stability before the preservation of constitutional rights, and the implementation of the Joint

Ministerial Decree (PBM) on houses of worship is thus an example of this. Thus, while the PBM is typically created in order to facilitate harmony, in practice it has the potential as a burden-constraining instrument on minority groups (Wahab et al., 2024).

### **2.3 Implementation of Worship Permit Regulations: The Role of Local Governments, FKUB, and the Challenge of Discrimination**

The 2006 Joint Ministerial Decree (PBM 2006) is one of great difficulty for the administrative standards, namely that the provision must secure assistance from a minimum of 60 local citizens and the requirement to issue a list of 90 prospective users of a house of worship. Although these measures are nominally supposed to represent real need and to prevent social conflict, in most cases, they are structural obstacles for minorities (Jumadi & Nuriskandar, 2024). When the exercise of constitutional rights is conditional upon majority consent, such conditions might well infringe on Article 28I(2) of the 1945 Constitution prohibiting discrimination, Article 28D(1) which provides for legal certainty, and Article 22 of Law No. 39 of 1999 on Human Rights. Further empirical studies show that the building of community support is most often influenced by social pressure, power asymmetries, and even intimidation, thereby weakening the voice of minority communities (Dahlan & Aslamiah, 2022). In this context, local governments often delay or refuse to issue permits under the pretext of maintaining social stability, a practice that ultimately generates legal uncertainty and opens space for acts of intolerance. Within this mechanism, the Interfaith Harmony Forum (FKUB) serves as a mediator by issuing recommendations; however, its composition, based on religious representation, often reflects the dominance of majority groups, potentially undermining the objectivity of its recommendations (Lawalata et al., 2021; Suryawati & Syaputri, 2022). Local authorities also face legal duties which are not just administrative, but also substantive. Article 28I(4) of the 1945 Constitution creates an obligation on the state to protect human rights, including the protection of freedom of religion; Law No. 39 of 1999 demands that the citizens are protected from violence and intimidation; Article 27(1) in the Constitution provides for the non-discrimination of law in enforcing the law (Tohawi & Ambodo, 2024). (Lawalata et al., 2021; Suryawati & Syaputri, 2022). Local governments also have legal duties that are not just functional, but substantive. Pursuant to Article 28I(4) of the 1945 Constitution, the state shall ensure protection of human rights, which is freedom of religion, and also, Law No. 39 of 1999 prescribes the protection of citizens from violence and intimidation, and Article 27(1) of the Constitution stipulates that the enforcement of the law must be conducted in a non-discriminatory manner (Tohawi & Ambodo, 2024). The government's failure to prevent the dissolution of religious gatherings or acts of violence, therefore, could be seen as a type of negligence of the state to safeguard citizens' constitutional rights (Prayuda et al., 2023). Furthermore, the local dynamics of intolerance, often rooted in socio-political actors, show that local government has a role that goes beyond administration to include preventive, mediative and repressive functions. Thus, the assessment of cases like the GKSI Padang controversy needs to be addressed by administrative perspective based on following licensing procedure and human rights perspective which concerns the concrete defense of religious freedom (Tamba, 2024).

### **3. METHODS**

This study uses a qualitative approach with a juridical-empirical design and a case study type. The juridical approach is applied to scrutinize the normative framework of the establishment of houses of worship, especially the provisions of the 1945 Constitution of the Republic of Indonesia, statutory regulations on freedom of religion, and the Joint Ministerial Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Numbers 9 and 8 of 2006 regarding Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony and the Establishment of Houses of Worship. On the other hand, the empirical methodology is used to examine and analyse the enforcement of these norms within the context of local governance practices, based on the case study of the Prayer House of the Indonesian Faithful

Christian Church Congregation (GKSI) Padang, Padang Sarai Subdistrict, Koto Tengah District, Padang City, West Sumatra. This study will look into the part of the local government on three key dimensions, which are as an administrative regulator, a mediator of socio-religious conflict, a defender of citizens' constitutional rights. The data used is made from both primary and secondary resources. Primary data were collected by semi-structured interviews with different stakeholders, including local government institutions (National Unity and Political Agency/Kesbangpol, Ministry of Religious Affairs of Padang City), subdistrict and village officials, the Interfaith Harmony Forum (FKUB), members of the congregation and community leaders. Secondary data is collected, based on the document analysis of statutory regulations, official local government documents, mediation records, mass media reports, and scholarly literature in the form of national journal articles regarding the research topic. This study will look into the part of the local government on three key dimensions, which are as an administrative regulator, a mediator of socio-religious conflict, a defender of citizens' constitutional rights. The data used is made from both primary and secondary resources. Primary data were collected by semi-structured interviews with different stakeholders, including local government institutions (National Unity and Political Agency/Kesbangpol, Ministry of Religious Affairs of Padang City), subdistrict and village officials, the Interfaith Harmony Forum (FKUB), members of the congregation and community leaders. Secondary data is collected, based on the document analysis of statutory regulations, official local government documents, mediation records, mass media reports, and scholarly literature in the form of national journal articles regarding the research topic.



## 4. RESULTS AND DISCUSSION

### 4.1 Chronology and Status of the GKSI Padang Incident

The incident regarding the prayer house of the Indonesian Faithful Christian Church congregation (Gereja Kristen Setia Indonesia, GKSI) in Padang took place in RT 03 RW 09, Padang Sarai Village, Koto Tengah District, Padang City, West Sumatra. According to news reports and preliminary clarification documents issued by the local government, the activities conducted at the site consisted of religious worship and instruction attended by members of the congregation, including children. Several local residents expressed objections on the grounds that the building had not obtained the required permit as a house of worship and was considered non-compliant with administrative requirements as stipulated in the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 and Number 8 of 2006, which is frequently identified as a key source of disputes in the establishment of places of worship in Indonesia. (Arifinsyah & Sofian, 2021). Tensions boiled over when, together with a handful of other local residents, they

arrived at the site, resulting in the forced dispersal of the religious activities and damage to the facility. Police force soon subsequently attended to secure the area and filed a lawsuit complaining of vandalism. By way of criminal law, those are violations of such acts as Article 170 of the Indonesian Criminal Code (collective violence) and Article 406 (property destruction). Additionally, the dispersal of religious worship can be seen as a violation of constitutional and human rights guarantees, notably Article 28E paragraphs (1) and (2) of the 1945 Constitution and Article 22 of Law No. 39 of 1999 on Human Rights that openly protect the freedom of religion (Supriyanti & Huda, 2025). Legally, the main controversy in the case comes from the classification of whether the building is a “prayer house” or a “house of worship” under the 2006 Joint Ministerial Regulation. This vagueness has direct implications for administrative obligations. However, constitutionally, religious worship is part of the rights safeguarded by Article 29 paragraph (2) of the 1945 Constitution. Thus, without the limitation principles envisaged in Article 28J paragraph (2) of the 1945 Constitution, ambiguity in operational definitions cannot constitute a legitimate basis for the curtailment of fundamental rights.

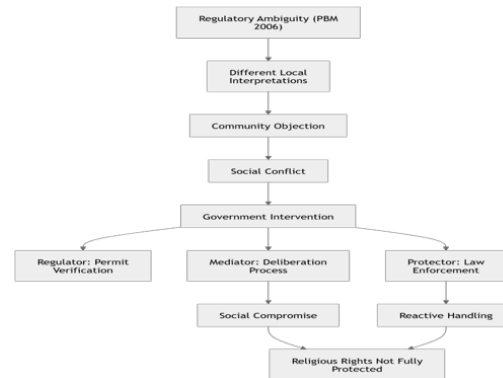
#### **4.2 The Status of “Prayer Houses” in Local Licensing Practices**

While the 2006 Joint Ministerial Decree (PBM 2006) clearly stipulates the setting up of houses of worship, in actuality the term "prayer house" is a new idea to describe religious activity held within private residences or non-permanent structures. At issue is the fact that legal and administrative challenges arise when such practices develop into routine worship services with a larger number of worshippers, and the distinction between the private religious practice and officially sanctioned houses of worship is eroded, which are controlled according to spatial governance and institutional classification ((Yuniasih & Ellisa, 2026). Legally, there is an absence of an explicit definition of prayer house within PBM 2006, providing legal uncertainty, created normative void that adds to legal ambiguity. This is not consistent with the general legal certainty enshrined in Article 28D(1) of the 1945 Constitution of the Republic of Indonesia. On the other hand, if prayer houses are given as an automatic and legal equivalent to permanent houses of worship, the effect of implementing administrative requirements would still fall short of the principle of legitimate limitation of rights in Article 28J(2) of the Constitution for that limitation to be legal and based on a basis of proportionality in order to secure the public order and the rights of others (Wardana et al., 2025). Different approaches to licensing vary by region and this reflects some gaps in the respect of religious freedom. Moreover, this reflects a tension between state and judiciary and it may have an impact on the principle of equality before the law as mentioned by Article 27(1) of the 1945 Constitution of the Republic of Indonesia (Maulana & Changchun, 2026). Restraints on peaceful religious activities that exist in private spaces will not only likely break legal norms but might also violate Article 18 of the ICCPR, which protects the freedom to manifest religion individually or collectively, subject only to limited and strictly defined restrictions (Maulana & Changchun, 2026). In the case of GKSI Padang, conflicting interpretations on the legal status of a prayer house have been a major cause of strife in society. This indicates that the problem of ambiguous definitions is not only administrative, but it has direct relevance to the guarantee of constitutional rights especially under Articles 28I(1) and 28I(2) of the 1945 Constitution of the Republic of Indonesia.

#### **4.3 The Role of Local Government as an Administrative Regulator**

As the administrative regulator, local government holds the authority to verify the requirements for the establishment of houses of worship, facilitate recommendations from the Interfaith Harmony Forum (FKUB), and issue or deny permits. As stipulated in Law No. 23 of 2014 on Regional Government, this includes its authority of regional autonomy. For GKSI Padang, the local government performed an inventory of the building’s legal status and reviewed its administrative compliance. But, from administrative law's point of view, each action taken by the

government is subject to the General Principles of Good Governance (Asas-Asas Umum Pemerintahan yang Baik/AUPB), which involve the principles of legal certainty, due diligence, and the prohibition of abuse of power, as governed by Law No. 30 of 2014 on Government Administration (Muksalmina et al., 2025). In practice, several problems arose, including different interpretations of support requirements and social pressures. The tendency of local government to act in a reactive approach only after a conflict has arisen shows that the preventive function of state intervention, which is essential in safeguarding human rights as laid out in Article 28I paragraph (4) of the 1945 Constitution, has not been optimally implemented (Fajriyah et al., 2024). In addition, administrative communication delay may lead to violations of public service principles as set by Law No. 25 of 2009 on Public Services, particularly in relation to transparency and procedural certainty.



#### 4.4 The Role of Local Government as Mediator

When conflicts arise, local authorities mediate with deliberative forums comprising community members as well as prayer house administrators, security personnel, and the Interfaith Harmony Forum (Forum Kerukunan Umat Beragama, FKUB). The above approach incorporates the principle of peaceful conflict resolution, which is the normative value of the legal and socio-cultural system of Indonesia, especially the normative value of musyawarah (deliberation and consensus) (Mu'is, 2025). But in reality, the results of mediation usually point to the need for social compromise rather than guaranteeing full restoration of constitutional rights. Should mediation to suspend religious activities occur, actions are taken which are detrimental to rights lacking appropriate proportionality and limitation parameters according to Article 28J(2) of the 1945 Constitution. This is likely to make majority group intimidation more widespread, contrary to the protection of vulnerable groups referred to in Article 28I(2) of the 1945 Constitution. Further, a mediating role of FKUB would need to strictly adhere to the non-discriminatory policy and should not be wielded as an instrument to justify discriminatory practices by decision makers (Lawalata et al., 2021; Suryawati & Syaputri, 2022). For this reason, the frameworks of mediation should not be merely reducing conflict but also effectively protecting fundamental rights, based on the human rights approach.

#### 4.5 The Role of Local Government as a Protector of Rights

Local governments also have a responsibility to be protectors of citizens' rights, including prevention of violence, coordination with the security sector, and law enforcement against the perpetrators of their actions, which are under the broader state responsibility to respect, protect, and fulfill citizens' rights as a matter of state responsibility under Article 28I paragraph (4) of the 1945 Constitution of the Republic of Indonesia (Robet et al., 2023). As in the case of GKSI Padang, even with the police response in guarding a significant step in securing a location, the protection of rights cannot be viewed against repressive acts alone. The state also bears a preventive obligation to avert potential human rights violations, as mandated in Law No. 39 of 1999 on Human Rights and emphasized in recent studies on police performance in Indonesia (Ningsih & Tuasikal, 2025). This inaction against violence and dissolution of religious worship may be considered in terms of state

negligence and therefore, a violation of constitutional duties. Moreover, the state is to ensure for its citizens a sense of safety as entrenched in paragraph (1) of Article 28G of the 1945 Constitution. Therefore, to protect the basic rights effectively, the protective function of the local government must include preventive, repressive, and rehabilitative measures

**Table 1.** Summary of Research Results

Dimensions of the Government's Role	Key Findings	Impact
Administrative Regulator	Permission verification, inconsistent interpretation	Legal uncertainty
Conflict Mediators	Dialogue and deliberation	Social compromise, restrictions on worship
Rights Protector	Intervensi setelah konflik	Protection is reactive
Regulation (PBM 2006)	Ambiguity of definition	Social conflict
Local Practices	Implementation variations	Inequality of protection

#### 4.6 Evaluation: Legal Certainty, Non-Discrimination, and Accountability

The review of local government functions in the case of GKSI Padang uncovers a fundamental friction between administrative legal certainty and a defense of constitutional rights. The ambiguity regarding the nature of the classification of prayer houses and variations in their application of the 2006 Joint Ministerial Decree (PBM 2006) has resulted in legal uncertainty, which violates Article 28D(1) of the 1945 Constitution of Indonesia.

Article 28I(2) of the Constitution is in violation by the above non-discrimination-based reliance on the approval of the majority community as an administrative requirement. In addition, lack of procedural transparency indicates limited government accountability that should be observed in compliance with the principles of Law No. 30 of 2014 on Government Administration and Law No. 25 of 2009 on Public Services

Policy recommendations consist of the demand of harmonization that would be required to regulate the building of houses of worship at a national level, as well as the establishment of standard operating processes for the classification of prayer houses and the strengthening of local government authority under a human rights-based approach. There is also a need to create an early alert system for communal conflict which is required to avert that it gets worse at the local level. Accordingly, the regulation of religious infrastructure should focus on striking a balance between preserving social order and the substantive protection of freedom of religion in accordance with the Constitution.

### 5. CONCLUSION

This study responds to the research questions when it reveals that local governments fulfill their functions of regulating the establishment of places of worship with respect to three dimensions: administrative regulators, mediators of socio-religious conflict, and protectors of constitutional rights. In GKSI Padang, the administrative function consists of verification of permits and establishment of conformity with the Joint Ministerial Regulation of 2006, while the mediation function is fulfilled through deliberative forums with local participants, as well as the Interfaith Harmony Forum (FKUB). Nonetheless, the protective role, particularly in protecting the security and freedom of worship, has been lacking and tends to be reactive as opposed to preventive. Regarding the second research aim, the results indicate that the combination of administrative regulation, conflict mediation, and the protection of constitutional rights was not reached by the action of the local government all at the same time. It is, at its base, too much about maintaining order in the public, stabilising society, and not enough about the protection of freedom of religion. Mediation processes often encourage compromise, including the temporary limitation on religious practice that fails to adhere to the values of proportionality and non-discrimination, as stipulated by constitutional

and human rights norms. Finally, in light of the investigation question three, the study demonstrates that present governance mechanisms are not the most effective in preventing conflicts and securing freedoms of worship. Inconsistencies in the design and classification of 'prayer houses' and the application of PBM 2006 has led to legal ambiguity and social tension. Moreover, majority approval procedures, particularly majority-based approval systems, are structural obstacles to ethnic minorities and they encourage discriminatory behavior. These conditions suggest that current governance arrangements still do not sufficiently guarantee the substantive protection of religious freedom at local levels. Under the direction of the research to draw from these results, this research underscores the importance for the strengthening of a human rights-based legal governance framework in the setting up of establishments of places of worship. Local authorities should also define a regular and effective standard operating procedure, and further enhance protective mechanisms to avoid conflicts, while mediation processes must be consistent with non-discrimination and constitutional rights. Policymaking: Moreover, harmonization of national policies is needed to minimize differences in implementation between all regions. Only by balancing the way the administration has taken place with the Constitution and human rights would local governments have a place as providers and intervenors and even guarantors of religious freedom in a democratic legal order.

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