

FPI Role's in Election of The DKI Jakarta Governor in 2017

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Abstract. This study discusses " FPI Roles in election of The DKI Jakarta Governor in 2017". FPI is an Islamic mass organization better known as amar maruf nahi munkar activities, but in its development FPI has turned into a political movement. This study uses civil society theory to analyze the position of the FPI. In searching for information, this study uses interview techniques, observation and documentation studies. Because this research is descriptive, the data analysis used is qualitative analysis with a pattern of data triangulation. From the results of this study it was found that, the shift in the role of the FPI from the social sphere of society to the political realm indicated by the establishment of the Sharia Jakarta High Council which was tasked with forming the Governor of Moslem Jakarta (GMJ) to carry out the convention for the Moslem Governor of Jakarta. FPI also supports Moslem governor and deputy governor candidates who compete in the DKI Jakarta regional election. This support directed to Anies Rasyid Baswedan and Sandiaga Salahuddin Uno as the DKI Jakarta Governor in 2017. To achieve this, FPI carries out a strategy of communicating with supporting parties and socializing the importance of choosing Moslem leaders and forbidding non-Moslem leaders by making Tabligh and traveling lectures in 44 sub-districts throughout the DKI Jakarta area. In addition, FPI also organizes seminars, FGDs and disseminates information through social media. Disseminate the contents and meaning of the letter Al-Maidah verse 51. In the second round, FPI conducted a socialization of the letter of Al-Maidah, formed the movement of the morning prayer, held a grand prayer in the Thousand Islands and encouraged voters to elect Moslem governors and secure polling stations. FPI also invited all to attend the guarding with a movement called Al-Maidah Sightseeing.

Keywords: FPI, Election of Governor in DKI Jakarta, Role, Moslem Governor, Interest Groups

1 Introduction

Community organizations emerged as an embodiment of the civil society that formed public spaces in society, as the control of the ruling government. Entering the transition from authoritarian rule to a democratic country post-reform, a new mass organization that was present at the time of reform was the Islamic Defenders Front (FPI). FPI was founded by a number of ulama as a forum that aims to uphold the amar ma'ruf nahi munkar. The meeting was considered as the birth day of FPI [1]. FPI in upholding the amar ma'ruf nahi munkar carried out the action openly, and carried out sweeping actions to curb social disease problems that existed in the community. In the political field, FPI uses the taqwa politics taught by the Prophet Muhammad based on Al-Qu'ran and As-Sunnah. FPI's political role was shown in the 2012 Jakarta Election. FPI has shown political tendencies by supporting candidate pairs namely Fauzi Bowo and

Nachrowi Ramli who compete with the pair Joko Widodo and Basuki Tjahaja Purnama. One of the forms is the support of the Chairperson of the Jakarta FPI DPD, Habib Salim Al-Atthos, stating that his party will support the Fauzi Bowo-Nachrowi Ramli pair on the second round of the DKI Jakarta regional election on the grounds that a leader must be Moslem [2].

The FPI issued a notice regarding the 2012 in Election of Governor in DKI Jakarta which was signed by the chairperson of tanfidzi Habib Salim Allatas, Ustadz H. Ba Mu'min, and Habib Syahab, issued at 21 Ramadhan 1433 H or 9 August 2012 [3]: (1) That the DKI Jakarta DPD FPI and all ranks support the Jakarta-based Islamic Jakarta the candidate of Governors pair for the period of 2012 until 2017 AD. (2) Call upon all Moslems to contribute to winning the market to safeguard the interests of Islam in order to win Ridho Allah SWT. (3) Calls for competition in the Election of Governor in DKI Jakarta with fairness, honesty and trustworthiness, without humiliation, hostility, terror, and threats or slander, or whatever causes division. The political decree is based on; First, the Qur'an and the Sunnah and Al-Ijma 'which prohibit Moslems from making people outside Islam as leaders. Secondly, the FPI AD / ART is related to the FPI's Struggle and third, the DPP-FPI Fatwa since its inception in 1998 which forbids Indonesian Moslems to vote, appoint and make non-Islamic people as leaders at all levels of government, except in minority areas. FPI gave this support because Jakarta was in an emergency, because one of the candidate pairs was non-Moslem.

In the Election of Governor in DKI Jakarta 2017, FPI showed its political tendency by recruiting candidates for Governor of Moslem through conventions carried out by MTJB chaired by Habib Rizieq and a number of scholars to become political opponents of incumbent Basuki Tjahaja Purnama in the Election of Governor in DKI Jakarta 2017. This convention was followed by national leaders which will be selected by the Jakarta Sharia High Council Daily Workers Body (BPH MTJB) to be nominated as a candidate for governor and deputy governor of the Jakarta Capital City Moslem independent lane or proposed by a political party to be registered with the Election of Governor in DKI Jakarta Commission.

FPI created a Moslem Gathering forum attended by Habib Rizieq, Ustad Bachtiar Natsir, Kiai Didin Hafidhuddin, Amien Rais and Hidayat Nur Wahid, and religion (FPI, HTI, MIUMI, FUI) on Sunday 18 September 2016 at the Istiqlal Mosque. At the event made an agreement consisting of 9 points to support and realize the governor and deputy governor of Moslems in DKI Jakarta delivered by Ustad Bachtiar Natshir, named Risalah Istiqlal. The contents of the istiqlal treatise include [4]: (1) To all Muslims close ranks to win a better leader of the Moslem. (2) Called to the pro-people party to make maximum efforts to agree on a candidate for the candidate for the governor of Moscow. (3) Called upon all Muslims to vote - to exercise their right to vote in the 2017 DKI Regional Election. (5) Calls on Moslems to refuse to fight and report all forms of bribery, whether in the form of money politics or dawn warriors. (6) The importance of pro-people political parties to maximize the power they have, and involve all potentials or elements of the people to win the Governor and deputy governor pair agreed upon by the people. (7) Strengthening ukhuwah and being aware of all forms of slander and fighting against the candidates presented by the ummah. (8) Reminding all DKI Election Committee officials, RT / RW who are assigned as KPPS to oversee and supervise the elections, so that an honest and fair DKI Election will be realized. (9) Appealing to parties that support non-Muslim candidates to revoke their support. If they do not heed this appeal, they are called upon the people not to vote for the party. Based on the description, the researcher is interested in examining more deeply the "Role of the Islamic Defenders Front in realizing Governor of Moslem in the 2017 Election of Regional Head of DKI Jakarta.

2 Research Method

This type of research is qualitative research that produces descriptive analysis data. In the preparation of this study using a descriptive type intended to describe existing phenomena, both natural phenomena and man-made phenomena. This phenomenon can be in the form, activities, characteristics, changes, relationships, similarities, and differences between one phenomenon and another. Descriptive research aims to provide an overview of a society or a particular group of people or a description of a symptom or relationship between two or more symptoms [5]. The location of this study was conducted in the DKI Jakarta Province. This study uses in-depth interview techniques. Using a purposive sampling technique with the winning director of MTJB-GMJ, GMJ Winning Team, Paslon Governor Winning Team and or Jakarta Deputy governor Anies Sandi, the territorial chairman of the winning team, the Chairperson of the DKI Jakarta Provincial Election Supervisory Agency. According to Mudjiarahardjo Data analysis is an activity to organize, sort, group, give a code or sign and categorize so that a finding is obtained based on the focus or problem that you want to answer. [6].

3 Result and Discussion

3.1 Civil Society

Historically the existence of civil society has a strong root in the intellectual and social journey of western Europe as a form of rejection of all types of authoritarianism and totalitarianism [7]. Analytically the concept of civil society is rooted in a building of thought which later becomes a model of humans and society. The term civil society can be translated as civil society or civil society. As a concept, civil society originates from the historical process of western society. Its developmental roots can be traced back to Cicero and even according to Manfred Riedel, backward to Aristotle. According to Antonio Gramsci, civil society is a group of non-states (NGOs) with an interest in forming a historical block (fortress of history) in order to deal with state hegemony which is characterized by state control over almost all aspects of people's lives. The rise of civil society was linked to the efforts of the community to let go of the control and manipulation of the state in order to carve out its own history [8]. Civil society as a concept that has long been known in Indonesia. that the history of civil society strongly rooted in the intellectual and social journey of Western Europe as the rejection of any kind of authoritarianism and totalitarianism. Analytically concept of civil society is rooted in a building thought that would be a model of man and society. The basic concept is the human ability that can be used to achieve the common good naturally [9].

According to Nurcholis Madjid, civil society is seen as a cultural concept. The characteristics of civil society in this concept are the existence of civilization and fraternity. Other characteristics include the existence of trust (trust) among social groups, tolerance, and upheld the high human rights (human rights), accountability, and attachment to the law [10]. Muhammad A. Hikam views that civil society is an area of social life that is organized and characterized, Voluntary, Self-generating, and self-supporting. It implies the importance of a free public sphere, a place where free communication transactions can be carried out by community citizens. The basic characteristic of civil society is that the community is empowered, the community has a broad space for participation and contribution. Thomas Paine, who defines civil society as a society that has a neutral position with the state, even considered as the antithesis of the state. Even state power, for him must be limited to the smallest, because

a good government is a government that has little rule [10]. While according to Al-Habib al-Janhani civil society is a society that is not only independent (independent) dealing with the state, critical and able to fight a hegemonic government, and can take care of itself, but also has an individual and group spirit to move in work - work social, general welfare, defending the rights of weak people, having social solidarity, tolerant, prioritizing dialogue, recognizing the rights of others, differences of opinion, and as a horizontal society, not structural (such as superiors). Civil society, for him is an innovative, democratic, not theocratic society, but still upholds religious values, opponents of ethatist society (totalitarian), dictator (authoritarian), and elitist, or a primordialist society. The development of civil society / civil society is the most important element that cannot be separated in a democratic country, in Indonesia the manifestations of the pillars of civil society are NGOs, non-governmental organizations, non-governmental organizations, and community organizations which are the main pillars of community channeling his aspirations.

In this study the existing civil society theory in Indonesia is more likely to see the US Hikam civil society interpretation, institutional civil society can be interpreted as a grouping of members of the community as independent citizens who can freely and egalitarianly act actively in discourse and praxis about everything matters relating to social problems in general. These include networks, social groupings which include starting from the home (bousebold), voluntary organizations (including political parties), to organizations which may be initially shaped by the state, but serve the interests of the community namely as an intermediary from the state on one side of the individual and the community on the other. However, civil society must be distinguished from tribes, clans, or clientistic networks, because the main variables in it are the nature of autonomy or independence, the public and the civic. The development of civil society in this democratic era provides space for freedom for the community, mass organizations that are part of civil society are born like mushrooms that grow rapidly, mass organizations are present in various interests. Community organizations which are briefly become mass organizations are a collection of people who voluntarily form a joint organization to achieve group goals. Mass organizations with all their forms are present, grow and develop in line with the history of the development of life in the community, nation and state. In the history of the struggle for independence of the Republic of Indonesia, CSOs are the main forum in the independence movement of the Republic of Indonesia.

3.2 Political Understanding of FPI

In the book Nationality Insight Towards Sharia NKRI, written by Habib Rizieq explained the FPI's discourse to form a political party that was recommended by the study of the establishment of an Islamic Party that emerged from the results of the Second Islamic Defenders Front (FPI) in Bogor on 9 - 11 December 2008. Habib Rizieq asserted that the Moslem community was disappointed in the Islamic party because they felt betrayed. They conveyed this condition in the FPI II National Conference and came up with recommendations regarding the study of the establishment of their own Islamic party as a forum for aspirations for all FPI Activists and their families, including FPI sympathizers throughout Indonesia [11]. Habib Rizieq ensures that FPI does not want to become a party but there are plans to form an Islamic party that is truly a place for Muslims. In the FPI's specific rules it was clear that FPI formed a party or not FPI but still FPI, as an amar maruf nahi munkar organization. FPI's political views are divided into two classes [12]: First, the High Class Politiycal, namely high-class politics, in this class political games are based on high idealism and have a vision and mission that is purely for the progress of the nation and state. In this class there is no ideological compromise or

principle bargaining, there is only a tug of war strategy in the corridor of the established vision and mission. Dirty ways are not found in this class. Secondly, the Political Law Class, which is low-class politics in this class, plays political games on the basis of the benefits of mere power and a customized vision and mission, so that an ideological compromise or bargaining principle becomes commonplace and commonplace, lies become common, dirty ways are often done, because in this class it is not customary or an eternal enemy, today friends are hostile tomorrow and the next day is friends again, so too once again between groups who oppose their vision and mission. In this case the FPI prefers High Class politics which may be followed by others, because clean political choices are not dirty, political interests are shown to benefit the people, not for certain personal, group or community interests. Because this politics is Islamic politics, because Islamic politics is the politics emulated by Rasulullah, namely Rahmtan lil Alamin's politics. So in its journey the FPI which is a community organization made its political attitude as part of the enforcement of Islamic law by politicizing the Shari'a and FPI not practicing politics in practice. But politics is based on the Qur'an and the Sunnah as in the example of the Prophet when he founded Medina Al Munawwarah and as a form of As-Siyasah Ash-Syari'yyah [13].

3.3 The Role of The FPI in 2017 DKI Jakarta Governor election

The election of Ir. Joko Widodo and Basuki Tjahaja Purnama (Ahok) becoming governors and deputy governors of DKI Jakarta in 2017 - 2017 made political conditions in Jakarta turn heated. This happened because the FPI asked the DKI Jakarta provincial government to delay the inauguration of Jokowi - Ahok after the governor's decree on the deputy governor's position revised first. FPI questioned the rules which stated that the Deputy Governor of DKI Jakarta would oversee several Islamic institutions. FPI considers that it is not possible for the current deputy governor, Ahok, to carry out his duties to the fullest. Considering that the person concerned is a follower outside the religion of Islam or Non Moslem. there are at least 12 tasks ex ex officio in the position of deputy governor of DKI Jakarta. Among the duties and positions of the ex officio deputy governor, there are several positions that are directly related to the affairs of Muslims, including the Chairperson of the Institution of Language and Al Quran Sciences, Chair of the Board of Trustees for the Development of Tilawatil Quran, Chair of the Advisory Board Amil Zakat Infaq and Shadaqoh (Bazis), Chair of the Board of Trustees of the Indonesian Mosque Library, Chair of the Advisory Council of the Indonesian Mosque Council, and Chair of the Advisory Council of the Religious Harmony Forum.

After 2 Years of Jokowi - Basuki Tjahaja Purnama presided over Jakarta, many met pros and cons among the community, especially the Leadership Style of Basuki Thajaja Purnama. On June 1, 2014 DKI Jakarta Governor Joko widodo took a sabbatical in order to nominate himself in the 2014 Presidential Election, the governor's task was replaced by the Deputy Governor of DKI Jakarta namely Basuki Tjahaja Purnama as Governor. The political conditions in Jakarta changed, especially Islamic organizations in Jakarta such as FPI, FUI, HTI. They did not agree when Ahok was appointed as Governor because they considered Ahok not a representation of the people of Jakarta, the majority of whom were Muslims and Ahok's policies were seen as detrimental to Muslims. FPI held a demonstration in front of the DKI Jakarta DPRD to reject the DKI Jakarta Governor PLT Basuki Thahaja Purnama or Ahok replacing Jokowi Dodo as the Governor of DKI Jakarta. However, FPI's efforts failed to prevent Ahok from becoming the Governor of DKI Jakarta. FPI then formed the Jakarta Rescue Presidium and announced KH Fahrurozi Ishaq as the rival Jakarta Governor.

DKI Jakarta will hold a people's democratic party in 2017 with the agenda of choosing Jakarta Governor and Deputy Governor of the Period of 2017-2022. The stages will begin in August 2016 until February 2017. FPI will not remain silent on Ahok's nomination going forward as the DKI Jakarta Governor. Ahok, who is the Governor of DKI Jakarta, is ready to go back to the 2017 Election of Governor in DKI Jakarta by using an independent path with Teman Ahok. The reason FPI is still the same is related to Haram for Moslem people led by Non-Moslem people, Ahok's coarse leadership style, and his policies which are viewed by FPI as detrimental to Muslims.

There are several stages and patterns designed by the FPI to win Governor of Moslem: **(1) Establishment of the Jakarta Bersyariat Superior Council (MTJB):** In a routine study at the Syariah Petamburan markaz, Habib Rizieq announced the victory of the governor of Moslem by forming the Jakarta Bersyariat Superior Council (MTJB) as a form of political efforts by the ulamas. **(2) Convention and establishment of Command Post Support:** After making MTJB the scholars conduct the Convention for the Governor of the candidates and launch the launch of the convention of candidates for governor of Moslem and candidate deputy governor of Moslem in the Hall of Buya Hamka, Al Azhar Mosque, South Jakarta on February 26, 2016. The post was opened support for candidates for the Governor of Moslem in Jakarta to be able to meet the administrative requirements of individual lines determined by the Election of Governor in DKI Jakarta Commission. **(3) Submission of the vision and mission of prospective applicants:** the registered name is collected at Graha Pertamina Cheers Residence, Kebayoran Baru, South Jakarta to take part in the next stage by conveying the vision, mission and work program in front of the Voters' Council MTJB - GMJ, habib, ulama, and figures invited. **(4) Determination of Candidates by the Voter Board of GMJ:** Voter Council - GMJ chooses 5 of 20 people who follow the convention, namely: Prof. Dr. Yusril Izha Mahendra, Sjafrie Sjamsoeddin. (3). Dr. Adhyaksa Dault, Icsanuddin Noorsy, Sandhiaga Uno. Furthermore, the 5 names followed the selection determined by the Governor of Moslem Voters' Council for Jakarta by participating in the Jakarta community by providing votes / polling. Announce the elected Governor of Governor of Jakarta and the elected Deputy Governor of Moslem, namely; Yusril Izha Mahendra and Sandiaga Salahuddin Uno as Governor and deputy governor GMJ and Islamic mass organizations incorporated in the MTJB and MPJ. **(5) Declaration of Istiqlal Minutes:** On 18 September 2016 ulama, National figures, habib, ustad, Islamic organizations including the Jakarta Ministers Assembly, MTJB-GMJ, the Jakarta Young Ulama Intellectual and Indonesian Ulama Council (MIUMI), Sapa Sapa Forum, Islamic Community Forum (FUI), DKI Election Pilgrimage Forum, Jakarta Muballigh Corps, Taruna Moslem, DKI Muhammadiyah Wisdom and Public Policy (LHKP), Islamic Defenders Front (FPI), Asyafiiyah Islamic Boarding School, Asyafiiyah University Postgraduate, Indonesian Da'wah Islamiyah Council, Al Itqan Nahdliyin Committee along with Other mass organizations and Moslem communities in Jakarta gathered at the Istiqlal Mosque declaring the Risale of Istiqlal.

The Ulama, national figures, and Islamic organizations gave birth to 9 ideas called Risalah Istiqlal. There are 9 ideas read by Ustad Bachtiar Natsir. Bachtiar Natsir also revealed the results of the Istiqlal Minutes will be discussed again and the scholars regarding who will be nominated for political parties [14]. On September 21, 2016 it was announced the support of the pair Yusril Izha Mahendra and Sandiaga Salahuddin Uno as the Jakarta Governor and deputy governor in the election of the governor and deputy governor of DKI Jakarta in 2017. The nomination was based on five reasons: First, both represented the interests of the people. Second, partner Yusril - Sandi is considered to have worked and already has large social capital. Third, if electability is combined Yusril - Password is the highest among the other candidates. Fourth, the pair Yusril - Sandi is a better opponent than the incumbent pair who can unite the people to give their

support in the DKI Jakarta Simultaneous Local Election [15]. **(6) Lobby and Political Communication with Elite Political Parties:** Ustad Bahchtiar Natsir and Prof. Dr. KH. Didin Hafiduddin, KH. Ahmad Shabri Lubis, KH. M. Al Khatthath, HM Ismail Yusanto, KH. M. Zaitun Rasmin to Cikeas met with Susilo Bambang Yudhono to convey the aspirations of Muslims born from the Istiqlal Treatise. The scholars communicated to several Islamic political parties and parties who could recommend Yusril - Sandi to advance in the election of DKI Jakarta Governors.

On September 23, 2016 in Cikeas announced its own chosen governor and deputy governor candidates supported by the Democratic Party, National Mandate Party, National Awakening Party and United Development Party by announcing the pair Agus Harimurthi Yudhoyono and Sylviana Murni as DKI Jakarta governor and deputy governor in 2017 Ulama are worried that the new axis formed by Cikeas and Poros Kertanegara formed by Gerindra and PKS will cause a vote split among Muslims. The clerics called on the parties to create a family axis so that there would be no two shafts against Ahok - Djarot who had registered with the Jakarta Election Commission with the support of the PDIP, Golkar, Hanura, Nasdem parties. The head of the GMJ victory stated that the scholars wanted a candidate for the Moslem governor who competed in the Election to fight Ahok. However, the team's 8th attempt to unite the two axes failed. In the end the Cikeas axis led by Democrats, PAN, PPP, PKB continued to support Agus Harimurthi Yudhoyono-Sylviana Murni forward in the Election of Governor in DKI Jakarta. While the Kertanegara Gerindra and PKS axes announced the pair Anies Rasyid Baswedan and Sandiaga Salahuddin Uno advanced as Governor and deputy governor DKI Jakarta 2017 at the residence of chairman Prabowo Subiarto. **(7) Mudzakah Determines One of the Candidates for Governor of Moslem:** In the determination of 2 candidates for governor and deputy governor of Moslem in the Election of Governor in DKI Jakarta 2017 pair Agus Harimurthi Yudhoyono - Sylviana Murni as DKI Jakarta Governor and deputy governor number 1 and partner Anies Rasyid Baswedan - Sandiaga Salahuddin Uno as Governor and deputy governor DKI Jakarta Number 3 made the ulama re-conducted the deliberations to determine who would be supported in the Election of Governor in DKI Jakarta. Mudzakah was held at the Buya Hamka Hall, the Al Azhar Grand Mosque, which was attended by all MTJB-GMJ officials. Hasil Muzakah decided to support the two candidates in the election of DKI Jakarta Governor. **(8) Governor Moslem Campaign and Campaign:** The strategy carried out by MTJB by conducting Takbir Akbar around 44 sub-districts, from mosques to mosques, from majelis taklim to taklim assemblies throughout the DKI Jakarta region by campaigning for Surat Al-Maidah Ayat 51 concerning the prohibition of choosing Non-Moslem leaders and having to elect Moslem Leaders. **(9) Action 112:** Towards the calm masses of FPI and a number of other Islamic organizations FUI, GNPf-MUI, MTJB held Action 112 which was a continuation of Action 212, Action 112 which was reaping many protests from prominent figures, officials of government agencies that prohibited the act of descending backwardness were finally transformed into Action dzikir and prayers held at the Istiqlal Mosque which was also attended by Agus Harimurthi Yudhoyono Governor number 1 and deputy governor number 3 Sandiaga Salahuddin Uno and National figures followed the morning prayers in congregation.

3.4 Round II Election of Governor in DKI Jakarta

On February 15, 2017 there was an election of governors and deputy governors of DKI Jakarta in all polling stations in Jakarta totaling 13,023. based on the quick count results

conducted by the Election of Governor in DKI Jakarta Commission using Form C1. Candidate number 1 Agus Harimurti Yudhoyono and Sylviana Murni obtained 17.06% with a vote of 936,461 votes. Pair number 2. Basuki Tjahaja Purnama and Djarot Saiful Hidayat obtained 42.96% with a vote of 2,357,785. Candidate number 3 Anies Baswedan and Sandiaga Salahuddin Uno obtained 39.97% with a vote of 2,193,530. [16] This is only based on the results of a quick count and has not seen the results of the provincial level recapitulation that will be carried out by the DKI Jakarta KPU. This recapitulation at the provincial level is the final stage of the process of recapitulating the results of the DKI Election vote and if the process runs smoothly the results will be announced today. Candidate 1 Agus Harimurti Yudhoyono - Sylviana Murni obtained 937,955 votes 17.07%. Paslon 2 Basuki Tjahaja Purnama - Djarot Saiful Hidayat obtained 2,364,577 votes 42.99%. Candidate 3: Anies Baswedan - Sandiaga Salahuddin Uno received 2,197,333 votes 39.95%. [16] Subsequently the Election Commission establishes 2 Candidate Pairs who progress at Round 2 because none reaches 50%. the two candidate pairs were 1. Basuki Thajaja Purnama - Djarot Saiful Hidayat and Anies Rasyid Baswedan - Sandiaga Salahuddin Uno. With the issuance of the DKI Jakarta KPU Decree Number 48/ KPTS / KPU Prov. 017/2017 concerning the Determination of Recapitulation and Results of the Calculation of the Election of the Governor of DKI Jakarta in 2017.

After the appointment of the Candidate Pair of Governor and Deputy Governor in Round 2, namely the pair Basuki Tjahaja Purnama -Djarot Saiful Hidayat and the pair Anies Rasyid Baswedan - Sandiaga Salahuddin Uno. The 2nd round of the DKI Election was officially opened. So FPI carried out several winning strategies including: **(1) Building a Coalition:** MTJB, FPI and its Islamic Organizations, and joining PAN into the coalition of state and state added new strength to win the pair Anies Rasyid Baswedan and Sandiaga Salahuddin Uno. By communicating intensely and uniting strength. **(2). Visits and Tabligh Akbar:** The visit of the grand final was scheduled on March 13-15 on the Thousand Islands Habib Rizieq along with the Chairperson of the FPI DPP KH. Shobri Lubis, Chair of the DPD FPI KH. Buya Majid, and Deputy Chairperson of the GNPf-MUI KH. Olive Rasmin. As well as CSOs participating in the group namely FPI, FUI, GNPf-MUI, Az-Zikra, and Al-Ihya. establish relations with Moslem people and carry out social actions by providing assistance to the community in the Thousand Islands in the form of food, clothing and so on. In the safari the da'wah of the FPI invited the Thousand Islands community to invite the candidate for the governor of Moslem and forbid to elect non-Moslem leaders **(3). The Fajr Prayer Movement Simultaneously:** The morning prayer movement congregated to make people aware and invite voters to elect Moslem governor candidates for Jakarta, who at that time were delivered by the FPI ulama and the dai. **(4). Campaigning the History of Jakarta:** The next strategy is campaigning and conveying about the history of Jakarta which was freed by ulama during the colonial period **(5). socializing Al-Maidah verse 51 in Online and print media.** **(6). Al Maidah excursion.** Al Maidah's outing is a movement to escort and see polling stations on voting day on April 19, 2017 also inviting Muslims to vote for Anies - Sandi.

On the Governor Jakarta Election Day on April 19, 2017 Habib Rizieq conveyed to the Moslem Jakarta people to attend and elect Moslem Jakarta governor and deputy governor candidates to elect Anies Rasyid Baswedan and Sandiaga Salahuddin Uno at the polling station. After the quick count results of the Election of Governor in DKI Jakarta Commission were released by Anies - Sandi, 57.95% with a total of 3,240,379 votes and the Ahok - Djarot pair obtained 42, 05% with a total of 2.351438 votes. [16] The entire mass of supporters of Anies - Sandi gathered at Istiqlal, also attended the quicck count version of the elected Governor and deputy governor couple Anies Rasyid Baswedan and Sandiaga Salahuddin Uno, supporters of Gerindra, PKS, PAN, ulama, habaib leaders, national figures, incorporated Islamic

organizations. in the MPJ, MTJB, FUI, the GNPf-MUI and Habib Rizieq Syihab kut present in order to give thanks for the victory of the governor of Moslem Jakarta. FPI is known as a religious organization by the community with amar maruh nahi munkar activities. But with its political views and understanding, FPI is now seen as a political interest group. This is because the FPI has such a large mass and it can affect government policies at both the central and regional levels.

4 Conclusion

The development of the FPI as part of civil society has a social role amar ma'ruf nahi munkar. Recently the FPI movement has tended to be politically motivated because the FPI deplores a non-Moslem leader in the majority of Moslem. For this reason, FPI is trying to ensure that the leadership in DKI Jakarta is again led by Governor Moslem. The role of FPI was also seen when in the FPI Jakarta I and II Jakarta Election which supported Anies Rasyid Baswedan and Sandiaga Salahuddin Uno as the DKI Jakarta Governor and deputy governor in 2017. The FPI strategy in addition to communicating with supporting parties, FPI also socialized about Moslem choosing Moslem leaders. the law chose non-Moslem leaders by conducting lectures and lectures around 44 sub-districts throughout the DKI Jakarta area and also forming seminars, FGDs and disseminating them in social media and also calling on mosques in every religious meeting or lecture during the Election of Governor in DKI Jakarta on lectures on political content especially the letter Al-Maidah verse 51. In the second round, the FPI carried out a strategy with the dissemination of Al-Maidah's letter, the morning prayer and grand prayers movement in the thousand islands and encouraged voters to elect the Moslem governor, FPI also focused on securing polling stations.

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