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Transformasi Islam dan Kebudayaan

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MAHASISWA YANG BERKEPRIBADIAN**

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**BUILDING NATIONAL INTEGRITY THROUGH ENHANCING THE
PROFESSIONALISM OF YOUTH LEADERSHIP**

Syamsul Rizal

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BUILDING NATIONAL INTEGRITY THROUGH ENHANCING THE PROFESSIONALISM OF YOUTH LEADERSHIP

Syamsul Rizal
Dosen Jurusan Tarbiyah STAIN Bengkulu

ABSTRACT

Artikel ini secara akademik menelusuri perkembangan gerakan kaum muda muslim dalam membangun integritas nasional. Bagian lain artikel ini menyoroti kontribusi mereka dalam pengembangan dan pembaharuan bidang pendidikan, pengembangan pemikiran rasional dari pola tradisional ke modern, dan langkah-langkah solusif terhadap bagaimana memperkuat profesionalisme orang-orang Islam dengan menggunakan tiga pendekatan: karikatif, konsultatif, dan advokatif. Berdasarkan kajian, kalangan muda muslim memegang peranan yang sangat penting dalam pergerakan sosial di Indonesia. Terdapat perbedaan pola gerakan kaum muda muslim dalam membangun integritas nasional antara masa sebelum reformasi dan setelah reformasi. Kaum muda sebelum reformasi, bersifat idealistic dengan cita-cita ingin menciptakan kedamaian di dalam masyarakat. Mereka memiliki semangat tentang persatuan Indonesia, meskipun kita terdiri dari suku bangsa, pulau, bahasa dan agama berbeda-beda. Setelah reformasi, kaum muda tampaknya lebih memerankan sebagai suatu agen perubahan di (dalam) masyarakat Perjuangan mereka didasari idealisme dan keinginan untuk membantu si tertindas.

INTRODUCTION

In the history of Indonesian national struggle, before Indonesian independence era, the Indonesian Muslim Youth as agents of change played a very significant role in building national integrity. The Indonesian youth

declaration, *Sumpah Pemuda*, on 28 October 1928; one homeland, one nation, and one Language, became the strongest and best motivation for the youth to reach Indonesian freedom from the colonialism of Dutch and Japan colonists on 17 August 1945 (Suhartono, 1994:100).

Without minimizing the role and function of the youth from the other religions, the role and function of Indonesian Muslim youth as an agent of change and social control still take place until now. The Muslim youth as a part of Islamic society representing majority society in Indonesia have given a very significant contribution in building nation integrity, both at a period of pre independence and also up to a period of post independence era. Yet nowadays, it seems that the role and function of the Muslim youth as an agent of change have retreated compared to a period of pre independence, particularly in the effort of building national integrity. This is caused by the influence from social change which so quickly happened in Indonesian society. This condition has effected to change in the patterns of thinking, and society life style which is hedonistic-pragmatic.

Based on the illustration above, this handing out is presented as one of efforts to weaken potency the wide-spreading of national disintegration and to build national integrity through enhancing the professionalism of the Muslim youth leadership. To focus on its target, hence this handing out will discuss about; (1) Indonesian Muslim youth contribution to national integrity, (2) contemporary challenge to build national integrity, and (3) some efforts to build the professionalism of Indonesian Muslim youth leadership.

THE MUSLIM YOUTH CONTRIBUTION TO BUILD NATIONAL INTEGRITY

In fact, discussing about contribution which have been given by Indonesia Muslim youth in Indonesia represents uphill work because to reach for Indonesian independence from colonization of Dutch and Japan is not quit of the struggle of youth from other religions like Christian youth, Hindus youth etc. Yet, this presentation doesn't mean to minimize the struggle from other non Muslim youth because the Muslim youth is a part of Indonesian society which is majority. In their movement, it can

be found that there are some Muslim youth who did not wear the name of Islam at their organization, but they had earned to give big contribution to build national integrity. For example, the youth movement organization founded by Soekarno, Partai Nasional Indonesia (PNI).

Based on the development of Indonesian national struggle history, since the period of pre independence and also up to now, according to me, Indonesian Muslim youth still give very significant contribution in the effort to build national integrity. At a period of pre independence, there are two biggest contribution given by Indonesian Moslem youth to build national integrity. Both of this contributions have determined Indonesian future development. First, the contribution in creating the declaration of *Sumpah Pemuda* on 28 October 1928, together with other youth from different religions stated one spirit, that is one homeland, one nation, and one language, Indonesia.

In my opinion, in fact the declaration *Sumpah Pemuda* is an awareness movement from the entity of all Indonesian youth to change their future as one nation later then recognized spirit of nationalism. The entity of nationalism spirit represents feeling to love and have one nation which life and remain with in one region, owning equality of chance and future. One feeling as nation which in the same boat and the same distress with tribe variety, mores, religion, cultural, and language which remain in region which consists of thousands of island named *Nusantara* (see Tan in Rampan and Titiek, 2000:166).

The youth declaration *Sumpah Pemuda* with the spirit loving the nation and homeland in the reality has borne one august value in the form of alacrity to hold the bag anything for the shake of prosperity and togetherness as one nation, and this spirit brought Indonesian nation to reached their independence from colonization.

The biggest second contribution is appearance alacrity of Indonesia Muslim youth to give approval in abolition some state philosophy items assumed too beneficial Islam side and disregard the role of struggle of non other Islam as which is decanted in Jakarta Charter on August 1945 (Roem, 1988:43). This event, in the opinion, represents the biggest present or contribution from Indonesian Muslim youth in the effort to build

national integrity. If based only at the importance of Muslim group, hence the abolition of items found on the Jakarta Charter needn't happened, because at that moment the majority of the formulator team of the state philosophy is Muslim, that is from nine formulator people there is only one from Christian religion whereas the rest are Muslim. What happened if only that 8 formulators from Islam remained to maintain the importance of their group, hence Islam represented state philosophy in Indonesia, and there is possibility often the happening of bloodbath between different people from different religions and the national integrity of Indonesia would be threatened progressively.

At post independence period, Indonesian Muslim youth as an agent of Change and Agent of social control has still given big contribution in building national integrity. Its means that till in this time we admit of to see the role and function of the Muslim youth as independent social control to all policies made by government. Even Indonesia Muslim youth movement will continue to become fearful specter for every policy maker that is nonalignment again to the oppressed. Its indicator, in the year 1966 Muslim youth along with the youth from other different religions have been able to knock down governance of Sukarno, and that way also with governance of uprooted Suharto. by strength of young man in the year 1997 ago.

In the field of Islamic teaching renewal (Islam teaching rationalization from normative to empiric), some Indonesia Muslim youth intellectuals have given other contributions which do not less important in the effort to build national integrity. They have coped to reconstruct again some previous Islamic teaching doctrines which have been strongly constructed by most of Indonesian Muslim people. Nurkholis Majid and his friends gave very good contribution to build and strengthen national integrity that is with carrying the spirit of '*Islam Yes, Partai Islam No*' and also the spirit of *Religious Pluralism*. Both these jargon in the reality have very strong implication in the effort developing Indonesian national integrity, like preventing potency of horizontal conflict among people who live with different religions in Indonesia.

The other Indonesian Muslim youth, Kuntowijoyo with his very bright idea '*Islam Prophetik*' has also given big contribution to build national integrity. Kuntowijoyo tried to reconstruct again the understanding of Islamic teaching from normative-conceptual teaching to empiric-contextual teaching. According to him, individual religious service (*keshalehan individu*) such as *shalat*, *fasting* and *pilgrimage* (*hablum minallah*) have to be done with the form of social religious service (*hablum minan nas*). The social religious service (*keshalehan sosial*) like helpful among humanity. The fruit of the individual religious service will be only felt individually. Meanwhile, the fruit of the second one will directly can be felt by others.

In fact, Islamic teaching on *Islam prophetic* stated by Kuntowijoyo is based on Al-Qur'an doctrine (Ali Imran;110) as follow;

You (Islam people) are best people which created for the human being of, to doing well and prevent badness and believe you to your God.

Based on the above Islamic doctrine, Kuntowijoyo explains that Islamic people are the people to other human being if they beforehand can do kindness to others and if they can prevent existing badness where they live, and then if they believe in God. It can be comprehended that religious climax a Muslim can be reached for if he or she can do kindness to humanity and can prevent badness happening at others. In other word, social religious service (*keshalehan sosial*) is the step to reach individual religious service (*keshalehan individu*). However practically, many Indonesian Muslim people know that *keshalehan individu* is more important rather than *keshalehan sosial*. Therefore, it is not surprise anymore if we observe that many Muslim people truthfully disagree with the Islamic teaching doctrine, like lack of feeling empathy to the oppressed people. According to me, what stated by Nurcholis Madjid and Kuntowijoyo is very humanitarian and it can be one of the ways on how to build national integrity in which its society is very pluralism, either from ethnical side, religion, tribe, and language.

The other contribution which have been given by Muslim youth in building national integrity can be observed the activity which have been done by a small groups of Muslim youth in Aceh. In condition in which

most of people live with hedonistic-pragmatic life style pattern, through their Non Governmental Organization (NGO) like Aceh Flower NGO which is located in Banda Aceh. They have done human action that is very amazing. They are very care to existence hundreds of Acehnese children orphaned because of their parent were the victim of political policy at the time of Suharto era in which Aceh was created as an Area for Military Operation known as *Daerah Operasi Militer* (DOM).

Then, they are also very care to existence hundreds of Acehnese widows left by their husband which also represented DOM victim. Their look for fund out country to the expense of education of the orphan children, from elementary school up to Senior high school, and they also give to defray the Aceh widow life, so that all that widow can live as the other people live...

The above illustration indicates that through the Muslim youth movements and action, I think national integrity will be able to be woken up and horizontal conflict potency will be able to be minimized. However, unhappily the amount of Muslim youth who still have the spirit of *Sumpah Pemuda* declared on 28 November 1928 is very limited in Indonesia because most of young man in Indonesia have been influenced by many hedonistic-pragmatic life style (, hence they do not care about the grief of the other people who have the same homeland, nation, and language.

CONTEMPORARY CHALLENGE

Without disregarding the patriotic spirit of the Muslim youth as mention above, recently I think the role and function of many Muslim youth as agents of change and social control have experienced of degradation, specially in building national integrity. The declaration of *Sumpah Pemuda*: one homeland, one nation, and have one language, nowadays, seems no longer become glue for national integrity. And society life style pattern of Indonesian nation which is hedonistic and pragmatic (Marhan, 2003), and also individualistic have shifted patriotic idealism.

Therefore, society is easy to be infected by *skizofrenia* with expression for the mass of and social riot breaking any kind of which is there are around him. Pragmatic life style bears nonchalant and apathetic attitude

to the situation of nation. Even recently it can be felt to find peacefulness in society is very difficult. For example, there are some Muslim youth trying to tear nation integrity by conducting the action that do not professional and do not popular like detonation action bomb in some location in Indonesia by using religious language *Jihad fi sabilillah*.

Other indication that national integrity is progressively torn can be seen from the happening of leadership election in Indonesia both in macro and also micro scale. It is very common that the importance of certain group and area is majority without considering the potency of national disintegration. The Spirit of more is making account of group and area alone, according to me, will open a potency of horizontal conflict, namely conflict between society with other society group, such as those which happened *Jihad fi sabilillah*, for example in Poso, Middle Sulawesi, Ambon, Moluccas, in Western Kalimantan, and also turbulence of area to claim selfrule such as the rise of Movement for Acehese Independence (GAM), and Organization for Papua Independence (OPM). This indications have torn of Indonesian national integrity. At independence pre period, all young man have one voice in dissipating colonist as real enemy from Indonesia. Yet, nowadays, the voice of the youth, particularly, in face of Corruption practice, Collusion, and Nepotism (KKN) as Indonesian national arch-enemy and also the siding of young man to the oppressed people, are no longer coalesce anymore like what stated in *Sumpah Pemuda*.

According to me, the spirit degradation of most of Indonesian Muslim youth is caused by its strength of the pattern of hedonistic-pragmatic life style. This makes them very brittle when dealing with political system of corrupt state (Saefullah, 1999:53). This matter can be proved with many Muslim youth joining a certain organization of politic, governmental bureaucracy and they are very weak when dealing with problem of KKN. Initially they enter to the youth organization as stepping point to get elite position like becoming the member of parliament, etc.

THE PROFESSIONALISM OF MUSLIM YOUTH LEADERSHIP

At this session, the writer will discuss some models of the professionalism of Muslim youth leadership which can build Indonesian national

integration. The First model was conducted some Indonesian Muslim youth intellectual as explained at the previous pages. What stated by Nurcholis Madjid and Kuntowijoyo, basically, represents one of the Indonesian Muslim youth movements.

To build national integrity, besides the ways conducted by Nurcholis Madjid and Kuntowijoyo, there are some other ways that can be done, three of them: karikatif action, consultative action, and advocatif action (Suharto, 98-103).

First, the movement action in the form of real activity which is its benefit earn can be directly felt by society which is in adversity. The form of this action can be conducted by giving aid directly at any natural disaster victims and riot of the different tribe, religion, and racism and also to society which is in low level education. According to me, the model of this action will be able to strengthen the spirit of nationality in the effort building national integrity.

The second action is the consultative movement which has purpose to awaken awareness of society about problem what they are facing of. The purpose of this action is to educate and make discussion with the society on the problem they are face. For example, training about awareness of social pluralism, nationality knowledge, and also awareness socialization about law even until political education.

The third action is advocate approach. This movement is in the form of defense action to society which experience of grief or disadvantaged by existing system and also policy. For example, the action to defend the woman clan who are facing the problem of hardness or unjust problem from others.

Based on the above illustration, it could be stated that all of the youth actions such as what conducted by Nurcholis Madjid and Kuntowijoyo, and also the action through caricative, consultative, and advocate approach, in fact, can be made by the other Indonesian Muslim youth through their movement organization. All of those actions conducted by the Muslim youth as mentioned before are the alternative ways on how to build national integrity through enhancing the professionalism of the Muslim youth leadership. Hence, all of the human action conducted by the Muslim

youth will become a big contribution to this nation to create a peaceable atmosphere in society, and also prevent national disintegration.

CONCLUSION

Based on the above explanation, it can be concluded that Indonesian Muslim youth as an agent of change played a very significant role in building national integrity in Indonesia. The Indonesian Muslim youth contribution can be mentioned dealing with building national integrity such as; at a period of pre independence (1) delivering birth of *Sumpah Pemuda* on 28 November 1928, and (2) on behalf of importance of Indonesia, the Muslim youth supported to abolishing of some state philosophy items as written at Jakarta Charter

At post independence era, Indonesia Muslim youth as an agent of change also played very significant role in building national integrity like by conducting an rolling action towards Soekarno and Suharto as Old Order (ORLA) president and New Order (ORBA) president (assumed no longer care for the oppressed clan). In the field of renewal of Islamic teaching, the Indonesia Muslim youth such as Nurcholis Madjid and Kuntowijoyo have also given their contribution to build national integrity, like reconstructing the understanding of Islamic teaching doctrine, that is from normative conceptual to empiric contextual teaching. What they did created a peace of life in society which has different religions.

In the form of real action, a small group of Indonesia Muslim youth such as those which in Aceh and other areas, have also given big contribution to national integrity. Awakening again the spirit of nationality in Muslim youth, so that they earn to become young man owning professionalism of which is very important matter in the effort developing national integration.

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