

An Analysis of the Determination of Illicit Status in the Organization of Society Islamic Defenders Front (FPI) in Accordance with the Assurance Independence Partners in Indonesia

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ABSTRACT

Community organizations are an organization founded and formed by the community voluntarily based on similarity, aspirations the will of needs the interests of, activities and the purpose of participating in development to achieve the objectives of the unitary state republic of Indonesia are based upon Pancasila. Kind of research that is used in this research is normative. Research Based on the discussion to determine the FPI as forbidden organizations in Indonesia set with the bottom of the decree of 6 officials namely, interior minister of justice and human rights, the communication and informatics, the attorney general, leader mp, and head of. national counter terrorism Were due to the FPI so often performs activities that breaking the rules. Deputy menkumham edward omar sharif hiariej recited the decree of decision on the prohibition of the use of symbols and attributes as well as the cessation of activities FPI.

Keywords: *Status Analysis; The Status of Forbidden; Freedom to Speak*

1. INTRODUCTION

1 in article paragraph of the constitution (3) 1945 constitution expressly referred to as legal state of Indonesia. Thus, law must be fundamental and guidelines for those of governing a state. In practice the state government administration conducted by. state apparatus. This is in line with the opinions that the state is the logemann held by the state to realize the purpose state.[1]

The concept of the state of law in Indonesia often rendered as literature, legal state notohamidjojo use in a legal state, rechtstaat similarly using rechstaa, muhamad jamin government of law in terms of legal state. In addition, using the term rechstaat others using the term. the rule of law Before.[2]

Discussing social organizations are good on your cursory. An organization can become the focus of a person life or community may be central ust a. service for a while An organization might be stiff, cold without, personality or sometimes can produce flexible ties and meaningful. the group members the organization is a modern organization a system formed by. Man The system is a component that has links with other.[3]

The organization is a collection of people who were working together through the division of labor to attain goals that are common. Organization experts definition can be summarized as follows:[4]

1. Is the integration organization an impersonal and very rational over the number of specialist who are working together to achieve objectives have been agreed upon (victor a. thompson).
2. Organization as a system that impose coordination work between two or more persons (chester i.barnard).
3. Organization is a sustainable system one of the events to man in the form of the utilization of coordinated and all that, change and the unification of all human sources, material, capital, these ideas and natural source to meet a certain human need with these systems due to man activities and its sources another, in a specific environment (e. Wight bakke).

Of various explanations definition will integration organization reflected the interests of various aspects of government in the titling organization. [5] According to dimock Organization in am going to define as: *"Organization is the systematic bringing together of interdependent parts to form a unified whole through which authority coordination, and control may be exercised to achieve a given purpose"*.

Mass organizations is organization founded and set up by the community based on similarity in aspirations voluntarily, the will of, the needs of, the interests of, activities, and objectives to participate in the construction of the achievement of the aims for the sake of the unitary state

of the Republic of Indonesia that based upon Pancasila. A dictionary large Indonesian language (KBBI), define a mass as organization an association of whose members are those who have the same profession. The existence of this mass organization in line with civil society organisations (civil society of history the development of civil society in fact taken west of the history of the community).[6]

The development of civil society in the west, as said of habermas, is determined by the development of public space free. practices press often done by the state But, Islam is not a religion in west, but the way of life of Islam is the perfect govern all. aspect of human life This position differs with the sekularis intervention from religion in public life. especially in politics In view of the radical is on the need to establish an Islamic state based on obligation. Ah The radical and the modernis is an affirmation of the first Islamic. Them firmly rejects any attempt to identify, Islam and democracy, capitalism, socialism or other western. Ideology However, different from Islamists or neofundamentalis, radicalism allow violent means or even murder to create a political.[7]

According to the ministry of home affairs there are about thousand organizations 250. in Indonesia Including mass. Islamic organization The mass of Islam in Indonesia including sarekat, Islam, muhammadiyah al-irsyad al-Islam iyah, anwar ul, mathla', Islam united nahdlatul ulama, rabithah alawiyah, the jam'iyatul washliyah, al-ittihadiyah, unity of muslims, nahdlatul wathan, the council da' well Islam, MUI and ties. Indonesian muslim scholars Such organizations do not conflict with pancasila and the constitution of the republic of Indonesia of 1945,.[8] although organizations can also includes certain features that reflect the will and the ideals of community organizations that do not conflict with Pancasila and the constitution of the republic of Indonesia of 1945.[9]

This clearly different with the policy of mass organizations in the past as well who requires all mass organizations evenly Pancasila. [10] Meanwhile to the nature of the activities, mass organizations the government needs to distinguished by other organisations that their tasks are indeed gain an advantage. In conduct activities mass organizations is voluntary in nature, social, mandiri, not-for-profit, and democratic. [11] According to the laws of, mass organizations aims at:

- 1 Increase the participation of and independency society;
- 2 Provision of the service to society;
- 3 Maintain the religion and confidence in one God;
- 4 Preserve and maintain a norm, the value of, moral, ethics, and culture which lives in communities;
- 5 Preserve natural resources and environment;
- 6 Develop social solidarity, and tolerance in social life of;
- 7 Keep, guard, and strengthen the unity and national unity; and / or
- 8 Manifesting the purpose of the state

Mass organizations function as a means of:

- 1 Channeling activities in accordance with the interests of a member of and / or organizational goals;
- 2 Guidance and the development of a member of organizational goals;

- 3 To realize Channeling community aspirations;
- 4 Community empowerment;
- 5 The fulfillment of social services;
- 6 The participation of the community to maintain, keep, and strengthen the unity and national unity; and / or
- 7 Pelestari and a norm, the value of, and ethics in the social life, of the country development, and the country.

According to effective Soerjono Soekanto that whether or not there will be a law determined by 5 (five), factors factors and the last day of their own legislation), law enforcement factors the parties that forms and apply the law, services and facilities factors that supports law enforcement, factors by the citizens, namely an environment in which not just or applied, factors which as the work of culture, copyright and taste are based on karsa man inside among men Islamic defenders front (FPI is a mass Indonesian Islamism organization founded in 1998 by Muhammad Rizieq Shihab with support from the military and political figure at the time).[12]

FPI originally established as an a group of civilians who positioned as a force misleading supervisory moral evil, whose activities are not allowed by the government. The formation of an organization that fight for Islam syariah and not pancasila this is who later became discourse the government of Indonesia to disperse Islamic mass organizations troubled in 2006.[13]

On 30 December 2020, the Indonesian government issued a joint decree 6 top officials, the interior minister, the minister of justice and human rights, communication information minister, the attorney general, kapolri, and the head of the FPI bnpt banning all activities and will stop every activity undertaken by the protesters. This could include a ban on the use of symbols FPI in eastern Indonesia. So that, the protesters will no longer have the legal right, either as ordinary mass organization or organization in Indonesia.[14]

Because the acts of violence carried out has created public FPI are considered to be, including the freedom of the own Islamic, several Civil society organizations demand that this level of FPI dissolved, some of them are a group of people who joined in the muslim women forum send a petition the dissolution of FPI and join that were initiated by thunder romli. Even though FPI carrying the name of Islam, in fact their actions contravenes the principle of Islamic and precepts, in fact inclined to vandalism. While according to the FPI, the act was conducted by parties who were less than or do not understand a standard procedure FPI.

2. METHOD

"The research method used by the author in this thesis research is "Normative" legal research. Normative legal research is a research process to find the rule of law, legal principles, and legal doctrines to answer the legal problems faced. The nature of the research used is analytical descriptive, and data collection that uses in this thesis

research are study of literature and documents in the library related to which will be discussed in this thesis research.

3. DISCUSSION

3.1. Case Position

In the case of this position for problem background who appointed in this in writing. The principle of mass organizations could not be contrary to Pancasila and the constitution of the republic of Indonesia 1945, although mass organizations can also include certain features reflected the will of and ideals mass organizations that do not conflict with Pancasila and the constitution of the republic of Indonesia 1945. The repeal of the administrative sanctions in the form of the status of legal entity or organizations to receive direct and can be started by the interior minister or the minister of justice and human rights against community organizations that their activities principles and then were threatening the unitary state of the sovereignty of the republic of Indonesia and the 1945 constitution based upon Pancasila, so that the government was authorized for the repeal of the. As for the repeal of the has been in accordance with the principle of *actus contrarius*, so that the authorized official issued by a decree also authorized to do.

As a result the law, community organizations that get a penalty the repeal of the the status of legal entity expressed break away. In spite of this fact, according to author, mass organizations to take back does not necessarily lead to organizations being of the outlawed, because in practice, the claim that an organization is of the outlawed done of them through through law and rule that with strict orders about that too. In de FPI conjure was no longer registered as civil society organizations. But FPI often stay put up with breaking public order and security in; committed acts of violence, the sweep of the, provocation, and so on. It was strengthened through legislation and decisions the constitutional court number: 82 / puu xi 2013 dated 23 december 2014. of the government prohibiting the activity of FPI and will stop any activity that is performed FPI, because FPI have no legal standing as mass organization or ordinary organization.

Their to the central and regional governments, if there is one organization name of FPI, it is regarded as nonexistent and rejected because it was not have the basis of law. Offense FPI activities are set out in the joint decree (*skb*) six officials, the interior minister, the minister of justice and human rights, the communication and informatics, attorney general, of inp, and the head of national agency to stop terrorism. Vice menkumham Edward Omar Sharif Hiariej recite the decision by the ministers of who numbered in the earth pour a joint decree number 220 / 4780 the year 2020, number m.hh / 14.hh05.05 the year 2020, 690 number the year 2020, 264 number the year 2020, family planning number / 3 / xii the year 2020, and number 320 the year 2020 activities of the prohibition of the use of symbols and attributes and consequences of FPI.

Writer get the data or a letter by the ministers of the contents of the detail of the decision about the prohibition on the FPI activities in Indonesia as follows:

- 1 That to keep the existence of the ideology and the consensus national basic, namely Pancasila, 1945 constitution of the republic of Indonesia, the unity of justification of maintaining national unity and unity in diversity, has been published law no 17 in 2013 about societal organizations, which was modified by law no. 1 16 2017 on the determination of 2017 perppu number 2 revision of the law on number 17 in 2013 about societal organizations into law.
- 2 That the content of the articles of association FPI contrary to article 2 of act no. 1 17 in 2013 community organizations which was modified by law no.16 2017 about pentapan perppu no. 1 2 years 2107 on amendments to law no 17 in 2013 about societal organizations into law.
- 3 That the decision the ministry of home affairs number 01-00-00 / 010 / d.iii.4 / vi / 2014 on 20 june tentang a letter listed or skt the FPI as community organizations in effect until the date of the june 20 2019 and FPI not eligible the requirements to rectify disorders.
- 4 That the organizations not contravene with article 5, letter g article 6, letters f article 21, letter b and d and the article 59 3 1, , c and d, article 59 paragraph 4, letter c and article 82 act no 17 2013 years of organizations which was modified by law 16 years 2017 about pentapan perppu no. 2 2107 year on amendments to law no 17 2013 years of organizations. into law.
- 5 That the persons and or members of FPI and joined the protesters based on data, 35 and the person on whom 29. criminal has been ordered addition some people engaged 206 various other 100 crime including criminal. has been ordered.
6. That if the judgment or own proven the legal, so the and or members of FPI often performing various actions raid or sweeping in tengah2 people actually it the duty and authorizing law enforcement officials.
7. Based on the consideration aforesaid in letter a and letter f, must be set on a joint decision by the ministry of home affairs, menkumham, by Indonesia attorney general, chief of inp, ka bnpt on prohibition, activities the use of symbols and attributes and cessation of activities.

The dissolution of the protesters also impact the FPI in petamburan dpp headquarters where the government ordered law enforcement to close the dpp FPI in, petamburan the officers demolished a banner while closing the dpp Islamic defenders front FPI in petamburan, jakarta, on wednesday (30 / 12 / 2020). Military police and headquarters closed after the government dissolve the FPI leaders. rizieq shihab.

3.2. The determination of illicit status in the organization of society the Islamic defenders front

The government has set the Islamic defenders front (FPI) as of the outlawed. The organisation is considered often make activities to disturb peace and public order. But , a number of observers to assess , the prohibition on without judicial process and have not kept the law on which to base the dissolution of the troubled. In addition , a ban on model like these can be a bad president in the future .Government prohibiting the activity and will stop any activity that is performed FPI , because the protesters have no legal standing as community organization or ordinary organization .The government asked apparatus that central and local government , to reject all activities and the use of FPI invents an attribute ."

The protesters *in de jure* are not registered as community organizations. But the protesters often do activities that violate public order and security; committed acts of violence the sweep, provocation and so it was strengthened through legislation and decisions of a constitutional court number: 82 /PUU XI / 2013 2014, dated December 23th. The government prohibiting FPI activity and will stop any activity that is performed, FPI because the protesters could not have legal standing as usual. To the central and local government, if there is the FPI, name it is thought to be no and rejected because they do not have a legal basis. Violation of the FPI poured in a joint decree (SKB) six, officials the interior minister, the Minister of Justice and human rights, the communication and informatics, attorney general, chief of inp, and head of counter-terrorism national. Deputy Menkumham Edward Omar Sharif Hiariej SKB who read the earth poured a joint decree numbered 220 number / 4780 year 2020, the year 2020 m.hh / 14.hh05.05 , the year 2020 690 , the year 2020 264 , KB number 3 year 2020 // xii , 320 and number the year 2020 on prohibition of the use of symbols and attributes the and the cessation of these activities .Then the decision as follows:

1. Said FPI is an organization who are not enrolled as a social organization as regulated under the prevailing, so that in de conjure has ceased to exist as a social organization;
2. The FPI as the social organizations that in de conjure has ceased to exist, in fact was still conducting various activities that interferes with a source of security, public order and contrary to the law;
3. The fact that forbids, the use of symbols and attributes FPI in the jurisdiction of the unitary state of the republic of Indonesia;
4. When was a penalty as explained in the third above dictum, law enforcement officials will shut down all the projects are being undertaken by FPI;
5. Ask residents society: a. for not affected and involved in the use of symbols and attributes FPI; b. to report to the law enforcement each activity, the use of symbols and attributes FPI.

The ministry / institutions sign a joint decree, this to take measures to make coordination and law enforcement in

accordance with prevailing regulation. The government prohibiting FPI activity and will stop any activity that is performed, FPI because the protesters could not have legal standing as usual. organizations and organizations The government asked the government whether it apparatus central and regional to reject all activities or the use of the name of the organization. FPI when there are still community members or members of FPI who still want to take measures on behalf of FPI with law enforcement officials had to act immediately to dissolve the FPI is already are to do any activity relating to the organization, moreover so much FPI many injurious public and disrupt the peace.

3.3. Independence security partnership in Indonesia

In principle , freedom of assembly in the form of freedom of expression and to gather and thought .Freedom to establish and joining a particular organization or group .In addition , freedom to run an organization or group administrative functions. And the truth making the organization and exercised their activities in together. Freedom to assemble in basic Law described in 1945 and shall be regulated subsequently in the the Law, allow individuals or groups to related both in matters of politics and non political. This indicates that individuals are free to share. Following the reformation, by the 1945 constitution second in 2000, constitutional guarantees to firmly stated in article 28e (signs) 1945 constitution said 3 , every persons have the right of freedom of assembly , gathered , and whose opinion. Thus directly and forcefully 1945 constitution guarantee the freedom to share or organize) (freedom of association, freedom of assembly) (freedom of assembly , and freedom stating opinion) (freedom of expression , not only for every Indonesian citizen , but also for those who are included and the stranger in Indonesia .

(freedom of speech is freedom that refers to a right to speak freely without any act of censorship or restriction however in it is not included in respect to uttering a council of hatred . the freedom of expression which is sometimes used to show not only. Juridical review on the freedom of speak in the provisions of article 27 paragraph 3 act no 11 year 2008 about ITE in connection with article 28 of the Indonesian constitution. Regulations by the state against various forms and the kinds of organization, attention should be given to the importance of:

The principle of separation of

- a. (decoupling) between the domain of the state, the community, and the corporate world that,
- b. the principle of legal and constitutional organization,
- c. the principle of good governance, and
- d. the need for organizational empowerment, in order
- e. embodiment the principle of the freedom of association
- f. fixed ensure, reflect, and it shall not reduce the meaning of the principles of freedom is convinced, freedom of thought, and freedom of expression (freedom of is supposed to do, freedom of thought, and the freedom of expression).

In each domain, there are various shades of and the type of the organization that was formed by its founder with a view to reach a joint purpose. Organization in the domain of the structure of the state composed of the base in horizontal offices of, vertical synchronization and even diagonal, and whoever is the country logemann organization called main office. In general, organization office differentiated in branches:

- a. the executive branch.
- b. the branch of legislative. Judicial;
- c. the branch

3.4. Freedom of association according to the constitution 1945

The 1945 Constitution is the constitution of the Indonesian nation which is still being perfected, by way of amendments based on the development of Indonesian society. The Indonesian people have made four amendments which have been carried out from 1999-2002. The amendments to the 1945 Constitution occurred after the collapse of the authoritarian regime in May 1998 which was carried out with social reforms, this cannot be separated from the problems and silencing of democratization. by authoritarian regimes. The reforms that occurred in May 1998 have brought about many very significant changes to the Indonesian people, because one of the demands for reform that must be carried out immediately is to open the faucets of democracy, one of the implementations of the demands of reform is to amend the 1945 Constitution (which until now this has been amended 4 times).

One of the most significant amendments contained in the 1945 Constitution is related to Human Rights, these Human Rights get a separate portion because in the 2nd amendment in 2000 added one chapter with 10 articles relating to Human Rights. Humans contained in CHAPTER X A. The sounds of chapters and additional articles relating to Human Rights at the time of the 2nd amendment of 2000. The sounds of additional chapters and articles relating to Human Rights at the time of the 2nd amendment of 2000.

Everyone has the right to freedom of association and assembly, including foreign nationals who are domiciled in the jurisdiction of the State of Indonesia. In actualizing the rights of association and assembly, both Indonesian citizens and foreign nationals can establish an organization called Mass organization. The arrangement is contained in Law no. 17 of 2013 which was subsequently amended by Perppu No. 2017 and stipulated through Law no. 16 of 2017. In the Mass organization Law, it is stated that not only Indonesian citizens can establish Community organization, but foreign nationals can also establish community organization. However, in the context of exercising these freedoms of association and assembly, every citizen is obliged to submit to restrictions with a view to guaranteeing recognition and respect for the rights and freedoms of others in a democratic life. Likewise, for mass organizations established by foreign nationals, there is a limitation to ensure the benefits and protect various national interests. In addition to restrictions,

regulations regarding supervision of community organization established by foreign nationals are also stipulated in order to ensure the implementation of the functions and objectives of community organization in accordance with the values of Pancasila and national goals based on the fourth paragraph of the Preamble to the 1945 Constitution of the Republic of Indonesia.

According to the author, the relationship between the Theory of Freedom of Association with the title Thesis entitled "How to Assess the Prohibited Status of the Islamic Defenders Front Organization (FPI) in accordance with the Freedom of Association in Indonesia" is that every Indonesian citizen has the right to aspire to himself or his group in public, but every community needs to know that Indonesia is a legal state which means that every Indonesian citizen must follow the rules that apply in Indonesia if he wants to form an association or organization he must follow the rules and his organization should be useful for the interests of the nation and state.

Legal norms In fact, without realizing it, this action is an act against the law and contrary to Pancasila. Community organizations are entities from the freedom of association, assembly and opinion guaranteed in the 1945 Constitution of the Republic of Indonesia. The guarantees provided by the constitution should be an instrument to carry out their rights and obligations constitutionally by taking into account safe social conditions in expressing their freedom before public.[15]

It should be realized that in fact this freedom is often used without control and without boundaries where the principles of mutual respect and respect for the freedom of others are no longer adhered to, causing social instability in the life of the nation and state. Unfortunately, anarchist actions seem to be legitimized in the name of the state and religion which should not be done because they are not in line with the life breath of a democratic *rule of law*. [16]

Seeing the real condition, it is very detrimental and not good for showing to the public. Moreover, community organizations that never stop carrying out acts of violence and anarchy create public distrust of the existence of community organizations in fighting for people's aspirations. This situation encourages the government to act in accordance with applicable legal procedures to ensure public safety goes well. The provisions of Law Number 16 of 2017 give the government the authority to impose strict sanctions on community organizations. [17]

The most severe punishment received by problematic social organizations is the revocation of legalization from the state, which automatically disbands civil society organizations. The problem with the dissolution of this social organization exists because of the rise of anti-Pancasila and radicalism which is growing freely in Indonesia. It was noted that in the previous Government of the Republic of Indonesia there were several Social Organizations deemed to have violated the spirit and values of Pancasila and the Constitution of the 1945 Constitution of the Republic of Indonesia, including:

- 1) Hizbut Tahrir Indonesia (HTI): HTI is an Islamic organization that supports the establishment of the

Khilafah Islam. With this, HTI does not recognize the existence of Pancasila.

- 2) National Anti-Shia Alliance (ANNAS): This alliance was formed on the basis of hatred for the Shia madhhab which they consider a dangerous sect. Whereas Shia itself is a madhhab that is recognized by Islam in the world, one of which is by the leading Islamic University, Al-Azhar. However, this Social Organization actually disbelieves in the Shia madhhab so that hatred arises between people. ANNAS is a Social Organization which clearly contradicts the 1945 Constitution which explicitly states that the right to worship citizens is protected by the state.
- 3) Jamaah Ansarut Tauhid (JAT): This organization clearly supports ISIS and becomes the motor of the ISIS movement in Indonesia. Bahrun Naim, a terrorist suspected of masterminding the Thamrin bombing, is a member of JAT. Abu Bakar Ba'asyir himself is one of the leaders of this radical organization.
- 4) Indonesian Mujahidin Council (MMI): This organization is not much different from JAT, this organization is also led by Abu Bakar Ba'asyir. Even the terrorist who committed suicide in the Thamrin bombing, Afif, was a member of MMI. Just like JAT, MMI has also declared itself a supporter of ISIS.
- 5) Islamic Community Forum (FUI): FUI is no less radical. In celebration of the Prophet's Birthday and Christmas last year, FUI reportedly sent a threat to dissolve the event (Jakarta Post). This threat is spread in the name of religion. As a result, event organizers have to find another place so as not to be affected by the threat of FUI.
- 6) Islamic Defenders Front (FPI): This organization led by Rizieq Shihab is already well known for its provocations and violence.

In a number of demonstrations, FPI often harasses individuals, religions, cultures, and many others. In 2014, FPI also issued a notice regarding ISIS which at point 5 stated that Al-Qaeda and ISIS must unite to continue the struggle. Even though the activities or movements of these social organizations have things that are contrary to the principles of life as mandated by Pancasila and the applicable laws and regulations, it does not mean that the dissolution process carried out by the government can be taken for granted.

Because the authority possessed by the government has the potential to cause partial decisions without considering aspects of justice and expediency. It is reasonable to understand that the dissolution was based on the fact that the community organization did not uphold the principle of mutual respect and respect so that the Government through the Ministry of Law and Human Rights revoked the legal entity status of the community organization which was deemed to have violated the applicable provisions. However, it must be realized that Indonesia is a state of law based on Article 1 paragraph (3) of the 1945 Constitution which has affirmed that, "The State of Indonesia is a state of law". The rule of law as called A.V. Dicey as "*The Rule*

of Law" has characteristics, namely: *Supremacy of Law, Equality Before the Law and Due Process of Law.*[18]

4. CONCLUSION

Conclusion Regarding the Thesis entitled Analysis of the Determination of the Prohibited Status of Islamic Defenders Front (FPI) Community Organizations Are In Accordance with the Guarantee of Freedom of Association in Indonesia is an Mass organization that should be a group for the community to create unity and unity between fellow human beings and Community organization that should also be able to assist law enforcement in Indonesia by providing counseling to the public but instead becoming an enemy to the state The determination of the Forbidden Status of the Islamic Defenders Front itself has received a lot of praise from various circles, from legal experts to the community itself. Determination of the Status of Prohibited Organizations for FPI community organization has been agreed and announced by Deputy Minister of Law and Human Rights Edward Omar Sharif Hiariej reading the decision of the SKB together with six officials namely the Minister of Home Affairs, Minister of Law and Human Rights, Minister of Communication and Information, Attorney General, National Police Chief, and Head of the National Agency for Countermeasures Terrorism. On this basis, the author conducted research on FPI which is considered a Forbidden Organization, then also for that FPI community organization have been disbanded and there are no more activities on behalf of FPI because the Government openly considers FPI community organization to be considered illegitimate because they no longer have permits. as an organization.

This illustrates that the state places great emphasis on everyone who associates to maintain the common good. Freedom of association must also take into account every human right. In this way, a democratic state based on law can be created and upholds every value of Pancasila and the 1945 Constitution. Because every member of the community has freedom of association, the FPI Mass organization, which have often been arrogant and do not care about other people, must completely disband in order to maintain peace between all levels of society.

The author's suggestion on the determination of the Prohibited Status of FPI mass organization established by the Government based on a Joint Decree signed by 6 Officials is quite good, but there needs to be a really concrete regulation regarding Prohibited Mass Organizations, the need for a draft made by the Indonesian House of Representatives regarding Prohibited Mass Organizations in Indonesia but Thus, this matter can be used as a lesson for community organizations in Indonesia, especially mass organizations in the name of religion. Community organizations in Indonesia need to pay attention to behaving and not be arbitrary in doing things and must also maintain order in the territory of Indonesia, and also Community organizations in Indonesia must be

obedient and obedient to the laws that apply in Indonesia, not means that many members of the Community organization can act as they please.

CSOs need to see from the other side of the community so that the presence of CSOs in the midst of society does not disturb the community itself, instead the presence of CSOs in the midst of society must be a positive thing so that the views of community members regarding CSOs can change and community members can think that their presence CSOs in the community are very necessary.

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