

# The Contribution of Muhammadiyah Students in Realizing Indonesia Emas 2045: A Communication Analysis of Khittah.co Media Coverage on the IPM Movement in South Sulawesi

Kamsar<sup>1</sup>, Hadisaputra<sup>2</sup>, Andi Asywid Nur<sup>3</sup>

<sup>1</sup> Program Studi Ilmu Komunikasi, Universitas Muhammadiyah Makassar; [kamsar@unismuh.ac.id](mailto:kamsar@unismuh.ac.id)

<sup>2</sup> Program Studi Pendidikan Sosiologi, Universitas Muhammadiyah Makassar; [hadisaputra@unismuh.ac.id](mailto:hadisaputra@unismuh.ac.id)

<sup>3</sup> Program Studi Pasca Doktoral Sosiologi, FISH, Universitas Negeri Makassar; [andiasywidnur@gmail.com](mailto:andiasywidnur@gmail.com)

**Abstrak:** Di tengah menguatnya agenda Indonesia Emas 2045, pelajar tidak lagi diposisikan semata sebagai objek pembangunan, melainkan sebagai aktor strategis yang berperan aktif dalam pembentukan masa depan bangsa. Penelitian ini bertujuan untuk menganalisis kontribusi Pelajar Muhammadiyah dalam mewujudkan Indonesia Emas 2045 melalui pemberitaan media Khittah.co pada gerakan Ikatan Pelajar Muhammadiyah (IPM) Sulawesi Selatan. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data penelitian bersumber dari berita-berita Khittah.co yang memuat aktivitas IPM Sulawesi Selatan pada berbagai level kepemimpinan, baik wilayah, daerah, maupun ranting, yang dikumpulkan melalui teknik studi dokumentasi. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan dengan menggunakan Teori Modal Pierre Bourdieu sebagai pisau analisis. Hasil penelitian menunjukkan bahwa kontribusi Pelajar Muhammadiyah dalam gerakan IPM Sulawesi Selatan terepresentasi melalui empat narasi utama, yaitu transformasi pendidikan, solidaritas sosial dan kemanusiaan, penguatan kepemimpinan generasi muda, serta kesadaran ekologis. Keempat narasi tersebut mencerminkan akumulasi modal kultural, modal sosial, dan modal simbolik yang dikembangkan IPM Sulawesi Selatan dalam membangun sumber daya manusia sejak dini. Kontribusi ini menegaskan peran IPM Sulawesi Selatan sebagai aktor strategis dalam mendukung terwujudnya Indonesia Emas 2045 yang inklusif dan berkelanjutan.

**Keywords:** Pelajar Muhammadiyah; Indonesia Emas 2045; IPM Sulawesi Selatan

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\*Correspondensi: Kamsar

Email: [kamsar@unismuh.ac.id](mailto:kamsar@unismuh.ac.id)

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four narratives reflect the accumulation of cultural capital, social capital, and symbolic capital developed by IPM South Sulawesi in building human resources from an early age. This contribution affirms the role of IPM South Sulawesi as a strategic actor in supporting the realization of an inclusive and sustainable Indonesia Emas 2045.

**Keywords:** Muhammadiyah Students; Indonesia Emas 2045; IPM South Sulawesi

## Introduction

Indonesia Emas 2045 is a national strategic vision marking the centennial of the independence of the Republic of Indonesia, with the goal of transforming Indonesia into a developed, sovereign, just, and prosperous nation. This vision is built upon four main pillars: human development and mastery of science and technology, sustainable economic development, equitable development, and national resilience alongside good governance (Bappenas, 2019). Among these four pillars, human resource (HR) development occupies the most fundamental position, as the quality of human capital determines the direction, pace, and sustainability of national development. Without human resources that are intellectually capable, possess strong character, uphold social ethics, and maintain ecological awareness, the vision of Indonesia Emas 2045 risks becoming merely a normative agenda without a solid social foundation.

In the context of human resource development, the younger generation, including students, are positioned as key actors. The demographic bonus experienced by Indonesia during the 2030–2045 period presents both opportunities and challenges. On the one hand, the dominance of the productive-age population can serve as a significant asset for economic growth and social innovation. On the other hand, without proper management, this demographic bonus may instead lead to various social problems, such as educated unemployment, a crisis of character, low digital literacy, and moral as well as environmental degradation (Bappenas, 2020). Therefore, investing in students as the early generation of the demographic bonus is an urgent necessity, not only through formal education but also through non-formal developmental spaces that are capable of shaping character, leadership, and social awareness from an early age.

Various studies emphasize that student organizations play a strategic role in the process of shaping the character and capacity of the younger generation. Student organizations function as arenas for the socialization of values, the strengthening of collective identity, and the development of social and leadership skills that are often not fully acquired in formal classroom settings (Checkoway, 2011; Apple, 2013). Through active involvement in organizations, students learn to negotiate, collaborate, lead, and make decisions, all of which are essential competencies in democratic life and national development. Thus, student organizations serve not merely as a complement to formal education, but also as social actors that directly contribute to human development.

One of the student organizations in Indonesia with a strong ideological foundation, structured network, and consistent movement is the Ikatan Pelajar Muhammadiyah (IPM). As an autonomous organization of Muhammadiyah, IPM has historically demonstrated a strong commitment to educational development, character building, and social da'wah among students. IPM is not only engaged in issues related to Islam and education, but also responds to various contemporary social challenges, such as digital literacy, youth leadership, the moral crisis among adolescents, and environmental issues. In the context of Indonesia Emas 2045, the IPM movement is particularly relevant as it targets the student age group, who will become the primary actors of development during that period.

At the regional level, IPM in South Sulawesi demonstrates a relatively active and diverse movement dynamic. Various activities carried out, ranging from strengthening

literacy through the establishment of reading parks, seminars on digital literacy and artificial intelligence, advocacy on education issues and violence against teachers, humanitarian solidarity actions, student leadership cadre development, to environmental conservation movements, reflect an orientation that is not only focused on internal organizational development but also on broader social contributions. These activities indicate that students are no longer positioned merely as objects of development, but as active subjects in responding to social challenges and development at the local level.

However, the contribution of students to national development does not always receive proportional attention in public discourse. Mass media, as one of the key actors in shaping public opinion and the construction of social reality, plays an important role in determining how the role of students is represented and interpreted. McCombs and Shaw (1972) argue that the media do not merely report events, but also shape the public agenda through issue selection and emphasis. In this context, media coverage of student activities has the potential to construct the image of students as agents of change or, conversely, to position them marginally within the discourse of development.

Khittah.co, an online media platform, is one of the outlets that consistently reports on the activities of Muhammadiyah and its autonomous organizations, including IPM. As a media institution grounded in the values and ideology of progressive Islam, Khittah.co does not merely disseminate information but also produces particular meanings and narratives regarding the role of Muhammadiyah members in social, educational, and national life. Coverage of the IPM movement in South Sulawesi within the context of Indonesia Emas 2045 is particularly interesting to examine, as it reveals how an internal movement media frames students' contributions to the broader national development agenda.

To read this process, Robert Entman's framing analysis (1993) is particularly relevant. Through this framework, it becomes possible to examine how the media define the main problem, identify its causes, make moral judgments, and propose certain solutions or courses of action. In this way, Khittah.co's coverage is understood not merely as reporting on IPM's activities, but also as a text that actively constructs the image of Muhammadiyah students as strategic actors in realizing Indonesia Emas 2045.

However, reading the media should not stop at the level of framing alone. To understand more deeply how the meanings constructed by the media operate within the social arena, Pierre Bourdieu's perspective becomes important. Within this framework, Khittah.co can be understood as playing a role in the process of symbolic legitimation by presenting IPM's activities as valuable, moral, and worthy of social recognition. Reports on literacy, educational advocacy, humanitarian solidarity, student leadership, and ecological concern do not merely represent organizational activities, but also help transform these practices into symbolic capital in the form of recognition, honor, and moral authority in the public sphere.

Furthermore, IPM can be seen as building symbolic dominance within the student sphere through its image as a Muslim student movement that is religious, intellectual, progressive, and responsive to social issues. Symbolic dominance here is not understood as coercive power, but rather as the capacity to present certain values as legitimate, ideal,

and worthy of recognition. Through cadre formation, organizational networks, and support from internal media, IPM does not merely carry out programs, but also produces representations of the ideal student model in accordance with the spirit of progressive Islam. In Bourdieu's terms, the ability to define what counts as legitimate values within a social arena constitutes one form of symbolic power that shapes a group's position and influence. In addition, the concept of habitus is important for explaining how students' dispositions are repeatedly formed through structured social experiences. The habitus of Muhammadiyah students does not emerge spontaneously, but is constructed through processes of cadre formation, leadership training, literacy activities, involvement in social action, and the internalization of Muhammadiyah's ideological values.

Previous studies have shown that media tend to frame youth and student movements in accordance with ideological interests, institutional values, and editorial orientations (Entman, 1993; Fairclough, 1995). Framing analysis and critical discourse analysis are therefore essential to uncover how social reality is constructed through language, diction, narrative structure, and the emphasis on particular issues. However, studies on the representation of contributions by faith-based student organizations in online media, especially within the context of Indonesia Emas 2045, remain relatively limited. Most research on youth and development has focused more on state policies (see Hilman, 2024; Saraswati et al., 2025), youth political participation (see Rompis et al., 2019; Antono et al., 2021; Hamdani et al., 2021; Munawarah & Kristanto, 2022), and the role of young people in the creative and digital economy (Hardana et al., 2025), while the dimension of students as development actors from an early age has received less attention.

Thus, the research gap of this study can be stated more sharply. First, previous studies have mostly discussed youth in general terms, whereas this article specifically focuses on students organized within a modernist Islamic movement, namely IPM. Second, earlier research has tended to highlight youth contributions in terms of policy, political participation, and the digital economy, while this article positions the media as the primary arena for examining how student contributions are constructed, given meaning, and legitimized. Third, there remains a lack of studies that integrate media analysis with a critical social theory perspective, particularly in reading student contributions as forms of accumulated social, cultural, and symbolic capital. Bourdieu (1986) emphasizes that social development is determined not only by economic capital, but also by cultural, social, and symbolic capital operating within particular social arenas. It is at this point that the main contribution of this article lies: it offers a more specific and integrative reading by positioning IPM students as social subjects who not only participate in development, but are also symbolically constructed, interpreted, and legitimized through the media.

Based on this explanation, this study becomes important in order to fill the gap in research on students' contributions to national development as viewed through media representation. By focusing on Khittah.co's media communication regarding the IPM movement in South Sulawesi, this research seeks to reveal how the media frames the role of Muhammadiyah students in realizing Indonesia Emas 2045. This study is not only academically relevant in enriching the fields of sociology of education, media

communication, and youth studies, but also holds practical significance as a reflective reference for policymakers, student organizations, and educational institutions in formulating strategies to strengthen the role of students as active subjects of sustainable national development.

## Method

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of how the contributions of Muhammadiyah students toward realizing Indonesia Emas 2045 are framed by the online media platform Khittah.co. A qualitative approach is chosen because it allows the researcher to interpret meanings, narratives, and the construction of social reality produced by the media, rather than merely measuring the frequency of issue occurrence (Creswell, 2014).

The data sampling technique employed in this study was purposive sampling, namely the deliberate selection of data based on its relevance to the focus and objectives of the research. This technique was used because not all news reports about IPM published in Khittah.co were relevant to the theme of student contributions to realizing Indonesia Emas 2045. Therefore, only articles that substantively contained practices, movements, or narratives of student contributions in the fields of education, social affairs, leadership, and ecology were selected as the research sample.

The total amount of data analyzed in this study consisted of nine news articles published between 2021 and 2025. This time span was chosen because it reflects the continuing dynamics of the representation of the IPM South Sulawesi movement over recent years, while also showing the variety of issues framed by the media in relation to student contributions to social development.

The criteria for data selection in this study consisted of three points. First, the article had to be published in the online media outlet Khittah.co. Second, the article had to contain activities involving IPM South Sulawesi, whether at the level of the Regional Leadership, District Leadership, or Branch Leadership. Third, the article had to include substance relevant to student contributions, such as literacy strengthening, human resource development, educational advocacy, social solidarity actions, student leadership, and environmental concern. Based on these criteria, the selected data were considered representative for explaining how the media framed the contribution of Muhammadiyah students in the context of Indonesia Emas 2045.

The data collection technique was carried out through documentation study, namely by collecting, classifying, and selecting news texts relevant to the theme of student contributions toward Indonesia Emas 2045 (Sugiyono, 2019). The collection process was conducted by tracing the news archives of Khittah.co and then documenting the articles that met the sample criteria. Furthermore, all selected articles were classified based on their fields of contribution, namely education, social-humanitarian issues, leadership, and ecology, in order to facilitate the analysis of patterns in media representation.

In the analysis process, the data were examined in stages through data reduction, data display, and conclusion drawing, as proposed by Miles and Huberman (2014). The reduction stage involved filtering news articles that were directly relevant to the research

focus. Subsequently, the data were presented in the form of tables and analytical narratives to facilitate the identification of framing patterns and dominant themes. The final stage involved drawing conclusions through critical interpretation by linking empirical findings with Pierre Bourdieu's Theory of Capital, particularly the concepts of cultural, social, and symbolic capital (Bourdieu, 1986). This theoretical approach serves as an analytical lens to explain how the contributions of Muhammadiyah students are represented as a strategic accumulation of social capital in supporting the vision of Indonesia Emas 2045.

## Results and Discussion

There are four major narratives that illustrate the contributions of Muhammadiyah students in realizing Indonesia Emas 2045, as represented in Khittah.co's coverage of the IPM movement in South Sulawesi. These include: educational transformation as the foundation of civilization; students' social solidarity and humanitarian engagement; regeneration and the strengthening of youth leadership; and ecological awareness as the basis for sustainable development. These four narratives are operationalized into four main areas of contribution, namely education, social, leadership, and ecological sectors. To clarify this mapping of contributions, the following table presents the areas of contribution, forms of activities, IPM actors involved, key issues highlighted by the media, and their strategic significance in supporting the realization of Indonesia Emas 2045.

**Table 1. The Contributions of Muhammadiyah Students in Realizing Indonesia Emas 2045 in Khittah.co Media Communication (IPM Movement in South Sulawesi)**

No	Contribution Field	Form of Activity	IPM Actors	Main Issue Raised	Direct News Quote	Meaning of the Contribution to Indonesia Emas 2045
1	Education	Inauguration of the IPM Reading Park at Darul Arqam Gombara Islamic Boarding School (Khittah.co,	PW IPM South Sulawesi, PR IPM Gombara	Strengthening literacy, reading culture, and student character	"This reading park is not merely a place to read, but also a space to nurture ideas, discussion, and the character of progressive	Building excellent, knowledgeable, and well-rounded human resources as the foundation of the golden

		2025)			Muhammadiyah students.” (Chairman of PW IPM South Sulawesi, Zul Jalali Wal Ikram)	generation
		IT and AI Literacy Seminar (Khittah.co, 2025)	PW IPM South Sulawesi and Kaizen Collaborative Impact	Digital literacy, AI, critical thinking, anti-hoax awareness	“The proper use of AI can become a tool to filter information, rather than making us lazy to think. We need to learn to direct technology, not merely use it.” (Member of Commission I of the Indonesian House of Representatives, Syamsu Rizal)	Preparing students to adapt to digital transformation and a technology-based economy
		Advocacy in the case of violence against a teacher at SMAN 1 Sinjai (Khittah.co, 2025)	PD Sinjai IPM	Teacher protection, student ethics, character crisis	“Teachers are our parents at school, whose duty is to guide and educate us. Acts of violence, especially those causing	Reinforcing moral values, respect for educators, and civility-based education

					injury, can never be justified.” (Chairman of PD IPM Sinjai, Fadil Junaid)	
2	Social	Social assistance for fire victims in West Sinjai (Khittah.co, 2022)	PR IPM MA Tenggara Lembang	Humanitarian solidarity, student philanthropy	“We hope that this assistance can help and ease the burden of our brothers and sisters who became victims of the fire and lost their property due to yesterday’s incident.” (Chairman of PR IPM Tenggara Lembang, Ilyas)	Fostering social empathy and the collective awareness of the younger generation
		Distribution of aid for flood victims in Makassar (Khittah.co, 2021)	PD IPM Makassar City	Disaster response, collaborative action, philanthropy	“Alhamdulillah, we are grateful and appreciative because the Branch Leadership of IPM throughout Makassar City has shown a high level of social sensitivity.”	Strengthening the role of students in social mitigation and disaster response

					(Head of Advocacy Division of PD IPM Makassar City, Muh. Akbar Supriadi)	
3	Leadership	Inauguration of PD IPM East Luwu (Khittah.co, 2025)	PW IPM South Sulawesi and PD IPM East Luwu	Student leadership regeneration, organizational consolidation	“We hope this inauguration will become a momentum to begin a new step for IPM in East Luwu. We are ready to bring the spirit of change and collaboration to make IPM closer to students and society.” (Chairman of PD IPM East Luwu, Arman Wali)	Preparing young leaders who are upright, collaborative, and progressive
		Focus on improving student human resources after the inauguration of IPM Palopo (Khittah.co,	PD IPM Palopo	Cadre formation, online gambling issues, beginner political participation	“During this period, we will focus on cadre development to invite the community, especially students, to join	Strengthening student leadership that is critical, competitive, and democratically aware

		2024)			Muhammadiyah organizations through IPM.” (Chairwoman of PD IPM Palopo, Yunita)	
4	Ecological	Nature and Literacy Action in Enrekang (Khittah.co, 2025)	PW IPM South Sulawesi	Environmental preservation, village literacy	“Through literacy and nature preservation movements, IPM wants to truly be present within society, especially in remote areas. This is our endeavor to save the environment through literacy and research.” (Chairman of PW IPM South Sulawesi, Zul Jalali Wal Ikram)	Building ecological awareness and sustainable development
		Cooperation between IPM Bantaeng and the Environment	PD IPM Bantaeng and the Environmental Agency	Reforestation, environmental monitoring	“Usually, tree-planting activities end with just planting. That is why	Demonstrating student contributions to green development and

		tal Agency for school green open spaces (Khittah.co, 2024)			we proposed the idea of monitoring them until the trees are able to survive independentl y.” (MoT TM 2 IPM Bantaeng, Suarni Dewi)	environment al resilience
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### The contributions of IPM in the field of education

The contribution of the Muhammadiyah Student Association (Ikatan Pelajar Muhammadiyah, IPM) to the realization of Indonesia Emas 2045 in the IPM South Sulawesi movement is clearly reflected in the field of education as a principal foundation for civilizational development. From the perspective of Bourdieu’s Theory of Capital (1986), education constitutes a strategic arena for the formation of cultural capital, namely a set of knowledge, skills, values, and dispositions internalized within individuals that shape their ways of thinking and acting in social space. In this context, the various activities of IPM in South Sulawesi demonstrate that student organizations do not operate merely at a symbolic level, but also actively build a substantive educational ecosystem. The inauguration of the IPM Reading Park at the Darul Arqam Gombara Islamic Boarding School, for example, represents a concrete intervention in strengthening literacy, reading culture, and student character formation. As emphasized by the Chair of PW IPM South Sulawesi, Zul Jalali Wal Ikram, “This reading park is not merely a place to read, but also a space to nurture ideas, discussion, and the character of progressive Muhammadiyah students” (Khittah.co, 2025). This statement shows that literacy spaces are understood not simply as reading facilities, but as arenas for the production of knowledge, character formation, and the internalization of progressive values, all of which serve as crucial foundations for developing superior human resources toward Indonesia Emas 2045.

A similar contribution can also be seen in the IT and AI Literacy Seminar organized by PW IPM South Sulawesi in collaboration with Kaizen Collaborative Impact. This activity addressed issues of digital literacy, artificial intelligence, critical thinking, and anti-hoax awareness in response to an increasingly complex socio-technological landscape. In this event, it was stated that, “The proper use of AI can become a tool to filter information, rather than making us lazy to think. We need to learn to direct technology, not merely use it” (Syamsu Rizal, in Khittah.co, 2025). This quotation indicates that the digital education promoted by IPM does not stop at the mastery of technical aspects, but is

directed toward cultivating students' critical awareness in dealing with the flow of information and technological developments. This finding is in line with Aulia et al. (2020), who show that non-formal education managed by student and youth organizations plays an important role in expanding access to knowledge and skills relevant to the needs of contemporary society. In the same vein, Hakim and Juandry (2022) argue that digital literacy equips young people not only with technological competence, but also with the capacity to understand technology as a medium of communication, learning, and participation in development.

In addition, IPM's contribution in the field of education is also reflected in its advocacy regarding the case of violence against a teacher at SMAN 1 Sinjai, carried out by PD IPM Sinjai. This advocacy affirms IPM's position as an educational actor concerned not only with enhancing intellectual capacity, but also with strengthening student ethics, protecting teachers, and reinforcing moral values within the school environment. The Chair of PD IPM Sinjai, Fadil Junaid, emphasized that, "Teachers are our parents at school, whose duty is to guide and educate us. Acts of violence, especially those causing injury, can never be justified" (Khittah.co, 2025). This quotation shows that, in IPM's view, education must be built upon civilized relationships, respect for educators, and moral awareness as part of students' habitus. Thus, activities such as the inauguration of a reading park, digital literacy and AI seminars, and advocacy against violence toward teachers represent IPM's efforts to accumulate cultural capital from an early stage through literacy, technological mastery, and character education. Therefore, education is understood not merely as a process of knowledge transfer, but as a mechanism for shaping a student habitus that is characterized by moral integrity, critical reasoning, adaptability to technological disruption, and a firm grounding in social civility, all of which are essential prerequisites for the realization of Indonesia Emas 2045.

### **The contributions of IPM in the social sector**

In addition to the field of education, the contribution of the Muhammadiyah Student Association (Ikatan Pelajar Muhammadiyah, IPM) in South Sulawesi is also strongly evident in the social sphere as an important pillar for building social cohesion within society. From Bourdieu's perspective (1986), the practices of solidarity and humanitarianism carried out by IPM can be understood as a form of strengthening social capital, namely networks of relationships, trust, and collective solidarity that make joint action possible in confronting social vulnerability. This is reflected in the social assistance provided to fire victims in West Sinjai by PR IPM MA Tenggara Lembang (Khittah.co, 2022). The activity not only demonstrated a spontaneous humanitarian response, but also affirmed the presence of students as social actors who possess empathy and a collective responsibility toward the suffering of others. As stated by the Chair of PR IPM Tenggara Lembang, Ilyas, "We hope that this assistance can help and ease the burden of our brothers and sisters who became victims of the fire and lost their property due to yesterday's incident" (Khittah.co, 2022). This statement shows that student philanthropy is not merely a temporary charitable activity, but rather a representation of a social habitus

built upon empathy, care, and an awareness of the importance of community presence in times of crisis. In the context of Indonesia Emas 2045, such practices contribute to the formation of a younger generation that is not only intellectually capable, but also socially sensitive and able to place humanity as a fundamental value of development.

A similar contribution can be seen in the distribution of aid to flood victims in Makassar, carried out by PD IPM Makassar City (Khittah.co, 2021). This activity raised issues of disaster response, collaborative action, and student philanthropy as a concrete manifestation of youth involvement in social and disaster mitigation. In the news report, the Head of the Advocacy Division of PD IPM Makassar City, Muh. Akbar Supriadi, emphasized, “Alhamdulillah, we are grateful and appreciative because the Branch Leadership of IPM throughout Makassar City has shown a high level of social sensitivity” (Khittah.co, 2021). This quotation indicates that IPM’s social activities do not stand individually, but are grounded in collective action and organizational networks that strengthen their capacity to respond to disasters. This finding is in line with Wulandari et al. (2023), who argue that youth involvement in philanthropic and humanitarian activities contributes to the formation of strong social networks and the enhancement of social cohesion within society. Within this framework, youth participation not only produces material benefits for victims, but also reproduces the social capital that is essential for the empowerment of individuals and communities. Furthermore, Dalimunthe et al. (2022) show that social and environmental activities carried out by adolescents also increase collective awareness of social issues and encourage more organized collective action. Thus, the narrative of solidarity highlighted in IPM’s various social activities underscores that Indonesia Emas 2045 is supported not only by intellectual intelligence, but also by the capacity of the younger generation to build inclusive, empathetic, and collaborative social relationships, especially in confronting situations of crisis and social vulnerability.

### **The contributions of IPM in the field of leadership**

In the field of leadership, Khittah.co’s coverage shows that IPM South Sulawesi functions as a strategic arena for regeneration, organizational consolidation, and the strengthening of student leadership. Within Bourdieu’s theoretical framework, the processes of cadre formation, leadership training, and the inauguration of regional leaders represent the production of symbolic capital, namely forms of legitimacy, moral authority, and social recognition acquired through positions, institutions, and symbols of leadership (Bourdieu, 1986). This is evident in the inauguration of PD IPM East Luwu conducted by PW IPM South Sulawesi together with PD IPM East Luwu (Khittah.co, 2025). The event was not merely ceremonial in meaning, but became a starting point for affirming a commitment to progressive and socially oriented student leadership. The Chair of PD IPM East Luwu, Arman Wali, emphasized, “We hope this inauguration will become a momentum to begin a new step for IPM in East Luwu. We are ready to bring the spirit of change and collaboration to make IPM closer to students and society” (Khittah.co, 2025). This quotation shows that leadership within IPM is understood not simply as a structural position, but as a mandate to build closeness with the student social base while at the same

time expanding the organization's role in society. Thus, the process of regenerating student leadership becomes an important arena for shaping young leaders who are upright, collaborative, and progressive as part of the preparation for Indonesia Emas 2045.

A similar contribution can also be seen in the focus on improving student human resources following the inauguration of IPM Palopo, which highlighted issues of cadre formation, beginner political participation, and responses to moral degradation such as online gambling (Khittah.co, 2024). In this context, student leadership is directed not only toward mastering technical organizational competencies, but also toward the ability to read the social problems faced by the younger generation and formulate relevant developmental responses. The Chair of PD IPM Palopo, Yunita, stated, "During this period, we will focus on cadre development to invite the community, especially students, to join Muhammadiyah organizations through IPM" (Khittah.co, 2024). This statement shows that cadre formation is positioned as a strategic instrument for expanding student participation in the organization, instilling collective awareness, and building leadership rooted in Muhammadiyah's socio-religious values. Zulfikar (2019) emphasizes that educated and trained young people have a strategic role in harnessing the demographic bonus and contributing actively to the transition toward Indonesia Emas 2045. In this context, the symbolic capital generated through leadership processes becomes highly important because it positions the younger generation as subjects who gain social and political recognition within the arena of national development. Therefore, IPM leadership can be understood as a process of shaping student figures who are critical, competitive, democratically aware, and morally responsible to become agents of change in society.

### **The contributions of IPM in the ecological sector**

Meanwhile, the contribution of the Muhammadiyah Student Association (Ikatan Pelajar Muhammadiyah, IPM) in South Sulawesi in the ecological field reflects the growth of students' strategic awareness of the importance of long-term sustainable development. Within Bourdieu's framework, environmental preservation actions, village literacy initiatives, and cooperation with the Environmental Agency in developing school green open spaces can be understood as an expansion of cultural capital and symbolic capital into the arena of sustainable development. Cultural capital is reflected in the knowledge, awareness, and ecological practices cultivated through literacy and research activities, while symbolic capital is evident in the social recognition of students as actors who possess concern, capacity, and moral legitimacy in environmental issues (Bourdieu, 1986). This is reflected in the Nature and Literacy Action program in Enrekang initiated by PW IPM South Sulawesi (Khittah.co, 2025). The activity raised the issues of environmental preservation and village literacy, while also demonstrating that the ecological agenda promoted by IPM does not stand alone, but is linked to strengthening community knowledge capacity, especially in remote areas. The Chair of PW IPM South Sulawesi, Zul Jalali Wal Ikram, emphasized, "Through literacy and nature preservation movements, IPM wants to truly be present within society, especially in remote areas. This is our endeavor to save the environment through literacy and research" (Khittah.co, 2025). This quotation

shows that IPM's ecological movement is not merely oriented toward ceremonial action, but is directed toward building ecological awareness grounded in knowledge, research, and social engagement. In this context, students are positioned not merely as participants in development, but as agents capable of bridging environmental issues with the educational needs of society.

This ecological contribution becomes even more evident in the cooperation between PD IPM Bantaeng and the Environmental Agency for the development of school green open spaces (Khittah.co, 2024). This activity raised the issues of reforestation and environmental monitoring, and it shows that student involvement in green development does not stop at the act of planting alone, but also extends to sustainability, supervision, and long-term responsibility. This was emphasized by MoT TM 2 IPM Bantaeng, Suarni Dewi, who stated, "Usually, tree-planting activities end with just planting. That is why we proposed the idea of monitoring them until the trees are able to survive independently" (Khittah.co, 2024). This statement reflects a more reflective and sustainable ecological orientation, namely the awareness that environmental preservation requires continuous commitment, monitoring, and collective action. This finding is in line with Priyansah and Kurnia (2022), who show that youth-driven environmental movements reflect the capacity of the younger generation to innovate and lead social change, while also building a positive identity as agents of green development. This is further reinforced by Ambo Rappe et al. (2020), who emphasize that ecological awareness has become a symbol of new values in modern society. Thus, IPM's contribution in the ecological field underscores that Indonesia Emas 2045 cannot be imagined merely as a country advanced in economic and technological terms, but also as a nation that possesses environmental resilience, ecological awareness, and a strong commitment to sustainable development.

## Conclusion

The contribution of Muhammadiyah students to the realization of Indonesia Emas 2045, as represented in Khittah.co's news communication on the IPM South Sulawesi movement, is constructed through four main domains, education, social-humanitarian engagement, leadership, and ecology. In the educational domain, IPM contributes through the strengthening of literacy, digital literacy, and student character formation. In the social domain, IPM advances practices of solidarity and disaster philanthropy that reinforce empathy and social cohesion. In the leadership domain, IPM serves as a cadreization arena for the emergence of young leaders who are upright, collaborative, and democratically aware. Meanwhile, in the ecological domain, IPM demonstrates the active involvement of students in environmental preservation, village literacy, and sustainability-based green development.

This study offers a scholarly contribution by showing that the Muhammadiyah student movement should not be understood merely as an organizational activity, but as a social practice that is produced, interpreted, and circulated through media communication, in this case Khittah.co, as a representation of youth contribution to the

Indonesia Emas 2045 agenda. The novelty of this study lies in its reading that connects the four domains of IPM South Sulawesi's contribution, namely education, social-humanitarian engagement, leadership, and ecology, within a single, integrated analytical framework, thereby demonstrating that the role of Muhammadiyah students is multidimensional rather than partial.

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