

# Strengthening Movement Ideology through The Management of Campus Da'wah Institutions

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## Abstract:

This study explores management strategies and practices carried out by campus dakwah institutions in building a solid movement ideology within one of the public tertiary institutions in Banjarmasin. This research uses a descriptive qualitative approach. The data collection technique was done through participatory observation, in-depth interviews and documentation. Data analysis was done through data reduction, visualization, and conclusion. The study results show that managing campus da'wah institutions involves various strategies that focus on developing a solid movement ideology, namely, partnership cooperation with lecturers, preparation of study materials for campus da'wah institutions, mentoring and strengthening of ideological foundations. The management of campus dakwah institutions plays a significant role in building the movement's ideology at public universities in Banjarmasin. Management strategies and practices carried out by campus da'wah institutions contribute to strengthening movement ideology and increasing the effectiveness of da'wah on campus and in the surrounding community. This research provides guidance and insight for campus da'wah institutions in developing a strong and sustainable movement ideology.

**Keywords:** *Campus Da'wah Institute, Ideology, Movement, Mentoring*

## Abstrak:

Penelitian ini bertujuan mengeksplorasi strategi dan praktik manajemen yang dilakukan oleh lembaga dakwah kampus dalam membangun ideologi gerakan yang kuat di lingkungan salah satu perguruan tinggi umum di Banjarmasin.. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan datanya dilakukan melalui observasi partisipatif, wawancara mendalam dan dokumentasi. Analisis datanya dilakukan melalui Reduksi data, visualisasi data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa manajemen lembaga dakwah kampus melibatkan berbagai strategi yang berfokus pada pengembangan ideologi gerakan yang solid, yaitu; kerjasama kemitraan dengan dosen, pembuatan materi kajian lembaga dakwah kampus, mentoring dan penguatan landasan ideologis. Manajemen lembaga dakwah kampus memainkan peran yang signifikan dalam membangun ideologi gerakan pada perguruan tinggi umum di Banjarmasin. Strategi dan praktik manajemen yang dilakukan oleh lembaga dakwah kampus, berkontribusi dalam memperkuat ideologi gerakan dan meningkatkan efektivitas dakwah di lingkungan kampus dan masyarakat sekitarnya. Penelitian ini memberikan panduan dan wawasan bagi lembaga dakwah kampus dalam mengembangkan ideologi gerakan yang kuat dan berkelanjutan.

**Kata Kunci:** *Lembaga Dakwah Kampus, Ideologi, Gerakan, Mentoring*

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## INTRODUCTION

Lambung Mangkurat State University is one of the higher education institutions that has a vital role in forming quality young people who play a role in community development. Amid dynamic developments and challenges, campus da'wah institutions play a strategic role in directing students to understand and practice healthy religious values and building a positive movement ideology among students (Widiati et al., 2019; Saputra, 2021; Chairani et al., 2022).

Historically, the Campus Da'wah Institute, which operates in Islamic da'wah, emerged in the 1960s. Its emergence was partly motivated by the view that the campus is the core force for change, and academic community members are its primary object. Judging from the community's social structure, students and campuses are a unified social system that has a vital role in social change regarding leadership amid society (Mundi, 2021; Setia, 2022). Meanwhile, in terms of human potential, students have an above-average level of thinking. Thus, the position of students is very strategic in taking a role that determines the state of society in the future. Changes in society towards Islam occur when Islamic thought has been embedded in that society. With various campus strategic potentials, it is hoped that embedding Islamic thought on campus through Islamic da'wah can spread effectively among the community (Bahri, 2020; Muslih et al., 2021).

According to its activists, the Campus Da'wah Institute (LDK) is a source of recruitment for generations of independent Muslim intellectuals who indirectly support the successful development of Islam, science and technology (Olatubosun et al., 2020). The results of the research show that the management of campus da'wah has been fully implemented according to the basic concepts and principles of management, namely; there is da'wah planning, organizing da'wah, preaching movements, supervising da'wah (Samsu & Mansur, 2019).

Furthermore, Rohmanudin (2019) said that the da'wah strategy of campus da'wah institutions is to coach, establish friendships with fellow academics, and organize various student and social affairs activities. Saputra et al. (2020) added that the communication strategy of the Campus Da'wah Institute in shaping student Islamic personalities. The communication strategies are interpersonal communication and indirect communication, namely material-based da'wah and media-based da'wah.

Furthermore, Putra (2020) said that the management functions of planning, organizing, activating, and supervising that cadre formation in campus da'wah institutions have been well achieved, where one of the work programs is to cadre da'i every year, numbering approximately 70-100 members. Consisting of 30 da'i cadres who are still in the da'wah and communication faculties. This makes the cadre organized by campus da'wah institutions run well and is fully supported by the University and the organizational management of campus da'wah institutions.

In this context, there is a need to strengthen the role of campus da'wah institutions in dealing with the challenges of religious radicalism and extremism,

as well as increasing the understanding and practice of Islamic values that are inclusive, tolerant and respectful of differences (Friday, 2020; Musyafak & Nisa, 2021; Ahmad, 2020; Indriawati et al., 2022). Campus da'wah institutions function as a vehicle for religious education, which is vital in fostering students to become responsible individuals, have Islamic morals, and contribute positively to society (Utami et al., 2022). In addition, campus da'wah institutions also have a role in strengthening Islamic student identity amid a pluralistic and often secular campus environment (Rufaidah et al., 2022).

Through a practical management approach, campus da'wah institutions can develop relevant strategies and programs to build an ideology of the inclusive movement and rahmatan lil alamin (grace to all nature) (Nafi'Jadi et al., 2022). This approach involves the application of communication theory, organizational management principles, balanced religious education, the concept of Islamic leadership, and the use of social change theory (Rahmatiah et al., 2022).

In the context of Lambung Mangkurat State University, this research or study can provide practical insights and recommendations for the Management of Campus Dakwah Institutions in optimizing their role in building an ideology of inclusive movement and rahmatan lil alamin on this campus. Hopefully, this research can positively contribute to creating a harmonious campus environment, strengthening healthy religious understanding, and encouraging tolerance and diversity among students and other campus members.

## RESEARCH METHODS

This research is field research which is qualitative descriptive. This is based on formulating the research problem, which requires the author to explore, understand, and explain the problems studied. As stated by Suharsaputra (2012) that qualitative research is descriptive because the data analyzed is not accepted or reject the hypothesis (if any), but the results of the analysis are in the form of descriptions of the observed symptoms, which do not always have to be in the form of numbers. Or the coefficients between variables. Even in qualitative research, it is not impossible to have quantitative data.

This research was conducted at Lambung Mangkurat State University (ULM), in which three faculties were represented: the Faculty of Economics and Business, the Faculty of Teaching and Education, and the Faculty of Law. The subjects of this study were student activists at the Campus Da'wah Institute (LDK) at Lambung Mangkurat University, in three faculties, namely the Faculty of Economics and Business, the Faculty of Teaching and Education, and the Faculty of Law.

Qualitative research usually emphasizes participatory observation, in-depth interviews and documentation. This interview technique was conducted with competent informants who could provide important information about the research theme. This observation technique is used to determine how campus Islamic activist students implement the socialization of religious values and attitudes on campus. Documentation is used to obtain data related to the research theme, either in newspapers, journals and other documents deemed relevant to the research theme.

Data analysis is done through data reduction, data visualization, and drawing/verifying conclusions are the tasks involved in data analysis. Summarizing, examining key components, concentrating on what is essential, and looking for themes and patterns are all part of the data reduction process. The presentation of data in the form of tables, graphs, pictograms, and other visual representations is known as data display. Verification and conclusion is the third step. This is done when the researcher draws tentative preliminary conclusions and will be revised if more convincing evidence is found to support subsequent data collection. However, the results presented are conclusions that can be trusted as long as the initial data collected is original and consistent when researchers go to the field to collect data (Sugiono, 2017).

## **RESULTS AND DISCUSSION**

As a campus da'wah institution, the Management of the Campus Da'wah Institute at Lambung Mangkurat State University is vital in building the movement's ideology within the campus environment. The following are some steps that the Management of Campus Da'wah Institutions can take in carrying out these tasks;

### **Partnership Cooperation with Lecturers**

In such a position, LDK is automatically seen as an effective vehicle for fostering student diversity. This is used by lecturers of Islamic Religious Education courses in various existing faculties to overcome one of the problems of learning Islamic Religious Education in Public Higher Education, namely time constraints. With only 2 SKS (Semester Credit System), Islamic religious lectures are unlikely to equip students with several Islamic values, knowledge and teachings. On the other hand, the background of students' religious knowledge is very diverse, and many students still need help to read the Al-Quran. Against this background, a collaboration or partnership was established between the lecturers of Islamic Religious Education who have formal authority as masters of Islamic Religious Education courses and LDK through mentoring activities.

This program was initially intended for students taking Islamic Religious Education courses. Most participants are new students because this course is offered in the first year. At the same time, the mentors are taken from LDK activists, who are considered to have mentors' qualifications. These mentors can be taken crosswise. For example, suppose the Teaching and Education Faculty, the number of mentors from the Teaching and Education Faculty's activists needs to be increased. In that case, they are taken from other faculties under the Baitul Hikmah Young Generation LDK (AMBH) coordination.

According to Agus Salim, Chairperson of the Islamic Study Group (KKI) Faculty of Social and Political Sciences, the mentoring activities were initially voluntary. This means that students taking Islamic Religious Education courses are only encouraged to participate in the mentoring program. Furthermore, LDK activists are trying to make this mentoring activity mandatory for all Islamic Religious Education students.

Several LDK activists carried out approaches to Islamic Religious Education lecturers. They urged lecturers of Islamic Religious Education to oblige all students

taking their courses to participate in Islamic religious mentoring activities organized by Islamic spiritual units in each faculty. They also urged that students' activeness and achievement in mentoring be "considered" in the evaluation or final grade of the student concerned for the Islamic Religious Education course. After going through various approaches, in the end, the Islamic Religious Education lecturers required mentoring activities for students who took their courses. This obligation came into force around the 2005/2006 academic year because, previously, it was still voluntary.

The partnership between lecturers and students in campus da'wah institutions has vital interests. Cooperation between lecturers and students can significantly contribute to developing campus da'wah institutions and achieving the desired goals.

At least several points form the basis of this collaborative partnership; first, the exchange of knowledge and experience, where lecturers as teaching staff have extensive knowledge and experience in the fields of da'wah and related scholarship (Nasir et al., 2019; Kusnawan & Machendrawaty, 2022). By working together, lecturers can transfer their knowledge and experience to students, increasing students' understanding and skills in the field (Barkley & Major, 2020; Darling-Hammond et al., 2020; Lei & Medwell, 2021).

Second, collaboration between lecturers and students helps to develop student capacity (Cooc, 2019; McNair, 2022). Lecturers can provide guidance, direction, and support to students in developing da'wah skills, theoretical understanding, research, and self-development in general (Zandi, 2021). Third, lecturers and students are two complementary groups in campus da'wah institutions. Lecturers act as instructors and mentors, while students act as executors and agents of change in the campus environment. With good cooperation, campus da'wah institutions can become more effective in achieving their da'wah objectives, whether in the form of teaching, training, counselling, or other da'wah activities (Awiah et al., 2020; Utami et al., 2022).

### **Materials for Campus Da'wah Institutions**

LDK study material, among others, is contained in 78 pages of study material, consisting of 8 (eight) chapters, plus remarks by the Chancellor of ULM, Chair of the ULM LDK and Comments from the General Chairmen. The eight chapters are divided into two parts: the principal material and the optional material. The primary material consists of 5 (five) chapters, namely Chapter I on Ihsanul Amal and Tholabul Ilmi), chapter II (Aqidah Islamiyah and Thoriqul Iwari), chapter III on attachment to Sharia Law), chapter IV (Syakhsiyah Isfamiyab), and chapter V about the Preaching of the Way of Glory. The selected material consists of 3 (three) chapters, namely Chapter VI (the Hereafter is Better than the World) and Chapter VIII Islam: A Distinctive Life System)."

Suppose you look at the discussions in each chapter of the study material published by LDK ULM. In that case, the study material focuses more on things considered fundamental and need to be understood by LDK activists to be conveyed to Muslim students on various occasions. Some of the things that are considered fundamental are the strengthening of aqidah, personal development

and Islamic morals and the importance of da'wah. The three pillars are reflected explicitly in the descriptions of the Islamic creed and the teachings of faith, Islamic syaksiyah, and da'wah as the way of glory.

Moreover, based on interviews with several LDK activists, LDK activists seem to agree on the paradigm of da'wah material, namely, Islam is not only a ritual religion but is a system of God's ideological rules; Islam is a solution that can solve all problems, and enforcement of shari'a Islam is a must that should not be negotiable.

The following describes the three principles mentioned above: First, Islam is not just a ritual religion but a system of God's ideological rules. Second, Islam is a solution that can solve all problems. This can be done in three ways, namely; 1) Build established knowledge. With knowledge, the manners of a Muslim can also be maintained. 2) Build deep faith. For believers, whatever it is is not enough if it is not accompanied by faith in Allah. 3) Build a strong brotherhood. The weakening of *ukhuwah* (brotherhood) among Muslims has fueled the current crisis.

The objectives of making study materials by campus da'wah institutions at Lambung Mangkurat State University include strengthening religious education. One of the main objectives of making study materials is to provide religious education to students and other campus members (Purwanto et al., 2019). Study material can be a basic understanding of Islam, religious teachings, moral values, ethics, and religious practices. This aim is to increase religious understanding and awareness among university students and help them practice their religion well.

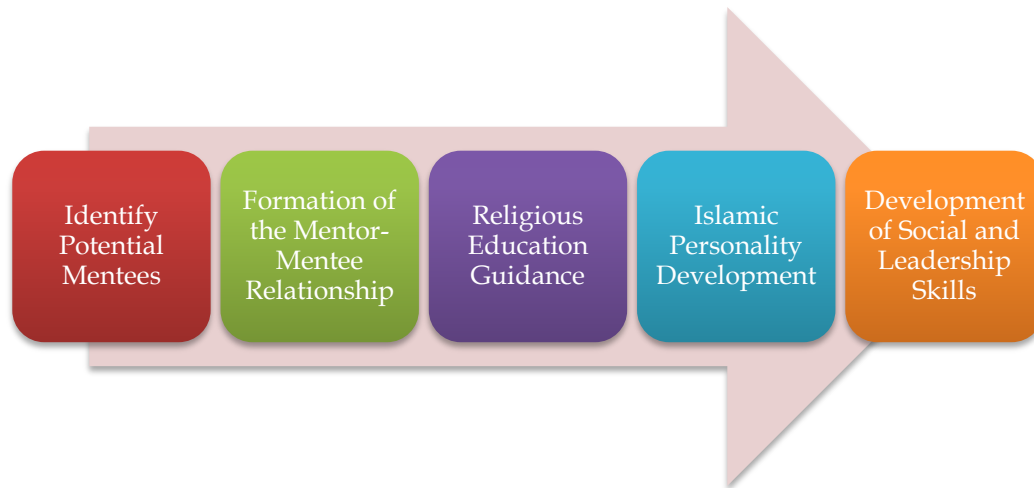
Second, campus da'wah institutions often aim to develop students' Islamic personalities (Ritonga, 2020). Study material can cover morals, morality, patience, empathy, Islamic leadership, and good social skills. This goal is to help students internalize religious values in everyday life and become individuals who are responsible and beneficial to society. Individuals need to have a correct and balanced understanding of religion. It involves comprehensive and accurate religious education, which promotes actual Islamic values, such as *rahmatan lil alamin* (mercy for all the worlds), tolerance, brotherhood and justice. Good religious education can help eliminate misunderstandings and narrow understandings that might trigger radicalism (Aderus et al., 2023).

Third, as an important goal, making study materials can also promote tolerance, mutual understanding, and interfaith dialogue in the campus environment (Sutrisno, 2019). Study material can emphasize the importance of respecting religious differences, building cooperation between religious believers, and promoting peace in religious life. This goal is to create an inclusive campus environment and strengthen interfaith harmony.

Overall, the purpose of making study materials for campus dakwah institutions at ULM is to provide religious education, deepen understanding, develop Islamic personalities, empower students, and promote tolerance and interfaith dialogue. By achieving these goals, campus da'wah institutions can play an essential role in forming a healthy understanding of religion, contributing to student character formation, and building a harmonious and inclusive campus community.

## Mentoring

Mentoring is integral to managing campus da'wah institutions in building movement ideology at Lambung Mangkurat State University. Through mentoring, individuals can be provided with coaching, guidance, and support to develop a sound understanding of religion, a strong Islamic personality, and the social and leadership skills needed to build a positive movement ideology. Following are some of the mentoring methods carried out by LDK ULM;



According to several sources, this mentoring activity is no longer mandatory at the Faculty of Medicine, Mathematics and Natural Sciences (MIPA), and Fisheries. The reasons include among other things, complaints from student parents who feel that these activities are burdensome for their children because they are often held outside of class hours. In order for the mentoring activities to run effectively, the Islamic spiritual units in each faculty, under the coordination of the LDK of Lambung Mangkurat State University (ULM), carry out various preparations, including; selecting mentors, creating syllabi or study materials, organizing and evaluating mentoring activities.

The mentors were selected based on criteria including having taken Islamic Religious Education courses, having sufficient knowledge of the Islamic religion, having an Islamic personality and morals, and being active in managing LDK Lambung Mangkurat State University or the Islamic spiritual unit in their faculty. Each LDK carries out recruitment with provisions for male mentors for students and female mentors for female students. Each mentor guides around 6-8 students. If there is a shortage of mentors for one faculty, they can be recruited from other faculties under the coordination of the LDK of Lambung Mangkurat State University.

Study material is also prepared in such a way as to complement the material presented in class. At the beginning of mentoring activities, there was no uniformity of material for each faculty, or it was done on purpose because it was adjusted to the needs and characteristics of each faculty. Starting from the 2005/2006 academic year, efforts have been made to "standardize" the basic mentoring materials by considering the scientific characteristics studied by the faculty.

Along with time, the implementation of mentoring activities has experienced its dynamics. In the early days, there was an "intimate" relationship between Islamic Religious Education lecturers and LDK, an institution trusted to organize mentoring. However, since around 2009, this "intimacy" has begun to be disturbed by the many complaints from various parties regarding the impact of the mentoring activities on the development of the thoughts and religious attitudes of the mentoring participants.

At the ULM Faculty of Economics and Business, for example, at that time, Islamic Religious Education lecturers received complaints from several students about a conflicting concept between what was conveyed by Islamic Religious Education lecturers and what was conveyed by mentors. The differences in these concepts are, for example, the necessity of the caliphate as a state system, democracy and human rights allowed to be upheld and so on. As another result of this conflict, it needs to be clarified among students. Apart from that, there were also reports submitted by parents of students to university leaders about their child's religious attitude, which had turned violent, always seeing things in black and white.

This was at least expressed Sholeh as a former assistant dean III at the Faculty of Economics and Business. In an almost similar case, several female lecturers at the same faculty assessed that LDK activists showed a tendency towards exclusive behaviour in religion. They felt uncomfortable with the attitude of some LDK female activists, who showed an uncomfortable and uncommunicative attitude when they met just because the headscarves they wore were not as comprehensive as those worn by LDK female activists.

Through effective mentoring, the management of campus da'wah institutions can strengthen religious understanding, develop Islamic personalities, improve social and leadership skills, and support and motivate mentees (Ramadhan, 2020). This will contribute to developing a movement ideology that is buoyant, resistant to radicalism, and encourages tolerance and harmony at Lambung Mangkurat State University.

### **Strengthening the Ideological Foundation**

Ideologically, several basic principles form the basis of LDK activists in carrying out their functions as preachers amid campus society. These basic principles are as follows; first, Islamic Aqeedah must be purged of Greek philosophy. In the view of LDK ULM activists, some Muslims see Greek philosophy as a benchmark or starting point for aqidah. They are considered to have used reason to solve problems experienced by previous Greek philosophers without returning to the provisions of revelation and Sunnah. They, namely theologians and philosophers, are considered to have created doubts among Muslims regarding several faith-related matters and have even succeeded in misleading and expelling some Muslims from Islam. Therefore, Islamic aqeedah must be kept away from mantiq or philosophy not to endanger the people.



Second, the Islamic Aqeedah must become the foundation and principle of thinking (Qaida kriya). That is, whether or not thoughts, ideas, and conceptions about everything must be measured based on Islamic aqidah. Conceptions that conflict with Islamic beliefs are bound to be wrong; conversely, conceptions that are by Islamic beliefs mean that they are correct. For example, when someone reads writings, reports and propaganda about democracy, he does not immediately accept it. On the other hand, a Muslim must examine in advance what the essence of democracy is, which means that sovereignty is in the hands of the people or their representatives. Thus, according to the lens of democracy, the people - through their representatives - can justify or forbid something and determine what is wrong and right. In fact, in the conception of Islamic aqidah, it is Allah SWT who has the right to determine what is halal-haram and what is wrong, who explains it in the Qur'an and the Hadith of the Prophet, not humans, both the people and those in power. Thus, he will declare that democracy is contrary to Islam. Likewise, with matters such as emancipation, nationalism, and the United Nations, solving economic, social, political and cultural problems are standardized and extracted from rules born from the Islamic faith.

Third, Only Allah SWT and His Messenger have the right to set rules and laws for humans. They view that the right to set rules that a Muslim must follow is only Allah SWT, through Rasulullah SAW. Fourth, Islamic teachings are not bound by space and time. Islam does not have detailed laws regarding a problem but with general meanings (global line) related to human life problems: by seeing "humans as humans" so that time, conditions, or place do not bind them. Fifth, the Western life system is not by Islam. Capitalism, liberalism, democracy and all political systems produced by the infidel West are considered contrary to Islam. Therefore, we must be wary, especially those who always carry these Western ideas and ideas.

From the discussions in each chapter of the study material published by LDK ULM, it appears that, in general, the study material focuses more on matters that are considered fundamental by LDK activists and need to be understood by Muslim students. These things are strengthening faith, personal development, Islamic morality, and da'wah's importance (Ismail et al., 2020). More than that, LDK activists seem to agree on the paradigm that; 1) Islam is not just a ritual religion but is a system of God's ideological rules, 2) that Islam is a solution that can solve all problems, and 3) enforcement of shari'a at Islam is a must that should not be negotiable.

The ideology of the LDK activist movement from the point of view of the study material is identical to the ideology of Hizbut Tahrir Indonesia (HTI). This is reinforced by paying attention to the performance of LDK activists, on average they meet the characteristics of HTI activists, namely: smooth ethics, good rhetoric in presentation and argumentation, fierce and great passion for Islam, appear exclusive and tend to distance themselves from students who are not ideological, respect the enforcement of Islamic law, and have solid principles for the establishment of an Islamic caliphate as a government system that is adhered to by Muslims.

From some of the findings mentioned above, it can be understood that campus preaching management is well structured, which can be described as follows;



The management strategy of campus da'wah institutions in building the ideology of movement in public tertiary institutions must receive serious attention from university leaders and the government so that da'wah activities that take place in tertiary institutions do not become a trigger for the emergence of new ideological movements that give rise to exclusivism, rigidity and intolerance.

In building an ideology of the inclusive movement and rahmatan lil alamin (blessings for all nature) in campus da'wah institutions, the following are some management strategies that can be applied: the emphasis on tolerance values (Malla, 2017). The management of campus da'wah institutions must emphasize the values of tolerance as the ideological foundation of the movement. This involves promoting the understanding that Islam is a religion that respects differences and encourages interfaith dialogue. In addition, it is essential to emphasize the importance of respecting diversity in society and maintaining inter-religious harmony. Second, developing communication and dialogue skills: Management of campus da'wah institutions must develop good communication and dialogue skills among movement members (Hatta, 2022). This will enable them to communicate effectively, listen to the views of others, and open up space for constructive dialogue and discussion. Facilitate communication training, which includes active listening, speaking respectfully, and tactfully exchanging views.

Third, the management of campus da'wah institutions must collaborate with other institutions, including student organizations, social institutions, and other religious groups. This kind of collaboration can broaden movements' reach and strengthen networks within diverse communities. Through this collaboration, the ideology of an inclusive movement can be strengthened and implemented in various activities (Ulum & Azhari, 2018). In addition, it is necessary to develop training and education programs that support the ideology of the inclusive movement. These programs can involve training in deep religious understanding, developing an Islamic personality, strengthening values of tolerance, and good social skills. The focus on holistic individual development will strengthen the movement's ideology, including religious, moral, and social aspects.

Therefore, this research makes a significant theoretical contribution to building movement ideology at Lambung Mangkurat State University; these contributions are; the need to apply the principles of organizational management holistically and comprehensively by internalizing various scientific disciplines, such as psychology, communication, education and so on. Through applying this theoretical contribution, the management of campus da'wah institutions can have

a solid framework for building a movement ideology that is strong, inclusive, and by Islamic values at Lambung Mangkurat State University.

## CONCLUSION

From some of the presentations above, it can be concluded that the management of campus da'wah institutions has a crucial role in building an ideology of inclusive and rahmatan lil alamin movements at Lambung Mangkurat State University, which is carried out through; partnership cooperation with lecturers, Production of Study Materials for Campus Da'wah Institutions, Mentoring and Strengthening of Ideological Foundations. In their efforts, they can apply various strategies and theoretical contributions, such as communication theory, principles of organizational management, religious education, the concept of Islamic leadership, and the theory of social change.

The academic community carries out various activities to encourage healthy religious understanding for students and lecturers, build Islamic personality, strengthen the values of tolerance and inclusivity, and develop social and leadership skills. By involving students in Da'wah activities, providing appropriate guidance and coaching, and implementing relevant strategies, the Management of Campus Da'wah Institutions can successfully build an ideology of the inclusive movement and rahmatan lil alamin at Lambung Mangkurat State University. This will help create a harmonious campus environment, promote healthy Islamic values, and contribute to the positive development of the campus community as a whole.

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