

Galang Bhakti Sosial Camp Strengthens Role of Nahdlatul Ulama Youth In The Community

Kemah Galang Bhakti Sosial Perkuat Peran Pemuda Nahdlatul Ulama di Masyarakat

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Abstract: This research is one of many efforts to deliver this program Kemah Galang Bhakti Sosial (KGBS) is a program that can expand the role of youth NU in the Ayah sub-district, Kebumen district. As for the method of writing, this research is a descriptive analysis method for scrutinizing true conditions and the results of this research are analyzed. The result of this research is the KGBS program, which has become a place for youth NU to advance NU. Beside that, this program can be a realization of the contribution of youth NU in the Ayah subdistrict in education, politics, social, religion and culture areas.

Abstract: Penelitian ini merupakan salah satu upaya untuk menunjukkan bahwa kegiatan Kemah Galang Bhakti Sosial (KGBS) merupakan kegiatan yang dapat mengembangkan peran pemuda NU di Wilayah Kecamatan Ayah Kabupaten Kebumen. Adapun metode penulisan dalam karya ilmiah ini yaitu menggunakan metode deskriptif analitis yang bertujuan untuk menyelidiki keadaan, kondisi sebenarnya dan hasilnya dianalisis. Adapun hasil dari penelitian yang penulis lakukan bahwasanya kegiatan KGBS ini, merupakan sebuah wadah bagi generasi muda yang dapat memajukan NU pada umumnya. Selain itu, kegiatan ini merupakan sebuah wujud sumbangsih pemuda NU di Kecamatan Ayah dalam bidang pendidikan, politik, sosial, agama dan budaya.

Introduction

Youth is an individual who has reached psychological and biological maturity to carry out his role. Both roles related to individual and social needs. With this from a young man, it gives birth to a public assessment that he really deserves to be burdened with trust and responsibility in carrying various social problems.¹

¹ Muslich, *Moral Agama: Suluh Kepribadian* (Jakarta: Depag RI, 1987).

National personality patterns are indispensable in the development of current cultural currents. Youth who are used as a benchmark for the glory of the nation and state are required to have individual piety and social piety. Individual piety means that he must have good morals and always carry out God's commands and leave his prohibitions. As in the hadith which says that "the best person among you is the person with the best morals."² While social piety means he is required to get along well in society. Being part of society means having to be able to provide something good in society.

Youth has a role in various lines of life, both religious, social, political and cultural. In all community activities, youth must be able to become pioneers and encourage other people. So as the saying goes that "if the youth in a country is good then that country will also progress". If drawn into an Islamic organization, namely Nahdlatul Ulama (NU), which in Indonesia has the most mass, then NU youth also has a very important role for the progress of NU in particular and the progress of Indonesia in general.

NU youth have a place to move and gather in an organization including IPNU (Nadhlatul Ulama Youth Association) and IPPNU (Nadhlatul Ulama Youth Association)³. In addition, there is a student organization that is also based on Nahdlatul Ulama, namely PMII (Indonesian Islamic Student Movement). It is in this forum that NU youth can contribute ideas, ideas, activities for the benefit of the people. Like the current IPNU/IPPNU, in this era of globalization there are still those who pay attention to youth organizations, one of which can be seen in the IPNU/IPPNU PAC Ayah, Kebumen Regency. Although, there are many IPNU/IPPNU organizations that have dimmed or even no longer live, this is really concerning. However, in Ayah's PAC, Kebumen Regency, IPNU/IPPNU are still active, as evidenced by the existence of the Social Galang Bhakti Camp (KGBS) activities from.

The above has become a new discourse on the face of NU youth to be explored and studied in more depth. The discussion material is how the role of NU youth in the IPNU/IPPNU PAC Ayah organization which is wrapped up in the

² Salam Abbood Hasan, "The Manners of The Seeker of Knowledge in Light of the Story of Musa And Al-Khidr In Surat Al-Kahf," *Journal of Natural Remedies* 21, no. 7 SE-Articles (November 2020): 130–42.

³ Suis Qa'im, "Genealogi Teologi Nahdlatul Ulama," *ISLAMICA*, Vol. 6, No. 2, Maret, 2012.

activities of the Galang Bhakti Social Camp. This activity was the only activity that was only owned by Ayah's PAC and had never been in other PACs. Therefore, the author feels interested in studying and analyzing the activities of KGBS with a religious, social, political and cultural analysis knife..

Research methods

In this study, the method used is a qualitative method. Qualitative research is research using data analysis in the form of words or sentences⁴. This study aims to gather information and analyze the role of Kemah Galang Bhakti Sosial activities in strengthening the role of the young generation of NU in the community of Ayah District, Kebumen Regency. This type of research is qualitative (qualitative research) and the nature of this research is descriptive analytic⁵. This method is to solve actual problems by collecting data, compiling or classifying them, analyzing and interpreting them using multicultural education theory and then drawing conclusions.

Results and Discussion

A. Ulama's Attention to the Young Generation

KReligion or religiosity is a person's level of knowledge, belief, implementation and appreciation of the teachings of the religion he believes in, or an attitude of submission to a force that exists outside of himself which is manifested in the activities and behavior of individuals on a daily basis.⁶ Interfaith leaders in Banyumas have their own perspectives regarding religion as a source of peace. An Islamic religious figure who is also the Chair of the Banyumas FKUB and the Chancellor of IAIN Purwokerto Dr. KH. Moh. Roqib., M.Ag explained that:

The Companions of the Prophet and his successors were very concerned about fostering the younger generation of Islam. Especially giving directions to prepare young people to face the hard task of being the heir to the Islamic struggle.

⁴ Carmel Maher et al., "Ensuring Rigor in Qualitative Data Analysis: A Design Research Approach to Coding Combining NVivo With Traditional Material Methods," *International Journal of Qualitative Methods* 17, no. 1 (July 10, 2018): 1609406918786362, <https://doi.org/10.1177/1609406918786362>.

⁵ Neil Salkind, "Encyclopedia of Research Design" (Thousand Oaks, California, 2010), <https://doi.org/10.4135/9781412961288> NV - 0.

⁶ Irwan Abdullah et al, Religion and Local Wisdom in Global Challenges (Yogyakarta: Learning Center, 2008).

A friend of Umar bin Khattab, one of the Prophet's companions who was very concerned about young people, once said:

"O young people, spare yourself from the luxuries of life. Do not act like the Ajam (foreign nations other than Arabs). Try to bask in the sun, because that way is the custom of our nation. Act decisively, ride horses and throw arrows."

By referring to the verses of the Koran that are in line with the hadith above, listed in QS al-Furqan: 67, it means "And, those who spend their wealth are not excessive and not stingy, and it is that learning in the midst of the middle between those."

Islam has always taught simplicity in acting, not drowning in lust, not extravagant in selfishness. Thus the luxury of life in Islam differs greatly from other people. Religious motivation is the basic footing in the Islamic view of youth. In addition to this motivation, there is a burning animal desire, both lust and other desires. Islam has a practical way of controlling the instinctive impulses of the young soul. As the saying goes by At Tuhami Nuqrah, "religious teachings will not provide benefits and influence on the lives of individuals and society unless the religious motivation is very strong. If the religious motivation has died and faith has disappeared from the human heart,

Pop culture, which is now spreading around us, has made the clergy worry about the next generation⁷. Wasting money to spoil his life, acting as he pleases is the duty of the old people to solve it. In fact, the future of Islam is in the hands of young people. The fundamental difference between young people and old people lies in their thinking power. People who are old, their brains are getting weaker and cannot keep up with the increasingly advanced times. However, with the development of the times, there is a significant impact on young people. Broadly speaking, the damage to the younger generation is caused by the following things, namely due to innate traits, environmental influences, negative influences from outside. Negative influences from outside are caused by two main things, both are the influence of the political system of the western world which

⁷ U Fikriyati and A Fawaid, "Pop-Tafsir on Indonesian YouTube Channel: Emergence, Discourses, and Contestations," in *Annual International Conference on Islamic Studies*, 2019, <https://doi.org/10.4108/eai.1-10-2019.2291646>.

colonizes mentality, education and sharia, and the social order of the world community is heavily influenced by the western mind-set.⁸

Of these things, what needs to be emphasized is an *uswatun hasanah*.⁹ Exemplary from the elderly is the solution, especially from parents, educators, scholars and other community leaders for the younger generation of Muslims. This exemplary attitude will directly influence the attitude patterns of the next generation of young Muslims. If these efforts are carried out in an integrated manner, it is certain that the glory of the people and nation can be achieved brilliantly.

B. The Role of NU Youth in Society

Nahdlatul Ulama asserts that from the beginning it was a *jam'iyah diniyah*, a religious organization, but even in the years when it became a political party, this religious dimension has always accompanied it. An organization led by ulama, NU has always considered providing guidance in religious matters to its followers as its main task.¹⁰ The form of guidance is usually by giving a fatwa, which is given to answer certain questions. Within NU, fatwas are issued at several levels, from the branch level to the national level.¹¹ Everyone who can personally ask for a fatwa from a local kiai. At every NU congress and national conference, prominent ulemas usually gather and discuss various religious issues, whose decisions can be implemented immediately.

Like the NU Congress which was just held at the end of June-early August 2015 yesterday, which resulted in various decisions, these can be directly implemented in overcoming various kinds of problems.¹² The problems faced by the community are very complex, so the discussion contained in the congress is

⁸ Cristina Giuliani, Semira Tagliabue, and Camillo Regalia, "Psychological Well-Being, Multiple Identities, and Discrimination among First and Second Generation Immigrant Muslims," *Europe's Journal of Psychology* 14, no. 1 (2018): 66.

⁹ Subhan Hi. Ali Dodego and Doli Witro, "The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia," *Dialog* 43, no. 2 (2020): 199–208, <https://doi.org/10.47655/dialog.v43i2.375>.

¹⁰ Farish A Noor, Martin van Bruinessen, and Yoginder Sikand, eds., *The Madrasa in Asia: Political Activism and Transnational Linkages* (Amsterdam University Press, 2008), <https://doi.org/10.5117/9789053567104>.

¹¹ Abid Rohman et al., "Islam Indonesia Dan Diplomasi Soft Power: Studi Kasus Nahdlatul Ulama Dan Muhammadiyah," *Academia*, n.d., 1–26.

¹² Khoiron Khoiron, Purwo Santoso, and Budi Irawanto, "Democracy in Zuhud Concept: Politics of Articulation of Truth of Gus Mus' Intelligence Practice in the 2015 NU Congress," *Politik Indonesia: Indonesian Political Science Review* 8, no. 1 (2023).

also based on existing and developing problems in the community. As for the discussion in each congress, such as the statutes and bylaws of the NU organization which contain regulations for organizations under the auspices of NU.

In NU congress activities, youth have an important role because NU youth have a place in it such as participating in commissions, bahtsul masail and so on. As for organizations in which there are young NU people, for example PMII (Indonesian Islamic Student Movement), IPNU/IPPNU (Nadhlatul Ulama Youth Association/Nadhlatul Ulama Youth Association). Furthermore, youth have a real contribution in the field of religion. This can be seen in everyday life, many NU youths can be seen participating in enlivening the mosque with all their creativity, be it teaching the Koran, becoming PHBI committee members, participating in salvation, yasinan, tahlilan and many others.

2. NU Youth and Socio-Cultural Strength

NU youths are needed to accompany the people by carrying out social transformations. NU youth have a responsibility to the people so that their aspirations are fought for before the government, so that the government does not marginalize people's lives. On the other hand, NU youth must also be able to accompany the people so that they are able to grow their own self-sufficiency so they can be better.

Social transformation as described by Thoha is an approach to social change that places more emphasis on efforts to change attitudes, behavior, views and culture. With the aim of developing community self-reliance to identify, plan and solve their own problems. In this case, the task of NU youth is to provide stimulus or motivation to the people to develop self-sufficiency towards empowering their human rights as human beings and citizens of Indonesia. Thus, the people do not only wait for the development cakes to flow to their homes, but how they are able to create the cakes themselves.¹³

In this case, a fundamental question arises. Why do NU youths need to accompany the people in carrying out social transformation? To answer this question, at least two approaches are used. First, the political perspective. On the

¹³ Thoha Amin, *Wawasan Keislaman Dan Kebangsaan Di Era Kontemporer* (Yogyakarta: Dialektika, 2017).

political plane, as is well known, the polarization of the Islamic movement in the past decade was divided between those who were accommodative and those who were critical of the government. Whereas now, the separation is between those who are trying to enter into the existing political system, and those who want to develop the independence of the people from the reach of the State. Second, the economic perspective.

On this plane, as it is known that the reality of globalization with a series of technological devices has resulted in developing countries, particularly in Indonesia, hegemony emerged from certain groups that were already modern. The owners of capital, be it economic, political, cultural, gradually develop their dominance over the segments of society who are consumers of their products.¹⁴

3. Contribution to Islamic Thought

The development of liberal-radical-critical Islamic thought among NU youth has demonstrated a very progressive Islamic awakening and is an extraordinary and surprising new phenomenon.¹⁵ However, in many Islamic studies in Indonesia, this phenomenon has not received adequate appreciation. This is shown from several studies that photograph the development of Islam in Indonesia which rarely contain the development of progressive thinking among NU youth.

In general, the researchers focused on ideas that emerged in the 1970-1980s, which are often referred to as the horizon for the renewal of Islamic thought or Islamic renewal. Furthermore, the important contribution of Islamic renewal made by NU young people in relation to Muslims today is the contribution of ideas on how religion can exist amidst social transformation that takes place rapidly through the process of modernization and remains authentic as a Muslim who remains rooted in the traditions that owned. So far, the socio-political behavior of Muslims has been shaped by the dominant system of reason and theology in Islamic society.

Islamic society is often referred to as text civilization, namely a society whose life structure is placed above the text because the text is placed as the center of

¹⁴ Amin.

¹⁵ Choiri Hasan, Hanif, "VICRATINA : Jurnal Pendidikan Islam Volume 4 Nomor 2 Tahun 2019," *Vicratina* 4, no. 1 (2019): 65–71.

life.¹⁶ There are several important problems in Indonesian society with the emergence of text civilization. Therefore, much needs to be done when various polemics arise because of the text. Here, young people as critical people, must be able to interpret a text by adjusting the context. So, when applied it can be used comfortably and is more flexible because it is not too fixated on the existing text.

C. Application of the Role of Youth Through Galang Community Service Camp (KGBS) IPNU/IPPNU PAC Kebumen Regency Ayah

KGBS is a major event organized by IPNU/IPPNU PAC and is certainly inseparable from the origin of its existence. The background for holding the KBS, as the author quotes from the proposal for the 2015 IPNU/IPPNU KGBS activities, is as follows: The lifeblood of the IPNU-IPPNU cadre is through various activities aimed at building awareness of the importance of Islamic Da'wah as Rahmatan lil 'alamin, especially in the Ayah District area. Through the IPNU-IPPNU organization, we are trying to inspire the enthusiasm of students in the Ayah sub-district environment, considering that currently many students tend to leave the character of students who are disciplined, have character, tolerance, are depleting the spirit of love for the motherland and especially do not care about the traditional values that have been taught. by earlier scholars.

So from this statement IPNU-IPPNU tried to rekindle the spirit of Islam in the style of Ahlussunnah Wal Jamaah An-Nahdliyah as a moral basis for their participation in this struggle. By bringing the ranks back to the forefront of the IPNU-IPPNU as a form of continuing its steps in helping the struggle or the previous scholars and heroes. In realizing this struggle in order to get back together with the forefront guard, we will be facing a new era, namely the era of the Southeast Asian Economic Community (AEC), and if we do not embrace all the young men and women of Nahdlatul Ulama, especially IPNU-IPPNU or important elements in various parts of Kebumen Regency especially in Ayah's sub-district, we will be hobbled in fighting for or realizing the Ahlussunnah wal Jama'ah

¹⁶ Haedar Nashir and Mutohharun Jinan, "Re-Islamisation: The Conversion of Subculture from Abangan IntoSantri in Surakarta," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 1–28, <https://doi.org/10.18326/ijims.v8i1.1-28>.

movement a la Nahdlatul Ulama. We are required to be flexible in keeping up with the times, like it or not, we have to adapt to this new era.

Social Galang Bhakti Camp (KGBS) is a routine activity that is held once a year, which until now has been held for about 10 years. As for the basic activities of KGBS (Kemah Galang Bhakti Sosial PAC IPNU-IPPNU Ayah District, namely PD/PRT IPNU-IPPNU and Work Program of the IPNU-IPPNU PAC Cadreization Department, Ayah District. The intent of holding the KGBS is to guide and educate and direct students and the younger generation as successors to the ideals of the nation and human resources for national development based on divine values and moral morality as well as empowering students to have social awareness to know themselves and the environment.

While the aim is to foster young Nahdlatul Ulama (IPNU-IPPNU) cadres, strengthen the bonds of brotherhood among students in general and NU students in particular, preserve and develop Ahlussunnah wal Jama'ah (ASWAJA) an-Nahdliyah cultures, hold general activities that based on religion, creativity and skills. The forms of KGBS activities include discussions or scientific studies, competitions, free medical treatment and social service.

This KGBS is one of the activities that must be carried out at PAC Ayah, because with this KGBS activity one can see the NU cadres in Ayah District. The participants who took part in KGBS were IPNU-IPPNU who were in branches (Villages). Each branch may send several groups from either IPNU or IPPNU. Each team has a minimum of 10 participants, but if there are branches that have not met the minimum number, they can still participate. In essence, the camping activities organized were a form of gathering place for NU youths in the Ayah District area. Apart from being a gathering place, it can also be used as a venue for channeling talents and skills, because in it there are various kinds of competitions such as musabaqah tilawatil quran, Muslim fashion shows, calligraphy, tahlil and so on. The appreciation for KGBS from the community is very good, this is evidenced by the existence of community assistance at each KGBS event, both in the form of material and motivation. As for Muslimat (IPNU's mother) also participated in providing consumption during the camp, as well as the NU Board, GP Anshor and PKB also participated in helping to keep KGBS running smoothly.

2. Activities in KGBS

The forms of activity in KGBS are discussions or scientific studies, competitions, free medical treatment and social service.

a. Discussion and Scientific Studies

Discussions and scientific studies are one of the activities that can support the intellectual power of NU youth. Most of the KGBS participants were students or university students, so this discussion activity could build a scientific culture among IPNU-IPNU Ayah District. The types of competitions held in the series of KGBS events are volley ball, calligraphy, MTQ, tahlil, salawat, indonesia raya and mars ipnu-ippnu, khitobah, poetry reading, nu's, food creations, dexterity, muslim fashion show, performing arts, and best tent.

From the various competitions above, it can be categorized into various fields. The religious field can be seen in calligraphy, tahlil, prayer, khitobah, MTQ, NU-ness contests. Arts and Culture, including art performances, Muslim fashion shows, poetry. Economic field, namely food creations. Sports, including volleyball, agility. All categories of competitions held in a series of KGBS events became the moment that participants had been waiting for to compete and win over each other. High motivation for something can be encouraged because of the reward to be achieved. Therefore, there is a need for bait as an inducement to the enthusiasm of NU youths as the next generation that is expected in the future.

c. Free Treatment

Free medical treatment is a form of youth concern for public health. Usually this treatment is addressed to the local community (the village occupied by KGBS) as well as all KGBS participants and committee. The existence of government assistance for health is still inadequate, so based on this analysis it is necessary to provide free medical treatment. This free medical treatment was held by collaborating with one of the hospitals near the Ayah District, Kebumen Regency. With this activity, it is expected to be able to help people to get the right to be healthy.

d. Social Service

Social services held at KGBS events for example painting mosques, providing assistance to orphans, providing assistance in the form of stationery to

TPQ students and so on. The source of the procurement of social services is from KGBS participants who in their registration requirements are required to bring one book each. Therefore, from the results of the book collection, it can be donated to students in the village. The enthusiasm of the residents is also one of the main determining factors of these social service activities. Without the support of local residents, it is impossible for social services to be carried out properly. For example, at the KGBS event in 2015 in Kedungweru Village, IPNU-IPPNU gave paint, books and some money to several orphans.

D. Analysis of the Role of NU Youth in KGBS Activities

1. Religious Role

From a religious perspective, KGBS activities are one of the activities that can invite religious enthusiasm for youth. KGBS can be a forum for spreading the religion of rahmatan lil 'alamin. Having an NU youth association every once a year shows that NU youth in the Ayah District area still exists and their enthusiasm needs to be preserved.

2. Social Roles

KGBS activities are social activities initiated and carried out by NU youths organized by IPNU-IPPNU Ayah sub-district. This activity can be a pioneer for IPNU-IPPNU in other regions. This is because this activity can arouse the enthusiasm of NU youth to do something for society. Passion to help people in need and live peacefully in society.

3. Educational Role

From a number of competitions held in the IPNU-IPPNU PAC KGBS Ayah, it contains an educational element. The competition in each race makes the participants who will take part in this type of competition learn first. For example, a calligraphy competition requires KGBS participants to learn how to make calligraphy before the KGBS event so that when KGBS they are ready to compete with others. As is the case in other competitions such as MTQ, Shalawat, Mars, Food Creations and others. These competitions made young NU students learn more when approaching KGBS. This has had a positive impact on the intellectual progress of NU youth. Besides being useful for channeling the talents of each participant, it can also be a place to gain knowledge.

4. Political Role

NU is a religious organization as well as a political organization. Youth associations that are under the auspices of NU can be an area to spread and strengthen NU politics. In the political realm, it needs a lot of mass in it, including the support of the youth. Youth is a mass that can be invited to campaign and encourage NU politics in the midst of increasingly heated political competition. Apart from that, young generation cadres could also be seen during KGBS, because most of the members of PKB PAC Ayah (a political party under NU) came from dropout children who were active in IPNU-IPPU PAC Ayah.

5. The Role of Culture

The NU organization is a culturally friendly organization. The unification between Islam and culture is a principle initiated by NU in the study of Nusantara Islam. This can also be seen in KGBS activities in which there is also a unification between culture and Islam, such as in an art competition. The art performances displayed by each village are very diverse, from pop music performances, hadroh music, musicals, drama, traditional dances and some even show wayan orang. This is proof that the NU youth in Ayah's sub-district really appreciate culture and love Islam, so they can mix it harmoniously and flexibly and this includes the activities of KGBS IPNU/IPPU PAC Ayah Ayah

Conclusion

From the discussion above, the authors conclude that the Kemah Galang Bhakti Sosial (KGBS) organized by IPNU-IPPU PAC Ayah Kebumen Regency is a forum for the younger generation who can advance NU in general. In addition, this activity is a manifestation of the contribution of NU youth in Ayah District in the fields of education, politics, social, religion and culture. MWCNU Ayah District together with the Nahdliyin community members work together to form Kamil people who have the ahlussunnah wal jama'ah understanding who uphold togetherness and love for the country. MWCNU Ayah District instills and applies the values of tawassuth in every program of MWCNU Ayah activities and daily life. Tawassuth has actually been rooted in the soul of the Nahdlatul Ulama community,

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