

The Attitude of Campus Da'Wah Institution Administrator (LDK) Toward Pancasila

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Abstract

Campus Da'wah Institution (LDK) is one of Student Activity Units (UKM) which is internal aimed to facilitate Muslim student in terms of self-development as well as to improve Islamic insight. Recently, there are quite a lot of issues stating that LDK is against Pancasila, therefore it is considered as a threat to the national integrity of Republic of Indonesia. However, throughout Indonesian Silaturrohim Forum of Campus Da'wah Institution (FSLDK), LDK denied the accusation. The purpose of this research is to reveal the actual attitude of LDK administrator toward Pancasila as to whether it is against or the otherwise. This is a quantitative descriptive research. Data were collected through scale which arranged based on the attitude component proposed by Ronto (2012). The research population consists of 29 LDK located in West Sumatera in which 16 LDK as the research samples consist of 121 administrators who are the subject of the research. The research result revealed that 95 persons or 47.26% are strongly agree toward Pancasila, and 106 persons or 52.7 % agree toward Pancasila. None of them disagree or strongly disagree. This finding signified that the attitude of LDK administrator toward Pancasila is positive which is agree and strongly agree.

Keywords: Attitude, LDK Administrator, Pancasila



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INTRODUCTION

Ronto (2012) stated that Pancasila is the basis of the country and the nation's view of life. Pancasila also mentioned as the soul and the personality of the nation, as well as the source of all the law. Pancasila is established as the basis of the nation in the opening of UUD 1945 which is constitutionally approved on August, 18th in 1945. Nevertheless, even though the term Pancasila is not mentioned in its opening and explanation, however, the meaning of Pancasila as the basis of country's life and country's law ideals are implied both implicitly and explicitly in a clear and well-ordered verses of Pancasila (Djafar, et al, 2021).

Recently, the term like anti-Pancasila and radicalism are quite widely discussed by various parties. Anti-Pancasila and radicalism often place in the same row. It means that anti-Pancasila in terms of individual or organization is certainly radical. Nevertheless, anti-Pancasila term itself does not yet have a clear definition and criteria (Rahadian, 2017; Aco, 2017). National Counter Terrorism Agency (BNPT) has a different definition and criteria of radicalism as follow (1) radicalism can be caused by desire for quick change by using violence on behalf of religion, (2) mark other as disbeliever, (3) supporting, distributing, and provoking others to join ISIS, and (4) limited the interpretation of Jihad (Nursalikhah, 2015). However, these criteria are considered as inadequate by various parties.

Individual or group which is considered as anti-Pancasila and radicalism will immediately prosecuted by government. For example, Abu Bakar Ba'asyir who was jailed and Indonesian Hizbut Tahrir Mass Organization (HTI) which later dismissed since it is considered as anti-Pancasila (Kominfo, 2017). After HTI, Minister of Home Affairs, Tjahjo Kumolo stated that government will also dismiss five other mass organizations ormas yang anti Pancasila and anarchy. However, he did not mention these five mass organizations (Hutabarat, 2017).

In order to protect the nation from those anti-pancasila mass organizations, the government has also approved Perppu No.2 of 2017 about the Change of Law Number 17 of 2013 of Mass Organization (Perppu Ormas) which mentioned that government may dismiss the mass organization that is considered as anti-pancasila (Kemenkopulhukam, 2017). Moreover, in order to prevent the dissemination of radicalism on social media, the government via kominfo has also blocked 11.800 sites and social media accounts with radicalism content (Kominfo, 2019).

Not only in the level of mass organization, anti-pancasila and radicalism have also influence education world, particularly Higher Education level. Hamli, Prevention Director of BNPT stated that almost all of Public Higher Education and Private Higher Education has been exposed to the understanding and practice of radicalism (Azra, 2018). Furthermore, spokesman of State Intelligence Service (BIN) Wawan Hari Purwanto mentioned that there are seven Public Higher Education (PTN) which are exposed to radicalism. He added that 39% of student in 15 provinces show interest on radical understanding (Halim & Asril 2018). The latest news is delivered by the Minister of Research, Technology, and Higher Education Mohamad Nasir, who revealed that there are 10 higher educations were exposed to radicalism in a quite long time. To this date, all of these 10 higher educations are still being exposed (Ariefana & Saleh, 2019).

The development of radicalism in Higher Education was suspected due to Campus Da'wah Institution (LDK) which in general under control of Tarbiyah Movement, HTI, and Salafi that idealized the implementation of Islam Syari'ah and the establishment of Islamic Country; hence, they are considered as anti-Pancasila (Wahab, 2016; Sumandoyo, 2018; Yunelia, 2019; Setara Institute, 2019). LDK is an intra student organization in Campus which included in Student Activity Unit (UKM) under the guidance of the chancellor or dean of student affairs. Often, UKM is related to specific activity such as art, sport, entrepreneurship, religiosity, ad the like. Mostly, the student religiosity activity is often called as LDK, even though numbers of other campuses use a different name for it (Haryanto, 2019).

LDK plays a significant role in distributing and disseminating da'wah messages. One of the functions of LDK is a facility for the student to gather in conducting da'wah activity (Widiati & Musaddad, 2019). Fherastam, Yopinovali., Fitrianita, Titi., dan Nugroho, Arief Budi (2018) stated that LDK is an organization which is formed formally in campus as a platform for the student to learn Islamic values as well as to conduct organizational activity. The arrangement team of National SPMN FSLDK (Gamais ITB) (2007) revealed that LDK is the front line of campus da'wah with two main functions, that is dakwiy (syi'ar and caderization) and khidamiy (service). Moreover, in order to be able to embrace all community elements and covers all aspects of life, LDK is also has function in siyasi (social political), faniy (profession), and ilmiy (science).

LDK can be the entrance of radicalism since most of its activities are affiliated with radical figure and organization (Gazali, 2021), which aimed to establish khilafah ideology to be implemented in Indonesia. The administrator of LDK is used for political purpose by applying some kind of doctrine to obey and to adhere for the benefit of the society without necessarily understand that they are actually being ruled by certain or interested party only. Obviously, there is hidden agenda which remains unknown for most of the students. In addition, LDK is being used to disseminate radicalism understanding through literature studies, da'wah, and discussion which can not be observed by Campus authority (Data, 2019).

Institute Reseach Equivalent (2019) mentioned that LDK is considered as anti-Pancasila due to its activity which has yet accommodate other groups activities of non-Islam, that its developed religious discourse is exclusive, supporting, and fighting for formalism of Islamic

syari'ah in Campus. LDK is also considered as less tolerant toward non-Muslim and is resistant toward other religious group's discourse. In contrast to the above research, the research conducted by Nur Rofiq and Indira Swasti Gama Bhati (2018) shows that student in one of LDK in Indonesia, that is LDK UKAI Ar-Ribath is not supporting radical Islamic movement, ISIS movement, HTI, FPI, MMI and Anshorut Tauhid since they are all very disturbing the residents. Another research conducted by Religious Field and Religion Service of Research Institution and Religion Development in Semarang toward 6 public higher educations in five provinces, namely, Middle Java, East Java, NTB, West Kalimantan, and Middle Kalimantan also yielded that LDK along with other Muslim student organization, namely, HMI, PMII, IMM, KAMMI, and the rest viewed Pancasila as an appropriate and in line with Indonesian contextual. Other Muslim figures who are the founder of this nation were agreed on Pancasila. Pancasila also played a role as the unifier of the Indonesian nation with a great variety of national tribes, cultures, and religions. Moreover, the values of Pancasila are considered as nothing oppose to Islam (Haryanto, 2019).

Encountering the developing issue that LDK via FSLDK is denying any of those accusations, FSLDK issued a statement that Indonesian FSLDK which is a forum to gather and to coordinate LDK in almost all of campuses in Indonesia by keep its commitment in pursuing Indonesian youth to implement Pancasila values, to take well care of diversity, and to maintain the unity of the nation. Through a range of program that has been conducted, FSLDK also has a clear attitude, that is to fight together with the other elements of the nation in regard to their different background in order to strengthen nationality values in order to maintain national unity and integrity. A range of national agenda has been conducted by FSLDK for both national level and LDK level in many different campuses. Amongst the activities are National School which invites many elements such as BNPT, Republic of Indonesia Police, the Minister of Research and Technology and Higher Education, and Indonesian Council of Ulama (MUI), that is aimed to strengthen the nationalism spirit of the youth generation.

The precise amount of LDK that is anti-Pancasila can be revealed by measuring the attitude of LDK administrator toward Pancasila. In essence, attitude is a degree of like or dislike toward an attitude object (Suryabrata, 2005). Azwar (2021) stated that attitude is an evaluative response which appears when an individual encounter a stimulus. Evaluative response is an individual reaction which is based on conclusion in the form of good-bad value, positive-negative, and pleasant-unpleasant. The attitude itself has target, direction, and intensity. The direction can be described as a continuum to differentiate positive and negative direction. Meanwhile, intensity can be seen from middle point distance toward attitude object (Zuchdi, 1995). Moreover, attitude can influence behavior and decision that will be made (Gayatri, 2004). Azwar (2021) and Zuchdi (1995) stated that attitude consists of 3 components which supporting each other, as follow:

1. Cognitive component is a representation of what an individual believes and individual knowledge toward attitude object.
2. Affective component is a feeling related to emotional aspect which can be equated with one's feeling toward attitude object.
3. Conative component is a tendency aspect to conduct certain behavior based on the attitude owned by an individual. It contains tendency to perform/to react toward something through particular ways.

An individual attitude toward attitude object occurs from his social interaction which includes individual relation with physical and psychological surrounding environments. This can be influenced by many factors, namely, personal experience, the influence of other people

who are considered as important, the influence of culture, mass media, education institution, and religious institution, also the influence of emotional factor (Azwar, 2021). LDK administrator also become the agent of change as well as a generation who passes the sustainability of nation's relay; hence, the youth has become a very strategic asset to keep the unity of the nation. Therefore, whenever the administrator of LDK has become anti-Pancasila, it is of vital importance to be handled appropriately. However, when it turns out that the administrator of LDK is agree and supporting Pancasila, all parties need to provide positive support for this. According to the above explanation, the researcher is interesting in conducting deeper investigation in relation with the attitude of the administrator of LDK toward Pancasila.

RESEARCH METHODS

This is a descriptive quantitative research to allow descriptive description of the attitude of LDK administrator toward Pancasila. Descriptive research is a research which provides description of a social situation and aimed to explore as well as clarify certain phenomena by describing the investigated variable. As the consequence, descriptive research has no hypothesis test (Mulyadi 2011). Population of this research is 29 LDK spreads in all West Sumatera region. The research sample is 16 LDK consists of 201 administrators of LDK. Data is collected through scale arranged based on attitude component proposed by Azwar (2012) and the function of Pancasila proposed by Ronto (2012). The attitude component will be corresponded with each function of Pancasila to reveal the relationship of each attitude component with each function component of Pancasila.

Data is collected by using Likert model scale attitude. The subject will be exposed to many different questions, then the subject needs to determine his or her perspective toward the questions. Each question has 4 choices of answer, namely, Strongly Agree, Agree, Less Agree, and Strongly Disagree. At the initial step, the researcher arranges and develops instrument by making blueprint containing aspect, indicator and item. Before using them in research, scale needs to first be discussed with expert judgement. It is aimed to reveal content validity. The content validity shows how far a test, judging from its content, has been able to really measure what meant to be measured. To uncover this, item review is of vital importance (Suryabrata, 2005). After validated by expert judgement, scale will be tested to 30 tryout respondents. The result of the tryout is to determine the valid item and the non-valid item. Finally, the valid item will be used in the research. Researcher then invites all chairman of LDK in West Sumatera aimed to describe the research description as well as ask for their availability to direct the LDK administrator to fulfill the research scale. Next, researcher will distribute research scale through google form.

Data are analyzed statistically by using SPSS 24 for windows. Instead of conducting content analysis, validity test also conducted statistically which obtained from the result of item-total correlation. In addition, reliability test is conducted by using Alpha Cronbach's. The result of validity test revealed that of total 107 initial items, there are many cancelled items leaving 81 valid items. Validity ranges from 0.382 -0.816. The reliability score is 0.982. It shows that the test instrument is valid and reliable. After obtaining the try out result, the research invites all chairman of LDK in West Sumatera to held a meeting to discuss research which is related with the researcher profile, research general description, scale filling technique, and strengthening all participants about the urgency and benefit of participating in this research. It is expected that the participants which are the chairman of LDK can mobilize their organization members to fill the research scale. However, the researcher does not explain the main purpose of this research globally since it may influence the subject in providing answer.

Data is obtained by distributing research scale in google form toward the administrator of LDK originated from different campuses in West Sumatera in order to make it more effective and efficient since the administrator of LDK is located in a far away location. In order to help the subject to be honest and does not necessarily feel "marked" hence; the researcher request no main identity of the subject. The only required identity is study program, faculty, and campus, also the place of origin of LDK so that the researcher obtain the complete information of all subjects who fill in the scale from each LDK.

RESULTS OF RESEARCH AND DISCUSSION

Research Results

The research population is 29 LDK in West Sumatera. However, the participant of this research is 16 LDK which consists of 201 respondents in total. The result of descriptive test revealed that of 201 subjects, the highest score is 324, and the lowest score is 210. The median score is 260, and the average score obtained by the subjects is 265.5. The most frequent score to appear is 240. To reveal the attitude category of LDK administrator in West Sumatera, descriptive test is conducted by determined the maximum score, median, quartile I and III, so that the subject can be grouped into 4 categories, namely, strongly agree, agree, less agree, and strongly disagree.

Total questions: 81

Max score : $4 \times 81 = 324$

Min Score : $1 \times 81 = 81$

Median : $\frac{324 + 81}{2} = 202,5$

Quartile I : $\frac{\text{Min} + \text{Median}}{2} = \frac{81 + 202,5}{2} = 141,75$

Quartile III : $\frac{\text{Max} + \text{Median}}{2} = \frac{324 + 202,5}{2} = 263,25$

Based on the score of the above quartiles, the attitude category of Pancasila can be determined as follow:

Strongly agree = $263,25 \leq x \leq 324 = 95$ persons or 47.26%

Agree = $202,5 \leq x \leq 263,25 = 106$ persons or 52.7%

Less agree = $141,75 \leq x \leq 202,5 = 0$ person

Strongly disagree = $81 \leq x \leq 141,75 = 0$ person

The above result revealed that the attitude of the LDK administrator in West Sumatera toward Pancasila is agree and strongly agree which is total 95 persons (47%) are strongly agree toward Pancasila and 106 persons (52.7%) are agree toward Pancasila. Moreover, none of them less agree and disagree toward Pancasila. It means that LDK administrator decided that Pancasila is appropriate to be the nation's ideology, the basis of nation, the soul of Indonesian nation, the personality of Indonesian nation, the life view or the perspective of the nation, source of all law sources, the noble agreement of Indonesian people, the ideals and goals of the nation, also as the life philosophy which unites the nation. They also have positive affection toward Pancasila and are ready to support Pancasila.

This is in line with the research conducted by Nur Rofiq and Indira Swasti Gama Bhakti (2018) who shows that university students in one of the LDK in Indonesia, that is, LDK UKAI Ar-Ribath are not supporting radical Islamic movement, namely, ISIS, HTI, FPI, MMI, and Anshout Tauhid since they really disturbing the residents. The research conducted by

Religious Affair and Religious Service of Research Institution and Religious Development in Semarang toward 6 public higher education in 5 provinces in Middle Java, East Java, NTB, West Kalimantan, and Middle Kalimantan revealed that LDK along with other Muslim activists such as HMI, PMII, IMM, KAMMI, and the like considered Pancasila as appropriate and in line with Indonesian context (Haryanto, 2019).

According to cognitive aspect which form attitude, it can be concluded that LDK administrator are agree and strongly agree toward Pancasila since they think that Pancasila has been agreed by the founders of the nation who have proposed Pancasila, in which amongst them are Muslim figures. In addition, the values of Pancasila are also in line with the values of Islam. This is based on the research conducted by Religious Affair and Religious Service of Research Institution and Religious Development in Semarang as mentioned previously.

Azwar (2021) stated that one of the factors that influence attitude is education institution and religion institution. In this case, researcher considered LDK as one of the institutions followed by LDK administrator. As mentioned by Azwar, both education institution and religion institution have become the foundation of definition and moral concept of an individual which determine the belief of the individual. The variety of LDK teaching will certainly influence the attitude of the administrator. Amongst LDK teachings delivered through its activity is the activity conducted by FSLDK of West Sumatera in the form of national school, such as Islam and nationalism, Western civilization and Islamic Worldview, and the like. FSLDK also conducted tausiyah activities and prayer together in welcoming Republic of Indonesia Independence Day, the activity of discussion about national heroes, etc. The administrator of LDK also often providing aids to many regions in Indonesia that are affected by natural disaster, so that, it is expected that nationalism would root stronger in their heart. Those activities are aimed strengthen nationalism spirit in which later to enhance the nationalism concept of the LDK administrator.

Furthermore, ranges of activities conducted are also expected to be the experience that will influence the attitude of LDK administrator. As mentioned by Azwar (2021) that experience of the occurred event will influence one's acceptance toward certain social stimulus. In addition, to allow the formation of expected attitude, the experience need to have a strong impression. It would be easier to form the attitude by including emotional factor. The nationality activities conducted seems to have a strong impression. As the effect, the administrators turn out to love Indonesia more than before, as well as gave rise to a positive attitude toward Pancasila. Therefore, different factors which shape the attitude also provide contribution in shaping positive attitude of LDK administrator toward Pancasila.

CONCLUSION

The research finding revealed that the attitude of LDK administrator toward Pancasila can be categorized as agree and strongly agree. It means that LDK administrator is agree and strongly agree toward Pancasila along with all of its functions. The research finding suggested that: It is expected that all of the administrators of LDK keep the spirit in developing their organizations to facilitate the youths to allow them to be more active, creative, achievers, and love the homeland as well as serve their homeland. It is expected that all university students who are Muslim to not feel hesitate to join LDK since LDK can be one of the learning instruments to later facilitate self-development process to become a true Muslim. It is expected that university party can provide optimum support for every activity conducted by LDK.

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