



## The Impact of Social Stigma on Humanity and Human Rights as Represented in the Film ‘*Atas Nama Daun* (2022)’

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**Abstract:** Film documents *Atas Nama Daun* (2021) tells the true story of Fidelis Arie Sudewarto, an Indonesian citizen who had to face social stigma and criminalization for using medical marijuana to treat his wife who suffered from a rare disease. This study aims to analyze the impact of social stigma on Fidelis' human rights as depicted in the film *Atas Nama Daun* (2022). The method used is a descriptive qualitative method with content analysis techniques. Data were obtained through film transcription and analyzed by classifying Fidelis' human rights violations into three categories of rights: civil and political rights, economic, social and cultural rights, and collective and solidarity rights. The results of the study show that the social stigma received by Fidelis not only caused violations of civil and political rights such as loss of fair legal treatment, but also had an impact on economic, social, and cultural rights such as the loss of the role as head of the family and the destruction of family welfare. In addition, the stigma also robbed collective rights and solidarity, both for Fidelis and for the community of medical marijuana fighters in Indonesia. This study recommends the importance of humanitarian-based policy advocacy in handling similar cases, as well as protecting the rights of marginalized communities who are stigmatized in Indonesia.

**Keywords:** social stigma, human rights, humanity, medical marijuana.

### INTRODUCTION

Documentary films as a form of audiovisual work have an important role in representing social realities and humanitarian issues that occur in society. Through a narrative and visual approach documentary films are able to become a medium for social criticism of state of policies and injustices experienced by vulnerable groups. One of the documentaries that raises these social issues is *Atas Nama*

*Daun* (2022), which discusses social and legal impacts experienced by its users.

This film records the story of the struggle of Fidelis Arie Sudewarto and several other medical patients who became victims of rigid drug law policies and discriminatory social stigma. The issues raised in this film are relevant to study because they reflect humanitarian issues, legal injustice, and human rights

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violations that occur due to the inconsistency of regulations with public health needs. therefore, this study aims to analyze how to film *Atas Nama Daun* (2022) representing the social stigma and human rights violations against medical cannabis users in Indonesia through a multidisciplinary approach humanity and Erving Goffman's (1963) stigma theory and Three Generations of Human Rights from Karel Vasak (1977).

Film documents *Atas Nama Daun* (2022) by Mahatma Putra monumentally documents the conditions of medical marijuana use in Indonesia, which has long been prohibited. The film focuses on the personal narratives of Fidelis Arie Sudewarto and Dwi Pertiwi—victims of repressive drug law policies and discriminatory social stigma. According to Pangaribuan (2022), this work shows the oppressive legal reality and the social implications of society's negative stigma towards medical marijuana.

The social stigma of medical marijuana users cannot be separated from the Indonesian legal framework which stipulates it as Class I according to Law No. 35/2009. In contrast, countries such as Thailand, Australia, and the Netherlands have permitted the use of medical marijuana with strict regulations (Fransiska, 2022). Fransiska stated that the criminalization of marijuana not only hampers medical research but also hinders patient access to potentially life-saving therapies.

Goffman (1963) in *Stigma: Notes on the Management of Spoiled Identity* explains that stigma arises when society gives a negative label to individuals or groups that deviate from the norm. In the context of *Atas Nama Daun*, Fidelis's action of using marijuana to treat his wife is not understood as a humanitarian act, but rather a criminal one. This causes social marginalization and exclusion of his moral identity.

## **Literature Review**

This research uses two main theories as the basis for analysis, namely Stigma Theory presented by Erving Goffman (1963) And Three Generations of Human Rights Theory by Karel Vasak (1977), and supported by a humanitarian approach (humanity approach). Goffman's stigma theory explains how

individuals or groups who are considered deviant by society receive negative labels which then result in social exclusion, discrimination, and ostracization. Meanwhile, Vasak's theory divides human rights into three generations, namely civil and political rights, economic, social and cultural rights, as well as solidarity rights. All three can be violated when legal policies are repressive and ignore humanitarian values, as highlighted in the documentary *Atas Nama Daun*. In this context, humanity approach used to see that the issue of medical marijuana is not just an issue of the legality of narcotics, but rather a human rights issue concerning the dignity of citizens' lives, the right to health, and the right to obtain dignified alternative medicine.

A number of previous studies support the relevance of the theoretical framework and approach used in this study Satterlund et al. (2015) in the article entitled *Stigma Among California's Medical Marijuana Patients*, describes how social stigma against medical marijuana patients in the United States drives them to engage in "concealment" and "justification" strategies to survive in social and health care settings. The study shows how stigma blocks patients' access to appropriate medical care and reinforces marginalization, in line with Goffman's concept of stigma and second- and third-generation rights violations in Vasak's theory.

Furthermore, research by Nayak et al. (2023) titled *Medical Cannabis Stigma Among Cancer Survivors* highlights the stigma in the medical environment in the US that causes cancer patients who use medical marijuana to keep their treatment a secret. This institutional stigma affects the fairness of medical services and violates the right to health which is part of economic, social, and cultural rights (second generation rights). This situation strengthens the findings in the film *Atas Nama Daun*, where stigma is legitimized by the state through rigid drug policies.

The third study by Troup et al. (2022) in *Perceived Stigma in Patients Undergoing Treatment with Cannabis-Based Medicinal Products* documented that more than half of patients in the UK experience stigma from medical personnel, law enforcement and the general public. This stigma hinders patients'

access to healthcare and worsens their psychosocial conditions. This study is in line with the Indonesian context depicted in the film *Atas Nama Daun*, where patients and families of medical marijuana users experience violations of civil and social rights, as well as solidarity due to legal and social stigma.

The fourth study by Hulaihel et al. (2023) titled *Medical Cannabis and Stigma: A Qualitative Study with Patients Living with Chronic Pain* found that stigma against medical cannabis patients leads to delays in care, social isolation, and barriers in clinical settings. These conditions represent violations of the rights to health and public participation for the community with chronic illness. In Vasak's framework, this involves violations of second and third generation rights, and emphasizes the importance of a humanitarian approach to medical policy.

The fifth study from Reid (2020) in *A Qualitative Review of Cannabis Stigmas at the Twilight of Prohibition* provides a socio-legal analysis of the moral and legal stigma that persists in society even as the prohibition of marijuana begins to be relaxed. Reid shows that this stigma continues to hamper patients' human rights and social justice. This study has a strong correlation with the Indonesian context, where the stigma of medical marijuana is legitimized by positive law and has a broad impact on violations of civil, political, economic, social, cultural rights, as well as solidarity of communities with serious illnesses.

Based on these studies, this research has similarities in discussing the issues of stigma, human rights violations, and injustice of drug-based health policies. However, this research is different because it focuses on the Indonesian context through documentary film analysis *Atas Nama Daun*, and using a combination Stigma Theory Goffman, Three Generations of Human Rights Vasak, And humanity approach simultaneously. Thus, this study provides a new contribution to the study of documentary films as a medium for social criticism and advocacy of human rights-based policies in Indonesia..

### Theoretical Framework

This research uses a humanities approach which places humanitarian values as the main foundation in viewing social, legal, and cultural

events. This approach is based on the principle that every public policy, including in the fields of health and narcotics law, must side with basic human rights, especially vulnerable groups who are directly affected. In the context of this study, the humanity approach is used to assess how the policy of prohibiting medical marijuana in Indonesia not only raises legal issues, but also creates social suffering, stigma, and human rights violations for patients and their families. This approach helps the author to not only watch documentaries *Atas Nama Daun* as a visual product alone, but as a social representation of injustice and violations of human values that occur in society.

The main theory used in this research is **Theory Stigma** presented by **Erving Goffman (1963)**. This theory explains how individuals or groups who are considered to deviate from social norms will receive negative labels from their surroundings. This labeling then continues to be a form of social marginalization, exclusion, and even systemic discrimination. In the film *Atas Nama Daun*, this concept of stigma is clearly seen through the experience of Fidelis Arie Sudewarto and the community of medical marijuana users, who were labeled as lawbreakers without considering the humanitarian reasons behind their actions.

According to Goffman, stigma is divided into three categories: physical deformities, character blemishes, And tribal stigma. In the context of this film, the moral stigma or *character blemishes* arise when patients or families of patients who use medical marijuana are considered immoral, deviant, and illegal. Group stigma (*tribal stigma*) also occurs to the community supporting the legalization of medical marijuana which is labeled as a criminal group. This theory helps this study to analyze how stigma occurs not only in the social realm, but is also institutionalized by legal policies and reinforced by the media.

In addition to the stigma theory, this study also uses Teori Three Generations of Human Rights developed by Karel Vasak (1977). This theory provides a conceptual framework for classifying various types of human rights violations that occur in the case of medical marijuana in Indonesia. Vasak states that human rights consist of various interrelated dimensions and must be fulfilled fairly by the

state. Through this theory, research can assess how the social stigma institutionalized by the state in drug policies results in violations of citizens' basic rights, ranging from the right to legal protection, the right to health, to the right to participate in public policy.

Vasak's theory is relevant because it helps to show that the issue of medical marijuana is not just a legal or health issue, but is also closely related to the rights of citizens guaranteed by international norms and the constitution. The use of this theory allows research to systematically evaluate how these rights are ignored, and shows that the injustice experienced by Fidelis and the medical marijuana support community is a form of structural human rights violation.

First-generation rights, which includes basic civil and political rights such as freedom of speech, freedom from discrimination, and the right to voice medical needs and receive fair legal treatment, are often neglected in the issue of medical marijuana. In the Indonesian context, as described in *Atas Nama Daun*, patients and families who struggle to obtain alternative cannabis-based treatments are often forced to remain silent for fear of being criminalized by law enforcement and being stigmatized by society. This fear is not just a social threat, but also a real legal threat because of the provisions in the Narcotics Law No. 35 of 2009 which explicitly prohibits cannabis for medical purposes. In fact, the freedom to voice health needs is part of basic civil rights that should be guaranteed by the state in any situation, especially in a health emergency.

Second-generation rights focuses on economic, social, and cultural rights, where the right to health is one of the most important elements. In the issue of medical marijuana, prohibiting access to alternative treatments for patients with chronic diseases such as cancer, cerebral palsy, and severe epilepsy is a form of denial of the right to health. Film *Atas Nama Daun* shows how Yeni, Fidelis' wife, lost access to alternative medicine after her husband was arrested. Not only does it affect the patient's health condition, this violation of rights also worsens the family's social and economic well-being, because social stigma causes them to lose their jobs, income, and social support networks. This violation of the rights of the

second generation shows that the injustice of drug policies in Indonesia does not only affect the legal aspect, but also has a direct impact on the economic and social dimensions of the affected community.

Third-generation rights or solidarity rights emphasize the importance of guaranteeing collective rights for community groups to live in a safe, just environment and have equal opportunities in social development. These rights include the right to solidarity, the right to development, and the right to a social environment that supports the struggles of vulnerable groups. In the context of the film *Atas Nama Daun*, the resistance of civil society that is part of the medical marijuana patient community and mothers who are victims of chronic diseases is a real reflection of how society builds solidarity to fight for policy change. Unfortunately, as depicted in the film, these collective voices are often silenced by the state through rigid legal provisions and strong social stigma. As a result, communities with serious illnesses do not get a fair space to participate in determining health policies that affect their lives.

By combining stigma theory, the three generations of human rights theory, and a humanitarian approach, this study presents a comprehensive analysis of the issues of stigma and rights violations over medical cannabis in Indonesia. Documentary *In the Name of Leaf* not only is it a portrait of individual suffering, but also a reflection of a legal and social system that has not been able to guarantee justice and humanity for all its citizens, especially those in vulnerable positions

## **METHOD**

Qualitative research is a scientific approach to understanding social phenomena that cannot be fully explained by numbers. Based on subjective and natural paradigms, this approach emphasizes the meaning behind phenomena, not just what appears on the surface. It is inductive and interpretive. This research uses participatory and observational methods, placing the researcher as the main instrument. The goal is to explore phenomena in depth and contextually, with data characteristics that are descriptive and sometimes exploratory. This research is based on constructivist and interpretive paradigms. The importance of

appropriate research design is emphasized, including data collection through observation, interviews, and document studies. Data analysis techniques are carried out thematically and inductively. Qualitative research also prioritizes data validity through triangulation, empowering a strong interpretation process, and reflective reporting (Pustaka et al., n.d.)

Qualitative research is seen as a search for scientific truth rooted in social reality and subjective values. It starts from curiosity and a desire to understand human reality, especially in social, cultural, and communication contexts. Qualitative and quantitative research differ in terms of approach, basic assumptions, characteristics, and objectives. Qualitative is more flexible, naturalistic, and contextual, emphasizing meaning and process rather than results. While quantitative tends to be rigid, numerical, and focuses on generalization. Includes problem identification, focus arrangement, data collection (observation, interviews), data validity, to report writing. Also explained are qualitative types such as phenomenology, ethnography, grounded theory, and case studies. Emphasis is placed on a deep understanding of the phenomenon (Nursapiah, 202 C.E.)

Qualitative research aims to understand human phenomena holistically in a natural context. Its characteristics are descriptive, using an inductive approach, and the researcher as the main instrument. The focus is on the meaning and experience of the subject. Qualitative design is explained systematically, starting from conception, data collection, to analysis and interpretation. Research is conducted using techniques such as participant observation, in-depth interviews, and case studies. There are also specific approaches such as phenomenology, ethnography, grounded theory, and narrative. Data are analyzed thematically and inductively. Validity is maintained through triangulation and reflective interpretation. The results of the study are not to be generalized, but rather to explore and understand the meaning of the phenomena studied based on the perspective of the subject (Rijal Fadli, 2021).

## **Finding And Discussion**

### **Introduction to the Impact of Social Stigma on Human Rights**

Social stigma is a form of negative labeling that society attaches to individuals or groups that are considered to deviate from general norms. According to Erving Goffman (1963), social stigma can cause someone to experience discrimination, exclusion, and even human rights violations. In the context of the Fidelis Arie Sudewarto case depicted in the film *Atas Nama Daun*, social stigma is not only present in relations between individuals, but is also institutionalized through state legal policies. As a result, this social stigma also affects the fulfillment of Fidelis' human rights in various aspects of life. To understand its impact systematically, this study uses Karel Vasak's Three Generations of Human Rights Theory (1977) which divides human rights into three categories: civil and political rights, economic, social, and cultural rights, and collective rights and solidarity.

#### **Impact On Civil Rights**

Civil rights are basic rights that guarantee individual freedom and protection against arbitrary treatment in social and state life. These rights include freedom of speech, the right to fair legal treatment, and the right to obtain justice without discrimination. In the case of Fidelis Arie Sudewarto, these rights were not fulfilled when law enforcement officers treated him solely as a perpetrator of a criminal act without considering the humanitarian reasons behind his actions. In the movie *Atas Nama Daun*, this violation is clearly visible through the statement of one of the police officers who said:

*“Yang kita tangani adalah proses hukum, bukan menyembuhkan orang sakit.” (00:41:47) (What we are dealing with is the legal process, not curing sick people.)* This statement reflects a rigid legal attitude, lacks a humanitarian perspective, and completely ignores the humanitarian crisis experienced by Fidelis' family.

In addition to the actions of the authorities, the social stigma attached to Fidelis as a “drug criminal” also worsened the violation of his civil rights. Society and the mass media tend to form a judgmental narrative without considering the humanitarian background behind Fidelis's decision. In the film, it is seen how the surrounding community, even relatives, distanced themselves and looked

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down on Fidelis after his case surfaced, emphasizing that he experienced social exclusion and loss of dignity as a citizen who has the right to be treated humanely.

**Datum:** (00:42:53)

In Fidelis' interview in the film, he says:

*Saya tahu saya melanggar hukum, tapi saya tidak punya pilihan lain waktu itu. Istri saya butuh itu untuk bertahan hidup. Tapi yang mereka lihat, saya hanya pelanggar.”*  
(*I knew I was breaking the law, but I had no other choice at the time. My wife needed it to survive. But all they saw was that I was just a violator.*)

This statement shows that Fidelis was not given the space to defend himself with dignity, so that his right to receive fair and humane legal treatment was completely ignored. This finding is in line with the concept of social stigma put forward by Erving Goffman (1963), that individuals who are considered to deviate from social norms will be labeled negatively, ostracized, and lose the opportunity to defend themselves fairly in the public space. In this context, Fidelis is not only a victim of rigid legal provisions, but also of the social stigma legitimized by state officials.

Furthermore, this condition shows that the violation of Fidelis' civil rights was not solely caused by harsh legal provisions, but also by the social construction of society which still has a narrow view of the issue of medical marijuana. This is reinforced by Vasak (1977) in the framework *Three Generations of Human Rights*, where individual civil and political rights should be guaranteed equally without discrimination, including in medical emergencies. Previous research by Satterlund et al. (2015) also found that social stigma against medical cannabis users worsens access to legal and health services, and reinforces social exclusion. Therefore, these findings emphasize the importance of drug policy reform in Indonesia to be more in line with humanitarian values and human rights, especially in cases related to public health and saving lives.

### Impact On Political Rights

In addition to civil rights, Fidelis also experienced violations of his political rights. Political rights provide a guarantee for every

individual to participate in decision-making that impacts his life, whether in the form of expressing opinions, playing a role in formulating policies, or receiving fair treatment in the justice system. In Fidelis' case, the space for participation was tightly closed due to the implementation of narcotics laws that were carried out rigidly without considering the specific humanitarian conditions he faced.

Film *In the Name of Leaf Clearly* shows how Fidelis was not given the opportunity to voice his aspirations regarding his wife's treatment efforts. The ongoing legal process only focused on violations of narcotics law articles, without considering the medical urgency and humanitarian reasons underlying Fidelis' actions.

**Datum:** (00:46:53)

In an interview Fidelis said:

*“Waktu itu saya ingin menyampaikan alasan saya kenapa saya melakukan itu, tapi tidak pernah ada kesempatan. Semua sudah diputuskan, saya dianggap bersalah begitu saja.”*

*(At that time I wanted to explain my reasons for doing that, but there was never a chance. Everything was decided, I was considered guilty just like that.)*

This statement confirms that Fidelis' political rights to engage in public health policy discourse, particularly regarding the legalization of medical marijuana, have been ignored by the applicable legal system. This is a form of violation of first-generation rights according to Karel Vasak (1977), which guarantees civil and political rights including freedom of opinion and participation in public policy.

This finding is also supported by research by Nayak et al. (2023), which states that medical marijuana patients often experience institutional silencing when trying to voice their medical needs, due to the stigma that is still strong in the legal and social systems. In the Indonesian context, as shown in this film, this stigma not only occurs in the social environment, but is also systematically institutionalized by state law, thus limiting the space for participation of vulnerable

communities in health policies that concern their survival.

In the film, a statement from Dwi Pertiwi — one of the activists who is also a mother of a patient — emphasizes this:

**Datum:** (01:02:30)

*“Ketika kami ingin menyampaikan aspirasi soal pengobatan anak-anak kami, kami malah dituduh melanggar hukum. Tidak ada ruang bagi kami untuk bicara.”*  
(*“When we want to express our aspirations about our children's treatment, we are accused of breaking the law. There is no room for us to speak.”*)

This shows the inequality in the political participation system which should be inclusive of vulnerable groups, especially patients and families who depend on alternative medicine to survive.

This situation proves that violations of political rights do not only occur in the courtroom, but also through the silencing of public aspirations in national health policies. Therefore, the drug policy in Indonesia really needs to be reviewed in order to provide more space for fair, open, and humanitarian participation.

### Impact On Economic Rights

Economic rights relate to guarantees of employment opportunities, decent income, and access to economic resources needed to meet the needs of life. In the case of Fidelis Arie Sudewarto, these rights were clearly violated due to the social stigma attached to him after the legal process that befell him. His status as a former drug convict, which was actually motivated by humanitarian reasons, made Fidelis face various obstacles in returning to work and earning a decent income after his release.

**Datum:** (00:43:40)

In his interview, Fidelis said:  
*“Sejak keluar, saya sulit sekali mencari pekerjaan. Orang-orang lihat saya bukan lagi sebagai Fidelis yang dulu, tapi sebagai bekas narapidana ganja.”*

*(“Since I got out, it's been really hard for me to find a job. People don't see me as the*

*old Fidelis anymore, but as a former marijuana convict.”)*

This statement shows how social stigma influences the perception of society and the work environment towards him, so that the opportunity to return to the world of work becomes very limited.

This economic impact is not only felt by Fidelis personally, but also affects the economic sustainability of his family. The social status attached to him as a former lawbreaker makes the surrounding environment and the world of work view him negatively, so that the opportunity to get a job again becomes very small. This creates structural injustice where individuals who are actually fighting for the health of their families actually lose their right to a decent life.

**Datum:** (00:45:05)

The narrator in the film states:

*“Fidelis sempat mengalami kesulitan ekonomi pasca keluar dari penjara. Dengan status mantan narapidana, dia harus berjuang dari nol untuk membiayai keluarganya.”*

*(“Fidelis had experienced economic difficulties after being released from prison. With his status as an ex-convict, he had to struggle from zero to support his family.”)*

This statement confirms that the social stigma generated by rigid legal policies caused prolonged economic suffering, not only for Fidelis, but also for his family.

This condition shows that social stigma not only causes psychological and social suffering, but also has a serious impact on the economic welfare of victims. Economic rights that should be protected by the state are ignored due to rigid legal policies and public opinion that does not yet understand the humanitarian background of the case. Therefore, efforts are needed to reform policies and educate the public so that the economic rights of individuals affected by similar cases remain protected and can be restored.

### Impact On Social and Cultural Rights

Social and cultural rights include the right to health care, family welfare, and the freedom to maintain cultural traditions and practices, including alternative medicine. In Fidelis' case,

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his detention resulted in his wife, Yeni, losing access to medical cannabis extracts that have been proven effective in alleviating her symptoms. The film vividly shows how rigid legal policies have had a fatal impact on Yeni's health.

**Datum:** (00:41:05)

The narrator in the film explains:

*"Fidelis mengajukan dispensasi untuk menanam ganja kepada BNN, namun tidak mendapatkan izin, lalu ditangkap. Sejak Fidelis ditahan, Yeni tak lagi mendapatkan asupan ganja. Kondisinya drop parah dan dibawa ke rumah sakit. Kurang lebih 25 hari kemudian, Yeni meninggal dunia."*

*"Fidelis applied for a dispensation to plant marijuana to the BNN, but did not get permission, then was arrested. Since Fidelis was arrested, Yeni no longer received marijuana intake. Her condition dropped badly and she was taken to the hospital. Approximately 25 days later, Yeni died."*

This statement shows how the state's stigmatization of medical marijuana use has automatically deprived Yeni of her social rights to adequate health services and Fidelis' family of the right to choose a treatment method that they believe can save their lives.

In addition, alternative medicine practices using herbal plants such as marijuana have become part of traditional medicine cultures in various countries and communities, including some areas in Indonesia. By stigmatizing and prohibiting access to alternative medicine based on medical marijuana, the state has closed the space for people's freedom to maintain their health culture practices.

**Datum:** (00:48:20)

In an interview, Dwi Pertiwi — a fellow advocate for medical marijuana legalization — said:

*"Kalau di luar negeri itu boleh, karena kan ini soal menyelamatkan nyawa. Masa kita di sini, karena aturan, orang harus kehilangan kesempatan hidupnya?"*

*"If it's abroad, it's allowed, because it's about saving lives. How come here, because*

*of the rules, people have to lose their chance at life?"*

This statement reflects how repressive legal policies not only block access to medical treatment, but also deprive people of their right to practice alternative healing traditions for the health of their families.

This condition proves that violations of social and cultural rights occur directly due to policies that do not consider humanitarian values and the cultural context of society. The state should provide space for the community to access alternative medicine that has been proven to be beneficial for patients, without having to be overshadowed by the stigma of criminalization.

### Impact On Collective Rights

Collective rights are the rights held by a group of people or community to live in a fair, safe environment, and have access to participation space in public decision-making that affects their lives together. These rights include freedom of assembly, voicing common interests, and actively participating in formulating policies related to group welfare. In the context of the film *Atas Nama Daun*, collective rights are one of the aspects most impacted by social stigma and repressive legal policies against the use of medical marijuana.

The stigma against Fidelis as a medical marijuana user not only impacts him personally, but also indirectly silences the voices of the community fighting for the legalization of medical marijuana in Indonesia. Fear of the threat of criminalization makes many patient families and health advocacy groups reluctant to voice their rights openly. As a result, this community is forced to operate in closed spaces, without adequate access to a safe public forum to convey their aspirations and alternative health needs.

**Datum:** (01:02:30)

Dwi Pertiwi's statement in the film confirms this:

*"Makanya kemarin saya sampaikan, waktu pertama ketemu Eras, sebetulnya hak asasi kita sebagai warga negara itu kan hak untuk mendapatkan kehidupan yang layak, yang dilindungi undang-undang, kan? Hak kami untuk hidup layak yang dilindungi*



*Konstitusi telah dirampas. Hak saya untuk mencari kehidupan yang layak bagi anak saya telah dirampas. Siapa yang akan melindungi kita? Ketika orang-orang yang seharusnya melindungi kita, menutup mata mereka."*

*("That's why I said yesterday, when I first met Eras, actually our basic rights as citizens are the right to have a decent life, which is protected by law, right? Our right to a decent life protected by the Constitution has been taken away. My right to seek a decent life for my child has been taken away. Who will protect us? When the people who are supposed to protect us, close their eyes.")*

This statement is clear evidence of how the government is considered negligent in providing equal protection and health insurance for all citizens, especially for groups directly affected by rigid narcotics policies.

This condition shows that violations of collective rights occur not only through physical or legal restrictions alone, but also through the creation of an unsafe social environment for vulnerable communities. The state's inability to provide inclusive spaces for discussion, participation, and advocacy for this group poses a serious threat to social justice. Therefore, policies are needed that open up spaces for participation for patient groups, families, and the medical community to participate in formulating more humane, human rights-based health regulations that pay attention to the special needs of vulnerable groups.

### **Impact On Solidarity Rights**

The right to solidarity is a collective right that demands the role of the state in ensuring protection for vulnerable groups through fair, humane, and non-discriminatory policies. This right includes guarantees for groups of people who experience social inequality, such as chronic disease patients and their families, to be able to obtain equal access to health services and participation space in determining public policies that are directly related to their lives.

In the documentary *Atas Nama Daun*, the impact on the right to solidarity is clearly depicted through the narrator's statement:

*"Komunitas ganja medis di Indonesia hingga hari ini masih harus bergerak di ruang-ruang tertutup, jauh dari pengawasan negara dan tanpa perlindungan hukum" (00:56:15).*

*,"The medical marijuana community in Indonesia to this day still has to operate in closed spaces, far from state supervision and without legal protection."(00:56:15).*

This data confirms that the absence of regulations that favor medical marijuana patients and the fear of criminalization means that the community of chronic disease patients must fight for their rights in closed spaces without guarantees of state protection.

This condition shows that the state has failed to show its solidarity with the community groups that most need legal protection and humane policies. Furthermore, the social stigma legitimized by rigid legal policies not only creates injustice for individuals, but also weakens the position of the community supporting the legalization of medical marijuana in Indonesia. Fear of stigma and the threat of criminalization drives many patient families and health advocacy groups to be reluctant to voice their needs in public spaces.

As a result, the right to solidarity that should guarantee collective protection and participation of vulnerable groups in determining the direction of public health policy is actually ignored. This situation reinforces the urgency of the need to evaluate drug policies in Indonesia to be more responsive to humanitarian values and the right to solidarity for all its citizens.

### **CONCLUSION**

The findings of this study underscore the profound and multidimensional impact of social stigma on the human rights of individuals, particularly those who use medical cannabis for urgent health reasons, as depicted through the case of Fidelis Arie Sudewarto in the documentary *Atas Nama Daun* Stigma, as theorized by Erving Goffman, does not operate in isolation, but is often reinforced by institutional structures such as the legal system and state policies. This study reveals that social stigma has contributed to the violation of the three generations of human rights proposed by Karel Vasak. Fidelis' civil and political rights

were compromised by his unfair treatment under the law, where his humanitarian motives were ignored in favor of a rigid interpretation of the law. His economic rights were also severely affected, as imprisonment and the label of “criminal” hindered his ability to support his family. Furthermore, his social and cultural rights—especially the right to health and access to alternative medical care—were denied when the only viable therapy for his wife was criminalized. This demonstrates how stigma, when legitimized by the state, can extend beyond moral judgment to active oppression that destroys basic human dignity and livelihoods.

Furthermore, the impact of stigma extends to the realm of collective rights and solidarity, demonstrating the broader implications of repressive drug policies on entire communities. The documentary provides a powerful lens through which to observe how families, patients, and advocacy groups are collectively silenced and marginalized by the fear of prosecution. Rather than fostering an inclusive dialogue about medical cannabis based on scientific and humanitarian grounds, the state perpetuates fear and criminalization, effectively stifling collective action and public discourse. In this context, the film not only highlights the personal suffering of Fidelis and his late wife, but also serves as a call to action for more ethical, just, and humane policy reforms. Based on the research results, it can be concluded that the social stigma against Fidelis Arie Sudewarto in the film *In Atas Nama Daun* impacts on violations of civil, political, economic, socio-cultural, and solidarity rights. The implications of these findings emphasize the importance of drug policy reform in Indonesia, especially regarding the legalization of medical marijuana based on humanity and human rights. In addition, the state needs to provide a safe participation space for patient communities to voice their health rights without the threat of stigma.

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