

The Will Of A Religious That Guarantees In The Constitution Of The Democratic Republic Of Timor-Leste (2025)

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Abstract

Introduction: The will of a religious consists of the will to profess one's faith thus, has freedom of conscience and worship time, and is considered a fundamental right of citizens, which is affirmed in the fundamental law of state law. The will of religion is a fundamental human right enshrined in the Universal Declaration of Human Rights of the United Nations in the practice of implementation in the entire universe in the modality of will (1948; cited by Corte Real AG & Tilman CB., 2025), and is also affirmed in the fundamental law of Timor-Leste, which we have and exist in the area of interest in force.

Research Objectives: To examine the existing legal assumptions of religious will and freedom and their legal effects on the practice of religious and religious rights by religious citizens and protection of religious confessions in Timor-Leste, to analyze the foundations of fundamental rights over religious will, to identify gaps, challenges and to propose alternative legislative solutions to the protection of the rights of religious minorities to religious freedom as a fundamental and basic right that is exercised through religious confessions.

Discussion in the Research: The will to be religious is one of the rights of men and women, that is, a right inherent to the human person and needs to be positive to be respected by one and the other. The right to religious freedom in Timor-Leste requires a lot of reflection, because every right is related to the legal system and to the reality of social transformation in the country.

Conclusion: To reach this goal, it has its purpose to analyze and conclude carefully about religious freedom, being a fundamental right inherent to the human person and demonstrate the challenges, in the face of a country with so much multi cultural and religious diversity, that if we maintain freedom, in practice in the normal use of implementation that has the will and freedom of application cited by (Corte Real AG & Tilman CB., 2025).

Keywords: Religious will, constitution, state and implementation.

Introduction

The Constitution of the Democratic Republic of Timor-Leste, hereinafter CRDTL, provides for a list of fundamental rights, within these, the will to be religious is also included as a fundamental right¹. In Timor-Leste, culture and religious belief are values rooted over time and have evolved with socio-cultural, political and economic changes. Since the concern of the Timorese about religious morality and discrimination tends to increase, for socio-political reasons, they could lead to negative discrimination against certain religious communities². In the face of these situations, the situation of some minorities in other countries who have already suffered religious persecution is very hasty and worrying, this can lead to death because of religious faith, prohibition of religious rites and duration worship activities for discriminative reasons. Therefore, for the prevention of these acts and comparative social phenomena and to guarantee religious freedom in Timor-Leste, the Timorese legislators have enshrined the will of citizens on conscience, religion and worship time. These freedoms can be realized from their belief and respecting everything they are entitled to in their faith and beliefs is best cited by (Corte Real AG & Tilman CB, 2025 through religious confessions such as Catholicism, Islam, Protentnism, Hinduism, Buddhism among others.

From a religious perspective, Catholicism represents the largest part of the population with the most devotees among other religions, the main concern is to move away from secularism and absolute separation, but to promote the relative separation between state and religious confessions⁴. According to Professor Bacelar Gouveia, and in the legal perspective that he has of each country in its faith cited by (Corte Real AG &

Tilman CB., 2025, in the separation between religious confessions and the State, he rejects the models of fusion and identification of these, where he intends to prevent the predominance of religious power - theocracy, or the predominance of political power - cesaropapism⁵. In identification, both can be the same or one can interfere with the other. That is why the state, as the basic entity of society in the exercise of its functions, must guarantee and implement the essential religious rights (rights to constitute religions, recognition of religious marriages and their effects) to religious citizens to promote a solidary and fraternal society. These preopupant issues are recent social phenomena that provoke public discussions, in case the Catholic religion has the constitutive legality and recognition of the Holy Vatican-Rome See and the State of the RDTL, in the implementation practice cited by (Corte Real AG & Tilman CB., 2025) therefore, Catholic marriages are legal and produce civil effects, but other religions within the scope of religious freedom for similar cases are still questionable, This is discriminatory and requires a law recognizing the existence of religious confessions and thus being able to harmonize with the procedural laws of marriage of each religion⁶.

Due to these issues, the present legal research intends to elaborate the "Will of Religious that guarantees in the Constitution of the Democratic Republic of Timor-Leste",

Research Objectives are:

- To examine the existing legal assumptions of religious will and their legal effects on religious practice and enjoyment of religious rights by religious-citizens and protection of religious confessions in Timor-Leste.
- To analyze the fundamentals of fundamental

rights on religious freedom, identify gaps, and challenges in the new situation of the country of Timor-Leste.

- To propose alternative legislative solutions to the protection of the rights of religious minorities to religious freedom as a fundamental right that is exercised through religious confessions of existence in Timor-Leste.

Theoretical Framework

In the historical evolution of the Will of Religious in Timor-Leste

We begin our approach with the arrival of the Portuguese in Timor-Leste in the years 1515. According to Garrido Rodrigues, "Timor since its discovery by Portuguese merchants, around 1514, has not been a priority for the colonizing country⁷. The spread of evangelization, that is, the beginning of the will of religious women is prior to the state of Timor-Leste, because the colonialists promoted this freedom of worship, performed religious rites, were always accompanied by the ancient practices of the Christian faith. But in the end, it always concerns the dualism of religious practice as denoted in the following, "a country with a Catholic majority, Timor-Leste has different forms of relationship with the sacred around two main references: the religious universe and the "sacral or lulik" world a kind of sacred powers linked to the ancestors. Such references exist in the form of distinct regimes of sacredness that, although separate, maintain points of contact. In these two spheres of reality, of the deep religious universe faith as a transcendental value of believers in relation to God, of each human person in the practice of implementation that exists cited by (Corte Real AG & Tilman CB., 2025) but in the universe of the "sacred or lulik" also faces it in the

same way, only valuing its ancestral principles.

That is why, although religious freedom is a right of citizens, they are free to decide to believe and practice their religious rites, activities and cults in a free and permissive way according to the religious norms of each religion and laws in force in the State. In Timor-Leste, according to some statistical data, it was noted that in 1970 there were 153,000 people who considered themselves Roman Catholics (25.1%), 2,400 were Protestants (0.4%); other Christian denominations 400 0.07%); 900 Islamic scholars (0.15%), and the remaining 457,777 (74.3%) indicated no religion. The data showed that, as for the enjoyment of religious freedom at that time, which was still insignificant according to the percentage of each religious confession in Timor-Leste, it should be noted that the religious freedom of Catholics during the Indonesian occupation was somewhat limited, that is, in some places they forbade Mass, the performance of religious rites of Catholic corollary, some military personnel forbade believers from going to Mass, but priests continued to minister constructively in the field application to most Catholic missionaries in the country cited by (Corte Real AG & Tilman CB., 2025).

After the end of the Indonesian occupation there was a drastic change in Timor-Leste, where Muslims represented 10% of the population before independence, because of the Indonesian transmigration policy and development activity, nowadays it has a small fraction of the resident communities. Religious freedom was seen as a precondition of unification of faith for the struggle for independence from the RDTL, but from the multidimensional point of view of religions, religious freedom is a condition of the rights and

freedoms guaranteed by the state to religious confessions and citizens, to manifest their religious faith freely and peacefully on a daily basis. According to the ACN (Aid to the Church in Need) report, a total of 1,381,400 of the population of Timor-Leste, the Catholic religion represents 88.6%, Muslims, 3.9%, traditional regions, 6.5%, and another 1.0%. This report showed that there was some decline of Catholicism believers in Timor-Leste in which in the sense of the population in 2019 it represented 97.6%⁹. This does not affect the level of religious participation, because "since the abandonment of Portuguese Timor, the Catholic Church has always risen up against the barbaric occupation of the Indonesians and its role has always been guided by the defense of human rights, by the defense of a simple people who fought for National Liberation 6.

Religious freedom during the Indonesian occupation (1975-1999) was difficult, that is, on the one hand, Indonesia is not a secular state, as there were intimidations and wars imposed by the Indonesian troops and regime 12. According to Domingos Seixas, alias Matoso, about the letter of Dom Martinho da Costa Lopes, which is so basic in this process cited by (Corte Real AG & Tilman CB., 2025), he stressed that this text was not only a protest against injustices and atrocities, but above all a declaration of solidarity of the clergy with the humiliated and offended people 13. The church was in solidarity with him and would resist together with him. That is why, from a historical point of view, religious freedom is always considered as a historical imperative, it imposes on the state to guarantee this fundamental right the religious confessions as entities in charge of the exercise of religious activities in the promotion of peace in social transformation that exist, tranquility,

tolerance and religious solidarity in Timor-Leste. **The importance of religious will in Timor-Leste society.** How important it is to realize that the religious will is a fundamental right of human beings, without it coexistence in society would be chaos, because no one had the freedom to choose their religion nor could they profess their faith. In a society where there is no freedom of religion, that same society should live in a situation of intolerance and religious conflicts. According to Aristotle, man is a social animal, who needs to live in society to develop, and thus acquire capacities, but this coexistence can lead to problems, when there are conflicts of antagonistic intresses and the non-existence of legislation that regulates religious freedom¹⁵. From a historical point of view, the importance of Catholicism in Timor-Leste, its religious freedom is measured by the degree of proactive participation in the liberation of the homeland, as he emphasizes, "in the international dimension of the church was important for the visibility of the Timorese cause in the practice of implementation is essential of the Nation." 2025) in the constitution of a network that, not always has a more brilliant and concentrated strategy, used the Catholic structure to disseminate what was happening in an isolated Timor-Leste and to create pressure groups together with the movement of community and governments, UN and ecclesiastical entity".

There are certain cases in which some religious minorities were disturbed by unknown groups during their church activities, when they threw stones at the church and resulted in injury to a believing woman, still other cases pending. This showed that there is religious intolerance and

discrimination between citizens belonging to others, they are entities that intend to transmit the different religious denominations in Timor-Leste, word of God to the people and seek the but in this context, the fundamental issues of transcendental truth and common religious good. religious freedoms are "discrimination in public Religious confessions must create peace, services, recognition of the documents of religious cooperation, collaboration and solidarity, minorities and budget allocation to their groups". promotion of tolerance and religious non-discrimination. Article 16 of the RDTL constitution There are cases in which the registry and notary discrimination. Article 16 of the RDTL constitution services "reject the birth certificates of the Islamic provides for three fundamental principles of and Protestant religious organization, these religious freedom, on the one hand we have the rejections can make it difficult to use this document principle of universality - recognition and freedom for registration in schools and other official acts, to all citizens, the enjoyment of their rights that is, the said services only facilitate civil guaranteed by law, such as the right to religious marriage and birth certificates for religious confessions, the right to the enjoyment of freedom minorities". Respect the human rights and of conscience, religion and worship and etc. fundamental rights of the citizen". Therefore, it is (paragraph 1 of the same article). The principle of very important that the rights of citizens to religious religious tolerance - in the social aspect in which it will be concretized through laws permissive of prohibits or limits discrimination and religious religious practices, such as recognition of non-persecution - towards religious minorities or any Catholic marriages, recognition of their documents person in the Democratic Rule of Law¹⁷. These principles are intended to lead to mutual in the practice of the implementation process and understanding, peace and tranquility, promotion of continued practice, among others. non-racial identity and character based on the

Religious modality in the Democratic Rule of Law

The religious modality and diversity with regard to the coexistence of different religious confessions in ensuring peace and quiet among the members of each of them, brings socio-political well-being at the community level in Timorese society. Therefore, "taking advantage of the prestige that the religious had in Timor-Leste and the relative ease they had of communicating with each other and moving within the regions, the religious increasingly assumed this role of means of communication and specific humanitarian aid, such as medicine and food". In our country, we observe the existence of various religious confessions such as Catholicism, Islam, Buddhism, Hinduism, visionary evangelical church, Protestantism and

religions that exist and to comply with the established rules of the State of Timor-Leste in a legal manner in the country cited by (Corte Real AG & Tilman CB., 2025).

Review Of The Literature

The concept of freedom

The expression freedom comes from the Latin *libertas*, which means the condition of the one who is free, that is, the ability to act of oneself. Human freedom must be consented to by people, in such a way that it is significant freedom, both on the subjective and objective levels of people¹⁸ This means that freedom reflects that the idea of human consciousness is always individual, it is in its aspirations and tendencies the real spring and the decisive fact, in the last instance, of all social

transformations. In the Democratic Rule of Law, interconnected aspects (subjective, objective and freedom is considered as one of the fundamental evaluative reason). The formal Constitution is rights guaranteed by the supreme law, observing reflected, "in a way, they still enshrined a regime of the relevant issues in Timor-Leste, freedom of separation, with full constitutional recognition of expression and information, article 40, freedom of freedom of conscience and religion (considered the press and of the media, article 41, freedom of today a material limit of constitutional revision and assembly and manifestation, article 42; freedom of one of the rights insusceptible to suspension in a association, art. 43; freedom of movement and state of siege)". This material limit, in the case of freedom is based on the enjoyment of one's rights Timor-Leste, is not expressly but implicitly freely, peacefully and without any forms of provided for as part of the rights, freedoms and discrimination, persecution, oppression and free guarantees of citizens, which the constitutional from violent acts of crime and there is no such laws revision law must be respected, (paragraph b) of always respecting cited by (Corte Real AG & paragraph 1 atr.º 156º of the CRDTL)^{1,7,9}. It is Tilman CB., 2025) shown that "religious freedom is far from being guaranteed and persecution occurs. However, its recognition, protection always taking into account

Concept of Religion

The word religion comes from the Latin religio, - onis, which refers to a set of cultural systems and beliefs practiced by a certain group of people, which establish symbols, which relate humanity to spirituality and their own moral values²⁰. These words are often used synonymously with faith or belief, but somewhere it can refer to a particular entity. Religion can also be considered as an objective condition of people's freedom, which means that, "free individuals, and all equal in that freedom, must be autonomous, free, themselves, and therefore, as great personified individuals, must not in the same way know above them another authority that does not promote the law," but must respect what is sacred in a community in the practice of implementation in a spirit of trust in faith and culture. Contemporary society cited by (Corte Real AG & Tilman CB., 2025).

Concept of religious freedom

To materialize the will and religious freedom as long as there is, freedom in the state to which we belong, this premise is understood in three

its historical, social and political aspects of the country, which is why it needs a law on religious freedom, in turn, would affirm the right of religious confessions to equal treatment, except for the differences imposed by their representativeness. However, religious freedom is still "a principle that guarantees the individual or community, in public or private, to manifest his or her belief in teaching, practice, worship or rites. It is, therefore, a fundamental right which protects people's freedom of conscience and logical and rational thought, allowing them to express themselves about and act in accordance with what they believe in the Timor-Leste community of society to live in peace and tranquility cited by (Corte Real AG & Tilman CB., 2025).

Methodology

This research is a search of bibliographic references of international and national books and articles in the academic context. Throughout the research and documentary analysis of knowledge of science and argumentative both legal and

literary.

Discussion

Constitutional framework (Will and Freedom of religion: a fundamental right)

The constitution of the Democratic Republic of Timor-Leste hereinafter, CRDTL is the fundamental law of Timor-Leste that clearly provides for related rights, such as the right to conscience, worship, duration and belief. In reality, the exercise of the fundamental rights of citizens¹⁸. For example, the right to religious freedom, article 45, has as its essential content, freedom of conscience, worship, religion, and others. The state recognizes and values the participation of the Catholic Church in the process of national liberation of Timor-Leste, (Article 11(2) of the CRDTL). In addition, this constitutional recognition of the possibility for religious minorities in Timor-Leste to contribute to peace, tranquility and solitude within Timorese society. It should be noted that one of the other guiding principles of religious freedom is the principle of universality and equality, article 16 of the CRDTL. These principles are translated, in the subjective dimension - citizens must respect each other without discriminating and persecuting each other for religious or ethnic reasons, in the objective dimension - it provides that the law must be fair to all citizens when they enjoy their rights of religious freedom, because in the evaluative dimension the situations and conditions of citizens belonging to religious confessions must be guaranteed both in the aspect of legal certainty, social peace and protection of citizens' trust, thus contributing to the common good and joint responsibility¹⁹. This is what is important for Timor-Leste citizens and citizen of the universe to practice and respect quoted by (Corte Real AG & Tilman CB., 2025).

Legal Framework

According to the constitution, laws have been legislated and will be formulated in a certain legal system, the State's action always binds its functions of political, social and economic control, which link it to its main objectives, one of them in paragraph 6 of the CRDTL is "to guarantee and promote the fundamental rights and freedoms of citizens and respect for the principles of the democratic rule of law"²¹. In this sense, "the interpretation of the fundamental law reveals a model of non-identification between political power and religion, characterized by relative separation, compatible with the recognition, to a certain extent, of the social aspect of religious freedom". Therefore, and if everything that is social is also juridical, then the law of the political community cannot be disinterested in the social and religious phenomenon". This principle is the result of a deeper understanding of the freedom of religious confessions and the relationship that must exist between them and political power." In terms of legality, when reflecting on the past and previous conflicts, in the case of Timor-Leste, in 2005 there was a demonstration for 19 days against the State's decision to abolish the subject of religion and morals in public and private educational establishments, this episode of "Church-State conflict, later verified, does not annul this matrix of social peace in terms of religion, long before religious self-determination was formalized as a fundamental right of the human person." Therefore, the foundation of religion in this context must respect all the common laws that it contemplates in the Constitution of the Republic to guarantee this model cited by (Corte Real AG & Tilman CB., 2025).

Perspective of Human Right on the Will and Freedom of the Religious

The recognition of religious freedom of religious confessions and recipients is a state obligation to be done, because this freedom, before being a fundamental right of citizens recognized by the Constitution, was a human right inherent to the human person, as it is internationally recognized. The Universal Declaration of Human Rights recognizes the right of persons to religion, as noted in article 18, "everyone has the right to freedom and will of thought, conscience and religion; this right implies the freedom to change one's religion or belief, alone or in common, both in public and in private, by teaching, practice, worship and rites". In its comparative universality, "human rights are rights valid for all peoples and at all times (naturalist-universalist dimension); fundamental rights are the rights of man, juridically and institutionally guaranteed and limited spatio-temporarily". Therefore, their concrete application to cases of fundamental rights is legally relevant^{5,17}. Namely the condition of Timor-Leste allows it to be applied and respectfully in the daily practice of citizens in the country cited by (Corte Real AG & Tilman CB., 2025).

In the Catholic Religious Confession: Example of the Enjoyment of the Will and Religious Freedom

In the historical-constitutional moment, the State highlights the moral and solidary responsibility of Catholics, establishing that, "in its cultural and human aspect, the Catholic Church in Timor-Leste has always known how to assume with dignity the suffering of all the people, placing itself at their side in the defense of their most elementary rights". In 2015, the State of Timor-Leste and the Holy See signed a concordat that was ratified with the

resolution of the National Parliament, No. 18/2015, of 11 November, this agreement constitutes a legal framework that regulates the relations of the Holy See and Timor-Leste. Therefore, no doubt was raised in the principle of religious freedom - it provides that the State guarantees the freedom to profess and publicly practice the Catholic Faith (Article 1 of the Concordat). Let us note mainly, the State recognizes the juridical personality of the Catholic Church and its affiliated organizations in the country, articles 3 and 5 of the concordat; guarantee of the exercise of the activities of worship, education, administration and management of assets, real estate, article 12; religious assistance, article 8; recognition of the validity of official documents of the Catholic Church, art. 6; consent to religious festivities, Article 7; rights to the media, (art. 18 of the concordat), these are some rights related to the enjoyment of religious freedom by the Catholic Church in Timor-Leste. Therefore, the struggles of religious minorities need to conform in faith of equality to these types of treatment, but first of all they need to improve their internal challenges to the enjoyment of religious freedom¹⁹. This means that the State of Timor-Leste places in its practice high regard for the State and Citizens in the country cited by (Corte Real AG & Tilman CB., 2025).

Secular State and its Legal Principles

Article 12, n.1 of the Constitution of the Democratic Republic of Timor-Leste embodied the principle of religious diversity, where it respects and recognizes the different religious confessions, this shows that the functional posture of the State towards religions is grouped, unitary in a divergent community waiting, both in the difference of religious or ideological beliefs. the principle of constitutional and legal conformity, that is,

religious confessions in carrying out their activities must obey the mother law and other laws in force.

Religious confessions are religious institutions that make up a community or group of individuals who have the same religious conviction, as they have leaders who direct and organize. In this case, the non-officialization of religion distances the theocratic State, and the recognition of religions is effective, because it prevents the pretexts that the State is absolutist, therefore, religious confessions are recognized and the religious issue is separated from the State, the State becomes secular but always guarantees religious freedom to its citizens.

The existence of confessions and their activities cannot be ignored or secondary, and nothing prevents them from establishing ties of cooperation with the State in various areas". However, a minimum of cooperation is necessary to guarantee and favor the effective realization of individual and collective religious freedom." The principle of secularism respects religious diversity, religious communities do not intervene in political events, absence of religious symbols in public buildings, respect for religious goods in common places, non-desecration of statues, objects of worship, rites and others. This means that, "the separation of religious confessions from the State appears as a guarantee of the defense of religious freedom. The right to the religious confession derives from the principle of religious freedom, that is, all people are free in their conscience or religious belief, to join or associate in a religion, to practice worship activity and to perform rites, as it prohibits discrimination and religious persecution, which must respect each other in the practice of implementation in the daily importance and sustainability of the nation by the State and Government cited by (Corte Real AG & Tilman CB., 2025).

Challenges of Religious Freedom and Will in Timor-Leste

The realization of the rights on religious freedom is fundamental to guarantee true equality in the fulfillment of the principle of secularism, religious tolerance and respect for the dignity of the human person and religious confession. Some challenges show that the Timorese State admits the teaching of religion in public schools, but the teaching focused only on one religion, because it still does not take into account the religious diversity of the Timorese population, in a way, the foundation of religious freedom and will be in this dissimilarity. In the past, certain people destroyed the religious objects of worship of Catholics in the vicinity of Dili and other sites, threw stones at churches, offended some religious belonging to religious minorities while they were doing religious activities in their centers. In addition, during its validity from 2002 to 2024, it identifies certain problems regarding religious freedom and its evaluative implementation, such as the lack of a special law that deals with religious freedom, recognition of religious confessions, non-existence of non-Catholic marriage procedures for cases in which citizens do not wish civil marriages, religious minorities as Muslims, Protestants, Adventists, Buddhists, Hindus, some of them, their documents (marriage certificates, birth certificates and others) have not yet been recognized by the State, that is, it still does not recognize the effectiveness and validity of the acts practiced by them in the religious sphere. The state affirmed its neutrality and non-interference in the interfaith field, while guaranteeing the various religious confessions the same power to govern." this is because, currently, the freedom of the religious is in a written posture, which can jeopardize the secularity of the Timorese State, violation of the principle of equal treatment, protection of trust and

shakes the security and internal threat in the model of applications with respect and legal certainty cited by (Corte Real AG & Tilman CB., 2025).

Peritorial Law and Demonstration: Legislative Option of Religious Freedom.

It is defined that the right to demonstrate is a special form of assembly in which it aims at the public expression of a message of protest, support or any other purpose, the right to petition as a form of defense of the common intresse, constitutionality or democratic legality. In this case, minorities affected by the issues in question can exercise rights such as the constitutional complaint or the right to peaceful demonstration and expression, petitionary right, (articles 40, 42 et seq. of the CRDTL). Constitutionally, article 48 states that "every citizen has the right to present petitions, complaints and claims, individually or collectively, before the organs of sobrania or any authorities, for the defense of his rights, the constitution, the laws or the general intresse." It should be reinforced, article 42 asserts that freedom of peaceful assembly without weapons is guaranteed to all, without the need for prior authorization, since the right to demonstrate is recognized under the terms of the law. Under the constitutional guarantee of the exercise of the right to petition and peaceful demonstration, citizens affected by decisions on discrimination, intolerance and persecution of a religious nature may ask the competent state bodies to resolve the problems according to the competence of each of them. It is up to the competent body to adopt a legislative option in the case of recognition of religious confessions, the law of separation between state and religious confessions, creation of legal procedures relating to non-Catholic marriage, monogamous barricade marriage, had to respect according to the tradition

of ancestors that still exists to this day of culture cited by (Corte Real AG & Tilman CB., 2025).

Conclusion

It is concluded, freedom with religious will in its individual, collective and evaluative aspect needs to be realized. In examining the Constitutional Legal Assumptions, Legal and Legal Facts I found that there is relative discrimination between matters of religious confessions in teaching and education, then non-existence of the Religious Freedom Act and the Law of State Separation and religious confessions, lack of state recognition of religious minority marriages or non-Catholic marriages for those who would not like to adopt civil marriage, lack of state assent of the legal deeds of marriage and documents of religious minorities, the State must thoroughly analyze and consider the process of equal treatment in the future of the country all religious confessions in their dimension of certainty cited by (Corte Real AG & Tilman CB., 2025).

In these matters, it is evident, religious minorities need to legally constitute their religious confessions, thus acquiring the personality and legal capacity to exercise religious activities of worship, rites (the validity and effects of non-Catholic religious marriage in Timor-Leste of the Protestant, Islamic, Advenist and other religions are recognized, their religious documents are validated and institutional recognition). In this sense, we can say that there is mutual cooperation between the State and religions in the realization of freedom and religious will as a fundamental right of citizens and religious confessions. In other conditions, religious minorities need to adopt and follow their procedural rules of marriage and their binding effects between the Secular State and religious confessions, so as not to doubt the civil effect of

marriages in Timor-Leste as a violation of the principle of the Secular State (equality, cooperation, religious tolerance, neutrality, conformity, constitutionality and legality), It is important that we check what best to conclude all the facts and evidence in the laws of Timor-Leste cited by (Corte Real AG & Tilman CB., 2025).

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