

# Political education regarding concept of nationality in the perception of modernist islamic politics in Indonesia

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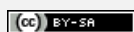
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## ABSTRACT

*The plurality of political perceptions in Indonesia certainly gives rise to a diversity of political understandings. In some situations, this can lead to unexpected extreme political disparities, including those that arise in modern Islamic political thought. Political education as an instrument for unifying the nation's political interests has a strategic role in overcoming this problem. Thus, an objective study is needed to analyze the perceptions of modernist Islamic groups in viewing political and national education. This research was conducted to: 1) find out the perceptions of modernist Islamic political activists in Indonesia about the state; 2) and modernist Islamic political perceptions of political education. The research was conducted on modern Islamic political activists represented by the Regional Leadership Council of Partai Keadilan Sejahtera in Bandung City. This research approach uses a qualitative approach with descriptive methods. Data collection techniques using interviews, observation, and documentation studies. The results of the study show that there is objectification of Islamic political thought in viewing political education to strengthen commitment to the nation.*

### Keywords:

*political perception; political education; islam modernist*

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## INTRODUCTION

Politics as a very dynamic aspect of the state needs to be studied in real time in order to be able to examine the conditions of its development. Understanding the politics of every society is important to learn, considering that this understanding is one of the things that influence political behavior. By definition, there are various kinds of understanding of perception. The diversity of understanding arises because of differences in viewpoints and

reviews of the concept of perception. Schiffman & Kanuk in Manoppo (2014) define perception as *an individual selects, organizes, and interprets stimuli into the a meaningful and coherent picture of the world* or it can be interpreted as the way people choose, organize, and interpret a stimulus in viewing this world. In this way, the study of this article will interpret the political perceptions referred to specifically in the study of state politics and its relation to religion, as well as political education.

Feith in Pramana (2015) explained that he saw two views which later became the main sources of political thoughts in Indonesia. *First*, political thought that originates from tradition (Hindu-Buddhist and Islamic culture). *Second*, political thought that makes western thought as the source of its political thought. As for this study will discuss the contextual conditions to answer the question of how political perceptions are formed in modernist Islamic political cadres towards political and national education.

This study needs to be described objectively considering that there are several factual studies which state that several representations of modern Islamic political movements in Indonesia have partiality for the nation which is considered to be still floating. This problem is further explained by Rokhmad (2014) reveals, that *the attitude of one of the modern Islamic political movements towards Pancasila as the basis of the state is still floating towards accepting the concept of nationality or upholding Islamic law*. This research study specifically discusses the perceptions of modern Islamic political actors in Indonesia towards the concept of national and political education. The analysis in this study will provide a scientific picture that can represent the understandings and ideologies developed in the political activities they carry out.

Practically, political perceptions that come from political education are greatly influenced by the performance of a political party. In addition, political parties have a significant role in determining the country's political direction. This is illustrated by the goals of political parties which generally aim to improve the ability and skills of good political participation (Hermawan, 2020; Ridwan, 2021). In the context of the Indonesian political system, it cannot be denied that Law no. 2 of 2008 concerning Political Parties strengthens the proportion of the role of parties. In fact, several high state institutions make political parties one of the conditions for someone's involvement in joining these state institutions. This gave birth to a conclusion that political parties as political infrastructure institutions are the most influential community-based organizations in the political life of the state. Thus, I again emphasize that the study of political education carried out by parties is very important because it describes the situation of understanding that the party ideology wants to transfer to cadres.

In order to further explain the research background, problem statement of this research can be explained in the following points. *First*, the plurality of political perceptions in Indonesia has led to a disparity in political thought which has the potential to give rise to unexpected extreme political thoughts. *Second*, factually the modernist Islamic political group was explained according to previous studies as part of the emergence of the disparity of political thought with ambiguity between religious and political thought. *Third*, political education is an essential element for measuring political perceptions, because political education is an instrument that represents the political thought of a party movement. This study is important in order to measure scientifically and objectively a perception of modernist Islamic politics as a group that is dominant in the implementation of politics in Indonesia, and is often viewed as a political group that places efforts on regeneration and the growth of massive political values.

## METHOD

This study uses a qualitative approach. The qualitative approach describes data processing when reducing, verifying and presenting to concluding data without using a mathematical calculation approach. The qualitative approach emphasizes interpretive studies. In this case the aim of the researcher is to use a qualitative approach, namely to understand a social or human phenomenon based on an interpretive approach. With a qualitative approach, researchers will get an explanation of a phenomenon or natural event experienced by the research subject. Nassaji (2016) explains that the use of the descriptive method aims to describe a phenomenon and its characteristics, so this research make qualitative as a study approaches.

### Research Approach

The qualitative approach in this study aims to present the depth of the data. As Creswell (2013) provides an explanation that the method in qualitative research leads to a process of exploration and the process of forming an understanding of the meaning of social or humanitarian problems. This is then reinforced by the opinion of Strauss and Corbin qualitative research provides data regarding terms or explanations of a social phenomenon. As explained by Lodico, et al. in Putra (2021) explains that a qualitative approach focuses on social phenomena and phenomena. With the research approach described above, the purpose of this research is to reveal the contribution of political parties through political education in realizing national commitment to political party cadres.

### Sample and Population

The determination of participants in this study was based on a non-probability sampling technique. As explained by Sugiyono (2014) that this technique provides an opportunity to provide propositions and significance for certain objects in providing an overview. Practically, the determination of the research sample was carried out with a purpose (purposive sampling). The determination of the research sample was taken based on the objective of obtaining proportional research data so that the data involved in the decision-making process of research results can be more factual, because it involves the most influential subjects among research participants. The population of this study were cadres of the Regional Leadership Council of the Partai Keadilan Sejahtera in Bandung City, who were sampled according to the purposive metode represented by several important figures representing party cadres as a whole.

### Data Collection

Completeness of observation in reviewing research data is needed to describe the factual situation of the research object. As explained by Hardani et al. (2020) that in principle observation can actually measure the description of a social phenomenon. Deepening of research data will be carried out by conducting interview studies. This process will facilitate the collection of appropriate research data, because interviews are structured based on instruments that are in accordance with the needs of research data. This is in line with Nazir's explanation in Hardani et al. (2020) that interview research allows data depth to be able to restructure research data so that it can answer research needs according to the instruments that have been prepared. Searching for documentation is important to do, including to ensure a focused research program. This, as explained by Owen (2014), documents can provide background information before designing a research project. In a more general context, documentation studies are also used in the data collection process through a review of existing document records. This has an impact on the harmony between the results of information gathering and research. By using a documentation study it will be more complete and extensive. This research will examine the documentation of political party

policies and programs, particularly with regard to the political education process that has been carried out.

### Data Analysis

The data processing and analysis carried out in this study refers to the data analysis process developed by Miles and Huberman. Miles and Huberman Sug explain that there are three types of activities carried out in qualitative data analysis. These three activities will be explained as follows. *First*, data reduction, namely data processing and analysis carried out in this study refers to the data analysis process developed by Miles and Huberman. *Second*, presentation of data, namely the process of collecting information in a structured manner by describing conclusions and taking action. Presentation of data serves to provide an overview of researchers to facilitate understanding of a set of information that has been processed. *Third*, drawing and verifying conclusions *sebas* an initial conclusion that is still temporary and subject to change if there is no strong evidence to support the conclusion.

## RESULT AND DISCUSSION

Objectively, there are several statements that become research data to justify the results of the study. The research subjects described their perceptions of the concept of political and national education. In general, the political perceptions of the research subjects show a condition of political thought that is expected by the values of nationalism in Indonesia. The following is a specific explanation of the findings of this study.

**Table 1.** Perceptions of modern islamic political groups on aspects in the state

Perception of Ideology	Perceptions of the Constitution	Perceptions of the Relations of Religion and Politics
Pancasila is a national agreement that must be upheld and maintained as a noble agreement. This is part of the loyalty to the motherland that is taught by religion (hubbul watan). In addition, Pancasila is a way of life in the practice of the nation which must be upheld by any political group.	The need for practical and dynamic rules that regulate aspects of citizenship dynamically is needed to carry out clean and transparent democracy to realize prosperity in society.civil society)	The order of society in the world has a system of different points of view. The difference in this point of view system gave birth to a lot of existing ideologies. The universality of Islam is represented by the terms <i>syumuliyatul islam</i> which means comprehensive Islam, covering all aspects of life, including in the life of the nation and state

Thoughts as in the findings above according to information obtained from research subjects are obtained from an integrated and sustainable process of political education. The political education is carried out using various methods, such as national seminars, and the internalization of party values from internal programs. The process of political education is carried out massively not only to show a regeneration, but also to instill core party values including ideological internalization. The methods used are generally with communicative discussions so as to present an open learning communication and can be accessed transparently.

Discussing political education is always related to political parties, because political parties can be considered as the main actors in the implementation of political education. In the context of the review in Indonesia, according to the provisions of Law no. 2 of 2008 concerning Political Parties political infrastructure institutions in a country consist of at least political parties, pressure groups, interest groups, political communication media, and political figures. On the other hand, political infrastructure can be interpreted as an institution that becomes an instrument for the development of the political climate, meaning

that it can be broader than the meaning of institutions as previously explained. Political infrastructure becomes a very important proportion because it is often directly related to the interests of citizens. The presence of political infrastructure institutions can also be evidence of the role of citizens in a political system, because political infrastructure institutions enable the presence and direct contribution of citizens. This shows that the existence of political parties as infrastructure institutions has a dominant role in the political life of the state.

Political parties as political group entities that exist from society (bottom to up organization) are one of the infrastructure institutions that have a dominant proposition in influencing the climate and political situation of citizens. Juridically, political parties have an interest in making contributions and propositions to the Indonesian political system. Practically, based on information according to Law no. 2 of 2008 concerning political parties at least has a strategic role in carrying out political education, creating political conduciveness, absorption of political aspirations, political participation, and political recruitment. In addition, political parties are infrastructure institutions that are expected to have a legal order, as directed by the [European Commission for Democracy Through Law \(2020\)](#) that individuals and groups who wish to establish political parties must be able to do so. basis of equal treatment before the law. Thus it can be concluded that political parties always have interests that are organized according to juridical provisions, meaning that the interests of political parties are driven according to applicable juridical provisions.

The continuity of the organization's vision both structurally and culturally is greatly influenced by the implementation of regeneration. Politics as a system, of course, also requires regeneration to strengthen its structural and factual vision. In the context of the political system in Indonesia, political parties are the dominant institutions that play a role in the process of political regeneration. In some literature, this role can be likened to an effort to inherit the value of an entity ([Alvin, 2020; Harahap, 2017](#)). Definitely, party cadres do influence the formation of situations and systems in the process of political regeneration. Therefore, the existence of political party cadres in a political party strengthens the justification that political parties do have a strategic role in political regeneration efforts.

The presence of political parties in efforts to regenerate politics is significant. This happens because the political interactions that occur in political activities in a political party are very complex. It is this complexity of political activity that makes political parties have a significant dominant role in political regeneration efforts. Bung Hatta even explained the urgency of political regeneration, that in the future it was necessary to produce national leaders. At least practically [Rivai \(2013\)](#) explains at least several factors that strengthen the justification for the importance of leadership regeneration, including the following; 1) periodization of leadership; 2) democratization of ideas in the political process with reasonable rejection; 3) scientific process; 4) death; 5) form an organization based on the perception of progressivity. Practically the implementation of political education carried out by political parties in several situations is carried out with various efforts. Flexibility in the implementation of regeneration by political parties creates a situation of complex political regeneration but the structure is not very strong. In other words, the researcher concludes that political regeneration carried out by political parties has a tendency to maintain political values in a party with a program orientation to the political system from a cultural perspective.

Political parties play an important role in overshadowing political education, because it is closely related to the communication of people's political aspirations. As a forum for its members to participate in the political process, political parties play a role in channeling people's aspirations and interests into public policy. As political institutions, political parties function as intermediaries between the public and the government in the policy-making

process. Political parties collect the aspirations and interests of the people, and articulate them into the programs and policies they carry out. In this case, political parties can be considered as a link between society and political power. This is because in reality, political aspirations may not only reflect the desire to make positive social changes, but can also be driven by rent-seeking behavior (Anukriti & Chakravarty, 2019). In another sense, political aspirations in some situations are reflected in the political behavior of citizens. As a political institution that is culturally and structurally close to the community, political parties have a strategic role to protect people's political aspirations.

In modernist Islamic political education, Islam is considered as the basic philosophy of the state which is owned by modernist Islamic political cadres. All research participants agreed to place Islam not only as a belief entity, but as a way of life. The conception of Islam as a way of life is an individual principle adhered to by modernist Islamic political cadres. The implication of this statement is that Islam according to modernist Islamic political cadres needs to be a basic value in all aspects of life including aspects of statehood, politics, law, government, economy, and other aspects. In Arabic, the condition for making Islam the basis of a comprehensive life is also known as *syumuliyatul Islam*.

In the perception of modernist Islamic political cadres, in political education Pancasila is seen as part of the national consensus and agreement that must be obeyed. The existence of Pancasila in a historical review according to modernist Islamic political cadres cannot be separated from the involvement of the clergy so that the formation of Pancasila according to modernist Islamic political cadres is the result of deliberation (*syuro*) of *ulama* which must be obeyed in carrying out the life of the nation and state. Schiffman in Putra (2021) defines perception as an individual who chooses, organizes, and interprets stimuli to become a meaningful and coherent picture of the world or can be interpreted as the way people choose, organize, and interpret a stimulus in viewing this world. Perception is indeed defined as the process of defining or interpreting a concept by someone. Furthermore, Robbins (2015) explains perception as an individual process in organizing and interpreting sensory impressions to give meaning to their environment. With the meaning of the notion of perception as explained above, the researcher concludes that perception can be interpreted as a person's view and interpretation which in its formation goes through a process of cognition through events and experiences experienced by the owner. from perception. With the definition described above, in this case the researcher conveys that the study of perceptions in this section will examine the views and interpretations of modernist Islamic political cadres towards the relationship between Islam and the state.

Political education in the modernist Islamic group sees the position of Islam in the life of the nation and state is that Islam is seen as a basic value in all aspects of life. The concept in question is called *syumuliyatul Islam*. *Syumuliyatul Islam* according to modernist Islamic political cadres is a broad and comprehensive interpretation of Islam. The implication of the broad concept of Islam is the application of Islamic values in all aspects of life, including the life of the nation and state. The condition of someone who makes Islam *asway of life*, in other languages known as the universality of Islam. Modernist Islamic political cadres are of the view that there should be no separation between religious life and state life. This is believed to be a form of effort to carry out democratization that upholds welfare (Al-Jarhi, 2016). This is in line with the thoughts of Ghannouchi & Johnston (2022) explaining that democracy is an integral part of political freedom which enables the strengthening of human rights in Islam. Therefore, Ghannouchi firmly rejects the existence of a *fatwa* (decision) which justifies that democracy is a state program that is contrary to the basic principles of Islam or is called *bid'ah* (Rahman, 2021). In the long term, according to the author, this will benefit the state, because Kösebalaban (2014) states that without economic and political integration through

full democratization, the Islamic world will not be able to overcome the crisis of civilizational conflict.

In the political education conducted, the belief emphasized is that modernist Islamic political cadres have a state philosophy that places Islam not only as a belief entity, but as a way of life. Islamic conception as a *way of life* become an individual principle owned by the cadres of the Prosperous Justice Party. The implication of this statement is that according to Prosperous Justice Party cadres, Islam needs to be a basic value in all aspects of life including aspects of statehood, politics, law, government, economy, and other aspects. In Arabic, the condition of making Islam the basis of a comprehensive life is also called the term *syumuliyatul islam*. This is also in line with the development of Islamic political ideology which has begun to broaden the understanding of Islam and its relation to state politics, for example the perception of nationalism by modernist Islamic groups in Egypt. This was described by Ali (2014) that in its development, Islamic intellectuals saw the similarity of the meaning of the concept *wathaniyyah* with patriotism. Thus, the justification for the relationship between Islamic politics and nationalism is increasingly correlative. In Indonesia, some cadres from modernist Islamic groups believe that nationalism is part of the effort to love the motherland which has also been taught the values and principles of religiosity.

The implementation of political education carried out by political parties in several situations is carried out with various efforts. Booyesen (2011) says that "... the dominant party politics game in the city; thus the project itself becomes a sustainable public focus, well resourced and growing investment; campaigns and resources draw people into the movement." The flexibility of cadre formation by political parties creates a complex political cadre situation but the structure is not very strong. In other words, the researcher concludes that political regeneration carried out by political parties has a tendency to maintain political values in parties with a program orientation to the political system from a cultural perspective. These aspects include aspects of education, aspects of experience, aspects of getting older, aspects of the work environment, aspects of the home environment, aspects of one's life experiences. Several aspects that influence the formation of these perceptions are stated based on the experiences of each research subject (Fossati, 2019). In addition to external factors that can be a factor forming perceptions, there are also internal factors in the condition of a perception. Some of these internal factors, for example, cognitive experience, initial understanding of a concept, additional information obtained through the process of cognition by reading, listening, and observing. Internal matters as referred to also influence the formation of modernist Islamic political cadres' perceptions of the relationship between Islam and statehood.

## CONCLUSION

The modernist Islamic political cadre's perception of the position of Islam in the life of the nation and state is that Islam is seen as a basic value in all aspects of life. The concept in question is named *syumuliyatul Islam*. *Syumuliyatul Islam* according to modernist Islamic political cadres is a broad and comprehensive interpretation of Islam. The implication of the broad concept of Islam is the application of Islamic values in all aspects of life, including the life of the nation and state. The condition of someone who makes Islam a way of life, in other languages is known as the universality of Islam. Modernist Islamic political cadres are of the view that there should be no separation between religious life and state life.

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