

JURNAL SOSIOLOGI AGAMA

Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial



**MUSLIM STUDENTS, PHILANTHROPIC MOVEMENTS AND POLITICAL PRACTICE:
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PROGRAM STUDI SOSIOLOGI AGAMA
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA

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MUSLIM STUDENTS, PHILANTHROPIC MOVEMENTS AND POLITICAL PRACTICE: Narrative Study of The Ikatan Pelajar Al-Washliyah (IPA) in Serdang Bedagai, North Sumatra

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Abstrak

Artikel ini membahas tentang gerakan pelajar Islam yang diwakili oleh Ikatan Pelajar Al-Washliyah (Ikatan Pelajar Al-Washliyah) di Serdang Bedagai, Sumatera Utara. Penelitian ini mencatat adanya pergeseran gerakan IPA dari aspek pendidikan ke aktivitas politik. Pergeseran ini menandai bahwa IPA tidak hanya berperan sebagai organisasi pelajar yang berfungsi sebagai lembaga kaderisasi organisasi Al-Washliyah, tetapi juga telah melibatkan diri dalam politik praktis. Penelitian ini akan mengurai arah pergeseran dari pendidikan kader ke politik praktis dengan mengajukan pertanyaan bagaimana gerakan politik yang dimainkan IPA, khususnya memanfaatkan gerakan filantropi untuk kepentingan politik di daerah. Penelitian ini menggunakan metode kualitatif dengan pendekatan naratif untuk menguraikan peristiwa secara detail dan terperinci terkait objek yang diteliti. Tahapan pengolahan data dilakukan, yaitu pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Temuan penelitian menjelaskan bahwa aktivitas politik IPA dimulai dari gerakan filantropi yang berbasis di masyarakat, yaitu penghimpunan dana dan penyaluran untuk membantu kesejahteraan masyarakat. Kemudian, pergeseran arah baru kegiatan IPA menuju praktik politik, baik yang dilakukan secara terbuka maupun tertutup dengan memberikan dukungan terbuka dan menyerukan pemilihan calon kepala daerah tertentu dengan memanfaatkan posisi sebagai organisasi pelajar di tengah masyarakat.

Kata Kunci: IPA, filantropi, politik, al-washliyah, serdang bedagai

Abstract

The article discusses the Islamic student movement represented by the Al-Washliyah Student Association (Ikatan Pelajar Al-Washliyah; IPA) in Serdang Bedagai, North Sumatra. This study notes that there is a shift in the science movement from educational aspects to political activities. This shift indicates that IPA not only acts as a student organization that functions as a cadre organization for Al-Washliyah but has also been

involved in practical politics. This research will unravel the direction of the shift from cadre education to practical politics by asking how political movements are played by IPA, especially utilizing philanthropic movements for political interests in the regions. This study uses a qualitative method with a narrative approach to describing events in detail and related to the object under study. The stages of data processing are carried out: data collection, data reduction, data presentation, and drawing conclusions. The research findings explain that IPA's political activities started with community-based philanthropic movements, namely raising funds and channeling them to help people's welfare. Then, a shift in the new direction of IPA activities toward political practice, both carried out openly and closed by providing open support and calling for the election of certain regional head candidates by taking advantage of its position as a student organization in society.

Keywords: IPA, philanthropy, politics, al-washliyah, serdang bedagai



INTRODUCTION

Ikatan Pelajar Al-Washliyah (IPA) is an organization that was born from the womb of the largest religious organization in North Sumatra, namely Washliyah. IPA was formed by a group of Muslim students committed to working in da'wah, social, education, economics, and social charity (panca amal). Five charities are an important part of realizing the Washliyah organization's ideals to contribute and participate in efforts to advance the nation and state. IPA is submissive and obedient to its parent organization to maintain and develop the Washliyah ideology in society, especially in the religious field. IPA emerges as a representation of active student groups as young Washliyah cadres who consistently maintain organizational identity (Asari, 2007, i). However, in practice that takes place in the community, especially in the practice of the Serdang Bedagai community, IPA is also involved in political activities that take place locally.

Academically, the research of IPA cannot be separated from Washliyah because integrated part of the group of students in religious organizations. So far, not many studies specifically and deeply examine about IPA because the existing research still focuses on Washliyah with all its dynamics. The limitations of research are a space to complement existing research. As a student organization, IPA has its uniqueness in the experience of the people of North Sumatra, especially Serdang Bedagai. For this reason, the study of research is important in an effort to show that the student organization has its own role in the ongoing dynamics, especially politics (Asadiki, 2019, 78). In practice, IPA as a student organization does not only focus on self-development efforts in education but is also carried away in political currents. Efforts to explore science's involvement in politics become an interesting part because, in addition to the position of science as a student, it is also related to the identity of religious organizations in it.

The involvement of IPA in practical politics is a new form of expression, especially involving the element of generosity to attract public sympathy in carrying out the vision and mission of power. Charitable activities involving the community in political issues are used to promote the piety of

prospective politicians to calm the 2020 Pilkada in Serdang Bedagai Regency. IPA's position in the philanthropic-political landscape arises because of the trend of generosity associated with political activities that politicians use as communication liaisons with their supporters in society. The aspect of public generosity is an element of politicians' campaigns to give special attention and an effective way to get support and votes. IPA's involvement in the political aspect begins with the relationship that exists between the organization's leadership and potential rulers in the region.

IPA is involved in philanthropic movements starting with humanitarian actions in helping natural disasters that occurred in several areas, such as earthquakes in Lombok, Maluku, Palu, South Sulawesi and Bengkulu during 2018-2019. Through the previous management period, IPA can attract public attention. IPA actively conducts social charity activities to help solve problems of poverty and natural disasters and improve community welfare. Various social activities are carried out through education, da'wah, and social activities, which are part of the science work program. In practice, the student organization carries out the distribution to help improve the community's welfare. This main movement is a movement that is always on the annual agenda of the science work program. Social activities through philanthropic activities are the main attraction of IPA to become part of the movement to realize prosperity that can help the government in alleviating national problems related to community needs (Ja'far, 2019, 160).

The activities of the philanthropic movement were chosen as an alternative activity not only as an agenda in realizing five charities but also to build the popularity of IPA as an organization engaged in a mission for humanity which politicians eventually used to build a certain political image. In practical politics, IPA not only makes an open call to support certain candidates but also functions as a "boat" that can mobilize the community to get political support from groups of students who are 17 years old in order to win politics in the 2020 local election in Serdang Bedagai. IPA's involvement in political activities has raised pros and cons among the organization's members because others have differing views on the leadership's decision to engage in practical political activities. However, on the other hand, some groups view involvement in politics as part of a strategy to maintain and develop the organization.

The philanthropic movement played by IPA has shaped the public's trust in this student organization. However, in its development, the philanthropic movement has been used as part of a political strategy for certain interests, especially as a tool for building an image that transforms into a tool for political interests. This research will explore the relationship between student organizations and the philanthropic movement, which eventually became a tool for practical political interests, especially in local politics in Serdang Bedagai.

METHOD

This study uses a qualitative method with a narrative approach. The Narrative method is used to obtain primary data from the object studied, IPA. Narratives are presented by describing events in detail to obtain detailed and factual information. Data was collected through observation, interviews,

and documentation with key informants, namely regional leaders, administrators, and active cadres in Serdang Bedagai. In addition, data was also obtained through research involvement in various activities carried out by science in Serdang Bedagai. Data processing is carried out in 3 (three) stages, namely data collection, data reduction, data presentation, and conclusion.

RESULT AND DISCUSSION

A Brief of IPA

So far, there is still a lack of adequate information based on academic sources explains of IPA. It only comes from oral sources that develop from one generation to the next. In general, it is known the IPA was founded on September 10 year 1953 which students initiated of the Aliyah al-Qismul 'Ali level was named the IPA (Ja'far, 2018, 12). IPA itself cannot be separated from Al-Washliyah because it is part of the youth organization of the student association. The background of establishing the youth division organ requires Al-Washliyah to present a youth based movement can support the organization's efforts, both internally and externally, in the fields of education, da'wa, social and economic charity, which is referred to as five charities (*panca amal*). The youth movement itself is believed to have a role in the revolutionary movement for the independence of the Indonesian nation, especially after the founding of the Al-Washliyah youth movement in Al-Washliyah congress in Porsea which was held from 19 to 12 April 1952 due to the entry of Japan into the city of Medan (Ya'qub, 2020), 42).

IPA cannot be separated from genetic relationships from its "parents", such as the relationship between "mother" and "children". IPA is a child born from one of the largest organizations after Nahdlatul Ulama and Muhammadiyah (Luthfi and Latif 2019, 143) through the IX congress on November 29 1953 in Medan City until finally it was declared IPA. In the early, IPA formed a management structure that was divided into the Al-Washliyah student association with the chairman Abdul Aziz Ahmad and the periodized Al-Washliyah women's student association with the chairman Nuraini Lubis. The management composition divided between women and men began their work and struggle to become the "wing" organization of Al-Washliyah. The establishment of the student organization is part of one of the constitutional products of each congress held. Then, it was confirmed in the Al-Washliyah congress in 1938 in Medan City.

As a Muslim student organization inspired the establishment of the Muhammadiyah Student Association (Ikatan Pelajar Muhammadiyah: IPM) on 15 June 1961 (Fatkhurohmah, et.al., 2018, 54) and the Nahdlatul Ulama Student Association (Ikatan Pelajar Nahdlatul Ulama: IPNU) on 24 February 1954, and other Muslim students (Rahmanto and Yani, 2015, 1371-1372.). In its journey, IPA did not run smoothly because of its challenges. So, its role was more focused on the local level of North Sumatra. Structurally, referring to AD/ART of Al-Washliyah article 3 number II letter b IPA of government regulation in 2004 through the presidential decree concerning organizational, administrative and financial transitions within the general judiciary and state administrative courts, and the supreme court caused IPA to change its name to the Al-Washliyah Sons and Daughters Association (Ikatan Putra-Putri Al-Washliyah (IPA)). However, at the 2004 congress, IPA returned to its original name IPA.

In particular, the presence of the IPA in Serdang Bedagai Regency is unknown. However, according to growing information, the IPA Serdang Bedagai was first led by Khairul Rizal in 2004 to coincide with the expansion of Serdang Bedagai Regency (Fitri, 2014, 124). The following is the relay for IPA leadership, followed by Muhammad Ajiz, Fadlan Khairi, Fatimah Ibrahim, Riza Khairi and then continuing to the present day Fikri Irhami. Referring to AD/ART IPA is part of the organization Al-Washiyah, an autonomous legal entity that implements the ideals and goals of Al-Washliyah at the student level. IPA flow chart in organizational management starts from the central leadership, regional leaders, regional leaders, branch leaders to the level of regional leaders who synergize and strengthen each other. From the central level located in the Jakarta City to the district administrators at the school/madrasah level. IPA has its main objectives and functions independently, namely carrying out ittifaq Al-Washliyah charity through struggle and movement in the education, da'wa, social and economic. In carrying out its duties as an autonomous organization, IPA plays a role as a government partner in community empowerment and social charity. Structural relations at the central and regional levels are responsible for their respective duties and functions. This relationship exists because each member will be connected with IPA as an independent organization with IPA not taking sides with anyone, autonomous, independent, and sovereign by holding a congress first to bring all organizational policies and decisions. These rules are constitutional laws that must be obeyed and obey the management structure at the central to regional levels.

IPA was born from the genes of Muslim students and scholars, which is the axis of the foundation of the founding of Al-Washliyah. So, big names such as Muhammad Yunus, Ismail Banda, Muhammad Arsyad Thalib Lubis, and others have become IPA references as dynamic, creative, devout, knowledgeable, and broad-minded Muslim students who are dynamic, creative, devout, knowledgeable, and broad-minded, demanding happiness in the world and the hereafter and play an active role in development nation to create a just and prosperous society (Ja'far, 2015), 32). IPA moves in the field of students and supervises students in the age limit of 13 to 27 years, then IPA has an important role in the education. Al-Washliyah's attention to education can be described in two institutions, formal education and non-formal education to Al-Washliyah. First, Formal education, namely school education from SD/MI to SMA/Aliyah and Qism al'Ali received general and religious-based teachings and lessons. Second, non-formal education, namely education outside of school, including those initiated by IPA through a cadre process is an absolute requirement that must be complied with to become part of the IPA organization and the successor to the struggle of the Al-Washliyah organization.

In the decision of the congress, it was found that it was a constitutional obligation that some schools did not comply with this decision because there were also Al-Washliyah schools that did not make IPA a partner in implementing the educational curriculum. Education is an ittifaq Al-Washliyah charity in running the organization. Al-Washliyah's activities in the education sector require students to love science and technology. The role of the science is contained in the foundation of the struggle to form an Islamic nation cadre, preparing young da'i with broad and Islamic perspectives, fostering and developing students who are creative, knowledgeable in socio-cultural knowledge, and have an entrepreneurial spirit following the development of the times, carry out *amar ma'ruf nahi munkar*, fostering *ukhuwah Islamiyah*, and other businesses according to the needs of the organization (Article

8 of the Association of the Student Association of Al-Washliyah).

In its development, students must be creative, innovative, and competitive to face the 4.0 era, where all-digital technology requires a student to be ready to accept the flow of globalization that comes from anywhere and anytime. The basis of religion is very important to filter the flow of information back and forth (Baihaki, 2020, 185). In this context, IPA as a student organization has character values based on religion but also must not be out of date. As an educated organization based on the Ahl al-Sunnah wa al-Jama'ah, Pancasila and the 1945 Constitution its the hallmark of the movement. In social life, IPA is oriented to socialize the commitment to Islamic values, nationality, science, and cadre in exploring and fostering the potential of member resources to carry out charity. In line with the idea of Al-Washliyah which commits to always building human relations vertically and horizontally at the same time (Sumanti, et.al., 2020, 163).

The existence of IPA in the regions and rural areas cannot be separated from the role of cadres who fill every religious space in society. IPA's readiness to go directly into the field as a form of leadership relay to continue the struggle and charity movement to grow the organization in addition to student organizations and other social organizations. The characteristics of IPA that can be recognized by how they dress, which are characteristically green and white are elements of traditionality inherited of Al-Washliyah by not making a student old-fashioned and out of date. The identity can be seen in the cadres who wear sarongs characterized by santri. However, its still combined with shirt clothes to make it look neat. So, it looks elegant and then likes to stay in touch. IPA cadres are known to be close to the community because of the closeness built through friendship until an expression is formed that IPA cadres are not everywhere but everywhere. This expression is a participation of IPA cadres who fill every space in society to become valuable and proper people to practice and provide enlightenment for the community.

An important element in IPA is closeness and kinship in the organization, which is the attitude of cadres who like to build friendships with fellow citizens of Al-Washliyah. On another occasion, cadre IPA gives a speech, says *nasrum min Allāh wa fathun qarīb wa basysyir al-mu'minīn* (help from Allah and a victory that will come soon. Give glad tidings of this to the believers). A fragment of Q.S. al-Saff verse 13 is used to end the speech by carrying out deliberation events. The sibghah and wijhah of Al-Washliyah are traditional characterized and distinctive characteristics of the wider community. In the IPA principle all students must be able to participate in religious activities in the community, like *tahlilan*, bathing corpses, reading wirid, and religious lectures are activities in the community. IPA as an organization based on Islam uses the al-Qur'an as a guide to increase students intelligence to the maximum (Saragih, 2007). Intelligence is refers to the form of knowledge and spiritual intelligence. Therefore, the basis of the struggle cannot be separated from the IPA cadres to make every decision based on what has been determined together. This foundation becomes in every step of IPA in social life and organizations.

IPA cadres come various ethnic, regional and economic backgrounds provide their "color" in the organization. Still, they are committed to one struggle to realize the empowerment of students and youth, especially in Serdang Bedagai Regency. Since its inception, the organization has produced cadres who are active in developing Islamic da'wa, either by hand, orally, or in writing. However,

it must be admitted that IPA is not the only student organization but also plays a role in society. For the Serdang Bedagai context, the student organizations get ample space to show their functions and participation. In carrying out the IPA mission to make Islam the footing of the movement, the principles adopted determine an organization's steps and movements.

IPA as a movement seeks to make Islam an organizational principle relevant to Pancasila values as the principle of national and state life. Al-Washliyah has an intellectual heritage based on the Yellow Book (*kitab kuning*) of *turath* in providing the public an understanding of religious teachings. The cadres represent the accumulation of Islam and Pancasila values as a moral reference in behavior that appears in the community (Arif, 2021, 175). In this context, IPA carries out Al-Washliyah's mission to build a religious society in accordance with Islamic values. In the aspect of the mission of struggle to the maximum extent to make sharia to be implemented in the life of the nation and state. As a part of the organ, IPA is committed to upholding the commands of amar ma'ruf nahi munkar in social life. Islam as the principle of IPA organization, then fully enforces applicable laws and norms as perfect regulations, especially in political, economic, educational, and social aspects. Based on that, IPA cadres are asked to obey and obey in every movement so that organizational goals can succeed under shared expectations. In implementing the program, IPA is given the freedom of expression to carry out all forms of activities in the work program that is carried out while avoiding deviations from organizational guidelines.

Wijhah as a bulwark to avoid deviations in activities carried out in carrying out the mandate of Al-Washliyah. So, it does not waver and misguided in determining the direction of movement, the IPA must be in a straight line called *khittah*. *Khittah* as a guide for IPA to behave and act (Wawan, et.al., 2018), 159-160), both general and specific rules, namely that members must comply with the organization's articles of association and by-laws. IPA guidelines and instructions in the five charities of Al-Washliyah aim to practice Islamic teachings for the happiness of the world and the hereafter. As well as to create a society that is faithful, devoted, safe, peaceful, just, prosperous, and blessed by God in the life of the state, nation based on Pancasila.

Philanthropy Movement

Involvement in philanthropic activities is a form of organizational strengthening, which is also part of the organization's five charities implementation efforts. The IPA philanthropy movement is carried out by raising public funds for social humanitarian and religious social activities or carried out in various ways, such as placing advertisements in mass media, print and electronic, as well as taking to the streets in strategic places, etc. IPA in this case, plays a philanthropic movement through the scope of the Al-Washliyah organization internally. Still, it has recently expanded to the community without being limited by a particular organization. The IPA philanthropy movement is still in a traditional orientation by utilizing structural organizations involved among militant cadres loyal to the organization. However, the existing limitations make IPA have to use other steps in funding because adequate funding is limited to internal organizational space. Hence, the work process is slow, all corporate activities will be stopped due to the inability of IPA to develop funding. The philanthropic movement is actualized of social charities in the IPA vision and mission program. The aim is to strengthen the IPA philanthropy movement to get a position between student organizations

and the community involved for mutual benefit.

Through social charities, IPA can immediately see the opportunities for activities carried out by these institutions. In community involvement of philanthropic movement is an effective way for IPA to continue to realize mutual progress. Through philanthropy, IPA work programs in the long-term and short-term can be carried out optimally. IPA's efforts in the movement as a form of community piety seek and play its role as a community organization that cares about the situation and conditions in the community. In addition, the philanthropic movement is used to sustain the program and maintain public trust in IPA as a Muslim student movement (Latief, 2013, 165).



Source: Facebook of IPA

Steps in collecting funds can be seen when the program is running by collecting donations from donors. One of them is the fundraising step, a strategy to convey information with the intent and purpose the donors are interested in assisting. The findings of this study explain the attract public sympathy or donors in donating funds, IPA has taken several strategic steps (Sholikhah, et.al., 2021, 37.).

First, Fundraising Through Social Media

The digital era has become a necessity of life, its cannot be separated from information technology. The internet is used not only as a source of information but also for communication. The use of the internet helps and facilitates the work of human life. Easy internet access that can be reached by all groups from children to adults, encourages the faster exchange of information, and the level of movement can be spread evenly. Internet technology is widely used because of its convenience and sophistication, as well as various benefits (Laksono and Magfiraini, 2014, 52-69). Some Islamic organizations use the use of technology as a tool for fundraising. Step Fundraising is done through the use of social media (Yustati, 2019, 84). Social media use in students is a movement to attract

students and IPA cadres to voice this call for fundraising. In practice, several IPA cadres are active at the branch and district levels in disseminating calls for fundraising. Several activities were carried out in the fundraising program for the victims of the tsunami disaster, the flood disaster donation program, and also the al-Qur'an collection program during the month of ramadan (Irhami, 10 April 2022). The step taken is to socialize leaflets or flyers that read "open donations" for each cadre, or the wider community. Social media is used to socialize the fundraising through: Instagram, Facebook and WhatsApp . Each active member or cadre is connected in WhatsApp-groups or their respective branches. In every WhatsApp-groups in district and addition, there is one regional management coordinator used to disseminate information on the IPA work program at the regional level, including the data collection activities.

Through social media, fundraising began to be disseminated to active cadre groups and contacts of other IPA cadres who are not included in the management structure. On the Facebook and Instagram, cadres who received the news information disseminated it to each other on their respective social media accounts. IPA cadres can obtain information in particular, or generally, it can be read by the virtual world community. Fundraising is done flexibly by including images and information related to open donations made in the flyer that has been created. Technically, it can be via transfer via the designated bank, or it can be submitted directly to the committee by contacting the contact information, visiting the agency/institution of a proposal, or with a ball pick-up system by each cadre. In addition, donations can also be of cash, necessities, and raw materials following the program. Suppose the flyer has been distributed with a predetermined schedule. In that case, each coordinator in the WhatsApp, Facebook, and Instagram groups reports the results of the donations that have been collected to the regional administrator of the Serdang Bedagai IPA.

Second, Fundraising for the Down to the Street Movement

In contrast social media which is considered adequate and its targets, can be disseminated evenly. The fundraising step is also carried out by IPA by going down a road that is coordinated directly by the local administrator. Previously, a committee was formed through the deliberation of invited meetings disseminated through the WhatsApp Group for calls for action. After the meeting was held, a committee was formed which was initiated by the da'wa and social charity of regional administrators as the coordinator of the field action. Deliberations are carried out by determining the target point, the logistics must be provided, and how long it will take. After the agreement is made, the field coordinator and the committee prepare all the needs that must be provided such as banners, donation boxes, and some symbols and attributes related to IPA. The target is the center of the crowd, such as markets, highways, and others. In addition, IPA Serdang Bedagai also raises funds specifically for Al-Washliyah school to cadres, teachers, and other organs. The existence of IPA runs the organization's wheels with an institutional base built through philanthropy. Several work programs of IPA Serdang Bedagai are related to the vision and mission of Al-Washliyah's charitable business.

Third, Education-based Philanthropy

There are 12 active IPA branch leaders spread across several sub-districts and rayons spread over

20 Al-Washliyah madrasas. Madrasas are the main forum for students to hone and explore the hidden potential through student organizations to leverage more. IPA is not only studied in madrasas but can be developed through organizations in the community and parents feel the changes in their children when studying in Al-Washliyah. This finding was strengthened by the increase in Al-Washliyah education with the many achievements of students who took part in the Musabaqah Tilawatil Quran (MTQ) competition in the Serdang Bedagai Regency level. Al-Washliyah education is supported by a laboratory and is strengthened by co-curricular and extra-curricular activities. The existence of IPA has always been a concern for the community. So, many Al-Washliyah madrasas were formed, not only the number of cadres, but the parents of students were IPA cadres or schools in Al-Washliyah so that her child would be school Al-Washliyah.

Fourth, Philanthropy is based on Da'wa.

This finding explains that in the month of Ramadan. In its activities, IPA forms a Ramadan safari team, so in hospitality activities, it is carried out by bringing gifts by distributing al - Qur'an, which is obtained from donors. The Qur'an that was distributed was the result of the previous fundraising. This activity received support from the district government and the community so that from the number of funds collected; is Rp. 900,000 or 80 the amount of al-Qur'an (Irhami, 10 April 2022). The activity was continued by dividing several teams by forming committees; each group is divided into several predetermined prayer rooms or mosques. This da'wah-based philanthropic movement started with visiting the prayer room or mosque, followed by the implementation of breaking the fast together and praying in the congregation. Then, it was continued with the tarawih prayer and a series of opening rules by protocol, reading the holy verses of the al-Qur'an then followed by a lecture by one of the IPA cadres who had been trained and closed with a prayer. Activities are carried out in full during Ramadan until al-Qur'an has been distributed to needy people. This activity continues to be an annual schedule for the program activities in the month of ramadan and training and forming talented young preachers.

Fifth, Charity based Philanthropy

The social charity-based philanthropic movement is carried out by IPA by helping disaster victims in the Serdang Bedagai area. This program is carried out collectively by inviting all cadres to be involved in the fundraising process, the point where the fundraising process is carried out in the big road. The collected funds amounted to Rp 2,000.000 was then given to the disaster victims in posts. The assistance provided was in the form of necessities because it was considered to be able to help the victims rather than giving cash; with the provision of conditions, it was hoped that it would help the food needs of disaster victims. This program has received the attention of many parties, including the community, Al-Washliyah residents and local governments.

Sixth, Philanthropy based on Character Building

The character-building process is usually carried out when students enter the end of semester holiday period. The program is held once a year in June and August by the administrator of the IPA

of Serdang Bedagai. This distinctive curriculum is the character of better direction and always a wait for the community because their children who were originally against their parents, or fall into the association in a bad environment can turn into a child with Islamic character, the basic training is also one of the requirements to enter and join a cadre IPA organization. However, some schools still have not implemented of basic training. The training which was held for one week, was to educate and train students to become a leader, polite, moral to instill Islamic values. The training is carried out in stages, starting from the basic cadre training stage, intermediate cadre training, and instructor cadre training.

Each level of cadre has its material and target. The output produced must also become a proselytizing for *amar ma'ruf nahi munkar* in the community and cadres formed specifically for loyalty and militancy to continue the organization's struggle sustainably. During the training, there was a symbiotic relationship between IPA and the community. The point is the cadres who have finished training will directly engage in preaching in the community, preaching to the place of women *perwitan*, and preaching to the musalla or mosque. In the past, community activities were carried out for 10 to 14 days. In practice, the community has provided consumption of packaged rice or often called "rice of the people" (*nasi umat*) to the participants during the training. The process of giving "rice for the people" is given directly, or the committee is welcoming to a pre-scheduled point. In this case, the community plays a role in evaluating and monitoring comparisons of children who have attended training with children who have not participated in cadre.

During the training process of participants are trained by a team of instructors with training materials and religious activities based on scientific orientation, or improving life and soft skills. To shape the character of Muslim students and produce militant and loyal cadres, goals and targets must be achieved in the cadre process. Cadre's purpose is to realize science IPA who are faithful, devoted, noble, knowledgeable, capable, creative, innovative and skilled in Islamic teachings. While the targets must be achieved are forming cadres committed to Islamic values, forming cadres who have loyalty and national commitment with a religious-nationalist spirit under *khittah, sibhah and wjihah*. Al-Washliyah forming cadres who have the ability and skills to lead, manage and carry out organizations professionally, cadres who can answer and respond to all global challenges and can solve all problems for the continuity of Al-Washliyah's existence.

From the Philanthropic Movement to Political Practice

The philanthropic movement in Indonesia in the collecting social funds in the form of *zakat, infaq, sadaqah, and waqf* has its role in maintaining and developing the progress of the nation and state (Sulkifli, 2018, 1-12). The practice of philanthropy is not only related to efforts to build a community because there are hidden elements. The philanthropic movement has a wider impact on poverty, the effectiveness of state policies, standards of citizens welfare, philanthropic inclusivity, intervention foreign economic powers, religious doctrine, human resources, etc. The broad scope of philanthropy is projected to fill the space for political, social and cultural dynamics in Indonesia.

In the development of philanthropy in Indonesia, seeks to mobilize funds and resources from the community for work programs in religious and social institutions. In the context stated, IPA is a

community-based Muslim student organization to attract sympathy among Muslims, especially in rural communities from the lower to middle classes. IPA is a movement specifically for students to produce sustainable cadres in organizational leadership. This is supported of the number of madrasas, da'wa activities, social charity activities, and regeneration activities as the basis for the orientation of the Al-Washliyah development political movement, that it does not lag behind the institutional competition of other Islamic organizations. Through programs that are carried out both online and offline to get the attention of the community.

Management of funds from donors then realized in the work program IPA, they continue to gain trust in society. This movement became a hereditary tradition during the previous management period which continued through the management work program. Through the work program, IPA can always attract people's hearts. So, they will not hesitate or hesitate to donate through IPA. IPA as a distributor, gets a good image in the hearts of the community as an organization that cares about the environment and responds to situations that occur. The philanthropic movement that develops IPA is also part of the organization's ideological cultivation implementing five charities, which is an effective strategy. The relationship between IPA and the community will be stigmatized religion with a cultural approach, so that IPA continues to live in line with the foundation of the struggle that has been set.

The philanthropic movement IPA has developed is part of a politics based on humanity with active participation in helping all things related to the community, especially those related to natural disasters in the region. The philanthropic politics that IPA plays by managing Islamic-based community organizations. IPA's approach is carried out by seeking community development within the framework of the five charities. Through the political philanthropy movement, IPA builds a good image in people no longer see IPA is an organization involved in political practice, even though the political elements are carried out indirectly. Public support for the philanthropic movement is a strategic step to play a political image in society. In its development, the direction of the philanthropic movement has also penetrated political practice. The philanthropic movement carried out by IPA is built to realize the organization's vision and mission by utilizing all the potential in the community. The capital owned by IPA has provided the basis for religious spirit and belief in carrying out organizational programs.

The IPA movement has taken a space to maximize the role of cadres with IPA strategic steps in pioneering and leadership by mobilizing the potential and resources in the community. Pioneering and leadership are not only interpreted as student involvement in the circle of political power; administration can produce a pioneering spirit in making changes in society for the better even though they are not in control. Pioneering has inspired people to be motivated to live a good life. Philanthropy politics is built individually or in groups on aspects of organizational leadership, cadres, or people involved in IPA. The role of IPA as a movement of Muslim student in carrying out social activities, including through the charity work carried out of IPA has brought sympathy and public interest.

IPA activism focuses not only on the education and da'wa movement but also a philanthropic movement in the community. Students in terms of age belonging to the youth category ranged from 15 to 27 years old. This age is a maturation process legally proven to be a new voice and power for

political movements. Therefore, students in Indonesia have a very significant number of opportunities to participate in political activities in this country. The practice of religious based philanthropy cannot be separated from the political elements. The philanthropic movement can also be a “political tool” for religious organizations because philanthropy as a humanitarian movement contributes to efforts to get attention and support from the community the existing potential can be used as part of a political strategy.

In the political moment in the region, IPA takes part in it. For example, IPA's involvement openly and earnestly supported the candidate pairs for Tengku Erry Nuradi and Soekirman in the first Pilkada in Serdang Bedagai after the division in 2004. In the first Pilkada, IPA played a role in mobilizing of the majority of votes firmly placing banners and billboards around the area. In front of the IPA secretariat in Sei Rampah District (Koto, 10 April 2022). This proves that IPA's political activism has practically been carried out since the first leadership period of IPA in Serdang Bedagai. Political support is a form of a symbiotic relationship between organizations and politicians to get a stage in the government. Furthermore, in the 2020 Pilkada, the candidate Soekirman and Tengku Ryan Novandi as incumbents approached the Al-Washliyah organization, which was responded well of the organization. In practice, candidate pair number two came to the Tabligh Akbar Mawlid Nabi event in Sukajadi Village, which is the basis for the IPA in Serdang Bedagai At the event, the support from the masses who attended was seen wearing the typical Banjarese Sasirangan batik, which was deliberately given to the previous supporters.

IPA Regional Management, as a student organization has a cultural approach to bringing the name of the candidate pair number two to voice the vision and mission. Previously, there had been a meeting held at Thempark Pantai Cermin at the invitation of the candidate pair. Not all of this support was approved of the IPA management nor the residents of Al-Washliyah. However, this step has brought the organization's name clearly into political practice. It is active in calling for specific pairs of candidates to choose candidates considered capable of carrying the interests of IPA. In addition, several IPA cadres had a track record of running for political contention in Serdang Bedagai Regency and North Sumatra, namely Hartoyo, Ibrahim Khalil, Dedi Iskandar Batubara and Syahrianto received support from Al-Washliyah residents.

In terms of political views, it was also found that there were differences in the political choices of citizens, seniors and Al-Washliyah figures with the IPA leadership. In the political contestation event in Serdang Bedagai, it was seen that the elected regents, namely Darma Wijaya and Adlin Yusnar Tambunan, were close to the organization's management. So far, IPA political activism can be grouped into 2 (two) forms: open political activism and closed activism. Available activism can be seen in the context of IPA's involvement in political campaigns, showing the practical political choices the organization has made openly. However, there is no written evidence of support for declaring a particular regional head candidate. Meanwhile, closed political activism can be seen at the moment of the 2020 Pilkada. IPA takes an indirect political role through involvement in “Yasin 41” reading held in the musalla (Rangga, 15 April 2022). This practice is based on a request or agreement from the team or candidate paired with particular interests. Ritual practices are carried out to keep specific candidates from all bad things that can cause harm (Hidayat, 2017, 102). The ritual was carried out twice in the same place, involving forty IPA cadres. Even though the ritual is not a form of political

practice, it is more of indirect support for certain candidates who are also part of the student group's political activism (Rangga, 15 April 2022).

The political attitude carried out of IPA of attitude or effort to maintain the organization to develop. Political steps are taken to confirm the existence of IPA, that it can be easier to carry out organizational goals. Efforts to provide political support are interpreted as a strategic step to develop properly, primarily through political support which is done to provide space for IPA to get support from the supported local government (Jumain, 10 April 2022). After the election of serial number two to become regent and deputy regent of Serdang Bedagai, IPA's closeness with the government seemed to have developed intimately, the program offered by IPA to the government received a positive response with government support to realize the offered program. This closeness to power can be seen in various IPA activities attended by regional heads. The presence of the regional leader is considered important to confirm the existence of IPA in the Serdang Bedagai, that all organizational agendas can be carried out properly (<https://www.suaraaktual.co/>).



Source: Facebook of IPA

So far, IPA has succeeded in convincing elite groups, such as officials, politicians, people in business, civil society, and others to make IPA a partner in certain interests (Irhami, 10 April 2022). The IPA philanthropy movement through the basis of an activity program is proof of IPA's success as an organization because it gains the trust of rural or urban community groups and certain legitimacy for IPA in developing the organization's mission of struggle. The IPA business charity is a distinct advantage for the organization, but more than that it benefits Al-Washliyah. Although, IPA emphasizes its existence to participate in the world of politics, Muslim identity does have a significant influence in the religious branding of long-term philanthropic institutions. This is because the emergence of IPA

also adopts traditional Islamic philanthropy specific to the aspects of alms, infaq, and waqf. Islamic philanthropy can be a political tool that turns into the principle of political generosity through charity and social charity movements in election events or during campaigns on religious grounds.

The issue of Islam is an excellent opportunity to be used in political practice as a means of consolidating Islamic political alliances. Through the social “da’wa machine”, the IPA organization was born from the actual charity of cadres as a form of responding to social phenomena. In this case, IPA and Al-Washliyah have complete control to participate in political activities in a cultural approach to the community through da’wa, social and student education activities which are none other than helping political party campaigns through Al-Washliyah’s five charities missions in the movement. Internalization of Islamic values through the five charities of IPA in Serdang Bedagai in a certain momentum in work programs that have been practiced through ramadhan safari activities, social charities, Islamic boarding schools, and basic leadership training, fundraising, humanitarian assistance, and da’wa. All of these activities will strengthen the meaning of democracy where the activities involve the active participation of civil society to mobilize religious, philanthropic practices such as that carried out by IPA as an Islamic civil society-based organization that contributes to humanitarian work.

CONCLUSION

IPA carries out the vision and mission of the five charities of Al-Washliyah, its existence of Muslim student organization playing the steps of the philanthropic movement to gain attention and trust in the Serdang Bedagai. The people of Serdang Bedagai have long seen the Al-Washliyah movement through IPA building a corporate image to enlighten the community through da’wa movements and social, economic, and educational. Through maintaining its traditional elements, Al-Washliyah continued the struggle of the organization described IPA as an Al-Washliyah wing organization that eventually penetrated political activity. The religious and social orientation of the community is used in the lives of the people of Serdang Bedagai to get as many votes as possible, political campaigns that can be contradictory to organizational regulations. IPA’s political activism through proximity to the elected Serdang Bedagai with political goals. In the context of the five charities movements Al-Washliyah, played of IPA continues the vision and mission struggle, which has already received a good stage in society. The new direction of IPA activism orientation as a student organization is not only on the philanthropic aspect of a sich but has also become philanthropic politics by building a good image in society. The new direction of IPA activism has been towards the practical political aspect, whether done openly or privately.



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