



Research Article

Islamic Values-Based Reconstruction of Community Organizations Governance : The Context of Balancing Freedom of Association and Public Order in Indonesia

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Abstract: The rapid changes in Indonesia's socio-political landscape have highlighted the urgency of reconstructing the governance of civil society organizations, especially in balancing the tension between the freedom of association and public order. This tension has emerged as a contemporary trend filled with controversy and civil unrest. This study aims to formulate a model of governance for civil society organizations based on Islamic values, using three theoretical frameworks: Najm al-Din al-Tufi's Maṣlaḥah Theory, Robert Putnam's Civil Society Theory, and Mark Bevir's Good Governance Theory. The methodology used is a qualitative-descriptive approach, which includes data collection through policy documentation, digital media analysis, and in-depth interviews with two key informants from religious-based civil society organizations—Nahdlatul Ulama (NU) and Persatuan Islam (PERSIS). Primary sources include official government documents such as Government Regulation in Lieu of Law (Perpu) No. 2 of 2017 and Minister of Home Affairs Regulation No. 57 of 2017, alongside empirical narratives from community leaders. The research findings suggest that the social legitimacy of civil society organizations is more influenced by the practical application of maqāṣid al-sharī'ah (obligatory duties) and their ability to address the real needs of society than by mere adherence to administrative regulations. These findings highlight the gap between legality and legitimacy and emphasize that integrating the values of maṣlaḥah (benefit), social capital, and transparency is essential to strengthening civil society in a democratic state. By embedding Islamic values into the governance models, civil society organizations can better serve the community while maintaining democratic principles, creating a more inclusive and beneficial governance framework that aligns with both public needs and Islamic teachings.

Keywords: Balancing Freedom; Civil Society; Community Organization; Good Governance; Maṣlaḥah

1. Introduction

Social phenomena in Indonesian society exhibited contrasting dynamics amidst the expansion of freedom of association or organization. However, these phenomena frequently gave rise to unrest due to an imbalance between the expression of individual freedom and the interests of public order. In practice, many community organizations prioritized activities that are less aligned with Islamic values and the principle of public interest. This has led to a recurring tendency for social friction and horizontal conflict to emerge in public spaces. The absence of clearly defined governance guidelines, ineffective accountability systems, and

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inadequate internal supervision can potentially transformed community organizations into instruments of political power (Acintya, n.d.; Faiz & Taib, 2025; Jeddawi et al., 2025; Rusfiana & Kurniasih, 2024; Ummah, 2019; Weiss & Hansson, 2023). Preliminary findings indicated that the implementation of the theory of public interest in organizational practice remains limited. Furthermore, the principles of "civil society" and "good governance" were often used as mere jargon without substantial application (Siregar, 2024; Utami et al., 2024; Weiss & Hansson, 2023). Society imposed a dual mandate on community organizations, requiring them to function as agents of change (Diprose, 2023; Irawan, 2023; Setiawan & Tomsa, 2023) while also maintaining social harmony and making substantial contributions to the common good (*maṣlaḥah ʿāmmah*) (Fitrian et al., 2024; "Pancasila as a Foundation for Legal Reform: Evaluating the Impact of Civic Education on Indonesian Legal Systems," n.d.; Soejoeti et al., 2024). The reconstruction of governance in community organizations, grounded in Islamic values and modern governance principles, was imperative. The resolution process necessitated value synthesis, the strengthening of governance, and the active involvement of all stakeholders to establish an optimal balance between freedom of association and public order in Indonesia.

The objective of this paper was to propose a novel conceptual framework and pragmatic solutions for the reconstruction of the governance of social organizations based on Islamic values. This was achieved by integrating the analysis of Najm al-Din al-Tufi's *maṣlaḥah* theory, Robert Putnam's civil society theory, and Mark Bevir's good governance theory within the context of Indonesia. This paper aimed to address the dearth of integration between Islamic values and the principle of *maṣlaḥah* in the discourse surrounding the governance of community organizations. These values and the principle have frequently been marginalized in this discourse. The central inquiry of this research paper was to ascertain the means by which governance could be established that strikes a balance between the principles of freedom of association and the interests of public order, without the necessity of compromising either of these principles. The present study was committed to the revelation of the formula and strategic stages in building participatory, accountable, transparent, and Islamic-characterized social organization governance. The study of social organizations as material objects was approached from two distinct but interconnected vantage points: institutional and "moral agent." The former perspective examined these entities as entities that occupy a specific institutional role, while the latter focuses on their capacity to "enliven" and maintain equilibrium within the social space of Indonesia. Organizational governance was defined as a formal object that was reconstructed according to the principles of *maṣlaḥah* and relevant modern governance practices. The objective of this paper was to propose an alternative model of community governance that addressed social problems and served as a source of inspiration for national public policy.

The primary argument of this paper posited that the reconstruction of integrative governance of community organizations—combining Islamic values, *maṣlaḥah* theory, the power of civil society, and the principles of good governance—will be able to build an adaptive, just, responsive, and responsible organizational ecosystem for the needs of the Indonesian people. The provisional argument tested was that if a multidisciplinary and integrative approach was consistently applied in the formulation of community organization policies and practices, a balanced governance pattern between freedom of association and maintaining public order will be realized. Islamic values were established as a moral foundation, with *maṣlaḥah* theory serving as the basis for policy justification. Civil society was strengthened by the development of social networks, while good governance underlies the entire governance process, ensuring transparency and accountability. According to this synthesis model, community organizations were dedicated to addressing the social, political, and legal challenges faced by the Indonesian nation. The provisional answer that has been offered was that community organization governance could become an instrument of positive change amidst the strong currents of democracy and social plurality only through a collaborative, participatory, and value-based approach. This research paper ultimately presented novel insights and theoretical updates for the development of more integrated community organizations governance that was prepared to address the challenges of the modern era.

2. Literature Review

A number of relevant studies have previously been conducted on the subject of community organizations in Indonesia. These studies have addressed the dynamics and challenges faced by these organizations. Moreover, they have discussed the discourse surrounding the implementation of global good governance. However, the majority of these studies have focused their analysis on normative-regulatory aspects (Bosman & Jansen, 2023; Ramda, 2025; Siallagan, 2024), neglecting to delve into the intricate interplay between Islamic values, Najm al-Din al-Tufi's *maṣlaḥah* theory, Robert Putnam's concept of civil society social capital strength, and Mark Bevir's governance construction. Concurrently, research addressing the nexus between freedom of association and public order was often ensnared in the intractable dichotomy between the state and society (Asrinaldi & Yusoff, 2023; Kurniawan, 2024; Tomsa & Bax, 2023), thereby overlooking the notion of equilibrium and the common good. In a different dimension, the novelty of this research lay in the effort to formulate a comprehensive conceptual synthesis and new practice model through a multidisciplinary approach. This paradigm shift unveiled a realm for innovative analysis, wherein community organizations transcended their mere material existence, metamorphosing into dynamic laboratories that facilitated the transformation of values, governance mechanisms, and state-society relations (Friedman, 2022; Gamboa & Dockendorff, 2023; Nicolaidis, 2024; Sakib, 2022). The notion of this particular reconstruction has not been explicitly articulated within the contemporary Indonesian context, thereby underscoring a substantial knowledge deficit in this area. This research paper presented analytical updates and theoretical solutions in integrating various major paradigms of community organization governance.

3. Proposed Method

The material object of this study was community organizations in Indonesia. These organizations were purposively selected as the main unit of analysis because they are closely related to social, political, and legal dynamics. The relationship between community organizations and Islamic values was critical to the formation of national character and served as a conduit for the internalization of community ethics. The selection of Najm al-Din al-Tufi's *maṣlaḥah* theory as an analytical framework has the potential to enhance an understanding of public welfare and to illuminate the normative and applicative dimensions of sharia-based governance. Robert Putnam's civil society theory was presented as encompassing the social dimension and collective capital, while Mark Bevir's good governance theory underscored the significance of transparency and openness in the management of community organizations. These constructions were directed at examining the balance between freedom of association and public order as fundamental needs of a civilized civil society. The governance of community organizations was then analyzed as a formal object by considering the increasingly plural and complex policy context in Indonesia.

The research design employed was of a qualitative-descriptive nature, a conscious decision to capture the empirical symptoms in depth and provide interpretive space for the social reality of community organizations in Indonesia. The qualitative research paradigm was prioritized to establish a comprehensive analytical narrative that connected Islamic values, the principle of *maṣlaḥah*, the concept of civil society, and the paradigm of good governance. The selection of this design was indicative of a commitment to examining the equilibrium between freedom of association and public order as two axes that were replete with dialectics in national life. The work process entailed the examination of contextual and textual data, with a focus on the representation of community organizations as manifestations of values, social networks, and instruments of policy governance. Qualitative analysis entailed the meticulous examination of the underlying meaning of facts, phenomena, and the evolution of policy discourses. This series of steps aligned with the most recent scientific research standards, aiming to generate novel meaning and relevance to the theme that has been raised.

The research was primarily supported by two sources: field data and textual data. The textual data set included official government documents and current issues in online or digital media. The selection process was predicated on the representation of Islamic values, *maṣlaḥah*, civil society principles, and pillars of good governance to ensure an objective and accurate analysis. The selection of official government documents was carried out through a meticulous review study of regulations, policies, and legal instruments regarding community

organizations. Concurrently, news and discourse in digital media were regarded as a reflection of the dynamics and public response to issues of freedom of association and public order. Community organizations were examined as a unit of analysis across a broad spectrum, ranging from their interaction patterns with the state to their adaptation strategies to socio-political changes. The governance of community organizations was reviewed comprehensively, with a focus on not only legal compliance but also the balance of social functions in the context of Indonesia's plural society.

Despite the collection of diverse data, preliminary findings revealed that no results were entirely sufficient to address the intricacies of community organization governance in contemporary Indonesia. The data collection process was predicated on two primary methodologies: documentation and interviews. The documentation process entailed a meticulous examination of official documents, a systematic search for relevant screenshots of news reports in online media, and the compilation of findings from previous studies pertinent to Islamic values, *maṣlaḥah* theory, civil society, and the principles of good governance. The data selection process was meticulously executed, with particular attention devoted to the significance and relevance of the balance between freedom of association and public order in Indonesia. To this end, interviews were conducted with key informants from community organizations and regulators to explore strategic perspectives directly. This amalgamation of techniques was designed to yield valid, reliable, and representative data in examining the governance of community organizations.

The data analysis technique was executed through three discrete yet interconnected phases, integrating the strengths of the concepts and substances inherent to each theoretical framework. First, the *maṣlaḥah* theory of Najm al-Dīn al-Tūfī is employed, wherein *maṣlaḥah* was positioned as the primary governance orientation, while maintaining a balance between individual and collective interests (Al-Tūfīy, 1977, 1998). The principle of *lā ḍarār wa lā ʿḍar* was utilized as the foundation for conflict prevention. Secondly, the application of Robert Putnam's civil society theory was assessed through the examination of community organizations as the foundation of democracy, the strengthening of social capital, and the promotion of civic engagement (R. Putnam, 2023; R. Putnam et al., 2004; R. Putnam, 1997; R. D. Putnam, 1988, 1994, 2002, 2007, 2015b, 2015a; R. D. Putnam et al., 2012, 2023; R. D. Putnam & Goss, 1995). These elements served as the primary indicators of the health of democracy in Indonesian society. Thirdly, the implementation of Mark Bevir's good governance theory was imperative. This theoretical framework underscored the significance of collaboration among stakeholders, decentralization of decision-making processes, and the establishment of accountability mechanisms (Bevir, 2002, 2006b; Bevir et al., 2003a, 2003b; Bevir, 2006a, 2007, 2010b, 2010a, 2011, 2012, 2014, 2018; Bevir & Rhodes, 2006, 2003). The analysis was conducted in a text-based and contextual manner, integrating normative provisions, empirical findings, and social significance. This approach was undertaken to ensure a comprehensive and rigorous reconstruction of the governance of community organizations based on Islamic values in Indonesia.

4. Results and Discussion

4.1 *Maṣlaḥah* Perspective

The results of the data reconciliation process on the existence of community organizations in Indonesia revealed fundamental disparities in the protection of *al-ḍarūriyyāt al-khams*, namely *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-naḥs* (protection of life). As articulated in *Maqāṣid al-Sharīʿah* based on the Theory of *Maṣlaḥah* by Najm al-Dīn al-Tūfī, the concepts of *ḥifẓ al-aql* (protection of reason), *ḥifẓ al-naṣl* (protection of descendants), and *ḥifẓ al-māl* (protection of property) were integral components of Islamic jurisprudence. A substantial discrepancy existed between the role of community organizations that function solely as administrative entities and those that genuinely fulfill the role of guardians of the *maṣlaḥah 'ammah* of society, as evidenced by the testimonies of Dewi Nita Utami and Zaenal Khalid in addressing the fundamental needs of citizens. A review of field data reveals that community organizations in several regions have, in fact, evolved into sources of social unrest. This transformation was characterized by the practice of extortion, monopolization of security interests, and minimal integration across public service sectors. This phenomenon offered evidence of the weak actualization of *al-maṣāliḥ al-mursalah* of community organizations in reality. However, Zaenal Khalid's observations in Garut indicate that Islamic boarding schools, Islamic community organizations, and social activities could functioned as

catalysts for public welfare, particularly during periods of crisis, such as the ongoing Coronavirus pandemic. This underscored the importance of the principle of *lā ḍarār wa lā ḍirār* (there must be no harm and no reciprocating harm with harm) in the context of societal resilience. In instances of conflict between the interests of community organizations and those of the general public, the principle of *al-maṣlaḥah al-'āmmah muqaddamah 'alā al-maṣlaḥah al-khāṣṣah* (the public interest is prioritized over the particular interest) served as the primary basis for resolving such conflicts. This assertion was in accordance with the sharia framework developed by Najm al-Din al-Tūfī, which prioritized social interests over specific individual cases. Consequently, the optimal governance of community organizations necessitated the implementation of the principles of *maqāṣid al-sharī'ah* in a transformative manner. This approach enabled the balancing of freedom of association with public order within the socio-political spectrum of contemporary Indonesia.

Table 1. An interview about fundamental disparities in the protection of *al-ḍarūriyyāt al-khams*, namely *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life)

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
Community organization in protecting the basic needs of the community such as security, religious education, health, and the economy	Community organizations in the surrounding environment have not provided significant benefits in protecting the basic needs of the community. This can be seen from the many organizations or community groups that carry out illegal levies on street vendors (PKL) which are disturbing; unofficial parking attendants in various public facilities owned by the government and private sector; the absence of collaboration in workshops, education, training, and regular periodic socialization between the head of the Ministry of Religion, the Ministry of Law, and the Ministry of Home Affairs as well as the cadres of the Integrated Service Post (Posyandu) of the Ministry of Health involving community organizations related to health, security, religious education, to the economy in a structured and integrated manner	Alhamdulillah, from my daily observations in Garut, Islamic organizations such as PERSIS, Muhammadiyah, and NU have indeed made a real contribution to the community's welfare. A concrete example that I experienced directly was during the Covid-19 pandemic. The <i>tahfiz</i> Islamic boarding school that I lead collaborated with several community organizations to distribute basic necessities and masks to residents' homes. For religious education, almost every week I take turns giving religious lessons at various mosques from village to village. This is all facilitated by the network of community organizations. In the health sector, I see community organizations often provide free medical treatment, especially during the month of Ramadan. Interestingly, community organizations here also help the people's economy. For example, through sharia cooperative programs or skills training for mothers. So, they really do touch on basic needs, namely <i>al-ḍarūriyyāt al-khams</i>
The interests of community organizations conflict with the general interests of the community	I often see broadcasts of conflict between community organizations with nuances of security and order on television and YouTube. I have also seen or experienced where the activities of certain community organizations cause unrest or conflict in the	<i>Subhānallāh</i> (Glorified and Exalted be to God), I once experienced quite a complicated situation. Several years ago, there was a group that claimed to be an Islamic organization, but its preaching methods were very harsh and judgmental. They often disrupt religious events that don't align with

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
	community such as dangdut activities or monthly security contributions. I do not know the resolution of situations where the interests of community organizations conflict with the interests of the community	their beliefs. What I remember most was when they protested a Maulid (Islamic birthday celebration) held by an organization. This event was a tradition passed down through generations in our village. Eventually, several other religious leaders and I had to intervene to mediate. I believe that when conflicts like this arise, the principle of al-maṣlaḥah al-‘āmmah muqaddamah ‘alā al-maṣlaḥah al-khāṣṣah (the common good comes before the particular good) must be applied. We must sit together, listen to all parties, and find a solution that benefits no one

The presentation and visualization of the patterns of contribution of Islamic community organizations to the welfare of society showed a sharp taxonomy between community organizations that were oriented towards the internalization of *maṣlaḥah* and those that were still mired in pragmatic and exclusive practices. The data findings implied that in some areas, community organizations have become instruments of pseudo-collective power with administrative practices that actually disrupt social harmony, such as extortion and illegal parking management, without making any real contribution to *ḥifz al-nasl*, *ḥifz al-māl*, or *ḥifz al-dīn* for the wider community. Conversely, a favorable trend was exhibited by community organizations that demonstrated capacity to integrate social networks, religious education, and community economic work in a comprehensive manner, as evidenced by Zaenal Khalid's account. In this account, social action, regular religious studies, free medical treatment, and productive economic training were metamorphosed into tangible manifestations of *al-maṣāliḥ al-mursalah* within the context of local communities. The uniform implementation of the principle of *lā ḍarār wa lā ḍirār* in public spaces served as the primary indicator of the efficacy of the community organization governance model, which aligned with *maqāṣid al-sharī‘ah*. Conversely, the absence of harmony between freedom of association and the public interest engenders disharmony in social relations. From a theoretical standpoint, the data substantiated the significance of community organizations as facilitators of social morality, rather than merely symbolic entities, as postulated by Najm al-Dīn al-Tūfi. The synergistic patterns exhibited by community organizations in supporting the community, in tangible ways, served to underscore the importance of an Islamic value-based governance model. This model, when implemented, can effectively address the demands for welfare in the context of pluralistic democracy. Consequently, the reconstruction of governance must prioritize *al-maṣlaḥah* as the primary variable to ensure the equitable and sustainable distribution of benefits, ease of service, and enhanced welfare across all societal levels.

The reconstruction of the meaning and relationship of data on the governance of community organizations in Indonesia emphasized the urgency of using the principle of *al-maṣāliḥ al-mursalah* as a parameter for evaluating the practices and policies of community organizations in responding to contemporary challenges, especially when there was a conflict between the special interests of community organizations and the general interests of society. The interpretation of the data indicated that social disharmony frequently emerged in contexts where freedom of association was not complemented by the principle of *lā ḍarār wa lā ḍirār* and there was a disregard for the orientation of *al-maṣlaḥah al-‘āmmah*. Conversely, a harmonious pattern emerged when the governance of community organizations fostered collaboration between the values of *maqāṣid al-sharī‘ah* and the needs of community practice. Empirical evidence from multiple communities, as presented by Zaenal Khalid, indicated a strong correlation between the efficacy of governance reconstruction and adherence to the

principle of prioritizing the general interest, as articulated by Najm al-Dīn al-Tūfī. The data indicated that community organizations that consistently employ the principles of ta'āwun (cooperation), tasāmuḥ (tolerance), and al-ḥikmah (wisdom) in decision-making processes tended to exhibit greater adaptability and are more likely to be accepted by society, thereby contributing to stability and prosperity. This novel interpretation of the data underscored the significance of community organizations undergoing a transformation from administrative entities to social laboratories, thereby serving as a nexus where the dialectic of values, interests, and aspirations of society converged to achieve a just and beneficial outcome. The notion of reconstructing governance based on Islamic values was a theoretically novel concept with the potential to disrupt established patterns and provide meaningful insights and solutions that were pertinent to the Indonesian national order.

Table 2. An interview of the practices and policies of community organizations in responding to contemporary challenges

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
The struggle for religious interests in a manner that disrupts public order, despite the freedom of organizations and public order	I must prioritize the peace of the wider community over the freedom of community organizations in the context of religious interests in the eyes of public order because it concerns the livelihoods and daily routines of each individual affected by the activities of community organizations that ignore public order and comfort	This is a very sensitive question, and I often ponder it during Friday sermons. In my opinion, there is no such thing as fighting for religion in a way that disrupts public order. In the Islamic jurisprudence (Uṣūl al-fiqh), we recognize the principle of lā ḍarar wa lā ḍirār (not to harm and not to harm others). So if an organization claims to be fighting for religion but its methods disrupt public order, then priority must be given to public peace. Because Islam itself teaches rahmatan li al-'ālamīn (blessing for all the worlds). From my experience preaching in various places, I always emphasize that true da'wah is da'wah that brings peace, not unrest. Al-ḥikmah (wisdom) in "Preaching is very important

4.2 Civil Society Perspective

The reconstruction of the governance of community organizations based on Islamic values, when viewed from the perspective of Robert Putnam's civil society theory, highlighted the role of public trust as the main foundation of social cohesion and organizational sustainability. Dewi Nita Utami's statement demonstrated that public trust was established through religious community organizations that consistently executed substantial and innovative functions in economic and cultural empowerment, and the establishment of social harmony. Conversely, security community organizations exhibited a trust deficit due to their minimal normative legitimacy and a propensity to exceed ethical boundaries. Concurrently, Zaenal Khalid disclosed that the degree of confidence in community organizations was significantly impacted by the transparency and the history of administrators with whom the community has a personal relationship. Consequently, social capital was cultivated in conjunction with transparent reporting and authentic integrity. Conversely, small community organizations that were less accountable tend to diminish in existence and exert negligible influence. At the regulatory level, PERPU Number 2 of 2017 underscored the significance of the impartial stance of community organizations through the proscription of belligerent rhetoric and oppressive actions that have frequently served as catalysts for social fragmentation. This provision further accentuated the state's role as a guardian of social order without compromising the principle of freedom of association. Therefore, the dialectic between social trust, which emerged from the grassroots, and state regulation from the top-down, engenders polarization. Concurrently, it presented an opportunity for the revitalization of more salubrious mass governance. This observation underscored the importance of the integration of social capital, public trust, and the strengthening of the legal perspective as a guarantor of inclusive and dignified democracy.

Table 3. An interview on the role of public trust as the main foundation of social cohesion and organizational sustainability

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
Public trust in community organizations in resolving social problems	I still trust religious organizations that regularly carry out substantial religious activities, even extraordinary activities that target the economy, culture, and harmony. However, I have less trust in security and public order organizations because they tend to abuse their authority and even cause public unrest, possibly due to a lack of guidance and technical training, both normative and ethical	My level of trust in the community organizations around my residence is quite high, around 80 percent. This is because I know the administrators directly and have seen their track records. community organizations like PERSIS, Muhammadiyah, and NU here have proven to be consistent in helping the community. What makes me trust them is their transparency. When there are aid programs or social activities, they always report to the community. Furthermore, these administrators are people I know personally, so their integrity has been tested. But there are some small community organizations that I don't trust because they are less transparent about their funding and work programs. Usually, these organizations don't last long and don't have a significant impact



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(3) Ormas dilarang:

- a. melakukan tindakan permusuhan terhadap suku, agama, ras, atau golongan;
- b. melakukan penyalahgunaan, penistaan, atau penodaan terhadap agama yang dianut di Indonesia;
- c. melakukan tindakan kekerasan, mengganggu ketenteraman dan ketertiban umum, atau merusak fasilitas umum dan fasilitas sosial; dan/atau
- d. melakukan kegiatan yang menjadi tugas dan wewenang penegak hukum sesuai dengan ketentuan peraturan perundang-undangan.

(4) Ormas dilarang:

- a. menggunakan nama, lambang, bendera, atau simbol organisasi yang mempunyai persamaan pada pokoknya atau keseluruhannya dengan nama, lambang, bendera, atau simbol organisasi gerakan separatis atau organisasi terlarang;
- b. melakukan kegiatan separatis yang mengancam kedaulatan Negara Kesatuan Republik Indonesia; dan/atau
- c. menganut, mengembangkan, serta menyebarkan ajaran atau paham yang bertentangan dengan Pancasila.

Figure 1. The Regulation of the impartial stance of community organizations through the proscription of belligerent rhetoric and oppressive actions

The presentation of data on citizen participation in Islamic-based community organizations demonstrated the dynamics of social capital as a community connector and a key indicator of democratic health at the grassroots level. Dewi Nita Utami's narrative

exemplifies the psychosocial dimension, wherein active involvement in religious activities and social gathering spaces fosters the creation of collective safe spaces. These spaces not only cultivated spiritual control but also strengthened social relations, thereby providing tangible benefits. Conversely, barriers to participation were more frequently structural and personal in nature, including work demands, time allocation for personal interests, and familial responsibilities. These factors underscored the persistent influence of individual needs and priorities on the level of civic engagement. Zaenal Khalid further elaborated that high participation in community organizations was driven by concrete benefits, with programs that were implementable and have a direct impact becoming the primary attraction in maintaining the sustainability of the organization. Rhetorical programs lacking practical partisanship will be abandoned. This phenomenon was reinforced by the regulation in Article 59 of PERPU Number 2 of 2017, which prohibited the separation of regions and the acceptance of ideologies that were contrary to the five principles of the Indonesian Constitution (Pancasila), so that civic participation in community organizations was not merely self-actualization, but a measurable expression of national loyalty. In summary, the tendency of citizens to engage with community organizations was significantly impacted by the perceived significance of social benefits, the presence of collective exemplars, and adherence to national legal frameworks as unifying principles within society. This context demonstrated a harmonious dialectic between the uniqueness of personal motives and collective interests in an adaptive and resilient organizational format.

Table 4. An interview on the dynamics of social capital as a community connector and a key indicator of democratic health at the grassroots level

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
Involvement and Experience in Community Organizations	Oh, I have participated and been active in Nahdlatul Ulama (NU) activities. I feel happy and content participating in various religious activities, such as religious study groups and shalawat (prayer groups), because they not only serve as spiritual support and positive activities, but also as a space for socializing and fostering friendships. Nahdlatul Ulama members who are actively involved in NU activities share the same reasons as me. Meanwhile, NU members who are not willing to actively participate in these activities are likely due to busy work schedules, limited time allocated to hobbies and interests, or individual concentration on family responsibilities	Alhamdulillah, I am very actively involved in various community organizations. Besides being a lecturer at STAI PERSIS Garut, I am also active in cross-organization activities. Almost every month I am invited to give lectures or be a resource person for discussions. The most memorable experience was when I led the PERSIS branch in Egypt. There I learned how to manage an organization with members from diverse backgrounds. That is what I am implementing now at the tahfiz Islamic boarding school. In my observation, people are willing to get involved in community organizations if they see real benefits. So the key is a concrete program that has a direct impact on their lives. If it is only rhetoric or an unclear program, people are reluctant to participate

The construction of data that examined the meaning of social trust and the distinction between horizontal and vertical relationship patterns in social organizations revealed a distinctive configuration of the legitimacy of community organizations within the context of the plurality of Indonesian society. Dewi Nita Utami emphasized that the majority of religious community organizations, particularly Nahdlatul Ulama and its autonomous bodies, prioritized maintaining unity and safeguarding cross-religious and professional groups. However, these organizations were often perceived by the public as a source of polarization and disharmony due to their tendency to transcend formal legal authority. This dynamic was further compounded by the media's dissemination of unconstitutional actions, which can tarnish the reputation of prominent community organizations and erode their legitimacy in the broader community's eyes. Zaenal Khalid underscored that community organizations in Garut predominantly prioritize bonding and the reinforcement of internal identity, exhibiting

a marked reluctance to engage in the initiation of bridging capital among groups. However, collaborative instances, such as those observed during disaster management operations, substantiate the remarkable potential inherent in horizontal networks, a potential that has, until now, been largely overlooked. The implementation of Article 61 of PERPU Number 2 of 2017 concerning administrative sanctions served to confirm the principle of *antrarius actus*. In this sense, the government was endowed with the authority to revoke the legal existence of community organizations that posed a threat to the sovereignty and fundamental values of the nation. This effort on the part of the government was intended to ensure the maintenance of the synergy of civil and state institutions. This contextual reading produced a new understanding of the need to accelerate social capital bridging and strengthen social trust across groups. This was necessary to reconstruct the convergence between freedom of association and public order for the future of healthy, inclusive, and adaptive community organization governance to social change.

Table 5. An interview on a distinctive configuration of the legitimacy of community organizations

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
Disagreements on the contribution of community organization development to community groups and the strengthening of specific groups	Religious organizations like my affiliation with Nahdlatul Ulama and its various autonomous bodies tend not to build, but to maintain unity between various community groups across religions, ethnicities, and professions. On the other hand, since I first got married and followed my husband to South Tangerang and Bogor over the past few years, I have often seen on YouTube, TV, and TikTok that several community organizations or ORMAS engaged in the field of order and security have been highlighted by the media as triggers for poor unity between community groups, even relatively involved in several conflicts and disputes. Sorry, I dare not mention the names of the organizations in question, but their actions that seem to exceed the authority of the police need to be addressed so as not to disturb the community. If we talk about the impact, the role and actions of religious organizations such as NU are not only good internally for their followers, but provide examples for other organizations such as Mathlaul Anwar, Muhammadiyah, PERSIS, Wahdah Islamiyah, Hidayatullah, LDII, and others in Jakarta, Bogor, Depok, Tangerang, and Bekasi. Meanwhile, the actions and	From my observations over the years, community organizations in Garut are still more bonding than bridging. This means they are more focused on strengthening the internal ties of their respective groups. For example, PERSIS more often holds activities for PERSIS members, Muhammadiyah for Muhammadiyah members, and so does NU. There are rarely any truly cross-organizational activities on a massive scale. However, when there are joint activities, the impact is very positive. I remember when there was a flood disaster several years ago, all community organizations worked together regardless of background. The results were very effective and the community became more harmonious. In my opinion, in the future, community organizations should focus more on bridging capital to build stronger unity

Sub-topic	Dewi Nita Utami (NU activist)	Zaenal Khalid (PERSIS activist)
	impacts of various public order and security organizations, as reported on TV and YouTube, appear undisciplined and unconstitutional, even tending to disrupt the well-being of various community groups across religions, ethnicities, and professions	

Pasal 61

- (1) Sanksi administratif sebagaimana dimaksud dalam Pasal 60 ayat (1) terdiri atas:
 - a. peringatan tertulis;
 - b. penghentian kegiatan; dan/atau
 - c. pencabutan surat keterangan terdaftar atau pencabutan status badan hukum.
- (2) Terhadap Ormas yang didirikan oleh warga negara asing sebagaimana dimaksud dalam Pasal 43 ayat (2) selain dikenakan sanksi administratif sebagaimana dimaksud pada ayat (1) huruf a dan huruf b juga dikenakan sanksi keimigrasian sesuai dengan ketentuan peraturan perundang-undangan.
- (3) Sanksi administratif sebagaimana dimaksud dalam Pasal 60 ayat (2) berupa:
 - a. pencabutan surat keterangan terdaftar oleh Menteri; atau
 - b. pencabutan status badan hukum oleh menteri yang menyelenggarakan urusan pemerintahan di bidang hukum dan hak asasi manusia.
- (4) Dalam melakukan pencabutan sebagaimana dimaksud pada ayat (3), Menteri dan menteri yang menyelenggarakan urusan pemerintahan di bidang hukum dan hak asasi manusia dapat meminta

Figure 2. The regulation of the principle of antrarius actus

4.3 Good Governance Perspective

A rigorous evaluation of the transparency of information and decision-making processes in the governance of community organizations in Indonesia necessitated a meticulous examination of the principles of good governance that prioritized transparency and institutional accountability. According to PERMENDAGRI Number 57 of 2017, Articles 33 and 34 stipulated the obligation of Ministries, related institutions, and local governments to engage in periodic coordination in order to prepare and update information regarding community organizations on a semi-annual basis. This process functioned as both a form of administrative openness and a mechanism for strengthening public legitimacy through data access that can be verified by all stakeholders. The decentralization of data management to the local government level has been shown to foster horizontal participation and responsibility, ensuring that all information was overseen by multi-level institutional supervision. Conversely, the affirmation of the responsibility of local governments has consequences for the strengthening of public control mechanisms over the integrity and credibility of each registered and active community organization. This structure demonstrated the capacity for governance based on Islamic values to align with the principles of modern governance, characterized by transparency, participation, and comprehensive data protection.

The reconstruction of the accountability mechanism of community organizations to members and the public, as well as the assessment of inclusiveness in the decision-making process, has become an important indicator in measuring the quality of good governance. Article 35, Paragraph 1 of PERMENDAGRI Number 57 of 2017 underscored the imperative of safeguarding the integrity and confidentiality of community organization data and information. This provision served as an ethical foundation, ensuring that data was not subject to manipulation or misuse by irresponsible parties. The subsequent paragraph delineated the security protocols, which were implemented in accordance with established

national standards. These provisions not only ensured data integrity but also established a framework for professional and accountable data management. It must be acknowledged that this confidentiality standard served to fortify the foundation of community organization members' trust in management. Furthermore, it unveiled opportunities for public participation by ensuring that transparency remains constrained within the confines of legality. The resulting paradigm was one of harmony among accountability, transparency, and the protection of member privacy, while also promoting inclusive practices in decision-making. Consequently, Islamic-based community organizations governance necessitated the transformation of the administrative system to be more open and participatory, while still ensuring the protection of data in the digital era.

Pasal 33

Menteri mengoordinasikan data dan informasi Ormas yang diperlukan secara berkala setiap 6 (enam) bulan sekali dari Kementerian, instansi terkait, dan Pemerintah Daerah sesuai dengan lingkup tugas, fungsi, dan kewenangannya.

Pasal 34

Pemerintah Daerah bertanggung jawab menyimpan dan mengamankan data dan informasi Ormas yang diajukan kepada Menteri.

Pasal 35

- (1) Pengamanan data dan informasi Ormas sebagaimana dimaksud dalam Pasal 34 dilakukan untuk menjamin:
 - a. tetap tersedia dan terjaga keutuhannya; dan
 - b. terjaga kerahasiaannya.
- (2) Pengamanan data dan informasi Ormas sebagaimana dimaksud pada ayat (1) harus dilakukan sesuai dengan standar pengamanan.
- (3) Kerahasiaan informasi Ormas dan standar pengamanan sebagaimana dimaksud pada ayat (2) dilaksanakan sesuai dengan ketentuan peraturan perundang-undangan.

Figure 3. The regulation about the transparency and institutional accountability

BAB VII

PEMBINAAN DAN PENGAWASAN

Pasal 41

- (1) Menteri melalui Direktorat Jenderal Politik dan Pemerintahan Umum melakukan pembinaan dan pengawasan Pendaftaran Ormas yang tidak berbadan hukum secara nasional.
- (2) Gubernur melalui Kepala Badan Kesatuan Bangsa dan Politik di provinsi melakukan pembinaan dan pengawasan Pendaftaran Ormas yang tidak berbadan hukum di daerah provinsi dalam wilayahnya.
- (3) Bupati/Wali Kota melalui Kepala Badan/Kantor Kesatuan Bangsa dan Politik di kabupaten/kota melakukan pembinaan dan pengawasan pendaftaran Ormas yang tidak berbadan hukum di daerah kabupaten/kota dalam wilayahnya.

Figure 4. The regulation about the guidance and supervision of community organizations by the central, provincial, city and district government

The capacity of community organizations to address the needs and aspirations of the community can be assessed through a structured reporting system, as outlined in Articles 39 and 40 of PERMENDAGRI Number 57 of 2017. This system mandated the periodic submission of reports on organizational development and activities to the pertinent authorities. Detailed reports that summarized the type of activity, location, time, and other supporting information were parameters for indicators of the achievement of community organization goals as well as benchmarks for the transparency of their performance before the public. This provision was further reinforced by a multifaceted supervisory governance framework, wherein the Minister, Governor, and Regent/Mayor, through designated units,

were obligated to provide coaching and supervision in accordance with the scope of their respective jurisdictions, as delineated in Article 41, paragraphs 1, 2, and 3. Consequently, the process of evaluating the achievement of goals and positive impacts of community organizations was not only an internal responsibility, but also involved systematic and institutional external supervision. This finding served to substantiate the notion that community organizations were not merely adaptive entities; they were also demonstrably responsive to social change and community needs. In the context of Mark Bevir's theoretical framework on good governance, this model embodied pluralism in public decision-making processes and exhibits a high degree of sensitivity to community aspirations. Consequently, it fostered more inclusive, empowering, and transformative governance practices.

5. Discussion

The results of this study are highly relevant when contextualized within the three theoretical pillars underlying the analysis: *Maṣlaḥah* Najm al-Din al-Tuḥfī, Robert Putnam's Civil Society, and Mark Bevir's Good Governance. The implementation of *maqāṣid al-sharī'ah* through prioritizing public welfare and balancing individual and collective interests has proven to be an ethical filter in responding to regulatory ambiguity and potential abuse of power at the organizational level (Al-Tūfiyy, 1977, 1998). Civil society theory encourages the strengthening of social capital as a solid foundation for democratic participation, with social trust being the primary catalyst for strengthening legitimacy and solidarity across groups (R. Putnam, 2023; R. Putnam et al., 2004; R. Putnam, 1997; R. D. Putnam, 1988, 1994, 2002, 2007, 2015b, 2015a; R. D. Putnam et al., 2012, 2023; R. D. Putnam & Goss, 1995). Meanwhile, good governance theory frames the entire decision-making process to remain collaborative, adaptive, and based on accountability and transparency, thus reflecting pluralism in responding to social change (Bevir, 2002, 2006b; Bevir et al., 2003a, 2003b; Bevir, 2006a, 2007, 2010b, 2010a, 2011, 2012, 2014, 2018; Bevir & Rhodes, 2006, 2003). These three theories interact to form a new logic of governance, namely the reconciliation of noble Islamic values, the dynamics of citizen participation, and regulatory modernity as a mutually supportive ecosystem. The empirical context in the field confirms that Islamic-based organizational institutions are no longer static, but proactive in responding to needs and acting as intermediaries between society and the state. Thus, this research strengthens the argument that collaboration between values, structures, and governance is a prerequisite for building a just and sustainable society. The significance of this research is reflected in its pragmatic implications as well as its theoretical contributions to the study of civil society, governance, and Islamic law in the contemporary era.

The theoretical and practical implications of this research's findings are extensive, enriching the discourse and practice of reconstructing the governance of community organizations in Indonesia. By integrating the values of public interest, social capital, and modern governance, community organizations are able to transform themselves into central actors in resolving societal issues while simultaneously safeguarding inclusive national values. Collaborative and responsive governance patterns have been proven to strengthen the position of community organizations in reducing polarization, promoting cross-group dialogue, and building solidarity based on noble values and information transparency. Going forward, these governance practices have the potential to be replicated in the context of other organizations, both religious-based and those with other social interests, in Indonesia. Possible policy implications include strengthening oversight mechanisms, broader member and public involvement in decision-making, and enhancing the managerial capacity of community organization administrators to orient them toward regulations and the real needs of the community. Furthermore, the strength of regulations aligned with religious values and social needs can serve as a prototype for more adaptive and moderate public policies in facing the challenges of the times. This research also provides a space for reflection for the state to continue encouraging productive collaboration between community organizations and government elements in building a synergistic civil society ecosystem. Thus, the results of this research can be used as a policy reference and a source of innovation in developing governance of community organizations based on Islamic values that are contextual, adaptive, and have a social justice perspective.

Compared with previous research, this study offers a new dimension in viewing community organizations as multilevel entities that dynamically interact with the legal and socio-political ecosystem. Many previous studies have highlighted weak accountability or tended to only explore the formal relationship between community organizations and the

government (Bosman & Jansen, 2023; Ramda, 2025; Siallagan, 2024), without simultaneously exploring the depth of Islamic values and the dynamics of civil society. This study emphasizes the integrative aspect by emphasizing the reconciliation of Islamic principles, the logic of modern governance, and the practice of social capital as a logical and contextual whole. The theoretical models used successfully find common ground between normative Islamic values and the needs of modern democracy in the context of Indonesia's plurality. This study also goes beyond the limitations of previous research that only views community organizations as complements to the political process (Asrinaldi & Yusoff, 2023; Kurniawan, 2024; Tomsa & Bax, 2023), emphasizing their role as catalysts for strengthening civic trust and policy innovation. This comparison demonstrates the research's originality and potential for development as a model for community organization management in other countries with similar social and religious characteristics. This research also serves as a reference for policymakers (Friedman, 2022; Gamboa & Dockendorff, 2023; Nicolaidis, 2024; Sakib, 2022), encouraging them to move beyond a technocratic approach and consider cultural and value dimensions in the legislative and empowerment processes of community organizations. Thus, this research achieves a strategic and distinctive position both empirically and in the global literature stream.

Based on all research findings, a number of strategic action plans have been formulated that can be used as policy guidelines in reconstructing the governance of community organizations based on Islamic values. First, formulate operational standards for governance that integrate the *maqāṣid al-sharī'ah* (obligatory principles of Islamic law) as well as the principles of accountability and transparency in all administrative processes of community organizations. Second, strengthen internal and external oversight mechanisms by actively involving members and communities to make decision-making processes more participatory and accommodating to community aspirations. Third, encourage innovative social programs that are responsive to local needs, through collaboration between community organizations with the government, the business world, and other community groups, to strengthen social capital as a foundation for national solidarity. Fourth, ensure the continuity of training and capacity building for administrators and members of community organizations, so they are able to carry out leadership roles based on ethics, modern management, and digital skills. Fifth, improve laws and regulations to protect freedom of association while maintaining national values and principles of public order in a proportional manner. Sixth, strengthen horizontal network integration between community organizations across religions, ethnicities, and professions to build a more inclusive and resilient civil society against potential social disintegration. Seventh, build a consistent monitoring and evaluation system to measure the impact of programs and the performance of community organization governance based on the indicators of welfare, participation, and transparency that have been formulated in this research.

6. Conclusion

The findings of this study consistently demonstrate the necessity of restructuring the governance of community organizations in Indonesia to align with Islamic values, thereby achieving a balance between freedom of association and public order. A review of field data indicates that the implementation of community organizations that incorporate universal welfare provisions, transparent governance mechanisms, and robust social capital has been demonstrated to be an effective strategy for fostering social cohesion and empowering society in an inclusive manner. The primary conclusions of the study indicate a marked increase in public confidence in community organizations that prioritize transparency, effective management, and program capabilities that directly align with citizens' actual needs. Conversely, authentic challenges persist due to the presence of community organizations characterized by vertical patronage patterns and proclivities toward excessive actions, which impede the efficacy of social mediation. State regulation, through various legal instruments, in fact opens up opportunities for the reconciliation of the roles of community organizations and the state. However, this is achieved while still prioritizing the balance between control and space for the expression of civil liberties. The interaction between the three main theories employed — *Maṣlaḥah*, *Najm al-Din al-Tufi*, Civil Society, Putnam, and Good Governance, Bevir — demonstrates the existence of a productive dialectical space in the arrangement of relations between community organizations, the state, and society. Consequently, this study effectively addresses the research questions and accomplishes the objectives, specifically elucidating the reconstruction of community organization governance to be more equitable,

adaptive, and sustainable. In essence, this paper presents a novel theoretical framework that contributes to the advancement of research on community organizations and public policy in Indonesia.

7. Limitation

While the findings of Islamic values-based reconstruction of community organizations governance study offered important conceptual and practical contributions, there were several limitations that warrant a more open and honest study for future academic improvement. First, the scope of the study remained limited to Islamic-oriented community-based organizations in a few strategic regions, which did not reflected more complex and diverse national dynamics. Second, the data sources used remain dominated by qualitative interviews and document reviews, which, while analytically in-depth, were not supported by quantitative triangulations or statistical measures to gauge broader public perceptions. Third, the temporal context of this study was a snapshot in time and did not encompassed the dynamics following recent policy changes, such as the amended Community Organizations Law. Longitudinal studies are therefore needed to monitor changes in the medium and long term. Further research is therefore recommended to explore aspects of digital governance in community-based organization governance, particularly in an era of turmoil and a crisis of trust in traditional social institutions. Furthermore, conducting cross-national comparative studies with similar socio-religious entities in Malaysia, Turkey, and Morocco would enhance the external validity of the framework developed in this paper. By expanding the scope of research, methodological approach, and temporal and geographical context, future research will be able to refine and develop the theoretical foundations established in this study.

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