

BANSER NU as a Social Segregation Dissolver



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Still Bold, fiercely independent.

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The commemoration of Nahdlatul Ulama's Century Anniversary held on February 7/2023 at GOR Delta, Sidoarjo, East Java, attracted worldwide attention. Mainly the Barisan Ansor Serba Guna "BANSER". They compactly and enthusiastically helped secure activities from the beginning to the end of the event.

What they are doing is not surprising because they have been accustomed to and trained to protect Ulama and the nation. They were guarding events organized by the Ulama and the state. In some cases, they also secure the circumstances of their brothers based on the brotherhood of the country "ukhwah wathoniyah".

Since BANSER NU was established until today, its founders and leaders have continued to voice the importance of tolerance, moderation, "civil society", and democracy. BANSER NU can harmoniously dialogue religion, culture, and nationality, and citizens, especially the young generation must own these principles.

The younger generation is the next generation of the nation's struggle. As the holders of national leadership, they must instil in them the actual values of national culture, accepted, followed, defended and fought for.

The young generation of the nation's successors also has latent skills that can be processed into fundamental skills. In addition, they have the potential for intellectual, artistic, emotional, social and linguistic intelligence, which they can process into actual intelligence that will lead them to high achievement and success.

They have moral potential that can be processed and developed into positive morals to play an active role in creating a state and nation that is honest, not corrupt, bold, and responsible.

Looking at the current situation, the youth are divided into two. First, the youth who is moral but does not have a role model and the proper organization so that in socializing and stepping, he feels the most correct based on a single interpretation. Usually, at first glance, he looks good and dresses neatly, but he often expresses arguments and opinions that seem Islamic but are very far from Islamic values.

For example, saying, 'Indonesia is not right if it uses a democratic system, the history of Islam exemplifies the Khilafah and monarchy system', or 'Muslims are guarding the church, the mosque should be guarded'. Second, immoral youth. There are many moral deviations among the younger generation, such as alcohol, student brawls and free sex.

The moral problems of the younger generation have become a social problem that has not been fully resolved. The consequences are so severe that such actions have led to criminal acts and can no longer be considered simple. This is the challenge and opportunity for the BANSER NU as a forum and intermediary in realizing a youth movement that follows the archipelago's culture and traditions with the breath of Islam Nusantara.

Given the limited efforts of educational institutions to instil moral values in their students, institutions other than formal education institutions must also take part in upholding moral education patterns. Social and religious organizations such as the Ansor Youth Movement should not be underestimated in educating the young generation to become highly principled.

Learning activities in BANSER NU organizations are not only about transferring knowledge and training specific skills, but the most crucial thing is cultivating and forming specific values for the young generation as its members.

Theoretically, Gerakan Pemuda Ansor (BANSER NU among of Rijalul Ansor forum) examines how protecting the church in fiqh is permissible and even worth worship. The foundation is the basis of guarding religion or what, in maqasid sharia terms, is called hifz al-din.

Defending faith for Ansor friends is not only interpreted in formalistic terms such as establishing prayers and paying zakat but, more than that, borrowing the term used by Jasser Auda, guarding Islam so that it is not slandered and accused of being a theoretical religion and treason is part of protecting religion (protection and prevention religion). Indeed, what is guarded by the BANSER NU is not the church but its integrity. In the language of KH Achmad Shiddiq, Allah yarham, what is protected by the BANSER NU is a brother in the country (ukwah wathoniyyah) and a brother as a fellow creature of God (ukwah basyariyyah).

Gerakan Pemuda Ansor in BANSER carries out what has been deliberated and studied within Rijalul Ansor. What is done within Gerakan Pemuda Ansor is not grusa-grusu (impetuous). There is a study, there is a meeting, and there is an epistemology in academic language. The result? Please see google, and no news says GP ANSOR

is a treasonous and theoretical organization; on the contrary, GP ANSOR is a partner of TNI-POLRI in monitoring those who will threaten the integrity and sovereignty of this nation, either physically or in thought.

Not to mention, BANSER NU is a subsidiary of NU which is close to the alim-ulama in Nahdlatul Ulama. This closeness of the BANSER NU indirectly makes it a santri kalong of many Kiai. The santri-kiai relationship like this seems impossible if the BANSER NU cadres will behave immorally because, in almost daily life, they constantly interact with the kiai, always supervising and giving kiai advice. Either direct or indirect advice.

Currently, NU has just entered the age of one century. BANSER NU, as the youth of this organization, must offer programs that are beneficial to the organization and, more broadly, BANSER NU must contribute to Indonesia. Therefore, I propose that BANSER NU has a skill-strengthening program for its members. BANSER NU must also be able to combine NU tradition with the movement of the times. BANSER NU must be willing and able to be independent in the media to become a mouthpiece in voicing national and religious political opinions.

Therefore, if crystallized, three things need BANSER NU's attention. First, the condition of nation that is facing the harshness of radical ideas and terrorism. Also, no less critical is corruptive behaviour.

Second, changes in world civilization in the era of revolution 4.0 and technology that has entered the age of revolution 5.0, which is all digital. Whether they want to or not, like it or not, BANSER NU cadres must take an essential part in the transformation of this digital era.

And third, the post-Covid-19 pandemic conditions that are not only faced by Indonesia but more than 250 countries are experiencing this extraordinary difficulty. Various sectors of life are affected, including the economic, education and health sectors. Within NU, there are already institutions in charge of handling these three sectors, and then BANSER NU must accompany and become a driving force in realizing its parent programs.



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Fathur Jogja

What a great way to introduce BANSER to the wc

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Izza Alimiyah

What an interesting article. BANSER NU, which h actually the opposite. BANSER NU is actually at t integrity of the Republic of Indonesia. GREAT!

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Imam Hambali

After reading this article, adding to the NU centen understand that all this time, BANSER NU has be country. Good job, Prof Fauzinuddin Faiz!

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Quinza Mazaya Prananingrum

What a beautiful opinion! Carry on!

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Ahmad Syafi'i

What a great analysis

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