



Participation of the Catholic Student Association of the Republic of Indonesia in the Change of the Old Order – New Order

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ABSTRACT

This study tries to describe the participation of the PMKRI organization in the change from the old order to the new order in Indonesia. The purpose of this study is to reveal the journey and struggles of student organizations, especially by PMKRI. Therefore, this thesis looks at how student organizations have a bargaining position in the transition from the old order to the new order. The researcher also saw the influence of the PKI which hegemonized in Indonesia, which was the biggest challenge at that time. Therefore, the researchers used the literature study and interview methods as data collection techniques and this research relied on the results of the analysis of library data and facts obtained from interviews with figures who played a role at that time. The data being discussed in this study are sourced from books, newspapers and the internet. The analytical method used in this study is a descriptive qualitative research method by describing, summarizing, and explaining various conditions with various variables that arise in the object of this research and revealing facts through data collection to be further studied, processed, analyzed and then concluded with descriptive way.

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1. INTRODUCTION

The transition from the Old Order to the New Order regime in a national scope has so far been understood through textbooks containing the chronology of national history. Writing history that is 'monologue' and tends to be pro-government (New Order white paper)(Setiadi, 2020). Meanwhile, the process of the fall of the New Order which is still classified as contemporary history can be accessed widely and varied. Indonesia, which adheres to a unitary state system, in the process of gaining its legitimacy to date, is often faced with the problem of disintegration. Geographical conditions consisting of thousands of islands, the reality of multiculturalism, ethnicity, ethnicity, and religion are its own challenges in maintaining strong national integrity. In a historical perspective, the process of consolidating the youth can be realized through the Youth Pledge Pledge in 1928, which in turn became the provision for strengthening the vision of realizing independence, until the birth of the concept of a unitary state.(Erlina, 2020; Sutadi et al., 2018). The historical journey of the birth of the Indonesian state

was born through a common vision of breaking away from imperialism as well as a form of emotional bonding as a former Dutch colony. (Hananto & Daud, 2020).

The envy of the Old Order, which was carried out during the Soekarno government was the First, a Presidential system with the meaning of the President as the head of state which runs on every periodical term of office and balances the government and the people. (Mandasari, 2015). Second, the Parliamentary system with the meaning of the prime minister as head of state, but there are weaknesses, namely the term of office is very short and the government is unstable. The third is about Guided Democracy, which means being the head of state for life and almost the government is very authoritarian. As for the failures and advantages of the Old Order, especially the failure of the Old Order in the Soekarno government, the economic problems were declining, political-security stability was lacking, and the constitution was not committed. The success of the Old Order was a very strong nation building and enormous foreign diplomacy towards the world. However, according to these politicians all failed in the Old Order government (Sutadi et al., 2018)

The envy of the New Order, which was carried out during the Soeharto era was the First, a very weak and dogmatic national perspective or an overly exaggerated doctrine. Second, Corruption, Collusion, and Nepotism are rampant. The third, dry soul and mind (Main & Dewi, 2018). As for the failures and advantages of the New Order, especially the failure of the New Order in the Soeharto government, there is social injustice, both the government and the common people, so that corruption arises in the soul of this nation, and lacks in building political openness. As for the success of the New Order, it was physical development, which was very unfortunate because it did not see the inner side of the people at that time, the economic growth was quite good, I think in the 1980s to 1996 the people still felt that the rupiah at that time had reached the top 8 stage. , and even then there was still high British money at that time, then the political-security stability was very strong compared to the New Order era. (Main & Dewi, 2018)

The peak of the political constellation led to the PKI being accused of being the mastermind and perpetrator of the rebellion. As a result, the PKI was not only expelled from its political position in the cabinet and in the parliament (Setiadi, 2020). In fact, the military under Suharto's control along with mass groups of demonstrators from among students and students (KAMMI and KAPPI) seemed to be hypnotized by the issue of destroying the PKI and its Ormas network. The transition from the Old Order to the New Order and the New Order to Reform in a macro view of Indonesia's geopolitics is a fact of historical repetition that places the figure of the president as both the subject and the object of change. However, each contextually has a different causality determinism factor (Jadidah, 2020; Setiadi, 2020).

Organizations are essentially run from a group of people who have the same ideological basis. The ideological basis in question is the foundation that is used as the basis for the mindset of its members. The existence of the organization is desired to help each member out of his problems. So that the organization is expected to find solutions to the vision and mission of the organization (Wibowo et al., 2020). Students as agents of change have great duties and responsibilities to their nation and country where students must be able to take an active role. The student movement that demands a pattern of movement from the students itself was created to be an extension of the community to channel their interests. Student organization is a form of activity in higher education which is organized with the principle of, by and for students (Haryanti, 2021; Oviyanti, 2016).

One organization that plays a significant role there is the Association of Catholic Students of the Republic of Indonesia (PMKRI). The KSV Federation that existed at that time included the KSV St. Bellarminus Batavia (established in Jakarta, 10 November 1928), KSV St. Thomas Aquinas Bandung (founded December 14, 1947), and KSV St. Lucas Surabaya (established 12 December 1948). The KSV Federation, which was founded in 1949, is chaired by Gan Keng Soei (KS Gani) and Ouw Jong Peng Koen (PK Ojong), one of the founders of Kompas. The PMKRI Yogyakarta, which was first chaired by St. Munadjat Danusaputro, was established on May 25, 1947. As for the determination of May 25, 1947, which coincided as Pentecostal Day, as the birthday of PMKRI, cannot be separated from the services of Mgr. Soegijapranata. It was on his suggestion that the date was chosen and finally agreed upon by

the founders of PMKRI, after since December 1946 the process of determining the date of birth had not met any results. The reason he set the date was as a symbol of the descent of the third spirit from the Holy Trinity, namely the Holy Spirit to Catholic students to gather and fight on the basis of Catholic teachings, to defend, defend, and fulfill the independence of the Republic of Indonesia. So that the existence of PMKRI is expected to be able to help the country in the process of defending and fighting for its sovereignty, because at first Indonesia was disturbed by its existence. It was on his suggestion that the date was chosen and finally agreed upon by the founders of PMKRI, after since December 1946 the process of determining the date of birth had not met any results. The reason he set the date was as a symbol of the descent of the third spirit from the Holy Trinity, namely the Holy Spirit to Catholic students to gather and fight on the basis of Catholic teachings, to defend, defend, and fulfill the independence of the Republic of Indonesia. So that the existence of PMKRI is expected to be able to help the country in the process of defending and fighting for its sovereignty, because at first Indonesia was disturbed by its existence. The reason he set the date was as a symbol of the descent of the third spirit from the Holy Trinity, namely the Holy Spirit to Catholic students to gather and fight on the basis of Catholic teachings, to defend, defend, and fulfill the independence of the Republic of Indonesia. So that the existence of PMKRI is expected to be able to help the country in the process of defending and fighting for its sovereignty, because at first Indonesia was disturbed by its existence. The reason he set the date was as a symbol of the descent of the third spirit from the Holy Trinity, namely the Holy Spirit to Catholic students to gather and fight on the basis of Catholic teachings, to defend, defend, and fulfill the independence of the Republic of Indonesia. So that the existence of PMKRI is expected to be able to help the country in the process of defending and fighting for its sovereignty, because at first Indonesia was disturbed by its existence. The reason he set the date was as a symbol of the descent of the third spirit from the Holy Trinity, namely the Holy Spirit to Catholic students to gather and fight on the basis of Catholic teachings, to defend, defend, and fulfill the independence of the Republic of Indonesia. So that the existence of PMKRI is expected to be able to help the country in the process of defending and fighting for its sovereignty, because at first Indonesia was disturbed by its existence.

The Association of Catholic Students of the Republic of Indonesia, commonly abbreviated as PMKRI, is a form of organization that runs in the realm of student affairs based on the spirit of youth and has Catholic values, which is based on the teachings of the Catholic religion. Based on Pancasila, imbued with Catholicism, and encouraged by students. This means that the existence of Pancasila is still used as a guideline or reference in carrying out daily activities with an inspiration based on Catholicism where its strength is based on the spirit of the saints who are its protectors and to perfect it is driven by the spirit of students who in general the student spirit is a blazing spirit who is very passionate to channel the interests of the community. .

As for the foundation of PMKRI, it is not a primordial organization but is general in nature where all cadres can be of any religion. This means that PMKRI summarizes all students who want to be cadres and are nurtured to become cadres who are strong, brave and ready to fight to defend and realize the interests of the people. it is not surprising that later in public there will be administrators who are not Catholic. therefore this organization is open in its growth and development in the student world. All students who are citizens of the Republic of Indonesia are entitled to become members of PMKRI. PMKRI is inclusive/open to all students, regardless of ethnicity, religion, race, and any group. As long as they are willing to live and practice Catholic values. So it is clear PMKRI is a nationalist community organization, which includes all students to join in it.

PMKRI is a cadre organization that has the aim of forming and fostering each of its members into cadres who have strong abilities and capabilities so that they are ready to be deployed in the midst of society. Cadres who have a militant nature should be placed anywhere, especially in campus, community and state issues. Where at first the emergence of PMKRI was based on the spirit of the struggle of our heroes who were willing to die in seizing independence at the hands of the invaders. It is

this basic spirit that gives the spirit to its founders to jointly form people who are able to fight in maintaining the existence of Pancasila as the basis of the state. Therefore, in becoming a PMKRI cadre, you will face several stages of cadre in order to become a full PMKRI member.

The conflict that occurred in Indonesia began with the presence of the PKI, which wanted to dominate Indonesia by channeling its ideology and spreading the communist ideology. The communist sect originating from the Soviet Union at that time competed with the United States to spread the ideology of Liberalism as a rival. This situation is called the cold war. Because of that, Indonesia became a battlefield, an arena for debate and a place for ideological battles at that time (SOMAWINATA, 2017).

PMKRI together with other student organizations opposed the presence of the PKI, which tried to dominate Indonesia by spreading an ideology that had damaged the basic foundations of the Indonesian state. Many steps and ways are taken in taking his resistance to uphold the sovereignty of our country. This became a positive basis which in the process faced challenges that made it difficult for PMKRI to try to fight the ferocity of the PKI. PMKRI made quite influential moves at that time including in every PMKRI regeneration it was always emphasized that PMKRI's political stance could not accept the NASAKOM concept (national, religious, and communist), it was clear they were challenging because in communist countries the block of people who Religion has always been oppressed. This treatment is seen in all communist countries which prohibit their people from worshipping. In addition, PMKRI tried to take a role with other student organizations to participate in opposing the presence of the PKI which was not in accordance with the norms that existed within PMKRI itself. the new order.

2. RESEARCH M ETHODO

Based on the research objectives and the theoretical framework above, this research has a methodological objective, namely descriptive (to describe). Descriptive research is a method used to solve problems that exist today based on facts and existing data (Ramdan, 2021). This research is to provide a more detailed description of a symptom or phenomenon. This descriptive research is to make a systematic, factual and accurate description, picture, or painting of the facts, characteristics, and relationships between the phenomena being investigated. This type of research does not question the relationship between existing variables, it is not intended to draw generalizations that explain the variables that cause a social phenomenon or reality. Therefore, descriptive research does not use or does not test hypotheses as is done in explanatory research, which means that it is not intended to build and develop a treasury of theory.

2.1 Types of research

This study is basically based on qualitative research. The application of this qualitative research is a methodological consequence of the use of descriptive methods (Harahap, 2020). "qualitative methodology" as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative research can be defined as a series of activities or processes of gathering information from normal conditions in the life of an object, connected with problem solving, both from a theoretical and practical point of view. Qualitative research begins by collecting information in a reasonable situation, to be formulated into a generalization that can be accepted by human reason (Anggito & Setiawan, 2018). The problem to be disclosed can be prepared before collecting data or information, but it may develop and change during the research activity. Thus the data/information collected by the data is directed at spoken sentences, written sentences and activity behavior. Information can be studied and interpreted as an attempt to understand its meaning according to the point of view of the data source. So that specific information, in a theoretical form through a qualitative research process, is not impossible to produce new theories, not just for practical purposes. In particular, the research that the author uses can be interpreted as a problem-solving procedure by describing the state of the object of research based on the facts that appear or as they are. Existing facts or data are collected, classified and then analyzed. In descriptive research, the writer focuses on finding the facts as the actual situation is found. Therefore, in this study, the author develops concepts and collects various data, but does not test the hypothesis.

2.2 Techik Data Collection

In giving birth to a study, there are several methods commonly used to collect data, including interviews (interviews), observation (observation), and documentation (documentation). Tatang M. Arifin said that there is "data is all information or information regarding all matters relating to the purpose of research". Thus, not all information or information is data, only part of the information, which is related to research.

In a study, in addition to using the right method, the ability to choose and even develop relevant data collection techniques and tools is required. Accuracy in selecting and compiling techniques and data collection tools greatly affects the objectivity of the research results. Considering this, and the need to meet the validity and reliability of the data collection techniques. This technique is a way of collecting data through written relics, especially in the form of archives and including books on opinions, theories, arguments or laws, and others related to research problems. or facts that are needed, the authors in this study used the following data collection techniques:

1. Primary Data, namely data obtained by the author from the PMKRI archives and the data is strengthened by interviews of the figures involved at that time.
2. Secondary data, namely library research, namely by studying books, regulations, reports and other materials related to research.

2.3 Techik Data Analysis

The data used in this study is to use descriptive qualitative data analysis techniques, where this technique analyzes existing problems so that a clear picture of the object to be studied is obtained and then conclusions are drawn. This means that here after the author collects the books and strengthens them by conducting interviews, the author makes simplification by combining the two to become an analytical tool for the author.

3. RESULTS AND DISCUSSION

3.1 Political change

The old order is a term for the order of government before the new order which is considered not to implement Pancasila and the 1945 Constitution in a pure and consistent manner which is marked by the implementation of Guided Democracy under the leadership of Soekarno. President Soekarno as the central figure of the old order, namely as Head of State and Head of Government. Several events in the Old Order that obscured our national identity were;

1. Peuprising the PKI in 1948,
2. Guided democracy,
3. Peimplementation of the 1950 Provisional Constitution
4. Nasakom and the 1965 PKI Rebellion.

During the old order period, there were many changes in the government system and upheavals and rebellions as a result of the unstable government system. Another impediment in guided democracy is presidential intervention in the judicial sector, such as the president being given the authority to intervene in the judicial sector based on the Constitution No.19 of 1964 which clearly contradicts the 1945 Constitution and in the legislative sector based on Presidential Regulation No.14 of 1960 in the event that members of the DPR do not reach consensus on a matter or a draft law.

On the other hand, there were deviations in the field of legislation where various government actions were carried out through a Presidential Decree (Panpres) which used the Decree of 5 July 1959 as a source of law. Extra-constitutional bodies were also established, such as the 'national front' which was apparently used by the communists as an arena of activity, in accordance with the tactics of international communism that outlined the formation of a national front as preparation for the formation of people's democracy.

Nasakom is the basic concept of Pancasila during the old order government. This concept was introduced by President Soekarno who emphasized the unity of all kinds of Nusantara ideologies to fight colonialism, and as a unifier of the Nation for the people's revolution in an effort to eradicate Indonesian

colonialism. He saw that nationalism and Islam were not sharp enough to analyze the situation, that's why communism was needed to support these two ideologies to build Indonesia.

But the closeness to the PKI actually backfired. Immediately the PKI launched a rebellion against communist Indonesia. The PKI tried to dominate Indonesian ideology. This happened because Soekarno, who at that time became the President who wanted to unite and Pancasila, the entire Indonesian people by involving all existing groups and sects, including the PKI with the NASAKOM conception, was abused and betrayed by the PKI, who had bad faith towards Pancasila. .

Still related to the Tri Demands of the People (Tritura), in Bandung on Thursday, January 13, 1966 there was a demonstration which was attended by approximately 2,000 students to demand a reduction in prices and the disbandment of the PKI. It took about three hours for Bandung students and students to demonstrate in the township courtyard. They were coordinated by US, and on that occasion one of their leaders read out the petition and the resolution that they would also present to the President/Great Leader of the Revolution, Bung Karno. It is explained in the petition and resolution that the demands of the Bandung students and students are to remember the suffering of the people today. It was also stated that the students of Bandung were in solidarity with the actions that the students of the Capital City had recently carried out in Jakarta in defending the interests of the people.

Following up on student demonstrations that are getting more and more intense in various areas, the WE Presidium has instructed Indonesian students, especially those in Jakarta and under the WE banner, to heighten vigilance and not to act alone. The instruction was given in connection with an incident between elements of the Marhaenis Front (Ali-Surachman) and students from the US when they were listening to the message of the President/Great Leader of the Revolution Bung Karno at the Merdeka Palace. The Merdeka Palace incident has brought casualties, several female students had to be transported to the hospital because they were injured. To the leaders of student organizations such as PMII, PMKRI, GMKI, GMNI, IMADA, HMI, SEMMI, GERMAHII, MAPANTJAS, PELMASI, GMD, IMABA, CSB, GMS, GMRI, US Universities,

The Chairperson of the US Presidium Center, Cosmas Batubara, in his explanation of the incident at the Merdeka Palace explained, among other things, that several groups of students who were members of the KAMI while listening to President Sukarno's message "were intercepted and provoked and were eventually ganged up by a group of people who acted wild and dark eyes." The incident which, according to Cosmas Batubara, was caused by the Marhaenis Front group, which according to their belief was infiltrated by CGMI elements, has been reported to the authorities. In the opinion of the member of the WE leadership,

In this connection, on January 21, 1966 the head of the US Center instructed all students who are members of the US Center in all cities, universities and colleges in Indonesia to behave as follows:

1. Keep close the ranks of the student struggle, keep standing behind the Great Leader of the Revolution Bung Karno;
2. Fostering the cohesiveness of all potential students with a spirit of self-sacrifice, discipline, and sincerity in serving to become a front that the Great Leader of the Revolution, Bung Karno, can test;
3. Continue to increase the understanding of the Bung Karno-People-ABRI trinity in one front for the sake of the people, homeland and nation against the nekolim and elements of the Gestapu/PKI;
4. Register immediately with the ranks of Bung Karno supporters at the Joint V KOTI for the central level and the local Pepelrada for the regional level;
5. Stay alert to divisions, intrigues, fights and inducements from the nekolim or Gestapu/PKI minions.

On February 21, 1966, President Sukarno announced a cabinet reshuffle. In that cabinet sat PKI sympathizers. This fact re-ignited students to increase their demonstrations. On February 24, 1966, students boycotted the inauguration of new ministers. In the incident that occurred with the Cakrabirawa Regiment, President Sukarno's Guards, a student of Arief Rahman Hakim died. On February 25, 1966, we were disbanded, but that did not reduce the student movements to continue the Tri Tututan Rakyat (Tritura).

On March 7, 1967, the MPRS held a special session by making 26 decrees. When the MPRS session was held, Mandataris sat in the leadership row of the MPRS, to the right of the MPRS chairman, not as usual sitting opposite the MPRS. The results, among others (as stated in TAP MPR No. XXXIII/MPRS/1967), namely Removing Government Power from President Soekarno, and appointing Suharto as Acting President until the General Elections and the end of the Old Order's power and Indonesia entering the New Order.

1.2 Perthe Catholic Student Association of the Republic of Indonesia in the Change of the Old Order to the New Order

3.2.1 Keep Pancasila ideology

Every nation and state that wants to stand strong, not easily swayed by the rigors of life as a nation and state, of course needs to have a solid and strong state ideology and state foundation. Without it, the nation and state will be fragile. Ideology is practically defined as a person's basic system of values and goals and the main means to achieve them. If applied by the state, ideology is defined as a unity of basic ideas that are systematically arranged and considered comprehensive about humans and their lives, both as individuals, socially, and in state life. Pancasila is analogous to water which is absolutely necessary in our lives. However there is a fundamental difference. Water is able to manifest itself in various forms, while Pancasila is not.

Pancasila as we believe is the soul, personality and way of life of the Indonesian people. Besides that, it has also been proven by historical facts that Pancasila is a source of strength for the struggle because it makes the Indonesian nation united. Pancasila is used as an ideology because Pancasila has basic and rational philosophical values. Pancasila has been proven to be solid and strong as the basis for regulating state life. In addition, Pancasila is also a manifestation of national consensus because the Indonesian nation state is a modern state design that was agreed upon by the founders of the Republic of Indonesia and then the value of the content of Pancasila is preserved from generation to generation.

Fungthe Pancasila as a National IdeologyTo provide future orientation requires the Indonesian people to always be aware of the life situation they are facing. Advances in science, technological sophistication, and the rapid development of means of communication have made the world smaller and the independence of the nations of the world has strengthened. In the history of the struggle of the Indonesian people, youth have always played a very strategic role in every important event that occurred. It can even be said that youth became the backbone of the whole struggle against Dutch and Japanese colonialism at that time. This role is still carried by Indonesian youth to this day; Apart from being an independent controller of all policies made by the government and authorities, Indonesian youth are also actively criticizing, to change the government if the government is no longer on the side of the people. This can be seen in the case of the fall of the Soekarno government by the youth movement, which was incorporated in student and youth action units in 1966. The role carried by Indonesian youth as agents of change (agents of change) and agents of social control (agent of social control) to currently still very effective in positioning the role of Indonesian youth. Because, as a country with a large area and relatively low political education of its people, every government in power in Indonesia will tend to deviate in each of its policies. in an effort to control every policy made by the authorities. This can be seen in the case of the fall of the Soekarno government by the youth movement, which was incorporated in student and youth action units in 1966. Because, as a country with a large area and relatively low political education of its people, every government in power in Indonesia will tend to deviate in each of its policies. in an effort to control every policy made by the authorities.

Because being one of the winners of the third party, Soekarno sparked the NASAKOM ideology as an ideology that could move in Indonesia. Nasakom, which stands for the ideology of National, Religion, and Communists, became a boomerang for the government at that time. The existence of communists who are trying to control the Indonesian state is very worrying for many people because it will damage the basic foundations of our country's philosophy, in which communists themselves in their belief do not know God or who are often called atheists. The concept of equality and the same taste that they profess is not in accordance with the ideology of our country.

PMKRI, which was one of the student organizations that played a role at that time, strongly opposed the presence of communists in this country. This is not unreasonable, PMKRI is very contrary to the communist ideology which is so extreme. PMKRI which has the ideology to carry out all God's commands by respecting every freedom that every human being should have is opposed to the existence of communists who have a godless concept that does not recognize or prohibit people from worshiping. Thus the mindset that the Republic of Indonesia, which has the ideology of Pancasila, must fight so that the communist forces do not become the dominant force in this country.

At that time, MKRI was a very strong organization to oppose lines that were not in accordance with Pancasila, let alone a very communistic view. For their firm attitude, they always get support from other student organizations according to their flow. Therefore, seeing this, PMKRI has strengthened the regeneration of Catholic students, especially those who are members of the organization. One of them is by conducting regeneration in various regions and emphasizing on its members in the regions to keep a close eye on the development of communist groups. If there are things that are striking, regional cadres directly coordinate with the central PMKRI and see which regions are the strong bases of the PKI.

In addition, PMKRI also made documentation regarding the development of communist activities. This was done to see and observe the steps taken by the PKI in carrying out each of its actions. PMKRI also made contact with the army, this was done because at that time the army also strongly opposed the existence of communists brought by the PKI. The army and army joined forces by forming the Joint Secretariat of the Working Group (Sekber Golkar) on October 20, 1964, this secret was an association of various organizations opposed to the communists.

PMKRI approached the military because ideologically there were similarities between the two, apart from raising the strength of the army and Catholic student groups, this was the answer to the political developments at that time. The army itself felt the need to approach non-communist groups because this force could join hands with them against a common enemy. PMKRI together with other student organizations tried to oppose the existence of communists and together crush all the movements they carried out. The freedom that every society or citizen should have has been violated by the communist ideas that they brought to Indonesia. The ideology of Pancasila which always teaches every citizen to always uphold freedom in embracing religion is very contrary to the existence of communism.

Therefore, PMKRI together with all student movements that played an active role at that time strongly rejected their existence. The struggle was felt to be very hard because at that time the PKI became the three largest parties that won in 1955, but the hard struggle of all student elements who wanted to return the country to the Pancasila path finally paid off. The PKI was finally crushed even though many generals died at that time in the battles that we often hear about crocodile pits.

This is in line with my interview with Japonti Sinaga who said that actually PMKRI is not antipathy to the government but antipathy to communists. It's not overthrowing the government or overthrowing Sukarno, it's not the government's fault, Soekarno's steps are considered wrong. Communism is considered anti-god and we strongly believe in god. Soekarno was too close to the communists and the communists used him because the name Soekarno was always sold by them. PMKRI is not directed to politics, it is more about skills and ethics. PMKRI started politics after 1965. PMKRI always gets the leading news about the government because there are Catholics in it.

3.2.2 Gather the strength of the student movement

So far, the Indonesian Student Movement in defending and fighting with the oppressed people always seems to face obstacles. Reflections and the emergence of criticism made them realize that in order to make changes in the political economy, it is necessary to build wider cooperation with the strengths of other elements of the people as well as open international networks. The political role of students varies from time to time which must be adjusted to the objective conditions around them.

The Rengasdengklok event proved effective in urging two national figures to immediately proclaim Indonesia's independence. The direction of Indonesian political life has also changed according to the needs of the times. At that time, the need for an alliance between student groups was felt to be quite strong. In 1947, the first Student Congress in Malang declared the birth of the Indonesian Student

Association (PPMI). PMKRI and other student organizations initially formed PPMI as their forum to unite all aspirations for the organizations that are members. This association was originally formed with a good purpose, but over time, the student organization which at that time could not be separated from political life experienced a shift. This is due to disputes that occur between fellow PPMI members where the organization is divided according to the Nasakom pattern. In this union there is CGMI, student organizations which are underbouw of the PKI, there is GMNI which is nationalist (pro Bung Karno), and pro-Pancasila student groups such as PMKRI, GMKI, and Somal (Local Student Secretariat) and other organizations.

Among the student organizations at that time, CGMI was more prominent after the PKI emerged as one of the strongest parties as a result of the 1955 General Election. and, mainly triggered by the number of management positions in PPMI that were taken and occupied by CGMI and also GMNI-especially after the Fifth Congress in 1961. Moreover, HMI is considered a counter-revolutionary organization. The 1960s (until 1966) were characterized by the impact of Marxism and the dominance of the communists with the motto "Politics is the commander". Of course, by "politics" is meant the politics of the Indonesian Communist Party (PKI). In the old order era which was dominated by the PKI, extra organizations also remained prominent. It's just that the communists stand out with their satellites and the groups they tolerate.

Other extra organizations, such as HMI, PMKRI, GMKI were not given wind or even hostile. Local organizations depend on their administrators. GMD, for example, because of the opportunism of its management, entered the orbit of the Old Order. In such an atmosphere, the struggle to uphold the identity of the intra-organizational organization became increasingly difficult. Efforts to fend off the domination or infiltration of the PKI extra onderbouw organizations or satellites caused a strong reaction from them, and invited the counter-revolutionary, reactionary "stamp" and Manikebu (Cultural Manifesto, a document formulated by a group of culturalists who opposed PKI domination, "Manikebu" meant as an insult with anti-PKI connotations.

Because there were always disputes among the student organization members involved in it, especially after the G30S/PKI incident, PPMI was finally disbanded because its leader became a member of the Revolutionary Council. Because of this organization is considered flawed by its members, so they finally agreed to decide to disband PPMI. And finally we were formed which consisted of HMI, PMKRI, Mapancas, Somal, IMM, Semmi, PMII, GMKI, Pelmasi, and IPMI. And after the formation of WE, GMNI finally joined us.

We were the coordinating body for student mass actions during the final upheaval of the Old Order after the uprising of the 30-S movement; formed October 25, 1965 with the blessing of the minister of PTIP, with the main goal of eliminating Gestapu/PKI. This organization was formally only 4 months old, but it had shaken Indonesia with various movements and actions for 60 days, until the decision was issued to support students against the Communists orchestrated by the PKI (Indonesian Communist Party). After the end of the Old Order, activists from the '66 Force were also rewarded with many who sat in the DPR/MPR seats and were appointed to the cabinet of the New Order government.

3.2.3. Political Education

Understanding political education in society is a very interesting thing to know. Because political education is a dialogic process between the giver and the recipient of the message. Through this process, community members recognize and learn the values, norms, and political symbols of their country from various parties in the political system such as schools, government, and political parties. Political education teaches people to be more familiar with their country's political system.

With the political education provided, the community will also be able to provide appropriate participation for their country. Such as participating in voting in general elections, both regional head elections and presidential elections. The purpose of political education is very important because political education increases people's knowledge and understanding of political life which in turn will encourage maximum political awareness in a political system. Political education has two main objectives. First,

political education is to change and shape one's behavior so that it is in accordance with political goals that can make each individual a responsible political participant. Second,

Political participation is a community activity that aims to influence political decision making. Political participation is carried out by people in their positions as citizens, not politicians or civil servants. With that, we know that political participation is a voluntary thing for people who are active in politics in Indonesia. Here we can see that the community as a subject in development to participate in determining decisions concerning joint (general) decisions. Therefore, in making decisions, cooperation between political parties and the community is needed to make good decisions in politics for their country.

In providing knowledge about politics, in addition to political parties, schools and families, it is the war of political parties that must be prioritized in providing such education. Because political parties are organizations that operate within the political system. One of the functions of political parties is the function of political participation, where the function of participation is the function of political parties to bring citizens to be active in political activities. The types of political participation offered by political parties to their citizens are campaign activities, seeking funds for parties, electing leaders, demonstrations, and political debates.

The organization which is interpreted as a form of rebellion against the tyrannical system of the previous rulers, has actually become a new tyrant that cripples democracy itself. In the face of our nation's political education, there are at least three forms of political education, namely formal education and informal education and non-formal education. Political formal education can be said that almost all formal education, from elementary to tertiary institutions, has been introduced to this political education. Likewise, in the context of informal political education, we are also taught politics in various contexts, such as in the family and social circles and others. Likewise, in non-formal education, our education has also been introduced to all forms of political education, including the profanity.

it seems to have failed in realizing a democratic society which is the main goal of political education. If so, of course the problem is the strategy and content of political education itself. To be able to say, for example, that every day we are taught pragmatic political education as we read in the newspapers or what we see on TV almost completely shows us that politics is nothing more than a matter of personal interest in it.

Likewise, political parties should serve as the main socializers of a healthy form of political education. However, they teach politics that are "numb" to borrow Ahmad Syafi'i Ma'arif's term, which only prioritizes the interests of the party without taking sides in the interests of the community. This is the original face of political education that people receive at all times, so this consequence must also be paid dearly by political parties with the emergence of a tendency to behave badly in politics for the community and the rest are apathetic towards politics. how bad our political education is practiced by this nation's politicians.

So, of course, the role of students in realizing moral political education is very important. In the context of political education, students generally get formal political education in college, especially those who take political concentration because general political theories have been taught continuously. Then, this political education is also strengthened by the existence of campus organizational institutions, which are entirely students in it can express their politics. the social role. Even, On the contrary, the political practices of students both on campus and off campus show political behavior that is full of interests in it as another indication of the failure of political education among students. "uswah" from politicians about political values or ethics. For this reason, it is not surprising that this is because the "politics teachers" of politicians have never tried to advertise moral politics, so of course it is natural that students also practice almost the same politics. namely the loss of "uswah" from politicians about political values or ethics. For this reason, it is not surprising that this is because the "politics teachers" of politicians have never tried to advertise moral politics, so of course it is natural that students also practice almost the same politics.

3.2.4 National Development Strategy

The Association of Catholic Students of the Republic of Indonesia (PMKRI) as an institution that is in direct contact with the reality of society at the grass root level, is required to be able to read, provide security and provide assistance from behaviors and threats that will hegemony the community, both physically and mentally. Because as an institution that is in the middle between the authorities (in this case the government and other public service institutions) on the one hand and the people (society or its members) on the other, the Indonesian Catholic Student Association (PMKRI) is able to become a connecting tongue between two sides that are very vulnerable to conflict of interest. As an institution that is in the middle (balancing the actions of a superior ruler in front of the people), The Association of Catholic Students of the Republic of Indonesia (PMKRI) acts as an independent party, instead of positioning itself as a defender of the people and the authorities. Although in many cases the people have always been the object of suffering from the policies issued by the authorities, there are also people who have arbitrarily damaged the environment, for example, so that it is necessary to develop and raise collective awareness of the community. However, in the case of corruption, it is clear that the Association of Catholic Students of the Republic of Indonesia (PMKRI) will be the protector of the people. however, there are also people who have arbitrarily damaged the environment, for example, so it is necessary to develop community collective awareness and awareness. However, in the case of corruption, it is clear that the Association of Catholic Students of the Republic of Indonesia (PMKRI) will be the protector of the people. however, there are also people who have arbitrarily damaged the environment, for example, so it is necessary to develop community collective awareness and awareness. However, in the case of corruption, it is clear that the Association of Catholic Students of the Republic of Indonesia (PMKRI) will be the protector of the people.

There are several steps taken by the Catholic Student Association of the Republic of Indonesia (PMKRI) either directly with the community or through the relevant Government Bureaucracy to completely eradicate the practice of KKN in people's lives.

1. Essential

The intention to tackle corruption must be the common goal of all components of society. This means that with holy intentions there is the spirit and courage to take any risks that are not easy to deal with, especially among the elite, then more strategic efforts can be made. This can be done through campaigns and solidarity actions on a national scale, either through mass media or through dialogues and seminars.

2. Ideal

RareThe ideal is a sustainable long-term effort, namely instilling cultural and moral values in the community, especially the younger generation, to believe that the practice of corruption is something bad and evil, both for oneself and for society and the State. This effort can be done through moral education either at the community level or among bureaucrats.

3. Sstrategic

RareThis is done with great efforts to close all holes and opportunities, however small, that may be used for corrupt practices to take place. Enforcing legal certainty without discrimination, optimizing corruption eradication institutions to close gaps in deviations and misinterpretations of the law. (law) so that the legal substance can no longer be manipulated by lawyers.

There are many theories about how to build strategic planning, tactical steps and managerial issues and mass communication that must be carried out by the Indonesian Catholic Student Association (PMKRI) so that the mission and targets can be achieved. But most importantly, in applying all of these theories, starting from advocacy, MoU, class action and so on, it should be aimed at increasing critical reasoning (empowering the community) by increasing people's courage to speak within the power structure circle. So that when the Association of Catholic Students of the Republic of Indonesia (PMKRI) separated from one storefront institution and switched to fostering another storefront institution, what happened was community empowerment.

4. CONCLUSION

Based on the descriptions in the previous chapters, it can be concluded that PMKRI played a very important role in changing the old Order to the New Order. To provide an explanation for the conclusion, there are several things that need to be explained as a result of the analysis, namely: At the beginning of the emergence of PMKRI, it was based on the spirit of the struggle of our heroes who were willing to die in seizing independence at the hands of the invaders. This basic spirit is what gives the spirit to its founders to jointly form people who are able to fight in maintaining the existence of Pancasila as the basis of the state. Therefore, in becoming a PMKRI cadre, you will face several stages of cadre in order to become a full PMKRI member. PMKRI whose organization is in the form of social community aims to develop self-potential in order to realize aspects of human nature that have faded in the current era. The self-potential that should be owned by students is the forerunner of the creative mindset in helping care for the problems experienced by the community, in which an indifferent attitude is often found in almost every student. So it is hoped that PMKRI will be present with the aim of returning the spirits that used to flare up, to the midst of the souls of its members. PMKRI is a manifestation as one part of political change in Indonesia. During the change from the old order to the new order in maintaining the Pancasila ideology as we believe it is the soul, the personality and way of life of the Indonesian people which serve as the single principle for all organizations. Besides that, it has also been proven by historical facts that Pancasila is a source of strength for the struggle because it makes the Indonesian nation united. Pancasila is used as an ideology because Pancasila has basic and rational philosophical values. Pancasila has been proven to be solid and strong as the basis for regulating state life. In addition, Pancasila is also a manifestation of national consensus because the Indonesian nation state is a modern state design that was agreed upon by the founding fathers of the Republic of Indonesia, then the value of the content of Pancasila is preserved from generation to generation. Besides that, it has also been proven by historical facts that Pancasila is a source of strength for the struggle because it makes the Indonesian nation united. Pancasila is used as an ideology because Pancasila has basic and rational philosophical values. Pancasila has been proven to be solid and strong as the basis for regulating state life. In addition, Pancasila is also a manifestation of national consensus because the Indonesian nation state is a modern state design that was agreed upon by the founding fathers of the Republic of Indonesia, then the value of the content of Pancasila is preserved from generation to generation. Besides that, it has also been proven by historical facts that Pancasila is a source of strength for the struggle because it makes the Indonesian nation united. Pancasila is used as an ideology because Pancasila has basic and rational philosophical values. Pancasila has been proven to be solid and strong as the basis for regulating state life. In addition, Pancasila is also a manifestation of national consensus because the Indonesian nation state is a modern state design that was agreed upon by the founding fathers of the Republic of Indonesia, then the value of the content of Pancasila is preserved from generation to generation. Besides that, it has also been proven by historical facts that Pancasila is a source of strength for the struggle because it makes the Indonesian nation united. Pancasila is used as an ideology because Pancasila has basic and rational philosophical values. Pancasila has been proven to be solid and strong as the basis for regulating state life. In addition, Pancasila is also a manifestation of national consensus because the Indonesian nation state is a modern state design that was agreed upon by the founding fathers of the Republic of Indonesia, then the value of the content of Pancasila is preserved from generation to generation.

PMKRI Gathering the strength of the student movement, the Indonesian Student Movement in defending and fighting with the oppressed people always seems to face obstacles. Reflection and the emergence of criticism made them realize that in order to make changes in the political economy, it is necessary to build wider cooperation with the strengths of other elements of the people as well as open an international network, together with US, namely the Indonesian Student Action Unit, which consists of the Islamic Student Association (HMI), the Indonesian Student Association (HMI) and the Indonesian Student Association. Catholic Students of the Republic of Indonesia (PMKRI), Mapancas (Pancasila

Students), Somal (Local Student Secretariat), IMM (Muhammadiyah Student Association), Semmi (Secretariat of Indonesian Muslim Students), PMII (Indonesian Islamic Student Movement), GMKI (Indonesian Christian Student Movement), Pelmasi (Pioneer of Indonesian Socialist Students), and GMNI (Indonesian National Student Movement). As happened in 1960 when HMI was expelled from PPMI (Indonesian Student Association Association) because HMI was considered to have strong power, so to anticipate it the communist forces intended to expel them from the organization. PMKRI who saw HMI having the same view as being firmly opposed to communists (anti-communists) had a close relationship. PMKRI firmly supports the existence of HMI and clearly rejects CGMI's suggestion by saying that HMI is "not counter-revolutionary" so there is no reason for the government to dissolve it.

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