

Religious Ideology Plurality of IAIN Kendari Students

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ABSTRACT

This study aims to describe the plurality of religious ideologies of IAIN Kendari students. The method used is descriptive qualitative with data analysis techniques, interviews and documentation, while data analysis is data collection, reduction, discussion, and conclusion. The results showed that: The plurality of religious ideology of IAIN Kendari students was (a) Persyarikatan *Muhammadiyah* as a movement to purify Islamic teachings through da'wah makruf nahi munkar preaching, building society in various aspects, both in the fields of aqeedah, worship, social, education, health and technology ; (b) *Nahdhatul Ulama* is engaged in the fields of religion, education, social, economy, adhering to the Ahlussunnah waljama'ah concept, sourced from al-Qur'an, sunnah, which is a Shafi'i school; (c) Tabligh Jamaah is a global education and missionary movement with the principle of kalimah tauhid, upholding salât, knowledge and dhikr, glorifying every Muslim, sincere, improving intentions, preaching to Allah and khuruj in His way with tabligh; (d) The Muslim Brotherhood has a Sunni ideology, Islamic democracy, and religious conservatism, realizing the formation of individual Muslim, household, nation and Islamic government figures; (e) Indonesian Islamic Da'wah Institution is based on the spirit of carrying out the teachings of Islam based on Al-Qur'an and Al-Hadith, through the implementation of mahdhah and ghairu mahdhah worship as the implementation of human position towards Al-Khaliq by worshiping solely to Him; (f) The Salafi movement returns to the teachings of Islam as exemplified by the Prophet seeing his friends, tabi'in and tabi'ut tabi'in; (2) Plurality map of religious ideology in IAIN Kendari students in various understandings, *Muhammadiyah*, *Nahdhatul Ulama*, Tablighi Jamaah, Muslim Brotherhood, Indonesian Islamic Da'wah Institution, and Salafi; (3) The factors that influence are internal factors, the influence of fellow students on Islamic studies, the socio-cultural background of students' economics.

Keywords: plurality, ideology, student religion.

INTRODUCTION

Background

Religion in essence is guidance, way of life, and teachings originating from God Almighty. The teachings of religion were initially conveyed to mankind through the intercession of a prophet and apostle, then understood and taught to human being over the time. The emergence of religious ideology cannot be separated from human efforts to provide interpretation of

religious texts or teachings that relate to the state of the social and cultural environment of the community.

Religious ideology in Islam arose after the Prophet Muhammad died, especially when people faced the problem of leadership succession, about the best successor for the Prophet. Some sahaba argue that the Messenger of Allah left a message or testament to Ali bin Abi Talib to be his successor, while others stated that the Prophet did not give a will related to leadership. The difference in understanding of who is worthy of being a substitute for the leadership of the prophet Muhammad influences the perspective of Muslims in understanding the teachings of religion in general.

Interpretation and understanding of different religious teachings are not only related to politics, but also related to legal issues which give birth to many schools of jurisprudence (fiqh), kalam or theology, Sufism and tarekat. This is evidence of the inevitability of the growing plurality of religious ideologies.

Human knowledge and understanding of the teachings of Islam continues to develop throughout time and bring various religious ideologies into the world. The religious ideology in question is the diversity of understanding or religious schools in Islam, as the result of human thought related to the interpretation and practice of texts or verses of the Qur'an and al-Hadith / as-Sunnah.

The diverse religious ideologies also developed in various regions including Indonesia. His teaching through the process of broadcasting and preaching Islam, including the schools of jurisprudence and Sufism. Various kinds of followers of the school in this country such as the Shiites, Syafi'iyah, Hanafiyah, Malikiyah and Hambaliyah. The practice of Sufism in the form and practice of congregations flourishes, both those belonging to mu'tabar and ghairu mu'tabarah, always at every time.

The religious ideology is the basis and views of various Muslim communities in Indonesia. Nonetheless, the choice of the Muslim community towards the Syafi'iyah religious ideology in the field of law or fiqh turned out to be a majority compared to other understandings. Including the tendency of choice towards the practice of the tarekat which mu'tabarah is much more desirable than ghairu mu'tabarah, especially Qadiriyyah and Naqshabandiyah.

Indonesian Muslims are seen from religious beliefs or aqeedah very closely related to human relations with Allah much influenced by theological teachings or kalam developed by Imam Al-Asy'ari and Imam Maturidi compared to the Mu'tazilah or Jabariyah understandings. The religious view based on the Syafi'i school, practicing the Qadiriyyah and Naqshabandiyah orders and the Ash'ariyah theology which is then called the expert of the Sunnah wal Jamaah.

Islam and Ahlu Sunnah Wal Jamaah does not have a standard or model in state administration. Islamic countries which are generally the majority of the population adhere to the Ahlu Sunnah concept while having a different political system from one another such as Saudi Arabia, Egypt, Syria, Iraq, Iran, Turkey and others.

Indonesia, which has Islamic universities, applies various fields of Islamic sciences, ranging from aqeedah / kalam science, Sufism, interpretation, hadith, Islamic law, Islamic philosophy, to social issues, Islamic economics, Islamic business, and other general sciences. Students are free to choose the department offered by the Islamic college.

IAIN Kendari is an Islamic university under the guidance of the Ministry of Religion of the Republic of Indonesia applying various departments in several faculties, including the Faculty of Ushuluddin, Adab and Da'wah (FUAD) with Islamic Guidance (BPI), Islamic Communication and Broadcasting (KPI), Da'wah Management (MD), Qur'anic Knowledge and Interpretation (IQT), Science of Hadith (IH), Islamic History and Culture (SKI). Faculty of Sharia and Law with majors in Muamalah (MU), Islamic Law (HI), Legal Studies (IH). Tarbiyah and Teacher Training (FATIK) faculties with Islamic Education (PAI) majors, Islamic Education Management (MPI), Arabic Language Education (PBA), Madrasah Ibtidaiyah Teacher Education (PGMI), Early Childhood Education (PAUD), English Language Education (PBI), Tadris IPA, Biology, Mathematics, Chemistry. The Faculty of Islamic Economics and Business (FEBI), majoring in Islamic Economics (ESy), Islamic Banking (PSy), and Islamic Business (BI).

Students as agents of change have an important role in preventing radical religious understandings. The existing campus organizations play an important role in preventing the development of this radical religious understanding through pure and true religious understanding originating from Allah SWT and His prophets, and having a comprehensive and rich understanding of nationalism. Here is the role of students in preventing currently developing radical religious understanding.

Organizational membership and activism are important factors to prevent someone from falling into a radical and extreme movement of religious understanding. On the contrary there are strong symptoms of non-activist students and nerds who are so easily amazed that they can immediately experience brainwashing and indoctrination of radical and extreme thoughts. They tend to be naive and innocent due to lack of analytical thinking, as is common in activist world life.

Promoting radical and extreme anti-religious propaganda should be one of the main agendas to combat radical religious movements within the campus. That role is becoming increasingly important because the organization has many networks and followers so that it will facilitate propaganda to its cadres. If this is carried out consistently, then slowly but surely the movement of radicalism can be prevented without having to use repressive measures that will cost many victims and costs.

It needs a strategic, innovative, integrated, systematic, serious and comprehensive step. What is needed is not only a security and ideological approach, but also the network, the modus operandi, and the *raison d'être* of this movement. It needs a combination of ideological steps, de-radicalization programs through civil society and economic and social approaches. This is to prevent former radical and terrorist movement activists from returning to their old communities. The fight against terrorism is not only in the physical aspect, but also in ideological aspects. Even this ideological aspect occupies a very important position.¹

¹ Kasjim Salenda. 2011. *Terorisme dan Jihad Dalam Perspektif Hukum Islam*. Yogyakarta: Pustaka Al-Zikra., h. xiii

The emergence of various kinds of religious ideologies among IAIN students in Kendari, such as the Indonesian Islamic Da'wah Institution (LDII), Tablighi Jamaah, Muslim Brotherhood, Salafi, *Nahdhatul Ulama*, *Muhammadiyah*, and others, then needed in-depth research on this matter, which later resulted in plurality religious ideology map for IAIN Kendari students.

The focus of this study is the plurality of religious ideologies of IAIN Kendari students. The formulation of the problems (1) How is the religious ideology of IAIN Kendari Students ?; (2) How is the plurality religious ideology map of IAIN Kendari Students ?; (3) What factors influence the plurality of religious ideologies of IAIN Kendari students.

LITERATURE REVIEW

A. Plurality of Ideology

Ideology Factor

This factor makes a person confident about his/her actions. The actions taken are based on what has been agreed from the beginning in the agreement. They try to apply Islamic teachings in household life, in trade / commerce, in office, or in public places such as terminals or airports peacefully without disturbing the rights of others. The attitude of social tolerance (*tasamuh*) also thrives in this Islamic community. On the other hand, NU and *Muhammadiyah* and others place themselves in the position of moderate Islam, who want to apply Islamic teachings or shari'a by adapting to the present conditions of society.

B. Definition of Religion.

Religion comes from Latin, according to one original opinion is "relegere" which means collecting, reading. But in another opinion the word comes from religare which means binding.²

According to the complete Indonesian dictionary "agama" or religion is the teaching of belief in God.³ Islam as the religion of Allah is a way of life that is determined by Allah (as the source of life), which must be passed by humans, to return to Allah.

C. Religious Understanding

a. *Muhammadiyah*

One of the most important Islamic social organizations in Indonesia before World War II until present days is *Muhammadiyah*. This organization was founded in Yogyakarta on November 18, 1912 by Kiyai Haji Ahmad Dahlan based on recommendation of his students and several members of Budi Utomo to establish a permanent educational institution. (Budi Utomo was founded in Jakarta on May 20, 1908 by Dr. Wahidin Sudirohusodo and several medical school students, although this organization had Javanese characteristics, and only in 1930 opened its doors for people from outside Java, the date of establishment Budi Utomo was recognized by many Indonesians as the beginning of a national awakening or national movement). *Muhammadiyah* has the intention to spread the teachings of the Prophet Muhammad to the people of Bumiputera and promote the Islam issues to its members. To achieve these goals, the organization intends to establish educational institutions, hold meetings and tabligh where

²Harun Nasution. 1985. *Islam Ditinjau Dari Berbagai Aspeknya*. Jakarta: UI-Press, h. 3

³Daryanto. 1998. *Kamus Lengkap Bahasa Indonesia*. Surabaya: Apolo, h. 18

Islamic issues are discussed, establish waqf and mosques and also publish books, brochures, newspapers and magazines.⁴

b. Nahdhatul Ulama

Nahdlatul Ulama, abbreviated as NU, is a large Islamic organization in Indonesia. The organization was established on January 31, 1926 and engaged in education, social and economic fields.

The movement that emerged in 1928 was known as the "National Awakening". The spirit of revival has continued to spread everywhere after the indigenous people became aware of the suffering and underdevelopment as a nation. In response, educational organizations and liberation arouse.

NU adheres to the Ahlulsunah wal Jama'ah concept, a mindset that takes a middle ground between extreme aqli and the naql extreme. Therefore the source of thought for NU is not only the Qur'an, the sunnah, but also uses the ability of reason added to empirical reality. Such thinking is referred to from previous thinkers such as Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi in the field of theology. Then in the field of jurisprudence following one school: Syafi'i although three schools of thought recognized the others: Hanafi, Maliki, Hambali, as illustrated in the 4-star NU symbol below. While in the field of Sufism, developed the method of Al-Ghazali and Junaid Al-Baghdadi, which integrates between Sufism and Shari'ah.⁵

c. Tabligh Congregation

Jama'ah Tabligh appeared in India against the background of the state of Indian Muslims who were experiencing religious beliefs and moral degradation at the time. The Islamic ummah was no longer familiar with the symbols of Islam. In addition, there were also confusion of good and bad, between faith and shirk, between sunnah and bid'ah. More than that, there has also been a wave of idolatry and apostasy masterminded by Christian missionaries when British were colonizing India.

The missionary movement supported by the British with enormous funds tried to turn the truth of Islam into a vein, blaspheming its teachings and discrediting the Prophet. How to stem Christianization and restore the derailed Muslims into the bosom of Islam? That is the anxiety of Muhammad Ilyas.

Maulana Muhammad Ilyas was concerned about the condition of the ummah, especially in the Mewat area which was increasingly distant from Islamic values and led to the condition of ignorant societies characterized by:

Polytheism. Leaving worship, the mosque no longer functions as a center for da'wah and religion. Moral damage. Making immorality is increasingly spreading.

⁴Tim Pembina Al-Islam dan Kemuhammadiyah Universitas Muhammadiyah Malang, 1990. *Muhammadiyah Sejarah, pemikiran dan Amal Usaha*, Malang: PT Tiara Wacana Yogya.

⁵NU <http://illsionst.blogspot.com/2011/06/sejarah-dan-perkembangan-nu.html>, Accessed on 12 April 2018

This then strengthened his intention to preach which was then realized by forming a jama'ah movement in 1927 which aimed to restore the community in the teachings of Islam. To organize the activities of this congregation was formed a line of work of congregational da'wah called the hierarchy, which different from other da'wah organizations, which became known as the Tabligh Jama'ah movement.

d. Ikhwanul Muslimin (Muslim Brotherhood)

The Muslim Brotherhood is not a foreign name in the wilderness of the modern Islamic movement. The role and role of the Muslim Brotherhood da'wah, as one of the pioneers of the Islamic movement that emerged in 1327 AH / 1928 AD in Egypt, is acknowledged to have given a considerable color of change in fostering and fostering a spirit of struggle to uphold Islamic law in real life. a number of Islamic da'wah leaders said the da'wah organization built by the Muslim Brotherhood represented the largest organization today.

By adopting salafiyah da'wah as one of the principles of its missionary movement, the Muslim Brotherhood emphasizes the importance of research and discussion on the arguments, as well as the urgency of returning to the Koran and the Sunnah in a pure and consistent manner. Cleanse from all forms of polytheism to achieve the perfection of monotheism. Ikhwan also takes the positive value of Sufism as a means of education and soul enhancement, without deviation of faith. Far from all forms of bid'ah, khurafat, insulting oneself and negative nature. Hasan Al-Banna, the first leader, has summarized this understanding in the preaching of the Brotherhood. Coupled with conceptions that are in accordance with the needs of the times and conditions, so that the Brotherhood's da'wah is able to deal with the various currents that hit Egypt and the Islamic world in general. However, these ideas and thoughts about the Muslim Brotherhood do not escape the negative understanding that arises from while the circles. Even the accusations often appear that are very far from reality. While the people attach ghuluw ideas (extremism), irhabiyah (terrorism), bid'wah, even shirk, with the Ikhwan movement, the founder and a number of figures.⁶

e. Salafi

The word salaf is often spoken. It means the first generation of friends and tabi'in (the generation of post-companions) who are above fitrah (dien) who are safe and clean with the revelation of Allah swt. They rely on the faith in the Qur'an and as- Sacred Sunnah. Their thoughts have not been tarnished by foreign philosophical understandings. They have passed before the influence of these philosophies damaged the Muslims.

The Messenger of Allah said:

*The best of you are my generation (friends) then people after them (tabi'in) then people after them (tabi'ut tabi'in). (Narrated by Bukhari)*⁷

The meaning of the hadith is that the Salaf, according to historical reviews, is the companion of the Prophet then tabi'in, then those who follow them in kind.

⁶Syaikh Jasim Muhalhil. Ikhwanul Muslimin, deskripsi, Jawaban, Tuduhan dan Harapan. . Ramadhan Mubarak 1417 H h.ii

⁷Syaikh Muhammad bin Rabi' bin Hadi al-Madkhali. Berkenalan dengan Salaf. Tegal Jawa Tengah, Maktabah Salafy Press. 2003 h.16

The limitations of Manhaj are those who consistently hold the principles of the Qur'an and Assunnah, prioritizing those principles above the principles of human reason and returning all disputed problems to both based on the Word of God in Surah An-Nisa '(4): 59

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

59. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. ⁸

Surah Quran At-Taubah (9): 100

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"The former people were first of all (converted to Islam) among the Muhajirites and Ansar and those who followed them well, Allah was pleased with them and they were pleased with Allah and Allah provided them with surges of heaven flowing the rivers beneath them will abide therein forever and ever. That is a great victory." ⁹

The people who have been explained (in the verse) with their characteristics are salafush shalih. As for the people (generation) afterwards and take the path they have taken, then it is ratios to them with letters (yes), the ratio becomes salafi. As for the people who came after and did not follow their path, they were khalaf and they were proud of this situation.

f. Indonesian Islamic Da'wah Institution (LDII)

The Indonesian Islamic Da'wah Institution (LDII) has always been associated with the name of the Islamic Jamaah which was founded by Nurhasan Ubaidah Lubis from East Java.

LDII's existence is always associated with the Islamic name Jamaah or darul hadis which was founded in 1952, along with the establishment of the Burengan Islamic Boarding School in Kediri. Islamic Jamaat itself is not a self-proclaimed movement, but the language of identification of the parties. Since 1963, the boarding school where cadre nurseries have been handed over to Drs. Nurhasyim by placing Ustadz Nurhasan as his teacher. In the management of this lodge, various errors in practice Islamic teachings, known as Jama'ah Islam, were charged with many cases. Because of that, in 1971 the Attorney General of the Republic of Indonesia banned Islamic Jama'ah because it was considered a cult. (RI Attorney General's Decree No. Kep-089 / DA / 10 / 1971 October 29, 1971).

After the 1971 General Election, the Islamic Employee Institution (LEMKARI) was established on January 3, 1972. The establishment of LEMKARI still reaped heretical accusations, in connection with one of the objectives of the establishment of this institution to accommodate and direct Pondok Burengan alumni or followers of Islam Jama'ah.

⁸ Kementerian Agama RI. 2012. Al-Qur'an dan Terjemahnya. Jakarta: Ditjen Bimas Islam, h. 114

⁹ Kementerian Agama RI. 2012. Al-Qur'an dan Terjemahnya. Jakarta: Ditjen Bimas Islam, h.272

In 1990 LEMKARI changed its name to the Indonesian Islamic Da'wah Institution (LDII). After this, the LDII Islamic Boarding School alumni experienced development throughout the country. To maintain the ukhuwah alumni formed representatives in Singapore, Malaysia, Saudi Arabia (Mecca), even in United States of America, Australia and Europe. To strengthen public acceptability, LDII issued a new concept of paradigm in 2005. In the National Conference in 2005, LDII asserted absolutely not to be affiliated with any group or political party. The concept was also translated as more organizational attitudes open with outside parties. In 2007 a national working meeting was held and established an LDII clarification statement which emphasized that LDII was willing, along with other Islamic organizations, to follow the basis of religious thinking set by the MUI, which included: (a) equating the thinking method called *taswiyah al-manhaj* which tolerated the difference as long as it is still in the corridor of *ma ana 'alaihi wa ashhab*, namely the religious understanding of *ahlus sunnah wal jama'ah* in a broad sense, and (b) the similarity of the movement method called *tansiq al-barokah* which synchronizes, coordinates and synergizes the Islamic movement in Indonesia under MUI.¹⁰

g. University Students

Students must re-understand the nature of themselves. Students must use their mind and conscience, in overcoming the existing problems. It is known, that students are agents of social change, namely agents of social change. Students should be the guardians of changes in the society's order country life. Thus, the goal of creating a just and prosperous society will be achieved and free from acts of terror committed by youth. Changing student thinking is not as easy as we think. So from that we only show how students understand the nature of themselves again.

RESEARCH METHODS

This type of research is descriptive qualitative. The main objective of the researcher using a qualitative descriptive approach is to develop and explain in more depth the description of cases that occur in the field written in the form of narrative reports of research conducted by researchers.¹¹

This qualitative research approach uses the ethnographic model. Ethnography is one of the research models that is more related to anthropology, which studies cultural events, which present the life view of the subject being the object of study. Ethnographic studies are a description of how they think, live and behave.¹²

Data types and sources

Based on its type, the data is divided into: (a) Primary data is data that is obtained directly from the results of the study. Primary data was collected from informants using observation and interview guidelines to find out attitudes, religious behavior of IAIN Kendari students; (b) Secondary data, namely data obtained from other documents and literature.

¹⁰Habib Setiawan, dkk. After New Paradigm Catatan Para Ulama Tentang LDII (Lembaga Dakwah Islam Indonesia). Jakarta: Pusat Studi Islam Madani Institute. 2008: 4

¹¹Lexy J. Moleong. 2008. Metodologi Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya. h.4

¹²Noeng Muhajir. 1996. Metodologi Penelitian Kualitatif. Yogyakarta: Rake Sarasin., h. 94.

Data source

The data that the authors collect is data relating to the focus of research in the field. If observed in terms of its nature, then the data collected is descriptive qualitative data. Describe the results of the data obtained into the form of questions or opinions which are then changed in written language. Thus the data source this study consisted of informants (IAIN Kendari students) and supporting documents originating from these religious ideologies and documents held by religious institutions where the students were in them.

In this research, the researcher applied purposive sampling and snowball sampling.

Purposive sampling is a technique of sampling data sources with certain considerations. Snowball sampling is a data source sampling technique, which was initially small in number, gradually became large. This is done because of the small number of data sources that have not been able to provide complete data, then looking for someone else that can be used as a data source. Thus the number of sample data sources will be even greater, such as rolling snowballs, which eventually become larger.¹³

The research subjects were IAIN Kendari students with various religious ideologies.

The data collection technique consists of: (1) Observation techniques that are observing an object under study both directly and indirectly to obtain data that must be collected in the study.¹⁴ The observation technique in this study is used to observe students' activities directly in religious practice (Islam); (2) Interview technique is a method of collecting data by using unilateral question and answer method which is done systematically and based on the purpose of research¹⁵, namely the researcher conducts question and answer directly verbally to the object under study to obtain data on plurality of religious ideology of IAIN Kendari students; (3) Documentation techniques, documentation comes from the word document which means written goods. Guba and Lincoln in Yatim Rianto that documents are any written material or films that are often used for research purposes, for reasons that can be accounted for as follows: (1) documents are a stable source; (2) useful as evidence for testing; (3) suitable for qualitative research because of its natural nature; (4) not reactive, so it is not difficult to find with content study techniques; (5) the results of the content review will open opportunities to further expand the body of knowledge of what is being investigated.¹⁶ The documentation technique in this study is a method used to look at other situations and conditions related to written data or documents that are privately owned, as well as official documents about religious institutions where IAIN Kendari students are in it.

Data Analysis Techniques

Before carrying out data analysis, the first step that must be done is collecting data first obtained from various data sources. Data collected, processed and used qualitative research and domain analysis to obtain a general and comprehensive picture of the object by explaining

¹³Sugiyono. 2009. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, h. 300.

¹⁴Djam'an Satori & Aan Komariah. 2010. *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta, h. 105.

¹⁵Sutrisno Hadi. 1991. *Metodologi Research Jilid II*. Yogyakarta: Andi Offset, h. 193

¹⁶Yatim Rianto. 2001. *Metodologi Penelitian Pendidikan*. Surabaya: SIC., h. 103-104

the analysis technique during the field, and carried out interactively through the process of data reduction, data display and verification.¹⁷

1. Data collection, data collection about plurality of religious ideologies of IAIN Kendari students, where data is obtained from interviews, documentation and observation.
2. Data reduction (data reduction), reducing data means summarizing, choosing, the main things, focusing on important things, looking for themes and patterns, so that the reduced data will show a clear picture and facilitate the researcher.
3. Presentation of data (data display) is carried out by reviewing all existing data from various sources, namely interviews, observations, and documentation data that have been obtained to become material in carrying out analysis in the form of a brief description, relationship chart between flowchart categories and the like.
4. Verification of Data (Conclusion drawing) is drawing conclusions and verification. Initial conclusions, supported by strong evidence supporting the next stage of data collection. But if the conclusions raised at the initial stage are supported by valid and consistent evidence when collecting data, the conclusions put forward are credible conclusions.

Data Validity Check

The validity of the data is checked by several methods as Sugiyono says that:

"Test data credibility or trust in the data from qualitative research is carried out by extending observations, increasing perseverance in research, triangulation, discussion with colleagues, analysis of negative cases and member checks".¹⁸

Credibility and validity of data is an attempt to organize systematically and rationally as data that has been collected by doing: extension of observation, in making observations the focus of the research becomes the main thing, so that it can be known about various developments arising from the focus of research. As for the intended, among others:

Increased perseverance, in the research the data obtained to be more credible and valid, then persistence needs to be improved, so that it can produce valid and reliable data.

In validating the validity of the data, triangulation is used as follows:

1. Triangulation of techniques to test the credibility of data is done by checking data to the same source with different techniques. Triangulation techniques, in this case there are two strategies, namely: (a) Check the degree of trust in the findings of the research in the procedure of data collection; (b) Check the degree of trust of the data source with the same method.
2. Triangulation of sources to test the credibility of data is done by checking data that has been obtained through several sources. Or compare and check the degree of trust in information obtained through time and different application tools, this method is achieved by: (a) Comparing observational data and interview results; (b) Comparing what people say in public with what is said personally.
3. Time Triangulation, i.e. Data collected by interviewing techniques in the morning when the resource person is still fresh, not many problems will provide more valid data so that the data obtained is more credible.

¹⁷Sugiyono. 2009. Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D, Bandung: Alfabeta, h.337

¹⁸Sugiono. 2014. Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta.

RESEARCH RESULTS AND DISCUSSION

A. Research Results

Description of plurality of religious ideologies of IAIN Kendari students:

1. Religious ideology of IAIN Kendari students from Persyarikatan *Muhammadiyah*.

According to Asman,¹⁹ one of IAIN Kendari students, that *Persyarikatan Muhammadiyah* was established on November 18, 1912 AD / 8 Zulhijjah 1330 AH., by K.H. Ahmad Dahlan in Kauman Village, Yogyakarta, is known through the Darul Arqam organization training conducted by the *Muhammadiyah* Student Association (IPM). *Muhammadiyah* is a large Islamic organization in Indonesia. The name of this organization is taken from the name of the Prophet Muhammad, so *Muhammadiyah* can also be known as those who are followers of the Prophet Muhammad.

The main purpose of *Muhammadiyah* is to return all irregularities that occur in the process of preaching. This deviation often causes Islamic teachings to be mixed with habits in certain regions for reasons of adaptation.

The *Muhammadiyah* movement is characterized by the spirit of building a more advanced and educated social and educational system. Displaying Islamic teachings is not just a religion that is personal and static, but dynamic and domiciled as a system of human life in all its aspects.

In its formation, *Muhammadiyah* reflects a lot on Allah's command in the Qur'an, including Ali Imran verse 104 which reads:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

104. And there should be a group of people who call on virtue, send to those who speak and prevent from evil; they are lucky people.²⁰

The verse, according to Badrun²¹ (an IAIN Kendari student) contains a signal for the movement of the ummah in carrying out organized Islamic da'wah, a moving people, which also contains an affirmation of organizational life. Then in item 6 of the *Muhammadiyah* Articles of Association, it is stated, launching the efforts and struggles with organizational order, which implies the importance of organization as a necessary means of movement. As a positive impact of this organization, many hospitals, orphanages, have now been established. and educational sites throughout Indonesia.

Persyarikatan *Muhammadiyah* was established to support KH Ahmad Dahlan's efforts to purify Islamic teachings which he believed were influenced by mystical matters. The activity initially also had a da'wah base for women and young people in the form of Sidratul Muntaha recitation. Besides that the role in education was realized in the establishment of elementary and secondary schools, known as Mooghamadijah Hogere School and subsequently changed its name to Kweek School Moehammadijah (now known as *Muhammadiyah* Yogyakarta Mu'allimin Madrasas specifically for men, and Madrasah Mu'alimat *Muhammadiyah* Yogyakarta specifically for Women, in Suronatan Yogyakarta, both of which are now *Muhammadiyah* Cadre

¹⁹ Asman, mahasiswa IAIN Kendari, Interviewed on 25 Mei 2018

²⁰ Kementerian Agama RI. *Al-Qur'an dan Terjemahnya* (Jakarta: Ditjen Bimas Islam, 2012) h. 79

²¹ Badrun, an IAIN Kendari student. Interviewed on 25 Mei 2018

Schools located in Yogyakarta and directly supervised by the *Muhammadiyah* Central Leadership.

During the leadership of Kyai Dahlan (1912-1923), the influence of *Muhammadiyah* was limited to residences such as: Yogyakarta, Surakarta, Pekalongan and Pekajangan, around the present Pekalongan area. Apart from Yogya, the branches of *Muhammadiyah* were established in these cities in 1922. In 1925, Abdul Karim Amrullah brought *Muhammadiyah* to West Sumatra by opening a branch on the Batang River, Agam. In a relatively short time, the wave of *Muhammadiyah* has spread throughout West Sumatra, and from this region *Muhammadiyah* then moved throughout Sumatra, Sulawesi, and Kalimantan. In 1938, *Muhammadiyah* had spread throughout Indonesia.

According to Marlina Saputra²², an IAIN Kendari student, stated that the *Muhammadiyah* Movement was in various fields, namely:

1. Field of Aqeedah

Muhammadiyah eradicates the name superstition, bid'ah, churafat.

2. Field of Worship

Straightening the practice of worship in Islam, such as performing worship, fasting, zakat / infaq / shadaqah, and pilgrimage and umrah, in accordance with the guidance of the authentic hadith of the Prophet.

3. Social Affairs and Da'wah

- a) Build an orphanage orphanage, basically surah Al-Maun.
- b) Build a nursing home;
- c) Helping the poor and the poor.
- d) Build a *Muhammadiyah* missionary center.
4. Education:
 - a) Build primary and secondary education;
 - b) Building Islamic education from the Bustanul Athfal to Islamic universities;
 - c) Build higher education in various study programs according to community needs.

2. Religious ideology of IAIN Kendari students from Nahdhatul Ulama

According to one of the IAIN Student, Ikran²³, *Nahdhatul Ulama*, abbreviated as NU is the largest Islamic organization in Indonesia. This organization was established on January 31, 1926 M / 16 Radjab 1344 H. in the City of Surabaya. This organization is engaged in the fields of religion, education, social, and economics. For the first time this organization was led by K.H.Hasyim Asy'ari as Rais Akbar.

According to Trisnalita Taqun²⁴, IAIN students in Kendari stated that there were many factors behind the establishment of NU. Among these factors are the development and renewal of Islamic thought which requires the prohibition of all forms of Sunni practices. A thought for Muslims to return to the teachings of "pure" Islam, namely by the way Muslims break away

²² Marlina Saputra, an IAIN Kendari student. Interviewed on 26 Mei 2018.

²³ Ikran, an IAIN Kendari student. Interviewed on 26 Mei 2018.

²⁴ Trisnalita Taqun, an IAIN Kendari student. Interviewed on 27 Mei 2018.

from the Islamic system. For the pesantren kiyai, the renewal of religious thought is still inevitably true, but still not by abandoning the scientific tradition of the previous ulama who are still relevant. For this reason, Jam'iyah Nahdlatul Ulama is urgent enough to be established. To emphasize the basic principles of this organization, K.H.Hasyim Asy'ari formulated the book *Qanun Asasi* (basic principle), then also formulated the book *I'tiqad Ahlussunnah Waljamaah*. The two books were then embodied in the NU khittah, which served as the basis and reference for NU residents to think and act in the social, religious and political fields.

According to Tri Hasri Dewi²⁵, an IAIN Kendari student, NU adheres to the Ahlussunnah wal jama'ah concept, is a mindset that takes a middle way between extreme aqli (rationalist) and naqli extremists (scripturalists). Therefore the source of Islamic law for NU is not only the Qur'an, the sunnah, but also uses the ability of reason coupled with empirical reality. Such thinking is referred to from previous thinkers such as Abu al-Hasan al-Asy'ari and Abu Mansur AlMaturidi in the fields of theology / Tawheed / divinity. Then in the field of jurisprudence it is more likely to follow the school: Imam Shafi'i and recognize three other schools of thought: Hanafi Imam, Imam Maliki, and Imam Hanbali as depicted in the 4-star NU symbol below. While in the field of martial arts developed the method of Al-Ghazali and Juneid Sheikh al-Bagdadi, which integrates between Sufism and Shari'a.

According to Andi Reni Anjani²⁶, an IAIN Kendari student, that the aim of the NU organization was to uphold Islamic teachings according to the understanding of *Ahlussunnah waljama'ah* in the midst of people's lives, in the container of the Unitary State of the Republic of Indonesia.

The fields of business that NU undertakes are:

1. The field of religion, carrying out Islamic da'wah and enhancing brotherhood that rests on a spirit of unity in diversity.
2. The field of education, organizes education that is in accordance with Islamic values, to form a pious, virtuous, knowledgeable Muslim. This is evidenced by the birth of Educational Institutions that are nuanced in NU and have spread in various regions.
3. The socio-cultural sector, strives for people's welfare and culture in accordance with Islamic and humanitarian values.
4. The economic sector, seeks equal opportunity to enjoy the results of development, prioritizing the development of the people's economy. This is marked by the birth of BMTs and other Financial Agencies which have been proven to help the community.
5. Develop other businesses that benefit the wider community. NU is trying to serve and be the best for the community.

Religious understanding (Islam) of IAIN Kendari students that they understand religion in accordance with NU's lines of conduct such as the practice of five daily prayers, both in congregation and individually, using reading according to the guidance given by NU, according to the results of interviews with Syaiful Jihad²⁷, Religious Organization = *Nahdhatul Ulama* (NU), Religious Ideology: *Shahadattain: Asyhadu An laa Ilaaha Illallah wa asyhadu anna Muhammadarrasulullah*; Practicing prayer services: Prayers, intentions in the heart; the iftitah prayer read: *Allahu Akbar Kabiira Walhamdulillahi katsiira wa subhaanallahi bukratan wa*

²⁵ Trisnalita Taqun, an IAIN Kendari student. Interviewed on 27 Mei 2018.

²⁶ Andi Reni Anjani, an IAIN Kendari student. Interviewed on 29 Mei 2018.

²⁷ Saiful Jihad, an IAIN Kendari student. Interviewed on 7 September 2018.

ashiila. Wajjahtu wajehiya lilladzi fataras samaawaati wal ardha haniifan musliman ana minal musyrikin inna shalaatii wanusukii wa mahyaaya wa mamaatii lillahi rabbil aalamin laa syariikaluu wabizaalika umirtu wa minal muslimin. And so on, while the tahiyyat read is: *attahiyaatul mubarakatus shalawatut tayyebaatu lillah, assalaamu alaika ayyuhannabiyyu warahmatullaahi wabarakaatuh. Assalamu Alaina wa 'alaa ibadillaahis shaalihin. Asyhadu an laa ilaaha illallah wa asyhadu anna muhammadar rasuulullah. Allahumma shalli 'alaa sayyidinaa muhammadin wa' alaa aali sayyidina Muhammad, kamaa shallaita 'alaasayyidina Ibraahim wa' alaa 'aali sayyidina Ibrahim, wa baarik' alaa Muhammadin wa 'alaa aali Muhammad, kamaa baarakta' alaa Ibraahim wa 'alaa' aali Ibrahim fil 'aalamiina innaka hamiidun majiid.*

The implementation of zakat fitrah and zakat mall is carried out by parents. The implementation of shadaqah and infaq every Friday (jum'atan). Active in attending seminars, conducted by NU.

3. Plurality of student religious ideology towards the religious organization Jama'ah Tablig.

Religious ideology of IAIN Kendari students from the Tabligh Jamaah, as follows:

According to Irena Apriela²⁸, IAIN Kendari student, Jama'ah Tabligh knows six principles (doctrine) which are the principles of his da'wah, namely: (1) Kalimah agung (shahada) or referred to as Kalimah Tayyibah; (2) Upholding salât; (3) Science and dhikr; (4) Glorifying every Muslim; (5) Sincerity; (6) Fighting fisabilillah (out / khuruj).

According to Erikwan²⁹ that the method of preaching Jama'ah Tabligh is listed in six cases or foundations namely (1) Realization of the *thoyyibah* words: *Laa ilaaha illallah Muhammadur rasulullah*; (2) Prayers specifically and submit; (3) The science of fadhilah amal is not the science of masail (shari'a laws) with zikr; (4) Glorifying Muslims; (5) Improve intention; (6) Preach to Allah and khuruj in His way with the Tabligh method.

Each of the six foundations or traits has a purpose and virtue to practice it. For example, the purpose of *La ilaaha illallah* is to issue broken beliefs from the heart and enter true beliefs, namely the Essence of Allah, what they mean is *Wihdatul Wujud*.³⁰

Education Movement and global missionary Jama'ah Tabligh:

Tabligha Tablighi Jama'at "Society for Spreading Faith" is an educational and global proselytizing movement whose main goal is to build true recognition of Allah by invitation adopted by the Holy Prophet Muhammad to improve faith and action in the early period of ignorance on the Arabian Peninsula.

Khuruj for members of the Tablighi Jama'ah is aimed at the mosque. The entire daily activities of pilgrims are carried out in the mosque. Khuruj is traveling to preach. Pilgrims who have experience give advice to preachers, how to maintain morals in places, relating to ulama, umara (ruler), and the local community (Fadlul)³¹

²⁸ Irena Apriela, an IAIN Kendari student. Interviewed on 26 Mei 2018.

²⁹ Erikwan, an IAIN Kendari student. Interviewed on 28 Mei 2018.

³⁰ Asy-Syaikh Ahmad bin Yahya An-Najmi. 2005. *Menyingkap Kejahatan Aliran-Aliran Sesat* (Magelang: Hikmah Ahlus Sunnah), h. 143-146.

³¹ Fadlul, an IAIN Kendari student. Interviewed on 11 Juni 2018.

On each missionary journey, the Tabligh Jamaah forms a group, consisting of a minimum of five people and a maximum of 12 people. The aim is to strengthen the fellowship of fellow worshippers.

For those who plan da'wah abroad, they will wait for a visa from the destination country. In the concept of the Jama'at Tabligh, a person who is judged as a follower of the Jamaah has carried out the khuruj. The guideline is Surat Ali Imran verses 104 and 110, which commands deeds and appeals to virtue.

During the khuruj process, a congregation must go through a number of stages, including reading the history of the prophet and his companions, inviting the local people to get involved in Jamaah recitation, routinely reporting their progress to the leadership, and going to bed at the mosque. They will also be tested for their beliefs: 3 days a month, 40 days a year; and 4 months in a lifetime.

This process is carried out to achieve five gradual characteristics: faith, worship, business, relationships, and morals.

Each of these stages tests the nature of the members. All these sacrifices are for savings in the hereafter, "

Regulations in Jama'ah Tabligh are called adab or ushul da'wah - this is the characteristic of Jama'ah Tabligh - which includes:

- a) Four things are reproduced: preaching, taklim, zikr worship, solemn.
- b) Four things that must be reduced: excessive eating, resting / sleeping, vain talking / unnecessary, leaving / leaving the mosque.
- c) Four things must be maintained: the relationship with the emir and other jama'ah, the infiradi practice and jama'I, the honor of the mosque, patience and mercy (holding the test).
- d) Four things that must be abandoned: asking those other than Allah, hoping for those other than Allah, using other people's things without permission, wasteful and preachers.
- e) Four things that should not be discussed: politics, ikhtilaf, rank and position, goodness or service and the shame of others / society.

Activities and Methods of Da'wah Tabligh Jama'ah:

According to Angki³², IAIN Kendari students that the missionary activity of Jama'ah Tabligh in transforming Islamic values always invites others to join Jama'ah Tabligh. Their da'wah is conveyed in targhib (good news) that is by giving information about happy things when someone goes through life in the way of Allah. Also vice versa with tahrif (threat) which is to provide information about the forms of suffering that will be experienced by someone coming out of divine guidance. From various informants, the authors met people who later joined the Jama'ah Tabligh felt an increase in their faith and Islam and abandoned immoral and futile deeds.

³² Angki, an IAIN Kendari student. Interviewed on 3 Juni 2018

They preach Islam to the people without questioning the sect, the school and the Khilafiah. According to Sapna Deviana³³, IAIN student Kendari that prospering the mosque is one of the typical activities of Jama'ah Tabligh which is carried out at all times, both at home and when they preach. Jama'ah Tabligh in prospering the mosque by filling in the mosque practices such as ta'lim wa ta'lum (teaching and learning) which is usually done after carrying out salât obligatory. For Jama'ah Tabligh salât, the congregation is obligatory.

According to Sapna Deviana³⁴, an IAIN Kendari student that *zikr* and *du'a* are worship which also occupies an important position for Jama'at besides *salât*. The remembrance of remembrance that they always do is istighfar, tahmid, tasbih, takbir and tahlil. They also pray regularly to prove that humans are weak creatures and always need God's help. They pray by fulfilling their customs, namely: adjusting the time, place and situation to pray, raising their hands, facing the Qibla, believing that the prayer will come true.

Cultivating greetings is an activity that is always carried out by Jama'ah Tabligh not only to fellow members but also to fellow Muslims.

According to Fadlul³⁵, another IAIN Kendari student, every Jama'ah Tabligh member is trained with a practical approach to always worship, both obligatory worship and sunnah worship.

According to Irena Apriela³⁶, IAIN Kendari student, in saying hello, Jama'ah Tabligh always starts by mentioning asthma and the nature of Allah. For example, say God willing, if you promise or plan an activity, thank God if you get the favor and things that please them or please others, subhanallah if they salute and Allah Akbar if they are amazed at the greatness of Allah. In saying words they tend to be humble, polite and respect the opinions of others, not quickly angry and the sentences they say are pleasing to the heart. While talking about matters of religion and the world they seem to surrender.

According to Hardianti³⁷, IAIN Kendari student, that in dressing and dressing Jama'at Tabligh would prefer to wear a robe / robe that is a shirt that stretches to the knees and with pants that are not to the ankles. Ah Tabligh requires for their women to cover their genitals except face and palms. They use these clothes in all activities. In addition, for men using lobes and turban, lobes are more often used for all activities while turban is more often used when listen to the recitation. They always use perfume that is free of alcohol, use the piggy bank. In rubbing at loss, besides using brushes and toothpaste they also use siwak wood.

According to Erikwan³⁸ IAIN Kendari student that in running Jama'ah Tabligh always bowed his head, this was done in order to avoid the eye from the possibility of seeing things that were impossible or which aroused lust. Even though such things are expressed as minor sins, but if this is done continuously, surely the sin will be great.

³³ Sapna Deviana, an IAIN Kendari student. Interviewed on 8 Juni 2018

³⁴ Sapna Deviana, an IAIN Kendari student. Interviewed on 29 Mei 2018

³⁵ Fadlul, an IAIN Kendari student. Interviewed on tanggal 27 Mei 2018

³⁶ Irena Apriela, an IAIN Kendari student. Interviewed on 29 Mei 2018

³⁷ Hardianti, an IAIN Kendari student. Interviewed on 3 Juni 2018

³⁸ Erikwan, an IAIN Kendari student. Interviewed on 5 Juni 2018

According to Sapna Deviana³⁹, IAIN Kendari students, that in Jama'ah Tabligh each member must have a book, at least Fadhilah Amal for reading material at home. This is to cover up the forgetful human nature so as not to forget the teachings of Islam.

According to Fadlul⁴⁰, IAIN Kendari students that simple life is a lifestyle that must be formed by every Jama'ah Tabligh. This simplicity is not only in dressing and eating, but also not spending money in vain without the benefit of Islam.

Removing wealth in the way of Allah is an attitude that they continually fertilize in an effort to uphold Islamic ideals and glory.

4. Muslim Brotherhood (Ikhwanul Muslimin)

According to Winarti⁴¹, one of informants from IAIN Kendari, the Muslim Brotherhood is a Sunni ideology organization, Islamic democracy, and religious conservatism.

The Muslim Brotherhood congregation is one of the largest da'wah congregations that continues to carry out its various activities. The sympathizers, supporters and cadres are scattered in various regions throughout the world. They carried out their da'wah activities based on various directives and thoughts triggered by the great thinkers of the Muslim Brotherhood and its founder, Imam Syahid Hasan Al-Banna.

The Muslim Brotherhood is an Islamic organization based on Islamic teachings. It can be seen from the main thoughts of the following Muslim Brotherhood. He is one of the pilgrims of several worshipers in Islam, who see Islam as a universal and comprehensive dien, not just a religious ritual worship (prayer, fasting, pilgrimage, zakat, etc.) only. According to Wa Faina⁴², the aim of the Muslim Brotherhood is to create a Muslim individual, an Islamic household, an Islamic nation, an Islamic government, a state led by Islamic countries, unite the divisions of the Muslims and their deprived state, then bring the flag of jihad and preaching to Allah so that the world gets peace with the teachings of Islam. The influence of the teachings of Shufi is limited to dzikir / wirid which are read consistently every morning and evening (Al-Ma'tsurat) based on the hadiths that are shohih. The Muslim Brotherhood rejects all forms of colonialism and pro-Western monarchy.

The Muslim Brotherhood continues to follow technological developments and does not abandon it. As a moderate Islamic organization, the Muslim Brotherhood is accepted by all levels and movements. The Muslim Brotherhood emphasizes the adaptation of Islam to the era of globalization. The thoughts and movements of the Muslim Brotherhood include eight aspects that reflect the breadth of the scope of Islam as their ideology, namely Da'wah Salafiyah (salaf preaching), Thariqah sunniyah (sunnah pathway), Hakikat shufiyah (Sufi essence), Hai'ah siyasiyah (political institution), Jama'ah riyadhiyah (sports group), Rabithah 'ilmiyah tsaqafiah

³⁹ Apna Deviana, an IAIN Kendari student. Interviewed on 7 Juni 2018

⁴⁰ Fadlul, an IAIN Kendari student. Interviewed on 7 Juni 2018

⁴¹ Winarti, an IAIN Kendari student. Interviewed on 28 Mei 2018

⁴² Wa Faina, an IAIN Kendari student. Interviewed on 3 Juni 2018

(insightful scientific ties), Syirkah iqtishadiyah (economic union), and Fikrah ijtimai'iyah (social consideration) ⁴³

Muslim Brotherhood in Indonesia

Syahrir, Nazir Pamuncak, MZ Hasan met Hasan Al-Banna at the Ikhwanul Muslimin Head Office to express his gratitude to the Indonesian people for the strong support of the Muslim Brotherhood for the independence of the Republic of Indonesia⁴⁴

The Muslim Brotherhood entered Indonesia through pilgrims and Arab migrants around 1930. At the time of independence, Agus Salim went to Egypt and sought independence support. At that time, Agus Salim took time to meet a number of Indonesian delegates. ⁴⁵

Ikhwan Al-Muslimin, as an Islamic organization that has the following specificities:

1. An organization that carries the name of Islam without doubt.
2. Organizations that are always based on the right. As is known in the history of the journey of Ahl Al-Sunnah wa Al-Jamaah.
3. Organizations that can gather Muslims in delivering the right thing.
4. Organizations that are always engaged in *untuk amaliah* to create 'Islamic zakat to be fully realized.
5. Organizations that try to free Muslims from attachments who want to eliminate their glory.
6. Organizations that are able to apply the special characteristics of God's group to each of them.
7. Organizations that do not forget brotherhood among Muslims, are not marvelous to the noble with their glory, and are not arrogant about kindness.

The seven specifications describe the philosophical meaning of the Muslim Brotherhood movement which is very grand and noble among the movements that existed at that time, and perhaps also today.

The motto of the Brotherhood Muslim movement is: (1) God is our goal; (2) The Messenger of Allah is our leader; (3) Our Qur'an; (4) The martyrdom of our hopes.

These four points are slogans that even eliminate the fear of a Muslim in fighting in the way of Allah (Islam), so that the followers of the Muslim Brotherhood dare to rise to dispel fraud against Islam⁴⁶

The concepts of the Muslim Brotherhood movement

To find out the extent and influence of the Ikhwan Al-Muslimin movement in society in the past and present, it would be good to see the concept of this movement in its entirety, to find out the secrets of its success until now which have international networks, and with hope, this

⁴³ Hasan Al-Banna, *Risalah Pergerakan Ikhwanul Muslimin (Buku ke-1)*, 12th Edition, (Solo: Era Intermedia, 2005)

⁴⁴ Hassan, M.Z. *Diplomasi Revolusi Indonesia di Luar Negeri*. (Jakarta: Bulan Bintang, 1980) h. 277

⁴⁵ Hassan, M.Z. *Diplomasi Revolusi Indonesia di Luar Negeri*. (Jakarta: Bulan Bintang, 1980) h. 220

⁴⁶ Winarti, an IAIN Kendari student. Interviewed on 8 Juni 2018.

movement concept can synthesize with the contemporary Islamic movement today. The concepts are:

1. Conception of Aqeedah

The Akidah of the Muslim Brotherhood originates from a method that was put in place by the prophet Muhammad SAW, which has not changed since fourteen centuries.

Therefore, Ahl Al-Sunnah Wa Al-Jama'ah is the Ikhwan's method of faith, which is according to Al-Banna aqidah is "Something that must be trusted by your heart (with), with that, yourself (mu) feels calm. And there will arise in you a belief that is not mixed with a sense of doubt. Islam respects and glorifies man with his reason, Allah commands humans to think that is conveyed in several verses in Al-Qur'an Surah Qaf (50):): 6-11

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رُوسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبَّصَّرَةٌ وَذَكَرَى لِكُلِّ عَبْدٍ مُنِيبٍ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ وَالنَّخْلَ بَاسِقَةً لَهَا طَلْعٌ نَضِيدٌ رَرْقًا لِّلْعِبَادِ وَأَخْيَيْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ الْخُرُوجُ

6. So did they not see the sky above them, how did We elevate it and decorate it and the sky did not have the slightest crack?
7. And We stretched out the earth and We put it on strong mountains and We planted it all kinds of plants that were pleasing to the eye,
8. to be a lesson and warning for each servant who returns (remembers Allah).
9. And We send down from the sky water which has many benefits, and We grow it with the trees and seeds planted,
10. and high date palm trees that have a stacked leaf,
11. To be a sustenance for (Our) servants, and We live it with dead (dry) land. That's how the resurrection happened.⁴⁷

The context of the verses above indicates the importance of urging God by always thinking of His creation and not thinking about God's things. So many people try to regionalize Allah with his knowledge, but such efforts do not add to his faith, but only bury the meaning of pengesaan. They are classified by some people as Ahl Al-Bid'ah who do not accept the inability to reach God, because limited thinking power. This is what Al-Banna did not want to happen in his movements, which resulted in the splitting of the congregation due to disputes in understanding the Substance of God towards the final point, such as the hadith of Rasullallah, which means: "Think of God's creation, and do not think about Allah Surely you cannot think of God. "

5. Plurality of the religious ideology of IAIN Kendari students about the Indonesian Islamic Da'wah Institution (LDII)

According to one informant, La Zamadi⁴⁸ from IAIN Kendari Student, LDII was established with the intention to gather all the nation's potential that has equal ideals, insights and goals, so that it has a vision and perception in mobilizing the unity and unity of the nation in the framework of the Unitary Republic of Indonesia based on Pancasila and the 1945 Constitution.

⁴⁷ Kementerian Agama RI. *Al-Qur'an dan Terjemahnya* (Jakarta: Ditjen Bimas Islam, 2012) h. 747-748

⁴⁸ La Zamadi, an IAIN Kendari student. Interviewed on 4 Juni 2018

LDII based on Pancasila, aims to improve the quality of civilization life, dignity and dignity in the life of the community, nation and state, and participate in the development of the whole Indonesian people based on the faith and devotion to God Almighty in order to create a democratic and socially just society based on Pancasila which is blessed by Allah.

LDII is a vehicle for religious da'wah education and community education institutions in a broad and integrated sense, independent, independent, open, moderate, pluralistic, and equal (egalitarian), in order to realize happiness in life based on harmony, harmony and balance in the world and the hereafter.

According to one informant Muh. Safar⁴⁹, IAIN Kendari student, LDII was tasked with carrying out Islamic da'wah by referring to the Qur'an and Al-Hadith with all aspects of religious practice and appreciation so as to provide wisdom and encouragement to realize organizational goals. LDII's vision for 2011-2016 is to become a professional Islamic da'wah organization capable of realizing Indonesian people who are diligently worshiping Allah SWT, noble akhlaq, prospering the earth, and building a competitive civil society based on honesty, trustworthy, hard and frugal, harmonious, compact and good cooperation.

LDII's mission: Make a real contribution in nation and state development through da'wah, study, understanding and application of Islamic teachings that are carried out thoroughly, sustainably and integrated according to roles, positions, professional responsibilities as components of the nation in the container of the Unitary State of the Republic of Indonesia.

To operationalize the mission, there are four program clusters that will be implemented for the next five years, namely:

The first is a cluster of organizational development programs;

The second is a cluster of human resource development programs;

The third is a da'wah development program cluster;

Fourth is a cluster of sharia economic development.

LDII Study Activity

According to Rukman⁵⁰, one of informants that LDII held various types of recitation forums based on age and gender groups including:

(1). Discussion of the "Majlis Ta'lim" level of PAC; (2) discussion at TPA; (3) youth discussion; (4) Discussion of Women assembly; (5) Study of the elderly; (6) General forum.

According to one of the informants, Desi Wirdayanti⁵¹, an IAIN student in Kendari, that the formation of the younger generation in LDII has at least 3 objectives, namely (1) Making the young generation pious, pious (many knowledge) and devout in worship; (2) Making the young generation who have moral character (noble character), honest in character, trustworthy, polite and respectful to their parents and others; (3) Making the younger generation orderly, disciplined, skilled in working and able to live independently.

⁴⁹Muh. Safar, an IAIN Kendari student. Interviewed on 2 Juni 2018

⁵⁰ Rukman, an IAIN Kendari student. Interviewed on 6 Juni 2018

⁵¹ Desi Wirdayanti, an IAIN Kendari student. Interviewed on 7 Juni 2018

LDII's legal sources are the Koran and Hadith. In understanding the Qur'an and Hadith, LDII scholars also use tools such as the science of *nahwu*, *sharaf*, *badi'*, *ma'ani*, *bayan*, *mantik*, *balaghah*, *fiqh proposal*, *musthalahul-hadith* and so on. the meaning and purpose of the verses of the Qur'an is not enough just by mastery in language or sharaf knowledge. The Koran does speak Arabic, but it does not mean that people who are able to speak Arabic will also be able to understand the meaning and purpose of the verses of the Qur'an correctly. Mastery in the field of Arabic is only one of the abilities that should be possessed by a da'i or muballigh, as well as the science of tools (*nahwu sharaf*).

In the hadith, from a friend of Nu'man bin Basyir Allah be upon him 'anhuma, that the Prophet sallallaahu 'alaihi wa sallam said,

إِذَا صَلَّحْتَ صَلَاحَ الْجَسَدِ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا يَا أَبَا هُرَيْرَةَ إِنَّ فِي الْجَسَدِ مُضْغَةً
وَهِيَ الْقَلْبُ

Know, in this body there is a lump of flesh. If he is good, then the whole body will be good. If a lump of meat is damaged, the whole body will be damaged. This lump of meat is the heart. (Narrated by Bukhari 52, Muslim 1599, and others).

Then what controls the heart?

The answer is ideology, belief, and aqeedah. These are the heart controllers. Humans are willing to do anything, for the sake of ideology. Shiites are willing to smear their bodies with the shit of their characters, because of ideology. LDII people are willing to pay hundreds of millions, because of ideology. Even people are willing to donate lives with suicide bombings, all because of ideology. Man is willing to do anything, for the ideology he has.

Because of this, ideology cannot be resisted by violence. Involving violence, it makes ideology even more rooted in a person. What we can do is fight ideology with ideology. Break the ideological reasons of heretical groups, to be returned to the correct ideology.

6. Salafi

The word Salafi is a form of connection to the *ahlus salaf as-Salih*⁵². Al-Salaf word literally means people who preceded or lived before our time. As for the meaning of al-Salaf terminologically what is meant here is a generation limited by an explanation. Rasulullah saw in his hadith:

"The best people are (who live) in my society, then those who follow them, then those who follow them ..." (Narrated by Bukhari and Muslim)

Based on this hadith, then what is meant by al-Salaf are the Companions of the Prophet, then tabi'in, then atba 'al-tabi'in. Because of that, these three periods are then known as al-Qurun al-Mufadhdhalah (period descendants of virtue). Some scholars then added the label al-Salih (to be al-Salaf al-Salih) to give a distinguishing character to our other predecessors. So that a salafi means a person who claims to follow the path of the companions of the Prophet, tabi'in and atba 'al-tabi'in in all their teachings and understandings.

The salaf expert believes and acknowledges that God is one single, wahdaniat, Muhammad is the messenger of Allah, who is purified with treatises and nubuwah, they know God and its characteristics rather than revelations revealed to Muhammad, according to the true preaching,

⁵²Abubakar Aceh. *Salaf Islam Dalam Masa Murni*. (Solo: Ramadhani, 1986), h.17

which is passed down from generation to generation delivered fairly, they believe that Adam was made God rather than land with his hands, which is unknown by humans. The interpretation of the two hands with pleasure or two forces is derived from the understanding of the Mu'tazilah Jahmiyah. God cannot be likened to something, he is very listening and seeing⁵³. They claim that the Qur'an is the word of Allah and the Book, the revelation, he commands, not made by humans. Whoever says that the Qur'an is made by humans and believes in it, then it becomes infidel. The Qur'an is the word of Allah and His revelation is revealed to the Prophet Muhammad by means of Gabriel in Arabic, as explained in the Qur'an Surah Ash-Shuara (26): 193-195

نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

193. he was taken down by Ar-Ruh Al-Amin (Jibril),

194. into your heart (Muhammad) that you be one of those who give a warning,

195. in clear Arabic.⁵⁴

That the Qur'an comes from God, is carried by the spirit of trust in your heart, so that you give the khabar pertakut in real Arabic. With orders ordered to convey to humans as in Al-Qur'an Surah Al-Maidah (5): 67

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

67. O Apostle, tell what is revealed to you from your Lord. And if you do not do (what is commanded, that means) you do not deliver His message. God takes care of you from (the disturbance) of men. Surely Allah does not guide the unbelievers.⁵⁵

Important Ideas for the Salafi Movement

At least there are some important and typical ideas of the Modern Salafi movement with these movements, namely:

1. Hajr Muftadi '(Isolating the *bid'ah* perpetrators)

As an Islamic purification movement, the issue of bid'ah is certainly the thing that gets the attention of this movement in particular. The efforts that they muster, one of which focuses on the hard work to criticize and clean up the various heresies that have been believed and practiced by various layers. the Islamic community. And as an effort to minimize kebid'ahan, the scholars of Ahl al-Sunnah agreed on a mechanism known as hajr al-muftadi 'or isolation from muftadi'. And of course, all the Salafi movements agree on this.

2. Attitudes towards politics (parliament and elections)

Another thing that became the main idea of this movement was that the Salafi movement was not a political movement in a practical sense. In fact, they view involvement in all practical political processes such as general elections as a bid'ah and deviation. This idea was mainly held and heavily spread by Yamani Salafi supporters.

3. Attitudes towards other Islamic movements

The supporting views of the modern Salafi movement in Indonesia towards various other movements are entirely an axiomatic impact from the application of the principle of the hajr al-

⁵³ Abubakar Aceh. *Salaf Islam Dalam Masa Murni*. (Solo: Ramadhani, 1986), h.21

⁵⁴ Kementerian Agama RI. *Al-Qur'an dan Terjemahnya*. (Jakarta: Ditjen Bimas Islam, 2012), h. 527

⁵⁵ Kementerian Agama RI. *Al-Qur'an dan Terjemahnya*. (Jakarta: Ditjen Bimas Islam, 2012), h. 158

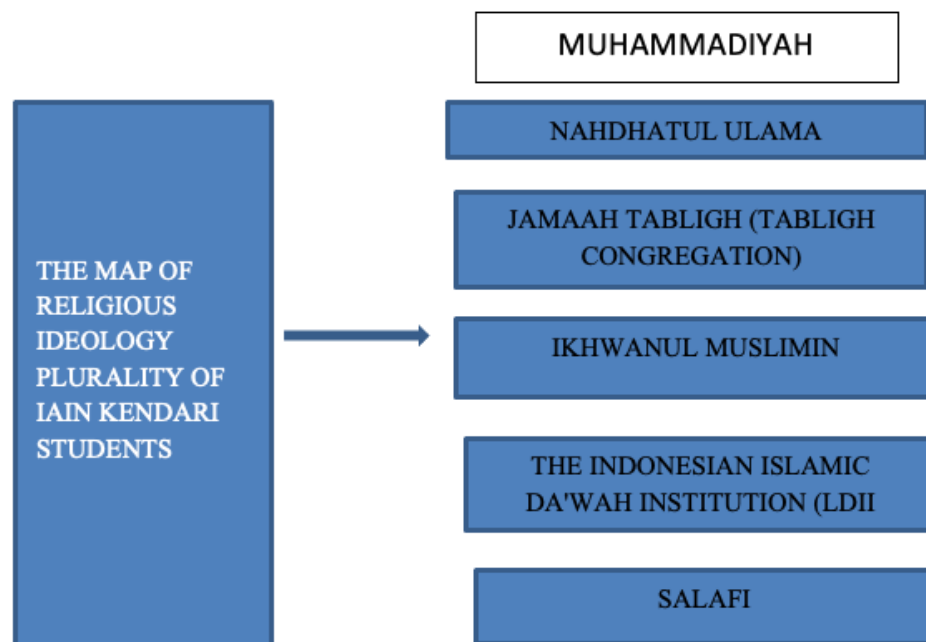
muftadi 'which has been explained previously. Both the Yamani and Haraki Salafis, both of their attitudes towards other Islamic movements are strongly influenced by their views on the application of hajr al-mu'tadi '. So it is not surprising at this point that they differ in their views. If Salafi Haraki tends to be 'moderate' in responding to other movements, the Yamani Salafi is known to be very extreme and often without compromise at all.

According to Suyitno⁵⁶ (an IAIN Kendari student), Muslims are all salafi because there is no religion that we hold except those left behind by the Prophet Muhammad and his companions. Yulia Kasmianti⁵⁷ stated that salafi is a return to understanding how to practice religion, how to preach religion, so that all Muslims are salafi because there is no religion except those that come from Allah and His Messenger.

Judging from the activities of the da'wah movement carried out by Salafis, then according to Takdiri Aldi⁵⁸ (IAIN Kendari student) that the missionary movement carried out by the salafi as long as it is true, it will automatically stem the ummah from wrong understanding and deviant beliefs.

7. The map of religious ideology plurality of IAIN Kendari students

Based on the results of observations and interviews conducted at IAIN Kendari students, it can be stated the plurality religious ideology map of IAIN Kendari students as follows:



⁵⁶Suyitno, an IAIN Kendari student. Interviewed on 27 Juni 2018

⁵⁷ Yulia Kasmianti, an IAIN Kendari student. Interviewed on 29 Juni 2018

⁵⁸ Takdiri Aldi, an IAIN Kendari student. Interviewed on 30 Juni 2018

8. Factors that influence the occurrence of plurality of religious ideology of IAIN Kendari students

According to Serfi⁵⁹, an informant of IAIN Kendari students stated that the factors that influence the occurrence of plurality of religious ideologies on him are internal factors that arise consciously to study Islam in a transparent manner, besides that there are also influences from friends or fellow IAIN Kendari students to actively participate in studies Islam. Another factor is the socio-cultural background of IAIN Kendari students who came from various understandings and streams including various cultures, Siti Mualimah⁶⁰, besides that it is an economic factor where the economic conditions of IAIN Kendari students are still at the average level down, Ika Sapitri⁶¹.

B. Discussion of Research Results

1. Plurality of the religious ideology of the IAIN Kendari students from Persyarikatan Muhammadiyah

Muhammadiyah is an Islamic movement. Actually the birth of *Muhammadiyah* is nothing but because it was inspired, motivated, and encouraged by the teachings of the Qur'an because it was the whole movement with no other motives except merely to realize the principles of Islamic teachings. Everything that *Muhammadiyah* does, both in the fields of education and teaching, community, domesticity, economy, and so on cannot be separated from efforts to realize and implement Islamic teachings. The *Muhammadiyah* movement is striving to try to present the face of Islam in a real, concrete and real form, which can be experienced, felt, and enjoyed by the people as rahmatan lil'alam.

Muhammadiyah is an Islamic da'wah movement amar ma'ruf nahi munkar. *Muhammadiyah* is known as an Islamic da'wah movement. This second characteristic emerged from its birth and remains inherent inseparably in the identity of *Muhammadiyah*. As is well known that the main factor that drives the establishment of *Persyarikatan Muhammadiyah* comes from the KH. Ahmad Dahlan deepening verses from the Al-Qur'an Alkarim, especially the Surah Ali Imran verse 104.⁶²

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Based on Surah of Ali Imran, verse: 104 this is where *Muhammadiyah* puts the *khittah* or the basic strategy of its struggle, namely da'wah (calling for, inviting) Islam, amar ma'ruf nahi munkar with the community as its battlefield. The *Muhammadiyah* movement operates in the midst of the Indonesian people by building various types of business charities that can truly touch the needs of many people such as various educational institutions from kindergarten to college, building many hospitals, orphanages and so. All of *Muhammadiyah's* charitable endeavors like that are nothing but a manifestation of Islamic da'wah. All business charities are held with the sole intention and purpose, namely to be used as a means and vehicle for Islamic da'wah.

⁵⁹Herfi, an IAIN Kendari student. Interviewed on 20 Oktober 2018.

⁶⁰ Siti Mualimah, an IAIN Kendari student. Interviewed on 18 Oktober 2018

⁶¹ Ika Safitri, an IAIN Kendari student. Interviewed on 15 Oktober 2018

⁶² Kementerian Agama RI. Al-Qur'an dan Terjemahnya. (Jakarta: Ditjen Bimas Islam, 2012) h.79

Muhammadiyah is a *tajdid* movement. Movement of Tajdid or the Reformation Movement. *Muhammadiyah* from the beginning put itself as one of the organizations that spread the teachings of Islam as stated in the *Qur'an* and *Assunah*, while cleaning up the practices of the ummah which blatantly deviated from the teachings of Islam, both in the form of khurafat, shirk, and heresy through the missionary movement. *Muhammadiyah* as one of the links of the tajdid movement, which was initiated by the great ulama Ibn Taymiyyah, of course there are similarities in breathing, namely fighting in total various deviations of Islamic teachings such as shirk, khurafat, bid'ah and tajdid, because they are destructive parasites one's faith and worship.

2. Religious ideology of IAIN Kendari students from Nahdhatul Ulama (NU)

Nahdhatul Ulama aims to uphold the teachings of Islam according to the understanding of Ahlussunnah waljama'ah in the midst of people's lives, in the container of the Unitary State of the Republic of Indonesia.

Nahdhatul Ulama has a business: (1) In the field of religion, carrying out Islamic da'wah and increasing a sense of brotherhood that rests on a spirit of unity in diversity; (2) In the field of education, organizing education that is in accordance with Islamic values, to form a pious, virtuous, knowledgeable Muslim. This is evidenced by the birth of Educational Institutions that have NU nuances and have spread in various regions, especially on the Island. Java; (3) In the socio-cultural field, strive for people's welfare and culture in accordance with Islamic and humanitarian values; (4) In the economic field, seek equal opportunities to enjoy the results of development, prioritizing the development of the people's economy. This is marked by the es of BMTs and other Financial Agencies which have been proven to help the community; (5) Developing other businesses that benefit the wider community. NU is trying to serve and be the best for the community.

Institution

An institution is a department of the Nahdlatul Ulama organization that functions as the executor of the Nahdlatul Ulama policy, relating to certain community groups and / or those who require special handling. These institutions include: (1) *Nahdhatul Ulama* Da'wah Institution (LD-NU); (2) Educational Institution Ma'arif *Nahdhatul Ulama* (LP Ma'arif NU); (3) Rabithah Ma'ahid Islamiyah *Nahdhatul Ulama* (RMI-NU) / Institute of the *Nahdhatul Ulama* Islamic Boarding School Association; (4) *Nahdhatul Ulama* Economic Institution (LP-NU); (5) *Nahdhatul Ulama* Agricultural Development Institute (LPP-NU); (6) *Nahdhatul Ulama* Health Service Institution (LPK-NU); (7) *Nahdhatul Ulama* Prosperity Institution (LKK-NU); (8) *Nahdhatul Ulama* Human Resource Study and Development Institute (LAKPESDAM-NU); (9) Legal Aid and Legal Aid Institute *Nahdhatul Ulama* (LPBH-NU); (10) *Nahdhatul Ulama* (LESBUMI-NU) Indonesian Muslim Cultural Arts Institute; (11) Zakat Institutions, Infaq and Sadaqah *Nahdhatul Ulama* (LAZIS-NU); (12) Waqf Institutions and *Nahdhatul Ulama* Land (LWP-NU); (13) The Bahtsul Masail *Nahdhatul Ulama* Institution (LBM-NU); (14) Ta'mir Institute for *Nahdhatul Ulama* Mosque (LTM-NU); (15) *Nahdhatul Ulama* Health Institution (LK-NU); (16) The *Nahdhatul Ulama* Falakiyah Institution (LF-NU); (17) Ta'lif Nasyr *Nahdhatul Ulama* Institution (LTN-NU); (18) *Nahdhatul Ulama* Disaster Management and Climate Change Institute (LPBI-NU).

Committee

An executor of the Nahdlatul Ulama (NU) program that requires special handling. Based on changes in the AD / ART of the 33 NU Congress in Jombang, the *Nahdhatul Ulama* Report was replaced with an institution. Initially there were 3 (three) Lajnah, namely: (1) Lajnah Ta'lif Wan Nasyr *Nahdhatul Ulama* (LTN-NU) became the Ta'lif Institute wan Nasyr Nahdlatul Ulama (LTNNU); (2) Lajnah Falakiyah *Nahdhatul Ulama* (LF-NU) becomes the Nahdlatul Ulama Falakiya Institution (LFNU); (3) Higher Education Study Program (LPT-NU) becomes the Nahdlatul Ulama Education Institute (LPTNU).

3. Tabligh Jamaah

The methods or methods applied by Jamaah Tabligh in the transformation of Islamic teachings to achieve the objectives of da'wah include: (1) the method of uswah / example; (2) Lecture method; (3) The method invites; (4) Muzakarah method; (5) taskil method; (6) The dor method to dor; (7) The method of maw'idzah / teaching; (8) The Tabsir Method; (9) Indigenous methods; (10) Methods of Stories; (11) Advice Method; (12) Habitual Method.

According to Irena Apriela⁶³, an IAIN Kendari student, public criticism of Jama'ah Tabligh is: First, Jama'ah Tabligh should before doing da'wah out leave sufficient income for the family, and for those who are already married should not leave the family for more than one week. Second, Jama'ah Tabligh do not forget to guide the family in Islam, do not be complacent about praying for others but forgetting family. Third, not allowing children to participate in da'wah activities because this burdens children especially for children who are still in school. Fourth, it only allows students to preach when they are on school holidays. Fifth, stressing to its members the importance of achieving the world, error does not lie in the achievement of the world but in the use of world attainments for purposes beyond the path of Allah. Sixth, it does not allow members who have low Islamic knowledge to preach because they can lead people astray. Seventh, directing its members to references to the sources of the teachings of Islam, the Qur'an and the true Hadith, not weak hadiths, especially false. Eighth, even though the Tablighi Jama'ah does not discuss and engage in politics but must provide independence for its members to engage in political activities, because that power can also be used for the spread of Islam, especially to enforce the Islamic khilafah. Tenth, Tabligh Jama'ah is too focused on individual piety by ignoring aspects of politics, jihad, and the economy. Eleventh, Tablighi Jama'ah is too narrow in understanding da'wah which is limited to partial and not universal fields. And the pattern of da'wah that they apply is still conservative by simply continuing and maintaining everything that is the custom of the Prophet without any attempt to do ijtihad by adjusting to the conditions prevailing in the present.

4. Muslim Brotherhood (Ikhwanul Muslimin)

The concepts of the Brotherhood Muslim movement.

a. Conception of Aqeedah

The Akidah of the Muslim Brotherhood originates from a method that has been laid down by the prophet Muhammad SAW, which has not changed since fourteen centuries. Therefore, *Ahl Al-Sunnah Wa Al-Jama'ah* is the Ikhwan's method of faith, which is according to Al-Banna aqidah

⁶³ Irena Apriela, an IAIN Kendari student. Interviewed on 9 Juni 2018.

is "Something that must be trusted by your heart (with), with that, yourself (mu) feels calm. And there will arise in you a belief that is not mixed with a sense of doubt.

Islam respects and glorifies man with his reason, Allah commands humans to think that is conveyed in several verses: Which means: "6. So did they not see the sky above them, how did we raise it up and decorate it and the sky did not have the slightest crack? 7. and We stretch out the earth and We put it on strong mountains and We grow it all kinds of plants that are pleasing to the eye, 8. To be a lesson and a warning to each servant who returns (remembering God). 9. And We send down from the sky water that has many benefits then We grow it with trees and seeds planted, 10. And high-date palm trees that have a large number of plants, 11. To become sustenance for (Our) servants, and We live with that dead (dry) land. like that is the resurrection. "

The context of the verses above indicates the importance of urging God by always thinking of His creation and not thinking about God's things. So many people try to regionalize Allah with his knowledge, but such efforts do not add to his faith, but only bury the meaning of *pengesaan*. They are classified by some people as *Ahl Al-Bid'ah* who do not accept the inability to reach God's substance, due to limited thinking power. This is what Al-Banna did not want to happen in his movements, which resulted in the splitting of the congregation due to disputes in understanding the Substance of God towards the final point, such as the hadith of Rasullallah, which means: "Think of God's creation, and do not think about Allah Surely you cannot think of God. "

b. Da'wah conception

Da'wah of the Brotherhood of Al-Muslimin is oriented towards the principle, alliances with the development of Islamic values. Divine Messages Robbi must be able to be accepted by the public without seeing the social strata, environmental conditions and especially the level of intellect which must be taken into account in the presentation of da'wah. The Ikhwan Al-Muslimin also organized its organization well because it was inspired by the Prophet's hadith "Unorganized good will be defeated by organized falsehood."

As an Islamic organization, the Ikhwan Al-Muslimin organizes its da'wah regularly due to several factors: (1) The aim of Islam will not be realized without being organized, "An obligation will not be perfect except by carrying out obligations; (2) One of the human traits is to turn away from their siblings, they are those who are not entitled to God's mercy, except with a loyal attitude; (3) A Muslim must obey Allah, Rasullah and leader. "Obey all of you to Allah, His Messenger and the leader among you; (4) A person must carry out the rest of his life in Islam and educate himself on Islam; (5) A person (member of the organization) is required to apply his knowledge in that organization.

The priorities of the Muslim Brotherhood da'wah can be divided into two main phases. First, preaching in the 19th century AD, which focused on: (1) Establishment of being a true Muslim; (2) The creation of an Islamic family; (3) Islamic Society; (4) Islamic Government.

Second, da'wah in later periods, as a follow-up to the realization of da'wah in the first years, which emphasized its preaching was (1) Islamization of the Islamic world (world); (2) Justification of the existence of reason; (3) Revitalization of religion.

5. Indonesian Islamic Da'wah Institution (LDII)

LDII functions as a meeting place for Muslims, Muslim women, preachers, mubalighot, da'i and da'iat in doing good deeds, performing mahdhah worship and ghairu mahdhah (social worship) in order to devote all abilities to the benefit of the people, especially the advancement of the Indonesian nation. and the universe in general.

To achieve its objectives and functions LDII strives to:

- a. Strengthen and develop internal and external functions of the organization, including building relationships and cooperation with domestic / foreign agencies / institutions;
- b. Increasing human resources, both in the form of quality human resources that have faith, piety, noble values, development resources that have productive and professional work ethics, as well as the ability to apply knowledge and technology that is environmentally sound and has management capabilities;
- c. Empower and mobilize the potential of human resources who have competencies in the fields of science, technology and information, as well as the ability to do good deeds by actively carrying out community service in the field of socio-cultural, national, legal, economic and political insights;
- d. To develop business activities and entrepreneurship in the context of the economic development of the people in accordance with the demands of the formal and informal sectors through joint ventures, cooperatives, and other forms of business entities;
- e. Encouraging the development of a competitive, competitive society while continuing to develop and improve attitudes: (1) Persaudayaan (ukhuwah) fellow human beings, Muslims, as well as nations and countries; (2) Social sensitivity and solidarity; (3) Awareness of rights and obligations as citizens in order to build and strengthen national character; and (4) Take an active role as a catalyst in the dynamics of civilization by considering religious rules.
- f. Increasing community advocacy, awareness and empowerment of the importance of the rule of law, human obligations, human rights and human responsibilities, and overcoming the threat of public interest and environmental destruction.

6. Plurality of religious ideology of IAIN Kendari students from Salafis

Shaykh Dr. Muhammad bin Khalifah at-Tamimi hafizhahullah -beliau is a professor of Aqidah at the Islamic University of Medina- explained in his book '*Mu'taqad Ahlis Sunnah wal Jama'ah fi Tauhid Asma' wa Shifat*⁶⁴ that scholars have diverse views on the meaning of the term salafush among them there are those who argue that what is meant by salafush sahih is only the companions of radhiyallahu'anhum. Some argue that what is meant by salafush sahih is a friend and a tabi'in. And some say that salafush shalih includes friends, tabi'in and tabi'ut tabi'in.

He also stated that the opinion that was again popular was the opinion of the number of scholars of the Ahlis Sunnah wal Jama'ah, which stated that salafush shalih included three generations which were prioritized and had been witnessed by his kindness by the Prophet sallallaahu 'alaihi wa sallam in his words, "As good as humans is in my watch, then after them, then afterwards again." (Narrated by Bukhari and Muslim). So that the term salafush sahih includes friends, tabi'in and tabi'ut tabi'in.

⁶⁴Muhammad bin Khalifah At-Tamimi. *Mu'taqad Ahlis Sunnah wal Jama'ah fi Tauhid Asma' wa Shifat'* (t.th.) h.53-54

Shaykh at-Tamimi said, "And every person who walks their way and walks on their method / manhaj then he is called salafi, as a penisbatan to them." He also explained that salafiyah is the manhaj taken by the Prophet sallallaahu 'alaihi wa sallam along with the preferred generation after him. The Prophet has reported that this salaf manhaj will remain until the end of the Day. As said by the Prophet sallallaahu 'alaihi wa sallam, "There will always be a group of people among my people who always win above the truth. It will not endanger those who abandon them until God's decree comes while they remain victorious." (HR Muslim)

Then, Shaykh at-Tamimi also affirmed that the case is justified if one relies on the manhaj of the salaf as long as he consistently fulfills the terms and rules. So whoever safeguards the safety of the aqeedah and his deeds according to the understanding of the three main generations , then he is a person who works salaf. "Sometimes the scholars use the term Ahlus Sunnah wal Jama'ah as a substitute for the term salaf." The term salaf or salafi is actually a term that has been very well known in the talks of the scholars. They are none other than friends, tabi'in and tabi'ut tabi'in as well as people who follow them well. So it is really a very clear deception if there are people who say that the term salafi is a term that is contrived, there is no source in al-Kitab or as-Sunnah, especially to say that the term does not need to be ignored.

7. Factors that influence the occurrence of plurality of religious ideologies IANT Kendari students

(1) Internal factors

Internal factors here are regarding theological problems. A person's absolute and absolute belief in what he believes and believes is natural. There is no attitude of religious absolutism that contradicts it until a theory emerges about religious relativism. This thought of relativism is an attitude of pluralism towards religion.

(2) External Factors

a) Socio-Political Factors

This factor is related to the emergence of thoughts on the issue of liberalism that voices freedom, tolerance, equality, and pluralism. This liberalism is the forerunner of pluralism. At first liberalism only concerned about political issues, but in the end it involved religious issues as well. Liberal politics or the democratization process have created systematic and extraordinary changes in human attitudes and views towards religion in general. So from this attitude pluralism arises religion.

The global political situation that we are experiencing today explains to us clearly how dominant the western political interests of the world are towards the world. From this it is clear that the nature of the goal is actually the west's stance to monopolize their single interpretation of democracy. Then the religious pluralism that was created was only one of the global political instruments to prevent the emergence of other forces that would hinder it.

b) Scientific Factors

In essence, there are many scientific factors related to the emergence of pluralism. But what is directly related to this discussion is the rise of modern scientific studies of world religions, or what is often known as comparative religion. Among the important findings and conclusions that have been reached is that the religions in the world are merely expressions or diverse

manifestations of an absolute and singular metaphysical nature, in other words all religions are the same.⁶⁵

CONCLUSION

Based on the results of research and discussion of the plurality of religious ideology of IAIN Kendari students, it can be concluded as follows:

1. Plurality of religious ideology of IAIN Kendari students includes: (a) Plurality of religious ideology of IAIN Kendari students from Persyarikatan *Muhammadiyah* that *Muhammadiyah* is a movement characterized by the spirit of developing a more advanced and educated social and educational system, which displays Islamic teachings rather than religion personal and static, but dynamic and domiciled as a system of human life in all aspects, both in the fields of aqeedah, worship, social, education, health, and technology; (b) Plurality of religious ideologies of IAIN Kendari students from the *Nahdhatul Ulama*, that this organization is engaged in the fields of religion, education, social, and economics. adhering to the Ahlussunnah wal jama'ah concept, the source of Islamic law is not only the Qur'an, sunnah, but also uses the ability of reason coupled with empirical reality, in the field of jurisprudence more inclined to follow the Imam Shafi'i school and recognize the other three schools namely Imam Hanafi, Imam Maliki, and Imam Hanbali, then in the field of Sufism developed the method of Al-Ghazali and Juneid Sheikh al-Bagdadi, which integrates Sufism with Shari'a; (c) Plurality of the religious ideology of IAIN Kendari students from the Tablighi Jamaat, that the Tablighi Jamaah is a global education and da'wah movement with principles (doctrine) that are the principle of preaching is Kalimah Agung (shahada) or referred to as Kalimah Tayyibah, establishing salât, knowledge and dhikr, glorifying every Muslim, sincerity, improving intentions, preaching to Allah and khuruj in his way with the method of tabligh, or fighting fii sabiilillah; (d) Plurality of the religious ideology of IAIN Kendari students from the Muslim Brotherhood that the Muslim Brotherhood is a Sunni ideology organization, Islamic democracy, and religious conservatism, the aim of which is to create Muslim individuals, Islamic households, Islamic nations, Islamic governments, countries led by Islamic countries, unite the divisions of the Muslims and their deprived countries, then bring the flag of jihad and da'wah to Allah so that the world gets peace with the teachings of Islam; (e) Plurality of religious ideology of IAIN Kendari students from the Indonesian Islamic Da'wah Institution (LDII) based on the spirit of carrying out Islamic teachings based on the Qur'an and Al-Hadith, through the implementation of mahdhah and ghairu mahdhah worship or social worship as the implementation of human position towards Al-Khaliq by carrying out worship solely on Him, doing charity based on knowledge through learning organizations, carrying out the task as servants of Allah to prosper the earth in professional religious, synergy and complementarity, play an active role in realizing a compassionate life and justice, and building a competitive community, in order to realize a permanent system towards a quality civilization of life, dignity and dignity in the life of the community, nation and state; (f) Plurality of the religious ideology of IAIN Kendari students from Salafi, as an Islamic purification movement, the issue of bid'ah became the thing that received the movement's attention in particular.

⁶⁵Usman Hadi, dalam <http://usman-wwwmaal-khidmah.blogspot.co.id/2012/05/islam-danpluralisme-agama.html>. Accessed on 12 Oktober 2018.

2. The plurality map of religious ideology of IAIN Kendari students is spread in various understandings, namely the *Muhammadiyah* Society, the Nahdlatul Ulama (NU), the Tabligh Jamaah, the Muslim Brotherhood, the Indonesian Islamic Da'wah Institution (LDII), and Salafi.
3. Factors that influence the occurrence of plurality of religious ideologies of IAIN Kendari students are internal factors that arise in a conscious way to study Islam kaffah, besides that there are also influences from friends or fellow IAIN Kendari students to actively participate in Islamic studies. Another factor was the socio-cultural background of IAIN Kendari students who came from various understandings and streams including various cultures, as well as economic factors where the economic conditions of IAIN Kendari students were still at the average level down.

Suggestions:

1. It is expected that all IAIN Kendari students, in order to be able to carry out Islamic teachings in accordance with the Qur'an and the Sunnah.
2. Students of IAIN Kendari in order to establish a harmonious relationship with various religious understandings in IAIN Kendari.
3. IAIN Kendari students to be able to prevent themselves from misleading understandings.

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Interviews:

- Interview with Asman, IAIN Kendari Student, May 25, 2018
- Interview with Badrun, an IAIN Kendari Student, May 25, 2018
- Interview with Marlina Saputra, an IAIN Kendari Student, May 26, 2018
- Interview with Ikran, an IAIN Kendari Student, May 26, 2018
- Interview with Trisnalita Taqun, an IAIN Kendari Student, May 27, 2018
- Interview with Tri Hasri Dewi, an IAIN Kendari Student, May 28, 2018
- Interview with Andi Reni Anjani, an IAIN Kendari Student, May 29, 2018
- Interview with Saiful Jihad, an IAIN Kendari Student, September 7, 2018
- Interview with Fadlul, an IAIN Kendari Student, May 26, 2018
- Interview with Sartito, an IAIN Kendari Student, May 25, 2018
- Interview with Irena Apriela, an IAIN Kendari Student, May 26, 2018
- Interview with Hardianti, an IAIN Kendari Student, May 25, 2018
- Interview with Erikwan, an IAIN Kendari Student, May 28, 2018
- Interview with Angki, an IAIN Kendari Student, July 5, 2018
- Interview with Sapna Deviana, an IAIN Kendari Student, June 8, 2018
- Interview with Winarti, an IAIN Kendari Student, May 28, 2018
- Interview with Wa Faina, an IAIN Kendari Student, June 3, 2018
- Interview with La Zamadi, an IAIN Kendari Student, June 4, 2018
- Interview with Muh. Safar, an IAIN Kendari Student, June 2, 2018
- Interview with Desi Widayanti, an IAIN Kendari Student, June 7, 2018
- Interview with Herfi, an IAIN Kendari Student, October 20, 2018
- Interview with Siti Mualimah, an IAIN Kendari Student, October 18, 2018
- Interview with Ika Safitri, an IAIN Kendari Student, October 15, 2018
- Interview with Sulaeman, an IAIN Kendari Student, October 17, 2018