

Understanding Abortion Behavior: Between Social Culture and Human Rights Law

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Abstract

This study of health sciences and human rights aims to explore the evidence of scientific studies of abortion behavior, which is an act of social violence and human rights law. The author believes that abortion is closely related to the law and social culture in a place. Therefore, under the phenomenological approach, we attempt to explore as much data as possible to obtain information relevant to answering the understanding of abortion behavior in terms of human rights law and the social-cultural behavior of a society. We found all the data in answering this work question from various publications in the form of scientific evidence that discussed issues of abortion behavior in terms of various legal and legal perspectives. Then we analyzed the data by involving critical data evaluation, coding system, and drawing relevant conclusions to answer questions with high validity and reliability. The data shows that the behavior of abortion in one place is closely related to the local socio-cultural culture and human rights law. We hope this royal finding can add to the body of knowledge on abortion behavior from various perspectives in future studies.

Keywords

understanding; abortion;
behavior; socio-cultural; human
rights law



I. Introduction

The act of abortion is an act that violates the Criminal Code, which regulates criminal acts in Articles 299 and Articles 346 to 349 (Ariyad & Masyhar, 2020). Based on these provisions, those punished are pregnant women, perpetrators other than pregnant women: women, and people who intentionally treat or order abortions. Abortion law in the social and cultural context of a place is also why abortions often occur even though they are contrary to the legal propositions of state and religion such as Islam and other religious beliefs. The law is between may and may; That is, it is permissible to abort the womb (without reason 'udzur) as long as there are no signs of life and have not reached gestational age after 120 days, because fetuses that have not reached this age are not considered human, because there is no spirit (Haws et al., 2010).

The issue of early termination is likewise connected with the pledge of Indonesian specialists, which expresses that specialists will regard each life with the sanctioning of Law Number 36 of 2009 concerning Health. In any case, this law has caused discussion at different degrees of society because the articles that manage early termination in clinical practice contain different responses (Ekatama et al., 2019). Article 75 and Article 76 of Law Number 36 the Year 2009 reaffirm that the demonstration restricts the act of fetus removal (Article 75 section I). Notwithstanding, this forbiddance is barred if there are: a. crisis sign. Clinical treatment that is identified at an early age in pregnancy, regardless of whether it undermines the existence of the mother and hatchling who experiences serious hereditary infections and inherent inabilities, or which cannot be rectified, so it is hard for the child to live external the belly, or pregnancy because of assault which can make mental injury the assault casualty (Article 75 section 2). Aside from the stylized law that directs it,

fetus removal is a peculiarity firmly connected with strict socio-social qualities (Nugraha et al., 2018).

Fundamental liberties bodies have observed that the use of self-restrictive use of fetal abolition laws may result in denying a woman an early termination in cases, for example, of assault or when the woman's life or well-being is seriously compromised (Butler, 2020). We argue that these findings reflect the agreement that specific restrictions on fetal removal or the disillusionment of the state to act to prevent appropriate restrictions are unwarranted and disproportionate to the original goals of the state (Feinberg, 2014). The dominant culture or indigenous culture commonly influences the culture of the minority or the immigrant culture, and subsequently, the minority culture is affected by the dominant culture due to the cultural pressures of the culture itself (Pandapotan, 2020). They also highlight the limited recognition, however significant, that independence difficulties regarding regenerative freedom can lead to the kinds of torture and unsatisfactory experiences in today's culture. Simultaneously, we argue that public liberties bodies should also strengthen how they can interpret the importance of women's independence in these situations, particularly how disillusionment with women's conceptual independence can lead to extreme and unsatisfactory suffering or survival (Schneider, 2017). According to Lloret et al. (2021), such recognition is critical to ensuring that women's day-to-day freedoms are ultimately felt and guaranteed concerning conceptual well-being and navigating regenerative well-being.

Abortion was illegal in Japan until the EUGENIC PROTECTION LAW of 1948, which legalized the termination of a pregnancy for medical, eugenic, economic, or ethical reasons" (Klausen & Bashford, 2010), which means that abortion was illegal in some countries until the Eugenics Control Act of 1948, which legalized the termination of pregnancy for medical, eugenic, economic, or justifiable reasons. This regulation is the main guideline for Japanese people to control their pregnancies with abortion so that the birth rate and population development in Japan can be continuously controlled (Amy & Rowlands, 2018). The issue of abortion in many countries is a hot topic every year to be discussed. Based on data from Legally induced abortions: 1999 – 2008, Japan, for example, ranks third with the highest number of abortions in the world after the United States and Russia (Drixler, 2016). In other words, Japan is the country with the highest abortion rate in Asia. The high abortion rate in Japan is influenced by many things, one of which is the freedom of Japanese youth in matters of sexuality love outside of marriage. According to Farrer et al. (2012), Japanese youth stated that sex before marriage is permissible if both love each other. It is this sexual freedom that affects the majority of young people who experience pregnancy out of wedlock. Sleeboom-Faulkner, (2010) also argues that it is not much different from Naka's above, namely "Dating for them was just for play's sake." As long as dating remains play, they do not need to be concerned with complexities which means "dating for them is 'just for fun. As long as dating is considered a 'game,' they do not pay much attention to problems." This free-thinking influences Japanese youth in determining the decisions they will take (Pfeffer Billauer, 2016).

These progressions have made way for later and novel improvements around here of human freedoms law: precisely the affirmation that, under particular conditions, acting by open or private people to deny or obstruct ladies' admittance to early termination could cause such extreme torment or languishing. They amount to horrible, uncaring, or corrupting, triggering state liabilities under global law. Since quite a while ago, international law has believed fetus removal guidelines to be an area of domestic concern and the right of, basically somewhat, States. While the European Court of Human Rights has an old statute on fetus removal, particularly in Article 8-the right to personal existence

of the European Convention on Human Rights, seven it is just in the last ten to fifteen years that other everyday freedoms bodies have started to think about the lawfulness of homegrown early termination guidelines. Under a State's essential liberties obligations.⁸ This body has not viewed as an express "right to cast a ballot" in common freedoms law; however has reasoned that specific limitations or hindrances to getting to fetus removal can indeed subvert ladies' fundamental freedoms, including their right to life, wellbeing, protection, and non-segregation, and that the satisfaction of related privileges may like this require a change of homegrown laws.

However, understanding the findings of studies on abortion in many places and cultural contexts is a critical issue to be studied in depth (Kanku & Mash, 2010). There are pros and cons about abortion, so clearly and unequivocally, the laws in many countries state that basically abortion is a prohibited act, but in today's reality, abortion is still prevalent in various ways. The underlying reasons, for example, a couple of lovers or parents who agreed to have six abortions because they would not be disgraced at the time of giving birth to the baby, some had abortions because of coercion from the men, or more interestingly, the cases will be investigated by the author, wherein the process abortion comes from the will of women who are pregnant because they are not ready to marry because they still have small children. Continuous pressure from the woman herself finally made the man agree and help the woman have an abortion. Based on the description above, the author is interested in studying further the actions in various cultures on abortion (Kabagenyi et al., 2014).

II. Research Method

In this method and material section, the author will describe how we carried out this study, from data exploration to answering questions to the study report's final part (Mackey & Gass, 2015). We cannot search for data electronically from local, national Bank international. The data will not be able to answer the conclusion of this question. First, we examine it using several approaches, such as phenomenology, exploring as much data as possible. We examine the coding system of evaluation data, high interpretation, and drawing valid and reliable conclusions to answer the issues and questions of this study (Stenius et al. al., 2017). Our data search was carried out with the help of technology, namely the Google search engine, in several national and international publications published between 2010 and 2002. Explain the reporting system. We follow several legal and health political studies that provide a basic understanding of how abortion behaves and between social culture and human rights law (Cook, 2012).

III. Results and Discussion

3.1 Understanding Abortion

Abortion is the intention to intentionally abort a baby in a woman's womb for specific reasons. Abortion, in the view of the philosophy of natural law that glorifies the value of morality, will clash with the will of a person's life given by God as the controller of the universe (Hill, 2016). Why does an abortion act intentionally by a woman appear? In the approach of the moral philosophy of natural law, the reason for an abortion must be related to a condition that can be ethically justified to eliminate a person's life (de Lazari-Radek & Singer, 2014). The act of killing is morally unethical and intersects with the order of religious and cultural values. When the act of taking a life is carried out, there are ethical reasons that can be put forward (Thompson, 2012). In familiar elements, a fetus

removal performed by a lady is a type of social change that happens in the public arena. Fetus removal can likewise be perceived as the debasement of the social significance of a marriage foundation that causes a lady to play out an early termination (Htun and Weldon, 2010).

Abortion in the context of gender equality is essentially a reflection of a woman's reproductive rights. In the context of feminist jurisprudence, a woman has the right to her body and rejects the notion that her body is controlled by outsiders who, in a feminist perspective, are the patriarchal world of men. The Criminal Code prohibits abortion (Zampas & Gher, 2008). Based on articles 299, 346, 348, and 349 of the Indonesian Criminal Code, the state prohibits abortion, including menstrual regulation. The sanctions are even the punishment aimed at the woman concerned, but everyone involved in this crime can be prosecuted, such as doctors, traditional birth attendants, pharmacists who treat or who order or help or do it themselves (Longhurst, 2021).

Philosophically, of course, the articles of the Criminal Code that prohibit restrictions contain values such as ethics, morals, and religious teachings. All laws for actions such as abortion are strictly prohibited, both by religious and favorable state laws, because these actions take the fetus's life (Perelman, 2012) and even threaten the life and health of the mother concerned. Ethically, it appears that the act of not sleeping is caused by state legal sanctions that will be applied, but it will be contrary to moral values, which according to Immanuel Kant, are also considered the obligations of every individual. Immanuel Kant states that morality is the main point of right and wrong living with humans (Brake, 2011). Abortion in the legal concept with moral values makes the beginning of positive state law and contrary to ethical and moral values. Finnis (2011) states that morality is the primary driver of law because, essentially, moral and ethical values are integrated into law. Law, for him, is a form of justification for moral values (entrees, 2017).

The flow of natural law originates from absolute entities that rely on revelation (before the Enlightenment) and morals in analytical work. Finnis (2015) establishes the position of natural law in a hierarchical structure. The top of the hierarchy is the eternal law. Namely, the rational arrangement of everything in which God is the ruler of the universe; Under the eternal law is natural law, namely the participation of rational beings in an eternal law (Hattab, 2018). In its embodiment, natural law has two forms: first, the wisdom or wisdom needed to live life with what Aquinas calls "practical reason"; second, *aequitas*, namely the government's authority to ignore legal provisions if their literal application destroys the spirit of punishment (contrary to *lex Divina*); Under natural law is positive law or artificial law (Lobban, 2016). According to Aquinas's understanding above, the law revealed based on God's revelation is the primary basis for the law under it, both the law of ratio and positive law. The primary law, reason, and human law (Vidu, 2014).

If positive law contradicts the revealed law, it cannot be law. Based on this, if there is a positive law that justifies abortion (killing the fetus's life), which is entirely inconsistent with the basic moral principles in natural law, then the positive law must be rejected (Altbregen, 2016). Legalizing abortion means separating law and morality. Meanwhile, the Natural Law school rejects the separation of law and morals as taught in Legal Positivism. It is hazardous if morals are released in positive law because the law will threaten human dignity and only rely on the "standards" of legislators with their short-term interests. Natural Law is needed as a "gate" that locks favorable laws contrary to human Nature (Lauren, 2013). As God's creatures, humans are based on natural law, which accepts God's law and carries out all its laws based on God's law (Shrage, 2013). Later, Abend (2014) explained that morals could be based on reason; even though there is no God, they still accept moral concepts abortion is an act that goes against moral concepts. In the context of

the normative law adopted in the pure legal school, the act of abortion becomes intolerable considering it is against the positive law of the state (Shaw, 2012). The law is actual when it is realized in a tangible form. Moral, ethical, and social levels are not part of the law; the problem of abortion cannot be seen from moral behavior or not but has been determined to be prohibited as in the law or legislation (Spindelman, 2021).

3.2 Abortion in the Context of Islam

In the context of Islamic law, thoughts about life and respect for life occupy a very high position (Daar & K Hitamy, 2001). The primary reference in seeing the meaning of a behavior is the Qur'an. Al-Qur'an is the word of Allah by which man obtains guidance for his actions and behavior. The human context is the caliph, the controller, the ruler of the earth (Stephens et al., 2010). In this case, humans have the task of carrying out welfare on earth. Humans, as caliphs, create life in which welfare will be created. Allah Ta'ala says: "Whoever kills a human being, not because that person (kills) another person, or not because it causes earth damage, it is as if he has killed all humanity (Ahmed, 2021). Moreover, whoever preserves the life of a human being—being, as if he were preserving the life of all humanity. Moreover, our messengers have come to them with clear information, then many of them after that.

Truly overreaching in making mischief on the face of the earth." (Qs. al-Maa'idah [5]: 32) Killing an innocent soul is equal to or equivalent to killing all humanity. He created humans with the right to have life, so Islam values a life where no one can take life without a justifiable reason (George, 2014). The act of killing without rights is an act that is considered an act that causes damage to the earth. Man is a body controlled by the soul; the body is an object that reflects the soul's will. Awareness of moral values affects every human action. Babies in the womb carry the mandate of life from God, and mothers in this context also carry out the mandate to support them until the baby can manage his own life (Kelsen, 2014). Humans are controlled in a particular norm system, and in the context of their consciousness, they see that humans can only be enslaved by their God and not by other humans.

Humans are on an equal footing and in an equal position. No one human is more than another human being (Hyman, 2015). He cannot subjugate other humans based on humanity and the value of justice, so he can only be subjugated by the main force, namely the power of God alone. The value of God as awareness is then placed in cultural spaces. Human culture is formed on a reflective awareness of His desire for humans (Hyman, 2015). The man grasps God's will in his consciousness, manifests His will in his mind, and manifests by the culture he creates. In the context of abortion, loss of life is a struggle against God's will to live. Human free will is within the limits of God's will, so humans kill humans that formed on the awareness of divinity shapes its value according to the value of divinity itself. Then the standard of cultural norms will reject the loss of life by other humans (Anderson & Foley, 2019).

3.3 Abortion of Rape Victims

According to the Perspective of Human Rights and Islamic Law, Abortion for Rape Victims in the Perspective of Human Rights Juridically demonstrated that central opportunities are connected with something fundamental in human life. Essential opportunities are intrinsic to people, comprehensive and everlasting. (Rosidah, 2019). Therefore, it must be ensured, noticed, maintained, and should not be ignored, reduced, or omitted by anyone. Shared freedom describes something essential in humans because of state laws and arrangements from God. According to Mubarok & Musaddad (2017), that in

the Universal Charter of Human Rights, known as UDHR (Universal Declaration of Human Rights), also regulates the privileges of welfare and human life (Zawati, 2012).

Regarding the right to life and welfare, it is stated in Article 3 that everyone has the choice of life, opportunity, and security (welfare) as a person. The right to self-improvement, the choice to obtain equality, the right to individual flexibility, the right to the belief all is well, government assistance, the choice to participate in government, women's privileges, and youth freedom (Sedacca, 2017). Concerning the right to life, Article 9 (1) of Law Number 39 of 1999 concerning Human Rights specifies that everybody has the option to live, follow day-by-day schedules, and further foster their standard of involvement (Dworkin 2011). This game plan shows that the right to life is a principal right intrinsic or guaranteed by an individual as a gift from God. What is more, Article 53 (1) of the Human Rights Law controls youngsters' opportunities. More studies state that every child in the stomach has the privilege of living, following the daily routine, and further developing their standard of experience. Following the Human Rights Law, Law no. 22 of 2002 concerning Child Protection also regulates child insurance. Childcare is a movement of all kinds to ensure and secure children and their freedom to live, develop, be creative and take part in an ideal way according to human pride. Continuously for the security of children's freedom (Walsh et al., 2011). Guardians are obliged and responsible for supporting, teaching, and securing children. The child safety law has even given criminal licenses to people who do not comply with the law on child security.

Given the two articles in the Human Rights Act concerning the right to life for everyone, even children in the belly, it concludes the rejection of murder (Oaks, 2015). Also, the guardian as an individual is responsible for looking after and protecting the children from all that can harm their future. Demonstrations of early abortions carried out by biological mothers who are supposed to care for and secure the child are genuinely horrifying demonstrations. Removal of the fetus is a demonstration of killing, and that implies early termination is a limited demonstration (Nielsen et al., 2014). Articles that legitimize early termination due to assault victims are intended to protect women victims of assault from mental problems and social injury because they have to bear the risk of their pregnancy without anyone knowing it (Haraway, 2013). With the motivation to guarantee the fundamental freedoms of women who are victims of assault and secure their future. While the embryo in a woman's stomach also has the right to live, it must be secured. There is a conflict between the interests of ensuring mutual freedom from hatchlings that will fill the stomach and the parental privileges that need to be freed from mental and social burdens (Wilson, 2014). As stated in Law Number 39 of 1999 concerning Human Rights, the choice to live or continue life is required by people (infant and mother) to secure themselves and their human dignity, and they are also used as a moral and strict premise. In pairs or relation to individual people and God. When the hatchlings have been given a choice to live by God, and then shortened without explanation "to ensure the survival rights of the mother," then at that time, what they are doing is ordered as a violation of fundamental freedoms (Waldron, 2013).

3.4 Abortion is a Legal Offense

In Indonesia, the legal regulation of abortion is carried out to control abortion regulated in the Criminal Code, which is adequate and even very serious (Nugraha et al., 2018). Indonesia's criminal law on abortion indeed has an "illegal" legal status not because of the total abortion ban. Thus, the Criminal Code does not differentiate between abortion provocateurs criminals and abortion provocateurs medicines/therapeutic. Legal provisions regarding abortion in Indonesian criminal law, apart from those regulated in the Criminal

Code, are also regulated in Law Number 23 of 1992 concerning Health (Unnithan-Kumar, 2010). Abortion crimes, which are categorized as "crimes," both "moral crimes" and "crimes of life," are punishable by imprisonment or fines (Nebel & Hurka, 2015).

In the interim, criminal demonstrations sorted as "infringement" are compromised with detainment or a fine, as found in Article 535 of the Criminal Code. For the wrongdoing of fetus removal, which is delegated a "wrongdoing" (Coenen, 2017), the kinds of criminal authorize that can be undermined as per the following: 1) Imprisonment or fines as alluded to in Article 283 passages (1) and (2), and Article 283 section (1) and (2), and Article 299 sections (1) and (2), except Article 283 passage (3) which is deserving of detainment or detainment or a fine. 2) Imprisonment simply as alluded to in Articles 346, 347, and 348. 3) Imprisonment with a load of 33% and different discipline as denial of the option to function as a specialist, birthing assistant, or drug specialist as alluded to in Article 349 of the Special Criminal Code for the capabilities of the culprit.

Moreover, as stated in Article 349 doctors, a Code of Medical Ethics prohibits abortion (Farida & Kusriyah, 2021). From a historical perspective, the Code of Medical Ethics which is officially known as the Indonesian Doctor's Oath based on PP No. 26 1960, comes from the Hippocratic Oath of the 4th century BC, which reads: We will not give anyone lethal drugs on demand, nor will we suggest this effect.

Likewise, we will not give a woman a drug that fails. The Hippocratic Oath was included in the Doctor's Oath in the 1948 Geneva Declaration and later added to the 1968 Sydney Declaration (Obidimma & Obidimma, 2015). Because of his excellent service in inspiring the formulation of the doctor's oath, Hippocrates is still remembered and considered the father of modern medical science. The regulation on abortion in the Criminal Code, which is a legacy from the Dutch era, is contrary to the basics and politics of Indonesian law as stated in the Preamble to the 1945 Constitution, namely "to protect the proclamation of the Indonesian nation and promote public welfare based on Pancasila" because it prohibits abortion without exception (Nugraha et al., 2018).

This is extremely difficult for the media because specialists are compelled to perform early terminations to save the mother's life, an exemption outside the regulation. The issue of early termination given new media contemplations has been deferred in Law no. 23 of 1992 concerning wellbeing in the Market and its Elucidation. Article 15 peruses: (1) In a crisis, explicit moves can be made to save a pregnant lady and her baby. (2) Certain clinical activities, as alluded to in passage (1) just can be completed; a. in light of clinical signs that require such activity (Abdullah, 2021) by wellbeing laborers who have the ability and power to do as such and done with proficient obligation and given the thought of a group of specialists; with the assent of the pregnant lady concerned or her better half or family. Certain wellbeing offices. (3) Further arrangements in regards to the securing of explicit decorations as alluded to in section (1) and passage (2) will be managed by a Government Regulation (Zampas and Andi3n-Ibanez, 2012).

IV. Conclusion

We repeat, and this study aims to obtain authentic evidence about understanding abortion behavior between social culture and human rights. We have obtained several data through a phenomenological approach that we conclude, and we believe we answered the core problem of the two variables above. As for the essential points that we have summarized in the Rizal section and discussion, we explain how teenagers' understanding of abortion has been done and has also become a critical issue in society.

Furthermore, we also explain essential points about the act of abortion in the context of Islam which discusses from the point of view of cultural law and the benefit of the ummah based on Islamic law and the thoughts of the scholars. Next, we quickly explain the act of abortion and the point of view of this rape victim in terms of human rights; the law that is carried out for the act of abortion is following the explanation and law obtained in the Qur'an and also various points of view of scholars considering and considering that corruption is a wrong act and trying to prosper people who are more victims due to criminal acts.

Next, we explain that abortion violates the law, categorized as a criminal act that is both moral and lifelike. Those are the essential points that we feel are very important for summarizing our answers to this royal question. We believe that this data does not only have advantages and disadvantages. Therefore, we welcome input and thoughts to improve this situation.

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