

**Conference Paper**

# Organizational Role of the "Gerakan Pemuda Anshor" in the Development of Young Generations

**Ahmad Guntur Saputra<sup>1\*</sup>, Isti Arini<sup>2</sup>, Daffa Malhotra Yasin<sup>2</sup>**

<sup>1,2</sup>Universitas Islam Negeri Raden Intan Lampung

**ORCID**

**Ahmad Guntur Saputra:** <https://orcid.org/0009-0002-3425-2671>

**Isti Arini:** <https://orcid.org/0009-0008-7590-9290>

**Daffa Malhotra Yasin:** <https://orcid.org/0009-0004-5077-2858>

**Abstract.**

The Prophet Muhammad was born on April 20, 571 AD. The Prophet migrated to Medina in 622 AD, and there were two activities carried out after his arrival, namely establishing the Quba Mosque and the City of Medina. Not long after the Prophet settled in Medina, which was not even two years since his arrival according to some historians, he announced a charter that regulated life and the relationship between the communities that are components of society assembly in Medina. The charter became known as the "Medina Charter". Charter Medina is a state law that regulates the life of the state from the entire community in Medina. The formulation of the problem of this thesis is first, what is the concept of power in general? And the second is how the State's basic principles of protection according to the Charter Medina can be described. The method used in this research is qualitative. This type of research is a library research, and the nature of the research is descriptive. Data collection techniques use primary and secondary data, where in the primary data the author uses books on the Charter Medina and related to the concept of power. The meaning of power politics remains an actual discourse that never ends. This is because its existence is functionally identical to the existence of society itself. In addition, the concept of political power has not been completely agreed upon by everyone. All citizens obtain the right to protection, from security protection, life, property, and honor. In the Big Indonesian Dictionary, the word power is given meaning (to manage, rule, and so on). Power besides referring to the meaning of things (ability, ability, and strength), also refers to the meaning of nature. It can also mean objects, namely people who are given authority. Power can be concluded in three meanings, that of ability, authority, and influence. These three meanings are seen in the definition of power given by political scientists. Protection is a citizen's right that must be given and owned. The State is obliged to provide protection for all its citizens, both Muslims and non-Muslims alike.

**Keywords:** Role, Gerakan Pemuda Anshor, Development Young Generation.

Corresponding Author: Ahmad Guntur Saputra; email: [ahmad.guntur.saputra@gmail.com](mailto:ahmad.guntur.saputra@gmail.com)

**Published** 26 September 2023

Publishing services provided by **Knowledge E**

© Saputra et al.. This article is distributed under the terms of the **Creative Commons Attribution License**, which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the Iconais Conference Committee.

 **OPEN ACCESS**

## 1. INTRODUCTION

The young generation is the next generation of the nation's struggle and the holder of the relay of the nation's leadership, therefore it is necessary to instil in oneself the moral and cultural values of the nation that have been believed to be true, accepted, followed, defended and fought for by the youth as the next generation who also have potential abilities that can be developed. turn it into actual ability. In addition, they also have the potential abilities of intellectual, emotional and social intelligence, language, and artistic intelligence that can be processed into actual intelligence that can lead them to high achievement and success. They have moral potential that can be processed and developed into positive morals so that they are able to actively participate in the development of the nation and state that is full of honesty, not corrupt, high spirit and responsible.

The current younger generation is often referred to as the millennial generation because we are currently in an all-digital era and technological developments are occurring very rapidly. All information and activities from various directions can be easily accessed in just minutes or even seconds. With the development of technology and the ease of accessing all this information in cyberspace, of course, it greatly influences the development and mindset of today's young generation. Not only the positive impacts that are present in current progress but also negative impacts and examples that are very much present in current progress if not used properly. Juvenile delinquency behavior is increasingly becoming, and many of today's young people are starting to deviate and look far from the behavior of the prevailing norms. Just a small example that we often encounter in the younger generation is from the way of speaking and manners which are considered to be lacking. The association that is happening at this time is like legitimizing all actions that are outside the values and norms that apply. Actions that were previously considered to be very contrary to current norms have become normal thing to do in the current era.

Youth are individuals who are still productive in social life and can still be relied upon in various activities due to biological and psychological factors that are still supportive.<sup>12</sup> The ideal condition for youth as the next generation of the nation is a developing individual, and that is why it is necessary to provide opportunities for them to develop proportionally and in a directed manner and to receive educational services that are balanced between general knowledge education and education and religion as a guide in behaving and behaving wherever they are. or non-formal one of the movements to date is either an organization or a youth formal education facility that continues to grow

and is incorporated in an organization, one of which is the *Gerakan Pemuda Anshor* (GPA).

The GPA organization is an organization that adheres to the Islamic ideology of *Ahlussunah wal jama'ah*, this understanding is used as a guide in teaching da'wah by the GPA organization. The GPA organization until now has developed in such a way as to become a GPA organization that does not only provide knowledge and training in certain skills, but most important thing is to inculcate and form certain values in the younger generation as its members. The *Gerakan Pemuda Anshor* organization adheres to the *ahlussunah wal jama'ah* ideology. This understanding is used as a guide in teaching da'wah by the GPA organization.<sup>2</sup>

Until now, GPA has developed in such a way as to become a youth social organization in Indonesia that has youth, democracy, Islam and nationality. Anshor Youth Movement organizations throughout Indonesia that are in the provinces and regions or the heads of the sub-branch units in each region have the same vision and mission in terms of their role in the field of inculcating morals and so does the organization. The GPA led by the Bandar Lampung branch is one of the Islamic organizations under the auspices of NU (Nahdatul Ulama) which teaches noble moral values in the form of inculcating moral values through work program activities and its da'wah. In this organization, there are many benefits in instilling noble moral values and character. The GPA as a social organization,

An organization whose members are youths with high enough potential, where in every activity this organization often provides spiritual guidance which functions to shape the morals of each member or congregation. The young Indonesian movement as a successor to the ideals of the nation's struggle and at the same time as a successor to national development, needs to improve good behavior for self-development, to make strong national cadres, who have broad and intact national sights, who are devoted to Allah SWT, knowledgeable, skilled and have a noble character or as a human being with noble morals according to what the Indonesian nation aspires to be.

The role of the young generation is very important in a development and successor to the struggle to realize the ideals of the Indonesian nation, then in accordance with the birth and struggle of the Anshor Youth Movement which is an inseparable part of the efforts and ideals of Nahdatul Ulama to focus on the nation's struggle in The Unitary State of the Republic of Indonesia towards the realization of a democratic, just, prosperous and prosperous society based on Islamic teachings and based on Pancasila. Basically, the ideals of the struggle of the Indonesian people and national development efforts can

only be realized in a complete and sustainable manner if all components and existing potentials, including the younger generation, are able to play an active role.<sup>3</sup>

Education implanted in formal institutions such as schools and universities has produced many reliable scientists, politicians, and economic actors, but the question still remains why they cannot bring the Indonesian nation out of the multi-criticism that plagues this nation? The same thing is often felt, especially when some people who have knowledge do not behave in line with their knowledge. This situation often results in disappointment, which then gives rise to inaccurate generalizations, for that the role of organizations outside the school is a supporting tool that is expected to provide much better moral instillation to the youth.

## 2. RESEARCH METHODS

Judging from its type, this research is included in field research, which is a type of research that seeks to collect data and information about problems in the field.<sup>4</sup> This research was carried out at the GPA in Bandar Lampung. Judging from its nature, the nature in this study uses descriptive qualitative methods.

## 3. RESULTS AND FINDINGS

### 3.1. The Role of the Bandar Lampung GPA Organization in Fostering the Young Generation

The organization can be interpreted as a unit which is a container or means to achieve certain goals or objectives, in which in an organization there are many underlying components, including many people, working relationships, work specialists and rational awareness of members according to their abilities and their respective specialities. The existence of another organization is able to coordinate a series of planned human activities to achieve a purpose through the division of tasks and functions as well as through a series of authorities and responsibilities of each individual who is incorporated in it.

According to Max Weber, the organization has an understanding that the organization is a structured framework of relationships in which there is authority, responsibility and division of labor to carry out certain functions.<sup>5</sup> In the organizational component, one of them is to achieve its goals which in general n organization has a goal to achieve

common goals; get profit, which means not only getting financial benefits, but also non-financial benefits; then to achieve the target time that has been set; and of course in order to get recognition from other parties about the establishment of the organization.

The existence of the organization in the community is expected to have a positive impact on the wider community, especially the surrounding community. One organization that is able to provide a positive influence on society is the Ansor Youth Movement Organization (GPA).

The Ansor Youth Movement organization is a follow-up movement from Ansoru Nahdlatul Ulama (ANO) which later became the Ansor Nahdlatul Ulama Youth Movement, hereinafter referred to as GP Ansor which was established on 1 Muharram 1353 H or to coincide with 24

April 1934 in Banyuwangi, East Java for an unknown time. limited. Until now, GP Ansor has developed in such a way as to become a youth social organization in Indonesia that has a youth, populist, Islamic and national character. Until now, the Ansor Youth Movement has grown to have 433 branches (District/City Level) under the coordination of 32 Regional Administrators (Provincial Level) down to the village level. And one of the GPA branches also has Bandar Lampung.

In accordance with the objectives of forming the GP Ansor organization, namely to form and develop Indonesia's young generation as intelligent and tough national cadres who have faith and devotion to Allah SWT, have noble personalities, have a noble character, are healthy, skilled, patriotic, sincere and do good deeds; Upholding the teachings of *Ahlussunnah Wal Jama'ah* by following the *manhaj* of one of the four schools of thought within the Unitary State of the Republic of Indonesia and playing an active and critical role in national development for the realization of the ideals of Indonesian independence that is just, prosperous, humane and dignified for all Indonesian people who are blessed Allah SWT. then the priority of this movement's activities is to foster and instil religious values and moral values in Indonesia's young generation.

Coaching for youth is very important to always do, which is expected to help shape the character of today's youth and always maintain the values and morals that apply in society. generation are getting here, the more they feel deviated from the existing values.

Value is a measure or guideline for human behavior or actions, because that is why the value is expressed in the form of norms, these norms are the rules for governing human behavior and in life. Meanwhile, morals in the language of religion are synonymous with the word *akhlak* which means character; character; character; customs / manners

Morals are also commonly referred to as encouragement of the human soul in the form of good and bad deeds.<sup>6</sup>

Morality in Islam will refer to the term *ihsan*. In Islamic science, *ihsan* is studied in the science of morality. *Ihsan* is the third category after Faith and Islam as well as a complement to both. Islamic morality regulates human life during the world as well as preparation for the afterlife. The fact is that in the pillars of Islam there is moral education, where the purpose of this existence is the formation of morality. Instilling moral values in the younger generation is not as easy as imagined, there needs to be approaches that must be done.

Moral education in the formation of one's character is very much needed because in moral education there is a process to develop all aspects of human personality, namely knowledge, values and also attitudes, and skills.<sup>7</sup>

Moral education is also always carried out in the organizational activities of the Ansor Youth Movement where moral education is not only Values and morality are the main things in the carried out through special events or activities, moral education can be carried out through various activities or habits that are always carried out in every activity. As stated by a member of the Ansor Youth Movement who stated that before conducting discussions or just sharing, congregational prayers were always done first.<sup>8</sup> Indirectly, habits such as those carried out by GP Ansor can shape one's values and morals.

The guidance for the younger generation carried out by the Ansor Youth Movement (GPA) is carried out in many ways and in various constructive activities. In its activities, the younger generation is invited to actively carry out various positive and religious activities so that morality is always embedded.

The pattern of coaching for the younger generation at the GPA PC Bandar Lampung organization includes inculcating moral values in relation to God, inculcating moral values in relationships with others, inculcating moral values with oneself, and inculcating moral values in relation to the surrounding environment. The coaching process in the Ansor Youth Movement (GPA) PC Bandar Lampung organization is carried out through recitation methods, discussions and studies of Islamic religious knowledge. This method is carried out through habituation and example.

Al-Farabi mentions something that is done continuously or continuously in a long and close period of time, then it can be called a habit. Then Al-Farabi stated that good morals and bad obtained and built in the soul through repeated moral actions and habituation in everyday life. If the repeated action is good, then virtue will be obtained. On the other hand, if the repeated actions are bad, then humiliation will be obtained.<sup>9</sup>

Habituation can start from things that are around the lives of GPA members, or things that are often seen by members through their coaching behavior such as shaking hands when meeting with fellow members of relatives and friends, greeting both when meeting on the street or in the organization. Members are taught to always be polite to anyone, such as getting members to use soft language with older people and always getting members to pray on time and in congregation. This can be seen from the behavior they show in everyday life and when they are in organizational forums, they always say hello.

Next through example. Exemplary has a very big contribution in educating character. Exemplary prioritizes behavioral aspects in the form of concrete actions rather than just talking without action. An important factor in educating is that it lies in exemplary that is multidimensional, namely exemplary in various aspects of life. Exemplary is not just giving examples in doing something, but involves various things that can be imitated. Including good habits are examples of exemplary forms, at least there are three elements, namely so that a person can be imitated or become an example, morals or good morals and bad morals are namely readiness to be assessed and evaluated, have minimal competence, have moral integration.

The example of the organization's administrators can be an example for the behavior and actions of GPA members. The administrators as role models for their members must always behave according to the rules and moral values. The actions and behavior of the board of directors will greatly affect its members, especially the new and very young members. They will quickly catch and respond to every action and behavior they see. Therefore, every behavior and action of the management must always be in line with values and morality.

The exemplary of the administrators is not only manifested by words such as ordering GPA members to be polite, telling members to always tell the truth and so on, but also requiring concrete actions from the management in accordance with these moral values, so that the GPA members automatically will carry out the actions as carried out by the administrators or in this case the supervisors.

The role of the Ansor Youth Movement organization in conducting coaching has its own meaning for young people. The Ansor Youth Movement organization is a forum for struggle to socialize commitments or values of nationality, Islam, scholarship, cadre formation, and exploring the potential of youth as the next generation of the nation. The main point of this organization is as a forum for youth and Ansor students to gather to prepare national cadres and as a forum for actualization for Ansor youth in the implementation and development of Islamic law. The prominent role of the Ansor Youth Movement organization is in instilling moral values and national values.

National values are very important to always be instilled and developed by Indonesia. to build the spirit of nationalism among Indonesian youth. National values are contained in the values of Pancasila. Building Indonesia through youth empowerment with a Pancasila perspective is an idea that shows an attitude of high concern for Pancasila in the midst of the country's increasingly developing and diverse ideological issues. Pancasila is the source of the behavior patterns of Indonesian citizens, including in youth issues.

### 3.2. Obstacles in Carrying Out Young Generation Development

Obstacles can be interpreted as obstacles, obstacles, factors or circumstances that limit, hinder, or prevent the achievement of goals, forces that force the cancellation of implementation. The explanation of the obstacles as expressed by Goleman is the constraints, especially the types of emotions that are so diverse that the vocabulary we have to mention them is not commensurate.<sup>10</sup> Barriers in the implementation of an activity can occur due to external and internal factors, or external and internal factors. The obstacles faced by the Ansor PC Bandar Lampung Youth Movement organization as stated by the organization's management who said that the obstacles did not only occur due to factors within the organization, but also the obstacles were in the youth as well, where the current younger generation is not few of them have an indifferent attitude and are not at all interested in this type of organization. Attitudes like this are one of the effects of the association of today's youth who are felt to be increasingly distant from moral values.

In carrying out coaching and conducting activities such as joint studies and others, the time factor is also one of the obstacles that are often experienced by administrators and members. Because everyone certainly has other obligations. Time constraints are not only found in the administrators, which of course the administrators have other jobs. Timing for members is also often an obstacle, where the majority of members are students who have busy activities and college assignments. Between dividing time for organization or for other time, so that it is often hampered due to routine activities and sometimes feeling lazy too, because according to those who are young sometimes tend to spend more time on other things,

Another obstacle experienced in fostering the younger generation also comes from the character of the youths themselves. Today's young generation has been heavily influenced by foreign culture and promiscuity that is rife at this time, so the approaches



taken must also be different and must be able to follow their style so that the presence of the GPA organization can be accepted and followed by the younger generation.

The existing obstacles are certainly not left unattended, there are ongoing efforts to achieve the goal of working together, namely instilling moral values into the younger generation. As for the efforts by the Ansor Youth Movement, the efforts made by PC Bandar Lampung include always evaluating the activities held and re-evaluating to always adjust the meeting schedule so that all can participate in activities together without anything being left out, as well as evaluating light discussions about their complaints, just to share stories about events experienced by members and open up openness among each other so that the bonds of brotherhood are increasingly established. This kind of thing even though it looks trivial and ineffective.

#### 4. CONCLUSION

The role of the Ansor PC Bandar Youth Movement organization in coaching the younger generation is very influential and has an important role in the midst of today's developments. Lampung in the pattern of coaching for the younger generation in the GPA PC Bandar Lampung organization includes instilling moral values in relation to God, instilling moral values in relation to others, instilling moral values with oneself, and inculcating moral values in relation to the surrounding environment. The coaching process in the Ansor Youth Movement (GPA) PC Bandar Lampung organization was carried out through recitation methods, discussions and studies of Islamic science. This method is implemented through habituation and example.

Obstacles in coaching the younger generation carried out by the GPA PC Bandar Lampung organization consist of the time factor and the character of the young generation itself. Time itself is an obstacle because each administrator and member has other obligations, especially the majority of members of the Bandar Lampung PC Ansor Youth Movement organization are students, who have busy activities and college assignments. Meanwhile, the obstacle for the character of the current young generation itself is that the young generation is already heavily influenced by external culture and promiscuity that is rampant at this time, so the approaches taken must also be extra and different in order to attract their attention.

## Notes

- <sup>1</sup>Noer Fajriansyah, *Leader of Young Dreams, Real Old*, (Jakarta: PT Gramedia Pustaka utama, 2019), h. 57
- <sup>2</sup>Andi Rahman Alamsyah, et al. *Ansor Youth Movement: from the Colonial Era to Post-reformation*, (Jakarta: Indonesian Obor Library Foundation, 2018), p.2
- <sup>3</sup>Choirul Anam, *Ansor Youth Step Movement: A Spark of Birth History*, (Majalah Nahdlatul Ulama Aula, 1990), p.123
- <sup>4</sup>M. Ahmad Anwar, *Principles of Research Methodology*, (Yogyakarta: Sumbangsih, 1975), p. 22
- <sup>5</sup>Roni Angger Aditama, *Introduction to Management: Theory and Application*, (Malang: AE Publishing, 2020), p.44
- <sup>6</sup>M. Abdul Mujieb, et al, *Encyclopedia of Sufism Imam Al development of today's young generation. Where the values and morality of the younger Ghazali Easy to Understand and Live Spiritual Life* (Jakarta: Hikmah Mizan Publica, 2009), p. 38
- <sup>7</sup>Achmad Munib, et al, *Introduction to Educational Science* (Semarang: UNNES Press, 2010), p. 28.
- <sup>8</sup>Humaidi, *Alfarabi's Integrative Science Paradigm: Philosophical Basis for the Relations of Science, Philosophy and Religion*, (South Jakarta: Sadra International Institute, 2015), p.208
- <sup>9</sup>Rahmat, *Young Member of GPA PC Bandar Lampung, Interview with the Author*, 22 July 202
- <sup>10</sup>M. Darwis Hude, *Emotions: A Religio-Psychological Exploration of Human Emotions in the Qur'an*, (Jakarta: Erlangga Publisher, 2006), p.14

## References

- [1] Alamsyah AR, et al. *Ansor Youth Movement: from the Colonial Era to Post-reform*. Jakarta: Yayasan Pustaka Torch Indonesia; 2018.
- [2] Noer Fajriansyah, *Leader of Young Dreams, Real Old*. Jakarta: PT Gramedia Pustaka Utama; 2019.
- [3] Anam C. *Ansor Youth Step Movement: A Spark of Birth History*. Nahdlatul Ulama Aula Magazine; 1990.
- [4] Roni Angger Aditama. *Introduction to Management: Theory and Application*. Malang: AE Publishing; 2020.
- [5] Abdul Mujieb M, et al. *Encyclopedia of Sufism Imam Al-Ghazali Easy to Understand and Live Spiritual Life*. Jakarta: Hikmah Mizan Publica; 2009.
- [6] Munib A, et al. *Introduction to Educational Science*. Semarang: UNNES Press; 2010.
- [7] Humaidi, *Alfarabi's Integrative Science Paradigm: Philosophical Basis for Science, Philosophy and Religion Relations*. South Jakarta: Sadra International Institute; 2015.
- [8] Darwis Hude M. *Emotions: A Religious- Psychological Exploration of Human Emotions in the Qur'an*. Jakarta: Erlangga Publisher; 2006.