



HOW SALAFISM FORMS MILLENNIALS' RELIGIOUS UNDERSTANDING: A Case Study from an Indonesian University

Andi Aderus^{1a}, Ilham Iskandar^{1b}, Muhammad Irfan
Hasanuddin^{2c}, Firman^{3d}, Arif Sutikno^{4e}

¹UIN Alauddin Makassar; ²University of Aberdeen United Kingdom; ³Institut Agama Islam Negeri Palopo; ⁴Institut Agama Islam Negeri Pontianak

Email: ^aandiaderus@uin-alauddin.ac.id;

^bilham_iskandar56@yahoo.co.id; ^cm.hasanuddin.21@abdn.ac.uk;

^dfirman_999@iainpalopo.ac.id; ^eariefsukino@yahoo.co.id

Abstract: This research explores the development and influence of the Islamic revivalism movement at Hasanuddin University, South Sulawesi. Employing an in-depth case study, this study focuses on three student groups: Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI), Gema Pembebasan (GEMAPEM), and the Salafi group within the Campus Da'wah Institute. The research found that these groups act as learning communities and active agents in shaping students' religious understanding and practices. The research also shows that these groups' persuasive and systematic methods are important in spreading their teachings and influence. While this research opens up a new understanding of this phenomenon, several limitations were identified, including the scope of the study being limited to one university and the lack of research on other factors that may be influential. This research contributes to a deeper understanding of the dynamics of the Islamic student movement and its influence on university students in Indonesia.

Keywords: Salafi, Millennials, Existence, Spread, Interaction, Contribution

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Introduction

ONE OF THE GROWING movements of Islamic revivalism in the Middle East is Salafi.¹ In a religious context, Salafi is an attribution

¹ Jeudi Aneigia Branchais and Agus Machfud Fauzi, "Aktivitas Dakwah Gerakan Salafi Pada Masa Pandemi Covid-19," *Al-Mutharrahah: Jurnal Penelitian*

to a group that campaigns for the practice of Islam based on the Qur'an and Sunnah of the Prophet PBUH. Muhammad bin Abdul Wahab, born on the Arabian Peninsula, greatly influenced the ideas and purification movements of the Salafi movement in Indonesia. The idea of Muhammad Bin 'Abdul Wahhab's renewal was first brought into the archipelago by several scholars from West Sumatra in the early 19th century. It was the first Salafi movement to enter the country, later known as the Padri movement. One of the leading figures was Tuanku Imam Bonjol. This movement lasted from 1803 to 1832.² In addition, Salafi teachings entered Indonesia through Middle Eastern alum scholars, especially those who continued their education at universities in Saudi Arabia, Yemen, and Kuwait. These three countries are the main base or center of the birth of the Salafi movement worldwide.³

This Salafist movement was then transmitted to Indonesia by Saudi Arabian, Yemeni, and Kuwaiti scholars. After returning to their homeland, they committed to spreading their ideology under the banner of the Salafi da'wah movement.⁴ According to them, Indonesian Muslims today need a proper understanding of Islam practiced by Salaf as-Saleh.

Dan Kajian Sosial Keagamaan 18, no. 1 (June 24, 2021): 52–61, <https://doi.org/10.46781/al-mutharrahah.v18i1.225>; Joas Wagemakers, "Salafism's Historical Continuity: The Reception of 'Modernist' Salafis by 'Purist' Salafis in Jordan," *Journal of Islamic Studies* 30, no. 2 (May 1, 2019): 205–31, <https://doi.org/10.1093/jis/ety049>; Ahmadi and Jamiludin Usman, "Membaca Gerakan Dan Ideologi Salafi Di Indonesia," *Mozaic: Islamic Studies Journal* 1, no. 1 (June 16, 2022): 39–52.

² Abu 'Abdirrahman al-Talibi, *Dakwah Salafiyah Dakwah Bijak, Meluruskan Sikap Keras Dakwah Salafi*, II (Jakarta: Hujjah Press, 2006).

³ Nasaruddin Umar, "Pengantar" *Dalam, Perkembangan Paham Keagamaan Trans Nasional Di Indonesia*, I (Jakarta: Puslitbang Kehidupan Keagamaan, 2011).

⁴ Wahyudin Hafid, "Menyoal Gerakan Salafi di Indonesia (Pro-Kontra Metode Dakwah Salafi)," *Al-Tafaqquh: Journal of Islamic Law* 2, no. 1 (December 20, 2020): 29–48; Nafik Muthohirin, Mohammad Kamaludin, and Fahrudin Mukhlis, "Transformasi Pendidikan Islam Salafi: Implikasi Terhadap Multikulturalisme Di Indonesia," *Proceeding Annual Conference on Islamic Education* 2, no. 1 (July 31, 2022), accessed January 3, 2023, <http://acied.ppa-indonesia.org/index.php/acied/article/view/14>.

The development of the Salafi movement in Indonesia also received direct support through the presence of "Arab" intellectual figures from Saudi Arabia, Kuwait, and Yemen. In recent years, Salafi movements have sprung up in several regions of Indonesia, such as Jakarta, Cileungsi, Bogor, Banten, Batam, Bekasi, Tasikmalaya, West Nusa Tenggara, Makassar, and others.⁵

As a progressive movement, Salafism has established itself widely and has considerable influence in the Indonesian Muslim community.⁶ It is evident from their diverse activities, which frequently involve large crowds or masses in a particular activity, as well as their capacity to spread their knowledge in various facets of life, such as Educational institutions through the establishment of Islamic boarding school foundations, universities, taklim assemblies, zakat, infaq, and sadaqah institutions.⁷ In addition, they spread their understanding through Islamic studies

⁵ M. Dzikri Al-Farabi Al-Farabi and Hisyam Taufiq, "Perkembangan Gerakan Keagamaan dan Globalisasi Islam Salafi Di Indonesia," *Al-Hikmah: Jurnal Dakwah dan Ilmu Komunikasi* 9, no. 1 (July 1, 2022): 19–32, <https://doi.org/10.15548/al-hikmah.v9i1.3633>; Saparudin Saparudin, "Salafism, State Recognition and Local Tension: New Trends in Islamic Education in Lombok," *Ullumuna* 21, no. 1 (June 30, 2017): 81–107, <https://doi.org/10.20414/ujis.v21i1.1188>; Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Ahmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>; Idi Warsah, "Jihad and Radicalism: Epistemology of Islamic Education at Pesantren al-Furqan in Musi Rawas District," *Jurnal Ilmiah Islam Futura* 21, no. 2 (August 19, 2021): 152, <https://doi.org/10.22373/jiif.v21i2.7683>; Dewi Sadiah, "Developing Pesantren Education Quality Through Radicalism Prevention Program for Santri," *Jurnal Pendidikan Islam* 8, no. 1 (June 30, 2022): 63–74, <https://doi.org/10.15575/jpi.v8i1.17947>.

⁶ Ayang Utriza Yakin, "Salafi Dakwah and the Dissemination of Islamic Puritanism In Indonesia: A Case Study of the Radio of Rodja," *Ullumuna* 22, no. 2 (December 18, 2018): 205–36, <https://doi.org/10.20414/ujis.v22i2.335>; Muneeza Rizvi, "Sufis, Salafis, and Islamists: The Contested Ground of British Islamic Activism (by Sadek Hamid)," *American Journal of Islam and Society* 36, no. 3 (July 10, 2019): 82–86, <https://doi.org/10.35632/ajis.v36i3.623>.

⁷ Amra Sabic-El-Rayess, "Epistemological Shifts in Knowledge and Education in Islam: A New Perspective on the Emergence of Radicalization amongst Muslims," *International Journal of Educational Development* 73 (March 1, 2020): 102148, <https://doi.org/10.1016/j.ijedudev.2019.102148>.

in campus mosques; even now, Salafi doctrines have been widely spread in various media, especially online.⁸

On the one hand, the development of Salafi's understanding positively impacts society because it invites them to return to religious teachings and practices. However, on the other hand, it is prone to causing friction with several Islamic religious groups and organizations that have existed first, such as Nahdatul Ulama, Muhammadiyah, PERSIS, al-Irsyad, and al-Washliyah.

Salafi's understanding has spread in Eastern Indonesia among students at various public universities, including Hasanuddin University Makassar.⁹ The spread of its understanding began with a recitation called halaqah held in the campus mosque. Slowly but surely, this group then controls the bases of activities on campus. This phenomenon is one of the factors for the increasing growth of Islamism and even radicalism among students.

These movements then, in spreading their ideas on campuses, metamorphosed into student movement organizations with a high spirit of Islamism, such as Lembaga Dakwah Kampus (LDK), Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI) and Hizbut Tahrir Indonesia (HTI).

Stafford and Griffis formulate the Millennial generation as born between 1980 and 2021. The year 2020 is signaled as the initial marker of changes in the demographic structure of the Indonesian population. In 2017, the Millennial population was around 88 million, or 33.75 percent of Indonesia's population.¹⁰ Meanwhile, 2020 is the peak productivity of the Millennial generation. The average age of the Millennial generation has reached 20 to 40 years old.

⁸ Thomas Frissen, "Internet, the Great Radicalizer? Exploring Relationships between Seeking for Online Extremist Materials and Cognitive Radicalization in Young Adults," *Computers in Human Behavior* 114 (January 1, 2021): 106549, <https://doi.org/10.1016/j.chb.2020.106549>.

⁹ Irwan Abbas and Darmawijaya, "Sejarah Gerakan Dakwah Wahdah Islamiyah di Maluku Utara," *ETNOHISTORI: Jurnal Ilmiah Kebudayaan dan Kesejarahan* 9, no. 1 (April 10, 2022): 7–20, <https://doi.org/10.33387/etnohistori.v9i1.4939>.

¹⁰ Hasanuddin Ali and Lilik Purwandi, *Millenial Nusantara, Pahami Karakternya, Rebut Simpatinya*, 1st ed. (Jakarta: Gramedia Pustaka Utama, 2017).

Meanwhile, IDN Research Institut clusters millennials based on age categories into two main groups: junior millennials, born in 1991-1998. second, senior millennials, namely the generation born in 1983-1999. Millennials aged 20-35 accounted for 24 percent, or around 63.4 million, of the total working-age population of 179 million in 2019.¹¹ The distribution map of the Millennial generation is based on the area of residence; around 55 percent are settled and living in urban areas. The shift in residence patterns from rural to urban communities impacts changes in mindset, culture, social values, and behavior. The tendency of urban society's mindset is a more open and multicultural social life.

Wardiah Hamid,¹² in "The Existence of Salafi Community in Makassar City." This research reviews the Salafi movement at Hasanuddin University. This research also explains the characteristics of Salafi teachings in understanding and practicing Islam, the beginning of this Salafi community in Makassar city, and how they form an existence by entering elements of society with various social statuses from students, students, and the general public.

The phenomenon of hijrah as a religious, social movement has existed among millennial Muslims for the last few years.¹³ The millennial Muslim concept of hijrah departs from the collective understanding of a Muslim's identity, namely that Islamic identity cannot be reduced to a label on an identification card but must be actualized in attitudes and conduct.¹⁴ The concept of hijrah, according to millennial Muslims, is a process that aims to direct

¹¹ "Indonesia Millenial Report 2019" (IDN Research Institute, 2019), <https://cdn.idntimes.com/content-documents/indonesia-millennial-report-2019-by-idn-times.pdf>.

¹² Wardiah Hamid, "Eksistensi Komunitas Salafi Di Makassar," *PUSAKA* 2, no. 1 (January 20, 2014): 123-42.

¹³ M. Naufal Waliyuddin, "Religious Expression of Millenial Muslims within Collective Narcissism Discourse in Digital Era," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 4, no. 2 (December 31, 2019): 176-90, <https://doi.org/10.15575/jw.v4i2.6623>.

¹⁴ Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "Gerakan Hijrah: Pencarian Identitas Untuk Muslim Milenial di Era Digital," *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (June 30, 2020): 52-65, <https://doi.org/10.52483/ijsed.v2i1.21>.

individuals to obey the teachings of their religion and turn into kaffah Muslims.

The phenomenon of hijrah at Hasanuddin University (UNHAS) is inseparable from the long history of the growth of the Islamist movement in Indonesia, especially in the context of higher education. At UNHAS, this phenomenon began in the early 2000s, coinciding with the rise of the Islamist movement at the national level.

Initially, hijrah at UNHAS was marked by increased student participation in religious activities and Islamic-based organizations. Organizations such as the Indonesian Muslim Student Action Union (KAMMI), Hizbut Tahrir Indonesia (HTI) through the Gema Pembebasan (GEMAPEM) movement, and Salafi groups such as the Student Lovers of the Mosque Campus Da'wah Institute (LDK MPM) and the Faculty Da'wah Institute (LDF) played an important role in this phenomenon.

Subsequently, their activities expanded, involving more students, and began to permeate various aspects of campus life. Programs such as Intensive Qur'anic Studies (SAINS) and dakwah fardiyah became important to many students daily lives. In addition, these groups began to influence university policy, such as through Memoranda of Understanding with Wahdah Islamiyyah.

However, the hijra phenomenon at UNHAS is not just limited to increased participation in religious activities. It also includes significant changes in students' thinking and behavior, including an increased commitment to more conservative Islamic teachings and practices.

Calling it a "hijrah phenomenon" is also important because it shows that it is not just about individual change but also collective change. Students are changing as individuals and as part of a larger community, which is also in the process of transformation. In this sense, hijrah is about personal and social and cultural change in a broader scope.

Hasanuddin University (UNHAS) was chosen as the location of this research because it is an important symbol of higher education in eastern Indonesia, especially in South Sulawesi. UNHAS also has a large and diverse student population, making

it an ideal place to study how the Islamic revivalism movement is growing and influencing student thinking and behavior. Moreover, the rapid growth of the Islamic movement on this campus reflects a broader phenomenon in Indonesia, namely the increasing influence of Islamist movements in higher education settings. Therefore, the results of this research can provide valuable insights into how these movements operate and influence the thinking and behavior of university students, as well as how this can impact society at large.

This research was designed using a descriptive qualitative method. The author attempts to describe and analyze phenomena related to Islamic organizations at Hasanuddin University. Data collection was conducted using two approaches, namely primary and secondary data. Primary data was obtained through in-depth interviews with various parties directly involved with the Islamic organizations, such as leaders and members of the organizations, ordinary students, and academic staff. In addition to interviews, the author also conducted participatory observations, where he participated in the organization's activities to get a clearer picture of their dynamics and activities.

Meanwhile, secondary data was obtained from various sources related to the organization, such as documents, books, articles, and media reports. This data was then analyzed using content analysis techniques, where the author looked for patterns, themes, and categories in the data and interpreted them within the context of the research and existing theories. The author places the interpretation of the data within a broader contextual understanding, including the history, culture, and politics of Islam in Indonesia, as well as the challenges Islamic organizations face in higher education.

The main questions that are the focus of this paper are:

1. How is the existence of the Salafi movement at Hasanuddin University?
2. What methods or approaches are used to spread Salafi ideas among Hasanuddin University students?
3. How is the implication of Salafi ideology on the social interaction of Hasanuddin University students?

The Existence of the Salafi Movement at Hasanuddin University

Islamic revivalism movements developed in universities include 1) Muslim Brotherhood, 2) Hizbut Tahrir Indonesia, 3) Salafi, and 4) Syi'ah. Due to the difficulty of obtaining information in the field and locating informants among the Shi'ah, the author of this study only discusses the first three groups. Because the Shi'a group is closed and silent on campus, researching the subject is complex.

The three groups of Islamic revivalism that are flourishing at Hasanuddin University are; First, the Muslim Brotherhood tarbiyah movement incorporated into the organization of the Indonesian Muslim Student Action Unit (KAMMI); Second, Hizbut Tahrir Indonesia (HTI) under the name of the Gema Pembebasan (GEMAPEM) movement; and third, the Salafi group which appears in the form of the Student Campus Da'wah Institute for Lovers of the Mosque.

Activities to deepen Islamic teachings have sprung up on campus, originally known as the Campus Da'wah Movement. Students form a community of tarbiyah groups, usrah, or halaqah. This group is easily identifiable because the female congregation typically wears a long headscarf, and the male congregation typically wears pants above the ankles and grows beards. Furthermore, initially, only on campus, the movement spread into the community. In 1998, the tarbiyah movement established the Partai Keadilan, which now changes its name to the Partai Keadilan Sejahtera (PKS).¹⁵

The Salafi group led by the Wahdah Islamiyah organization since 2008 seems to have found considerable space in carrying out the regeneration process on this campus. It is because Hasanuddin University has collaborated in signing a memorandum of understanding (MoU) with Wahdah Islamiyah in education and developing the Tri Dharma of Hasanuddin University. In this case, Hasanuddin University opens opportunities (scholarships) as wide as possible to the best cadres/alums from Wahdah Islamiyah schools to continue their studies at Hasanuddin University. In

¹⁵ Zuli Qadir, *Islam Liberal: Varian-Varian Liberalisme Islam di Indonesia 1991-2002* (Cet. II; Yogyakarta: LKIS, 2010), h. 100.

addition, Hasanuddin University also asked Wahdah Islamiyah to foster student religious activities at Hasanuddin University.¹⁶ From here, then became the starting point of Wahdah Islamiyah regeneration in every intra-campus organization such as LDK and LDF.

Campus Da'wah Institution (LDK) MPM and LDF groups and Study Club groups in each Faculty at Hasanuddin University are official campus intra-organizations under the auspices of the Faculty Student Executive Board (BEM). Their main task is to assist the university in fostering students from public schools in the field of religion. The activists of this group usually help students learn the Qur'an and teach the basics of religious practice.¹⁷

Faculty and University administrators support the MPM and LDF activists. This group has never participated in student brawls or demonstrations outside of promoting students' spiritual growth. So far, it appears that campus officials at Hasanuddin University are not overly concerned with the religious views held by specific organizations; what matters most is whether or not the organization can aid campus development in the Islamic spirituality improvement program, which is part of religious education on campus. The majority of these activists are also tutors for new students. Although these tutors are available to all senior Muslim students, several conditions must be met, including a good GPA, a lack of participation in demonstrations, anarchists, or even brawls, and a lack of a criminal record.¹⁸

This criterion is satisfied by LDF and study club activists who are religious students. Through this program, tutors can "force" students to learn al-Qur'an. They can ask lecturers who teach

¹⁶ <https://wahdah.or.id/wahdah-islamiah-unhas-tandatangani-mou/>, diakses pada tanggal 20 Juli 2020.

¹⁷ Nur Asiah, S.Ag., M.Ag., Lecturer of Islamic Religious Education (PAI) UNHAS, Interview, Makassar, July 20, 2020.

¹⁸ These tutors are drawn from senior students who are appointed directly by the religion lecturer.

Islamic religion courses to make the value of *tahsin al-Qur'an* an integral part of academic grades.¹⁹

This Islamic religious education is quite a noble work of the activists of the study club. It should be about helping to teach the *Qur'an*. There is no problem with the tutors, even though this is a perfect activity. According to the recognition of other activists such as BEM, in addition to the *Qur'an* teaching activity, through SAINS (Intensive Qur'anic Study), student activists of the study club at the Faculty level also introduce their religious understanding to new students.²⁰

The religious outlook of activists at the faculty level possesses Salafi traits. To be precise, it is Salafi-Wahdah because the club study group and LDF at the Faculty level are also under the guidance and cadres of the Wahdah Islamiyah organization. An Islamic organization that must cultivate Salafi understanding, particularly in Makassar.

Wahdah Islamiyah has declared itself a follower of *ahlussunanh waljama'ah* and *salaf al-salih*. The Salafi style of understanding developed refers to the *Qur'an* and *hadith* and opposes the practice of religious teachings mixed with tradition. Even traditional religious celebrations in the community, such as maiden, Italian, and barazanji considered bad practices. Wahabiyyah, which Muhammad bin 'Abd al-Wahhab developed, is admired by this group in many respects. This admiration is reflected in Muhammad bin 'Abd al-extensive Wahhab's use of Ibn Taymiyyah as a primary source. Muhammad bin 'Abd al-Wahhab widely cites Ibn Taymiyyah. Moreover, they admire Wahabi figures, such as 'Abdullah bin Baz.²¹

The existence of the Salafi-Wahdah student group at Hasanuddin University is quite strong. They control the Faculties (especially *da'wah* institutions), conduct intensive coaching and control campus mosques and mosques and mullahs in the Faculty.

¹⁹ Prof. Dr. Ir. Lellah Rahim, M. Sc., Dean of Faculty of Animal Husbandry UNHAS, Interview, Makassar, January 20, 2020.

²⁰ Interview with Muammar, 2016 MIPA faculty student, Interview, Makassar January 22, 2020.

²¹ This figure was published in the Wahdah Islamiyah magazine in 2007 under "The Sea of Knowledge is Named 'Abdulah bin Ba>z."

The SAINS program, which is required for religious education on campus, also has a place for these activists.

This group not only builds networks between Faculties with like-minded Study Clubs. They also built a network across universities in Makassar in the Islamic studies group (salaf). In this network of universities, well-known universities such as UIN Alauddin, UMI, UNISMUH, and UNM are involved. This study group usually conducts recitation by inviting Ustaz from Wahdah Islamiah or STIBA (College of Language). In addition to recitation, this study group also conducts consolidations and meetings regarding strategies in the student recruitment process.

Methods of Spreading Salafi Faham among Hasanuddin University Students

Organizations and movements can survive if the regeneration process and the penetration of the organization's doctrine can run continuously. Because of that, Salafi groups spread their ideas by methods, 1) Tarbiyah movement. This movement is carried out with a systematic and attractive strategy so that its understanding can be accepted and attract Muslims into its group. 2) Cadre Process. This process is carried out intensively and variedly, for example, in meetings that take various forms and with different terms, including; liquor, rich, daurah, habit, mukhayyam, seminars, and book discussions. These activities attract students, especially new students looking for identity and thirst for religious knowledge.

What becomes Salafi-Wahdah's religious understanding becomes the characteristics, character, and religious understanding of the LDK MPM, LDF, and Islamic Study Club groups at the Faculty level. They silently spread it through the Intensive Qur'anic Study (SAINS) program. At the time of the implementation of SAINS, students did not receive a sufficient amount of religious education, but they were subsequently encouraged to continue their Qur'an study. They were encouraged to join the Al-Quran Lovers Community (KOMPAQ).

In the KOMPAQ community, they follow up on learning the Qur'an. In the group, they did not just teach students to be good at reading the Qur'an and began to provide understanding. The

tutors began interpreting the Quran based on the understanding they had gained from ustad Wahdah, or the Quran's translation.

Studying the Qur'an is a form of fardiyah da'wah. This process is called persuasive preaching. Usually, one person carefully guides 3 to 5 new students. The Ikhwan guides the men, and the athwart guide the women.²² At this fardiyah da'wah level, students get lessons related to khilafiyah issues. They also have yet to be able to comment on religious traditions and celebrations carried out by other Islamic groups. Although, for example, most of them have gained an understanding that religious activities are wrong, they have not been directly to blame clearly.²³

At this stage, they are still shy to state that they are explicitly wrong. They are also prohibited from commenting on the khilafat issue at this stage because their knowledge is still shallow. To get new students interested in participating in this activity, the mentors usually offer assistance in doing campus assignments to these students. The next stage is to invite students to participate in ta'lim (shar'i ta'lim), which they term general da'wah.²⁴ The term sari ta'lim shows that the implementation of this tale follows the Shari'a; for example, it does not mix men and women in one assembly. This Ta'lim Syar'i is a kind of study with the themes of fiqh or faith. On this occasion, they began to introduce Salafism to students.

The next stage is the cadre process (tarbiyah). This tarbiyah is tiered, starting from the beginner, advanced, and coach levels. This stage is not specifically for students, but the activists of MPM Hasanuddin University make this tarbiyah a place to continue mentoring students recruited. After this stage, their religious views are usually more straightforward and assertive.²⁵

²² Syamsuddin (22 years old), Vice Chairman 1 of MPM UNHAS, Interview, Makassar, January 02, 2020.

²³ Suardi, (20 years old), Faculty of Mathematics and Natural Sciences Student in 2017, Interview, Makassar January 21, 2020.

²⁴ Suardi, (20 years old), Faculty of Mathematics and Natural Sciences Student in 2017, Interview, Makassar January 21, 2020.

²⁵ Muh. Akmal, Faculty of Forestry student in 2017, Interview, Makassar January 21, 2020.

Another interesting view of the cadres released from tarbiyah is about the Khilafah. For this, they do not disagree with HTI. Akmal clearly explained that the struggle towards the Khilafah was also his ideal. If there are differences with other groups, it is only a matter of method. For this group, Akmal said, they will start the struggle by first shari'iizing the society, creating an Islamic society, and then moving on to the next stage, namely the Khilafah state.²⁶

After the cadre process, recitations are formed weekly and monthly, where the places change. This activity is called liquor. The material presented in liquor and halaqahs emphasizes two significant groupings: the formation of Islamic personal characters (taken al-syakhsiyah al-Islamiyah). This type of material relates to the introduction of the basics of Islam. This study discusses in depth the five foundations of Islam. These include a discussion of the meaning of the creed, a discussion of Allah (ma'rifatullah), an explanation of the apostle (ma'rifah al-rasūl), about Islam (ma'rifah al-Islām), and a description of human beings (ma'rifah al-insan).²⁷ Second, the character building of the movement or movement activists (takwin al-syakhsiyah al-harakiyyah / al-da'iyyah). This material includes; understanding the values of truth and falsehood, understanding the enemy groups, understanding the sciences of Allah, and mastery of fight da'wah (basic rules in da'wah).

In this phase, the model of activities carried out has developed so that it includes many forms, including; liquor (meetings), dauroh (per-session studies), rich (traveling), ambit (night activities), mukhoyyam (camp), seminars, and book reviews. This concept then becomes a concept in the Partai Keadilan Sejahtera (PKS) cadre system called "manhaj tarbiyah," almost the same as the Ikhwanul Muslimin cadre system. In addition, tarbiyah da'wah activists also developed mass media to socialize their thoughts. This media is in the form of books on the thoughts of Muslim

²⁶ Muh. Akmal, 2017 Faculty of Forestry Student, Interview, Makassar January 21, 2020

²⁷ Muh. Kasman (22 Tahun), Ketua Umum KAMMI UNHAS, Mahasiswa Fakultas Ilmu Kelautan & Perikanan, Wawancara, Makassar, 22 Januari 2020.

Brotherhood figures, Sabili Magazine, booklets, and Friday sheets. With these various means, the KAMMI tarbiyah movement can flap its wings on campus.

In addition, KAMMI also conducts recruitment with a multi-level recruitment system. Murabbi, as the name of the cadre, will look for 3-5 members to be cadre. Furthermore, the cadre will also look for several members to be cadres. In addition to conducting joint studies in liquor, the cadres also studied several books authored by Muslim Brotherhood figures such as Hasan al-Banna and deepened political readings as additional material for each cadre.²⁸

The Implication of Salafi's Understanding of Social Interactions of Hasanuddin University Students

Student Profile

Student Islamic organizations on the Hasanuddin University campus are pretty diverse. This organization consists of intra-campus institutions, such as LDK MPM and LDF at the Faculty level, and extra-campus organizations. Extra-campus Islamic organizations such as HMI, PMII, IMM, KAMMI, and GEMA Pembebasan (currently, the activities of the GEMA Pembebasan organization have been banned by the university after the decree on the abolition of HTI mass organizations by the government).

The diversity of Islamic organizations on the campus of Hasanuddin University is due to differences in background, orientation, and ideological affiliation of each group or Islamic student organization. In general, if we observe the atmosphere of the Hasanuddin University campus, the dynamics of Islamic organizations are not visible, except at certain moments, such as during the HIMA Department of BEM succession both at the Faculty and University levels or when admitting new students, for external student organizations that are pretty dominant are HMI and KAMMI.

HMI, as it is known, is the oldest and most heterogeneous Islamic student organization. In it, there are many groups and

²⁸ Muh. Kasman (22 years old), Chairman of KAMMI UNHAS, Student of the Faculty of Marine Science & Fisheries, Interview, Makassar, January 22, 2020.

backgrounds. In contrast, KAMMI and GEMA Pembebasan are affiliated with one particular ideological style or Islamic movement. KAMMI is an Islamic student organization established as a branch of the Muslim Brotherhood or Tarbiyah group. Politically speaking, KAMMI is associated with one of the Islamic parties, namely PKS. Thus it can, be easily read the direction of thought and movement.

It is the same with the GEMA Pembebasan organization, a wing of the Hizbut Tahrir Indonesia organization at the student level. So, the direction of GEMA Pembebasan's ideas and actions is a copy of HTI's ideas and actions at the student level. Just as HTI carries the idea of an Islamic caliphate, so does the idea raised by GEMA Pembebasan.

We will find a different phenomenon in HMI; the dynamics of Islamic thought and organization are more dynamic in the HMI organization. In the direction of the organizational movement, HMI is very dynamic with its characteristics as a multicultural organization. HMI, as a student organization, often plays a political rhythm and is even quite influential on a political scale. In the direction of thought, HMI has cadres who associate with different thoughts and ideologies, resulting in a dialectic of thought that tends to be quite dynamic.

Two student organizations that are autonomous wings of the most prominent Islamic mass organizations in Indonesia, the Islamic Student Movement (PMII), which is a wing organization of NU, and the Muhammadiyah Student Association (IMM), which is an autonomous organization of Muhammadiyah at the student level do not appear on the surface in the arena of organizational dynamics at Hasanuddin University. Both are not well known among students and organizationally not as active as HMI and KAMMI.

Organizational dynamics at Hasanuddin University, apart from external organizations, are also internal organizations, namely the Mosque-loving Student Campus Da'wah Institute (LDK MPM) and the Faculty level called the Faculty Da'wah Institute (LDF), which are spread across all Faculties. In this case, LDK, organizational dynamics, or dialectics do not occur in internal organizations because these institutions are controlled by

one ideological line of thought, namely Wahdah Islamiyah. Structurally, MPM's LDF and LDK do not have a structural relationship. Still, the cadres and administrators who fill in at MPM are dropped from the best cadres at the Faculty Da'wah Institute level, and what unites them is the bond of the same Islamic ideology.

Since 2000, LDK MPM cadres have controlled the University BEM level and the vast majority of faculties at Hasanuddin University. Since 2000, LDK MPM cadres have controlled the University BEM level and the vast majority of faculties at Hasanuddin University. Thus, MPM's LDK has sufficient organizational influence in the internal student organizations (HIMA, Faculty BEM, or University BEM).

The activities of Islamic organizations at Hasanuddin University are to carry out regeneration activities which are routine programs, periodic and thematic discussions, to significant activities such as seminars and others related to Islamic themes, national political themes, and updates on international conditions. Islamic organizations on campus generally carry out their activities on campus, but sometimes also carry out activities outside the campus. Activities are carried out independently and by collaborating with other organizations and institutions.

The LDK MPM management manages Hasanuddin University Campus Mosque. The Campus Da'wah Institute manages the campus mosque. Typically, campus mosques feature limited discussion forums or taqiyah or halaqah in the form of limited studies or discussions involving one mentor and a limited number of participants, namely four or five individuals. In the context of certain events or momentum attended by tens or even hundreds of people, open discussion activities are frequently conducted by inviting speakers from outside, particularly speakers from Wahdah Islamiyah and the College of Arabic.

Physical Appearances

From the researcher's observation in the field, the physical appearance of Salafi student groups (KAMMI, WI, and Salafi Sunnah) generally differs from activists of other Islamic student organizations. Islamic student groups such as HMI, IMM, and

PMII appear modern teenagers. They mostly wear jeans, T-shirts, shirts, backpacks, and jackets; some have long hair and appear haphazard. Female activists wear short veils or headscarves to cover their nakedness. Some wear skirts, and some wear jeans-style trousers.²⁹

Activists from GEMA Pembebasan, WI, and KAMMI appear modest and polite. None of their hair is long. Student activists from MPM or Wahdah Islamiyah and Salafi Sunnah are the most distinctive. They wear cloth pants above the ankles or Sengkang. They keep beards. Their behavior looks polite and gentle, plus when they communicate, they often use terms such as akhi, ukhti, ana, and quantum. They often carry a miniature Qur'an and tend to avoid smoking. At the same time, the appearance of students in the KAMMI organization looks very varied. Most of them wear cloth pants, some of which are Sengkang, but more are not Sengkang. Some people wear jeans. Most do not smoke, but also those who (claim to) smoke.

This pattern of dress seems to be influenced by the religious understanding developed. Student groups affiliated with LDK MPM or WI and Salafi-Sunnah believe that smoking, music, and jeans are not following sharia and fall into the category of haram. The concept of Islam developed is the concept of kaffah, presenting a total Muslim image. Beards and trousers are the identities that are most considered shari'a because they follow the sunnah of the Prophet. Meanwhile, KAMMI students seem more open. The focus of KAMMI's study is political Islam. They do not overemphasize the partisanship of certain madhhabs. The dress code for them is to cover nakedness. They are not brainwashed to wear cingkrang pants or beards or avoid other groups with ideological differences.

The female activists from this Islamic student group are somewhat tricky to distinguish. All of them wear a long hijab covering their entire body, and some of them wear a veil or mask that can cover their face. The difference can only be known from where they conduct recitation activities or activities. Students who

²⁹ Some faculties, such as the Faculty of Medicine, Nursing, and Dentistry, require female students to wear skirts in lectures and prohibit wearing jeans.

are active on the lower floor of the Hasanuddin University Campus Mosque are students from LDK MPM or WI. Students who are active at Masjid al-Aqso in front of the Faculty of Medicine are KAMMI activists, while students who join the Salafi-Sunnah group are active at Masjid al-Afiyah on the second floor of the Faculty of Medicine and Mushallahs in several other faculties.

The style of speech of these activists is distinctive. WI activists usually speak softly with a low voice. Occasionally quoting verses of the Qur'an every time they speak or discuss a problem. While the style of speech of the activists of ex. HTI activists seem convinced by the arguments presented. Especially when explaining the failure of democracy, neoliberalism, and the capitalist system and must replace it with the Islamic caliphate system.

If Wahdah Islamiyah activists avoid excessive debate, HTI activists are eager to debate. The intensive and limited pattern of cadre makes these HTI activists have a good mastery of material about HTI ideas. As a result, HTI activists tend to speak in a doctrinal style but need to pay more attention to the purpose of the discussion, which is to find common ground.

Interactions with Family and Society

Not a few students who have joined Islamic revivalist groups on campus when they return home have different views from their families and surrounding communities regarding understanding and practicing the teachings of Islam they have received on campus. Families who disagree try to provide understanding little by taking a persuasive and intensive approach. However, if they persist in their views, they will continue to provide an understanding of faithful Islam (according to their version).

Differences within the family are handled judiciously and not directly, but this does not imply that compromise is necessary. Da'wah must still be done to the family, even though they disagree with how Islam is explained. Motivated by an unquenchable desire to preach to families, Salafi cadres always enjoy explaining their understanding of Islam to their families. For them, da'wah to their families is an obligation that must be fulfilled as often as

possible for their relatives and closest friends to comprehend the Islam they practice.

Groups that do not agree with them respond with mutual respect because the universal goal is the same. The difference is only in the perspective and methodology of fighting for Islam. However, in contrast to Salafi-Sunnah, groups that do not agree with them do not mind being called heretics or given them.

As an Islamic movement, KAMMI, for example, is committed to the manhaj outlined by the Muslim Brotherhood movement, so to groups that do not agree with it, it still respects differences but does not allow other groups to enter and bring influence its group that can change its direction and choice of manhaj.

Islam teaches *lakum dinukum wa liyadin* to people of different religions. Islam teaches tolerance in religion, but it does not mean that this tolerance is misused and interpreted to participate in their religious practices, such as congratulating them on their holidays. Islam respects religious differences as long as people of other religions respect Muslims, do not disturb them, and do not spread their religion to Muslims. To groups with different understandings of Islam, as long as these differences only concern matters of *furu'* or branches, there must be tolerance and mutual respect. It is stated in the principle of *Wahdah Islamiyah* (*Nata'awan fima ittafaqna wa natasamah fima ikhtalafna*). However, if the differences concern matters of principle in religion, then there is no tolerance, and efforts must be made to explain these groups' dangers to the public. Examples of such groups are Shi'a and Ahmadiyya.

For Sufism or Sufi practitioners in the community, as they have understood so far, Sufism has no basis in Islamic teachings. The perpetrators of Sufism are very vulnerable to deviating from the actual teachings of Islam. Pre-Islamic Nusantara beliefs influence the Islamic traditions prevalent in Indonesia, so these traditions have no basis and contradict Islamic teachings. The practices of Islamic traditions of the archipelago are very vulnerable to religious practices that do not have examples from the Prophet or the salaf as pious, so this includes bid.

Therefore, the actual application of Islam must purge the community's understanding and practice of all influences from

outside Islam. It is because there is a hadith from the Prophet (peace be upon him) that says: "Whoever imitates a people will be one of them." The practice of Islam within the community is syncretic and still adheres to animism and dynamism, especially among those who reside within the village's interior. A local Islamic group is a group that mixes Islam with traditions outside of Islam. To deal with local Islamic groups, we should not be frontal but slow and wise by explaining to the community that what they do is not following the actual teachings of Islam and is even contrary to Islamic beliefs.

Islamic organizations at Hasanuddin University influence students' behavior, thoughts, and other aspects of their lives. For example, these organizations can affect students' self-identity, which leads to how they view themselves and interact with others.

Firstly, Islamic organizations can influence students' religious identity. By participating in organizational activities, students can better internalize Islamic teachings and values, which are integral to their identity. It can affect how they behave, think, understand, and feel about themselves.

Secondly, Islamic organizations can also influence students' social relationships. Organizations often offer social networks and opportunities to interact with fellow students who share similar beliefs and interests. It can influence students' circle of friends and interactions in their social environment.

Thirdly, Islamic organizations can also influence students' academic commitment. Some organizations may encourage students to pursue academic excellence as part of their obligations as Muslims. It can affect students' motivation and dedication to their studies.

Islamic organizations at Hasanuddin University influence students through various methods and techniques.

First, they use education and training as the main tools to influence students' thinking and behavior. The organization organizes various educational programs, such as religious classes, group discussions, and comparative studies, which enable students to learn more about Islam and internalize its teachings.

Secondly, the organization also uses coaching and mentoring to influence students. They provide mentors or advisors who help

students on their spiritual journey and advise them on various aspects of life related to studies, career, or personal issues.

Thirdly, these organizations also use social and extracurricular activities to influence students. By participating in these activities, students can build social networks with fellow organization members and learn more about Islam practically.

Students' acceptance of the ideas of Salafi-based student organizations can be explained through several factors. Firstly, there is a need for a deeper and more accurate understanding of religion. Salafis are known for their emphasis on returning to a 'pure' and 'authentic' knowledge of Islam, based on the teachings of the Quran, Hadith, and the Salaf, the first three generations of Muslims. It can appeal to students seeking religious reassurance amid a complex and often confusing life.

Secondly, the social environment and campus culture can influence students' choices. Salafi-based Islamic student organizations may have a solid and organized campus presence, offering their members community, support, and social networks. It can make such organizations attractive to students, especially if they are new to the campus environment and are looking for group affiliation and identity.

Third, the strategic approach of Salafi-based organizations, which often use systematic and structured methods of da'wah and teaching, can influence student acceptance. These methods can provide a sense of order, certainty, and structure in their religion-learning process.

Conclusion

This research reveals the surprising phenomenon of the existence and influence of the Islamic revivalism movement at Hasanuddin University. These groups exist as ordinary study groups and actors shaping students' understanding of Islam. The findings indicate essential changes in the dynamics of the student movement and its role in shaping students' religious identities and views.

The added value of this research lies in its in-depth understanding of the Islamic revivalism movement and its

influence on university students. In addition, the method used in this research - namely, an in-depth case study of the movement in one university - offers a valuable approach to understanding this phenomenon.

However, this research has some limitations. Firstly, the study is limited to one university, so the findings may not be generalizable to other contexts. Secondly, this study focuses on the role of student organizations and does not consider other factors that may be influential.

For future research, it is recommended to expand the scope of this study to other universities and includes more factors that may be influential. In addition, research that considers students' perspectives and experiences in more depth would also provide a richer understanding of this phenomenon.

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