

The Urgency of the Muhammadiyah Youth Organization in Politics and Law in Jakarta

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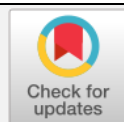
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ABSTRACT

Muhammadiyah gives freedom to every organization member to exercise their rights in political life following all of their statements. The right to vote must be accounted for as citizens who act rationally and decisively, in line with the mission and interests of Muhammadiyah, for the sake of the nation and the state. This research uses normative juridical research methods (normative research). The nature of this research is descriptive, which aims to provide an overview of social phenomena regarding the role of psychiatrists in proving psychological violence in domestic violence crimes. Research data sources are primary legal materials, secondary legal materials and tertiary legal materials. The data collection method was carried out using document study techniques, which were analyzed using qualitative analysis techniques. Based on the research results, Muhammadiyah Youth chooses to strive in the life of the nation and state through efforts to develop or empower the ummah to achieve a civil society that is as strong as Muhammadiyah's goal of achieving a truly Islamic society. Meanwhile, matters related to state policy as a process and result of the government's political function will be followed through an appropriate and prudent approach following the principle of effective interest group struggle in the life of a democratic country that truly prioritizes the interests of the people and upholds institutional values.

Keywords: Law; Muhammadiyah; Organization; Politics

1. Introduction

Discussions and studies on Muhammadiyah and politics are endless because when talking about Muhammadiyah, one of them is about politics. However, there are many pros and cons related to Muhammadiyah's participation in political parties or involvement in politics in Indonesia.

For example, Syafi'i Ma'arif wrote about Muhammadiyah's political theology, which interprets politics with a theological approach closely related to religion and sees that Muhammadiyah has a role or views important issues related to state politics. Theology, which clearly cannot be separated from religious elements, inevitably has to be used as a reference by Muhammadiyah concerning politics (Maarif, 2015).

When there was a national political agenda at that time it was needed, Muhammadiyah figures appeared, such as K.H. Mas Mansyur, a Muhammadiyah figure who founded the Indonesian Islamic Party, Ki Bagus Hadikusumo, who played an active role in the Investigating Agency for Preparatory Work for Indonesian Independence, and Kasman Singodimedjo who was a pioneer figure and Muhammadiyah elite in politics. Although, their involvement in the political stage departs from their capacity (Effendy, 2015).

In the political field, Muhammadiyah tries to follow its *Khittah* (Struggle Outline) and the proportion of truth. Muhammadiyah must prove that in conceptual theory, it is real and inaccessible. Islam, that the constitution in the state requires political and legal understanding. In line with that, Muhammadiyah still adheres to the personality of the Muhammadiyah organization in the political field, which is part of the movement in society and is carried out by the institutions and rules that apply in Muhammadiyah. Muhammadiyah is an Islamic Amal movement in all kinds of political movements in life for humans and society. The lack of development of Indonesian Muslims concerning life concerns finding solutions. If Muslims are less developed in understanding that organization should be one of the main sources for creating social order.

2. Research Methodology

Looking at the previous description, this issue can be focused on how urgent it is to understand politics and law in dealing with the Muhammadiyah Youth Organization in Jakarta. The descriptive nature of this research, which aims to provide an overview of social phenomena regarding the role of psychiatrists in proving psychic violence in criminal acts of domestic violence, forms the basis of this writing, which uses normative research methods. Primary, Secondary and Tertiary legal materials that can be used as research data sources. Data collection used the document study method, which was then analyzed using qualitative analysis methods.

3. Results and Discussion

Muhammadiyah's involvement in the National movement is explained by Shobron (2003) that starting in 1918, Muhammadiyah established scouting named Hisbul Wathan, which means Defender of the Motherland. In scouting, K.H. diligently instilled national awareness. Ahmad Dahlan, love of the motherland, discipline in hard work, sincere in fighting, and improving the quality of faith and devotion to Allah SWT.

History records that Muhammadiyah figures contributed to the nation. One of them, General Sudirman, a Muhammadiyah cadre, proved his work by leading the guerilla war in fighting for and defending independence. Then, the phenomenal engineer Juanda, a Muhammadiyah figure who was the originator of the 1957 Juanda Declaration, pushed to

solidly unite the sea into the Indonesian archipelago so that it becomes a country with integrity and integrity unified whole.

Nonetheless, Muhammadiyah's position as an organization, including when it was still a special member of the Masyumi Party, has never made political affairs a crucial point for its charitable efforts. Bachtiar Effendy, in his book "Keharusan Tajdid Politik Muhammadiyah" (Muhammadiyah Political Tajdid Requirements), admitted that an organization as large as Muhammadiyah does not seem to have real enthusiasm and enthusiasm in the field and political affairs (Effendy, 2015).

Bachtiar Effendy also considers that what Muhammadiyah must complete before formulating the substance of Muhammadiyah's involvement with politics is to build collective awareness that politics is as noble as other Muhammadiyah charities, such as education, social and health, which so far become the core of the movement in the charity business. Departing from this statement, it can be understood that Muhammadiyah's concern for political affairs is or has not yet become a priority, rather than education, health, and social and economic affairs (Effendy, 2015).

Politics is important and becomes world affairs, but Muhammadiyah divides it into two domains. The first domain is state politics in general, where Muhammadiyah can carry out national roles through opinion, lobbying, communication, and others, especially when there are things that are considered important and strategic related to the life of the nation and the state. This is what is called the national political role.

The second realm is the political affairs of power to fight for positions in government that political parties must carry out. If you want to influence practical political life, you can participate in political parties and government institutions through members or cadres. In addition, Muhammadiyah can communicate and build good relations with political parties in fighting for the organization's interests, people, and the nation according to its position as a social da'wah organization.

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Muhammadiyah's policy regarding the prohibition of concurrent positions is necessary and does not show allergy or anti-politics. Any organization still needs a corridor with a guardrail and a system that regulates Muhammadiyah so that it becomes orderly. If everything is completely free without rules, then problems can occur, Muhammadiyah will be like a political party, and there will also be many conflicts of interest. This corridor does not need to be changed. According to Prof. Din Syamsuddin, other Islamic organizations known to be 'flexible' in politics want to imitate Muhammadiyah-style regulations.

Some political parties also have certain systems and corridors. For example, when a political party chairperson is elected as the Chairperson of the Indonesian House of Representatives, someone is immediately released from that party. The government, Indonesian National Army and Indonesian National Police have regulations for those involved in political contestation to break away. So it is natural that da'wah and social organizations such as Muhammadiyah have the same regulations. Special policies are flexible from the Muhammadiyah Central Executive, but regulations are still needed so that there are guardrails and regulators (Suara Muhammadiyah, 2021b).

Muhammadiyah, as explained by Nashir (2008), establishes a policy regarding the prohibition of holding certain concurrent positions between important positions in the organization and important positions in political parties, in addition to concurrent positions with other similar organizations. Muhammadiyah's policy is not intended to hinder, let alone anti and allergic to, active participation in practical politics. This line frames the Muhammadiyah movement so that it remains in its corridor. As an Islamic movement that is active in the field of social da'wah, that is not political-practical in the realm of the struggle for state power.

Maintaining the corridors of the organization in the sense that Muhammadiyah must be a consistent organization that always grows hopes of becoming an organization that echoes the banner of Islamic da'wah that is strong and pure for the struggle for Islam that doesn't get swept away by political pools that erode intentions according to Muhammadiyah's line of struggle (*Khittah*).

If you want to do politics, go ahead; however, it should be noted that being in the diaspora requires being firm in your goals. You have to be able to spread kindness so that currents don't get crushed and dimmed in the dynamics. That is the consequence of having a diaspora to continue upright wherever you are, crossing your boundaries. Stay committed to identity, ground the Muhammadiyah movement in other ways, and guard and advance Muhammadiyah (*Suara Muhammadiyah*, 2021a).

Haedar Nashir, in his writing "Kompleksitas Relasi Muhammadiyah dan Politik" (The Complexity of Relations between Muhammadiyah and Politics), thinks that Muhammadiyah has a very good understanding of political issues. So, when Prof. Amien Rais categorizes political affairs into low politics and high politics. Muhammadiyah divides political issues into two, namely general politics, namely national and state political affairs. Then, politics, particularly political affairs, are practical and power-oriented (Nashir, 2015).

Nashir (2014), in his book, here's the quote: "Muhammadiyah is an Islamic da'wah movement *amar ma'ruf nahi munkar* (a phrase in Arabic containing commands to uphold what is right and forbid what is wrong) with the intent and purpose of upholding the Islamic religion so that a true Islamic society is realized. Muhammadiyah believes that Islam concerns all aspects of life, including aqidah, worship, morals and worldly muamalah, which are a unified whole and must be carried out in individual and collective life. By carrying out the mission of this movement, Muhammadiyah can actualize or actualize the Islamic religion to become *rahmatan lil 'alamin* (Islam is a mercy for the entire universe) in life on this earth".

This aspect of the moral policy is known as the politics of association and consists of promoting Western cultural astronomy to Indonesians. A group of intellectuals who traditionally worship the West, are surrounded by the traditions of their ancestors, and have no respect for Islam were born out of institutional education. They are more familiar with Western secular science and culture, so this seems natural because they do not follow religious education, moral consumption, or enthusiasm. Alfian (1989), in Islamic modernity in Indonesian politics, the Muhammadiyah movement during the Dutch colonial period from 1912 to 1942, found that for Muhammadiyah as a non-political movement, its different involvement from other organizations made politics a profession. The position of the ummah is the same as that which was intended to threaten and challenge Islam in the early 20th century. Suppose Muhammadiyah, a non-political organization, wants to play an open and indirect political role, like SI (Islamic Sarekat Party), PII (Indonesian Islamic Party), Masyumi, and Parmusi, based on the nation's political situation. In that case, Muhammadiyah's politics operates and lives

according to this. However, Muhammadiyah has shown itself as a religious and socially conscious interest group through various channels, including open politics at certain times.

As a result, Muhammadiyah seems to play three roles as a political force that burdens every new ruler's influence on the political landscape. It could be that Muhammadiyah's decline in the nation's politics has only occurred recently, especially considering the decades of reform. The policy is declared final through coercion. "Sunrises and sunsets" in contemporary national politics follow this narrow definition. However, there are also Indonesian activists and people who have questions: All parties agree that Muhammadiyah is one of the pillars and anchors of the Republic of Indonesia.

The role in the life of the nation and state can be carried out through two strategies and fields of struggle. First, through political activities oriented towards the struggle for power/state (real politics, practical politics) as carried out by political parties or formal political forces at the level of state institutions. Second, through community activities that are coaching or empowering the community as well as indirect political activities (high politics) influencing state policy with a moral force to create a better life at the community and state level as carried out by interest groups.

Muhammadiyah has always been called upon to take part in the life of the nation and state based on the outline of struggle as follows (Kurniawan, 2022):

- 1) Muhammadiyah believes that politics in the life of the nation and state is one of the aspects of Islamic teachings in worldly affairs, which must always be motivated, imbued, and framed by the main noble values of religion and morals. Because of this, positive attitudes and morals are needed from all Muhammadiyah members in living political life to uphold national and state life;
- 2) Muhammadiyah believes that the state and efforts to build the life of the nation and state, both through political struggle and through community development, are a vehicle that is necessary to build where Divine values underlie and thrive together with the upholding of togetherness values, justice, peace, order, civility to realize "*Baldatun thayyibatun wa rabbun ghafur*" (a state that gathers the goodness of nature and the goodness of the behavior of its inhabitants);
- 3) Muhammadiyah chooses to struggle in the life of the nation and state through efforts to foster or empower the community to create a strong civil society, as Muhammadiyah's goal is to create a truly Islamic society. Meanwhile, matters relating to state policy as processes and results of the political functions of government will be pursued through appropriate and wise approaches according to the principles of effective interest group struggle in the life of a democratic country;
- 4) Muhammadiyah critically encourages practical and power-oriented political struggles to be carried out by political parties and formal state institutions as well as possible towards creating a democratic and civilized political system following the noble ideals of the nation and state. In this case, the political struggle carried out by political forces should put forward the interests of the people and the upholding of the main values as the basic spirit and objective of the establishment of the Unitary State of the Republic of Indonesia, which was proclaimed in 1945;
- 5) Muhammadiyah always plays its political role as a manifestation of the da'wah of *amar ma'ruf nahi munkar* by influencing state processes and policies so that they continue to run according to the constitution and the noble ideals of the nation. Muhammadiyah actively becomes the bonding force of the nation and functions as a vehicle for sound political education toward a peaceful and civilized national life;

- 6) Muhammadiyah is not affiliated with and has no organizational relationship with any political forces or organization. Muhammadiyah always develops a positive attitude in viewing political struggles and carrying out the function of criticism following the principle of *amar ma'ruf nahi munkar* for the sake of upholding a democratic and civilized state political system;
- 7) Muhammadiyah gives freedom to every association member to exercise their right to vote in political life according to their conscience. The use of the right to vote must follow the responsibilities as citizens carried out rationally and critically, in line with the mission and interests of Muhammadiyah, for the benefit of the nation and state.
- 8) Muhammadiyah asks all its active members to carry out political tasks and activities seriously by prioritizing responsibility, noble character, exemplary, and peace. The such political activity must be in line with efforts to fight for the mission of the association in carrying out the da'wah of *amar ma'ruf nahi munkar*;
- 9) Muhammadiyah always cooperates with any party or group based on the principles of virtue and benefit, avoids harm, and aims to build the life of the nation and state towards a better, advanced, democratic and civilized state.

If the policy forum has nothing to do with the constitution, why should it be outside Muhammadiyah? The answer is that Muhammadiyah is a policy group and a reform movement. Consequently, you must not be affiliated with it; even if you were, it would not become a political party. However, it is clear and convincing that Muhammadiyah needs a political and cultural strategy to achieve and plan according to its environment. Muhammadiyah must be considered concerning the method of political work and how to assign parties responsible for carrying it out as an organized and dynamic organization and a movement always needed by the community.

Therefore, Muhammadiyah is always urged to carry out an outline-based struggle to advance the life of society and the state. Muhammadiyah believes that the state and efforts to build the life of the nation and state through political struggle and community development are essentially a means of divine life where values are embedded and develop together with values that can be built through justice and humanity.

New models of government and social organization are introduced into the life of society, nation and state as a result of the dynamics of the development of civil society organizations and changes in government and systems. The roles, functions and responsibilities of civil society organizations responsible for achieving the ideals of the Indonesian nation and maintaining the integrity and sovereignty of the state are increasingly needed by the growing number of civil society organizations, their distribution and the types of activities carried out in democratic life. Standard of the Unitary State of the Republic of Indonesia. As a non-profit organization that is democratic, professional, independent, transparent and accountable, the role and function of civil society organizations in development needs to be increased to build a governance system that adheres to the guidelines of sound civil society organizations. As a result, instead of relying on law, the dynamics and complexity of society require a more comprehensive management and legal structure.

In general, youth organizations aim to achieve several goals, the most important of which is to invite all young people to unite for one goal, namely to promote the unity of the Unitary State of the Republic of Indonesia as one country. In addition, youth organizations aim to develop the younger generation's potential so they can run, train and prepare themselves effectively. Based on the similarity of organizational establishment, each youth organization has

a specific objective to promote and make the organization proud through various activities that make the existence of the organization felt by youth and the larger community, priorities, and also become a member of the organization to gain recognition for the contents and goals of the organization. Youth are expected to be able to communicate and contribute actively to the unity and integrity of the nation in youth organizations. On the other hand, it is part of society that has the potential to support national interests. Before they can live in the society of the future, some young people who have the potential to become leaders, entrepreneurs and entrepreneurs must receive training, empowerment, development and fit.

4. Conclusion

Thus, Muhammadiyah and politics cannot be separated, and it can even be said that Muhammadiyah is needed in politics in Indonesia. Many dynamics and events have occurred in this nation where Muhammadiyah has taken part in the development and development journey of the Indonesian state.

So it can be concluded that Muhammadiyah plays a very important role and is very important for the Indonesian people, especially for the city of Jakarta. Nonetheless, at least, departing from various formulations and ideas regarding Muhammadiyah's relationship with politics, rather than intellectual figures, Muhammadiyah Youth, according to this ideal Muhammadiyah organization, chooses to strive in the life of nation and state through efforts to build or empower people to achieve civil society, as strong as the ideals of Muhammadiyah to realize an Islamic society sincerely. Meanwhile, matters related to state policy as a process and result of the government's political function will follow it through an appropriate and wise approach following the principles of effective interest group struggle in the life of a democratic country. Muhammadiyah above can be used as a point of view on the relationship between Muhammadiyah and politics and how cadres should be in politics.

Because formal state institutions and political parties govern it, Muhammadiyah plays an important role in politics and political struggles that focus on power because it provides the best guidelines for developing a democratic and civilized political system following the ideals of the state. A strong political struggle for policies must prioritize the people's interests and uphold school values, as well as the spirit of the rules and the declaration of the Republic of Indonesia in 1945. Muhammadiyah Youth must be more sensitive and serious in their activities and understand political science and law to prepare for the dynamics of politics, law, and organizations that emerge in Indonesia.

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6. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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