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Islamic Defenders Front Community Organizations and the Legal Effects of Joint Ministerial Decrees and Institutions

Fadloli¹, Shohib Muslim^{2*}, Abdul Chalim³, Khrisna Hadiwinata⁴, Nandaru Ramadhan⁵

State Polytechnic of Malang

Corresponding Author: Shohib Muslim shohibmuslim@polinema.ac.id

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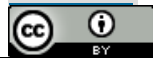
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ABSTRACT

The purpose of this study is to ascertain the legal ramifications of joint ministerial directives and institutions with regard to the continued existence of the Islamic Defenders Front Community Organization. The normative juridical strategy used in this research is one that looks at theories, conceptions, legal principles, rules, and regulations that are relevant to the topic at hand. The government is attempting to outlaw FPI-related activities through the Joint Decree of Ministers and Institutions, not disbanding community organizations affiliated with the FPI. The government's decision to impose the ban is justified by the fact that FPI has not been registered as a community organization since 2019. The legal significance of the joint decree of the Minister and the Institution for the continuation of the community programs of the Islamic Defenders Front is explained in this paper. This study examines the legitimacy of a decree with the Minister and Institutions and the Islamic Buyer's Front as a community organization

INTRODUCTION

Association and assembly are the rights of all Indonesian people as stated in Article 27 of the 1945 Constitution. As an implementation of these rights, all Indonesian people are allowed to form community organizations. However, there are still some rules that must be fulfilled by the community organization, as stated in the existing laws and regulations.

The government, sometimes known as the New Order, took a strong stance against violent Islamic fundamentalist movements, or hardline Islam. The state will annihilate any extremist Islamic movement as soon as it sprouts, no matter how little. This took place as a result of the government's unwillingness to assume the risk of a radical Islamic movement emerging and endangering the integrity of the country and state. The movement of extremist Islamic organizations started to gain possibilities during the reform era. This group is now more adaptable in speaking their ambitions and expressing their movements due to the more open political environment and the decreased control of the state machinery.

The public was alarmed by the appearance of numerous extreme Islamic fundamentalist organizations in this nation following the overthrow of the dictatorial New Order regime and the beginning of the reform era. There was a good cause for this surprise. Since the Indonesian people do not recognise radical religious traditions, the radical Islamic fundamentalist movement does not have a significant social base in this nation, according to socioanthropological theory. As a result, the advent of the Islamic Defenders Front (FPI), which is sometimes referred to be one of the fundamentalist extreme Islamic movements that formed during the reform era, caught everyone's attention while also shocking numerous parties (Ngatawi, 2006)

Many people consider the social organization FPI as a hard-line Islamic organization and cannot be separated from its horrendous actions. The print and electronic media also report a lot about violent acts committed by the FPI.

The community is not the only one who must respond to the demands of FPI's actions, particularly its violent crimes. The existence of the FPI organization, which is regarded as anarchist, causes a lot of individuals to feel concerned. Concerns for the FPI organisation to be disbanded go beyond public concerns regarding violent crimes. When individuals are upset about the anarchist activities that FPI has engaged in, the dynamics that arise in the issues and conversation around the dissolution of the FPI organisation become stronger (Syihab, 2008). Since the FPI organisation was first founded on the premise of the struggle to defend the *amar ma'ruf nahi munkar*, requests for disbandment have been made regularly, not just once, throughout its history. FPI conducted numerous raids on bars, nightclubs, alcohol, drug, and gambling facilities.

There are innocent community victims in addition to FPI's calls for anarchy. Victims and those who decry the anarchy of FPI make calls for the dissolution of the FPI organisation. The community requests that the government promptly dissolve the FPI organization, which is viewed as a group that breaks the law and endangers public safety as a result of its violent or anarchic actions.

The government acted in response to the demand for FPI's dissolution and the public's rejection of it; specifically, the Ministry of Home Affairs, which is in charge of overseeing mass groups, issued a warning to FPI. FPI received a reprimand from the Ministry of Home Affairs once, in 2014. The Ministry of Home Affairs has the authority to apply penalties on mass organizations believed to have committed violence, and during that term, the Minister of Home Affairs, Gamawan Fauzi, issued a warning over the violent activities performed by the FPI. In addition, FPI has received a second warning from the minister of home affairs for damaging the ministry's premises. The next action to be done after warning FPI is the freezing action in accordance with Law 8 of 1985 governing Ormas, which details the procedures for choosing to dissolve. According to provisions in the mass organisation law, the government must first issue a

warning before suspending any further activity and only then will the mass organisation be disbanded if its actions disturb security and order. These clauses are examined from an organisational standpoint, however if a crime is committed, it will be handled legally, and criminal penalties may be applied.

Habib Rizieq, chairman of the FPI DPP, or other administrators frequently dismiss the requests and warnings for the dissolution of the FPI in this case by saying that if the FPI is dissolved, they will establish a new mass organisation with a different name, the same abbreviation, the same board, movement, and face because the Act does not prohibit it. This is the second problem with the Ormas Law (Andri, 2008).

Early in 2021, the FPI was eventually disbanded. The Islamic Defenders Front (FPI) mass organisation has been formally disbanded, and any actions taken on its behalf are now forbidden. Following a joint meeting at the office of the Ministry of Politics, Law, and Security, the government came to this resolution. In the meantime, a Joint Decree signed by six ministries and institution heads was used to implement the suspension of operations and the dissolution of FPI mass organizations.

The writers are interested in conducting research on the legal ramifications of decrees with ministries and institutions regarding the existence of social organizations of the Islamic Defenders Front in light of the backdrop mentioned above.

METHODS

By examining the theories, conceptions, legal principles, and statutory regulations pertinent to this research, normative jurisprudential research refers to a strategy that is based on the primary legal material. The library approach is another name for this strategy, which entails researching books, laws, rules, and other papers that are relevant to the gaps in this investigation. Because the emphasis is on examining literature, rules and regulations, and court decisions linked to the issue of inquiry, the author employs this legal research as normative legal research.

RESULTS AND DISCUSSION

The Existence of Community Organizations as a Means of Realizing the Right to Association and Assemblies

Among the rights that are seen as fundamental for people are the freedoms of association or organisation (freedom of association), of assembly (freedom of assembly), and of expression (freedom of expression). (Expression of ideas freely). These rights are known as the "three basic freedoms" and are incorporated into the concept of human rights, particularly among civil and political rights organisations. The Universal Declaration of Human Rights' article 20 paragraph (1), which states that "everyone has the right to freedom of assembly and association without violence," serves as the basis for these rights, which are recognised internationally. Then in Article 21 and 22 paragraph (1) of the Covenant on Civil and Political Rights (International Covenant on Civil and Political Rights).

- (1) Everyone has the right to assemble, meet and associate for peaceful purposes.
- (2) Every citizen or community group has the right to establish a political party, non-governmental organization or other organization to participate in the course of government and state administration in line with the demands for the protection, enforcement and promotion of human rights in accordance with the provisions of laws and regulations.

Freedom of association as a universally recognized right as previously mentioned, has also been regulated nationally in Article 28E paragraph (3) of the 1945 Constitution of the Republic of Indonesia that "everyone has the right to freedom of association, assembly and expression.

The creation of Community Organizations as a venue for the community to actualize their freedom of association and assembly is one way to carry out everyone's right to gather, meet, and associate. To protect freedom, equality, togetherness, and honesty, communities can participate in democracy development through community organizations. Community Organizations are groups of Republic of

Indonesian residents who voluntarily founded them on the basis of a shared desire and aspiration to advance the interests of their fellow citizens, society, the nation, and the state (Asshiddiqie, 2006)

As a partner of the government in carrying out development and enhancing the welfare of the populace, Ormas can serve as a liaison and counterbalance to the strength of the people engaging with the state (Herdiansah, 2016). Because Ormas serves as a platform for the ambitions and control of citizens as the owners of sovereignty over the government, its existence is crucial to the administration of a democratic rule of law.

The government has acknowledged the importance of CSOs in the management of a democratic state, but it has also emphasised the need to respect others' freedoms of association and assembly as well as human rights, even if at times it feels the need to take firm action against CSOs that engage in anarchic behavior and jeopardise public safety (Wibowo & Herman, 2015). Additionally, it must be acknowledged that CSOs face a variety of challenges in their everyday operations that harm society and the CSO's reputation. For example, the activities of Community Organizations emerged which conflicted with Pancasila and the 1945 Constitution of the Republic of Indonesia, which constituted a threat to the nation's existence by causing conflict in society. For this reason, the Government issued several laws and regulations that regulate Ormas.

Legal Instruments that Regulate the Dissolution of Social Organizations in Indonesia

The author will examine and compare the laws and regulations governing the substance of the norms in Law Number 8 of 1985 concerning Social Organizations and their implementing regulations, namely Government Regulation Number 18 of 1986; Law Number 17 of 2013 concerning Community Organizations; Law Number 16 of 2017 concerning Stipulation of Government Regulation in Lieu of Law Number 2 of 2017

concerning Amendments to Law Number 17 of 2013 concerning Social Organizations.

The first law that specifically regulates Ormas is Law No. 8 of 1985 regarding Community Organisations. President Soeharto passed this law during the New Order era as a way to exert government control over societal mass organisations. The extent of the organisation referred to in this law is still not clear because this law has not yet controlled the many forms of existing Ormas, which means that all organisations in Indonesia are assumed to be subject to this regulation.

Article 13 of Law no. 8 of 1985 concerning Community Organizations states that the reason for the dissolution of an Ormas is if the Ormas that has been frozen by the Executive or the Central Executive of the Ormas still carries out the following activities:

- a. Carry out activities that disrupt public security and order;
- b. Receive assistance from foreign parties without the approval of the Government; and
- c. Provide assistance to foreign parties that harm the interests of the nation and state.

In addition, Article 15 states that an Ormas may be dissolved if it disobeys the fundamental rules outlined in Articles 2, 3, and 4 as well as its obligations under Articles 7 and 18. It may also be dissolved if it refuses to modify this law as required by Article 18 and adheres to other teachings that are in conflict with Pancasila and the 1945 Constitution, which is specified in Article 16. Furthermore, Article 17 specifies that further government regulations govern the methods for freezing and dissolving.

Based on Article 26 PP No. 18 of 1986, it was established that the Government must issue a written warning before taking any action to dissolve an Ormas. The Government may dissolve the relevant social organisation if the Ormas do not comply with the regulations within 3 (three) months

of receiving the written notice. However, prior to taking the dissolution step, the following considerations must be made:

- a. For CSOs that have a national scope, the Central Government requests legal considerations and suggestions from the Supreme Court;
- b. For CSOs that have the scope of Province or Regency/Municipality, the Governor or Regent/Mayor asks for consideration and advice from the competent authority in the region as well as instructions from the Minister of Home Affairs.

The following law that governs community organizations, Law No. 17 of 2013, gives optimism for the reform era by putting the spirit of democracy and safeguarding human rights first. To address the lack of legal certainty in the Ormas-related regulations, this rule was developed.

The forms of Ormas, namely legal entities or not legal entities, have been attempted to be regulated by Article 10 of Law No. 17 of 2013 respecting Social Organizations. These associations may or may not be membership-based. Associations and foundations are two examples of ormas having legal entities. Therefore, foundation legal organizations are founded on a non-member basis, whereas mass organizations with legal entities as associations are established on a member basis.

According to Article 60 of Law No. 17 of 2013 respecting Community Organizations, an Ormas may be dissolved if it violates the responsibilities outlined in Article 21 and implements a ban outlined in Article 59. Before enforcing administrative punishments against the violating Ormas, the national or regional government tries to persuade them Islamic Defenders Front Community Organization dissolution.

Due to the violence it has perpetrated, FPI's operations have made headlines in Indonesian media ever since it began (Faiz, 2017). Through various stories, the media portray FPI as a community organisation that incites strife (Akhrani,

2018). Even though the FPI already had a bad reputation, it was very difficult to get rid of it, leading people to believe that the FPI movement was the result of government commands, given by individuals who carried out violent crimes on the orders of those in positions of authority in the past.

As a result, these circles seek to obstruct the process of democratisation and rely on Muslim organisations to uphold these individuals' interests in the name of Islam. FPI frequently fails to implement licencing procedures for police officers, and when it does, they typically act in a way that inflames the officers' feelings. The police did not provide FPI with any substantial policies, let alone dissolve FPI. This demonstrates the challenging situation that the police are in as they are simply employees of the state (Wahid, 2018). Because they can cause societal disintegration and threaten social stability, emotions can also be used against pluralism, especially in nations with a diverse population of cultures and religions (Duile, 2017). Conflicts between religions can be sparked by a variety of factors, but are typically sparked by the sentimental or emotional aspects of religion (Savitri & Taher, 2018)

The organization's founder is Rizieq Shihab. Due to its efforts to defend Islamic law in a secular nation, FPI has a large following from many different cities in Indonesia. Several Habaib, Ulama, Mubaligh, and Muslim activists, along with hundreds of students from the Greater Jakarta area, established the FPI on August 17, 1998 at the Al Um Islamic Boarding School in Kampung Utan, Ciputat, South Jakarta.

His followers greatly regard Rizieq Shihab because they believe that he is a progenitor of the Prophet Muhammad SAW. The followers of Rizieq Shihab believed all he said. The election of Rizieq Shihab as governor of DKI Jakarta is proof that his supporters have complete faith in all of his actions. Rizieq Shihab had a key role in encouraging people to vote for Anis Baswedan instead of Basuki Tjahaya Purnama. FPI actively advocates in mosques using religion. For Anis Baswedan and the FPI, religion became into a campaign tactic and

eventually the driving force. Anis Baswedan, who was backed by the FPI, ultimately prevailed in the race for governor of DKI Jakarta.

Various problems that befell Rizieq Shihab starting from the Monas incident, the 212 action, a nasty scandal, and finally Rizieq Shihab's return which caused a polemic. The existence of various problems that disrupted public order and security resulted in the police sending a summons to Rizieq Shihab. Rizieq Shihab's first call was absent. Then a second call was made and was absent. The third summons, the police finally warned that there would be a pick-up if Rizieq Shihab was not present at the third summons. In the third summons, finally Rizieq Shihab was willing to attend without any pick-up.

Realizing that Rizieq Shihab's conduct as the leader of the FPI was contrary to Islamic teachings and law. Politics in Indonesia will inevitably involve sentiment-based problems (religion, ethnicity, and tensions between groups), often known as sentiment politics (Afriadi et al., 2019). A Pancasila democracy exists in Indonesia. The Indonesian state is built on law, not just power, and the government is based on a constitutional system, not absolutism or absolute and unlimited power, are two things that need to be taken into account when implementing Pancasila democracy.

The Indonesian democracy has the following traits: People are in charge of their own sovereignty, which is always based on kinship and reciprocal cooperation, decision-making is done through discussion and consensus, does not recognise the existence of the government or opposition parties, and recognises the harmony between rights and obligations. respecting human rights; not adhering to a one-party system; using people's representatives to voice and channel their dissatisfaction with government policies; opposing strikes and protests since they were detrimental to all parties; It holds an excessive number of elections, ignores the dictatorship of the majority and the tyranny of the minority, and puts the needs of the populous or the public interest first (Djuyandi, 2017). FPI is an organization that does

not have a legal entity because it has been canceled and FPI is not willing to extend it because there are conditions that are not approved by FPI and think that the government is a thoghut. Thaghut or tagut is a term in Islam that refers to worship other than Allah.

The confrontational and extreme nature of the government's socio-political system served as the catalyst for the long-running struggle between the FPI and the government. It is common to refer to the sociopolitical system of government as Modern Jahilia or as a secular system. In reality, FPI calls for a transition to a form of governance based on Islamic law (Nizam Islam). There are benefits and drawbacks to the numerous actions and movements that are possible. People who disagree call for the government to dissolve the FPI because they believe it to be a disruptive organization, while political conjecture suggests that the FPI separatist movement represents an effort to topple the existing government.

The government revoked and dissolved FPI's legal status in Indonesia on December 30, 2020, by reading out and proclaiming seven government bans through the Deputy Minister of Law and Human Rights. In accordance with the government, the National Police Chief published a Notice on January 1, 2021, prohibiting FPI activities and the use of FPI emblems and attributes on Republic of Indonesian territory. In this instance, the government refers to the damaging actions carried out by FPI thus far by using the labels radicalism, anarchy, and intolerance

A Joint Decree issued by six ministers and institution heads established a formal ban on any actions taken on behalf of the FPI. The joint decrees 220/4780 of 2020, M. HH/14.HH05.05 of 2020, 690 of 2020, 264 of 2020, KB/3/XII of 2020, and 320 of 2020 addressing the prohibition of activities using symbols and attributes and the termination of FPI activities were cited by the six. Ministers of Home Affairs Tito Karnavian, Law and Human Rights Yasonna Laoly, and Communication and Information (Menkominfo) Minister Johnny G. Plate all signed the SKB. Then, the head of the

national counterterrorism agency (BNPT), Boy Rafly Amar, the attorney general, ST Burhanuddin, and the national police chief, Gen. Pol Idham Azis, appeared.

Joint Decree Number 220/4780 of 2020, Number M.HH/14.HH05.05 of 2020, Number 690

of 2020, Number 264 of 2020, Number KB/3/XII of 2020, and Number 320 of 2020 concerning Prohibition of Activities Use of Symbols and Attributes as well as Termination of FPI Activities regulates 7 points, which are presented in the following table:

Table 1. Prohibitions of Activities Using Symbols and Attributes and Termination of FPI Activities

Number	Fill
First	Stating that FPI is an organization that is not registered as a Social Organization as regulated in the legislation, so that it has de jure disbanded as a social organization.
Second	FPI as a community organization which has de jure disbanded, in fact still continues to carry out various activities that disturb the peace, public order, and are against the law.
Third	Prohibits the use of FPI symbols and attributes within the jurisdiction of the Unitary State of the Republic of Indonesia.
Fourth	In the event of a violation as described in the third dictum above, Law Enforcement Officials will stop all activities being carried out by FPI.
Fifth	Asking members of the public: <ol style="list-style-type: none"> a. To be unaffected and involved in activities, use of FPI symbols and attributes; b. To report to law enforcement officers every activity, use of symbols and attributes of FPI.
Sixth	The Ministries/Institutions that sign this Joint Decree are to coordinate and take law enforcement steps in accordance with the provisions of the legislation.
Seventh	This Joint Decree shall come into force on the date it is stipulated.

Position of the Joint Decree of Six Ministers and Institutions Regarding the Existence of the Islamic Defenders Front Community Organization

The previous law, Law Number 17 of 2013, which established arrangements surrounding the method for the dissolution of mass organisations by involving an impartial and independent judicial authority. Even if the court system's main function under this statute is to provide advise. It runs counter to Indonesia's adherence to the principle of equality before the law. But at least the justice systems are involved. The involvement of other institutions in the dissolution of a mass organisation is not governed by Law Number 16 of 2017, in contrast. Instead, the government is granted total power. This is the same as Law Number 8 of 1985

concerning Community Organizations (the Law left by the new order which tends to be authoritarian).

Based on the previous sub-chapter, the author has described the points in the Joint Decrees Number 220/4780 of 2020, Number M. HH/14. HH05. 05 of 2020, Number 690 of 2020, Number 264 of 2020, Number KB/3/XII of 2020, and Number 320 of 2020 concerning the Prohibition of Activities to Use Symbols and Attributes and Termination of FPI Activities. The Joint Decree contains seven points, including:

- 1) Declare that FPI is an organization that is not registered as a social organization as controlled in laws and regulations, so that it has been de jure dissolved as a social organization;

- 2) FPI as a community organization which has de jure disbanded, in fact still continues to carry out various activities that disturb the peace, public order, and are against the law;
- 3) Prohibiting carrying out activities, using symbols and attributes of FPI within the jurisdiction of the Unitary State of the Republic of Indonesia;
- 4) If there is a violation as described in the third dictum above, Law Enforcement Officials will stop all activities being carried out by FPI;
- 5) Asking members of the public:
 - a. To be unaffected and involved in activities, use of FPI symbols and attributes;
 - b. To report to law enforcement officers every activity, use of symbols and attributes of FPI.
- 6) Ministries/Institutions that sign this Joint Decree, to coordinate and take steps to enforce the law in accordance with the provisions of laws and regulations;
- 7) This Joint Decree shall come into force on the date it is stipulated

These arguments make it clear that this Joint Decree does not disband the FPI. The first argument states that because FPI is not registered as a community organisation as required by law, it has effectively ceased to operate as one. The general question of whether a phenomenon or event is already covered by a law is addressed by this de jure. Thus, the key element of this de jure is the legitimacy of the law, regardless of the field circumstances. Since FPI is no longer recognised as a community organisation, it is de facto not a social organisation in the meaning of the FPI case. The FPI's traits and actions are still evident throughout field training.

According to Mahfud Md, the Coordinating Minister for Political, Legal, and Security Affairs, starting June 20, 2019, FPI has de jure ceased to exist as a mass organization. However, as an organization, FPI continued to engage in actions that were illegal and violated order and security.

FPI has not yet secured a permission extension since it has not fulfilled the requirements. The term "caliphate" is used in the FPI's Articles of Association/ Bylaws (AD/ART), which is where the issue stems from.

Additionally, FPI continues to engage in illegal operations that compromise order and security. FPI Troops congregating without following the health regimen as advised by the administration is against the law. The Covid 19 virus affects more people when followers come together in big groups, which creates new transmission clusters. Rizieq Shihab was consequently identified as a suspect in the propagation of the Covid 19 virus. Rizieq Shihab organized Maulud Nabi Muhammad and held his son's wedding, which resulted in a sizable gathering of people in addition to creating a new cluster at the airport. That is what caused Rizieq Shihab to become a suspect in causing other people to contract the Covid 19 virus.

The second point in the Joint Decree states that FPI as a community organization which has de jure disbanded, in fact continues to carry out various activities that disturb peace, public order, and are against the law. This is the background for the issuance of this Joint Decree.

The most significant clauses in this Joint Decree are clauses 3 and 4, which prohibit using FPI symbols and attributes within the boundaries of the Unitary State of the Republic of Indonesia and state that law enforcement officials will halt all FPI activities in the event of a violation of the third dictum above. This joint decision letter's main points are the forbidding of activities, the use of FPI-related symbols and qualities, and the authorization of law enforcement officers to take action in the event of violations of the third item.

The public's involvement is the sixth point. The general public is urged to participate actively in campaigns to outlaw FPI activities. Communities are urged to report any and all activities, use of FPI emblems, and attributes to law enforcement officials, as well as to refrain from being persuaded by them. Due of FPI's widespread influence, the

fifth and final element is crucial. From the perspective of the membership, the Greater Jakarta region is home to the majority of FPI warriors, but this local group has a nationwide impact. Community involvement is crucial in campaigns to outlaw FPI activities.

A Joint Decree of the Minister of Home Affairs, Menkumham, Menkominfo, Attorney General, National Police Chief, and Head of BNPT Number 220/4780 of 2020, Number 264 of 2020, and Kb/3/12/2020 concerning Prohibition of Activities Using Symbols and FPI Attributes and Termination disbanded the FPI, an Islamic organisation. Based on Law Number 16 of 2017, the dissolution of this Community Organisation is legitimate under Indonesian law. According to Islamic law, governments and leaders must put their citizens' interests first when making decisions. As part of its efforts to uphold Pancasila ideals and the integrity of the Republic of Indonesia, the government has decided to dissolve this social organisation since, when it was first founded, it engaged in a number of socially contentious activities.

The authorized institutions are governed by the sixth point. The Ministries/Agencies that sign this Joint Decree are urged to work together and implement the law in accordance with its mandates. Further coordination is required in order to prevent authority conflicts between these six entities because they play a crucial strategic role in outlawing FPI activities.

The timing of the government's strategy meant that FPI had no chance to resist when the decision to dissolve the organisation was made. To demonstrate to the public that the government was taking decisive action, the legal justification for the dissolution of FPI was explicitly laid out in online media. By presenting the facts and the fact that FPI did not receive authorization again due to organisational AD/ART concerns, Detik.com's online publication frames the FPI phenomenon in a manner that is practically identical to Kompas.com's. Republika.co.id, on the other hand, presents this reality very differently by providing

evidence that FPI is still fighting injustice against its organisation.

The Republic of Indonesia's constitution, specifically Article 1 paragraph (3) of the 1945 Constitution, which confirms the principles stated in the General Explanation of the 1945 Constitution, namely that the State of Indonesia is based on law, not based on custom, requires the substance of the material governing the dissolution of social organisations to be elaborated with those basic principles. The Republic of Indonesia's 1945 Constitution places a strong emphasis on the necessity of a system of "checks and balances" (supervision and balance), in which there must be a distinct separation of powers between the executive and judicial branches. This means that in the case of the dissolution of social organizations it is very important to involve the court in deciding the verdict on the dissolution of social organizations in Indonesia by way of arranging dispute resolution in court using the principle of speedy justice. simple and low cost so that the dispute resolution process for the dissolution of social organizations can be carried out effectively and efficiently.

CONCLUSION

These arguments lead to the conclusion that this Joint Decree was an attempt by the government to restrict FPI operations rather than dissolving community organizations affiliated with the FPI. The government has banned FPI since it hasn't registered as a community organization since 2019. It is necessary to revise the current Ormas Law by including the court's authority in deciding disputes on the dissolution of social organizations supported by the application of the principles of fast, simple and low-cost justice.

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