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### COMMUNISM AND ITS INFLUENCE ON THE EMERGENCE OF ATHEISM

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#### **Abstract:**

Karl Marx's conception of communism is an anti-class society. There is no boundary between the peasants and the peasantry toward the feudalists and the bourgeoisie. This teaching aims to awaken the poor from the tyranny of the bourgeoisie, which dominates the economy of the world. The research approach used for this research is qualitative. The data used was extracted from a variety of scientific journal sources in the literature. The outcome of the research reveals that communism is not important to be enforced in today's modern age, because of the human need to be free from state barriers and constraints. In addition to the notion of communism, it has an impact on the life of anti-religious or anti-God teachings (Atheism) since Karl Marx's teachings call on communist people to abandon religion as an obstacle to the awakening of the broader population.

**Keywords:** Communism; Atheism; Anti-Religion

#### **A. INTRODUCTION**

Communism is prevalent in the life of international society and embellishes the current past of the nations of the world. As communism started to grow from 1916 until the end of the Cold War period, it offered a broad public awareness of its true existence. However, the imperfect perception of society results in a misunderstanding.

The history of the Russian state since the fall of the Soviet Union is concrete proof that communism is no longer important in any world. The events of the Russian reform, or so-called Perestroika (Перестройка), which turned the trajectory of communism into a modern democratic ideology by offering economic independence and investment, culminated in the fall of the Soviet Union and the loose hold of Soviet control over the countries that were part of it.

Communism at the beginning of its birth is a correction to the notion of capitalism at the beginning of the 19th century in an atmosphere which considers that workers and agricultural workers are just part of the production and are more concerned with economic welfare. However, in subsequent events, a variety of internal factions arose in communism between the theoretical Communists and the progressive Communists, each of which had a distinct ideology and strategy of struggle to create a socialist society for what he considered a utopian society.

In communism, social reform would begin with the seizure of the means of production by the position of the Communist Party. In brief, social reform starts

with the workers or what is better known as the proletariat, but the organization of the workers can only be accomplished by party resistance. The Parties need the role of institutional politics as the governing think tank. Global reform can only be done if it is implemented by the authorities. But in fact, the prevailing red-tape policy that caused communism became "dull" and no longer attractive because of the opportunities for exploitation that threatened its leaders. This can be seen in the failure of communist leaders in many countries such as Cuba, Romania, North Korea, the Soviet Union, Laos, and Vietnam.

Communism as an anti-capitalism uses the communist party system as a way of gaining control and firmly rejects the private possession of accumulated capital. In principle, all are represented as belonging to the people and because of this, all means of production must be regulated equally by the state for the prosperity of the people. Though, it is just controlled and supports the party insiders. Communism has also incorporated the use of a parliamentary government system by communist party elites. This secret democracy heavily limited the rights of those who were not members of the Communist Party. Thus there are no human rights as found in democracy in communism.

Communism is typically based on the dialectical philosophy of matter. No wonder the perception is not based on theological values. Ironically, a doctrine has arisen that opposes religious people under the basis that "religion is considered opium." This lets people think of restricting their people to other ideological thoughts, since they are considered insane and out of the natural world (material truth).

From the above topic several questions emerge that are the subject of the analysis in this essay, namely: Why has communism become an ideology that is obsolete in today's modern era? How did Communism affect the rise of Atheism?

## **B. METHODS**

This research uses normative techniques in legal research. Normative legal analysis is research that systematically discusses the rules regulating a specific legal term, analyzes the relationship between regulations, and describes the issues and forecasts the future of the definition. This research approach uses a philosophic or research approach that uses the opinions of philosophers, including Karl Mark's Thought as a philosophic base. In comparison to the methodology used in this research, there is a methodological approach containing specialist doctrines to support the principle of this study. Besides taking a legal approach.

## **C. RESULT AND DISCUSSION**

### **1. Communism in Historical Optics**

In France, around 1830, the term Communism originated at the same time as the word Socialism. These two words initially meant the same thing, but the term Communism was used for a more militant communist school, which called for the full abolition of human property rights and freedom in the consummation and promise of better conditions, not for the benefit of the state, but for the struggle of the poor and the workers.

Hunt wrote Socialism, and Communism is practically synonymous. The essence of both is that the products of development belong to society. It is written in the Major Indonesian Dictionary that the Communists are adherents of

communism.<sup>1</sup>

The concept of communism derives from the teachings of Karl Marx, a German philosopher of the Jewish century who was born in Trier on 5 May 1818. While his parents were Jewish, he was raised Protestant after his father had been converted to this faith. As such, Marx was baptized in a Protestant way. In his early life, Marx was strongly influenced by the family and its surroundings, including the growth of his intellectual talents. The inclination towards philosophy came from his father, but in literature, it was influenced by Baron Von Westphalen, who later became his father-in-law.

In a subsequent development, Marx was like a young intellectual who had begun to enter the field of thought. He started to join a party of progressive and independent young intellectuals in Berlin, the "Club of Doctors" Marx was also in the junior category at the time. This party had a clear inclination to use Hegel's ideology as a way of attacking the political climate in Prussia at the period, which was considered stuck in an oppressive structure. Hegel was considered to be the instructor of the revolution for this party. Because of these extreme ideas, their adherents were seen as a group of young Hegelians or left-wing Hegelians, and as if their critics were faced by a right-wing Hegelian group. It is evident from this that Marx started to come into contact with Hegel's intellectual thinking, which later influenced his line of thought.<sup>2</sup>

## 2. Terminology of Communism

The ideology of Communism is a social and political movement that seeks to establish a classless society that will live as a democracy structured on the collective possession of established means of production. It first emerged in France around 1830, along with the rise of the philosophy of socialism. These two philosophies initially had the same meaning, but the term "Communism" was used by the more militant "socialist" school, which advocated for the full elimination of private property rights and the equality of consumer property, and desired a better situation. Not for the benefit of the monarchy or the ruling regime, nor for the struggle of the oppressed and the lower classes.<sup>3</sup>

Communism is the synonym of scientific socialism formulated by Marx and Engels. The usage of the word "communism" attempts to discriminate between the movement of scientific socialism and the previous utopian socialisms. Communism simply means to understand one another. As a term for the movement which was founded in France, it is taken from the French word "commune" (noun), followed by the word "common" in English, the root word of the Latin word "comun" which means collective, popular, general or universal.

The word "commune" itself in the 19th-century French culture has a special meaning; first, it means a community of individuals, not restricted to a single-family, living together, and sharing possession and responsibility. Second, the smallest region of local government in France with an autonomous government structure. Today, the terminology of communism in social science is more interpreted as a socio-political ideology focused on Marxist doctrines. This is listed in the Encyclopedia of Social Sciences:

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<sup>1</sup> Erdi Rujikartawi. "Komunis; Sejarah Gerakan Sosial dan Ideologi Kekuasaan". Jurnal Qathruna Vol. 2, No. 2, (2015), Hal. 76.

<sup>2</sup> Syadzali, Ahmad. "Konflik Kelas dan Fenomena Komunisme dalam Hubungan Struktural Menurut Pandangan Karl Marx." Jurnal Al-Banjari, Hlm. 26-36. Vol. 13, No. 1 (2014), Hal. 34.

<sup>3</sup> Dewi, Susi Fiirio, Ed. 2017. Perbandingan Idiologi Pancasila & Ideologi – Idiologi di Dunia. Yogyakarta (Id): Gre Publishing. Hal. 4.

“.....communism in this sense connotes the total of Marxist doctrines; hence it is the Marxist critique of capitalism and liberal theory, and the project for the proletarian revolution, though at times it connotes specifically the ultimate goal of that revolution – the society visualized as emerging out of it, which is dimly foreseen as a society without property, without classes or a division of labor, without institutions of coercion and domination.....”<sup>4</sup>

This description can be interpreted as suggesting that communism, in the sense of social science, refers to a set of Marxist doctrines or is a Marxist critique of capitalism and liberal theory. The theory that later anticipated the development of a socialist revolution that gave rise to a communist world free from exploitation, without class, without an unjust division of labor, and without structures that were the means of inequality and control of one class over another. The idea of Marxism claims that the class struggle will give way to a revolt that will lead the working class (the proletariat) to triumph over the bourgeoisie (bourgeoisie). This is going to make dictatorial leadership vanish by itself.<sup>5</sup> Next, there will be new people, the leftists. Communist people are a collective life that is independent of exploitation, without a socioeconomic hierarchy, with no difference in the division of labor, without the power of the institutions that became objects of exploitation and supremacy between the social groups.<sup>6</sup> Communism is an ideology surrounding the requirements of freedom of the workers against the tyranny of the bourgeoisie. Communism, then, under a separate interpretation, is a socio-economic structure based on collective possession and the production of things, whether in the context of government or in existence. The common motto is "from each person according to his or her skills, to each person according to his or her needs," from each in line with his or her abilities to each in line with his or her needs."<sup>7</sup>

Marxism-Leninism comes from the name of Karl Marx (German philosopher, economist, socialist and anarchist, along with his comrade Friedrich Engels, 1820-1895), who formulated the "holy book" of Communists, *The Communist Manifesto* written in 1848, and Vladimir Lenin (1870-1924) was a Russian-born revolutionary communist, political and political theorist. The philosophy of Marxism-Leninism is the composite ideology of the philosophies of these two figures, also referred to as Lenin's understanding of Marxist ideology. The name of this ideology was initially put forward by Josef Stalin (1878 - 1953). Communism, as a philosophy, was still "new" when the Bolshevik Revolution broke out in Russia on 7 November 1917, but its work and power is still felt today due to the appeal of its intellectual teachings to liberate humanity (the proletariat) from the shackles of bourgeois social inequality and to the realization of a classless world where justice and freedom are the main values.<sup>8</sup>

Marxism is a form of the overall thinking and message of the prototype of Karl Marx, which involves both the young Marx and the old Marx. This thought

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<sup>4</sup> Mubarak, Muhamad Yakub. "Problem Teologis Ideologi Komunisme." *Jurnal Tsaqofah*, Vol. 13, No. 1, Mei (2017). Hal. 48.

<sup>5</sup> Debora Sanur L. 2016 Mei. "Komunisme Kembali Mengancam Indonesia?" *Majalah Info Singkat Pemerintahan Dalam Negeri. Kajian Singkat terhadap Isu Aktual dan Strategis*. Vol. VIII, No. 10/II/P3DI/MEI/2016. Hal. 18.

<sup>6</sup> Adam and Jessica, 2004, hal. 137.

<sup>7</sup> Rachmawati, Fadhilah. "Kritik Terhadap Konsep Ideologi Komunisme Karl Marx." *Jurnal Sosiologi Agama Indonesia*. Vol. 1, No. 1, Hlm: 66-78, (2020). Hal. 68. Lihat juga: Simon, 1996: 70.

<sup>8</sup> Surajiyo. "Kaitan Filsafat Dengan Ideologi: Keunggulan Dan Ketangguhan Ideologi Pancasila. Prosiding Seminar Nasional PPKN 2018 "Seminar Nasional Penguatan Nilai-Nilai Kebangsaan Melalui Pendidikan Kewarganegaraan Persekolahan Dan Kemasyarakatan" Laboratorium PPKn FKIP UNS, 7 Juli (2018). Hal. 20.

was conceived by Friedrich Engels in a bundle of materialist philosophic concepts. A figure named Karl Kautsky was attempting to orient him to a new political movement. Post-Engels and Kautsky's Marxism was viewed by his supporters as the core of the official teaching of the Communist Party.<sup>9</sup>

Subsequent findings have led to the emergence of a modern interpretation, namely Marxism-Leninism as a result of Lenin's thinking in Moscow. However, the positioning of Marxism-Leninism as a dogmatic philosophy is contradictory to Marxism, which is contrary to all kinds of ideology. The Communists have never stopped in political maneuvers and revolutionary action. Success and failure are memories for the next communist developer. Another growth of Marxism included philosophical movements that tried to regain the purity of Marx's doctrines, Marxism. Although Stalin's brutality in pursuing personal ambition and national and ideological policy lines is a black sheet in the history of Marxism, Communism. Some people claim that Stalin's stance was based on the dogma of Marxism-Leninism, not pure Marxism-Communism. So then the Soviet Union was guilty of tainting the nationalist cause of Marxism. Since the time of Stalin, the leading party leaders (nomenklatura) and statesmen of the Soviet Union have sown terror, paranoia, distrust, and numerous human tragedies in communist countries as a way of consolidating their influence and personal ambitions.<sup>10</sup>

To explain more fully, the word Communism must be grasped from its origins. Communism is often confused with world communism. Communism is the fundamental philosophy that is commonly used by political parties around the world, whereas international communism is a concoction of ideology that is derived from Lenin's theories so that it can be considered "Marxism-Leninism."<sup>11</sup> The view of Marxism-Leninism is that communist ideology is a power struggle, and therefore the propaganda that needs to be done is to make organized arrangements. In the communist strategy and strategies formulated by Lenin and in particular, by Mao Tse Tung with the teachings of revolution, it naturally follows three levels: (a) strategic defense, (b) strategic stalemate, (c) strategic attack, (d) level III.<sup>12</sup> Of the three forms, their application is in guerrilla warfare (subversion strategy) which also has three levels: (1). Infiltration-subversions; (2). Free opposition of small forces and rebellions; (3). Civil war Communist resistance, for example, like that fought by the Indonesian Communist Party (PKI), was the last stage of the coup (power struggle).<sup>13</sup>

This Marxism-Leninism then plagued many countries and introduced the theory of revolution to transform the culture of a nation into a country that adopted communism.

In the course of its development, communist ideology is divided into two streams: the first is the social-democratic line, called socialism, and the second is communism, according to the teachings of Karl Marx and Lenin. The Social Democrats called for a form of constitutional and electoral democratic government, while Karl Marx's Communism (which formed the base of the movements of Karl Marx, Lenin, Stalin, and Mao Tse Tung) was proletarian dictatorial Communism, which opposed the parliamentary democratic system of government. What they

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<sup>9</sup> Nasrullah Nazsir. "Komunisme Sebuah Utopia dalam Era Globalisasi: Tinjauan Historis Terhadap Pemikiran Karl Marks." *Jurnal Mediator*, Vol. 2, No. 2 (2001). Hal. 246.

<sup>10</sup> Nasrullah Nazsir. "Komunisme Sebuah Utopia dalam Era Globalisasi: Tinjauan Historis Terhadap Pemikiran Karl Marks." Hal. 248.

<sup>11</sup> Asnawi; Hartutik. "Analisis Historis Terhadap Komunisme Sebagai Suatu Ideologi Politik." *Jurnal Seuneubok Lada*, No. 1, Vol. 2 Juli – Desember (2014). Hal. 3.

<sup>12</sup> Asnawi; Hartutik. "Analisis Historis Terhadap Komunisme Sebagai Suatu Ideologi Politik." Hal. 3.

<sup>13</sup> Asnawi; Hartutik. "Analisis Historis Terhadap Komunisme Sebagai Suatu Ideologi Politik." Hal. 11.

mean by proletarian dictatorship is that it is controlled and which they call the vanguard of the workers and peasants to fully undermine the elements of capitalism.<sup>14</sup>

From the aforementioned debate, it can be argued that the notion of communism is a notion that wants a society free from class boundaries, free from the domination of the bourgeoisie that governs the economic power of the population at large. An understanding that aims to create communist people free from suffering and oppression.

### 3. The Discourse of Communism and Karl Marx's Thought

Marx's views, as mentioned above do not characterize a concept that unexpectedly appears on the surface. The epistemological formulations of Marx's theories may have departed from a certain point of view in which Marx, in this case, concentrated on the social conditions of the world in the context of his period. Two things that are important concerning the social reality discussed by Marx are the political as well as the economic elements, and these two things were the key concepts of his period, which demonstrate the continuity of the debate on politics in the times that followed.

Historically, Marx's thoughts on social realities were influenced by the environment of the German state, which at that period saw a sharpening of the class comparison, that is, between the aristocratic class and the peasant class. In the political and economic arena, it is the aristocratic class that dominates, so that politics is based more on the dominance of the aristocratic class (middle class). Not just because of the above, Marx appeared to be fascinated with his thinking, like a backlash to Hegel's thinking that legitimized the role of the middle class (aristocrats) in the political arena at that time. Marx's emphasis on the socio-economic conditions of his age gave way to theories in favor of the marginalized class. For this cause, he attempted to put his theories into the field of praxis, as an effort to reverse the idealistic tradition of German thought.<sup>15</sup>

Marx's opinion then had consequences for his rejection of religion, based on the historical evidence of Christianity in the 18th century, when the ideas of Christianity gradually give way to rationalist ideas, adding to the struggle between feudal society and the revolt of bourgeois society. From this disagreement came the notion of freedom from religion and freedom to act on the grounds of conscience.<sup>16</sup> In truth, they discovered that religion had taught the meaning of social life or socialism, which later became the inspiration for Karl Marx to initiate communism.

As the experts argue, there are parallels in the teachings of socialism in religious teachings, particularly in Islam. As Tjokroaminoto points out there are three components of socialism, three of which are found in various Islamic laws and enforced by Rasullullah Muhammad, namely freedom (*vrijheid-liberty*), dignity (*gelijkhiedequality*), and fraternity (*broederschapfraternity*).<sup>17</sup> Various verses in the Koran and the hadith of the Prophet govern matters of liberty, dignity,

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<sup>14</sup> Asnawi; Hartutik. "Analisis Historis Terhadap Komunisme Sebagai Suatu Ideologi Politik." Hal. 2.

<sup>15</sup> Syadzali, Ahmad. "Konflik Kelas dan Fenomena Komunisme dalam Hubungan Struktural Menurut Pandangan Karl Marx." *Jurnal Al-Banjari*, Hlm. 26-36. Vol. 13, No. 1 (2014), Hal. 34.

<sup>16</sup> Rachmawati, Fadhilah. "Kritik Terhadap Konsep Ideologi Komunisme Karl Marx." *Jurnal Sosiologi Agama Indonesia*. Vol. 1, No. 1, Hlm: 66-78, (2020). Hal. 72.

<sup>17</sup> Tjokroaminoto, 2010, hal.46.

and brotherhood.<sup>18</sup>

In his opinion, Karl Marx always appreciated the idea of capitalism, but because of the inequality that occurred, there was a sense of anti-capitalism that became the foundation of the bourgeoisie. In Marx's opinion, capitalism is the most complex and fruitful period of civilization human beings have never dreamed of. Capitalism, with its technical innovations, offers a dynamic means for individuals to concentrate and control resources in a limited period. Capitalism is the most successful and prosperous period of human history. But all this comes at a high price by fostering the relationship of inequality between the two classes, which in turn leads to the total isolation of the oppressed class, the working class. The alienation of the working class as the majority class that existed at the time meant the alienation of people as a whole. Erich Thier claims that one of the missions that haunted Marx in his works was an effort to discover the means of transcending the self-alienation of the working class, emancipating it in restoring human nature.<sup>19</sup>

#### 4. Communism as an anti-religious understanding

Marx proposed that religion is a human invention. Much because he's ever been trying to eradicate religion. Responding to Feuerbach's suggestion that the world of religion is imagined, Marx said that it was not enough to know. For Marx, the most important question is that humans prefer the fantasy world (religion) over the actual world, rather than how to exclude humans from the imaginary world or religion. Marx's views on religion have been briefly contained in a few paragraphs of his book "Contribution to the Critique of Hegel's Philosophy of Right." In brief, Marx argued that religion was created by human beings as their ultimate delusion of what they will never attain. It is the heroin of civilization that sedates people with obvious bliss, alienates them from actual life. Removing religion is a means of bringing people true pleasure. The ideology of communism not only teaches its followers that they are atheists, godless but also insists that they be anti-theist, anti-God, hate religion. Other than that it also moves people away from the faith.

Criticism of the practice of atheism in the philosophy of communism can be seen from the point of view of US political science specialist Henry J. Schmant, who said, "Overthrow atheism, then all the superstructure of communism will collapse." For this reason, it is not shocking that communism seems to contribute to anti-God ideas. In reality, the philosophy of communism itself has been turned into a "religion" that influences its followers with a set of ideas and doctrines, pushes them according to the rules established in its doctrine, demands that they be able to kill and sacrifice others for the sake of establishing heaven on earth, as Karl Marx expected.<sup>20</sup>

Islam and communism are the most suitable remedies for Misbach. Misbach's opinion is that he needs to synergize Islam and communism. According to him, they both have good sides that complement each other. Islam is the cornerstone and way of life for human beings. Islam not only rules the relationship between God and His being, but it also governs all facets of creation. Islam also advises not to do bad and teaches about justice. Communism is from a positive viewpoint, a form of education for human rights. As Karl Marx put it, social crime is the ownership of private rights that results in the loss of the people. Islam and

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<sup>18</sup> Manan, Firman. "Sosialisme Islam: Perspektif Pemikiran Politik H.O.S. Tjokroaminoto." *Jurnal Wacana Politik*. Vol. 1, No. 1, Hlm: 62 – 70, (2016). Hal. 69.

<sup>19</sup> Mubarok, Muhamad Yakub. "Problem Teologis Ideologi Komunisme." *Jurnal Tsaqofah*, Vol. 13, No. 1, Mei (2017). Hal. 61.

<sup>20</sup> Mubarok, Muhamad Yakub. "Problem Teologis Ideologi Komunisme." Hal. 65.

Communism, both populist, strike squarely at the object of the general good.<sup>21</sup>

In comparison, the philosophy of Communism, advocated by the Socialists, gave a notion of alleviating suffering. Whereas long before Marx did so in his Communism, Islam, through the Koran, had introduced a philosophy of absolute transformation that had initially transformed the order of the Arab nation and had until now, shaped the trend of world ideologies in the future. The evils of the Arabs at the period were the basis of the Koran revolt.

While studying, there are many variations and parallels between the revolt carried out by Islam and Marx. The most basic distinction between the two is not in terms of theories but terms of the implementation of the philosophy. The disparity in executions was due to the fundamental basis of communist ideology. As has been said, the Communists are of the view that everything from things to things, is going back to being things. As a result, the execution of the Communists in carrying out their ideology has provoked much debate and condemnation from a wide variety of parties. The abolition of property rights in the view of some Communists these rights is quite contradictory to the view of religion, particularly Islam. In Islam, God orders people to do good to their fellow humans, regardless of their history and forbids people from bringing damage to the world. He says: "And do good (to others) as God has done good to you, and do not do corruption on (the face) of the earth. Indeed, Allah does not like those who do damage. "

In his explanation, Ibn Katshir said the meaning of the expression "And do good (to others as Allah has done well to you" that is so that people can do good to fellow human beings. Since man currently has an obligation to his God, and man has an obligation to himself and man has an obligation to his kin, and man has an obligation to those who visit him, it is man's responsibility to perform that duty to his respective rights. Men also must do good to others.

Then the phrase "do not do damage to the face of the earth" is an instruction that the values that are being lived do not hurt the earth and do evil to all beings. Since God doesn't like the ones who do wrong. The communist movement that abolishes human rights by using violence is definitely in contrast with the Islamic element that teaches gentleness. As Allah said: "Invite to the way of your Lord with wisdom, speak kind words, and have a good discussion with them."<sup>22</sup>

## 5. Communism as a prohibited ideology in Indonesia

Indonesia, a nation with the philosophy of Pancasila, teaches the essence of faith as part of one of its values, namely "God Almighty." Therefore, the ideology of communism that teaches anti-religion is quite counter to the ideology of Indonesian culture. Repressive attempts can also be made against any acts related to the propagation of Communism or Marxism-Leninism in Indonesia through law enforcement. Practically, if law enforcement is carried out vigorously and systematically, communism, both as an ideology and as a strategy, would vanish from Indonesian soil. Since this would close the gap for others to carry out acts of defiance similar to the G30S/PKI events in the future, meaning that fears over the

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<sup>21</sup> Kuswono; Saputra, K.A; Agustono, Ragil. "Menyandingkan Ajaran Islam dan Komunisme: Pemikiran Haji Misbach (1912-1926)." *Criksetra: Jurnal Pendidikan Sejarah*, Vol. 8, No. 2 (2019). Hal. 66.

<sup>22</sup> Has, Q.A.B; Afriza, N.A; Widodo, Anton. "Ideologi Komunis Dalam Perspektif Al - Qur'an (Analisis Penafsiran Ayat-Ayat Bernuansa Komunis)." *Jurnal Aqlam – Journal Of Islam And Plurality –Volume 5, Nomor 1, Juni (2020)*. Hal. 81.



recurrence of these events will increasingly vanish from people's minds.

In addition to the type of criminal threats as mentioned above, protective steps for the growth of the PKI and communist ideology in Indonesia have been governed in Law No. 2 of 2008 on political parties as amended by Law No. 2 of 2011 on amendments to Law No. 2 of 2008 on political parties (Law on Political Parties). Section 40 (5) of the Law on Political Parties states that "Political parties are prohibited from adhering to and developing and spreading the teachings or ideas of Communism / Marxism-Leninism." Likewise with the terms of Article 59, paragraph 4, letter c of Law No. 17 of 2013 concerning the Following Advantages as amended by the Government Regulation in Lieu of Law (Perppu) No. 2 of 2017 concerning amendments to Law No. 17 of 2013 concerning the Organization. Society (Ormas Law which states: 'Ormas are prohibited from adhering to, creating and disseminating teachings or understandings that are contrary to Pancasila. Besides, the clarification of Article 59(4)(c) of the Ormas Law states, "What is meant by" teachings or understandings that are contradictory to Pancasila", among others, are the teachings of Atheism, Communism / Marxism-Leninism or other ideologies aimed at changing/changing Pancasila and -The 1945 Constitution of the Republic of Indonesia. "<sup>23</sup>

In the 1960s, the party most strongly opposed to communist ideology was the Masjumi Party. Since Islam is the ideology of the Masyumi Party, it is claimed that it condemns the anti-religious notion put forward by the Indonesian Communist Party to the ideology of communism. The ideal of Islam as a Masjumi doctrine can be seen from the formulation of the first aims formulated by the First Muslim Congress in Yogyakarta, 7-8 November 1945, namely: 'Article 1; Preservation of the Autonomy of the Republic of Indonesia and the Islamic Faith. Article 2; Application of the Islamic Values in the Purposes of Masjumi seems to be based on the premise that there is no distinction in Islam. Thus the preservation of Islam cannot be separated from the maintenance of society, the maintenance of the state, and the maintenance of democracy. The separation between religion and politics may be acceptable for other religions outside Islam, particularly for Christianity (Catholicism) which is familiar with the theory of Caesaro-Papism. For Mohammad Isa Anshary, one of the leading figures in Masjumi, secular political thought is the legacy of "cultural imperialism brought by imperialist agents, groups that reject the truth and reality of religion."<sup>24</sup>

The anti-communism movement then established the fatwa anti-communism movement. So Masyumi released an anti-communism fatwa on the eve of the Indonesian Communist Party. This is based on the nature of an anarchist mentality in the context of the use of Communism aggression and is perceived to be an attitude that is opposed to the rational and humane side of mankind. The conduct of the use of violence as the execution of the goal of justifying any means" by the Communists in Masjumi's view is unreasonable and very risky. Since it was very risky, the Masyumi Central Shura Council issued a fatwa on the Islamic Law against Communism, which was agreed on 3-7 December 1954 at the Masyumi V Congress in Surabaya. The Fatwa of the Shura Masyumi Council states, among other things, that according to Islamic law, communism is "kufr" For people who subscribe to Communism with knowledge, awareness, and confidence in the reality of Communism, the rule is "infidels" A individual who practices communism or a communist organization without comprehension, knowledge, and conviction in the essence of the ideology, teachings, objectives, and methods of communist

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<sup>23</sup> Hajjatulloh. "Aktualisasi Negara Hukum Pancasila dalam Memberantas Komunisme di Indonesia." *Mimbar Keadilan* Vol. 13, No. 1 (2020). Hal. 66-67.

<sup>24</sup> Samsuri. "Komunisme Dalam Pergumulan Wacana Ideologi Wacana Masyumi." *Jurnal Millah*. Vol. 1, No. 1 (2001). Hal. 107.

resistance, the law is "heretical"<sup>25</sup>

In Indonesia, the Communists' rebellions collapsed repeatedly, but they were eventually able to resurrect under Aidit's leadership by employing different methods and techniques, such as the use of the anti-imperialist movement. It was the government's intellectual platform, part of the ideology of Soekarno's NEFO.<sup>26</sup> This situation prompted Indonesia to shift towards China or the Jakarta-Peking axis, because of the propaganda of the Indonesian Communist Party (PKI), in addition to its compatibility with the doctrine of Soekarno's NEFO; thus, it is in the interest of the Indonesian Communist Party to improve its alliance with China.<sup>27</sup> Under Aidit's influence as the leader of the Indonesian Communist Party (PKI), President Soekarno expelled Indonesia from the United Nations (UN) after struggling to gain UN support to thwart Britain's attempt to establish a Malaysian federation.

The beginning of the 1960s was the height of communism in Indonesia. However, this understanding was ultimately destroyed while it was at its height. General Soeharto and General Abdul Haris Nasution were two central players in the defeat of the communist party in Indonesia. So that the Communist party could not grow again after its defeat in 1966, though President Soeharto, during his 32 years in office, was very strict in enforcing TAP MPR No. XXV on the prohibition of this understanding in Indonesia.<sup>28</sup>

Concerning the relationship between Communism and Pancasila, there is in essence, a tendency for the two to be opposite and sometimes conflicting. This is what the Indonesian Communist figure, Alimin, has said. He said The truly progressive Communist Party would say, very simply, that the Communist Party cannot recognize One Godhead. Communists deem it repugnant to cover up their beliefs and aims. Pancasila is opposed to the dialectic of materialism. "More deeply, the substance of communism is quite contrary to the ideals and beliefs of Pancasila in terms of culture, governance, society, and economy. From an intellectual point of view, the Communists base their belief in materialist history because they see moral problems as a side effect of the state of material growth, and the economy. They should not, however, focus on matters of spiritual growth, or the religious development of godly persons. The philosophy of communism does not believe in God, religion is forbidden to stand because as Marx put it it is perceived to be an addiction to human beings and culture. He also believed that religion would only cause social class divisions. So religion is only going to be an obstacle to the realization of a socialist society."<sup>29</sup>

The openness of the philosophy of Pancasila has limitations that cannot be broken (BP-7 Pusat, 1993), namely as follows: 1). Dynamic security of the country; 2). Prohibition against the ideology of Marxism, Leninism, Communism; 3). Preventing the growth of liberalism; 4). Prohibition of radical viewpoints that disrupt people's lives; 5). The adoption of new criteria must be a matter of

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<sup>25</sup> Samsuri. "Komunisme Dalam Pergumulan Wacana Ideologi Wacana Masyarakat." Hal. 113.

<sup>26</sup> Soekarno's NEFO is a force raised by President Soekarno as a form of representation for third world countries and as a new force to fight against the superiority of The Old Established Force (OLDEFO) which contains developed countries. NEFO stands for The New Emerging Force. [See: Arifin Suryo Nugroho, "Soekarno dan Diplomasi Indonesia", *Jurnal Sejarah dan Budaya*, Volume 10, Nomor 2 (2016)].

<sup>27</sup> Utomo, Satrio Priyo. "Indonesia, Tiongkok dan Komunisme, 1949-1965." *Indonesian Perspective*, Vol. 2, No. 1, Hlm: 65-75. (2017). Hal. 72.

<sup>28</sup> Syukur, Abdul. "Kehancuran Golongan Komunis di Indonesia." *Jurnal Sejarah Lontar* 2 Vol.5 No.2 Juli – Desember (2008). Hal. 7.

<sup>29</sup> Casedi, Edi; Hidayat, Syamsul. "Pemikiran Paham Komunis Perspektif Pancasila." *Profetika, Jurnal Studi Islam*, Vol. 18, No. 2, Hlm: 110-119.

consensus.<sup>30</sup>

Types of Legal Protection for the Followers of Communism/Marxism-Leninism Philosophy, that is, the legal protection of human rights, which is one of the features of the rule of law. It is therefore important to pay attention to the enforcement of any human right. Indeed, there is no difference between people with opposing viewpoints on ideology and political values. However, to preserve the continuity of the independence and dignity of the Unified State of the Republic of Indonesia, philosophies that are contradictory to the orthodoxy of Pancasila must be subject to heavy pressure and prohibition on the part of the Indonesian people as a whole. Indonesia, as a rule of law, has its features which are based on Pancasila, which vary from the philosophy of legal security, the definition of the *rechtsstaat*, and the concept of the rule of law. Philipus M. Hadjon claims that he is aware of the idea of a rule of law by the *rechtsstaat*, but Indonesia itself has a character based on the rule of law of Pancasila.<sup>31</sup>

Political philosophy is no longer an issue for developing countries that need to be considered. But unlike developed countries like Indonesia, ideology is always a nation's challenge. Understanding the different political behaviors of the Indonesian Communist Party in the past requires a degree of public openness to the risks of communism in Indonesia.<sup>32</sup>

To remember the risks of the interpretation and instruction of communism, it can be seen that people's actions and conduct are trying to make each other aware of the hazards of communism in Indonesia. As reported in the online media *sindonews.com*, which features news about Serpong residents who are delighted to be part of the G30S/PKI film, then the solidarity of Pasmabar-1 representatives and residents of the G30S/PKI Film Nobar, and also Korem 042 Gapu invites people to Nobar Film G30S/PKI uncensored. The first news in *Sindonews* that was highlighted was that communism could no longer grow in Indonesia, then the second news in *sindonews.com* that was highlighted was that with this film it was hoped that we would stick to Pancasila, so as not to be disturbed by other ideologies, then the third news that was highlighted are Jambi residents watching the G30S / PKI film in full, not a film that has been edited, and also so that Jambi residents can get to know the history and also invite residents to maintain Pancasila so that Pancasila is not disturbed by foreign ideologies that can divide the nation.<sup>33</sup>

The essence of Communism in Indonesia can be seen from the working-class group who believe that political revolutions alone are not sufficient tools, so they demand a radical transformation of society into a communist society. The working-class group referred to in communism has differences with other workers, namely that it wants the abolition of bourgeois ownership (not the abolition of ownership). The communists differ only from the other parties of the proletariat in that on the one hand they affirm and defend the common interests of the whole

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<sup>30</sup> Surajiyo. "Kaitan Filsafat Dengan Ideologi: Keunggulan Dan Ketangguhan Ideologi Pancasila. Prosiding Seminar Nasional PPKN 2018 "Seminar Nasional Penguatan Nilai-Nilai Kebangsaan Melalui Pendidikan Kewarganegaraan Persekolahan Dan Kemasyarakatan" Laboratorium PPKn FKIP UNS, 7 Juli (2018). Hal. 16.

<sup>31</sup> Subhan, M. "Perlindungan Hukum Bagi Penganut Ideologi Komunisme/Marxisme- Leninisme Di Indonesia." *Mimbar Keadilan* Vol. 12, No. 2, Agustus (2019) – Januari (2020). Hal. 148.

<sup>32</sup> Debora Sanur L. 2016 Mei. "Komunisme Kembali Mengancam Indonesia?" *Majalah Info Singkat Pemerintahan Dalam Negeri. Kajian Singkat terhadap Isu Aktual dan Strategis*. Vol. VIII, No. 10/II/P3DI/MEI/2016. Hal. 19. Lihat juga: (Saleh As'ad Djamhari (ed.), 2009; iii-iv)

<sup>33</sup> Brilianty, Helena; Aminudin, Amin. "Pembungkahan Berita Isu Kembalinya Komunisme Dalam Pemutaran Kembali Film G30s/Pki." *Analisis Framing Robert M Entman Pada Situs *cnnindonesia.com* dan *sindonews.com** Priode 29-30 September (2017). Hal. 4.

proletariat in the struggle of the proletariat in various countries, independent of nationality. On the other hand, in the various stages of development that the struggle between the proletariat and the bourgeoisie has to go through, they always represent the interests of the whole movement.<sup>34</sup>

The strategy carried out by the Indonesian Communist Party (PKI) led by D.N Aidit began to determine the position in which the Indonesian Communist Party (PKI) took the right line as outlined by Moscow, namely the parliamentary legal path equipped with tactics to embrace non-Communist groups. Based on Conventional Marxism-Leninism. According to Aidit, political orientation is more of a determining factor for social class than the social class itself which determines the orientation of political parties. Thus, he declared that the Communists could cooperate with the petty bourgeoisie and the national bourgeoisie against the comprador bourgeoisie and the feudal class.<sup>35</sup> It was this strategy that outwitted President Soekarno, thus giving the Indonesian Communist Party (PKI) breadth to develop on a practical political stage. Even uniquely, Soekarno was deceived by making the slogan Nationalism, Religion, and Communism (NASAKOM) as a combination of three different things. Even though these three components are very difficult to unite, especially the ideology of communism and religion because between the two there are differences in placing God in the life of the state.

#### D. CONCLUSION

From the discussion and analysis of the above problems, it can be concluded several things including:

First: Communist ideology or ideology is irrelevant to be applied in today's modern era, because of human free will based on human rights (HAM). Free to have a more decent life without being restrained and restricted.

Second; The idea of communism which originated from the teachings of Karl Marx led to an anti-religious movement, so that a new understanding emerged, namely Atheism, which is an anti-God understanding, which means anti-religion. Religion according to communism is an addiction that torments the people. The people are imagined by religion, while real-life communism is the real world that teaches the origin of things from things and returns to things.

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<sup>34</sup> Michael, Tomy. "Korelasi Komunisme dalam Demokrasi di Indonesia." *Refleksi Hukum*. Vol. 1, No. 1 (2016). Hal. 19.

<sup>35</sup> Soedarmo, Runalan; Ginanjar. "Perkembangan Politik Partai Komunis Indonesia (1948-1965)." *Jurnal Artefak* Vol. 2 No. 1. Hlm: 129 – 138. 1 – Maret (2014). Hal. 130.

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