



The Role of Religious-Based Student Organizations in Political Education for National Caderization

A Study on Muslim Students Association in Karawang

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Abstract. This study aims to analyze the construction of religious-based student organizations' political education in building national regeneration. The method in this study used a descriptive-analytical method with data collection procedures through interviews, observation, documentation studies, and literature studies. To test the validity of the data using data triangulation techniques and extension of observations. The results found show that political education organized by religious-based student organizations is the basic instrument of cadre education in shaping students' political understanding and behavior as cadres of the nation in dealing with national issues and being able to continue the sustainability of the life of the Indonesian nation. The political education models that are organized include basic and advanced cadre formation, interactive studies, and habituation with the organizational, community, and government environment. The basic materials include inculcating basic religious values, cultivating national values, and understanding political thoughts and actions.

Keywords: Religious-Based Student Organizations · Political Education · National Caderization

1 Introduction

Indonesia has a country with the characteristics of its people pluralism built on diversity of ethnicity, religion, and race including socio-cultural systems [1]. However, in this plurality, there are still quite several problems, especially social conflicts. Communal conflicts appeared from 1950 to 1965 and even worse religious conflicts from 1996 to 2001 [2]. Likewise, post-reform the problems of corruption, poverty, ethnic and religious conflicts, and cultural resilience that are increasingly weakening are challenges that must be faced by the Indonesian people [3]. Data released by the Central Bureau of Statistics [4] shows an increase in mass conflicts at the village level during 2011–2018. In 2011 there were conflicts in around 2,500 villages and experienced an increase to around 2,700 villages in 2014, and increased to 3,000 villages in 2018. These conflicts included conflicts with economic, cultural, and even religious backgrounds. This was reinforced

by the results of a Wahid Institute survey which stated that radical and intolerant behavior showed an increase from time to time. These data provide evidence that the reality of a pluralistic Indonesian nation is still shrouded in social conflicts.

Likewise, another social phenomenon that occurs in the life of the Indonesian nation is the division of groups based on religion. This problem is increasingly evident with the rise of conflicts based on religion in the reality of the life of the Indonesian people. Specifically for West Java, [5] issued a report on the religious harmony index reaching 68.5 points from the RKPD target of 68.6–69 which shows that West Java ranks 32 out of 34 provinces which shows West Java as a province with the highest level of tolerance. Low. Terrorism seems to add a bad image in forming religious segmentation. This illustrates that inter-religious harmony is still unfinished homework. Even though every religious community believes that their respective teachings are superior, in the life of a pluralistic Indonesian nation, tolerance must be placed in the main position in social interaction. The root of the problem is very complex, not only in the government's role in making policies but also in the awareness of the Indonesian people themselves. Cultural approaches and awareness are alternative solutions to dealing with the reality of religious conflict in Indonesia. Without this, it is very difficult to end the social problems that exist in society.

Not only social conflict, but the problem of crime also seems to have never been separated from the social problems of the Indonesian nation. This has a lot to do with the deviant behavior of the younger generation. Fights, free sex, and the use of illegal drugs are still rife among Indonesia's younger generation. Many factors cause deviant behavior in the younger generation, both from family, educational, and environmental factors. West Java is the province with the largest number of youth in Indonesia, but the youth development index (IPP) is still at the lowest position at the national level [6]. Likewise, the phenomenon of globalization cannot be separated from the lives of the younger generation. The development of technology and the rapid flow of global information is a big challenge for the Indonesian nation. The process of cultural assimilation makes the younger generation more open to foreign cultures which destroys local cultural wisdom. There are many views that today's young generation tends to lose their identity. This is because the more open the information received has an impact on the decline in values that continues to fade the national character. The strength of the nation's cultural values and resilience is increasingly eroded because of the impact of acceptance of foreign cultures that is too strong from the younger generation. Although we cannot blame the very strong currents of globalization the self-readiness of the young generation to be involved in global life is still low which makes it a big challenge that must be faced at this time.

The growing development of national problems that are attached to the younger generation will have an impact on the sustainability of the life of the Indonesian people in the future. We can imagine that the future of a pluralistic Indonesian nation will always be shrouded in prolonged conflicts and that national security will disappear because the younger generation is unable to become the nation's asset to maintain national integration. Therefore there is a need for an educational solution that can form a young generation that is prepared for the sustainability of the Indonesian nation in the future.

The younger generation who has an attitude of tolerance, mutual respect, and coexistence between groups and cultures is the key to achieving a harmonious and peaceful life. The younger generation can innovate to maintain and advance the nation's culture. This is none other because the cultural heritage and challenges of pluralism are evident in the life of the Indonesian nation [2]. So this requires the younger generation to be able to accommodate cultural differences.

Departing from this phenomenon encourages the need for national regeneration for the younger generation who have different cultural and religious backgrounds. The national cadre is intended to shape Indonesia's young generation as a generation capable of protecting and advancing Indonesia in the future. National regeneration is very important for the life of the nation because regeneration is the essence of sustainable national life into the future. Without the existence of national regeneration for the younger generation, certainly, national life will not work and experience stalemate and collapse. Therefore national regeneration is very important in building a sustainable Indonesia. Through national regeneration, the younger generation is prepared to be able to live side by side in an atmosphere of pluralism and to be able to maintain harmony in cultural and religious differences. Likewise, being able to create an orderly and peaceful society following the advice of peace taught by every religion. Even though cultural and religious conflicts will always occur, through national regeneration it is possible to create young people who have conflict resolution skills. In addition, the younger generation is prepared to become an independent generation capable of creating jobs and having a vision for national economic development.

The national regeneration can be carried out in various forms of education, both formal and non-formal. All national elements have the same responsibility in organizing this national regeneration. This is based on the argument that the effectiveness of educational success is highly dependent on the synergy between families, schools, and communities. In the form of formal education, it is necessary to have an adequate curriculum and educational infrastructure. But in fact, it is believed that the purpose of formal education cannot be separated from the national regeneration program. Whereas in non-formal education such as political education student organizations find the most strategic position in the success of the national regeneration program. In democratic life, political education occupies an important position in shaping the younger generation who are politically literate and able to be self-aware of their social environment. Political education is directed at forming the ability to view their environment critically and determine the right attitude in dealing with situations, as well as training the ability to act in the younger generation [7]. Through political education, the younger generation can read themselves and their environment so that they can act to improve people's lives [7].

In student organizations that have a religious basis, political education enables the younger generation to view social reality openly but is guided by religious teachings. This allows divisions based on religion not to occur but provides an understanding of religion so that it can be applied in the lives of the younger generation. We are all aware that religious teachings provide guidelines for life that can coexist, can maintain peace, and teach other social behaviors that can create progress in society. Therefore political education in developing national regeneration cannot be separated from the behavior

of religious organizations. Therefore, political education organized by religious student organizations is important to create a younger generation that can deal with the realities of local culture and globalization so that it becomes literacy to advance the life of the Indonesian people for the future.

2 Methodology of Research

Approach is the choice determined by the researcher to answer the problems that have been determined in this study. Mention qualitative research seeks to study various phenomena in natural conditions so that they can be understood and interpreted [8]. The reason for determining this approach is based on the problems studied, namely to find out the process of political education organized by religious-based student organizations in natural conditions so that in-depth information can be obtained from the social phenomena faced by the organization.

The next important part of this research is the determination of the research subject which will determine the data and information to be obtained from the field to answer the research problem. Determination of research subjects needs to be done carefully to obtain comprehensive data and information. The criteria for research subjects include background, actors, events, and processes [9]. From here it can be determined that the research subjects will be used as a source of respondents, namely. General chairman, head of the field of regeneration, and cadres of the Karawang Branch of the Islamic Student Association. The research method used is the descriptive method. Intended to describe the process of political education within the organization as an effort to form national regeneration in the cadres of the Karawang Branch of the Islamic Student Association. Researchers emphasize to know the description of the problems that occur in-depth, not poured in the form of numbers and statistics more specifically by focusing on certain aspects and often showing the relationship between variables [10].

Data collection was carried out through interviews, observation, and documentation studies. Interviews were conducted with informants regarding their perceived experience according to the research problem [11]. Informants included in this type of interview are religious-based student organizations and recipients of national regeneration. The observation was carried out as a process of observing and analyzing the activities and behavior of research subjects [12]. Through this observation, the researcher made observations and recorded them to obtain data that could answer research questions. Observations were made on organizational behavior concerning the implementation of political education including the organizational environment and the activities of organizing political education. The location of the observation is carried out at the organization's secretariat and the place where the activity is carried out. Meanwhile, documentation study is a process to enrich field data so that it can develop a study analysis. Documentation studies are carried out through document reviews related to organizational behavior.

Qualitative data analysis is carried out interactively and continues continuously until completion. Activities in data analysis, namely data reduction, data presentation, and drawing conclusions and verification.

3 Result and Discussion

We can examine political education philosophically from the concept of education and politics. The subject of education is none other than human beings both personal and social beings. That is, educational ontology is nothing but human beings. This is based on the perception that humans are perfect creatures created by God with the task of being leaders in their lives on earth. In carrying out this role, humans must go through dynamic development in a better direction. Therefore, humans are required to continue learning to be able to understand good behavior in their life. Education plays an important role in creating better human beings in personal, social, and religious life so education becomes a necessity for humans to carry out their role as caliphs on earth.

In organizing student organizations, the object of education is none other than students who act as organizational cadres. Therefore, a more in-depth study is needed regarding what kind of education should be held for cadres. Education must be able to find out which knowledge needs to be given to students and how students take steps to get this education. This study can be used as a reference in forming an educational curriculum and what strategies need to be carried out in achieving effective education for students. As a result, through epistemological studies, the value of educational benefits for students can be determined.

Meanwhile, in the context of political education, we can focus on the political philosophy that needs to be studied from a political perspective as a moral. The study of political philosophy is very broad covering many things such as power, politics as an art, and government, to the study of political philosophy from the perception of religious values. Politics as moral means that political behavior must be based on moral considerations so that political behavior can race to achieve the truth.

Departing from the study of these two concepts, the concept of political education studied is how to build students so they can behave following moral values to reach the truth. This is emphasized because the current perception of political education is nothing but to create cadres of the Karawang Branch of the Islamic Student Association who can achieve and exercise power without being based on moral values in its implementation. This philosophical study of political education emphasizes that it is the right step to achieve political maturity for students so that they can be self-aware of their environment in a society full of conflict.

We can examine the philosophical study of political education from the material objects of political education which include reason, mind, and taste. Intellect talks about how students can think so that they can distinguish between right and wrong things precisely. Political education cannot be separated from the activity of forming mind-sets so that they can understand right and wrong political actions. Political education emphasizes political ethics based on national values. The noble values of nationality can be used as a basis for thinking and acting politically for the Indonesian people. Through political education, it is expected to be able to create students of the Karawang Branch of the Islamic Student Association as national cadres to become scientists who can think and produce strategic ideas for building a cultural society and a country. The next material object is the mind, morals, or morals that try to find goodness based on religious, and cultural values, or even emerge from the purest heart. Political education seeks to create cadres who can distinguish between good and wrong behavior. This is

done through an educational process so that cadres can be aware of social situations. Introspection is defined as the ability to analyze through thought processes and examine the reality of values to be able to place oneself in a good position. Political education not only emphasizes the process of thinking but sharpens the heart so that it can see with the heart other than with the mind. This is based on the nature of education which emphasizes thinking, feeling, and acting to create empathy in humans. The process of education leads to the formation of cadres who can use their hearts in dealing with their lives so that political education seeks to make students virtuous.

Finally, political education is also centered on the development of political aesthetics for cadres of the Karawang Branch of the Islamic Student Association. In this case, political education is expected to be able to create cadres as political artists. Through political education, the cadres of the Karawang Branch of the Islamic Student Association can behave politically beautifully and beautifully. This emphasizes the ability to formulate the right strategy to influence others. Political education does not only emphasize individual understanding and behavior, but furthermore, political education seeks to form cadres who are capable of being role models for society. Therefore, political education is a process to create cadres of the Karawang Branch of the Islamic Student Association to become complete human beings, namely being able to think for the truth, act using reason to behave well, and be able to be role models through pleasant appearances.

The essence of human life is birth, growth, development, and death because basically, change is a necessity. Likewise, a country will always experience change and development from birth until the dissolution of a country. The birth of a country cannot be separated from the role of groups of people who can formulate the concept of living together about the need for a forum that can accommodate all the interests of members of the group. Likewise, the dissolution of the state cannot be separated from the lack of ability to maintain and maintain the integrity of the state. It is indeed an inevitability that the process of birth to death will always appear in the life of the country. However, to maintain the sustainability of people's lives, there needs to be a regeneration process for the creation of the next society that can maintain the integrity of the country sustainably in the future. This briefly illustrates that the state is like an organism that experiences a short life phase but at least the state can have a long life if the cadre process can be carried out.

Given the importance of regeneration in national life, students are one of the important elements as targets in national regeneration. Cadreization plays an important role as a step in preparing the younger generation to maintain and develop a more advanced national life in the future. Good regeneration or regeneration of the young generation determines the position and role of the state in facing the challenges of changing times [13]. Regeneration can be said to be the heart of the survival of a nation. The development and progress of a nation will undoubtedly not be able to take place without a process of national regeneration. This is none other because regeneration will give birth to generations who will continue the struggle of the founding fathers of the nation. The younger generation or young shoots are prepared to become cadres who must be educated to continue the relay of national life [14]. The importance of national regeneration lies not in the creation of a young generation that excels in advancing the national program, but

furthermore, it can create a younger generation that can act appropriately and think carefully and has a strong character [15], has a spirit of leadership, problem solver, and able to think creatively and visionary to build society to reach a more advanced civilization.

The initial process in forming national cadres carried out by the Karawang Branch of the Islamic Student Association was the implementation of tiered cadre training. Through cadre training, the process of cultivating a basic understanding of the organization, religious values, and national values is the main part that must be conveyed to cadres. This can be seen from the basic materials on organization, leadership, basic values of struggle, and nationalism. From this, we can understand that national regeneration is very important for the life of the nation. Through political education organized by the Karawang Branch of the Islamic Student Association, the educational process aims to create students as creators and devotees. As creators of cadres, you are required to have an understanding and open mindset so that you can innovate in scientific development and change society. Besides that, the main demand is to be able to make cadres as service people where cadres are required to be able to apply their understanding and thoughts to change society in a better direction. The process of change which becomes a necessity demands an organic cycle in a nation so that it demands a regeneration process for the younger generation who not only have managerial skills but also have character by holding fast to national values. Therefore the survival of the nation and state is very dependent on the success of national regeneration.

National regeneration is very important for national life based on the aspects built through regeneration. These aspects include spiritual, mental, intellectual, and managerial [16]. This aspect of regeneration can be said to be an important and complex part of the younger generation. Not only promoting understanding, but national regeneration also emphasizes spiritual and mental education. This answers the doubts of many people who think that regeneration tends to prioritize physical endurance and thinking maturity, but in essence, regeneration is more complex because it includes mental and spiritual aspects. National regeneration is felt to be important because, in living life in Indonesia, it is not only necessary for the young generation to have physical endurance and intelligence. But it must also be equipped with mental reinforcement and implement religious attitudes. This can be seen in the main political education material of the Karawang Branch of the Islamic Student Association which emphasizes the inculcation of religious values for cadres. Weekly studies are held by inviting Karawang religious leaders as is often done by inviting the leadership of the Almahrusiyah Islamic boarding school as presenters. The materials published include fiqh as the basis for the behavior of cadres in worship and dealings with the community. The basic values of the struggle become the main thing that is organized as the basis for the formation of the basis for the behavior of cadres to act and behave following Islamic values as rahmatan lil' alamin. With this principle, political education emphasizes that religion must be in balance with the cultural values that live in Indonesia. Understanding religion means being able to live in harmony with the culture that lives in society. This is based on the organization's view that the progress of a civilization can be judged from all aspects of its life, including the economy, the resilience of cultural values, and the morals of the nation. Moreover, the reality of the Indonesian nation makes character and religiosity an inseparable part. Culture is nothing but the identity of the nation which provides values as a way of life.

Religion is a divine teaching that cannot be separated from the guidelines for national life. Low cultural resilience and religious attitudes can have an impact on social conflicts. We can learn from the phenomena of conflicts that have been recorded in history that tend to be motivated by differences in religion and culture. Therefore, national regeneration has a very important role in forming a young generation who are physically, mentally, and spiritually strong, as well as have managerial skills in a social environment. Therefore, national regeneration is very important for the creation of a complete Indonesian human being.

National regeneration is a process of forming the younger generation as the next generation to maintain the survival of the nation. Therefore, national regeneration has a big contribution to the journey of a nation's life. Each country has a direction and goal for the regeneration process which is carried out to achieve economic, political, and cultural progress. All of this depends on the needs and sociological conditions of each nation which are different. Economic regeneration is usually found in developed countries so the most excellent education is usually centered on the economy. Meanwhile, political cadres are usually found in political parties to produce militant party cadres.

As for the organizational view that assesses the condition of the Indonesian nation as a developing country, it needs regeneration in various sectors, both economic, political, and military. More than that, the characteristics of cultural diversity make national regeneration inseparable from the need to maintain national values. From this, it can be specified that the direction of political education of the Karawang Branch of the Islamic Student Association aims to build national regeneration that focuses on the inheritance of cultural values, leadership, and conflict resolution.

4 Inheritance of Cultural Values

The characteristics of a pluralistic society are an inseparable part of the social environment of the Indonesian nation as evidenced by the diverse and complex sociocultural conditions of society. As a country that stands on national pluralism, Indonesia has the capital to become a large multicultural nation-state. If it can maximize the potential for this diversity, the Indonesian nation will become a great country with cultural potential capable of elevating the Indonesian nation to a more advanced civilization in all aspects of state life, whether political, economic, or socio-cultural.

The characteristics of Indonesian society which is multicultural stands for various diversity in the form of ethnicity, religion, taste, and class united in a principle of national life, namely *Bhineka Tunggal Ika*. The spirit of Unity in Diversity is a form of tolerance for the Indonesian people towards differences which then becomes a principle or in a language that is often echoed as the national motto. *Bhineka Tunggal Ika* is a principle that must be prioritized in reaching the lives of citizens who are aware of differences to be able to elevate the dignity of cultural people. The emergence of conflicts caused by cultural differences is an impact caused by the low awareness of citizens regarding the recognition of the dignity of other citizens so the differences that exist in Indonesian society seem to be the scapegoats. Therefore, the importance of implementing the motto *Bhineka Tunggal Ika* is a necessity for the creation of a multicultural Indonesian nation. To create a harmonious life for this nation, legally and formally the motto *Bhineka*

Tunggal Ika is imprinted on Garuda Pancasila as the symbol of the Indonesian state as stipulated in PP No. 66 of 1951 concerning the State Emblem. Bhineka Tunggal Ika is none other than the main foundation for the process of inheriting cultural values that have been formulated by the founders of the nation. Through this motto, the predecessors created the next generation to understand and explore the meaning contained in Bhinneka Tunggal Ika. The great hope of this meaning will be to pass on the values of togetherness as capital for a diverse nation.

The reality of the life of the Indonesian nation today is indeed very much hit by cultural problems. Cultural conflicts seem to always be a scourge that is difficult to resolve. Likewise, cultural values seem to be forgotten, especially by the younger generation. Today the younger generation seems unable to practice living cultural values. This is evident from the fading of cultural understandings that are considered too ancient to be practiced today. Technology seems to erode cultural values, making matters worse. Technology that should be able to elevate culture has instead become the main challenge for efforts to promote culture. Inheritance of cultural values only appears in rural communities far from technological advances. The younger generation in urban areas seems to have forgotten the culture of their ancestors. This illustrates that cultural inheritance should be an integral part of national regeneration as an effort to maintain the nation's cultural values. Because the strength of the Indonesian nation is none other than the strength of values that become the guide for the life of the nation from time to time.

The political education of the Karawang Branch of the Islamic Student Association is an effort to create cadres who can revive the nation's cultural values as a guide in navigating life in the era of globalization. In this case, national regeneration is nothing but the right step in inheriting cultural values for cadres of the Karawang Branch of the Islamic Student Association. The reality of students who are increasingly losing their way is that they are too focused on global values that enter their environment but are not following their cultural realities. This raises a clash of values that will have an impact on the bias held by students and even worse will erase the nation's cultural values. Therefore political education in building national regeneration is the key to the process of inheriting cultural values to maintain the survival of the nation's culture. Furthermore, the noble values of nationality will occupy the main position as the guide for the life of the Indonesian nation in the future. The importance of these noble values of nationality is none other than the life of the Indonesian nation which will continue and progress because the guidelines for living are in harmony with the culture that lives in society. Values sometimes mix beliefs and knowledge [17], which are used as standards of behavior in various situations and serve as the basis for evaluation to respect one's abilities, but also the morality of others [18]. Therefore technological progress should not be a challenge in enlivening values but rather an integral part of efforts to inherit values and efforts to promote national culture.

Many steps can be taken to inherit cultural values, both through traditional educational institutions [19] and other education that is rooted in culture. Exploratory learning patterns must be developed so that the younger generation has the opportunity to appreciate the noble values of the nation and so that the younger generation adheres to cultural identity to navigate the challenges and developments of life in the future [20]. Because values cannot simply be passed down between individuals but through systematic and

continuous stages [21]. The political education of the Karawang Branch of the Islamic Student Association is expected to become an integral part of the educational process for students. The political education of the Karawang Branch of the Islamic Student Association is required to synergize with formal education which includes culture as the main part of the curriculum.

5 Leadership

The role of leadership becomes very important in the life of the state to be able to manage all elements of the state to achieve the goals of the state. Indonesia as a country has a very noble goal following the mandate of the constitution, namely creating social welfare based on intelligence and fair behavior. It is a very difficult thing for Indonesian leaders to face because the Indonesian nation is very diverse so to achieve this goal, leaders must have very strong character and an understanding of national diversity. As an organization that stands on socio-cultural sub-organizations that have regional characteristics that have their history. Indonesia's pluralism can be seen from the different social conditions of ethnicity and religion as well as regional characteristics that form the social unity of society [22].

This diverse cultural scope will greatly influence the leadership style. Cultural diversity and social reality demand an effective leadership style that can accommodate differences [23] So is the case with cultural conditions in Indonesia where religion demands a leadership style that can accommodate culture. The philosophy of Unity in Diversity becomes a principle or guide for leaders in carrying out their leadership in a pluralistic country like Indonesia. The characteristics of a pluralistic Indonesian society have the consequences of creating enormous opportunities for conflict. Horizontal conflict is a big phenomenon that always surrounds the Indonesian nation. It is this phenomenon that demands that the Indonesian people have a leadership character that is following the pluralistic conditions of Indonesian society.

In Koontz and O'Donnell's view, leadership is an effort to influence others to be able to strive to achieve goals [24]. This view confirms that leadership character is a necessity in creating a healthy organizational climate to be able to achieve its goals. As for the influencing process, the leadership and motivation of the leader greatly influence the performance of its members. Lao Tzu describes leadership by mentioning that the best leader can be part of his group [25]. This quote emphasizes the importance of leadership. Good leadership can take advantage of the slightest opportunity so that it becomes better and has meaning for the organization.

The concept of leadership that is needed by the Indonesian nation is none other than to answer the decline in leadership ability to accommodate the needs of a pluralistic nation. The character of leadership in the context of cultural diversity is required to be able to understand the conditions and cultural backgrounds of its members. So is the case with the condition of the Indonesian nation which demands a leadership character that can accommodate cultural differences. Therefore the character of cultural leadership is an important element in leadership that must be the focus of national regeneration where leaders are required to be able to understand their behavior in a cultural environment, the character of citizens, and the leadership style that is appropriate to the Indonesian situation.

To accommodate culture is the ability to influence and motivate members of culturally diverse groups through the sharing of knowledge and meaning [26]. Cultural diversity as a nation's wealth contains a huge opportunity for conflict which has an impact on the integrity of the Indonesian nation, including giving birth to ethnonationalism which leads to separatism. Thus, national regeneration is aimed at nothing but an effort to form intercultural human beings in the younger generation who can apply local cultural characteristics to achieve national goals. Intercultural humans display tolerant behavior and can appreciate and integrate cultural differences [27]. It is undeniable that the reality of a state that is founded on pluralism provides great opportunities for ethnocentric and ethnonationalist behavior which can have an impact on division. Lumbanraja [28] states that there are three types of managers when associated with the conditions of a culture, namely:

- Managers in a mono-active culture will show and prioritize technical skills, always based on facts and logic and not based on feelings and emotions.
- Managers in proactive cultures are much more open, based on persuasive skills, using their strengths of character as incentives. They often show open communication with people and are willing to give their subordinates time to develop better relationships.
- Managers in a reactive culture are also subordinate-oriented, but they manage by using the tools of knowledge, are patient, and use a calm control system

Through national regeneration, it can produce intercultural people who have leadership characteristics following the characteristics of the Indonesian nation. Leaders like this are considered important for Indonesia because the leader needed to be able to stimulate members to try their best to advance Indonesia regardless of different cultural backgrounds [29]. We all know that Indonesian culture should be a major force in efforts to achieve the goal of national life. Culture must be the main basis for the behavior of a leader. Not only that, cultural conflicts can only be resolved through a cultural approach. Therefore, national regeneration cannot be separated from the formation of leaders who can accommodate differences in national culture because culture is the most accurate predictor of influencing leader behavior [30].

6 Conflict Resolution

The diverse socio-cultural conditions of the Indonesian nation provide a huge opportunity for conflict to occur. This gives a real picture that conflict is inevitable in the life of the Indonesian nation. Conflict is a view of differences in interests [31] as if to emphasize that the more diverse the greater the differences in interests. It is these differences that increasingly open up conflicting views and disputes [14]. These conditions greatly affect and even hinder the process of integration and national development [32]. Opportunities for conflict that are very open will be difficult to eliminate from the life of the Indonesian nation, so there is a need for an understanding regarding conflict resolution so that it can have a good impact on society. The diversity of Indonesian culture can create uncontrolled chaotic conditions, but if managed properly and with the right leadership, it can become a force for society [33].

The problem point that occurs today is the lack of understanding of conflict resolution in Indonesian society. This leads to the fact that the national education process is

not maximal yet capable of building conflict resolution capabilities. Conflicts that occur in society are an integral part of the impact of failed education in Indonesia [34]. The low quality of conflict resolution education seems to add to the burden of conflict resolution which has always been the scourge of the Indonesian nation. Therefore, national regeneration needs to be directed at forming young people who have conflict resolution skills as reflected in their mature and open attitude towards other people's cultures and have the awareness to protect their own culture [35].

Regeneration efforts in building conflict resolution skills in the younger generation must be carried out massively and comprehensively. Conflict resolution education is an inseparable part of Indonesian national regeneration. By nature, humans will not be separated from conflict but also humans will continue to experience the learning process to deal with conflict therefore education can be used as an appropriate learning media to form conflict resolution abilities [34]. This reinforces that conflict resolution is an effort to form conceptual understanding and action skills for the younger generation so that they can become problem solvers for conflicts that may occur. The challenge for Indonesia's young generation today is to transform national identity so that it has a positive and pleasant impression on all Indonesian people [35].

7 Conclusion

Political education organized by the Karawang Branch of the Islamic Student Association is a basic instrument of cadre education in shaping student political understanding and behavior as cadres of the nation in dealing with national issues and being able to continue the sustainability of the life of the Indonesian nation. The political education models that are organized include basic and advanced cadre formation, interactive studies, and habituation with the organizational, community, and government environment. The basic materials include inculcating basic religious values, cultivating national values, and understanding political thoughts and actions. As a result, political education makes students able to view social reality openly and be able to act appropriately in dealing with a pluralistic national reality by prioritizing cultural and religious foundations. With the basic thoughts and actions of students on cultural and religious aspects, they make students of the Karawang Branch of the Islamic Student Association national cadres who can answer the challenges of the life of the Indonesian people in the future.

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