

## DISSEMINATION OF ECONOMIC, SOCIAL AND CULTURAL RIGHTS AS PART OF HUMAN RIGHTS IN MEKAR SARI VILLAGE, KUBU RAYA REGENCY

Erwin, Budi Hermawan Bangun, Fatma Muthia Kinanti, Endah Rantau Itasari, Silvester Thomas, Arsensius

Tanjungpura University, Indonesia

\*Corresponding Author e-mail: [erwin@hukum.untan.ac.id](mailto:erwin@hukum.untan.ac.id)

[budi.hermawan.bangun@hukum.untan.ac.id](mailto:budi.hermawan.bangun@hukum.untan.ac.id)

[fatmamuthia@hukum.untan.ac.id](mailto:fatmamuthia@hukum.untan.ac.id)

[endah.rantau.itasari@hukum.untan.ac.id](mailto:endah.rantau.itasari@hukum.untan.ac.id)

[silvester.thomas@hukum.untan.ac.id](mailto:silvester.thomas@hukum.untan.ac.id)

Abstract:

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**Abstract:** Human Rights (HAM) is a legal declaration that covers all human needs to live fully. The Universal Declaration of Human Rights (UDHR) remains the basis for many international human rights instruments. Efforts to broaden understanding of human rights need to be ongoing in every geographical area and at different levels of society. In particular, economic, social, and cultural rights must be considered as part of human rights, including in Mekar Sari Village, Kubu Raya Regency. The results of the dissemination can be concluded that overall, human rights (HAM) is a comprehensive and comprehensive legal statement. All human rights, whether civil, cultural, economic, social, or political, are recognized as universal rights. The view of life and personality of the Indonesian nation, which is the crystallization of the nation's noble values, places humans in a high position as creatures of God Almighty, with awareness of their nature as individuals and social beings, as stated in the Preamble and Body of the 1945 Constitution. Efforts to broaden understanding of human rights should continue in every geographical area and at various levels of society, especially regarding economic, social, and cultural rights as part of human rights.

### Introduction

Human Rights (HAM) is a legal declaration that covers all human needs to live as a whole. In general, human rights are a complete and comprehensive statement of law. All human rights, including civil, cultural, economic, social, and political rights, are recognized as universal, indivisible, and interdependent with each other, as stated in the 1948 Universal Declaration of Human Rights.

According to Ahmad Syahrizal, in the Constitution the drafters of the Basic Law guarantee the recognition and protection of human rights. In addition to the regulation of duties, authorities, and rights of state equipment in the Constitution. J.G. Steenbeek as quoted by Sri Soemantri, argues that the Constitution or Constitution regulates 3 (three) basic content materials, namely:

- 1) There are guarantees for human rights and citizens.
- 2) The establishment of the constitutional structure of a country that is fundamental.
- 3) There is a division and limitation of constitutional duties of a fundamental nature.



The Universal Declaration of Human Rights (UDHR) remains the basis for many international human rights instruments, even after 60 years since its ratification. Almost all human rights instruments recognized by the UN refer to the UDHR in its preamble. At the regional level, many instruments reflect the values of the declaration and recognize the importance of the UDHR in its preambles. The 1955 Bandung Declaration also referred to the UDHR and UN human rights provisions. At the national level, many countries have integrated elements of the UDHR into the Bill of Human Rights in their constitutions. South Africa's new constitution contains a very modern declaration of rights and freedoms. Although the statement comes from the UDHR, it also reflects the development of the UDHR over 50 years, including the rights enshrined in instruments approved after the UDHR, such as the Convention on the Rights of the Child. In Mauritius, Indian Ocean, there is an obelisk statue near the coast of the capital Port Louis built to commemorate the 50th anniversary of the legalization of the Universal Declaration of Human Rights. Countries newly independent from the Soviet Union often incorporated the rights enshrined in the Universal Declaration of Human Rights into their constitutions.

Adherence to the principles reflected in the UDHR remains the main criterion for recognition of a new state or regime by another state. In addition, respect for human rights is a prerequisite for membership of various international and regional organizations, including the United Nations. No country can bear the losses arising from the neglect of human rights. Instead, they should ensure respect for the rights and freedoms stated in the Declaration as minimum standards. It can be said that no other international instrument has had such a big impact. The rights enshrined in the UDHR eventually evolved into two legally binding international covenants, namely the International Covenant on Civil and Political Rights (KIHSP) and the International Covenant on Economic, Social and Cultural Rights (KIHESB). The International Covenant on Economic, Social and Cultural Rights (KIHESB) entered into force a few months before the International Covenant on Civil and Political Rights (KIHSP) and had a smaller number of ratifications.

Awareness of the need for broader human rights guarantees is actually very strong. Historically, it is recorded that the RIS Constitution (1949 Constitution) and the Provisional Constitution (1950 Constitution) have contained comprehensive human rights guarantees, which can generally be considered as the adoption of human rights articles in the Universal Declaration of Human Rights (1948). However, since the 1945 Constitution was re-enacted on July 5, 1959, human rights guarantees have become increasingly vague and ambiguous. Apart from being too general, implementation in some organic laws and regulations is also

increasingly unclear. As a result, the issue of human rights has become mere rhetoric, with a narrow interpretation of human rights articles that are also very limited, if not to say nil.

The view of life and personality of the Indonesian nation, as a crystallization of noble values, places humans in a high position as creatures of God Almighty with awareness of their role as individuals and social beings, as stated in the Preamble to the 1945 Constitution. The Indonesian nation respects every effort of other nations in describing and regulating human rights in accordance with their respective values and views of life. The Indonesian nation upholds and implements human rights based on Pancasila as a view of life. World history records various sufferings, misery, and social inequalities caused by unjust and discriminatory actions based on ethnicity, race, color, culture, language, religion, class, gender, and other social statuses. Realizing that world peace and prosperity are the hopes of mankind, all things that cause suffering, misery and inequality, and that degrade human dignity and dignity, must be overcome by every nation. Thus, efforts to broaden understanding of human rights need to be carried out continuously in every geographical area and at different levels of society. In particular, economic, social, and cultural rights must be considered as part of human rights, including in Mekar Sari Village, Kubu Raya Regency.

### **Research Methods**

The method of activities that will be used in this activity is the delivery of socialization materials and interactive dialogue in the form of legal counseling. The target of this socialization is the community in rural areas consisting of Kades and their equipment, Hamlet Heads, RT Leaders, RW Leaders, Youth and the Community in general. The objectives and benefits of the activity are as follows:

#### 1. Activity Objectives

- a. To provide an understanding of forms of behavior that are contrary to human rights.
- b. To empower communities to prevent acts that are contrary to human rights.
- c. To raise awareness of the importance of community participation to provide protection and respect for human rights.

#### 2. Activity Benefits

- a. Benefits for the community: namely so that people become aware and aware of human rights problems so that in behavior and acting in daily life can minimize horizontal human rights violations.

- b. Benefits for Local Governments and related agencies: namely contributing to Local Governments and related agencies so as not to act or issue policies that violate human rights.

### **Results and Discussion**

According to Senger, the first generation was the culmination of a long history in the bourgeois revolution. Human rights in this generation are referred to as negative rights, namely individual rights to government power in the territory of the developing state at that time, these rights are generally related to the right to protection or guarantees from the government of the most basic rights of individuals, while the second generation relates to economic, social and cultural rights, and the third generation relates to the right to peace, The right to development, the environment and the right to common heritage of mankind.

"Equality" or "second generation rights" is represented by protection for economic, social and cultural rights. These rights arise from the demand that the state provide for the fulfillment of everyone's basic needs, from food to health. The state is thus required to act more actively, so that these rights can be fulfilled or made available. These second-generation rights are therefore formulated in positive language: "right to", not in negative language: "freedom from". This is what distinguishes it from the rights of the first generation. Included in this second generation are the right to work and decent wages, the right to social security, the right to education, the right to health, the right to food, the right to housing, the right to land, the right to a healthy environment, and the right to the protection of scientific, literary, and artistic works.

The rights of the second generation are essentially demands for social equality. These rights are often referred to as "positive rights". What is meant by positive here is that the fulfillment of these rights requires the active role of the state. State involvement here must show a plus sign (positive), it must not show a minus sign (negative). So in order to fulfill these rights grouped into the second generation, the state is obliged to develop and implement programs for the fulfillment of these rights. For example, to fulfill the right to employment for everyone, the state must make economic policies that can create jobs. Often these second-generation rights are associated with socialism, or are often regarded as "derivative rights" which are therefore not considered "real" rights. Nevertheless, a number of countries (such as Germany and Mexico) have included these rights in their constitutions.

The teaching of human rights, the first stone has been laid by Islam since Islam was born, namely in the 6th century AD. While the United States only developed it in the 18th century

AD, with the American Declaration of Independence (1776) and the American Bill of Rights (1791). France was also new in the 18th century AD, with the Declaration des Droits de l'home et du Citoyen (1789), and the United Nations already in the 20th century AD with The Universal Declaration of Human Rights (UDHR) on December 10, 1948.





## Conclusion

Based on the dissemination carried out, several conclusions can be drawn as follows:

1. That Human Rights (HAM) is a legal statement that contains everything that humans need to live fully. Overall, human rights are a comprehensive and holistic legal statement.
2. That all human rights both civil, cultural, economic, social and political rights are recognized as universal, indivisible and interdependent rights with each other, as mentioned in the 1948 Universal Declaration of Human Rights.
3. That the view of life and personality of the Indonesian nation as a crystallization of the noble values of the Indonesian nation, places humans in the nobleness of the dignity and dignity of the creatures of God Almighty with the awareness of carrying out their nature as personal beings and also social beings, as stated in the Preamble to the 1945 Constitution.

4. That efforts to broaden the understanding of human rights are continuously needed at every geographical range and various levels of society. In this case, specifically economic, social and cultural rights as part of human rights.

### **Recommendations**

The suggestions that can be conveyed are as follows:

1. Continuous efforts to expand the understanding of economic, social and cultural rights as part of human rights should always be implemented.
2. In an effort to broaden the understanding of economic, social and cultural rights as part of human rights, it should take advantage of current advances in information technology.
3. It should be in an effort to expand the understanding of economic, social and cultural rights as part of human rights, expand synergy and collaboration of all stakeholders.

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