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POLITICAL AND EDUCATIONAL EXPECTATION OF IAIN
TULUNGAGUNG PMII GENERATION TO FACE INDONESIA GOLD 2045

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Abstract: *This research was motivated by the phenomenon of the rising PMII political career in Indonesia. On its 61st anniversary, PMII cadres that consist of lectures and students have reached a great achievement, it is the institutional changes process of IAIN Tulungagung becomes UIN SATU. The Minister of Religion Gus Yakut and two First Working Cabinet ministers, M. Hanif Dhakiri and Imam Nahrawi were expected to make changes and improve the campus' achievement on education and politics. The chairman Ahmad Muqowwam stated that all PMII cadres must able to maintain organizational idealism, realize religious prosperity and Islamic moderation in Indonesia. It is qualitative research with a futuristic approach. The data were obtained from interviews, observation, and documentation. The results showed that the expectation of the PMII generation in IAIN Tulungagung to face Indonesia Gold 2045 was to realize an idealistic and tolerant transformational educational leadership at national and international levels.*

Keywords: *expectation, generation, PMII*

Abstrak: Penelitian ini dilatarbelakangi oleh fenomena semakin berkibarnya karir politik organisasi PMII di Indonesia. PMII telah berusia 61 tahun. Tahun ini, para kadernya dari unsur dosen dan mahasiswa telah berhasil membawa IAIN Tulungagung pada puncak prestasi menuju proses alih status menjadi UIN SATU. Hadirnya Menteri Agama Gus Yakut dan dua menteri Kabinet Kerja sebelumnya, yakni M. Hanif Dhakiri dan Imam Nahrawi diharapkan mampu membawa perubahan dan peningkatan prestasi kampus di bidang pendidikan dan politik yang makin progresif. Ketua Umum Ahmad Muqowwam menyatakan bahwa semua kader PMII harus mampu mempertahankan arus idealism organisasi, mewujudkan kesejahteraan dan moderasi beragama di Indonesia. Ini penelitian kualitatif menggunakan pendekatan *futuristictic*. Data diperoleh dari wawancara, observasi, dan dokumentasi. Hasil Penelitian menunjukkan bahwa ekspektasi generasi PMII dari kalangan mahasiswa dan dosen di IAIN Tulungagung menuju Indonesia Emas di tahun 2045 adalah mewujudkan kepemimpinan pendidikan transformasional yang idealis dan toleran di level nasional maupun internasional.

Kata Kunci: *ekspektasi, generasi, PMII*

BACKGROUND

The Indonesian Islamic Student Movement (PMII) has long been recognized as one of the strengths of student movements in Indonesia. With its age, PMII has passed and even played an important role in the history of the political, social, and cultural life of Indonesia. Student movements will never be separated from the dynamics of the nation and state. The emergence of PMII is almost the same as the other organizations' establishment, the emergence was to respond and answer various problems of structural, cultural, and constitutional of the existing political, social, and other institutions.¹

All these problems cannot be separated with groups of intellectual that have responsibilities to read the dynamics and social contradictions. To solve the problem, PMII performs the massive and short-targeted movements by making structural changes, as well as long-term and targeted cadre movements for more fundamental changes, PMII fulfills its responsibility as an agent of social change and an agent of social control.²

On the other hands, Mr. Maftukhin the rector of IAIN Tulungagung has has been able to create a campus that is conducive for politics and the educational process. The political achievement refers to the success of institutional change from IAIN Tulungagung to UIN SATU. While the educational achievement means that PMII lecturers have agreed to develop and improve transformative education, namely character building through madin *makhad al jami'ah*, professional education, life skills education, and mastering technology.

It was qualitative research with a futuristic approach. The findings were based on the paradigm, strategy, and implementation of qualitative models that attempt to interpret the phenomena and realities of the PMII generations' transformational leadership in IAIN Tulungagung.³ Then, an analytical method or theoretical orientation is used. The researcher took a phenomenological approach where the researcher tried to find the meaning of a reality behind the subject with the objects' interactions. The subject functions as an instrument to break the meaning of reality in a phenomenon that occurs.⁴

This research site was IAIN Tulungagung. The research subjects were lecturers, staff, and student cadres of PMII. The research instrument is the researchers. The researchers, as the research instrument were responsible for planning, collecting data, analyzing and interpreting the data, and reporting the results of the research.⁵

¹ Al-Hamidy, Abu Dzarrin, dkk., 2020, *Sarung & Demokrasi: Dari NU untuk Peradaban Keindonesia*, Surabaya: Khalista.

² Asy'ari, Suaidi, 2018, *Nalar Politik NU & Muhammadiyah: Over Crossing Java Sentris*, Yogyakarta: AULA

³ Aminudin, 2019, *Tujuan, Strategi dan Model dalam Penelitian Kualitatif, (dalam Metodologi Penelitian Kualitatif: Tinjauan Teoritis dan Praktis)*, Malang: Lembaga Penelitian UNISMA. Hlm. 48.

⁴ Soetandya Wignjosubroto, 2011, *Fenomena CQ Realitas Sosial Sebagai Obyek Kajian Ilmu (Sains) Sosial*, dalam Burhan Bungin, *Metodologi Penelitian Kualitatif, Aktualisasi Metode arah Ragam Varian Kontemporer*, Jakarta: PT. Raja Grafindo Persada. Hlm. 16.

⁵ Nana Sujdana, 2018, *Tuntunan Penyusunan Karya Ilmiah*, Bandung: Sinar Baru. Hlm. 7.

² The sources of data in this research included the informants, activities, locations, and archives related to the phenomena. Data collection techniques were in-depth interviews, participant observation, and documentation.⁶ Researchers used by Miles and Huberman data analysis. This analysis² is interactive and emphasizes data continuity to the point of saturation. Miles and Huberman's data analysis begins with data reduction, then data display, and verification or concluding. Besides, in conducting analysis, researchers used inductive, deductive, and comparative methods.⁷

The next step was validity testing by cross-checking the data obtained from observations, interviews,² and existing documents. These activities were called triangulation. It included triangulation of sources, times, and methods. Besides, the researchers also used the peer debriefing method by discussing the data obtained with experts who have the relevant knowledge,⁸ included fellow researchers and lecturers of IAIN Tulungagung.

RESULTS AND DISCUSSION

The paradigm of PMII's Struggle Value in IAIN Tulungagung

The movement values and paradigm development are important as a basis and to maintain a critical attitude. Thus, regeneration becomes a requirement that cannot be separated from organizations like PMII, with its various basic arguments.⁹ While the arguments are: *First*, idealist argument, regeneration is a medium for delivering the organizations' values to the new cadres. Therefore, it is not enough to conduct regeneration in just one or two days because it is the beginning when the educational process begins. This regeneration then developed as a place where the indoctrination was carried out by seniors so that automatically there were no progressive and creative seniors who described values and organizations.¹⁰

Second, strategic argument, regeneration can be considered a strategy for the process of self-awareness and empowerment. In this process, there is a social mobilization process that will run both horizontally and vertically. With this, regeneration relies on the existence of adequate systems and facilitates each process of empowering students to become alumni later, in line with basic human needs. *Third*, the practical argument, to increase the number of members. The more cadres will create a more positive image in the community that the organization is strong and popular.

Fourth, pragmatic argument, regeneration is an arena for competition between groups while other groups are also doing the same thing, it tends to seize human resources. Then it impacts on a response that the cadre is prepared to compete

⁶ *Ibid*, hlm. 8.

⁷ Aminudin, *Tujuan.....*, hlm.178

⁸ Ignjosubroto. *Fenomena.....*, hlm. 16.

⁹ Baso, Ahmad, 2019, *Civil Society versus Masyarakat Madani, Arkeologi Pemikiran "Civil Society" di*

¹⁰ Ali, As'ad Said, 2019, *Pergolakan di Jantung Tradisi, NU yang Saya Amati*, Jakarta: LP3ES.

with other organizations' cadre. It often occurs exclusively.¹¹ *Fifth*, administrative arguments, this regeneration is seen as an organizational routine process as the mandate of organization rules.

Those various arguments above become the foundation of the regeneration and have a direct influence on PMII in general. Critical issues and readings were very influential, so the socio-political movement established by PMII is always dynamic and fluctuated according to the conditions.

PMII trilogy as a spiritual value of the three pillars of higher education

PMII is an organization that brings the students' spirit to serve the nation and state. 1960 was the year of the dynamic National Politics which was full of various political interests.¹² It shakes the nation's existence and the ideals of the national heroes, this condition requires PMII to be born this year. Every National history movement cannot be separated from the role of *santri* and *santriwati*. The struggle of *kyai* to grab national independence is presented in every sheet of national history. So, maintaining the nation's integrity is students' mandatory to continue the previous heroes' struggle. As a *santri* organization, PMII must form the cadres to strengthen the movement and ideals of the *kyai*.

From 1969 to 2021 now, PMII continues to transform the movement that always changes. This change increases the students' spirit for Indonesia. In line with the PMII Trilogy, PMII cadres always ready to be the problem in every condition. Three mottos of PMII's contain the cadres' spirit in *Dzikir*, *Fikir*, and *Ikhtiar* (pray, think, and effort). PMII cadres in building movements must be based on *dzikir* that makes their movements solely for Allah SWT. Then, it is required to think rationally in developing every strategy for the achievement to reach the goals. Finally, the movements must be consistent intended solely because of Allah SWT. The points in the PMII trilogy are a legacy of previous seniors' ideas to face the technological advancement today.

The PMII trilogy has spiritual values following the three pillars of Higher Education that included Education, Research, and Community Service.¹³

Education and Teaching, in essence, education is an activity to share knowledge. Education and teaching here are defined as a continuous education system or better known as a transfer of knowledge. So students are educated and developed to conduct research. The quality of research and development today has been supported by the good quality of education starting from diploma, bachelor, and doctoral degrees. It is hoped that by these standards, Indonesia can produce many good researchers to develop the country.

Research and development, this activity has a very important role in supporting science and technology advancement. Without research and development, the

¹¹ Bruinessen, Martin Van, 2018, *NU Tradisi: Relasi-Relasi Kuasa dan Pencarian Wacana Baru*, Yogyakarta: LkiS.

¹² Chalid, Idham, 2017, *dalam Buku Kenang-Kenangan Mu'tamar ke XXII Chumaidy, H.A. Chozin, Etika Politik dan Esensi Demokrasi, Jejak Pemikiran Demokratisasi Politik Indonesia*, Jakarta: Pustaka Indonesia Satu.

¹³ Effendi, Djohan, 2018, *Pembauran Tanpa Membongkar Tradisi, Wacana Keagamaan di Kalangan Generasi Muda NU Masa Kepemimpinan Gus Dur*, Jakarta; PT Kompas Media Nusantara.

pace of scientific development will be hampered. Research does not always stand alone, because it is motivated by needs in the development process in a broad sense. Research is also a major factor in determining decisions related to a problem. There are two types of research conducted, namely applied research and basic-sciences research. Applied research is used to solve problems that occur, while basic-sciences research tends to present important views for the future.

Community service, education which is then continued with research is a preparation for dealing with real cases. Research is also a contribution of universities, from students to society. The existence of research conducted individually or in groups of students directly is an example of "community service". It is hoped that the community will also provide positive feedback to find out and learn more about the objects and problems faced. So the students can better understand the needs of the community itself.

The expectations of the PMII Generation in realizing Indonesia Gold

Following Gramsci theory in line with the researchers found in the field, it showed that PMII generations as the elements of civil society put themselves to encourage democratization and raise the people aware that they have a right to be heard by the state regarding their basic interests as outlined in various policies made by the government.¹⁴

The current student political movement is often shown by street orations or demonstrations. In carrying out this movement, students' concern for problems and political situations must be based on the organization's ideals, that is by criticizing the policies that are not following the people's aspirations by providing solutions.

Making the people (individuals, groups, clients, students, members of the community, the people, etc): (1) Able to understand the socio-political situation. (2) Dare to be decisive in providing constructive criticism for the unstable condition. (3) Its activities are directed at the process of individual or individual democratization as well as the democratization of all social and state institutions. (4) Able to fight for certain interests and ideologies, especially for those that are correlated with the security and welfare of living together.¹⁵

Paying attention to and striving for: (1) The human role of each individual as a citizen (carrying out self-realization/self-actualization from its social dimensions) (2) Developing all talents and abilities (cognitive, insight, critical, positive attitude, and political skills) (3) Actively participate in the political process, for the sake of self-development, the surrounding community, and the state.

The theory proposed by Kartono which is in line with making people able to understand political-conflict situations and dare to be decisive in giving constructive criticism is strengthened by the research findings of the objectives of PMII political education, it is to form cadres who are sensitive to issues rolling in

¹⁴ Fealy, Greg, 2011, *Ijtihad Politik Ulama, Sejarah NU 1952-1967*, Yogyakarta: LKIS. Feillard, Andree, 2018, *NU vis-à-vis Negara, Pencarian Isi, Bentuk dan Makna*, Yogyakarta: LkiS.

¹⁵ Haidar, Ali, 2019, *Nahdhatul Ulama dan Islam di Indonesia: Pendekatan Fiqh dalam Politik*, Jakarta: Geramedia.

the community and review these issues into the material to be conveyed to related parties.

Meanwhile, the forms of political education that the researchers found in the field are appropriate with Dian Sudiono's theory which states the following forms of political education: Formal, is political education organized through indoctrination, and Informal political education such as ideas exchange through free forums. Finally, a good political education is politics that mobilizes national symbols such as history, literary arts, and language.

By looking at the forms of political education stated above, it is strengthened by the research findings that there are 3 forms of political education carried out by PMII included: *first*, formal education, is formal regeneration through MAPABA, PKD, and PKL. *Second*, informal education, is in the form of discussions, studies, social actions, and demonstrations, etc. Non-formal education is by training and courses carried out in a few days. PMII does not only provide material related to PMII or politics¹⁶ but also provides additional knowledge such as entrepreneurship training, English language training, etc.

Talk about the future of PMII means discussing this organization at present. It is influenced by the fundamental development of regeneration at the rayon level. When we look at the reality of a movement structurally, the one central role in galvanizing and determining strong cadres is at the rayon level, because the one that often follows up discussions and communication between cadres is at the basic level is rayon. However, it is inseparable from commissariat guidance, this issue needs to be discussed and becomes an auto-criticism of Intra PMII itself, the seniors of PMII have an important role in determining qualified cadres for the future.¹⁷

So far, the leader election has only been used as a routine, so that future targets have not been paid attention to such as optimizing reliable cadres in the future, this is proven by the lack and rarity of activities that lead to cadre formation. So far, what has been seen is only a formality such as MAPABA, PKD, etc. There is something more intense than the essence of regeneration, it is continuous regeneration. So in the future, PMII as a forum of Aswaja and NU will be able to produce quality cadres.

Creating Enlightening Transformational Education

Education is very important for civilization. So, education must be dynamic and transformative to lead to a better future of human life. Transformative education is the change of traditional education towards modern education. This kind of education will always be effective for any circumstances.

Transformative education is very important to answer the increasingly of world hegemony, it must be implemented in every educational institution so the output will have sufficient quality to carry out the role for their lives in the future. However, as an example, Indonesia runs significant changes in education but not

¹⁶ Hidayat, Asep Ahmad, dkk., 2019, *Studi Islam di Asia Tenggara*, Bandung: CV Pustaka Setia.

¹⁷ Karim, A. Gaffar, 2018, *Metamorfosis NU dan Politisasi Islam Indonesia*, Yogyakarta : LKiS.

yet fully transformative. Several things have not been resolved such as inadequate facilities.¹⁸

Furthermore, the Strategic Plan of the Ministry of National Education (2004) formulated the goals of transformative education, to build comprehensive-intelligent and competitive people. Comprehensive intelligent means:

Spiritual Intelligence: self-actualizing through the heart to strengthen faith, piety, and noble morals including noble character and good personality.

Emotional Intelligence: self-actualizing to increase sensitivity and appreciation of the refinement and beauty of art and culture, as well as the competence to express it.

Social Intelligence: self-actualizing through social interactions that:

- a. Fostering and cultivating reciprocal Democratic relations.
- b. Empathetic and sympathetic upholding human rights, cheerful and confident, respecting diversity in society and the state; as well as having a national perspective with an awareness of the rights and obligations of citizens.

Intellectual Intelligence: self-actualizing through thinking to gain competence and independence in science and technology; actualization of critical, creative, and imaginative intellectuals.

Kinesthetic Intelligence (Sports): Self-actualization through an exercise to create a healthy, fit, endurance, alert, and skilled people. Competitive people mean:

- a. Has a good personality and fond of excellence
- b. High morale
- c. Independent
- d. Never give up
- e. Networking and good communication
- f. Friendly with change
- g. Be innovative and become an agent of change
- h. Productive
- i. Quality awareness
- j. Global oriented
- k. Long-life learner

Integrated Perspectives include:¹⁹

- a. The integrity of a whole human being: an educational process that views humans as a whole included spiritual, emotional, social, intellectual, and kinesthetic. Also, the integration of faith, knowledge, and charity becomes a perfect human/*insan kamil* to be happy in this world and hereafter.
- b. Management integration: a complete management process starting from planning, implementation, monitoring and evaluation, and improvement to make the continuously advanced education.

¹⁸ Mahatma, Masmuni, 2017, *NU 2 Versi, Dari Pergulatan Menuju Kejayaan*, Bandung: Pusaka Publisher.

¹⁹ Mansurnoor, Lik Arifin, 2016, *Islam in Indonesia World: Ulama of Madura*, Yogyakarta: Gajah Mada University Press.

- c. Integration of resources: management of educational resources includes humans, money, methods, machines, superior, adequate, precise, efficient, and mutually supportive materials input in the educational process.
- d. Integrated participation: between the government and the community there will be synergy and mutually play their roles as well as possible so the implementation of education in the process and financing can be effective and efficient.
- e. Integration of the process: a synergy between school, home, and the community so what is taught in schools is reinforced at home and supported by the community.
- f. The integration between theory and practice: the exemplary role of educators (parents, teachers, school administrators, state administrators, and community leaders) so the values taught can be seen in life to build good character.
- g. National, regional, and global integration: integrated cooperation between all components of the nation such as in Southeast Asia, there will be cooperation for the advancement of education and global cooperation for the advancement of human life that is fair, safer, more prosperous, and happy.²⁰

The PMII generations of IAIN Tulungagung's top achievement is realizing the moderate and excellent Islamic *dakwah* following science and technology. Besides, the political achievement that is the transformation of IAIN Tulungagung to UIN SATU and educational achievement that PMII lecturers have agreed to develop and improve transformative education included character building through madin *makhad al jami'ah*, professional, and life skills education.

CONCLUSION

PMII is 61 years old in 2021, this movement holds a strategic political position, as a pillar of democracy in Indonesia. Some PMII cadres become ministers and state officials. The PMII generation of IAIN Tulungagung expected to create an idealistic and tolerant transformational leadership at the national and international levels in line with the PMII Trilogy as spiritual values of the three pillars of higher education.

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