

Indoctrination Of Syumuliatul Islam Among The Cadres Of The Unity Action Of Indonesian Moslem Students (Kammi)

¹Muhammad Naufan Rizqullah, ²Desri Yanri

¹Univeristas Sriwijaya, Indonesia ²UIN Imam Bonjol Padang, Indonesia

¹Corresponding Author: muhammadnaufanrizqullah@fkm.unsri.ac.id

ABSTRACT: This article discusses the concept of Syumuliatul Islam (the perfection of Islam) within the youth organization Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI). KAMMI has an extensive network across almost 32 provinces and manages a cadre system to develop its members. The concept of Syumuliatul Islam serves as the ideology underlying this movement and is taught to all cadres. The process of instilling this ideology is often viewed as indoctrination. This research aims to analyze the process of indoctrinating the Syumuliatul Islam ideology within KAMMI, taking into account external influences and internal dynamics within the organization. Using socialization theory and the concept of doctrine from an indoctrination perspective, the study employs a qualitative approach. The research findings show that external factors, such as the influence of the political ideology of the Muslim Brotherhood, play a role in shaping the ideology of the KAMMI movement, particularly the shared understanding of Syumuliatul Islam. The study also shows that KAMMI seeks to bring this ideology into the political sphere, so that the organization's attitudes and actions must reflect these values.

KEYWORDS: KAMMI; Syumuliatul Islam; Indoctrination; Islamic Ideology

INTRODUCTION

The concept of instilling Islamic values cannot be separated from the dimensions of teachings and doctrines present in Islam. In this context, the concept of indoctrination plays an important role in how Islamic education seeks to instill Islamic values within society, in accordance with the teachings provided by the Islamic educators. Indoctrination, as explained by Tan (2011) & Desmaliza (2021), reveals that we can distinguish between individuals who are influenced by indoctrination and those who are not. This difference is evident in the control of beliefs. Individuals who are indoctrinated tend to have very limited belief control, as the environment in which they live tends to shape their thinking in an

isolated manner, only accepting beliefs that align with the doctrine they have received. This process of indoctrination is also closely related to the cadre system applied in various student organizations, especially those with an Islamic foundation. These organizations play a vital role as a platform for the actualization and self-development of students, with cadre development being one way to instill the desired ideology and values. Thus, understanding indoctrination in the context of student organizations becomes important to comprehend the ideological dynamics that develop among students, particularly those based on Islam. Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) is one of the largest Islamic student organizations in Indonesia. KAMMI was established during the Reform era, initially from the initiative of campus

mosque activists across Indonesia who were organized to respond to the crisis that occurred in 1998. Since its establishment, KAMMI has grown rapidly and is now 20 years old. During this time, KAMMI has successfully built a management structure spread across more than 30 provinces, and according to the official website kammi.id, the organization has 174 regional administrators, 946 district administrators, 4,026 branch administrators, and 4,961 cadres throughout Indonesia. KAMMI's vision is "A Permanent Struggle Platform for the Birth of Future Leaders to Realize an Islamic Indonesia." (Kammi.id) This vision reflects the organization's goal of shaping future leaders who can realize a more Islamic Indonesia. To achieve this goal, KAMMI emphasizes the importance of internalizing Islamic values within each member. This internalization process becomes an integral part of shaping the character and personality of the cadres, who are expected to become leaders who not only understand but also apply Islamic values in the life of the nation and state (Titi, 2018). Therefore, KAMMI focuses on strengthening its ideology and character-building of its members through an intensive cadre system, with the hope that the leaders emerging from this organization can contribute to creating a more Islamic Indonesia (Mahfudz, 2003). One of the teachings in KAMMI's cadre system is the doctrine or concept of Syumuliatul Islam, also known as the Universality of Islam. This material on Syumuliatul Islam is mandatory and must be taught and understood by students in order to graduate from the first stage of KAMMI's Daurah Marhalah 1, which is the initial phase of membership in the organization. This material is delivered using a brainstorming method to help prospective members understand the Islamic character embedded in the concept of Syumuliatul Islam. The material is inspired by the thoughts of one of Egypt's intellectual figures, Hasan Al-Banna. Al-Banna's ideas about a comprehensive and universal Islam form the basis of the teachings adopted by KAMMI. For

reference, Syumuliatul Islam appears in the Risalah Pergerakan (Movement Epistle), also known as Majmu'atur Rasai'l, a work written by Hasan Al-Banna, the founder of the Muslim Brotherhood (IM), and this book serves as a reference in KAMMI's cadre system (Manhaj Pengkaderan KAMMI, 2015). KAMMI considers this work an essential source in shaping cadres' understanding of the concept of Syumuliatul Islam, which teaches that Islam is a comprehensive teaching that covers all aspects of life (Uswatun, 2018). Thus, understanding the concept of indoctrination and its application within the KAMMI organization can be analyzed. Understanding Islamic ideology and values is conveyed to the cadres through a structured cadre system and the use of in-depth materials such as Syumuliatul Islam. KAMMI strives to form Islamic leaders who contribute to realizing Indonesia as an Islamic nation and state, in line with their vision (Nasiwan, 2014).

METHODS

The research method used in this study is qualitative research. Qualitative research is a method aimed at understanding and exploring social or human issues. It is an interpretive form of investigation, where the researcher makes interpretations based on what they see, hear, and understand. The strategy in conducting qualitative research focuses on data collection, analysis, and writing. Qualitative research is used to understand the phenomena occurring within a research subject and uses descriptive methods in the form of words and language (Moleong, 2017). To understand the process of indoctrination occurring within KAMMI, this study uses a theoretical framework that combines the concepts of doctrine and socialization theory. Doctrine itself is a set of institutionalized thoughts that reflect culture, guidance, authority, and practices (Harald, 2011). Furthermore, socialization is the process of introducing or familiarizing individuals with a system, which includes the process of instilling

values, norms, and behaviors (Sutaryo, 2004). In this study, the doctrine referred to is the concept of Syumuliatul Islam and the process of cadre development as a form of socializing organizational values and ideology to all cadres.

RESULT AND DISCUSSION

SYUMULIATUL ISLAM AS A DOCTRINE

Islam, as a religion, is certainly subject to interpretation by certain groups of people as a doctrine. This refers to Islamic teachings, which consist of a set of systems and beliefs used as evidence in understanding specific phenomena. In its most basic definition, Syumuliatul Islam is a belief in the perfection of Islam and Islam as a universal religion. This refers to the term Syumuliah, which means complete and perfect, while the word Islam refers to the religion of Islam. Therefore, the basic definition of Syumuliah Islam is a belief in the perfection of Islam across time and space. According to this concept, the doctrine of Syumuliah Islam holds that what Islam brought through the Prophet Muhammad SAW is final and, in practical terms, can be implemented in daily life across all times and places.

The Doctrine Of Syumuliatul Islam As A Form Of Resistance To Secular Ideology

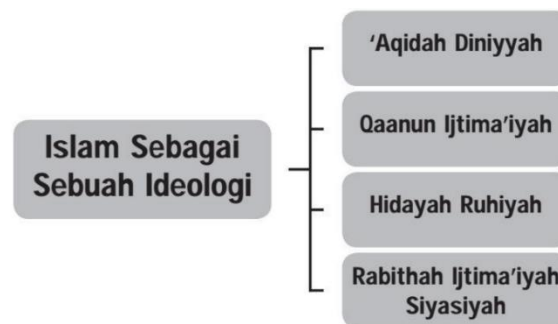
Various views of thinkers from the Muslim Brotherhood (IM) reveal deep concerns about facing secular ideologies, which they believe have infiltrated scholars, academics, writers, intellectuals, and clerics. Abdullah Khatib and Abdul Halim Hamid (2007), in their book about Hasan Al-Banna's Risalah Ta'lim titled *Nazharat fi Risalah Ta'lim*, state: "They have limited Islam to the realm of ritual worship only and do not allow Islam to play a role beyond that. As a result, Islam is not associated with politics and government, economy, or social affairs, or any aspect of life. People have passively accepted this understanding until Imam

Shaheed (Hasan Al-Banna) awakened them. He called them to rise, move, and apply the teachings of Islam, from brushing teeth to jihad. He also placed each part of Islamic teachings in its correct position, without alteration, change, addition, or subtraction." The resistance against secularism has been the central concern of IM thinkers since its establishment, and the nature of its activities remains closely tied to political engagement.

Islamic Politics and KAMMI Ideology

The presence of KAMMI is certainly closely linked to the political situation in Indonesia in 1998. The discontent among campus mosque activists across cities in Indonesia, who were united in the Forum Silaturahmi Aktivistis Dakwah Kampus (FSLDK), against the Soeharto government mobilized and declared the birth of KAMMI. After the fall of the New Order regime, several KAMMI figures and activists began discussing the establishment of an Islamic political party (Umar, 2014). The transformation of these KAMMI activists can be seen as a step manifested from an ideology within KAMMI itself, namely the ideology of Political Islam. This political Islam ideology can indeed be found in various other Islamic student organizations, but if we examine KAMMI, we find a different approach compared to other student organizations. Referring to the phenomenon of KAMMI, we can cite Burhanudin Muhtadi's (2012) statement about an evolution from an apolitical movement to a socio-political movement, from a personal da'wah movement to a critical movement toward the state. The emergence of KAMMI was an effort to recruit students to first embrace an Islamic ideology and commit to it. This is reflected in KAMMI efforts to organize and consolidate the strength of the Muslim community by ideologizing Islam for its activists (Mahfudz, 2003). KAMMI ideology

is closely related to the ideology and thoughts of the figures from the Muslim Brotherhood (IM). This is evident from the obligation for cadres to read the works of Hasan Al-Banna and Sayyid Qutb (Suci, 2018). In addition to the figures, the teaching materials used as part of the ideological training for the cadres are various topics that are also central to IM's focus, such as Syumuliatul Islam, Ghazwul Fikr, the concept of Unity of the Ummah, the Tarbiyah framework, and the discourse of Islam and the state (Manhaj Pengkaderan KAMMI, 2015 & Suci, 2018). In terms of practical activities, halaqoh (Yunarman, 2017) and daurah (Bustomi, 2021) are various adopted processes of cadre development that refer to the training processes used by IM. From this, we can draw the conclusion that IM serves as the ideological reference, both in terms of thought and practice, for KAMMI.



This understanding aligns with what is written in the official document of KAMMI's cadre methodology, which is formulated in two foundational principles of KAMMI's movement: the first is the foundation of Islam, and the second is the philosophical foundation. In the philosophical foundation, there is an understanding referred to as the principles of the movement, one of which contains the statement: "Islamic solutions are KAMMI's struggle offer."

KAMMI and The Concept Of Syumuliatul Islam

In his book, *Ijtihad Membangun Basis Gerakan* (2010), Amin Sudarsono, a former Central Board member of KAMMI during the transitional period of 2009-2010, explains a platform or philosophical and practical guide for KAMMI cadres to understand the ideology and movement of KAMMI. Amin explains that the concept of Syumuliah Islam, or commonly interpreted as the Universality of Islam, is a spirit and drive that not only presents Islam as a religious institution or as spiritual awareness for its followers, but more than that, the concept of Syumuliah Islam speaks to how a Muslim should have a comprehensive way of life. Amin further elaborates by creating a diagram of Islamic ideology that explains the position of Islam as a comprehensive ideology, as follows:

Picture 1: Islam Kaffah (Sudarsono, 2010)

Indoctrination of The Syumuliatul Islam Doctrine in KAMMI

The concept of Syumuliatul Islam in KAMMI holds a very important position and role. This is because the core of KAMMI's Islamic worldview is based on the understanding of Syumuliah Islam. KAMMI's Islamic activities are a form of resistance against paradigms or Islamic views that tend toward secularism. The view that Islam is limited only to spiritual and ritual aspects is one of the ideas that KAMMI opposes. This concept is socialized as a mandatory value that must be followed by its members. The process of socialization is reflected in KAMMI's cadre development, where the Syumuliatul Islam doctrine must be taught in Daurah Marhalah 1 (DM1) as a required subject that must be accepted by new members and cadres. This refers to KAMMI's cadre methodology (Manhaj Pengkaderan KAMMI 1431), which explains that the teaching of Syumuliatul Islam in DM1 serves as the foundation for forming the belief system

(ideology) and the Islamic way of thinking in the perspective of Harakah Islamiyah (Islamic movement ideology). According to KAMMI's cadre methodology (2015), there are several objectives of teaching the Syumuliatul Islam doctrine, including: a) To instill pride in being a Muslim, b) To help cadres understand Islam as a comprehensive way of life (*minhajul hayah*), c) To help cadres understand their role in *da'wah* as students, d) To help cadres understand the current condition of the Muslim Ummah. Organizationally, and in terms of what is written in the methodology, almost all of the targets and methods for carrying out KAMMI's cadre development are well-structured. Specifically, regarding the Syumuliatul Islam material, it also includes references, methods, and orientations that must be achieved.

Picture 2: Silabus DM 1 Manhaj Pengkaderan KAMMI, Materi Syumuliatul Islam

| No | Materi | Orientasi materi | Target | Metode | Waktu | Referensi |
|----|-------------------|--|--|---|---------|---|
| 3 | Syumuliatul Islam | <ul style="list-style-type: none"> ♦ Karakter agama Islam yang kaffah dan universal ♦ Integrasi ayat-ayat Kauniyah dan Kauliyah ♦ Islam sebagai <i>minhajul hayah</i> | <ol style="list-style-type: none"> 1. Peserta memahami karakter agama Islam yang kaffah dan universal 2. Peserta mampu membuat sintesis ayat-ayat kauniyah dan kauliyah 3. Peserta mampu mengevaluasi Islam sebagai <i>minhajul hayah</i> | <ul style="list-style-type: none"> • Brainstorming • Diskusi kelompok/kesial • Ceramah | 2,5 Jam | <ul style="list-style-type: none"> ♦ Kuntowijoyo: <i>Paradigma Islam</i> (Mizan) ♦ Kuntowijoyo: <i>Islam sebagai Ilmu</i> ♦ Nizar Abuzah: <i>Ketika Nabi di Kota</i> ♦ Yusuf Al Qordhawi: <i>Karakteristik Islam</i> ♦ Hasan Al-Banna: <i>Risalah Pergerakan I</i> ♦ Dr. Yusuf Al Qordhawi: <i>Menuju Kesatuan Fikroh</i> |

So, how has the process of socializing the values of Syumuliatul Islam occurred so far? This requires a theoretical framework to explain it. In this regard, the author uses the theory of socialization to explain how the Syumuliatul Islam doctrine is socialized to all KAMMI cadres. Charles R. Wright explains that socialization is the process by which individuals acquire their group's culture and internalize its social norms to a certain extent, guiding the individual to consider the expectations of others. In this case, KAMMI emphasizes that the cadre development process and the organizational activities it carries out are ways in which KAMMI builds a culture

within its cadres. This culture refers to the activities and symbols of KAMMI, which are inherently tied to Islamic values. This is reinforced by the symbolic fact that almost all of KAMMI's female activists wear the hijab, often opting for larger ones (Malik, 2021). It is also rare to find KAMMI activists who neglect the five daily prayers (Elza, 2022), and it is not uncommon for KAMMI cadres to be trusted to lead prayers and manage mosques on their respective campuses. This also fosters a spirit of Islam and a sense of responsibility among prospective cadres to preserve these values if they wish to join KAMMI. Publicly, KAMMI cadres are also highly politically aware, as evidenced by their participation in demonstrations (Nisaa, 2015), discussions, responding to various social issues (Siska, 2023), and political education activities (Sasongko, 2016). This reflects the understanding of Syumuliatul Islam, where Islamic politics is seen as a duty that every cadre of the organization must carry.

CONCLUSION

Based on the research findings regarding the indoctrination of the Syumuliatul Islam doctrine within KAMMI, it can be concluded that Syumuliatul Islam is the doctrine applied by KAMMI to provide ideological understanding and a paradigm to its cadres. This doctrine emerged as an antithesis to the secular view of Islam that separates worldly affairs from the spiritual. KAMMI's Islamic-oriented ideology emphasizes that Islam is a way of life that encompasses all aspects of life, not only worship but also worldly matters. This is reflected in KAMMI's vision, mission, and values of struggle. Furthermore, KAMMI believes that Islam and politics cannot be separated, and the struggle for Islamic politics is central to its cadre development system. The cadre system, reading materials, and various activities such as Halaqah and Daurah serve as tools for the process of socializing

the Syumuliatul Islam doctrine to KAMMI cadres, in order to achieve the goal of Islamization ideology, which is reflected in the behaviors, symbols, and activities of both the cadres and the organization.

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