

Abstrak

Pemikiran substansialistik merupakan satu dari dua spektrum besar pemikiran politik Islam di Indonesia. Lafran Pane merupakan tokoh yang diteliti pemikirannya dan diangkat sebagai salah satu contoh tokoh substansialis di Indonesia. Perdebatan pemikiran politik Islam terutama terkait hubungan agama Islam dengan negara di Indonesia, pernah terjadi dengan cukup hangat. Paling tidak, situasi itu misalnya dapat dijumpai dari sidang-sidang di BPUPKI dan di Majelis Konstituante pada masa yang berbeda. Selain pemikiran substansialistik, sepanjang diskursus pemikiran politik Islam di Indonesia menghasilkan satu spektrum besar lainnya yaitu pemikiran formalistik/legalistik. Melalui penelitian ini, peneliti akan mengemukakan watak pemikiran Lafran Pane yang substansialis dalam arus wacana pemikiran politik Islam di Indonesia.

Pemikiran substansialistik Lafran pertama sekali dipengaruhi oleh lingkungan keluarganya sendiri terutama, berasal dari ayahnya yaitu Sutan Pangurabaan Pane dan kedua abangnya yakni Sanusi Pane dan Armijn Pane. Pemikirannya semakin berkembang ketika berada di bangku pendidikan dasar dan menengah yang ia tempuh secara dramatis di sekolah Muhammadiyah dan Taman Siswa. Melalui aktivitasnya di Barisan Pemuda Gerindo serta Angkatan Muda yang bemarkas di Asrama Menteng 31, pemikiran politik Lafran semakin terasah dan mencapai penajaman ketika berkuliah di STI. Puncak pembentukan pemikirannya terjadi pada tanggal 5 Februari 1947 saat Lafran mendirikan HMI, sekaligus menjadi tempat persemaian dan pelebagaan idenya.

Menggunakan empat konsep teoretik, penelitian ini melacak relasi-relasi struktural dan historis yang dilalui Lafran melalui konsep sosiologi pengetahuan. Meminjam analisis psikologi sosial, dapat diketahui bahwa keluarga, pendidikan, lingkungan sosial dan faktor bawaan ialah beragam faktor pembentuk pengetahuan dan kepribadian Lafran. Sementara, teoretisasi masalah hubungan Islam dengan negara serta pemikiran keislaman-keindonesiaan menjadi basis untuk menentukan posisi dan watak pemikiran Lafran dalam peta pemikiran politik Islam di Indonesia. Kemudian, pendekatan biografi dipilih untuk mencari epifani-epifani dari kehidupan Lafran yang mendukung terbentuknya pemikiran substansialistik Lafran.

Keseluruhan penelitian ini akhirnya, menunjukkan bahwa pemikiran substansialistik Lafran berwatak keislaman-keindonesiaan. Sebuah watak pemikiran yang menempatkan muatan-muatan keindonesiaan bersatupadu dengan nilai-nilai keindonesiaan, tidak saling menegasikan tetapi saling melengkapi. Watak keislaman-keindonesiaan bercirikan pada empat dimensi yaitu nasionalisme-religius, inklusif, substantif dan modern. Watak pemikiran kemudian dia yakini dan amalkan baik secara individual maupun organisasional lewat HMI. Keislaman-keindonesiaan yang substansialistik, saat ini tampak menjadi arus utama pemikiran politik Islam di Indonesia.

Kata kunci: Biografi, Pemikiran, Lafran Pane, Substansialistik, Keislaman-Keindonesiaan.

Abstract

Substantial thinking is one out of two big spectrums in Islamic political thinking in Indonesia. Lafran Pane is one figure whose thinking this writer search and appointed as one of substantial thinking figures in Indonesia. The debate on Islamic political thinking particularly about the relations between Islam and state in Indonesia had happened perkily. This can be seen in BPUPKI and Konstituante agendas in the past. Apart from substantial thinking, the discourse on Islamic political thinking in Indonesia produce another one big spectrum namely formalistic or legalistic thinking. Through this research, this writer will reveal the characteristics of Lafran Pane's substantial thinking on the discourse of Islamic political thinking in Indonesia.

Lafran's substantial thinking, was first, affected by his family especially his father Sutan Pangurabaan Pane and both his brothers, Sanusi and Armijn Pane. His thinking flourished when he received his study in elementary and high school, both dramatically, in Muhammadiyah and Taman Siswa. Through his activity at Barisan Pemuda Gerindo and Angkatan Muda which headquartered at Asrama Menteng 31, Lafran's political thinking was getting honed and reached its peak when he studied at STI. Lafran's political thinking reach its summit on 5th February 1947 when he initiated to set up HMI, where also becomes the place where his ideas were seedbed and institutionalized.

Using four theoretical concepts. This research will track structural and historical relations Lafran had experienced through sociology-knowledge concept. From social psychological analysis it can be known that family, education, social surroundings, and congenital factor are frame factors of someone's knowledge and personality. Meanwhile problems of the relation between Islam and state also the thinking of Islam-Indonesia become the basis to track Lafran's position and his thinking characteristics in the map of Islamic political thinking in Indonesia. Subsequently biographical approach chosen to search the epiphany of Lafran's life which support the making of Lafran's substantial thinking.

The entirety of this research shows that Lafran's substantial thinking tempered as Islamic-Indonesian. One thinking characteritics which place the Indonesian value combine with its cultures, not to become all negated at once but to complete all in one. The Islamic-Indonesian disposition characterized on four dimensions, nationalist-religious, inclusive, substantive, and modern. Thus Lafran believes in that thinking and he implement it decently whether individually as well as organizationally through HMI. A substantial Islamic-Indonesian nowadays has become primary Islamic political thinking discourse in Indonesia.

Keywords : Biography, Thinking, Lafran Pane, Substantial, Islamic-Indonesian.