



Legitimacy of the Dissolution of Beliefs by Community Organizations

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Abstract

Article 28E paragraph (1) of the 1945 Constitution states "Every person shall be free to choose and to practice the religion of his/her choice, to choose one's education, to choose one's employment, to choose one's citizenship, and to choose one's place of residence within the state territory, to leave it and to subsequently return to it." In paragraph (2), everyone has the right to the freedom to believe in his/her beliefs, to express his/her views and thoughts, according to his/her conscience. The constitutional guarantees for believers can also be seen in Article 29 of the 1945 Constitution stating that the state shall be based upon the One and Only God and the State guarantees all persons the freedom of worship, each according to his/her own religion or belief. The Constitutional Court affirms that the right to adhere to a religion or belief in God Almighty is a citizen's constitutional right, not a gift from the state. Therefore, the state is obliged to protect and guarantee the fulfillment of the rights of it's the citizens to embrace a belief other than the six religions developed in Indonesia. However, in practice the dissolution of beliefs is actually carried out by community organizations. The purpose of this study is to analyze the legal position of adherents of a belief in the national legal system and to analyze the authority of community organizations in dissolving a belief system. This research is a normative juridical research with an approach to legislation and legal concepts, where the problems in this research are analyzed qualitatively. The legal position of adherents of belief in the national legal system is legitimized as a constitutional right. Community organizations do not have the authority to dissolve religious beliefs because religious matters are the affairs of the central government. The act of dissolving the belief system by this community organization is actually an act of thuggery.

Keywords: dissolution, belief system, community organization, human rights.

1. Introduction

The concept of religion and adhere to the beliefs by the people in Indonesia cannot be separated from the socio-historical factors of the community itself. Judging from the aspect of belief, it is understandable that the first Indonesian ethnic groups were animist. Animism believes that every object on this earth (such as a certain area, cave, tree or boulder), has a soul that must be respected; therefore, this spirit does

not disturb humans, instead it helps them from spirits and evil spirits and also helps them in their daily lives (Sutarto, 2006; Pramudita and Rosnawati, 2019). This worship has been known by the Indonesian people long time before the existence of state legitimacy for official religions recognized by the government.

Local beliefs of the community are a source for customary values and traditions or culture of the community that owns it because it is based on local spirituality owned by the community. These values are reflected in attitudes, behavior, and life practices that distinguish them from other communities. Cultural values that become spirit come from traditional beliefs that were born and had existed for a long time, even before the major religions entered the archipelago. The major religions are Hinduism, Buddhism, Christianity, Catholicism, Islam, and Confucianism. However, in the Republic of Indonesia, these local beliefs are degraded as animistic teachings, certain object worship/stone worship and or simply referred to sects of belief (Hefner, 2001).

Regarding the acknowledgment of the belief in God Almighty with the concept of belief in ancestral teachings, it has not received an authentic arrangement and/or is not recognized explicitly but has been implicitly recognized, in which the recognized belief is a belief that does not reduce the values of the Pancasila philosophy and does not commit blasphemy against religions that already exist in statutory regulations. The Indonesian context itself, even though it has ratified the international convention, the definition of religion and belief still seems ambiguous. According to the explanation of the international convention, the adherents of beliefs and religions that are considered unofficial/unrecognized are still guaranteed the fulfilment of their human rights. Indonesia uses the term official/recognized and unofficial/unrecognized religion (Colbran, 2010).

The existence of the right to freedom of belief in God Almighty for the adherents of ancestral religious beliefs has not yet been realized by the state. Differences in perspective in understanding the notion of religion and belief have resulted in citizens belonging to the category of believers in God do not get the benefit from the right to freedom of religion and belief. Apart from the teachings of mainstream religions such as the 6 (six) religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism, there are still many ancestral religions/beliefs that had existed long before the 6 major religions entered Indonesia (Fenton, 2016).

In the normative context, Indonesia also does not have a legal umbrella for the marriage between adherents and one of the six official religions recognized by the state. If it is still forced, the Office of Religious Affairs will reject the guardian who becomes a witness to the marriage of the adherents, then delegating this matter to the Civil Registry Office. The procedure for marrying a son with Kapribaden's custom changed and converted to Islam. A person who has been certified by the Directorate of Believers from the Ministry of Education and Culture as a leader of believers, bears the authority to administer marriage certificates for them. The marriage of Kapribaden residents can only be done with fellow Kapribaden citizens or followers of other beliefs. Apart from that, no one has the authority to take part in taking care of the marriage at the Civil Registry Office (Bagir and Arianingtyas, 2020).

Psychologically, discrimination against adherents of a belief cannot be separated from the existence of a belief that is considered heretical. As for some schools that have been officially decided as heretical teachings, namely:

1. Ahmadiyya Qadhiyan. There are three decisions of the Indonesian Ulema Council regarding Ahmadiyah, two in the form of fatwas and one in the form of recommendations, namely fatwas in 1980 and 2005, as well as recommendations in 1984. The government issued a Joint Decree of three ministers to freeze Ahmadiyah activities. The 1980 fatwa was issued by the MUI in the Second National Deliberation on 26 May to 1 June 1980 in Jakarta, denouncing the Ahmadiyya Community as a deviant religious group as well as misleading, for recognizing Mirza Ghulam Ahmad as a

prophet and the new revelations he received. After being protested by the Ahmadiyah Lahore group, MUI then held a national working meeting, on March 4 to 7, 1984. MUI made changes to the fatwa in 1980 which generalized all Ahmadiyah sects as heretical groups. In the National Working Meeting, after going through an in-depth study, the Ahmadiyah Lahore group was excluded from the Qadhiyan Ahmadiyah group.

2. Lia Eden or Salamullah. The fatwa against the Lia Eden sect was issued through the MUI fatwa decision number: Kep-768/MUI/XII/1997 dated on December 22, 1997 which decided that it was impossible for the Angel Gabriel to descend after his arrival to the Prophet Muhammad. Therefore, beliefs like Lia Eden Salamullah are declared as misguided and misleading.
3. Al-Qiyadah al-Islamiyah. The MUI fatwa against the al-Qiyadah al-Islamiyah sect, issued by the DIY Province MUI No. B-149/MUI-DIY/FATWA/IX/2007. The fatwa was issued after the case of three Sedayu residents who were investigated by the police for spreading the notion of al-Qiyadah al-Islamiyah suspected of being a deviant sect. In addition to using normative arguments, based on the texts of the Qur'an and Hadith, MUI also based its fatwa on the Decision of the Inter-Regional Coordination Meeting or Rakorda MUI Region II Java-Lampung 2007 in Yogyakarta, August 6 to 8 2007, as well as suggestions and proposals from the meeting participants. The Executive Board and the Chairs of the MUI Fatwa Commission and Committee Chairs of the DI Yogyakarta Province on August 24, 2007, as well as suggestions from the participants of the Meeting of the Executive Board and the MUI Fatwa Commission of the DI Yogyakarta Province on September 7, 2007 and September 28, 2007.
4. The Fajar Nusantara Movement. The MUI has issued a Fatwa in the Fatwa of the Indonesian Ulema Council Number 6 of 2016 concerning the Fajar Nusantara Movement (Gafatar) that this sect is heretical and misleading, because it is a metamorphosis of the al-Qiyadah al-Islamiyah school which has been fatwaed as heretical through the MUI Fatwa Number 04 2007. It taught the understanding and belief of Millah Abraham, who is misguided because he mixes the teachings of Islam, Christianity, and Judaism by interpreting the verses of the Alquran that are not in accordance with the rules of interpretation.
5. The Tarekat Tajul Khalwatiyah of Sheikh Yusuf Gowa. MUI in The Gowa Regency declared the Puang Lalang sect, the Tarekat Tajul Khalwatiyah Syekh Yusuf Gowa sect to be the deviant and misleading sects, as stated in the MUI Fatwa numbered Kep 01/MUI-Gowa/XI/2016 dated November 9, 2016. The Gowa Regency Government has also issued a letter of recommendation related to the disbandment of the teachings led by Puang Lalang. This sect is declared heretical because it teaches its followers that they must pay Rp. 10 thousand to 50 thousand as a ransom to buy a ticket to heaven. The followers must acknowledge the existence of the creator God, the Mother God, the Father God, the Devil God, the Jinn God, the Satan God, and the God of Lust. And there are many other teachings that insult Islam.
6. The Ubur-ubur Kingdom. The teachings, which were founded by Rudi and Aisyah, and led by Nurhalim in Serang, Banten, are considered controversial. MUI Serang made an investment with the King of the Ubur-ubur Kingdom and indeed found facts about deviations and heretical teachings, namely the teaching and believing that the Prophet Muhammad was a woman. Even Aisyah, the Queen of the Ubur-ubur Kingdom, believes that she is the embodiment of God who owns tombs and remains in Serang City. In addition, Aisyah also claims to be the incarnation of Nyi Roro Kidul, who must be believed as a supernatural being as the version in the Alquran and there are many other misguided assumptions expressed by Aisyah. Therefore, the MUI of Serang City stated that the Ubur-ubur Kingdom led by Aisyah Tusalamaja Baiduri in Serang City was a deviant asect.

The existence of a deviant sect causes a paradigm of thought that every belief outside religion that is recognized as legitimate by the state is considered heresy. This has an impact on the unilateral disbandment of the activities of adherents of the belief system by community organizations. The community organizations also carry out unlawful persecution of adherents of religious beliefs, even though these beliefs are protected and fostered by the government. A series of acts of intolerance and discrimination show that the image of national unity and integrity has been degraded. According to Mahfud (2010), the shift from an authoritarian regime to democracy is clearly good news for freedom of religion, belief, expression and association. However, so far there have always been problems in its implementation. In fact, when the government has been formed through a democratic mechanism, it has not been able to reduce the intensity of the problem of religious freedom. Indonesia was convicted as a perpetrator of discrimination in religion and belief, especially against religious minorities and religious groups as well as indigenous peoples who incidentally are marginalized (Hefner, 2013).

2. Methodology

This research is normative juridical research that examines the authority of community organizations in dissolving beliefs. This research will look at various provisions related to authority in the regulation of religion and belief systems. This research was conducted by using a statutory approach and a legal concept approach. The legal materials used are primary legal materials, namely statutory regulations and secondary legal materials, most of which consist of scientific journals. Legal materials were collected by literature study, where the references used were listed in the bibliography. The analysis in this study was conducted qualitatively.

3. Results and Discussion

3.1 The legal position of adherents of belief in the national legal system

The state has sovereignty in organizing various aspects of life. The form of a state is a must in regulating the social relations of society. The relationship between community groups requires an institution, because in interacting between human beings, there are many interests that sometimes lead to conflict and chaos. State entities are urgent, because the state is an organization in one area that can legally impose its power on all other power groups and can determine the goals of common life. This power is legitimized in the form of law. As a state of law, the state has an obligation to recognize, respect, protect and fulfil human rights.

In the history of human rights, the recognition, respect, protection and fulfilment of human rights have been carried out in three generations. The first generation is about Civil and Political Human Rights. This first generation of human rights prioritizes people's freedom from the state restraints. It more appreciates the absence of state intervention in the search for human dignity which was influenced by reformist thought and by the political philosophy of liberal individualism and the socio-economic doctrine of *laissez-faire*. Second, the economic, social and cultural human rights that arise are due to the inequality of the world economy controlled by the capitalists, which has led to many violations and abuses in various parts of the world. Furthermore, the third generation regarding the right to build solidarity (solidarity rights) which emerged as a form of the rise of Third World nationalism faced pressure from developed countries. Human rights cannot be intervened by humans outside of themselves or by groups or by any institutions to eliminate them. Human rights, essentially have existed since a person is in the womb (Tampubolon, 2016).

Freedom of religion or belief is one of the clusters of human rights (HAM) as enshrined in the Universal Declaration of Human Rights (UDHR) and the Covenant on Civil Rights and Political Rights.

These freedoms have been recognized internationally and nationally as non-derogable rights. Even in a state of war and a general emergency, the state is obligated not to intervene, let alone coerce (coercion) on religious freedom at the forum Internum level, as regulated in legal instruments at both national and international levels. Meanwhile, religious freedom at the external forum level as a form of freedom to manifest religion can be limited by law (Ichsan and Prasetyoningsih, 2019).

Belief in the belief system is a human right. This is stated in the International Covenant on Civil and Political Rights; Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966 entry into force 23 March 1976, in accordance with Article 49. In Article 18 International Covenant on Civil and Political Rights, it is stated as follows:

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.
4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

The International Covenant on Civil and Political Rights (ICCPR) explicitly states that it is possible to limit or reduce various categories of human rights, although this must be done in a situational and conditional manner. This shows that the perspective/instrument of human rights allows an implementation of the fulfilment of human rights to be compromised with other matters, such as problems of large-scale security disturbances and disturbances to the "public" (Payne and Abouharb, 2016). The International Covenant on Civil and Political Rights was ratified by Indonesia into Law of the Republic of Indonesia Number 12 of 2005 concerning Ratification of the International Covenant on Civil and Political Rights. Article 28 E and Article 29 of the 1945 Constitution legitimize the freedom to adhere to beliefs as a constitutional right. The 1945 Constitution stipulates that the right to freedom of religion is not a gift from the state or a group gift. Religion and belief in God Almighty are based on belief, so it cannot be forced and indeed religion and belief in God Almighty itself does not force every human being to embrace and adhere to it.

Humanity is recognized as a universal consensus which remains inherent as the owner of absolute human rights on the basis of humanity, regardless of differences in gender, skin color, economic status, citizenship, religion, and others. This is what resulted in the birth of the concept of human rights. Humans are carriers of universal human nature (Colbran, 2010). Freedom in human rights has always been a fundamental principle and concept. It is freedom that is the essence and determines whether or not there are human rights. From a historical perspective, indeed all struggles for upholding human rights, both in classical and contemporary history, were originally struggles for freedom. The concept of freedom itself is very broad in scope. Freedom can mean the authority or the right to do or speak (Maula, 2013).

Indonesia is a State of Law that is imbued with Pancasila in the implementation of national and state life, so that although it is not a religious state it is also not a secular state, let alone an atheist state, but it is an Indonesian legal state, in which there is a close relationship between the state and religion. Therefore, in terms of religious teachings that require state intervention, then this must be regulated in laws and regulations, and followed up with various government policies. This concept is in accordance with the current developments, in which political and civil rights are also negative rights, namely rights that require the role of the state to realize them (Lim, 2017).

The fact of the existence of a belief system cannot be separated from the plurality of the Indonesian nation. The existence of a belief system that is widely embraced by ethnic groups in Indonesia further adds to the panorama of plurality, diversity and pluralism of the Indonesian nation. The fact that the Indonesian nation is a pluralistic nation is increasingly felt by the many religions, beliefs, traditions, arts and cultures that have long lived and thrived in the life of the Indonesian nation. Religion and belief for the Indonesian people is a very important and fundamental (ultimate) thing that cannot be separated from the side of their life. It is very reasonable if the formulation of the first precepts of Pancasila reads "Belief in One Supreme God." This clearly proves that the Indonesian people in essence believe in God (in this case, each community of people of religion and belief has their own interpretation and theological view according to their respective religious teachings and beliefs).

In the discussion of the concept of the right to freedom of religion and worship, it has been stated that in the First Precepts of Pancasila, God recognizes the Almighty, which means that every human being in Indonesia is obliged to respect the religion and beliefs of others, no matter how much he may not believe in the doctrine of religion and belief. Therefore, it is a right of everyone to choose, embrace, and practice the teachings of his religion freely without being disturbed and also without disturbing other parties. This means that it does not only the prohibition of unethical proselytism, but also the prohibition of blasphemy and abuse of religion within the Republic of Indonesia. The relationship between human rights and Pancasila can be briefly described as follows:

1. God Almighty. Guaranteeing the right to freedom to embrace religion, carry out worship, and respect religious differences.
2. Just and Civilized Humanity. Placing every citizen in the same position under the law and having the same obligations and rights to obtain legal guarantees and protection.
3. Indonesian Union. Mandating the existence of a unifying element among citizens with the spirit of being willing to sacrifice and placing the interests of the nation and state above personal or group interests.
4. Democracy Led by Wisdom in Deliberation/Representation. Reflected in the life of government, state, and democratic society.
5. Social Justice for All Indonesian People. Recognizing property rights and social security for individuals that are protected by the state and have the right to work and protection (Blackwood, 2007).

In the context of the sociology of religion, the symptoms of the emergence of religious groups, ideologies and sects have long attracted the attention of experts, some of whom are Max Weber and Ernst Troeltsch. Weber's book *The Sociology of Religion* is a comparatively broad work on the interaction of religion and social organization. In this book, Weber explores the evolution of various types of religious organizations from prophetic sects, church types and the emergence of sects in religion in Europe. In the development of capitalism in Europe, it is through the categorization of new religious groups that emerged from mainstream groups into two types, namely the church and sect type. Groups with church types generally cover and dominate all aspects of interest in people's life. With such a tendency, religious organizations are status quo and become established groups. Some of the common characteristics of this type include attitudes and teachings that tend to be conservative, formalistic, and compromise with the authorities and political and economic elites. In it, there is a strict hierarchical structure in which religious stakeholders become a circle that monopolizes various privileges such as knowledge and magic. Meanwhile, in the hierarchy below, there are ordinary people who depend on this religious group.

The adherents of belief in Indonesia refer to the teachings of divinity that do not rely on the religious teachings recognized by the state. Thus, in social life and daily moral behaviour, as well as in worshipping God, adherents of the Believer do not adhere to a particular religious teaching (Syaputra and Nasution, 2020). In Indonesia, groups that refer to the term "believers" contain at least four elements, namely:

1. A group of believers belonging to local beliefs/religions (tribes), such as the belief of the Dayak Tribe (Kaharingan, Manyaan), the Batak tribe (Parmalim, si raja Batak, Namulajadinabolon), Badui, Sunda Wiwitan, Buhun (West Java) , Anak Dalam/Kubu Tribe, Wana Tribe (Central Sulawesi), Tonaas Walian (Minahasa, North Sulawesi), Tolottang (South Sulawesi), Wetu Telu (Lombok), Naurus (Seram Island, Maluku) and various beliefs in Papua.
2. The group of believers in God Almighty. Included in this category are adherents of Javanese kebatinan in general, which are based in Java, including the Ngesti Tunggal Society (Pangestu), Sumarah, Susila Budi Dharma (Subud), Perjalanan, Sapta Dharma, Tri Tunggal and Manunggal, the Association of Ekling Budi Murko, Sumarah Purbo, Hardo Pusoro Association, Ngesti Tunggal, Mardi Santosaning Budi (MSB), Budi Luhur and so on.
3. Groups of believers with religious indications include religious sects, groupings of religious congregations such as Ahmadiyah, Buda Jawi Vishnu, Children of God, Jehovah, Hari Krishna and others.
4. Groups of followers of mystical or occult beliefs such as shamanism, psychics, fortune-telling, medicine, witchcraft, sorcery, magic and metaphysics.

At the normative level, the state intends to protect religious freedom through the PNPS Law no. 1 of 1965 Stipulation of the President of the Republic of Indonesia Number 1/PNPS of 1965 concerning the Prevention of Abuse and/or Blasphemy of Religion the President of the Republic of Indonesia. However, this provision actually creates discrimination for adherents of a belief. The existence of this Law is the basis for the existence of "official" or "recognized" religion and "unofficial" or "unrecognized" religion. Believers of course fall into another category, because they are not considered as a religion. The existence of this law is also the basis for monitoring the beliefs, in which the believers of faith are considered a threat. The existence of this Law has become the legal basis for the Coordinating Board for the Supervision of Community Beliefs to supervise, prohibit and even dissolve religious organizations. The issuance of this law took place in the context of the existence of a group of students who had become part of the state through the Ministry of Religion which suppressed the "abangan" group, which adhered to the belief in it. The narrowing of the definition of religion is aimed at narrowing the opportunities for abangan groups to establish new religions. The development of a group of followers is a threat to the santri group, because it has the potential to establish a new religion. Therefore, the Supervisory Board of Beliefs was formed or also known as the Coordinating Board for Supervision of Community Beliefs, so that the development of groups of believers can be monitored (Viri and Febriany, 2020).

Efforts to protect the state against adherents of a belief can be seen from Decision Number 97/PUU-XIV/2016. After the decision of the Constitutional Court regarding the rights of citizens, especially adherents of local religions, should no longer be discriminated against for adherents of a belief to get the same position before the law, especially to obtain a population document that is equal to other citizens (Sukirno and Adhim, 2020). Constitutional Judge in his decision states that:

1. Granting the petition of the Petitioners in its entirety;
2. Stating the word "religion" in Article 61 paragraph (1) and Article 64 paragraph (1) of Law Number 23 of 2006 concerning Population Administration as amended by Law Number 24 of 2013 concerning Amendments to Law Number 23 2006 concerning Population Administration (State Gazette of the Republic of Indonesia of 2013 Number 232 and Supplement to the State Gazette of the Republic of Indonesia Number 5475) is contrary to the 1945 Constitution of the Republic of Indonesia and does not have conditionally binding legal force as long as it does not include "belief";
3. Declaring Article 61 paragraph (2) and Article 64 paragraph (5) of Law Number 23 of 2006 concerning Population Administration as amended by Law Number 24 of 2013 concerning Amendments to Law Number 23 of 2006 concerning Population Administration (State Gazette of the Republic of Indonesia of 2013 Number 232 and Supplement to the State Gazette of the

Republic of Indonesia Number 5475) is contrary to the 1945 Constitution of the Republic of Indonesia and has no binding legal force;

4. Order the loading of this Decision in the State Gazette of the Republic of Indonesia in proper way.

In the basis for considering Decision Number 97/PUU-XIV/2016, it is stated that the basic right to adhere to a religion, which includes the right to believe in God Almighty, is part of human rights in the civil and political rights group. This means that the right to adhere to religion and belief in God Almighty is one of the rights in the civil and political rights group which is derived from or stems from the conception of natural rights. As a human right that is rooted in natural rights, this right is inherent in every person because he is a human being, not a gift from the state. In the context of Indonesia, this statement is no longer just something of doctrinal value but has become the norm in the basic law (constitution) and therefore binds all branches of state power and citizens. The existence of this Constitutional Court decision is a progressive step for the state in providing legal recognition of the status of sects of belief so that the fulfilment of the constitutional rights of citizens in believing and practicing religion and belief can be carried out and not tarnished by the state's discriminatory policies. The context of this decision is related to the equality between the civil rights of religious adherents and adherents of a belief system related to population documents (Jufri, 2020).

Technically, the development of adherents of the belief system is regulated in the Regulation of the Minister of Education and Culture No. 77 of 2013 concerning Guidelines for the Development of Trust Institutions in God Almighty. According to this provision, a Believer in God Almighty, hereinafter referred to as a Believer in Belief, is every person who recognizes and believes in the values of living belief in God Almighty. The teaching of Belief in God Almighty is everything that is taught in the form of education, guidance, advice, and instructions related to belief in God Almighty, both written and unwritten. Article 7 stipulates that district/city governments provide protection to Belief and Customary Institutions. The forms of protection include protecting the existence of Belief Institutions and Customary Institutions; strengthening of local laws and/or policies; protection from poor imagery and stigma; protection of activities carried out by Belief Institutions and Customary Institutions; protection of places believed to have historical and spiritual values by the Belief and Customary Institutions; and prevention of discriminatory treatment by the community and/or district/city government apparatus.

3.2 The Authority of community organizations to dissolve religious beliefs

Empirically, in addition to religion which is predominantly embraced by a part of the Indonesian population, there are also adherents of beliefs, both those held by the customary law community and people outside the customary law community. In customary law communities, it is known that there are several beliefs such as Sunda Wiwitan in Baduy, Kaharingan in Kalimantan, Tonaas Walian in Minahasa, Aluk Todolo and Towani Tolotang in South Sulawesi, Marapu in Sumba, Ugamo Bangso Batak and Parmalim in Batak, and so on. In addition, there are also beliefs established by its founding figures, such as the Javanese Sunda Religion by Prince Madrais in Cigugur, the Adam Religion in the Sedulur Sikep community founded by Ki Samin Surosentiko, Pangestu which was founded on 20 May 1949, Kapribaden, Subud, Sapto Darmo, and others (Sukirno, 2019).

The plurality of Indonesian society has become the hallmark of Indonesia itself. Nevertheless, the practice of dissolving religious beliefs by community organizations still occurs, even leading to violence. Accompanied by a number of police and TNI officers, dozens of people claiming to be a combination of 27 community organizations in Bandung, including the Islamic Defenders Front and the Sundanese Champion, broke up an event for the Ahmadiyya Community. The protesters came with 'command cars' equipped with black flags bearing the phrase monotheism in white, which in Indonesia is often identified with Hizbut Tahrir Indonesia (HTI), which was banned last year. The Ahmadiyya Community is a global

movement with tens of millions of people in 200 countries. This sect is considered heretical by other Muslims because it believes that its founder, Hazrat Mirza Ghulam Ahmad, is considered a kind of Imam Mahdi, even a 'prophet' who served Muhammad, and compared to the resurrection of Prophet Isa. Its existence is already banned in Pakistan and persecuted in several other Muslim countries. The Ahmadiyya in England has been growing since 1913, and built the first mosque in London, at Southfields, Wimbledon, in 1926.

Cases of dissolution of religious beliefs by community organizations also occurred in Bali. About 50 people from 8 elements of society came to Sri Jagatnatha Gourangga Ashram. The movement is to close the Hare Krishna ashram as a form of support for the Joint Decree (SKB) of the Bali Province Traditional Village Council and Parisadha Hindu Dharma Indonesia Bali. The eight (8) elements of the community that were engaged in the Sri Jagatnatha Gourangga Ashram, Friday afternoon at 12.00 WITA, consisted of Sandhi Murti, Taksu Bali, Balinese People's Component, Bramastra, Cakra Wayu, Nusa Community, Bali Hindu Coordination Forum, and Amukti Palapa Nusantara.

The dissolution of a belief system by a community organization is an act against the law. It is the authority of the central government to stop the activities of the belief system. The dissolution of the belief system by civil society organizations will lead to human rights violations, and can even lead to violent practices. Basically, in using Human Rights, everyone is obliged to pay attention and respect the human rights that are also owned by others. Awareness of human rights, self-esteem, human dignity and worth, begins since humans exist on earth. This is due to the human rights that have existed since humans were born and are natural rights inherent in humans (Maroni et al., 2019). The Pancasila legal system installs signs and creates guiding principles in national legal politics. The most common signs are prohibitions for the emergence of laws that are contrary to the values of Pancasila. These signs are reinforced by the existence of four guiding principles, including those related to the beliefs, namely that the law must guarantee religious freedom with full civilized tolerance among its adherents; and the law must provide social justice in the sense that it must be able to provide special protection to the weak in dealing with the strong (Mahfud, 2010).

Article 28 J of the 1945 Constitution affirms (1) Everyone is obliged to respect the human rights of others in the orderly life of society, nation and state. (2) In exercising their rights and freedoms, everyone is obliged to comply with the restrictions stipulated by law with the sole purpose of guaranteeing the recognition and respect for the rights of freedom of others and to fulfil fair demands in accordance with considerations of morals, religious values, security, and public order in a democratic society. Article 22 of Law Number 39 of 1999 concerning Human Rights states (1) Everyone is free to embrace their own religion and to worship according to their religion and beliefs. (2) The state guarantees the freedom of everyone to embrace their own religion and to worship according to their religion and beliefs.

The dissolution of a belief system by a community organization on the pretext that the belief is a cult is illegal. Supervision of religious beliefs and sects in society is the authority of the prosecutor's office as regulated in the Republic of Indonesia Prosecutor's Regulation Number 5 of 2019 concerning Amendments to the Attorney General's Regulation Number Per-019/A/Ja/09/2015 concerning the Coordinating Team for Supervision of Beliefs and Religious Streams in Society. Article 70 of Law Number 39 of 1999 concerning Human Rights states that in carrying out rights and obligations, everyone is obliged to comply with the restrictions stipulated by law with a view to guaranteeing recognition and respect for the rights and freedoms of others and to meet security demands and public order in a democratic society. Article 73 of Law Number 39 of 1999 concerning Human Rights states that the rights and obligations stipulated in this law can only be limited by and based on the law, solely to ensure the recognition and respect for human rights and the basic freedoms of others, decency, public order, and the interests of the nation.

4. Conclusion

The main finding is the dissolution of the belief system can only be carried out by the central government, not a regional autonomy, let alone a matter of social organization. The state guarantees the freedom of everyone to adhere to a belief. Nevertheless, discrimination against these adherents still occurs. The issue of deviant sects makes community organizations suspicious of the activities of religious sects. Even though the existence of a belief system has been legitimized by the state through legislation. Freedom to adhere to beliefs is a human right and a constitutional right. The development of the belief system is carried out by the Ministry of Education and Culture while the supervision is carried out by the Prosecutor's Office. Therefore, the dissolution of a belief system by a community organization is an act against the law. Community organizations cannot immediately dissolve or limit the activities of a religious sect on the basis of accusations of being a cult. It is based on the principle of respect for human rights. Although the values and functions of Pancasila have not changed, Pancasila can continue to follow and adapt to the times that will continue to change. Therefore, there must be a scientific study that actualizes the values of Pancasila in the life of the nation and state. Optimism, providing guidance to the community and socializing the actualization of Pancasila values to the community is the first step to anticipate and suppress the flow of radicalism and the spread of deviant sects.

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