

Ius Constituendum of the Regulation for Autonomous Body of Social Organizations in the Security Sector as Reserve Command

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Abstract

The universal people's defense and security system mandates the importance of the community's role in defense and security efforts against various threats to the Indonesian state. The role of the community in defense and security efforts can be carried out with the participation of the community to become the Reserve Command. In this case, especially for members of the autonomous bodies of community organizations in the security sector, they should have their own space to become the Reserve Command. This research is a juridical-normative legal research with legal issues, namely the legal vacuum in regulating autonomous bodies of social organizations in the security sector to be given a special route to become a member of the reserve component. The approach in this research is the approach to legislation and the concept approach. The results of the study confirm that the urgency to provide special arrangements for members of autonomous community organizations in the security sector to become members of the reserve component because they already have the basics of security skills. In addition, legal construction needs to be carried out by revising the applicable regulations.

Keywords: Reserve Command, Community Organization.

INTRODUCTION

The universal people's defence and security system (*Sistem Pertahanan Dan Keamanan Rakyat Semesta*) is a defence and security system that applies in Indonesia (Siagian et al., 2021). The universal people's defence and security system, which is commonly referred to as *Sishankamrata* is a people's defence and security system that places the Indonesian National Army (hereinafter referred to as TNI) and the Indonesian National Police (hereinafter referred to as the Police) as the main force and the people as a supporting force. This is as stated in Article 30 paragraph (2) of the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945), which affirms that:

“Efforts to defend and secure the state are carried out through a universal people's defense and security system by the Indonesian National Army and the Indonesian National Police, as the main force, and the people, as a supporting force”.

Referring to the juridical-constitutional meaning in Article 30 paragraph (2) of the 1945 Constitution of the Republic of Indonesia, in fact, Article 30 paragraph (2) of the 1945 Constitution of the Republic of Indonesia affirms that *Sishankamrata* is part of the national defense and security effort that is oriented towards the involvement of all component of the nation in the efforts of national defense and security.

Sishankamrata is actually based on the legal ideals of the Indonesian nation, namely Pancasila and is based on constitutional provisions, especially in Article 30 paragraph (2) of the 1945 Constitution of the Republic of Indonesia. *Sishankamrata* is enforced because of the strategic geographical and geopolitical location of Indonesia, namely at a cross-world position, both in the position of trade routes, military routes, to the path of the abundance of natural resources that has the potential to cause tension between surrounding countries. From the location and position of Indonesia, it has the potential to pose a threat to national integrity, especially in the aspect of national security (Koto, 2021). Threats to national integrity can come from outside and within the country, including its manifestations, which can be in the form of military and non-military (Prasetio, 2020). In this case, *Sishankamrata* is used as the basis for strategic efforts to prepare national defense from various threats that have the potential to threaten the existence of the Unitary State of the Republic of Indonesia (Wiswayana & Pinatih, 2020).

Furthermore, the provisions regarding the *Sishankamrata*, apart from being regulated in Article 30 paragraph (2) of the 1945 Constitution of the Republic of Indonesia, are also regulated in the Act No. 3 of 2002 and specifically in the Act No. 23 of 2019 (hereinafter referred to as the Act No. 23 of 2019). This is particularly as stated in the preamble considering the letter b the Act No. 23 of 2019, which affirms that:

“The state defense system is universal in nature which involves all national resources which are prepared early by the government and carried out in a total, integrated, directed, and sustainable manner to uphold state sovereignty, maintain territorial integrity, and the safety of the whole nation from all forms of threats”.

Further in the Act No. 23 of 2019 has provided criteria for supporting components and reserve components for Indonesian citizens to participate in national defense and security efforts outside the TNI and Police. Article 17, the Act No. 23 of 2019 emphasizes that the supporting component is a forum for voluntary citizen participation and the utilization of Natural Resources, Artificial Resources, and National Facilities and Infrastructure to organize National Defense. The supporting components consist of: (i) Citizens, (ii) Natural Resources, (iii) Artificial Resources, (iv) National Facilities and Infrastructure (Susanto, 2021). In contrast to the supporting components, the reserve component is specifically oriented towards mobilization through mobilization to enlarge and strengthen the strength and capabilities of the Main Component in dealing with military threats and hybrid threats (Saputra, 2020).

This is also emphasized that because the reserve components are prepared in the mobilization effort, the reserve components are specific to assist the defense and state security efforts, especially in the main forces, namely the TNI and the Police. Thus, under certain

conditions in the laws of war or humanitarian law, the reserve components can have the status of soldiers/combatants while the supporting components are non-combatants or only assist the main forces in the *Sishankamrata*. This is as emphasized in Article 65 paragraph (2) UU No. 23/2019, which affirms that "*Supporting Components as referred to in paragraph (1) are non-combatant*". This is also confirmed in Article 64 paragraph (2), the Act No. 23 of 2019, which states that "*Supporting Components subject to Mobilization must be upgraded to a Reserve Component status*". Based on the juridical description, it can be concluded that the reserve component that is oriented to mobilization under certain conditions can have the status of a combatant while the supporting component remains only helpful and cannot have the status of a combatant, unless the supporting component is upgraded to a reserve component (Daniati et al., 2021). If we refer to human resources, especially in the defense and security of the country as a whole, then there are resources that should be empowered, namely autonomous bodies of social organizations (ormas) which incidentally have an understanding of basic security training (Dwijayanto, 2019):

This can be seen in several community organizations that have autonomous bodies in the security sector, such as the Multipurpose Ansor Front (Barisan Ansor Serbaguna) from the Nahdlatul Ulama social organization, commonly referred to as Banser; in addition, there is also the Muhammadiyah Youth Preparedness Command (Komando Kesiapsiagaan Angkatan Muda Muhammadiyah) which is usually called Kokam, as well as various autonomous bodies of social organizations, and other (ormas) that have a security orientation and have basic security and state defense skills (Satriawan et al., 2019). If referring to the provisions in Article 20 paragraph (1), the Act No. 23 of 2019 that one of the supporting components is a trained citizen, which in the explanation of Article 20 letter b, the Act No. 23 of 2019 states "...members of other community organizations that can be equated with trained citizens..". Furthermore, referring to the provisions in Article 32 to Article 40, the Act No. 23 of 2019, one must go through certain selection and training to become a reserve component. By referring to the provisions in Article 20 letter b and Article 32 to Article 40, the Act No. 23 of 2019 concerning the Management of National Resources, it can be concluded that autonomous bodies of social organizations such as Banser NU and Kokam Muhammadiyah can only be a supporting component so that they cannot have the status of combatants in the *Sishankamrata*.

Suppose it is reviewed in substance on the capabilities and competencies of autonomous bodies of social organizations that have a security background, such as Banser NU and Kokam Muhammadiyah. There should be special provisions so that Banser NU and Kokam Muhammadiyah can become part of the reserve component through service lines in autonomous bodies. This research is oriented towards discussing legal issues, namely the legal vacuum in regulating autonomous bodies of social organizations in the security sector to be given a special path to become a member of the reserve component. Thus, this research is oriented to answer two problem formulations: (i) What is the urgency to provide special arrangements for members of autonomous community organizations in the security sector to become members of the reserve component; and (ii) How is the legal construction related to special arrangements for members of autonomous community organizations in the security sector to become members of the reserve component?

RESEARCH METHOD

This a his research is a normative legal research oriented to the analysis of legal construction which suggests the existence of a proper arrangement (*ius constituendum*) for members of the autonomous bodies of social organizations in the security sector to become members of the reserve component (Irwansyah, 2020). This study uses primary legal materials which include: the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945), the Act No. 3 of 2002, the Act No. 23 of 2019 (hereinafter referred to as UU No. 23/2019), the Act No. 16 of 2017, the Act No. 17 of 2013 concerning Community Organizations, and Government Regulation No. 3 of 2021. Secondary legal materials include: books, journal articles, and websites related to legal issues, as well as non-legal materials including legal dictionaries and language dictionaries. The approach in this study uses a statutory approach and a concept approach.

DISCUSS AND ANALYSIS

The Urgency of Special Regulation for Autonomous Community Organizations in the Security Sector as Reserve Component

Article 1 point 1 the Act No. 16 of 2017 provides confirmation that community organizations states:

"An organization founded and formed by the community voluntarily based on common aspirations, desires, needs, interests, activities, and objectives to participate in development in order to achieve the goals of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia".

Based on the juridical description in Article 1 point 1 the Act No. 16 of 2017, it can be described that community organizations have several elements including: (i) organizations established and formed by the community, (ii) voluntary in nature, (iii) based on common aspirations, desires, needs, interests, activities, and goals, (iv) having an orientation to participate in development in order to achieve the goals of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia (Rahayu et al., 2021). Based on the elements of community organizations as referred to in Article 1 point 1 the Act No. 16 of 2017, we can conclude that the main characteristics of community organizations are that they are formed and/or established by the community and are voluntary (Disantara, 2021a). Thus, if an organization claims to be a community organization but does not fulfill a voluntary nature and is formed and/or established by the community, who can say that it is not a community organization.

Community organizations as stated in Article 5, the Act No. 16 of 2017 have one goal, namely *"to realize the goals of the state"* (Disantara, 2021b). The goals of the state are stated in the fourth paragraph of the Preamble to the 1945 Constitution of the Republic of Indonesia which explains that the goals of the state include: protecting the entire Indonesian nation and the entire homeland of Indonesia, advancing public welfare, educating the nation's life, and participating in implementing world order based on eternal peace and social justice. Related to the destination of Indonesia (Prasetio et al., 2021); in particular, namely, *"...protecting the entire Indonesian nation and the entire homeland of Indonesia"* as related to the objective of safeguarding the existence of the Unitary State of Indonesia from various challenges and

threats, both military and non-military, as well as from within and outside the country (Zahara & M.N., 2020). Thus, the goal of community organizations to realize the goals of the state is one of the goals of community organizations to participate in national defense and security efforts. In Indonesia, there are various types of community organizations, both those based on religion, based on certain customs/cultures, and based on their national reach (Ramadhani & Lubis, 2021). In Indonesia, the most community organizations, especially the types of community organizations based on religion, such as: Nahdlatul Ulama, Muhammadiyah, Nahdlatul Wathan, Dewan Da'wah Islamiyah Indonesia, as well as various other social organizations (Prayudi, 2021).

One of the characteristics of civil society organizations in Indonesia is that they have an autonomous body/special unit in the field of security which of course is based on certain qualifications and training (Raziqy, 2020). This is exemplified by the autonomous bodies of social organizations that have a security character such as the Banser NU and Kokam Muhammadiyah. Banser NU is a semi-autonomous organization of the Ansor. Ansor is youth movement from NU who have founded in 1930 (Fatkhani, 2018). Banser NU has a distinctive characteristic that is striking in society, starting from clothes, shoes, hats, to attributes that are identical to military troops. Specifically, Banser NU carries out security functions that are usually carried out by the police, such as traffic control or securing an event, including disaster preparedness and response (Priyanto, 2021). The embryo of Banser NU was born, especially at the 15th NU Congress in Surabaya which ratified the BANU AD/ART (Barisan Ansor Nahdlatul Ulama) which is believed to be the forerunner of the Banser NU which is currently familiar in the community (HS, 2004). At first, BANU (Barisan Ansor Nahdlatul Ulama) as the forerunner of Banser NU taught several skills such as: marching education, jumping exercises, running lifting and lifting exercises, tying exercises (pioneers), fluit tanzim (learning codes or signs sound), signaling with flags (morse), villages and camps, Learning to help accidents (First Aid in Accidents or First Aid), and Musabaqoh fil Kholi, and Muromat (Rahmat, 2018).

Banser NU currently functions in safeguarding, regulating, and securing events held by NU and its affiliated organizations, not infrequently even to various layers of the population in Indonesia. In general, Article 23 of Banser NU's Organizational Regulations (Peraturan Organisasi) emphasizes that Banser NU is an organization that is religious, humanitarian, social in nature, and defends the state. In carrying out its duties, Banser NU already has several special units, such as: Densus 99 Asmaul Husna, Banser for Disaster Response (Bagana), Banser for Fire Volunteers (Balakar), Banser for Traffic Volunteers (Balantas), Banser for Health (Banser Husada), Banser Maritim (Baritim), and Banser Protocol. Besides Banser NU, in the Nahdlatul Ulama community organization, Muhammadiyah also has a similar organization commonly known as Kokam Muhammadiyah (Zuroidah, 2019). The term "Komando" in the Kokam Muhammadiyah is probably synonymous with the term "Komando" which has military connotations since especially in the early 1960s, such as KODAM and KOSTRAD, as well as several new "commands" aimed at fighting against Malaysia, such as KOGA (Komando Siaga), KOLAGA (Komando Mandala Siaga), and KOGAM (Komando Ganyang Malaysia). Kokam Muhammadiyah was initiated by Lt. Col. Projokusumo, a Muhammadiyah Jakarta figure who was active as a soldier in the TNI-AD (Muhammadiyah, 2016).

In general, Kokam Muhammadiyah functions in an internal orientation, namely as a guardian of Kokam Muhammadiyah assets and in ceremonial purposes such as marching exercises and marching around the city. In addition, Kokam is also oriented towards efforts to anticipate various kinds of violence, both physical and verbal, especially for Islamic groups, especially Muhammadiyah. Thus, Kokam Muhammadiyah members also receive special semi-military education and training. Although in other social organizations there are also special autonomous bodies related to security or even semi-military in nature, the two examples above, namely Banser NU and Kokam Muhammadiyah can be used as an example of the important role of autonomous bodies of community organizations related to security. If you refer to and look at the historical reasons for the formation of the Banser NU and Kokam Muhammadiyah it can be concluded that the establishment of the Banser NU and Kokam Muhammadiyah not only based on the aim of protecting the internal activities of community organizations, but also related to efforts and orientations to defend the state including protecting Muslims from various threats such as the threat of the communist movement and other disturbing movements. For the example of the important role of autonomous bodies of community organizations related to security. Suppose we refer to and look at the historical reasons for the formation of Banser NU and Kokam Muhammadiyah.

In that case, it can be concluded that the establishment of Banser NU and Kokam Muhammadiyah is not only based on protecting the internal activities of community organizations but also related to efforts and orientations to defend the state, including protecting the people. Islam from various threats, such as the threat of the communist movement and other disturbing movements. Thus, in the author's opinion, the autonomous body of social organizations in the security sector, especially in Banser NU and Kokam Muhammadiyah, have been equipped with basic security skills or basic semi-military skills. However, the problem is whether the basics of security skills or the basics of semi-military skills are taught in autonomous bodies of social organizations in the security sector, especially at Banser NU and Kokam Muhammadiyah; Is it following the curriculum or standards in the Sishankamrata or not? This should be coordinated between the main forces in the Sishankamrata, namely the TNI and the Police, with the autonomous bodies of social organizations in the security sector, especially in Banser NU and Kokam Muhammadiyah as in the example above. Related to the curriculum or standards in the universal people's defense and security system relating to the basics of security skills or the basics of semi-military skills taught to autonomous bodies of social organizations in the security sector, especially at Banser NU and Kokam Muhammadiyah, it is necessary to hold joint coordination between the management of social organizations, especially autonomous bodies of community organizations in the security sector, and the leaders of the TNI and the Police as the main force in the universal people's defense and security system.

In this case, it can also be formed in the form of a Joint Decree (Surat Keputusan Bersama) between the Minister of Defense, the leadership of the TNI institution, and the head of the Police (Polri) institution to provide curriculum standards and basic security skills standards or basic semi-military skills for autonomous bodies community organizations in the field of security. Based on the description above, because the autonomous bodies of community organizations in the security sector, especially in Banser NU and Kokam Muhammadiyah, already have basic security skills or basic semi-military skills, it is necessary

to establish standards for basic security skills or basic semi-military skills; military for autonomous bodies of community organizations in the field of security that requires coordination and collaboration between relevant stakeholders. In addition, the urgency to provide special arrangements for members of autonomous bodies of community organizations in the security sector to become members of the reserve component is necessary because autonomous bodies of social organizations in the field of security have basic security skills or basic semi-military skills taught in each autonomous body of social organization so that with these skills which should give the autonomous body of social organization in the field of security a special opportunity to become a member of the Reserve Command.

Ius Constituendum of the Regulation for Autonomous Body of Social Organizations in the Security Sector as Reserve Command

The existence of an autonomous body of community organizations in the security sector is actually a positive thing, especially for the defense and security system in Indonesia. Referring to Article 5 of the Act No. 23 of 2019, it was emphasized that the Management of National Resources for National Defense is carried out through efforts that include: (i) defending the country, (ii) structuring Supporting Components, (iii) establishing reserve components, (iv) strengthening main components, (v) mobilizing and demobilization. Furthermore, in Article 13 paragraph (1) of the Act No. 23 of 2019 confirms that “*Compulsory basic military training as referred to in Article 6 paragraph (2) letter b is only applied to Citizens as candidates for Reserve Components who have met the requirements*”. Related to this, in Articles 34 and 35 of the Act No. 23 of 2019, reserve components must be based on administrative selection and competency selection to recruit prospective Reserve Components. After passing the selection, the candidate for Reserve Components must attend basic military training for 3 (three) months. By referring to the juridical construction, several things can be conclude. First, only Reserve Components are specially prepared to participate in mobilization and demobilization. Thus, the Reserve Components are the "auxiliaries" of the main forces in the universal people's defense and security system, namely the TNI and the Police. *Second*, reserve components under certain conditions can have the status of combatants to be involved in the battle effort. Third, reserve components must also have special competencies and qualifications in understanding and capabilities on a military basis. Thus, the position of the Reserve Components in the Sishankamrata is as a “helper” to the main forces in the TNI and Police.

The urgency for special competencies and qualifications in the form of understanding and ability on a military basis for prospective Reserve Component members is the right thing. However, when referring to the autonomous bodies of community organizations in the security sector, for example, in Banser NU and Kokam Muhammadiyah; so, if there are members in the autonomous bodies of social organizations in the security sector, for example, members of Banser NU or members of Kokam Muhammadiyah who wish to register as candidates for Reserve Components, they must follow the administrative selection and competency selection as stipulated in the Act No. 23 of 2019. In fact, if we refer to the standards and qualifications of community organizations in the security sector, for example in Banser NU and Kokam Muhammadiyah, then there should be special treatment for members of community organizations in the security sector in order to get a special path and selection

to become candidates for members of the Reserve Component. A special path and selection for members of community organizations in the security sector in order to get a special path and selection to become a candidate for members of the Reserve Component in the legal concept is commonly referred to as the concept of affirmative action. In the Black Laws Dictionary, affirmative action is, “*When an employer must consider employing any race or minority that applies for a job*” (Garner & Black, 2019). Furthermore, according to Philip C. Aka (Maes et al., 2021), affirmative action as,

“Permits the use of race and other “minority” factors, such as gender and ethnic origins, in decisions relating to allocations of public benefits, such as government employment, admissions into public schools, and awarding of government contracts. Affirmative action programs play a critically important role in the black experience in America. They originated as techniques designed to promote equality for blacks and metamorphosed into programs of special preference, beginning from the third quarter of the twentieth century, when equal opportunity techniques alone proved inadequate to secure equality for blacks”.

Furthermore, in general, Marquita Sykes defines affirmative action as (Arka, 2021), “*the set of public policies and initiatives designed to help eliminate past and present discrimination based on race, color, religion, sex, or national origin, is under attack*”. From these various definitions and provisions, who can conclude that affirmative action is one of the special efforts or paths to equalize what should be equalized. This is actually in line with the view of Aristotle (Horn, 2020), who asserts that “*justice consists in treating equals equally and unequally, in proportion to their inequality*”, which means that justice is treating all things the same to be treated equally and treating something different as well. differently, based on the proportional principle (Waldfogela et al., 2021). Based on this understanding, who can conclude that affirmative action is a “special” effort, step, or policy to assess a situation that is unfair to equalize to create justice (Koto & Asmadi, 2021). The idea of affirmative action is relevant to the idea of justice theory promoted by John Rawls. In John Rawls' view, the idea of a theory of justice seeks to manifest and articulate a series of general principles of justice so that they are applied in concrete aspects through policies or the formation of laws in the legislature (Safira & Safala, 2019). In John Rawls' understanding, efforts to concretize general principles of justice so that moral decisions are realized in an action like affirmative action (Safira & Safala, 2019).

Related to this, John Rawls offers a goal from the idea of a theory of justice, which includes (Emina, 2021):

1. The theory of justice, according to John Rawls seeks to provide a "moral decision" as the basis for affirmative action. Moral decisions are required to be considered as well as a moral evaluation of an affirmative action effort; and
2. John Rawls asserts that the essence of more social justice theory is optimizing “the average or an average utilitarianism. John Rawls' idea asserts that a social institution is considered to reflect the value of justice if it can optimize profits in a certain utility or use.

The two objectives of the idea of a theory of justice as initiated by John Rawls are actually based on several principles. First, The Principle of Greatest Equal Liberty. This principle includes several things, including: freedom to play a role in political life as well as efforts to contribute to social-humanitarian institutions, including contributions to the state,

freedom of expression (including freedom of the press), freedom of belief and religion, freedom according to one's capacity. oneself (person), as well as the right to maintain and protect private property (Said & Nurhayati, 2021) Second, The difference principle and The principle of fair equality of opportunity (White, 2021). This principle affirms that differences such as social, economic, racial, and so on must be regulated so that they can provide the greatest benefit to those who are considered the least fortunate the most disadvantaged parties (Ramadhani & Abduh, 2021), Based on the theory of justice according to John Rawls and related to the idea of justice theory and the concept of affirmative action, it is necessary to provide affirmative action for autonomous bodies of social organizations in security to become candidates for the Reserve Command.

Referring to Article 51 of Government Regulation No. 3 of 2021 Implementing Regulations of the Act No. 23 of 2019 explains that the selection of candidates for the reserve command includes administrative selection in the form of an administrative completeness examination process and document validity test as well as competency selection which includes a health test process, capability, knowledge/insight, and attitude of Reserve Component candidates. Suppose referring to Article 51 of Government Regulation no. 3 of 2021 Implementing Regulations of the Act No. 23 of 2019, based on the competence possessed by autonomous bodies of social organizations in the field of security, in fact, without the existence of such tests, based on the internal qualifications of autonomous bodies of social organizations in the field of security. The security sector has met the administrative selection and competency selection. In this case, in the future, members of the autonomous bodies of social organizations in the security sector, if they wish to register as members of the Reserve Command, do not need to undergo an administrative selection or competency selection. It is enough to ask for a letter of recommendation from the parent community organization such as Nahdlatul Ulama or Muhammadiyah or other community organizations explaining that the person concerned is still active in community organizations in the security sector. In addition, the person concerned only undergoes a medical test and immediately participates in training as a candidate for Reserve Components if he passes. Affirmative action efforts for members of autonomous bodies of community organizations in the security sector if they want to register themselves as members of the Reserve Command are needed based on two arguments.

First, as an appreciation for their service to each community organization, especially in security, one of the orientations is to defend the country. The state, in this case, the government *c.q.* The Minister of Defense and the leadership of the TNI and Police need to give awards to members of the autonomous bodies of social organizations in the field of security if they wish to register themselves as members of the Reserve Command without having to go through the administrative selection and competency selection, only health selection is sufficient. *Second*, as an appreciation of the competence that has been possessed by members of the autonomous body of community organizations in the security sector who already have basic security skills or basic semi-military skills, they need to get special treatment in the form without the need to go through the administrative selection and competency selection, only enough health selection in registering to become a member of the Reserve Command. The affirmative action effort, according to the author, can only be done by revising the Act No. 23 of 2019 and its implementing regulations in the form of

Government Regulation No. 3 of 2021 Implementing Regulations of the Act No. 23 of 2019 by providing exceptions and special treatment for members of autonomous social organizations in the security sector if they wish to register themselves as members of the Reserve Command without the need to go through administrative selection and competency selection, only health selection is sufficient. Thus, the legal construction provides special arrangements for members of autonomous community organizations in the security sector to become members of the reserve component by revising UU No. 23/2019 and its implementing regulations in the form of Government Regulation No. 3 of 2021 Implementing Regulations of Law Number 23 of 2019 concerning Management of National Resources for National Defense by providing exceptions and special treatment for members of autonomous social organizations in the security sector if they wish to register themselves as members of the Reserve Command without the need to go through an administrative selection and competency selection, only health selection is enough.

CLOSURE

Conclusion

The urgency of providing special protection arrangements for autonomous social organizations in the field of security to become members of the reserve component is necessary because autonomous bodies of social organizations in security have basic security skills or basic semi-military skills taught in each agency. autonomous community organizations so that these skills should give autonomous bodies of community organizations in the security sector special opportunities to become members of the Reserve Command. The legal construction provides special arrangements for members of the autonomous bodies of social organizations in the security sector to become members of the reserve component by revising UU No. 23/2019 concerning the Management of National Resources and its implementing regulations in the form of Government Regulation no. 3 of 2021 Implementing Regulations of the Act No. 23 of 2019 by providing exceptions and special treatment for members of autonomous social organizations in the security sector if they wish to register themselves as members of the Reserve Command without the need to go through an administrative selection and competency selection, only health selection is enough.

Suggestion

The form of participation of mass organizations in defense can also be referred to as a form of public service as well as glue and unifying the nation and state. However, one thing that must be considered is that every member of the mass organization who has received training must continue to receive attention from the state so that the expertise that has been obtained is not used. As people who do not depend on the state, members of mass organizations are not dependent on the state, therefore clear arrangements must be applied if mass organizations become components of the state defense reserve.

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