



Implications of the Application of *Critical Race Theory* to Racial Inequality and Racism in Indonesia

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Abstract

This study begins with the understanding that race is not a biological entity but rather a social construct shaped by history, politics, and power relations. The research method used is qualitative with a historical approach through a literature study of primary and secondary legal sources related to the development of Critical Race Theory (CRT). The results of the study show that the history of CRT has succeeded in exposing the issue of skin color differences that have been used to justify the positions of those in power, who have always been considered to favor white people. Even though society is required to think rationally in relation to organizations and institutions, certain groups are still being discriminated against today. CRT has provided the principle that exploring the structure of liberal principles must be gradual and objective. Based on this principle, CRT can reveal power structures that are often alienated and have a racial character towards American society. Thus, through these principles, CRT has great potential to understand the situation of practices that disadvantage certain groups, such as in education, the legal system, or citizens' rights in accessing life in their country. The implication of applying CRT to race and racism in Indonesia, with its ethnic and cultural diversity, is that injustice is not merely personal, but rather that inequality arises from those who hold power in this regard, such as social, economic, and political structures. Thus, CRT has exposed the structures of inequality and offered a new perspective on racial differences and racism in Indonesia.

Keywords: *Critical Race Theory; Inequality; Race; Racism.*

INTRODUCTION

Philosophy is the center of all philosophical groups such as philosophy of law, philosophy of science and so on,¹ in D.H.M. Meuwissen (1994) stated that philosophy is a radical self-reflection and reflects on thinking activities and has a rational nature.² Then, racism is a structural problem that has created a condition for social inequality in the continental United States over a period of two centuries,³ With this inequality, a thought called *Critical Race Theory* (hereinafter abbreviated as CRT) emerged. CRT itself is a critical race theory that discusses racial entities and racism spearheaded by the social *justice* movement, issues against the movement have become rampant in the United States and have spread in various

¹ Mohammad Haris Taufiqur Rahman et al., "Pengaruh Filsafat Timur Hingga Barat Pada Perkembangan Filsafat Hukum," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 2, no. 3 (2023): 258-66, <https://doi.org/10.55681/seikat.v2i3.556>.

² Arif Bijaksana, "Perolehan Dan Hak Waris Dari Istri Kedua, Ketiga Dan Keempat Dalam Hukum Kewarisan Islam Di Indonesia: (Sebuah Pemahaman Dengan Ilmu Hukum, Filsafat Hukum Dan Paradigmatik)," *Jurnal Manajemen Dan Pendidikan Agama Islam* 1, no. 6 (2023): 17-38, <https://doi.org/10.61132/jmpai.v1i6.763>.

³ Shandy Aura and Muhammad Zaenal Abidin, "Analisis Dampak Protes Black Lives Matter (BLM) Terhadap Penerimaan Sosial Di Amerika Serikat," *Transgenera: Jurnal Ilmu Sosial, Politik, Dan Humaniora* 2, no. 2 (2025): 1-24, <https://doi.org/10.35457/transgenera.v2i2.4502>.

countries.⁴ Society or civil society as one of the entities that often experience injustice, oppression and exclusion in various certain groups.⁵ Crimes against race and racism are not a new issue, but a long-standing issue that has been an important topic of discussion in the United Nations (UN) forum. Racial inequality and racism and other forms of prejudice are crucial issues that until now have no effective methods to address them.⁶ Thus, in order to achieve the goal of *thinking from Critical Race Theory* in depth, a philosophical framework with ontology, epistemology and axiological approaches is needed so that it is directed and clear in its application.⁷

The ontology of CRT itself will specifically focus on the nature of the historical knowledge of CRT that wants to be comprehensively examined.⁸ Meanwhile, Epistemology will race to the knowledge and methodology that will be used.⁹ In the ontology of CRT, it will certainly assess an object or the reality of past facts regarding the history of the CRT movement. Meanwhile, CRT Epistemology is important to be done by emphasizing more critical analysis with a problematic approach to issues of racial inequality and racism.¹⁰ This method encourages the author to use scientific logic of thinking, so that he will see reality not only based on assumptions or theories, but to see the facts that actually happen.

The axiology of CRT will see a reality or benefit from the theory that the critical race theory movement can solve problems regarding racial inequality and racism and oppose gender equality to issues that develop in society.¹¹ That is, it is not only fixated on the history of CRT itself. However, it can provide a critical reasoning to dismantle the issues of racial inequality and racism, that the critical race theory movement is able to create a concept of "gender" that is not only related to social identity, but involves the functions, roles and responsibilities given to an individual based on social construction.¹²

The phenomenon of color inequality between the black race and the white race is certainly the result of a process called racism. This has been seen to happen in the United States since the arrival of Europeans to the country, then there were a number of cases around 1970, at that time the status or position of citizenship could only be obtained through the race of white skin, but for the black race who was included in the Native Americans, Asians or slaves or helpers of these people certainly did not obtain citizenship rights as American citizens.¹³ With the absence of citizens to obtain the right to state, of course, this is one of the symptoms of a social phenomenon, which has caused attention and concern of the state in the world for

⁴ Calvin Budiman, "Critical Race Theory: Example of an Alien Concept of Social Justice According to the Bible," *Veritas: Jurnal Teologi Dan Pelayanan* 21, no. 1 (2022): 15-36, <https://doi.org/10.36421/veritas.v21i1.485>.

⁵ Lintang Omega Fadmasari, Notita Dewi, et al., "Perlawanan Terhadap Diskriminasi Perempuan Dalam Novel Cantik Itu Luka : Kajian Feminisme Marxis," *Jurnal Onoma: Pendidikan Bahasa Dan Sastra* 11, no. 2 (2025), <https://doi.org/10.30605/onoma.v11i2.5609>.

⁶ Khairur Rizki et al., "Gerakan Stop Asian Hate: Sebuah Respons Rasisme Terhadap Keturunan Asia di Amerika Serikat," *Indonesian Journal of International Relations* 6, no. 2 (2022): 347-67, <https://doi.org/10.32787/ijir.v6i2.404>.

⁷ Dias Rafah Ramadhan et al., "Filsafat Dakwah: Kajian Ontologi, Epistemologi, Dan Aksiologi," *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial*, ahead of print, November 8, 2024, <https://doi.org/10.47134/aksiologi.v5i1.279>.

⁸ Syahrul Kirom and Akhmad Nadirin, "Penerapan Keadilan Hukum Di Indonesia Dalam Perspektif Filsafat Hukum," *Mahkamah: Jurnal Kajian Hukum Islam* 8, no. 2 (2023): 177, <https://doi.org/10.24235/mahkamah.v8i2.15712>.

⁹ Bustan Bustan and Abdullah Sinring, "Filsafat Pendidikan Sejarah: Telaah Ontologi, Epistemologi, Dan Aksiologi," *Innovative: Journal Of Social Science Research* 5, no. 2 (2025): 4084-92, <https://doi.org/10.31004/innovative.v5i2.19195>.

¹⁰ Sergiy Ruvyn, "Legal Protection of Public Morality - Axiology of Legal Relations and Law Enforcement Activities in Ukraine: A Modern Comparativist Approach," *Socio-Economic Relations in the Digital Society* 2, no. 48 (2023): 128-36, <https://doi.org/10.55643/ser.2.48.2023.499>.

¹¹ Abdul Halim et al., "Kajian Ontologi, Epistemologi, Dan Aksiologi Dalam Filsafat Hukum," *Grondwet* 1, no. 1 (2022).

¹² Yohana Manalu et al., "Kesetaraan Gender Dalam Bingkai Kebinekaan Indonesia," *Journal Of Law And Social Society* 1, no. 1 (2024): 27-40, <https://doi.org/10.70656/jolasos.v1i1.81>.

¹³ Nofa Musarofah et al., "Pengaruh Fenomena Colorism Di Amerika Serikat Terhadap Citra Kecantikan Wanita Indonesia Abad XXI," *JEJAK: Jurnal Pendidikan Sejarah & Sejarah* 4, no. 2 (2024): 11-19, <https://doi.org/10.22437/jejak.v4i2.29502>.

racial inequality in the last few periods.¹⁴ Racist actions themselves are a form of demeaning or belittling others.¹⁵

Research written by Embaisa Br Pinem & et al., that the phenomenon of racist behavior occurs a lot in Indonesia, especially among students from Papua who have received a case of racism located in the city of Surabaya dated August 16, 2025 which was carried out by the police, the sentences spoken by the police to the 43 (forty-three) Papuan students are in the form of SARA and SARCAS, for example such as monkey sentences and other animal names reasons The action of the police personnel mentioning the sentences SARA and SARKAS to 43 (forty-three) students from Papua is only because these students have installed red and white flagpoles in the dormitory of students from Papua and it is not clear what the purpose and purpose of the breakdown of the flagpole carried out by the police officers.¹⁶

Then, in a study written by Eka Sri Dana Afriza & et al., that in early 2021 the Indonesian mass media was shocked by a number of racist axes against human rights figure, Natalius Pigai who is from Papua. The community reported to the authorities that pigai had been a victim of racism by three national figures. The pigai case is seen as a wound to democracy where a country that upholds diversity is actually torn apart by a case of racism. The results of Pigai's television interview explained that the history of racism in Indonesia has been very long but has not yet emerged to the public as a whole. Racism against Papuans is a social construct that has been provided by the discourse about the civilized white race versus the uncivilized black race. A case of racism is a case that can reap a long conflict if there is a mistake in the delivery of news. In 2019, there were massive protests, violence, and deaths due to resistance to Papuan racism against the insult to human dignity that became a source of anger that spread to 30 cities in Papua and outside Papua. The action was marked by chaos, road blockades and arson which resulted in the District House of Representatives building and a number of public facilities becoming victims due to the mob's rage. This was responded by the Government through the Ministry of Communication and Information Technology (Kemkominfo) to take a throttling policy followed by internet access restrictions (blocking) in the Papua and West Papua regions.¹⁷ From this phenomenon, the author can describe that there is a dominance of the white race which has made it clear that the position of the white race is more dominant in its position or has super power compared to the black race. Thus, indirectly there has been an inequality of racism against the black race and ignored the right of its citizens to live a more just life.

Therefore, departing from the phenomenon mentioned above, in this case the author will use a philosophical framework to unravel the issues where the white race is more dominant than the black race, it is important to underline that the study of CRT has criticized racism in harmony by combining the principles of social *justice*) and use it for a deeper understanding of its fundamental aspects in order to interact with CRT and develop sharp analytical skills. This method will serve to examine the relationship between racial identity

¹⁴ Azmarni Zulfa et al., "Menggali Akar Rasisme: Analisis Terhadap Pembentukan Stigma Dan Dampaknya Pada Masyarakat," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 1 (2024): 190–202, <https://doi.org/10.61132/jmpai.v2i1.99>.

¹⁵ Teguh Hidayatul Rachmad and Yohanes Probo Dwi Sasongko, "Diskursus Rasisme Pada Stratifikasi Status Sosial Dalam Perspektif Komunikasi Antar Budaya," *Journal of Communication Research* 1, no. 2 (2025): 51–65, <https://doi.org/10.61105/jcr.v1i2.188>.

¹⁶ Emabaisa Br Pinem et al., "Implementasi Pancasila Sebagai Upaya Pencegahan Rasisme Di Kalangan Mahasiswa," *Jurnal Intelek Insan Cendikia* 1, no. 4 (2024): 1132–38.

¹⁷ Eka Sri Dana et al., "Analisis Kasus Rasisme Papua Natalius Pigai Dalam Perspektif Teori Spiral Keheningan," *Communication* 12, no. 1 (2021): 1, <https://doi.org/10.36080/comm.v12i1.1328>.

and racism, as well as encourage the development of ethical and analytical thinking processes to overcome the problems of racial inequality and racism in Indonesia.

LITERATURE REVIEW (OPTIONAL)

A. History of *Critical Race Theory* (CRT)

Racism is a very sensitive social phenomenon, especially in the world of racial and gender inequality.¹⁸ Especially since the death of an African-American, George Floyd, by white police in February 2021 that attracted international attention, this issue has also become increasingly aware of many people in Germany. While some people are paying great attention to this issue, at the same time confusion is also increasing.¹⁹ The emerging public attention in recent years to this topic has been heavily influenced by a leftist political movement called *Critical Social Justice* (CSJ).²⁰ As the name suggests, CSJ originating from the United States fights for "social justice" for various groups considered as minorities who experience racial inequality and racism. These groups include ethnic minorities ("People of Color"), LGBTQ+ groups, and women. When social justice is related to racial discrimination, it is "antiracism" that is discussed.²¹

The theoretical basis of this (new) antiracism is *Critical Race Theory* (CRT), an umbrella term for a theoretical approach oriented to political activism and developed in the late 1980s in the United States. CRT bases its understanding of racism on a different kind of racism than is commonly understood in everyday life. This difference in understanding often leads to misunderstandings in the social debate between those who have adopted the ideas of CRT that currently influence the discourse on racism and those who are not familiar with the content of *Critical Race Theory* (CRT).²²

Critical Race Theory (CRT) itself was born in the late 1970s to early 1980s in the United States in response to the failure of the *Civil Rights* movement to remove racial inequality structurally.²³ Thinkers such as Derrick Bell, Kimberlé Crenshaw, and Richard Delgado consider that laws that appear to be neutral are actually a tool of reproduction of the power of the dominant group, especially whites, men, and the upper class. Liberal principles such as *colorblindness* and *meritocracy*,²⁴ is considered to mask systemic inequality because it does not touch the structural roots of racial and social oppression.

From the 17th century to the mid-20th century, the legal and social structure in America privileged white citizens, especially *Anglo-Saxon* Protestants, while other groups such as Native Americans, African-Americans, Asian-Americans, and Latin Americans experienced

¹⁸ Jusmalia Oktaviani, "Fenomena 'Colorism' Sebagai Bentuk Stratifikasi Sosial Di Kawasan Asia Tenggara," *Jurnal Dinamika Global* 7, no. 01 (2022): 54–83, <https://doi.org/10.36859/jdg.v7i01.1037>.

¹⁹ Arvi Chen Kalalo et al., "Perlindungan Hukum Terhadap Diskriminasi Warna Kulit (Colorism) Berdasarkan Perspektif Hak Asasi Manusia," *Lex Administratum* 12, no. 5 (2024).

²⁰ Jane Fenton, "Check Your Privilege: The Dangers of Teaching a Critical Social Justice Understanding of Society in UK Social Work Education," *Journal of Teaching in Social Work* 45, no. 2 (2025): 233–49, <https://doi.org/10.1080/08841233.2025.2470357>.

²¹ Dadang Irawan et al., "The Paradox of Diversity: How Critical Race Theory Challenges Conventional Approaches to Equity and Inclusion," *International Journal of Business Law, Business Ethic, Business Communication & Green Economics* 1, no. 3 (2024): 17–34, <https://doi.org/10.70142/ijbge.v1i3.243>.

²² Qeyla Syahla Adhianty et al., "Kritik Rasisme Dalam Studi Hukum Kritis," *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora* 3, no. 01 (2025).

²³ Eric Hiarij, *Politik Kewargaan Di Indonesia* (Yayasan Obor Indonesia, 2018).

²⁴ Boaventura de Sousa Santos, "Epistemologies of the South," *AMERYKA ŁACIŃSKA. Analytical and Informative Quarterly* 31, no. 3 (121) (2023): 5–40.

systemic marginalization in various aspects of life.²⁵ These inequalities are facilitated through immigration policies, voting rights, land ownership, and the justice system. Since the late 1870s, in practice, the policy of separation or exclusion of certain minority groups has been widely institutionalized, even including cemeteries, parks, restaurants, and other public institutions.²⁶ Any individual with black ancestry, including those of mixed blood, is classified as "colored" and subject to legal restrictions separating them from whites.²⁷ Ironically, although the United States has often presented itself as a pioneer in the promotion of human rights at the global level, the implementation of such principles at home shows a stark contradiction. The United States is still grappling with the problem of structural and racial inequality against minority groups, and is considered to have failed to ensure the full fulfillment of human rights for all its citizens.²⁸ Although it dates back to the mid-1970s, CRT is still in its infancy. Thus, this theory has not reached the peak in its development.²⁹ This is an advantage for people of color, considering the polemic and historical nature of race relations in the United States and CRT celebrating its success in the 21st century. As some academics have put it, "Despite doubts, ridicule, and attacks, CRT has not only survived but also thrived as it enters its second decade."³⁰

Based on the historical explanation of *Critical Race Theory (CRT)* mentioned above, it can be described that the return of the racist revolution, this is marked by the emergence of tragedies such as the death of a man named George Floyd, of course the death has moved through a paradigm shift based on the understanding of racism as a suspicion of individuals that has turned into *Critical Race Theory (CRT)* which is used to dissect system oppression based on structural and systematic. Then, the author sees that *Critical Race Theory (CRT)* has succeeded in dismantling an issue of liberal narratives such as *colorism*, skin color differences, and meritocracy, the identity of positions of power and opportunity that have been interpreted as a neutral issue, but in reality it has been dominated by white racial groups, namely by trying to hide historical inequality which has been rooted since the 17th century, although, it has caused opposition and confusion among the early people towards the school (CSJ) and the community who have shown that legal instruments in terms such as legal and traditional social regulations have failed to eliminate these inequality. Thus, these historical events have required society or citizens to move to radical thinking to be directed at an institution or organization which until now still creates privileges for certain groups in the process of forming against colored racial groups.

B. Principles of Critical Race Theory

Critical Race Theory (CRT) is an intellectual and social approach to legal analysis based on the idea that race is not an objective biological entity, but rather a social construct created and perpetuated to justify the oppression of certain racial groups, especially people of color.³¹ CRT began to develop in the mid-1970s, spearheaded by legal academics who

²⁵ Andi Iting et al., "Pendidikan Multikultural (Kajian Histori)," *DIKDAS MATAPPA: Jurnal Ilmu Pendidikan Dasar* 7, no. 4 (2024): 565-73, <https://doi.org/10.31100/dikdasmatappa.v7i4.4012>.

²⁶ Adhianty et al., "Kritik Rasisme Dalam Studi Hukum Kritis."

²⁷ Nur Berlian and Rika Febriani, "Pelajaran Dari Apartheid: Membangun Kewarganegaraan Yang Adil Melalui Pemahaman Antropologis," *Journal of Civic Education* 8, no. 2 (2025): 87-93, <https://doi.org/10.24036/jce.v8i2.1180>.

²⁸ Madita Engel, *Die Critical Race Theory*, n.d.

²⁹ Amin Mudzakkir, *Feminisme Kritis: Gender Dan Kapitalisme Dalam Pemikiran Nancy Fraser* (Gramedia Pustaka Utama, 2022).

³⁰ Frans Reumi et al., *Teori Hukum: Konsep, Aliran, Dan Penerapan* (PT. Sonpedia Publishing Indonesia, 2025).

³¹ Roxanne Roxanne et al., "Pengaruh Teknologi Komunikasi Terhadap Kesadaran Lingkungan Generasi Milenial Study Pada Kapal Pengangkut Coldplay," *JKOMDIS: Jurnal Ilmu Komunikasi Dan Media Sosial* 3, no. 3 (2023): 859-65, <https://doi.org/10.47233/jkomdis.v3i3.1384>.

evaluated and developed criticism of the stagnation of civil rights reform as well as liberal legal structures that were perceived as failing to address systemic racism. The development of CRT thought also drew inspiration from various figures and movements such as the thought of Antonio Gramsci, W.E.B. Du Bois, as well as the dynamics of struggle in Black Power, Chicano, and radical feminism. In contrast to liberal legal approaches that rely on the legal system as the primary means of achieving racial justice, CRT argues that the legal system itself has been shaped and operated in a way that perpetuates racial dominance, especially by white groups.³² In addition, the CRT emphasizes that racism is not a phenomenon that arises by chance, but is common and embedded in cultures, policies, and social institutions in a systematic manner, often not overtly visible but still having a real impact on minority groups. Racism within the framework of CRT is understood as the result of power relations that are legitimized through various legal, educational, and cultural narratives.³³

This view asserts that the doctrine of civil rights is considered inadequate to dismantle the structures of racial and racial inequality, since it only produces cosmetic changes without actually shifting the entrenched system of racial power. Then, CRT introduced the method of personal narrative and the life experiences of minority groups as a valid form of knowledge in the study of law. This approach is used to challenge the dominance of mainstream narratives that tend to negate or ignore the real experiences of racism experienced by marginalized groups.³⁴ One of the important pillars of CRT is the view that the concept of "race" is fluid, contextual, and shaped by the social and political dynamics of a particular time and place. Race is not understood as something that has a biological basis, but rather as a social construct created and maintained by the dominant group to maintain a superior position and access to resources.³⁵ Thus, racial categories can change according to the prevailing power interests, including in determining who is considered to be part of a majority or minority group in a historical period.

Critical Race Theory (CRT) focuses on the study and transformation of the relationship between race, ethnicity, racism, and power. For many scholars, CRT is a theoretical and interpretive lens to analyze the emergence of issues of race and racism in institutions as well as various cultural forms such as literature, film, art, and social media. In contrast to traditional civil rights approaches that prioritize gradual change and systematic progress, CRT questions the fundamental foundations of the legal system itself. Since the 1980s, various disciplines have used this theory, particularly in the fields of education, history, legal studies, feminist studies, political science, psychology, sociology, and criminal justice to examine the dynamics and challenges of racism in American society. If at first the developing narrative only highlighted the struggle of African-American communities against institutional power structures, subsequent research affirms the importance of understanding and elevating the experiences of entire racial groups of color. The CRT perspective has evolved to include frameworks that represent the struggles and experiences of Latinx, Asian,

³² Kevin Brown and Darrell D. Jackson, "The History and Conceptual Elements of Critical Race Theory," in *Handbook of Critical Race Theory in Education* (Routledge, 2013).

³³ Sultan Muhammad Fadhil et al., "Peran Transnational Social Movement Black Lives Matter Dalam Mewujudkan Kesetaraan Racial Terhadap Kelompok Minoritas Kulit Hitam Di Inggris Raya Tahun 2020-2021," *Moestopo Journal of International Relations (MJIR)* 2, no. 2 (2022): 118-32.

³⁴ M. Alifudin Ikhsan et al., "Teori Kritis Dan Pengetahuan Inklusif: Kajian Double Consciousness, Situated Knowledge, Dan Refleksivitas Kritis," *Educatus* 2, no. 2 (2024): 22-33, <https://doi.org/10.69914/educatus.v2i2.15>.

³⁵ Nicholas Daniel Hartlep, "Critical Race Theory an Examination of Its Past, Present, and Future Implications," *Online Submission*, ERIC, 2009.

and Native American communities. The whole approach can be understood as a critical race study.³⁶ Each of these frameworks relies on the core principles of CRT to expose the often disguised and racially disguised power structures in American society. Among these principles include white supremacy, white superpower, convergence of interests, legal uncertainty, intersectionality, and *storytelling* methods. Through these principles, CRT has great potential in helping to understand the practices of inequality against these racist groups such as education, the legal system, and the rights of citizens to access life in their country.

METHODS OF THE RESEARCH

This research applies a qualitative approach with a historical perspective that aims to examine in depth the criticism of race and racism in the study of *Critical Race Studies*. The method used is a literature study, where data is obtained from various primary sources such as reference books, scientific articles, and academic journals that have a substantial relevance to the research topic. The analysis process is carried out qualitatively with a historical approach that is the background, through this approach, the researcher seeks to examine the development of thoughts, concepts, and legal policies related to racism from time to time in order to explain how historical dynamics shape and affect law and society in a contemporary context.

RESULTS AND DISCUSSION

Indonesia, as a country with ethnic, ethnic, racial, and identity diversity, faces real challenges related to racial and ethnic inequality and inequality. Although the historical and social context is different from that of the United States, where CRT originated, the analytical framework of CRT has great relevance for understanding and critiquing the dynamics of race and racism in Indonesia. Here are some of the main implications of CRT in the Indonesian context, both in the realm of race and racism.

CRT teaches that racial categories are not natural biological entities but the result of socio-political and historical constructions (rationalization, colonialism, power). This concept is particularly relevant in Indonesia, where many ethnic groups (e.g. tribes in Papua, indigenous, to Chinese/Chinese-Indonesian descent) are often considered racially or ethnically distinct and experience stereotypes, prejudices, or inequality.³⁷

Studies show that racial/ethnic inequality in Indonesia still occurs, for example against the Papuan people in the form of cultural harassment, stereotypes, and "micro-aggression" in the campus environment.³⁸ Thus, with the CRT approach, we can criticize the "race as a natural fact" mindset. Instead of seeing ethnic/ethnic differences as mere cultural problems, we can analyze how social, economic, and political structures use "ethnic/racial differences" to perpetuate inequality. This opens up space to challenge all forms of systemic inequality, of course, it is not just tolerance, but the transformation of social structures.

CRT not only talks about explicit racism (such as physical violence or hate speech), but also about systemic racism patterns of discrimination through policies, social norms,

³⁶ Adhianty et al., "Kritik Rasisme Dalam Studi Hukum Kritis."

³⁷ Naila Syafa AzZahra and Tajul Arifin, "Diskriminasi Ras Dan Etnis Dalam Prespektif Hadits Dan Pasal 244 KUHP," *RISOM: Jurnal Riset Sosial Humaniora Dan Pendidikan* 2, no. 4 (2024): 283-99, <https://doi.org/10.62383/risoma.v2i4.190>.

³⁸ H. A. M. Komnas, *Upaya Negara Menjamin Hak-Hak Kelompok Minoritas Di Indonesia: Sebuah Laporan Awal* (Komnas HAM, 2016).

educational institutions, bureaucracy, economic access, and culture.³⁹ In Indonesia, phenomena such as "racial microaggression," marginalization of ethnic minorities, ethnic inequality on campuses and say public services or employment can be analyzed through the lens of CRT. For example, research on Papuan students who face microaggression shows that inequality can appear in the form of subtle comments, stereotypes, bullying that is often considered 'natural' or not too serious. Thus, CRT provides an analytical tool to show that racial injustice is not a coincidence or a separate incident but rather part of a structured social system. It is important that public policy, education, and social justice efforts not only fix individual cases, but also remove the inherent inequality structures, using the framework of CRT, we can push affirmative policy not only with the jargon of meritocracy, but with the recognition that "formal equality" is not enough. Structural interventions are needed for equitable distribution of resources, representation of ethnic minorities and women in decision-making positions, guarantees of public services that take into account diversity of identities, and gender- and culturally sensitive anti-racism and anti-discrimination education.

CRT originally appeared in the context of the United States, but basic principles such as racial social construction, intersectionality, power structures, and minority knowledge can be adapted to the Indonesian context as long as they are adapted to local realities of colonial history, diverse ethnicity, economic stratification, identity politics, and gender and cultural dynamics. For example, the concept of knowledge coloniality i.e. how dominant knowledge is often shaped from a colonial/western perspective, while local knowledge or indigenous peoples/ethnic minorities are ignored can be combined with CRT to show how racial and ethnic minorities in Indonesia have been marginalized in education, public policy, and national culture. However, the adaptation of CRT in Indonesia is also not without challenges. First, the diversity of identities (ethnic, ethnic, religious, cultural) in Indonesia is much more complex than the concept of "race" in the United States, so extra work is needed to understand the local context. Second, there is resistance to the idea that racial/ethnic differences can be a source of injustice, many consider that Indonesia already has "Bhinneka Tunggal Ika" and racial/ethnic neutrality. Third, empirical data related to structural inequality is often difficult to collect or not widely exposed, so analysis can be limited.

CONCLUSION

Race and racism against the black race are no longer seen as individual behaviors but part of a social system that has been embedded since the beginning of the European nation entered the Americas. The racial and racist behavior carried out by the white race has caused inequality against individuals and groups of black races, in this case *Critical Race Theory* (CRT) exists as a response to the failure of the civil rights movement to erase such structural and massive racial inequality. *Critical Race Theory* (CRT) asserts that race is not a fact but a social construct shaped by political history and rulers. Thus, *Critical Race Theory* (CRT) has given an idea that racism can occur due to the existence of a system formed by a super power or ruler which is then implemented to oppress the black race with the aim that the opportunity for the rights of black citizens can be taken over by the white race, both in the field of education. human resources, economic results, laws and so on. The implications of

³⁹ Andri Fransiskus Gultom, "Bahasa Rasis Pemimpin Perguruan Tinggi Dalam Paradigma Historis Eddie Cole," *Metahumaniora* 12, no. 2 (2022): 181-87, <https://doi.org/10.24198/metahumaniora.v12i2.38682>.

Critical Race Theory (CRT) on race and racism in Indonesia itself, in the view of CRT provides an analytical and interrelated framework in understanding the problems of race and racism in the midst of ethnic and cultural diversity and CRT helps to reveal that injustice is not just personal but part of the social, economic and political structure. CRT provides a strong theoretical framework for dissecting the structure of inequality and offers new perspectives in terms of developing such as policies, education and social practices with more sensitive issues both to oppression and the realities of marginalized peoples.

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