

*The Roles of Islam Students in Preserving the Indonesian Value of Bhinneka
Tunggal Ika (Unity in Diversity)*

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Abstract

Students' organizations play very important roles in delivering the knowledge, the impression, and the spirit of Indonesian nationalism under the umbrella of *Bhinneka Tunggal Ika* (Unity in Diversity). One of the challenges currently faced by Indonesian students' organizations is their capabilities, or lack thereof, to protect their noble intentions from the interests of certain parties that take advantage of the students' activities and lead them towards something that in fact hurts the motto. In this context, the selection and orientation process is important in creating and strengthening the spirit of nationalism. Moreover, the emergence of religious students' organization contributes their own characteristics that are interesting to be studied further. Therefore, this research looks closer at how the concept of selection and orientation process in religious students' organizations, especially Islam Students' Association. In this article, the researcher sees that the selection and orientation process in religious students' organizations, such as Islam Students' Association have its own uniqueness and strength. It can be observed from the big number of members of Islam Students' Association who work in government offices, non-governmental organizations, private sectors, and other types of employment. They welcome differences and subscribe to the ideology of unity and what it entails, such as pluralism, democracy, as well as state administration and law enforcement. The three championed programs are the determinant factors in preserving Indonesia that unites in its diversity.

Keywords: Islam Students' Association, Bhinneka Tunggal Ika, pluralism, democratic, the supremacy of the constitution

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Introduction

Islam Students' Association (HMI) is a modern organization that still exists in Indonesia, as a cadre-based student organization which has given birth to cadres engaged in every line of life of the nation. Education or cadre pattern has given birth to capable cadres in various competencies. As stated in the articles of association, the vision of the Islam Students' Association is: "The establishment of academics, creators, servants who are based on Islam and is responsible for the realization of a just and prosperous society who is blessed by Allah ta'ala"

The article about HMI appeared in Andreas Ufen's article in the journal South East Asia Research, entitled From aliran to dealignment: political parties in post Suharto in Indonesia, which explained that after the Soeharto era, many political parties were occupied by organizational cadres in Indonesia and one of them is the Islamic Student Association. Thus, the kaderization process carried out by organizations in Indonesia, especially in the Islam Students' Association went quite well with or without the support of the government. This happened from the process of kaderization where the definition of cadres and kaderization in the book entitled Intellectual Cadre (half a century of HMI ciputat branch) is "Human resources who carry out management processes in an organization". In another opinion, the cadres of an organization are people who have been trained and prepared with various skills and disciplines, so that they have abilities that are above the average person. "

The cadres who are expected to carry out leadership in the future according to Alfian (1980) should have the following qualifications: 1) have reliable leadership qualities; 2) dedication becomes the basis of work, and the organization as a place to serve for a greater purpose; 3) not oriented to power, but rather to serving others, and power only as a tool to serve; 4) someone who has a high need of achievement motive; 5) sensitive to environmental changes, especially those that have a direct influence on self and the organization. The kaderization process in HMI has standard from Cadre I Training, Cadre II Training to Cadre III Training. This is clearly seen from the orientation to be achieved by the organization, where Islamic values become the main domain in the process of kaderization, this organization has the aim to maintain the integrity of Republic of Indonesia and strive to carry out the mandate of the 1945 Constitution. In short, this organization is consistent to maintain Pancasila and Unity in Diversity as the national identity of the Indonesian people.

The process of revitalizing the nation's identity to maintain diversity in Indonesia today is increasingly important, because we are being persistent in applying the principles of "good governance", where three actors namely the government (state), private (private sector) and society (civil society) must synergize constructively to create a better government. So that it will be realized in the form of optimal public services. In relation to the threat or influence of globalization, it must be faced with a strong mental attitude and character as the identity of the Indonesian people, which is actually Bhineka Tunggal Ika (Unity in Diversity).

For this reason, in this research, the researcher identifies and offers an idea to safeguard future generations with regeneration. From this background, the basis of

this research is the Islam Students' Association Maintains Unity in Diversity (*Kebhinekaan*) as the National Identity.

The main focus of national development is actually to grow and strengthen national identity, maintain the integrity of the Unitary Republic of Indonesia, and form a noble Indonesian society as a dignified nation (Curriculum Center for the Ministry of National Education, 2010). Therefore, it can be said that the process of building the nation's character has a very broad scope and level of urgency and is multidimensional. It can be said broad because it is related to the development of all aspects of the potential superiority of the nation and multidimensional because it includes national dimensions which are currently in the process of "becoming" (Winataputra, 2012: 34)

Therefore, the roots of Indonesian nationalism that developed in a historical perspective are elements of National Identity, the values that grow and develop in the history of the formation of the Indonesian nation. Indonesian National Identity, i.e.:

1) National Language or Language of Unity: Bahasa Indonesia

Each country has a different language as a characteristic. Likewise with Indonesia, Indonesia has a variety of languages almost every region has it, such as Javanese, Madurese, Papuan, Batak, Sundanese, Ambon, Aceh, etc..

2) National Flag: Red and white flag

The flag is one of the symbols of identity that can be recognized when looking at the color and image motifs in it. The red and white color to symbolize Indonesia has a meaning where Red means "Brave" and White means "Holy".

3) National Anthem: Indonesia Raya

The Indonesian national anthem was published in 1928, composed by Wage Rudolf Soepratman in 1924.

4) National Symbol: Garuda

Garuda as a national symbol has a golden color that symbolizes the glory of Indonesia.

5) National Motto : Bhinneka Tunggal Ika (Unity in Diversity)

Bhinneka Tunggal Ika contains pluralistic and multiculturalistic concepts in life that are bound together as a whole.

6) National Principle : Pancasila

Pancasila is a unity so that it functions as an idea which is the main goal as the national principle.

7) National Constitution (Law of Indonesia) : UUD 1945

The basic law of the Indonesian state is the 1945 Constitution, which has applicable laws in Indonesia.

8) Form of State: Unitary State of Republic of Indonesia

Unitary State of the Republic of Indonesia means the form of the state is the Unity while the form of government is the Republic.

9) Conception : Archipelago Concept

Concept means to show activities and to find out the effects on the life of the nation and state.

10) Culture: National Culture

National Culture is defined as the custom or traditions that are often carried out by a large number of residents in certain areas which are often referred to as "Adat" (custom).

National identity will appear in the character of the nation which is an embodiment of the nation's noble values. Character is a determining factor for a person in advancing the nation, in this case as a leader, both a leader in the school, family, community, Nation and State and the most important is as a leader for self. According to Budimansyah (2010: 1) "the core character is goodness in the sense of thinking good, feeling good, and behaving good". Furthermore Budimansyah (2010: 23), states that "character as the values of goodness (know the value of goodness, want to do good, and actually do good) that is embedded in the self and embodied in behavior".

For the Indonesian people, the noble values of the nation are found in the basis of the Republic of Indonesia, the Pancasila, which is an embodiment of the concepts of religiosity, humanity, nationality, sovereignty and sociality. Building the identity of the Indonesian people means building the identity of every Indonesian human being, which is nothing but building a Pancasila Man.

Quoted from an article with the title "back to identity" published by the Pikiran Rakyat Thursday, June 2, 2016 written by Prof. Elly Malihah Msi page 26 "... if you see the formulation of Pancasila as the basis of the state and interpret the true meaning then with full awareness as the people implement it, then it is believed the idea of Indonesia to be a safe and peaceful nation will be implemented. On this basis, we miss Pancasila again. "

Based on the opinion above, then providing understanding and character of national identity through extra-campus student organizations, namely HMI, is expected to be a starting point for the concept of structured and sustainable activities in understanding the values of love for the nation.

Pancasila as an ideology has the main character as a national ideology. It is a perspective and method for all Indonesian people to achieve their goals, namely a just and prosperous society. Pancasila is an ideology of nationality because it was formulated for the benefit of building the nation state of Indonesia. Pancasila provides guidelines for achieving unity among the nation's citizens and building inner ties between citizens and the nation.

Pancasila and identity cannot be separated. Pancasila as the ideological foundation, the philosophical foundation of the nation, the source of all the laws in this country, while identity is the daily implementation, the behavior of Indonesian people, which is described in each of the Pancasila precepts:

1. Belief in the Almighty God As a form of identity that Indonesia is a religious nation. This shows that Indonesia is a religious nation, which has clear meanings, consequences, and forms. As a religious nation, a nation that believes in the existence of God, a nation of faith. Then it is clear that

Indonesia is not purely a secular state. Indonesia has become an ideal country in harmony among religions because it has one state philosophy, namely Pancasila. Other Muslim countries do not have a philosophical model like Indonesia. In Indonesia, Pancasila as a state ideology; 6 official state religions; citizenship is not determined by religion; all the same before the applicable national law.

2. A just and civilized humanity is a form of identity from the second principle of Pancasila that the Indonesian people respect human rights. Indonesia is a state of law. In a state law, state power is carried out in accordance with the principle of justice, so it is bound to the law (rule of law). The principle of the rule of law is the distribution of power and guarantees of human rights for the people. Pancasila is the ideology of the nation and the basis of the Indonesian state, therefore it is an ideological foundation for the system of government and an ethical-moral foundation for the life of the nation, state and society. The values contained implicitly or expressly do not conflict with human rights values. Even if it is examined philosophically, especially in the second principle, namely a just and civilized humanity is the basic formulation of the core of political ethics.
3. A unified Indonesia is a form of identity of the third principle, namely a nation with nationalism. Nationalism is a sense of pride, a sense of belonging, a sense of respect, and loyalty possessed by every individual in the country which is reflected in the behavior of defending the nation, protecting the motherland, willing to sacrifice for the sake of the nation and state, loving custom or culture by preserving it, and preserving nature and environment.
4. Democracy led by the wisdom in a consensus or representative is the fourth manifestation of the principle of a democratic Indonesian nation. Democracy is a word that every state/nation always glorifies. The word has an extraordinary effect. In general, it can be said that democracy is a political system that allows all citizens of the nation to have the opportunity to realize their aspirations. Each nation has its own way of realizing democracy. Implementation or realization of universal democracy and applies to all nations. Even within one nation changes can occur in the implementation of democracy in accordance with developments. The manifestation of democracy for the Indonesian people is not the same and does not have to be the same as other nations, including Western nations which have different views of life from Pancasila as the view of life of the Indonesian people
5. Social justice for all Indonesians is the fifth precepts in the form of togetherness, or a nation that respects togetherness. Social Justice is a golden bridge towards the realization of people's welfare for all the people of Indonesia.

Soekarno described the urgency of the Pancasila for the Indonesian people in a concise and convincing manner: "But unless Pancasila is a Weltanschauung, a philosophical basis, Pancasila is a unifying tool, which I believe is as sure as the

Indonesian people from Sabang to Marauke can only unite on the basis of The Pancasila. And not only a unifying tool of the Republic of Indonesia, but also essentially a unifying tool in our struggle eliminates all the diseases of society that we have fought for decades, namely imperialism. The struggle of a nation, the struggle against imperialism, the struggle to achieve independence, the struggle of a nation that carries its own style. There are no two nations that fight the same way. Each nation has its own way of fighting, has its own characteristics. Because the nation as an individual has a personality that is manifested in various things, in culture, in the economy, in character and so forth "(Soekarno in Latif Y, 2011: 41)

The statement made by Sukarno in describing the urgency of the Pancasila illustrates that the Indonesian State has its own characteristics, and has a clear and visionary nationality and national foundation. This is the starting point of a goal and ideals that are fundamental to the civilization of a nation. The importance of conception and ideals as the foundation of morality of a nation is shared by one of the United States intellectuals and politicians, John Gardner, "No nation can achieve greatness unless it believes in something, and unless that something has moral dimensions to sustain a great civilization" (Gardner in Latif Y, 2011: 42). As a basis for morality and nationality, Pancasila has a strong ontological, epistemological and axiological foundation. Each principle has noble values which are manifestations of the justification of historicity, rationality, and actuality, which if understood, lived, trusted, and practiced consistently can sustain the achievement of a nation's civilization.

Islam Students' Association was founded in Yogyakarta, 5 February 1947 is one of the student organizations that gave birth to the nation's cadres. They hold positions in various government and non-government institutions. HMI graduate affiliates also take part in political parties both Islamic and nationalist (Sidratahta, Media Indonesia: 19 Juni 2002). HMI's tendency to be in power is not a coincidence, but it is part of the results of the political struggle and its kaderization since the inception of the HMI until now. This reality is reinforced by Azyumardi Azra's view that the political atmosphere at the birth of HMI was strongly colored by the revolutionary zeal of Muslims and nations that were used up in order to maintain the proclamation of independence and drive out the colonialists who re-colonized the Indonesian people (Azyumardi Azra, 2002: xi). With the atmosphere and political climate that was in a state of war and the upheaval of the revolution, the founder of HMI, Lafran Pane, et al put an elevated enthusiasm and purpose with the challenges of the times, as stated in article 4 of the HMI's Articles of Association namely (1) maintaining the Republic of Indonesia and enhancing Indonesian people degrees (2) uphold and develop the teachings of the Islamic religion. The nationalism and Islamic commitment of HMI was quickly actualized in the form of a work program as a result of the HMI congress I, 30 November 1947 which included two things. First, HMI works with the Indonesian people in general and the army in particular, in defense of the Unitary State of the Republic of Indonesia. Secondly, in collaboration with associations and other parties in improving the political and economic life of the people and Muslims (Agussalim Sitompul, 1976:20 and Ramli HM. Yusuf, 1997:36)

The initial goals of HMI:

- Maintaining the Republic of Indonesia and enhancing Indonesian people degrees.
- Uphold and develop the teachings of the Islamic religion.

The current goals of HMI:

The establishment of academics, creators, devotees who are based on Islam and are responsible for the formation of a just and prosperous society, who is blessed by Allah Ta'ala.

Cadre of Muslims Students' Association has special characteristics, and is currently a prerequisite for anyone who will join, namely:

- Based on Islam or based on the Qur'an and Sunnah
- Indonesian and nationality concept
- Have the aim to maintain the quality of human beings
- Independent
- Has a status as a student organization
- Has a function as a cadre organization
- Has a role as a social movement organization
- Has a duty as a source of national development institutions
- Has a position as a modernist organization.

Social change is basically one of the important elements in the transformation of society which can be marked by changes in composition, structure, function, boundaries and environment in a social system of society. In addition, some figures also argue that social movements are one of the main ways to restructure society in a better direction.

One of the most important parts of the scope of social change is the existence of agents of change itself. According to Adamson and Borgos, 1984 in a book entitled *Sociology of Social Change*, the main agent of social change is interpreted as a mass movement and the resulting conflict.

The presence of HMI as an Islamic organization that struggles during Higher Education and the world of student affairs requires its cadres to become a new phenomenon in the instrument of da'wah in the community. HMI cadres must be able to guarantee the sustainability of the student movement and be able to help the community in facing the adverse effects of the dynamics of social change. By taking an external basis, HMI positions itself as a social movement organization that has a role and function in controlling policies for any social changes that can harm the community while at the same time making efforts to serve the community in order to maintain the stability of the state.

Principles are the foundation of thinking, acting and behaving. Thus, the principles of kaderization are the principles that are used as a basis in running the kaderization system. The principles used in kaderization are:

a. Integrative

Integrative principle directs that all aspects in kaderization can be used as a whole, connected, not partially and not dichotomizing between one aspect and other aspects.

b. Balance

The principle of balance is a necessity in the development and formation of humans so that there is no lameness and gaps between material and spiritual as well as physical and spiritual elements.

c. Equality

In undergoing the entire kaderization process, nothing must be distinguished between one cadre and another cadre. All cadres are entitled to receive the same treatment, guidance and facilities, especially in fulfilling their rights and obligations as cadres and instructors.

d. Compassion

The principle of compassion is nothing but the nature of God Almighty, namely Ar-Rahman and Arrahim. As the position of humans as God's representatives on this earth, then humans should imitate all the qualities that exist in Him, the attributes of God should also be actualized in the process of education and kaderization. This principle directs that every human being basically has the potential and good character, and always has a tendency towards the truth.

e. Exemplary

The principle of virtue is intended that kaderization is not only tasked with providing learning conditions for cadres, but to shape personality by the treatment and example shown by the instructors. The application of this exemplary principle also serves as a foundation for the application of other kaderization concepts.

f. Obedience

The principle of obedience is born from submission (din) and resignation (al-Islam) so as to form a unity and attitude to obey each of the rules that have been enacted. Because, there is no obedience without submission and resignation towards something that is being believed. In this context, that every cadre should obey all the rules of kaderization accompanied by practice in the scope of daily life, especially obedience in terms of carrying out daily worship (yaumiyyah) in daily activities.

Based on the explanation above, it can be said that the principle of kaderization in HMI is systematic and in accordance with the standards. Conceptually, the kaderization process in HMI is good at the organizational level.

Identity is a characteristic that determines an individual or entity, such that it becomes a person that distinguishes it from other individuals or entities. Characteristics that describe an identity are unique, distinctive, reflecting the individual or entity. Identity will be personal in individuals or entities that will always appear consistently in the attitudes, behavior and actions of individuals in dealing with each problem.

By having identity and applying it consistently, a person will not be easily swayed by various shocks that hit because of self-confidence, self-esteem, and self-confidence, so it is not easy to be tempted by astray things.

In HMI, efforts to strengthen national identity are reflected in various ways, namely the kaderization process, which is in the content of cadre training material contains the way to strengthen national identity in maintaining diversity in Indonesia.

The material is described as follows:

1. Basic Value of Struggle. This material discusses the Islamic view of state administration, the position and status of religion and its relationship with Indonesian-ness. Development of contemporary discourse.
2. Islamic Doctrine and Civilization. This material discusses building civilization through Islamic doctrine, the relationship between Din and Tamaddun. The foundation of building civilization.
3. National Concept. The discussion will focus on political history in the archipelago (political historiography of the archipelago), political developments in two perspectives: culture and institutions of institutionalization of power structures in each period of the archipelago's history.
4. Analysis of Political Economy. This material will discuss the close relationship between economic activity and political life that is reciprocal. Also discusses the interrelationship of economic variables (capital, labor, technology, land, innovation, entrepreneurship, consumption, production, etc.)
5. Explore ideology, politics, rhetoric of action and strategies and tactics.

The material flow is arranged in such a way, it is a process flow to provide the ability of a leader to be able to analyze, design, formulate, transform, and implement a social change based on divine values for the realization of the ideal civilization which is aspired as a form of manifestation of intelligent Muslim.

Conclusion

First, the HMI organization is an organization that has kaderization patterns and concepts that are arranged systematically and has guidelines in the kaderization process. The concept of kaderization in HMI is carried out according to the results of the Congress in each period. This organization also applies a strong cadre formation pattern, especially in achieving the goals and vision and mission of the establishment of academics, creators, servants who are based on Islam and are responsible for the formation of a prosperous, just society who is blessed by Allah Ta'ala.

Second, the HMI organization applies a gradual kaderization model. These stages must always be passed by each cadre to become a perfect cadre. In each stage, the HMI organization applies a concept that upholds values based on Islam and Indonesia. This is embedded from the cadre through the recruitment stage then to the introduction stage by applying several principles such as the principles of integration, equality, balance and others. By upholding these principles, each cadre will have a positive culture of the problems posed by the diversity that occurs in Indonesia. At

the stage of forming and developing HMI cadres, some training is implemented with the aim of improving the quality of cadres, cadre training is carried out with three levels on an ongoing basis. This will make each cadre able to maintain consistency and commitment in carrying out the vision and mission and objectives of the HMI organization.

Third, the HMI organization has stages of implementing kaderization in both categories. This can be illustrated from the process of the cadre stages carried out by HMI, especially from the beginning of the introduction stage to the service phase, each cadre is required to have high levels of implementation of the kaderization process. This will also have a positive impact on the formation of the identity and character of each cadre in carrying out their activities while serving in the community, nation and state.

Fourth, the HMI organization has a systematic and ongoing effort to strengthen national identity in maintaining diversity in Indonesia. This can be proven after the researchers conducted observations and interviews with informants that the data and information showed in each level of cadre training that always contained material related to the concept of Indonesia and Nationality. This material always increases in every step of cadre training level. So that each cadre is able to understand the concept of Indonesia and nationality as an implementation of strengthening national identity. The cadres also showed the synergy between the materials in each cadre training level and the activities carried out by the HMI organization. In addition there is also an ideological defense for each cadre through the activities carried out by the HMI organization which always upholds the concepts of Indonesia, Islamic, Democratic, aware of pluralism, and upholds the rule of law.

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