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**Revitalizing The Role of Islamic
Higher Education Towards Cultural
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PREFACE

RECTOR OF STATE ISLAMIC INSTITUTE OF SAMARINDA

EAST KALIMANTAN - INDONESIA

Assalamu'alaikum Wr, Wb

Alhamdulillah, Let's say thanks God, we pray together for the abundance of His grace and blesses so The International Conference on Education (ICEISC) which theme " *Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention*" has conducted well. Sholawat and Salam always be upon the great Prophet Muhammad, who has shown us the right path and avoided the misguided path to a civilized era.

Basically, education has an important meaning in the journey of human life as *homo eduCandum*. Human needs assistance and guidance to develop their potential and lead to the goal of life that should be achieved. In order to achieve these things, it is necessary to have formal, informal and non-formal educational processes as the series of potential empowerment processes and individual competencies to become qualified human being all the lifetime.

This process is done not just to prepare learners to dig, discover and forge their potential knowledge, but also to develop it without eliminating the characteristics of each as a civilized human being. Because, qualified human use their physical and non physical potential to see and respond their environment. The more qualified human beings more over can see the objective problem and used as the foundation to overcome the problems. It will ensure to be good civilization.

However, the emergence of globalization in the third millennium era has also added new problems for education. On the other hand, the education system applied must have effect on the nationalism of the students. However, the fulfillment of global education needs must be fulfilled, so the graduates can be functioned effectively in the life of global society. Even nowadays, world of education develops a thought about the importance of changing the paradigm of education, because the existing education is now considered not able to deliver students into real people. Education should be articulated as an effort to humanize humanity, it leads to dehumanization (humanity). So, human loss of direction and purpose of life and more alienated from the essence of humanity. Because education is interpreted only more as a transmission of knowledge, then students fail to apply knowledge at the real-life praxis level.

International Conference on Education or abbreviated by ICEISC is an academic event conducted by the Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Samarinda. Of course, in this academic forum, the thinkers, practitioners, academics and students concerned

in the study of Islamic education, radicalism prevention and cultural transformation to discuss and dialogue about scientific findings and studies respectively.

In this event, discussed themes of Islamic education in facing the culture includes the study of multicultural education, organizational behavior, education and local wisdom and so forth. It is, based on that along with the development of the era, the existence of culture and cultural values owned by the Indonesian nation to date has not been optimal in an effort to build the character of society. Community action, moral decadence, or even radicalism becomes one of signs that the great tradition that characterizes the Indonesian nation has begun to wear off. This is due to the transformation process took place during the last few decades. For example the way of talking among teenagers is always accompanied by gestures that are dominated by hand gestures, shoulders and head. So also with the language used refers to the codes of contemporary culture.

The process of transformation from medieval to modern necessitates the process of transformation in all areas, especially the culture of the communities involved. Cultural transformation becomes an inevitability that cannot be avoided by anyone, because in the culture, it attaches the characteristics of ideas, beliefs, values and considerations based on what they want, skills, expertise and art. In this case, cultural transformation invariably touches on various aspects of human life including education. Education and culture are closely linked because of the tendency in education that seeks to transfer the value, science, and culture within the learners.

Therefore, the active role of the world of education is considered vitally as a comprehensive and early protection for the prevention of symptoms and ideology of violence in the name of religion, especially religious education should be more attended. Religious teachings that teach tolerance, courtesy, hospitality, hate vandalism, and advocate unity are not often echoed.

Hopefully the International Conference on Education (ICEISC) activity as an academic event conducted by the Faculty of Tarbiyah and Teacher Training of State Islamic Institute of Samarinda – Indonesia is able to contribute in overcoming the problems of education, radicalism and able to be the starting point of the birth of qualified, competitive and civilized education institutions.

Wassalamu'alaikum Wr, Wb

Samarinda, Januari 13rd, 2018
Rector,

Dr. H. Mukhammad Ilyasin, M.Pd



PREFACE

Chair of The Committee
The 2nd International Conference on Education and Islamic Culture
“Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention”
Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Samarinda

The 2nd International Conference on Education and Islamic Culture (ICEISC), which takes the theme “*Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention*” is an-annual international event organized by the Faculty of Tarbiyah and Teacher Training of *State Islamic Institute of Samarinda*, began last year. This conference is aimed as a place of academic friction for enthusiasts and observers of the interrelationship of Islamic education and culture, either in the form of approach, thought, or locus of study of Islamic education and radicalism prevention. Hence, themes in ICEISC are in harmony with the main theme of Islamic education to face radicalism. It gives the development of antagonistic culture with all of their debates and creates eroded cultural values that should be transferred to the next generation.

Cultural transformation touches on various aspects of human life including education. Education and culture are closely linked because of the tendency in education seeks to transfer the value, science, and culture within the learners. In other words, cultural transformation can be done by introducing culture, incorporating cultural aspects in the learning process. Culture is the basis of educational praxis that was not only the entire educational process of national culture, but also all elements of culture should be introduced in the educational process.

The impact of cultural transformation does not always emerge positively i.e. instant culture and pop (antagonistic culture), but also creates movements to resist the onslaught of culture by assuming what they believe is the most correct. It raises acts of violence in the name of religion.

Therefore, education, as the vital element, should be active to prevent of symptoms and ideology of violence in the name of religion, especially religious education should be more attention. Religion teaches tolerance, good attitudes; hospitality, hate vandalism, and advocates unity. The educational rhetoric tends to mock than to invite, to beat than to embrace, to scold than to educate. In short, the next generation of people will feel themselves and their group is the most correct while others are wrong. It is the result of our wrong education system. Religious schools are forced to include general curricula, while public school allergies include religious curricula.

Therefore, it is not surprising that some terrorists come from educated people i.e. doctors, engineers, scientists. They have little knowledge about religion or taught by radical organization. Thus, it is necessary to develop integrative or comprehensive religious education to avoid the partial understanding of religion. Education and religion is an unbreakable package separated.

Finally, religion has shifted from a matter of contemplation, the medium of self-actualization to a transcendent essence, a source of calamity, in which violence becomes a way of life in the name of God. Religious teaching is marginalized by the nuances of violence. Whereas the Qur'an teaches *jamal* than *jalal*. This means that the teachings of God's love (*Jamal*) dominate the content of the Qur'an rather than the image of the greatness and majesty of God (*Jalal*).

The impact is not surprising because the nature of the transformation tends to erode the social values of religion. So, we need to be self-preparation either individually or socially due to the transformation can transform negative to positive. If not, the true preserved values will be crushed by values that are not appropriate for a society. For example, the value of togetherness should be maintained so that people are more comfortable living in their environment.

The description above affirms that education and culture cannot be separated because education is a process of civilizing human beings. Education aims to build the totality of human capabilities, both as individual and member of society. As a vital element in a civilized human life, culture takes its constituent elements from all science which is considered absolutely vital and indispensable in interpreting all that exists in its life. This is needed as a basic capital to be able to adapt and maintain survival. In this connection culture is viewed as values that are believed to be shared and internalized in the individual so as to live in every behavior. Live values or ideas that are believed are not the creation of each individual who live and believe it, it is obtained through the learning process. The learning process is a way to pass those values from generation to generation. The process of inheritance is known as the process of socialization or enculturation (cultural process). To build people through culture, cultural values must become one with itself, for it takes a long time for cultural transformation.

Therefore, supported by the academic spirit and the academic community of the State Islamic Institute of Samarinda, especially the Faculty of Tarbiyah and Teacher Training, it makes this International Conference on Education and Islamic Culture (ICEISC) forum as the stage and academic platform for students, practitioners, lecturers and Islamic educational thinkers as a mean of academic discussion on Islamic education and Cultural Transformation. Furthermore, for the results of this forum, it can be remembered and become the subject of further study, the committee printed the script of the study and the thought of the participants who follow this event to be proceeding.

Finally, thanks to all those who participated in this The 2nd International Conference on Education and Islamic Culture activities, in particular; (1) Conference participants, (2) partners either from college or companies that support this activity, and (3) all members of the organizing committee for their willing to organize the conference as good as possible. We also apologize for the deficiencies found in this activity. The error becomes an oasis of improvement for the organization of this activity in the future as the phrase from Albert Einstein that "*... anyone who has never made a mistake has never tried anything new*".

Samarinda, Januari 11st, 2018
Chair of The Committee,

Dr. Zamroni, M.Pd

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DISCOURSE ON KHILAFAH ISSUES (A LINGUISTICS APPROACH OF STUDENTS' COMMENTARIES IN UIN SUNAN KALIJAGA)

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Abstract

This research reflects the discourse of khilafah which develops in the environment of UIN Sunan Kalijaga. The method of the research used is qualitative method using the technique of data collection by applying open ended questionnaire. Open ended questionnaire is questionnaire containing some lists of queries related to the problem of the research. Open ended questionnaire gives the respondent (student-red.) chance to express their thoughts and opinion freely and openly. The opinion or the answer expressed by the respondent is a discourse which can be analyzed. Based on the analysis done towards the discourse of student's opinions are gotten a conclusion that the movement about khilafah still exists and keeps developing their thoughts in the campus environment. However, with all the rules and the monitorings by the campus, the spread of this thought can be anticipated.

Keywords: Radicalism, Student Organizations; Khilafah Discourse; UIN Sunan Kalijaga Yogyakarta, Student Activity Unit



INTRODUCTION

The reality that Indonesia is a country with the most muslim citizen in the world is really undeniable. This reality brings so many responsibilities to Indonesia. However, it does not make Indonesia becoming a Muslim Country. On the contrary, this condition makes Indonesia becoming a country which is seen by the world as a modern country. In the way of its politic religiosity and its ideology, Indonesia is not an Islamic Country, Religious Country nor Secular Country. The society of Indonesia calls it as Pancasila Country, an ideology as the rendez-vous point between many differences in Indonesia. Despite of that, there are possibilities that some people with purpose want to change the country's present order that has been used in Indonesia.

Some people use the diversities as a tool to influence the thoughts of the society. The society who feels unsatisfied with or disadvantaged by the governmental system in Indonesia will be an easy target by these people. It can surely lead the raise of fundamentalism and radicalism of religion in the society. Other interesting things to be aware about related to the phenomenon of fundamentalism and radicalism of a religion is the concept or the idea about muslim community developed by fundamentalist and radicalist group, which is called as khilafah or imamah.

From this on, It seems that we must see khilafah not only as the form of governmental sytem which is idealized by what muslims had ever achieved in the golden era or only as a political step which is aggressive, but also as a dicursive practice which is grown in the religion fundamentalism discourse. Khilafah has been claimed as political institution or country which fits Islam and ever be successful in the era of Muhammad PBUH in 1924. (Al-Amin, 2017) The effort to reclaim the golden era of Khilafah has emerged in certain countries in some forms of activities. Some of them are Hamas, Ikhwanul Muslimin, Hizbut Tahrir, and some other names that comes from different sides of world. (Al-Amin, 2017) The emergings of these organizations have similar vision that is to make a world of Khilafah.

Khilafah, as well as imamah, has become an important tool to bind some consciousness of fundamentalist and radicalist Islam communities which is done by the practice of language using. This practice of language using is the real massive

contribution in spreading and growing the idea about khilafah. Even so, language practice as social practice has always widely demanded channels as the place of the growing of the above ideas. The channel is a must or obligatory because it is used as an instrument of distribution about the idea of Khilafah, whether it is free or bound.

In the context of Universitas Islam Negeri/ UIN (Islamic State University), organizations that can be considered involved in the developing and spreading of the idea of Khilafah are intracampus student organizations. The existence of students in an organization, whether it is extra or intracampus has been a significant part in the spreading of this idea. Khilafah that is offered will be an interesting part to be criticized by students with critical thinking. It will not be suprising if the idea about the spreading and the development of khilafah tgrow healthily in the academic field. It is because for students, something new is always challenging to be analyzed.

Students are part of Indonesian society which will lead this country in the future. In their youth and in the stage of studying and learning, they surely have so many choices related to many things. One of them is the choice to join an organization. This choice is not caused by their likings nor their ability, yet it is caused by more than that. The number of campus organizations that can be chosen give the students not so much time to choose the organization that fits with themselves. In the beginning of their study, students strive to join many organizations with limited knowledge. This is where the potential views and thoughts that can influence their idea in the future affect them. That is why organization has been suspected as the reason of the spread of thought and idea about khilafah.

The spreading thought about khilafah in campus organization has been being a trend recently. However, students should have critical thinking to learn more and understand deeper about every incoming information and propaganda. That is why students should already have their own view about the thought and the existence of khilafah. Based on the above description, It is seemingly important for us to have a research about how the students who are involved in the intracampus organization see the thought and the existence of khilafah in the campus environment.

The question of this research is How is the view of the member of intra campus organization students in Sunan Kalijaga towards the thought and

the existence of khilafah in the campus environment?

Beside that, the objective of study of this research is to describe about the view of the member of intra campus organization students in State Islamic University of Sunan Kalijaga towards the thought and the existence of khilafah in the campus environment.

THEORETICAL APPROACH

1. Critical Discourse Analysis

The approach commonly used to analyze the relation between language and ideology is critical discourse analysis. It is a kind of discourse analysis technique which combines the tradition of formalism which features the textual aspect of discourse (syntagmatic) and functionalism which features the contextual aspect of discourse (paradigmatic). In short, critical discourse analysis is related to the micro and macro level, i.e. text and context. Besides, critical discourse analysis also concerns about meso level, i.e. the process of text production and consumption. It can also mean that critical discourse analysis also emphasizing its analysis in the constellation of strength that happens in the process of meaning production and reproduction. By using this way, the language not assumed as a neutral medium that is placed extrinsically from the reader, but assumed as a representation which role is to form certain subject, certain discourse theme, and certain strategy used by it. Therefore, it can be understood that critical discourse analysis has a purpose to break down the power that exists in every language process, including its limitation that is still considerable in order to become a discourse, perspective that should be used, and its topic. (Fairclough, 1995)

The model developed in critical discourse analysis are varies. It means that it will not be possible to use the whole model in this article. That is why this article will only use the model that is developed by Fairclough which is included in the discourse analysis oriented towards the text and the other one that combines the three traditions; i.e. textual analysis focusing in linguistic field, micro-sociology analysis tradition and social practice theory, as well as micro-sociology and interpretative tradition (including ethnomethodology and conversational analysis). (Philips, tt) The model developed by Fairclough have many concepts that can be applied in many different writings.

Fairclough stated that the use of language in every communication event contains three interrelated dimensions, i.e. (1) text, whether it is spoken or written; (2) discursive practice, including text production and consumption process (interpretation); and (3) social practice, including situational level, institutional level, and societal level. In order to analyze those three discursive dimensions, Fairclough has offered three analysis methods; i.e. (1) description to analyze text; (2) interpretation to see the relation of discursive process, which are production and interpretation, and text; and (3) explanation to elaborate the relation between discursive process and social process. (Fairclough, 1995)

In the CDA researches discourse cannot only be understood as just the widest or broadest collection of the form of language. Language is analyzed not only in the part of language study, but also in the part of its relation with the context. Context here means that language is used for certain purpose and practices, which includes in it is power. Context becomes essential to be discussed or to be analyzed related to critical discourse analysis (CDA). It is because if critical discourse analysis ignores the existence of context, the analysis will not be able to be called as critical discourse analysis but can only be called as microlinguistic study. This study talks about language really as a study of language without considering the outer aspect of language. Fairclough and Wodak stated that critical discourse analysis sees the language-using discourse in speeches and writings as the form of social practice. (Eriyanto, 2009) In other words, language practice in critical discourse analysis is the same as social life practice in society. Language that is used forms cultural pattern as well as determines the undergoing social meaning.

2. Khilafah

As a political terminology, khilafah mostly found and considered similar to imamah and also imarah. However, the real definition of khilafah basically does not have the clear and definitive form. It is caused by the difference of leadership pattern that happens in Islamic governmental system since the passing of Rasulullah PBUH until the end of Ottoman Turk. Other than that, the definition offered regarding to khilafah is mostly very normative that it does not really pointing towards a clear governmental system. This can be seen even in

a definition by, e.g. Hizbut Tahrir Indonesia which clearly struggles for a khilafah country.

In Indonesia, this movement comes in 1980s pioneered by Abd. Al- Rahman al- Baghdadi. Hizbut Tahrir declared themselves as Hizbut Tahrir Indonesia (HTI) in 2000. (Yusanto, 2006) The emerging of HTI in Indonesia in reality brings a significant impact. HTI was able to penetrate through all kinds of society. Not only towards common society, but HTI has also entered the world of intellectuals. This reality can be seen in a collection of books which writer is an HTI activist in the campus environment. (Al-Amin, 1995) The book is entitled *The Dynamic of Islamic Student Movements*.⁴ In this book, It can be found that it does not only mention one Islamic movement in the campus, but also mentions some movements such as HMI, PMII, KAMMI, etc. The matter about khilafah movement tend to be unrepeated and the answer is nowhere to be found even though it has been mentioned in some book and researches.

There are some writings related to opinions, views and thoughts about khilafah in Indonesia as well as in the other countries. One good book was written by Abdurrahman Wahid, *Ilusi Negara Islam* (The Illusion of Islamic Country). The book is the expression of the thought of Gus Dur who sees the ideology weaknesses of extremist groups who demand the realization of Islamic country and also the application of khilafah in the modern era. Still, the opinion and the demand of these extremist groups is not based on maqasid. From the beginning of its coming up to now, maqasid has become a new trend in the intellectuals of muslim society amid the obscurity in developing the product of ijtihad that is solutive and up to date in order to solve the more complex ummah problems. This is the point that seems missing from the research by khilafah thinkers, that is the problem of ummah.

The other writings regarding to khilafah is about HTI which was written by Riska T. Budiarti. (Al-Amin, 1995) Riska T. Budiarti is an HTI activist who massively done some movement of thought spreading in the circle of intellectuals. Budiarti talks about the common depiction of the struggle of HTI in UGM (Gadjah Mada University). Regarded to khilafah, Budiarti only mentioned about it in a simple way. Can be guessed from the background of the writer which is an HTI activist, her writing mostly talks about the description and also emphasizing the aspect of dakwah (preachings) by HTI towards the

campus dakwah activists. With this kind of pattern, the writing cannot be found containing any criticism towards the idea of HTI. It is because the book is written by someone active in HTI that makes its description about HTI and khilafah can be considered as true.

Other research which has some difference but still having a relation with religiosity has been done by PPIM (Study of Society and Muslim Centre) UIN Syarif Hidayatullah Jakarta. (PPIM, 2017) This research done by PPIM has a purpose to see the view and the act of religiosity of the students and the teachers/ lecturers at school as well as at universities. According to the result of this research, with school and universities that mostly teaches about the study of Islam, They should be able to strengthen the civic values offered by Pancasila and UUD 1945. However it can be felt that the schools and the universities has lost their ability in doing so. Teacher and Lecturers which are believed as facilitator do its contrary that are having tendency of being intolerant and radical. This makes the virus of radicalism and intolerantism affect the students.

Based on a research done by PPIM, some points are concluded. First, in the opinion level, students tend to have the same view of religion which is tolerant. This is reflected by the spread of radical opinion, as well as the external and the internal tolerance of a student. Second, from the action point of view, it is visible that students have similar religious practice which is moderate/ tolerant. In addition, it can be concluded from the research also that young generations like to seek knowledge about religion on the internet such as blog, website and other social media.

RESEARCH METHOD

1. Type of Research

The type of research used in this research is qualitative type. Briefly, It can be defined that qualitative research is a research that tries to analyze the thought, feelings or human interpretation of meaning and process. (Given, 2008) The common point highlighted in a qualitative research is mostly in the effort of understanding dan interpreting the phenomenon that is being analyzed. This urges the researcher to usually analyze until its micro level. The methods is usually used in qualitative research in ethnography, observation involved, case study, discourse analysis, and conversational analysis. (Jupp, 2006)

2. Data Source

The source of data of this research is the result of the questionnaire given to the students who are the member of intracampus organization. The answer given by the students is in the form of text and contains the expression of their thoughts related to the queries offered. This text includes primary text which is in the form of official queries about the view and the expression of religiosity of that student's institution regarding khilafah; and also secondary text which shows the view of the corresponding institution towards khilafah will later be used as the context of the analysis.

3. Data Collection Method

As what have been stated above, the primary source used in this research is text which comes from the answer of the questionnaire given to the students related to khilafah. In order to analyze it, there are three methods that will be used in order to collecting the data, i.e. interview, questionnaire and document study.

The interview is done in order to collect the data about how the talk about khilafah is done in the point of view of an institutions. Questionnaire is given in order to see the view of the students related to the thought and the existence of khilafah in campuses. Questionnaire is technically arranged as blanks that must be filled or in the form of elaboration, not in the form of multiple choices nor in the form of agreement and disagreement . Document study is done technically to collect the data coming from interview and questionnaire as the part of data analysis. Besides, document study is also done to obtain and analyze other relevant data related to the discourse of khilafah developing and developed in intracampus institutions in UIN Sunan Kalijaga Yogyakarta.

DISCUSSION

The data that was taken in this research are the result of the answer of all the students as the members of intracampus organization that is related to khilafah. The questionnaire in this research is arranged by using open questions which gives the students freedom to answer everything as their will based on their own idea and perspective.

Every student being respondent in this research is student affiliated with one intra-campus organization. This is done in order to have clear depiction of the development and the spreading of radical thought in intracampus organizations.

1. What is your opinion about the concept of khilafah?

This question emerges to understand student's view related to the definition or the concept of khilafah. The answer by the students will be able to give depiction about their understanding related to the concept of khilafah itself. According to the analysis, there are some results found. First, some variations of the concept of khilafah are found in the answers. Second, the students think critical about the concept of khilafah. Third, the students know many things about the concept of khilafah.

Some students stated that khilafah is Islamic Governmental system or Islamic sharia. Students define khilafah as a kind of governmental system where all law and rules are based on the Islamic law. The election, regulation or rules, and all life issues of the society will be based on the law of Islam. One students stated that the concept of khilafah was born based on a view that the system of a country must correspond with the Islamic value as what already happens in the era of Rasulullah PBUH and the Khulafaur Rasyidin, Islamic countries must unite or dream to make a united islamic country.

Some students believe that the concept of khilafah is a concept which is convenient with the Islamic sharia and is considerable as a good choice, still they nevertheless think that it is yet nor will not be appropriate to be applied in Indonesia. They still think that Pancasila and democratic system is still appropriate to be applied in Indonesia. Some neutral and simple opinions are also stated by the students. Some students believe that the concept of khilafah is just an ordinary system and nothing is need to be exaggerated. Some other opinions also stated about the concept of khilafah which is just the same as the other governmental system which makes it only as a choice or option.

With these variety of answers given, it can be taken a conclusion about what is in the mind of the students of UIN Yogyakarta related to the existence of khilafah. The students tend to have neutral attitude towards the existence of khilafah in their nearest environment that is in the campus environment as well as in a bigger scale, i.e. Indonesia. Despite of acting neutral, the students also act critically towards the existence of khilafah. As a result, even though the students live in intellectual life of Islam environments, it does not make them think that legal rules must be made in Islamic way at once. Students could not blindfoldedly

accept khilafah to be applied in Indonesia even after they know that this governmental system is good because it correspond with Quran and Hadith. The students also think that democracy system is still convenient to be applied in Indonesia.

2. What do you think about khilafah country?

This question emerges because the concept of khilafah itself is not really clearly understandable. For youths who are still in their identity-searching stage, they will try to learn all the informations which are challenging and interesting. That also happens with the coming of khilafah offered by radicalists in Islam which will make students more interested in it. Moreover, It will be even more interesting when objections and refusals about this concept emerges which will only make the students ask why. This question triggers their curiosity and it also makes them feel eager to know more. That is why, the researcher would like to find about what is khilafah in their mind.

Based on the variety of answers given, there were found some concepts of thought by the students related to their ideology. Students are essential agents in spreading radical ideology and other idealisms. It is because students are generations that are in their transitional stage. They will compare informations that they receive, that happens in the past, the present and the future. Despite of that, students as the agent of intellectual also have critical ability in reacting to all the informations received.

Based on the questionnaire given there are some depiction that most students depict the system of khilafah as convenient, beautiful, tranquil, peaceful, and accentuate many people's need before individual needs. Some other depicts the concept of khilafah as quite harmful to be applied in present situation. Besides, the other parts of students depict the concept of khilafah that will bring a governmental system that is authoritarian, homogeneous (and it also means that it will bring clashes or disunity in the other religious belief), and also will bring out dynasty system. Besides all of that questions, there are students that have difficulty in depicting what khilafah country looks like. This may be caused by their doubt in the application or the existence of such form of state.

Students still have quite convenient depiction related to the existence of khilafah. That view may potentially tend to bring consciousness in accepting the existence of khilafah if it is not followed by the

consciousness of patriotism and nationalism. Despite of that with dynamic environment filled by self-development and nationalistic activities, these potential is expected to be able to be applied well in their life.

The other depiction found in the students related to the concept of khilafah is that governance with this system is considered as quite harmful. One reason causes this kind of depiction is the variety of books discussing about khilafah country which contain radical movements that causing disunity or rebellions. It is not completely wrong because the track of history really says many wars happened caused by khilafah with all of its purpose and goal. This eventually leads the depiction of it being applied at present situation that will possibly causing those kind of scenes repeated once again in this very era.

The other depiction emerges related to the concept of khilafah is in the thought of the students about the form of state that will be in the form of kingdom and as monarchy country. Furthermore, this system is potential to trigger dynasties in its governmental system. With this kind of system, it can really possibly emerges the authoritarian leadership model.

3. In your opinion, what are the contributions of students related to the existence of khilafah country.

The concept related to khilafah is yet to be clear by some people. Not only by common society, but intellectual society also tend to disagree with the existence of khilafah country. Despite of that, there are many researches and activities done in order to give understanding related to the existence of khilafah. Those researches or activities are done by some institutions which are affiliated with radical movements as well as the one objected to that kind of movements.

The contribution contributed by students regarding to the existence of khilafah may be offered in some forms. It can also mean that students give contributions as the one developing the idea about khilafah as well as the one contrary towards the existence of khilafah idea. However, it is admittable that there are still many students who do not really care about and ignores the existence of khilafah idea. Unawareness triggers ignorance about the development of this idea. This kind of student will tend to give no significant contributions in the pro side as well as cons side.

Based on the questionnaire filled related to the contribution of the students, it was found some conclusions about the contributions of students. First, some students said that students may contribute in some way, e.g. making a space or organization which can collect the students or their partner who are eager to have a research about Islam deeper. Second, some students stated that the contributions of students related to khilafah is very slim or can also be said null or no contribution. Third, students said that they should not join the movement in spreading khilafah. It was because students are part of intellectual society who should be able to think comprehensively and should be able to filter every information received. This way, students will not be influenced with any lure related to anything. Fourth, based on some students, students have significant contributions in many ways, whether it is by going for or against it.

The other form of contribution done by the students is by their writing containing propaganda, or action of demonstration that is done in a good way to attract public interest for making a supporting movement related to the forming of khilafah country. The other way that can be done is by having a research/ study about this. Research done by students may come from Islam intellectuals in order to build consciousness as a muslim responsible with the developing of Islam religion. The result of the research will be able to be used as the source for doing socialization about the good and bad impact of the existence of the thought of khilafah country.

4. What is the contribution of student organization in maintaining NKRI as well as in forming the khilafah-based country?

The fourth question focuses on student organizations take place in campus. It means that the researcher would like to see the contribution given by an organization which purpose is to see the contribution in a bigger scale rather than only in individual scale. It is because an organization surely has many members in it as well as vision and mission that is always being developed. With this, there is a question about whether the vision and mission of the students organization have agenda related to the contribution in maintaining NKRI or in developing khilafah country.

Student organizations also have a significant supports from campus. This significant support is realized by distributing an amount of budget in order

to realize their activities, giving permission for every activities, and other many supports in many other ways. With this significant support, student organizations have freedom in holding their activities in smaller or even bigger scale. The point to be questioned is whether in every activity they held contains their contribution in maintaining NKRI or vice versa.

Based on the opinion written by the students in the questionnaire, there are found some points. First, organization can give a space for each of its member or non-member to express their opinion, aspiration, or other aspiration related to the condition of the present country. Every opinion expressed in a good, polite, and well mannered way is possible to be the most concerned by student organization. Second, student organization holds seminar conference, workshop, socialization, and also counseling (training, monitoring, guiding) related to many themes, frequently. Special theme used are mostly related to the theme which purpose is important to the present actual condition, whether it is in the campus environment as well as in the everyday life. In response to the emergings of the existence of khilafah, some student organization have also held seminar which theme is related to the recognition of Pancasila principles in young generations, the restoration of the role of UUD 1945, or the review related to the idea of khilafah. Beside holding seminar or conference with maintaining nationalism theme, the students always try to play some national anthem. The song or anthem that never forgets to be played is the national anthem Indonesia Raya.

The contribution of intracampus student organization can be seen as more trying to maintain NKRI. There are some reasons highlighted by this. One reason is probably caused by the environment of the campus itself which status is state⁴ which makes the students feel the urge to contribute in maintaining NKRI. Beside that, loyalty towards nation and country is always highlighted in their member recruitment process. This way, every member chosen should understand that their position is purposed to keep maintaining the wholeness of NKRI.

5. How do you see student organizations in UIN Yogya?

Students have so many assignments and responsibility to take and finish. As an individual, they have responsibility in developing their own

potentials. As a children, they have responsibility to obey, be disciplined, and always keep the faith given to them by their parents. On the same time, as adults who have contact in academic field, they have responsibility to search for more potential offered by the environment of their growing place. It can be concluded that every student has their own way to be chosen by them themselves.

It is in line with their choice of whether they want to join an organization or not. Their choice of being involved or joining in an organization is totally or wholly their own choice and their own responsibility. It is also in line with their choice of not joining a student organization. That is, again also totally their own choice and their own responsibility. It is the same as their choice in joining in an organization where they think fits them the best and fits their expectation and need. This is why every student will have variety of views related to the existence of student organization located in campus.

Regarded to this, a question emerges caused by the researcher's need to see the varieties of student's view related to the existence of student organization in their environment. Some varieties of opinion emerges related to that. However, students commonly have positive view about the existence of students organization in their environment. Many students feel aided with the existence of those student organizations. Still, some other opinion stated about their anxiety about student organization that have probability in being a good place for some negative movements.

Every organization surely has its own ideology, vision and mission. Those are necessary in order to bring advancement and determining their next step forward for organization. Despite of that, every organization keep supporting its own capacity and need. Other than that, there are also ideology which supports student organizations. There are not so many student organizations that are affiliated with radical movements or deviant from its primary concept. This happens because student organization (primarily the intracampus ones) are still embraced by the guiding of the campus. However, there is still probability that this may happen in extracampus organization.

Based on the statements of the students, it can be seen that almost every student has a view that tend to go for the existence of student organization. Positive point can be taken caused by the existence of student organization is that student

organization can give space or place that fits with talent, interest and potential development from each student. Moreover, the view regarded to the relation of student organization with ideology is that student views student organization in UIN as still on the track of Pancasila ideology. According to them, student organizations does not have something to do affiliated with or related to any radical movements. Student organizations are still loyal to NKRI, UUD 1945, Pancasila, and Bhinneka Tunggal Ika. It applies to intracampus student organization, it is not totally impossible for extracampus student organizations to be affiliated with radical and fundamental movements like in present reality.

6. In your opinion, which intracampus organization looks like having the idea about khilafah.

It is known that today, there is already law from the government to disband every movement or mass organization which is having tendency to act radically. Reflected by that, it can surely be understood that society, which included in it are students, will fear of or anticipate the incoming of radical thoughts in their organization. Despite of it, some students give answers related to the organizations that are suspected to be affiliated with radical movements.

Some students surely do not mention name while some other students stated frankly about their lack of knowledge about it. Still, there are some students who mentioned certain organization, whether it is in the circle of intracampus or extracampus organization.

7. What would you say if intracampus organizations (Menwa, BEM, Pramuka, etc.) make a gathering/ events where it includes the idea about khalifah?

Thought surely is invisible. It may slip in and sneak out of nowhere without worrying about being found and sensed by people. However, if the thought is interrelated with sensitive things, there will be different in result. It is similar with thoughts related to radical movements. The thought about the existence of radical movement will never be issued or stated frontally. As what have been stated by one of the above students, the spreaders of radical movements are aware that they are surely being monitored. With their awareness about this, they will never spread it openly. Despite of that, from the themes or topics brought up, the purpose of the idea delivered will eventually be found.

Student organization is an organization located in the campus environment. This organization lives

with the support from all aspect of campus, it may be in the aspect of its students, lecturers, leaders, and every other elements in campus. It is also related to the budgetting problem. Student organization will not be independent from the life and the budgetting from campus. That is why every activity held must be liable to the campus. Despite of that, student organization have full authority related to the activities that they are going to held.

Activities that frequently held by student organization are seminar, workshop, conference, or membership training. This kind of routinity is held by bringing up different themes. The themes brought up are mostly the ones being actual in every circle. The last actual topic discussed are about the disbanding of mass organizations suspected as holding activities that are having tendencies of acting radical. This theme is still being concerned by student organization, primarily the one that is having its own purpose, i.e. Menwa, Pramuka, or any other student organization which is active in the religious aspect.

8. How do you see the spreading of information about khilafah in the student environment?

Radical movements are always having different system with the other movements. It can be seen in Hamas movement in Palestine who have tendency to move in guerilla and by concealing no matter what power it is in. It also happens in Hizbut Tahrir organization which has been considered as mass organization with movement that having radical tendency until now. They tend to do their spreading activity softly. However, now it is slightly different with the present condition because their presence is already well-known by almost all aspect in the society. They tend to be more open in spreading their thoughts.

Related to this, the researcher would like to see the perspective of students regarding to the spreading of khilafah information in their environment. As millennial generation, the information they received are sure to be plentiful. In other hand, the source of information also varies. From this, it can be ensured that information related to khilafah has already been received. Some students stated that the spreading of this movement is fairly structured and massive.

This movement used of several media as the device for spreading their information. In this digital era, they have also used social media for their own purpose. Openly they already have facebook, instagram, and twitter account even though their

name is not clearly visible. It is in line with the spreading of information through Whatsapp group. These kinds of devices are fairly effective because their targets are young generations who live as millennial generation. Almost every millennial generation has social media accounts. This is their chance to penetrate and spread every information related to their presence.

9. As a student, how do you act in receiving the information of khilafah that has been spread widely?

Students are human who have been able to be called as an adult and thinking as an adult. Despite that, their status as a student has brought a burden of having the responsibility of being able to think critically. Student lives and grows in academic and intellectual environment. This implies that they can not be similarized with common society in doing research about something. That why, they must be able to response everything calmly and academically.

It also applies when they must to face all information that they receive related to the presence of khilafah. Students do not blindfoldedly receive incoming information like that. It is done to all information whether it goes for or goes against towards the idea of khilafah. For the one goes for it, they do not just directly stated to join the movement. It also happens with the one goes against, they do not just directly hold massive demonstration and insult this kind of movement. It would be better if everything is received well and later the result can be concluded. This will prove that students are open-minded and critical.

Some students are also bluntly refuse information related to the presence of khilafah movement. They positively stated to keep maintaining the wholeness of NKRI and holding on the pillars of nationalism. They also positively state that this is not only for themselves but also for their partners to know. They also do some preventive moves by frequently holding some researches or discussions with the theme related to the way of strengthening nationalism.

10. According to you, how is the development of the thought of khilafah in the environment of UIN Sunan Kalijaga Yogyakarta.?

Critical dicussion and scope of study built makes every thought can develop rapidly in campus. One thing to be seen is the theme that can be categorized as new but has already attracted

interest in campus world. In a blink of an eye, these themes has been brought about into a bigger theme in a seminar or conference. More interestingly, every theme brought about and offered in an activity, whether it is seminar or conference, always attract the interest of campus residents to come for it in crowds. After their coming, it is not rare to see direct discussions or small group studies grow to talk more about the theme in the seminar in a more serious way.

It is just like the theme about khilafah in the year of 2000s which was still considered as new. With the advancements in campus world, the thought about khilafah is widespreading. Consciously or unconsciously, the world of campus actually joins in the contribution of the development of the thought of khilafah. Its contributions are in the form of the followers as well as the confirmer of its falsity.

The appearing of the tenth question is basically based on the expectation of the researcher to know about the points above. The researcher would like to know about the development of khilafah thought in campus environment, especially in UIN Sunan Kalijaga Yogyakarta. With the answer given by the students, it would be known about how far the students follow the development of this issue.

Almost students understand about the development of the thought of khalifah. However, there are also some students do not aware of it with many reasons. Some following statements or answers indicated that the thought of khilafah can be anticipated well in the environment of UIN Sunan Kalijaga Yogyakarta. It also means that the thought about khilafah is not advancing widely in this campus.

The campus of UIN Sunan Kalijaga has underwent processes to becoming very Indonesia and religious. Since the new period started, there are changes in UIN Yogyakarta in many aspects. Some strict decisions has been issued in order to anticipate every development of movements suspected to deviate from NKRI. This brings good impact proven by the students statements above.

Eventhough the changes emerge along with the new leadership does not totally nullify the probably has spread of thought related to khilafah. The development of thought which keeps being banned will only make it grows even most limited condition. Restrictions will only make the

development of thought becomes more worried about.

11. Have you ever joined an activity such as gathering, seminar, or training which in it includes/ inserted information related to khilafah?

Campus is a very dynamic place. The rotation of information is distributed in campus very rapidly. It also happens with the knowledge and view exchange which also distributed very dynamically. It happens because of the atmosphere of campus which is intentionally made always in a conducive condition. One of way that can be done is by holding scientific activities such as seminar or conference.

Seminar or workshop is one kind of activities that can be held at any moment in campus environment. This kind of activity may be held by anyone and anywhere. Seminar can also be done by bringing out any theme which is considered as worthy for the audience. Student organizations also has the freedom to held a seminar. Because of that is what causes the eleventh question emerges to know about the existence of seminar held in campus which contains/ includes information about khilafah in it.

Some students clarify that they have never joined or been aware of this kind of activity. It is not because they are careless but just because this movement is very neat in executing the spreading of thought.

In the other hand, some students stated that they are aware of it and ever join an activity which includes some talks related to khilafah. Related to their neat and hardly visible presence, some students stated that they only know about it but they do not join the activity.

The spreading of the thought related to khilafah is still attempted to be done. They do this effort in many ways. Since the government issued peraturan pemerintah related to the banning of radical mass organization, their movement is even more concealed. However, they still spread their thought even with all the limitations. This is what makes it even more harmful. The thing can be done by campus and all its elements are building a soul of a nationalist. Campus needs the involvement from student organizations in order to make it happened.

CONCLUSION

Student organization as a potential space for the spreading of the thought of khilafah has also

defend itself with many anticipations. Every student organization in the environment of UIN Sunan Kalijaga Yogyakarta stated that they are still holding on to the ideology of Pancasila. Thus, variety of activities held by student organization always try to growing Pancasila's value and Nationalism towards every of its member and other students in its surroundings. Despite of that, there are still some studies used as device to spread the thought of khilafah. Still, there are many students who have concerns to avoid this or remind their friends in their surroundings which will help in overcoming its spread.

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