



Defending The Country on The Movement of The Younger Generation in Lafran Pane's Perspective

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Abstract

This research discusses the defensive attitude of the younger generation, especially the younger generation of muslims, based on Lafran Pane's thoughts. Lafran Pane is one of the hero figures in Indonesia who had a significant influence on maintaining Indonesia's independence. This research aims to determine and understand Lafran Pane's thoughts on defending the country by the younger generation, especially the younger generation of muslims in Indonesia. The method used in this research is the descriptive qualitative research method. This study found that Lafran Pane emphasized the young age to maintain Indonesian independence by



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returning to the Islamic teachings and practicing them in all activities. He has reformed thoughts in various fields, created a new education system, made Islamic and Indonesian-ness the starting point for the movement.

[Penelitian ini membahas tentang sikap bela negara generasi muda khususnya generasi muda muslim berdasarkan pemikiran Lafran Pane. Lafran Pane merupakan salah satu tokoh pahlawan di Indonesia yang memiliki pengaruh besar dalam mempertahankan kemerdekaan Indonesia. Penelitian ini bertujuan untuk mengetahui dan memahami pemikiran Lafran Pane terhadap bela negara generasi muda, khususnya generasi muda muslim di Indonesia. Metode yang digunakan dalam penelitian ini adalah metode penelitian Deskriptif kualitatif. Kajian ini menemukan bahwa dalam pemikiran Lafran Pane, ia menekankan kepada generasi muda untuk mampu mempertahankan kemerdekaan Indonesia dengan cara kembali pada ajaran Islam dan mengamalkan ajarannya dalam segala kegiatan. Pane telah melakukan pembaharuan pemikiran dalam berbagai bidang, menciptakan sistem pendidikan baru, dan menjadikan Keislaman dan Keindonesiaan sebagai titik tolak pergerakan.]

Keywords: young muslims; defending nation; thought of Lafran Pane

Introduction

October 28, 1928, was a historic date for Indonesian youth. All youth from various parts of Indonesia have pledged the youth pledge, showing the spirit of unity and entity to fight the invaders. The essence of national defense that raged in the Indonesian youth was nothing but wanting to free their country from the invaders. Defending the country, as stated in the 1945 Constitution (UUD), is a form of patriotism rooted in the spirit of nationalism. Protecting the country means defending the interests of the nation and its government.¹

The youth pledge event shows Indonesian youth's high national defense, nationalism, and unity. How not, they swear one homeland, one

¹ Trisnowati Tuahunse, "Hubungan Antara Pemahaman Sejarah Pergerakan Nasional Indonesia dengan Sikap Terhadap Bela Negara," *Jurnal Kependidikan* 39, no. 1 (2009): 2, <http://journal.uny.ac.id/index.php/jk/article/view/226>.



nation, and one language regardless of each youth's background and status. The spirit of unity and entity, mutual tolerance, and help each other realize a common goal. The creation of harmony and entity in the youth pledge was none other than the determination of youth to respective ideologies. They respect each other's opinions and uphold tolerance between people. Their differences are still framed in one nationality: the Indonesian nation.

Over time, the values contained in the youth pledge began to weaken among the young generation of the Indonesian nation. The concern for the nation, unity, entity, and love for the homeland fade away. We can see this from the cases that happened and reflects disunity among Indonesian society. We take the example, disunity that happened in muslim societies, such as the enmity between Sunni muslims and Shia muslims in Sampang Madura Regency in 2012 and the attack on Ahmadiyyah citizens Cianjur and Makassar that happened at al Hikmat Islamic Boarding School.² Prohibition of the implementation of religious activities towards particular Islamic flow because it considered deviating from Islamic teachings,³ to horizontal conflict that happened among muslims in Indonesia.⁴

There are many more enmities that happen between muslims in daily life. Stev Koresy Rumagit stated that disputes between religious communities were caused by differences in teachings, prohibitions, and commands of each belief held by Indonesian society. This matter raises

² Rofiqoh Zuchairiah, "Kekerasan Terhadap Pengikut Aliran Yang Dinilai Sesat dalam Persepektif Hukum Islam (Studi Terhadap Ahmadiyah di Indonesia)," *In Right: Jurnal Agama dan Hak Azazi Manusia* 1, no. 2 (2012): 370, <http://ejournal.uinsuka.ac.id/syariah/inright/article/view/1224>.

³ Nina Mariani, "Ahmadiyah, Conflicts, and Violence in Contemporary Indonesia," *IJIMS: Indonesian Journal of Islam and Muslim Societies* 3, no.1 (2013): 18. <https://doi.org/10.18326/ijims.v3i1.1-30>.

⁴ Catur Wahyudi and Bambang Noor Setya, "Kekuatan Interaksi Inklusif dalam Menyelesaikan Konflik Agama (Kasus Interaksional JAI, NU, dan Aktivis Muhammadiyah di Kota Bandung)," *Karsa: Jurnal of Social and Islamic Culture* 25, no. 2 (2017): 1, <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/1414/2308>.



dissent and arguing with each other up to physical violence between them because they defend their opinions. It also impacts the freedom of minority groups in carrying out their worship because of the threats from the majority groups.⁵ So there is a sense of discrimination towards them.

The majority of Indonesian people embraced the religion of Islam, almost 80% from the whole of Indonesian society. From this, we can see how essential the unity and entity of muslims are in maintaining the integrity of the nation and state. If the majority of the population in a nation is divided, then the nation is on the verge of collapse. In maintaining the integrity of the nation and state, then it needed a defensive attitude from every citizen. They uphold tolerance values, respect each other's opinions, and uphold moral values in life. This attitude can be applied in daily life as a form of state defense towards the integrity of the nation and state.

The young generation of muslims is the group that most aware of the progress of their nation and country. Those who hold the key to overcoming the problems within their people. If they do not have the spirit of defending the country and a good personality, then the dispute that happened in Indonesian muslims will be challenging to stop. We cannot just rely on government policy or local officials to overcome the problems above. We need the awareness of defending the country in maintaining the nation's integrity and state from disputes that occur in society. Lafran Pane, in his thoughts on Indonesian muslim intellectuals, stated that in carrying out the movement of the younger generation should be making Islamic and Indonesian-ness their starting point.⁶

The Islamic and Indonesian-ness will bring the younger generation of muslims to have a good and loyal personality and have a nationalism spirit towards the nation and country. If these two aspects are embedded in every Indonesian nation (especially the muslim generation), then disputes between them that cause divisions among the

⁵ Stev Koresi Rumagit, "Kekerasan dan Diskriminasi Antar Umat Beragama di Indonesia," *Lex Administratum* 1, no. 2, (2013): 56-57. <https://ejournal.unsrat.ac.id/index.php/administratum/article/view/3016>.

⁶ Hariqo Wibawa Satria, *Lafran Pane: Jejak Hayat dan Pemikirannya* (Jakarta: Penerbit Lingkar, 2010), 216.



Indonesian people can be resolved. Considering the importance of replanting Islamic (Islamic insight) and Indonesian-ness (nationality insight) and through the analysis of Lafran Pane's thought, this paper aims to describe the importance of Islamic and Indonesian-ness in every movement of the muslim youth generation in the current era.

Methods

In conducting this research, the writer uses descriptive qualitative research methods—the explanation emphasizes the source analysis results. Data has been obtained by relying on appropriate theories and concepts from sources that lead to the discussion. In this research, the writer uses a book that results from Lafran Pane's thoughts entitled "5 Posts of Lafran Pane" and a book that results from Hariqo Wibawa Satria's research entitled "Lafran Pane: Biological Footprints and Thought" as the primary source. The writer uses this book to understand Lafran Pane's thoughts on Islamic and Indonesian-ness as a starting point for the intellectual movement of Indonesian muslims, which includes young muslims, especially college students.

Based on understanding the results, the writer analyzed Lafran Pane's thoughts. The results of the writer's analysis mix with the current state, resulting in innovation. This study is based on a literature study. A literature study is a series of library data collection methods carried out by reading, recording, and processing research data and sources.

Mustika Zed in Khatibah stated there are four steps in the library study. These four steps include preparing equipment such as pens and paper notes. Secondly, compile work biographies, that is, notes regarding the main source material used in research. Third, managing time, in this case, depends on the person who did the research. Fourth, read and make research notes. It means that what is needed in this research must be noted.⁷ After it is considered enough and the sources and data are processed correctly and adequately, the writer makes a writing arrangement supported by the theory that has been obtained and

⁷ Khatibah, "Penelitian Kepustakaan," *Jurnal Iqro'* 5, no. 1 (2011): 38-39, <http://repository.uinsu.ac.id/id/eprint/640>.



conducts in-depth analysis. The writer also uses other sources such as books, journals, and posts with the same theme.

Results

Lafran Pane's Thoughts

Behind a country's independence, hero figures contributed to achieving that independence. They always encourage the citizens to find solutions and find various ways to achieve and fight for independence. Freedom from invaders and advancing the country for a better life for its citizens is the main goal of their struggle. Although the name Lafran Pane is not well known by some Indonesians, its contribution to independence is very important, especially in maintaining Indonesian independence.

Lafran Pane is one of the hero figures who contributed to the intellectual field. His thought has greatly influenced the younger generation, especially among Indonesian muslim students. His efforts to maintain Indonesian independence paid off with forming an organization, Himpunan Mahasiswa Islam (HMI). As a hero involved in the intellectual field, Lafran Pane has several ideas about the younger generation's attitude in maintaining independence as a form of defending their country. His ideas are contained in his article entitled "Suing the Existence of HMI".⁸ Some things that young muslims must do in maintaining independence include, must know and living the teachings of Islam correctly and practicing it wherever, making Islam the main handle in doing everything, always carrying missions that breathe Islam in all activities, able to adjust to the community in their environment by maintaining and respecting each other, able to be a reformer of thought in various fields, and always ready in its obligations as a warrior in lifting the dignity of the Indonesian nation.

Another idea of Lafran Pane is contained in his article entitled "The conditions and Possibilities of Islamic Culture in Indonesia".⁹ Lafran Pane stressed that one of the things that caused the Indonesian people to feel inferior (*minderwaardig*) after independence was the

⁸ Lafran Pane, *5 Tulisan Lafran Pane* (Jakarta: KAHMI Centre, 2015), 93-96.

⁹ Ibid., 1-5.



Dutch Education system at that time. The education and culture brought by the Dutch will not just disappear. Especially for those who have tasted Dutch education. Lafran Pane states that “If this religion (Islam) is adopted and practiced by our people in all fields of life as well as possible, the Dutch cannot colonize and exploit us for so long.”¹⁰ Lafran Pane believes that most Indonesians who adhere to Islam can fight invaders by practicing strong Islamic teachings. The Netherlands knows this so that the Netherlands will establish its attitude in an orderly manner from smooth to rough.

The development of Islamic culture in Indonesia is determined by themselves in response to changing times. The influence and culture that the invaders had brought had influenced muslims in Indonesia, especially among the young generation at that time. One way to oppose and dispel that influence with the younger generation, especially intellectuals from the student group. They must master knowledge and technology and evaluate the impact that will occur from the technology—creating an education system that is not racing against the western education system. An education system can show national identity. As a majority muslim nation, Islam would not be able to run perfectly of education in Indonesia was still colonized.¹¹

Lafran Pane: Islamic and Indonesian As a Reference for The Movement of Young Muslim Generation

Lafran Pane’s most important thought must be applied in the current era for the young generation of muslims to make Islam and Indonesia a reference for their movements. Considering that Indonesia is a multicultural country, muslims must see this condition in making movements to defend and advance the nation. This idea arose in Lafran Pane’s thoughts that could not be separated from the condition of the muslim youth after the proclamation of independence. The condition of the muslim youth generation, especially the students, was confronted with the influence of western thought. They are influenced by elements

¹⁰ Ibid., 2.

¹¹ Ibid., 96-97.



and the education system that elevates secularism and denies the religion of Islam. Many young muslims crave rationalism with science without a religious basis and give birth to secularism. If this is allowed to continue, it can undermine the foundations of the spiritual life of the Indonesian nation, which is predominantly muslim. Also, the invaders were not just colonizing but also carrying missions and sending Western civilization.¹²

The above conditions bring Lafran Pane to embrace the younger generation of muslims by re-installing the values of the teachings of Islam and the national ideology in one organization, namely HMI. Suppose we consider the current conditions, not much different from these conditions. The influence of western culture continues to undermine the younger generation, especially the muslim generation, from radicalism among the young muslim generation to the endorsers of rationalism without a real understanding of religion. So do not be surprised if many young people are muslim, but many still do things that Islam prohibits.

For Lafran, understanding the teachings of Islam and the ideology of nationalism will bring the younger generation to have strong guidelines in their lives. They will not easily be carried away by outside influences and the current of globalization which can enslave themselves to western life. Lafran emphasized to the young generation of muslims to make Islam (Islamic ideology) and Indonesian-ness (national ideology) as guidelines in conducting a movement. Thus, the Indonesian nation, predominantly muslim, will be free from the negative influence of globalization which can lead to a decrease in the spirit of nationalism and a low moral value in his personality.

Speaking of Islam and Indonesian-ness, for Lafran Pane, both are not matters that need to be debated. Both are one unit that complements each other, complements each other, and are not two things facing each other.¹³ Nevertheless, in politics Lafran Pane is one of the figures who reject Islam as an ideology of nationalism. This can

¹² Agus Salim Sitompul, *Sejarah Perjuangan Himpunan Mahasiswa Islam 1947-1975* (Jakarta: Misaka Galiza, 2008), 8-9.

¹³ Hariqo Wibawa, 222.



be seen from Lafran Pane's statement in addressing the pros and cons of Pancasila as the foundation of the Indonesian state. Lafran Pane stressed that "I am among those who do not agree if the government or the MPR makes a strict interpretation of the Pancasila, because Pancasila will bound by time."¹⁴

Confirmation of the Lafran pane above shows that Lafran supports Pancasila as the ideology of Indonesian nationality. Islam is only a guideline in the life of the nation and state because the majority of the Indonesian nation is muslim. Lafran Pane's thoughts are in line with Gus Dur's thoughts. In explaining the relationship between Islam and the national ideology (Pancasila), Gus Dur emphasized the importance of separating the two. National ideology is a constitutional foundation in the life of the nation and state, while the Islamic religion is aqidah of muslims in living everyday life. Islamic law, in fact, only applies as a moral guide carried out based on awareness of the muslim community.¹⁵

Kyai Achmad Siddiq, one of the NU Kyai in Jember, also stated that Islam is only a religion, and the ideology of nationality (Pancasila) is only an ideology. Religion and Pancasila should not be mixed. Religion comes from revelation, while ideology comes from human thought. Muslims may reject ideology, as long as the ideology must be under religious rules.¹⁶ The three do not seem to dream of Indonesia formally embracing Islamic ideology, but Islamic values are embedded in muslims in Indonesia. Islamic teaching for Lafran Pane is a force that can be used as a change to be better for the nation and state. Lafran Pane believes that Islamic insight is a principle that is believed to be the power of change and a symbol of the struggle that can be integrated into the nation. As stated by Lafran Pane "if Islam is practiced by all Indonesian

¹⁴ Lafran Pane, 69.

¹⁵ Muh Rusli, "Pemikiran Keagamaan dan Kebangsaan Gus Dur," *Jurnal Farabi* 12, no. 1 (2015): 87-88, <http://journal.iaingorontalo.ac.id/index.php/fa/article/download/789/588>.

¹⁶ Hidul Asror, "Pemikiran Islam Kebangsaan: Pandangan Kyai NU Jember Tentang Khilafah," *Jurnal al-Tatwir: Jurnal Pengembangan Masyarakat Islam* 2, no. 1 (2015): 211, <http://ejournal.iain-jember.ac.id/index.php/altatwir/article/view/149>.



people in all fields of life as well as possible, it would not be possible for the Dutch to colonize and exploit the Indonesian people for a very long period. The colonizers were well aware of the potential weaknesses of Islamic education in the majority of Indonesian society.”¹⁷

For Lafran Pane, Islam and Indonesian-ness are two things that must be present in every muslim youth in Indonesia. It can be seen from establishing HMI, defending the Unitary Republic of Indonesia and elevating the status of Indonesian society, and upholding and developing the Islamic religion's teachings.¹⁸ He applied Islam and Indonesian-ness in the HMI he had initiated. Nurcholish Madjid stated, in the HMI perspective, Islam and Indonesian-ness have been integrated as a whole, so that expressing their Islam, the HMI has also stated its Indonesian-ness.¹⁹ Through HMI, Lafran pane can bring young muslims, especially among students, to continue to learn the teachings of Islam and contribute to advancing the Indonesian nation through Islamic insights and nationalities embedded in him.

If we see the second goal of establishing HMI, which is to uphold and develop Islamic teachings, indirectly Lafran Pane invites young muslims to learn the teachings of Islam and preach the religion of Islam. Not only understanding but also must be practiced in every step of the young muslim generation in the life of the nation and state. Thus Islamic and Indonesian-ness have permanently been embedded in the younger generation of Indonesian muslims. Islam is an essential foundation in life, and Indonesian-ness reinforces nationalism for every young generation of muslims. Therefore, Lafran Pane emphasized to the younger muslims to make Islam and Indonesian-ness a starting point for their movements.

Discussion

Indonesian Muslim Young Generation

Talking about the younger generation is not unusual. They have a crucial role in the civilization of a nation and state. In developing the

¹⁷ Hariqo Wibawa., 188.

¹⁸ Ibid., 222-223.

¹⁹ Ibid., 217.



Indonesian nation and state, youth has a vital role. As stated in Law of The Republic Indonesia no. 41 of 2009 concerning youth, “Youth plays an active role in all aspects of moral strength, social control, and agents of change in all aspects of national development.” Then in Law RI no. 40 of 2009 concerning Youth Article 6, young people “have a spirit of struggle, volunteerism, responsibility, and chivalry, and have a critical, idealistic, innovative, progressive, dynamic, reformist, and futuristic nature.” With these characteristics, the younger generation is the primary key in the birth of the Indonesian nation and state. Various young muslims and non-muslims united to reach a common goal: Indonesia's independence.

Discussing the younger generation of muslims, we can look back at history in the past. The struggle of the young generation both muslim and non-muslim and their movements in contributing to the advancement of their nation and country. In the early 20th century there were *Muhammadiyah* and *Nahdlatul Ulama* (NU) organizations, as well as the semi-military organizations of *Hizbullah* and *Sabilillah*, in which the youth members of NU and Muhammadiyah.²⁰ *Jong Islamieten Bond* (JIB), founded in 1925, is one of the organizations established by young muslim generations before the Proclamation of Independence.²¹ *Jamiatul Washliyah*, founded in 1930 by students and teachers of *Maktab Islamiyah Tapanuli*.²² In addition, the Muslim Youth Movement (1928), *Pemuda Ansor* (1934) and *Pemuda Muhammadiyah* (1932) emerged.

The young generation of muslims in the above organizations fought together in the face of the invaders. They are not just ordinary muslim youth groups and contribute to achieving Indonesian

²⁰ Miftahuddin et al., “Peran Organisasi islam: Dari Perjuangan Menuju Kemerdekaan Sampai Masa Perang Kemerdekaan 1936-1949,” *Laporan Penelitian Payung, Jurusan Pendidikan Sejarah*, Universitas Negeri Yogyakarta, (2012): 4-5.

²¹ Siswanto Masruri, “Jong Islamieten Bond dan Cendikiawan Muslim Indonesia,” *UNISIA: Jurnal Ilmu-Ilmu Sosial* 11, no.3 (1991): 49.

²² Choirunniswah, “Organisasi Islam dan Peranannya Terhadap Pendidikan Islam di Indonesia,” *Ta'dib: Jurnal Pendidikan* 18, no. 1 (2013): 81, <https://doi.org/10.19109/td.v18i01.39>.



independence. After The Indonesian people achieved Indonesian independence, they did not just stop their struggle. Many youth organizations were formed after the proclamation of independence, especially the younger muslims. The first organization representing muslims was the *Gerakan Pemuda Muslim Indonesia* (GPII). In addition to GPII, other youth organizations have emerged such as the *Angkatan Pemuda Indonesia* (API), *Angkatan Muda RI* (AMRI), and many others²³.

After the proclamation of independence, young muslims joined the GPII, which fueled their enthusiasm for maintaining independence. Youth GPII continues to try to stem communist influence. Together with other youth organizations, the GPII then formed *Badan Kongres Pemuda Republik Indonesia* (BKPRI) to stem the communist influence spread among the Indonesian people.²⁴ The GPII other muslim youth organizations emerged, especially among students, such as the Indonesian Islamic Students (1947), the Indonesian Student Association (1947), the *Nahdatul Ulama* Student Association (1954), the Indonesian Islamic Student Movement (1960), and the Muhammadiyah Student Association (1964). Then followed by establishing the Indonesian Muslim Student Action Unit (1998). The organization has its style of struggle with Islam as its ideology.²⁵

Several historical facts above have shown that young muslims also realize how important it is to maintain independence and advance the nation and state. They form an organization with their respective goals, choosing their respective steps to advance the nation and state with Islam as the basis for its movement. Then not a few appear muslim figures who have significant influence, such as Akbar Tanjung, the late

²³ A. Dahlan Naruwihardjo, *Pergerakan Pemuda Setelah Proklamasi* (Jakarta: Yayasan Idayu, 1979), 8.

²⁴ H. Ridwan, *Pemuda Islam dalam Dinamika Politik Bangsa 1925-1984* (Jakarta: CV Rajawali, 1948), 61.

²⁵ Wira Yuda Alam, "Aktivisme Organisasi Mahasiswa Ekstra Kampus dalam Pemilihan Umum Raya Mahasiswa FISIP Unair," *Jurnal Politik Indonesia* 1, no. 2 (2012): 92, <http://journal.unair.ac.id/JPI@aktivisme-organisasi-mahasiswa-ekstrakampus-dalam-pemilihan-umum-raya-mahasiswa-fisip-unair-article-5258-media-142-category-8.html>.



Nurcholis Majid, Lafran Pane, and many other figures. In addition to being active in organizations, many young muslims are also active in politics. It can be seen from the many political parties that carry the name of Islam, such as *Sarekat Islam*, an Islamic party that has the first standing in Indonesia.²⁶

The struggle of the muslim generation in Indonesia in the nation and state does not always run smoothly. We can recall events that occurred after the proclamation of independence. There was a feud between nationalist groups, Islamic groups, and other groups in making Indonesia an Islamic state or Pancasila state. Each of these youth groups held fast to their ideology. Because this problem then caused another problem, namely, movements and Islamic parties emerged in revolt. They felt objects and disappointed over the president's decision to make Indonesia a Pancasila country.²⁷

In its development, the young generation of Indonesian muslims was confronted by the feud of ideological problems and internal problems among them. Radicalism in thought and action permanently colored life after the Proclamation of Independence.²⁸ Secularism and materialism developed among muslim students until, in the era of globalization, the younger generation of muslims were still confronted with a culture of hedonism.²⁹ Besides the lack of morals and understanding of the teachings of Islam among young muslims. We can

²⁶ Ikrar, "Partai-Partai Islam di Indonesia: Latar Belakang dan Dinamika Perjalanannya," *Jurnal Al Syir'ah* 1, no. 2 (2003): 3, <http://journal.iain-manado.ac.id/index.php/JIS/article/view/199>.

²⁷ Beti Yanuri Posha, "Perkembangan Islam di Indonesia Pasca Kemerdekaan," *Jurnal Historia* 3, no. 2 (2015): 81, <https://fkip.ummetro.ac.id/jurnal/index.php/sejarah/article/view/84>.

²⁸ Ahmad Arif Widiyanto, "Meninjau Radikalisme Pemuda dalam Polemik Kontestasi Ideologi di Indonesia (Sebuah Refleksi Sosiologis)," *Makalah*, Disampaikan dalam Kegiatan Sarasehan Kebangsaan di UPT Pusat Pengkajian Pancasila Universitas Negeri Malang, (2018): 3.

²⁹ Aiyub and Huwaida "Anak-Anak Muslim dan Dampak Era Globalisasi Bagi Pendidikan Islam Mereka," *Gender Equality: International Journal of Child and Gender Studies* 1, no. 2 (2015): 1-2, <https://jurnal.ar-raniry.ac.id/index.php/equality/article/view/785>.



see cases that occurred among Muslims in Indonesia. Clashes between muslim generations, criminal acts carried out by muslim generations, especially among students, and mutual blaspheming between youth activists based on Islamic organizations led to violence.

The current development of an increasingly rapid era has brought the young generation of Indonesian muslims to face technological developments, where various information is easily accessed in just seconds. Not a few young muslims are affected by this. Many of them have been carried away with the flow, so the daily mindset and culture do not reflect a muslim who is religious and loves his nation and country.

Muslim Young Generation and State Defense Attitudes

The current generation of young muslims, both muslims, and non-Muslims, is referred to as the millennial generation, which is a generation that is living in a rapidly developing technological sphere. Current technological developments are accompanied by the weakening of nationalism and national defense among the Indonesian people. Foreign culture began to dominate the daily lives of the Indonesian people, especially the younger generation of muslims. For example, the issue of whether or not haram food is ignored. As long as the food comes from a well-known foreign brand, they do not care whether or not the halal composition of the food, as long as it looks luxurious and up to date.

A culture of life that is materialism, individualism, and the loss of local cultural and religious values among young muslims. Lifestyle characteristics of late modernity in the hybrid culture of young muslims. Since the 1990s, social media has targeted young people as potential consumers. Indonesia's young generation is very passionate about connecting with global lifestyles, and they are very proud to look trendy. More and more young Indonesians are growing up in a global cultural reference system. Without them being aware, globalization is incorporating them into the culture and consumerism of young people.³⁰

³⁰ Suzanne Naafs and Ben White, "Generasi Antara: Refleksi Tentang Pemuda Indonesia," *Jurnal Studi Pemuda* 1, no. 2 (2012): 99-101, <https://journal.ugm.ac.id/jurnalpemuda/article/viewFile/32063/19387>.



Globalization has influenced the attitudes and actions of Indonesian young people who tend to fit the personality of the Indonesian people no longer. Many phenomena arise due to the negative impact of globalization that can threaten the ideology of the Indonesian people. The national identity of the Indonesian people began to erode among young people, both muslims, and non-muslims. Not a few generations of young muslims accessed information and visualization of foreign cultural practices. So do not be surprised if many young people who are muslim but still take actions that can upset citizens. As a result of the influence of liberalism from the west, a measure of happiness, success, good or bad someone is the ownership of property.³¹ So do not be surprised if the younger generation of the Indonesian people today is more visible materialism.

Lafran Pane himself rejects culture outside of Indonesia's environment, even though the influence is Islamic. Lafran Pane realizes that Indonesia is a country with muslims as the majority. However, Indonesia is not an Arab country and does not follow all Arab cultures. Because not all Arabic culture can be applied in the Indonesian environment. For Lafran Pane, the Indonesian people must reconstruct Islamic religious thought specifically under the development of Indonesian society based on the Koran as guidance.³² Lafran Pane gives awareness to the young generation of muslims to emigrate and renew Islamic thought in the context of Indonesian society without losing our noble cultural values.³³

Young muslims need to defend their nation and country with various things that benefit others. In the current era, a young generation who loves their homeland must be good at analyzing external influences that enter Indonesia due to the current globalization, which influences are beneficial, and which influences can jeopardize the integrity of the

³¹ Dony Gredinan, "Application of State Defense Education in Colleges," *Jurnal Prodi Strategi Pertahanan Darat* 3, no.2 (2017): 3-13, <http://jurnalprodi.idu.ac.id/index.php/SPD/article/view/45>.

³² Hario Wibawa, 228.

³³ Ibid.



Indonesian nation. The young generation of muslims can defend the country by preserving local culture and upholding the teachings of Islam as a guide to life in the nation and state. Not easily influenced by outside cultures that try to influence the mindset and erode the local culture of the Indonesian nation.

In Islam, state defense is a must for a muslim. Mohammad Roem said “one must love his homeland because that is an essential part of the Islamic faith.” We can also look back in history at the time of the Prophet. When the Prophet and his followers succeeded in recapturing the city of Mecca as the city of his birth from the rulers of the ignorance, Allah SWT revealed the *surah An Nashr*: 1-2: “When Allah’s help and victory have come. And you see people enter the religion of Allah in droves.” The aspect of defense of the country in the time of the Prophet became the most important aspect. *Rasulullah*, during his life, actively fought to defend his homeland. His aim is none other than to defend his religion, family, followers, and homeland from various physical and non-physical threats from ignorance.³⁴

In the current era, the young generation of muslims must realize the importance of defending the country. They must realize that the nation and its country are being confronted with real invaders, a namely moral, ethical, and cultural occupations that can threaten national integrity and resilience. As muslims, they must know that Islam firmly upholds the values in the country’s defense. Such as the value of solidarity (*ta’awun*), loyalty to the ideology of religion that has been mutually agreed upon (*kalimatun sawa’*), a sense of unity and brotherhood (*ukhwahislamiyah*), spreading goodness, and preventing rampant crime in his country (*amar ma’ruf nahi munkar*), believing in belief yourself, as well as the obligation to fulfill your rights and obligations as a citizen.³⁵

If we look at the phenomenon of muslims in Indonesia today, it is deplorable. As explained in the background of the problem, unity and *ukhuwah Islamiyah* then began to diminish. The clash of actions

³⁴ Muhammad Azhar, “Perspektif Islam Tentang Bela Negara,” *Jurnal Ketahanan Nasional* 6, no. 1 (2001): 37-42, <https://jurnal.ugm.ac.id/jkn/article/view/22024>.

³⁵ *Ibid.*, 33.



between muslim activists and blaspheming against each other practices of worship carried out by other Islamic sects that are considered shirk. Not to mention the satirical actions on social media between sect followers, which led to the division of muslims in Indonesia. It is a fact that the majority of Indonesian people are muslim. If a split occurs between them, the Indonesian state may also be destroyed. Therefore, the young generation of muslims needs to re-instill Islamic insights as a guide in living their daily lives and nationalist insights as a reinforcement of their nationalism.

In defending its country, the young generation of muslims can do anything anytime and in any form. For example, mutual respect for one another, avoiding disputes between people or things that cause national disunity, not easily influenced by issues that are not clear, having a good personality, practicing Islamic teachings seriously, and promoting simple living according to taught in Islam. Love the nation and its homeland, love local products, and avoid association or other things that can impact radicalism and acts of terrorism.

The resilience of the unity and integrity of the nation and state of Indonesia is in the hands of the younger generation today. The history of youth vows teaches valuable learning. Sri Sultan Hamengku Buwono X stated that differences, contradictions, and exchange of ideas led the Indonesian people to independence. Through the debates and gatherings of the former youth, we can learn about tolerance, and the openness of the movement in accepting opinions, to criticism and suggestions among them. Through this association, we can also learn how strongly young people desire to unite in one national identity so that differences between them do not matter.³⁶

The author considers Lafran Pane's thoughts above as a concern of Lafran Pane for the situation of the young muslim generation, especially among students. Lafran Pane realizes that the younger generation is an asset to the development of the Indonesian nation and state. It has become a fact that the majority of Indonesian people adhere

³⁶ Sri Sultan Hamengku Buwono X, *Merajut Kembali Keindonesiaan Kita* (Jakarta: PT Gramedia Pustaka Utama, 2007), 75-76.



to the religion of Islam, so it is an essential understanding of Islamic insights for young generations of muslims in the nation and state. Islamic and Indonesian-ness must be balanced, as explained by Eko Sumadi.³⁷ Islamic insights without being accompanied by national insights can impact the weakening of nationalism. Without a solid insight into nationalism, one will be trapped in excessive fanaticism. The fanatical nature will impact the nature of intolerance between people. A weakening attitude of nationalism will impact the weakening of state institutions.

Conclusion

The young generation of Indonesian muslims and the younger generation of Indonesia, in general, played an essential role in the independence of the Indonesian nation. They participated in fighting to achieve the goals of the Indonesian nation. United and respect each other's opinions, uphold the attitude of tolerance between the people. The young generation of muslims also has an essential role in maintaining Indonesia's independence. As stated by Lafran Pane, after independence, the influence of education and culture brought by the invaders was still left behind an imprint in the life of the Indonesian nation. Therefore, the young generation of muslims must be able to erase this influence by re-living and practicing the teachings of Islam properly and correctly, renewing thinking in various fields, and creating an education system that is not referenced to the Dutch education system that time.

The young generation is one of the strongest pillars of a country. With the high awareness of young people towards the progress of the nation and government, they will bring extraordinary progress in the future. The Indonesian nation, which majority are muslim, becomes a different value in carrying out the movement. Therefore, it is truly stated by Lafran Pane that the young generation of muslims must make Islamic

³⁷ Eko Sumadi, "Keislaman dan Kebangsaan: Modal Dasar Pengembangan Organisasi Dakwah," *Tadbir: Jurnal Manajemen Dakwah* 1, no.1 (2016): 168, <https://journal.iaainkudus.ac.id/index.php/tadbir/article/view/238>.



and Indonesian-ness a guide in carrying out the movements in various fields of life. Thus advancing the life of the nation and state and maintaining defense and maintaining independence. Because Indonesia is a multicultural nation whose citizens are muslims, there are also non-muslim citizens.

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