

THE STRATEGIES OF AL-JAMI ORGANIZATION BASED-CAMPUS IN FRAMING THE RELIGIOUS UNDERSTANDING AMONG THE UIN ALAUDDIN STUDENTS

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Abstract: This paper discusses the al-Jami Campus Da'wah Institute strategy in shaping religious understanding among students, al-Jami Campus Da'wah Institute is the first intra-campus institution in the UIN Alauddin Makassar environment, as the central preaching in the campus environment until now, as for the objectives the establishment of this institution as a means to instill understanding of Islam in the form of the values of faith, worship and morals among students, over time the Campus Preaching Institutions that exist on campus have emerged, so that the existence of LDK al-Jami sometimes does not have an existence as a missionary institution on campus in preaching because of the many preaching institutions that have sprung up, both in the name of intra and extra-campus institutions, the preaching strategy undertaken by the campus missionary institution by using several patterns so that it can attract students to join and conduct ongoing coaching through mentoring, general studies, and special studies. This paper tries to examine the pattern of coaching conducted by LDK al-Jami in preaching in the UIN Alauddin Makassar environment.

Keywords: Strategi, Pemahaman Agama, Lembaga Dakwah Kampus al-Jami’.

INTRODUCTION

Religion is a reality that always adorns the lives of humans to its presence not only carries itself. Religion involves something that is outside of him, so religion requires other aspects that are always together substantially. Religion and humans are inseparable in life, like two sides of a coin that complement each other that attract and influence and give space, so religion will be meaningful when humans give meaning, and vice versa humans can be meaningful if religion function in life¹

Giving meaning to religion which is elaborated in the form of understanding religion and religious activities is diverse. The number of religious understandings in various forms can be represented by many forms of religious understanding in the reality of everyday life, for example, fundamentalism², moderate³, liberal⁴ exist in all religions.

¹ Arifuddin Ismail, *Student Thinking and Understanding of Religion* (Cet. I; Yogyakarta, Meaning of Earth Intaran, 2015), p. 1.

² Fundamental is an understanding that rejects the concept of modernism in religion, they only hold fast to the original teachings in religion to maintain the purity of their religious teachings. Zainuddin, *Religious Pluralism in Analysis of Social Construction* (Cet.II; Malang: UIN-Maliki Press, 2013), p. 86.

³Moderate an understanding that does not focus on textual teachings and is not too free in religion, but this understanding takes the middle stance in accepting modernism and does not reject religious texts. Zainuddin, *Religious Pluralism in Analysis of Social Construction* (Cet. II, Malang: UIN-Maliki, Press, 2013), p. 84.

⁴ Liberals are understandings that embrace freedom, believe and practice anything under their respective tendencies without being bound by religious texts, this understanding emphasizes the freedom of

Since the presence of religion, such understanding will continue to exist and will continue to exist, basically the birth of various kinds of religious understanding both in the form of ideologies and movements that exist due to differences in backgrounds and interpretations of different religious texts so that it is associated with the reality of life.⁵

Religious understanding in Indonesia has begun to emerge since the post-old order which was replaced by the new order in line with changes in the political system that began with the reform government that brought influence on the development of religious life, especially Islam. A variety of religious schools began to emerge, ranging from rational Islamic thought that is thinking oriented to the understanding of freedom in religion to a moderate religious understanding that chose the middle path between rational and fundamental in other words not too left and not too right, and textual namely the understanding of religion as it is in seeing religious texts, of the three religious understandings that mutually claim and influence in society and often cause conflict in society.⁶

One of the Islamic modernization movements that develop in Indonesia is a movement that is characterized by pure Islam, which is one group that wants pure Islamic teachings, namely returning to the Qur'an and the hadith of the Prophet Muhammad, this group wants Islamic teachings

individuals to think without something else that is limiting. Abbudin Nata, *Map of Diversity of Thought in Indonesia* (Cet. II: Jakarta: PT Raja Grafindo Persada, 2001), p. 59.

⁵Arifuddin Ismail, *Student Thinking and Understanding of Religion*, h.2

⁶ Zainuddin, *Religious Pluralism in Analysis of Social Construction*. p. 4.

to be practiced in life following what is in the Koran and the Hadith without making a long interpretation, they want a pure Islam by the guidance of the Prophet and the *Salaf al-salih* that is following the three generations afterward namely friends, *tabi'in* and *tabi'tabi*; in, Islamic puritan groups in Indonesia are represented by Islamic mass organizations such as salafiyah (wahabiyah)⁷, Hizb al-Tahrir Indonesia,⁸ the Indonesian Mujahidin Council (MMI),⁹ Wahdah Islamiyah and Laskar Sesat Alasasi (LAPAS) and others, the spirit of preaching like this is already a lot in form of preaching movement and in the form of preaching specifically in the field of education as an initial basis in fostering the community so that there are no basic concepts developed from the high school level to the tertiary level.

⁷ Salafi is a group that maintains the purity of Islamic teachings from things that smell of bid'ah shirk and khurafat, al-Shabuni gave an opinion that salafi is a group that maintains the purity of Islamic aqeedah and realizes in life and faith. Andi Aderus, *Salafi Sects in the Middle of Islamic thought schools* (Cet. I; Jakarta: Ministry of Religion, 2001), p. 63.

⁸Hizb al-Tahrir Indonesia is a political party movement that is not included in political parties in Indonesia, but this group is a movement that wants the application of Islamic law in the Islamic State, led by a leader of a country that has no territorial borders which all include an Islamic state led by a caliph who does not separate between the concept of religious life and the concept of state life. Wakhid Sugiarto, *Directory of Religious Understanding, Flow, and Movement of Religious Understanding in Indonesia* (Jakarta: Indonesian Ministry of Religion Research and Development Agency, Center for Religious Life Research, 2010), p. 218.

⁹ Indonesian Mujahidin Council is a religious movement that voices jihad and wants the application of Islamic law in Indonesia through laws, this movement is a movement that arises as a result of religious socio-political conditions in Indonesia as the implications of various ideologies. Wakhid Sugiarto, *Directory of Religious Understanding, Flow, and Movement of Religious Understanding in Indonesia* h. 220

On some campuses, especially eastern Indonesia, it is also a place for campus missionary activists, for example, Hasanuddin University, Indonesian Muslim University, and various other campuses which are the center of campus propaganda in eastern Indonesia, especially South Sulawesi. The expansion of campus missionary activities in Makassar has reached universities. Islam, as in the UIN Alauddin Makassar Campus, has been established since 2006 as a Campus Da'wah Institute and has become an internal institution under the auspices of Campus Da'wah Institution's activities. So that the establishment of this institution as a means to contribute to the understanding of Islam in the form of the values of faith, fiqh, worship and morals among students, in adding Islamic values to students, the institution has its strategy to attract students' interests including through dakwah, fardiyah , groups and, make general activities and the target academic community.

DEGREE STRATEGY

The strategy has usually termed the pattern or method used by someone who obtained something, the strategy in Greek is called strategies which are the development of Stratos (army) and again (leader) the term strategy is used by military leaders to win a war because the strategy is a step in the way win war, in this case, the strategy has been widely used in life for example in the context of preaching using the word

propaganda strategy as a means of conveying the symbols of Islam.¹⁰

Whereas the word *dakwah* means to call or to invite, and the file is called the preacher as preacher¹¹ *Da'wah* is a series of activities to convey, and to invite others in fostering, and learning Islam as a means of creating an Islamic community that understands and practices the teachings of Islam¹². *Da'wah's* strategy is a step or pattern taken to achieve the target of *Da'wah* (*Mad'u*) to be able to understand Islam correctly.

UNDERSTANDING THE MEANING OF RELIGION

Understanding in Indonesian is usually interpreted as a process, an act of how to understand and understand something¹³. understanding is not only in the area of thinking alone but includes aspects of the analysis of something, according to Bloom that understanding constructs the meaning of the material being studied both oral, written, and graphic. which includes interpreting, photographing, concluding comparing and explaining what is captured from

¹⁰ Faridah, "Da'wah Strategies in Spiritual Guiding Prisoners in Class II A Women's Penitentiary Sungguminahasa Gowa", Thesis (Postgraduate Program: UIN Alauddin Makassar, 2014), p.20.

¹¹ M. Munir and Wahyu Ilahi, *Da'wah Management* (Jakarta: Kencana, 2009), p. 17

¹² Moh. Ali Aziz, *Da'wah* (Cet. I Jakarta: Kencana, 2004), p. 11

¹³ the Ministry of National Education, *Big Indonesian Dictionary* (Jakarta: Balai pustaka, 2005), p. 184.

the object¹⁴ Understanding in everyday life can be said as knowledge gained from something so that someone can compare and analyze and interpret something both in the meaning of the object in a theoretical form or the form of action so that it distinguishes from the others.

The meaning of religion, in general, is defined as not going or staying in place, inherited from generation to generation,¹⁵ religion remains in place (consistent or unchanging) and does not go away, religion can be said as a heritage belief from ancestors to the present generation. According to Harun Nasution that the word religion is juxtaposed with the word religion or religion which comes from the word relegate which means to collect and read. Religion does collect or ways of serving God, which are gathered in His holy books which must be read. In Islam, the term religion is usually referred to as al-din which means the belief held by a person or can also be said to be obedience, in other opinions this term also means binding for humans. namely binding between God and humans.¹⁶

So the understanding of religion is a form of understanding of the teachings of the religion it adheres to in daily life that comes from outside itself, whether it is related to religious texts, ritual practices by the knowledge of the

¹⁴ Faisal, "Integrating the Revision of Blom's Tactonomics into Biology Learning", *Jurnalmatmat* 4, no. 2, (2015), p. 104

¹⁵ Harun Nasution, *Islam Viewed from Various Aspects*, Volume I (Jakarta: 1974 Star Month), p. 9

¹⁶ Harun Nasution, *Islam Viewed from Various Aspects*, Volume I, p. 10

religion they hold or concerning life in society so that it distinguishes from the others, so that it brings to its style in religious life, as well as its perspective on issues, both in terms of ethics, ways of religion. The religion that the author intends in this paper is Islam which is believed by the majority of people in Indonesia.

AL-JAMI ORGANIZATION

The al-Jami Campus Da'wah Institute is an internal campus institution whose position is the same as that of other Campus internal institutions, which is located under the auspices of a legal barada within the scope of the University. Campus Propagation Institute is an institution that has been established for approximately 13 years at the UIN Alauddin Makassar Campus, which was declared on April 1 during the tenure of Prof., Dr. Azhar Arsyad, MA, in 2005-2010 which legalized the establishment of the Campus Propagation Institute initiated by Abdurrahman Faqih, who was then serving as a Member of the Indonesian Muslim Student Action Unit (KAMMI), the Commissariat of UIN, initially carried out only religious activities carried out by the Indonesian Muslim Student Action Unity (KAMMI), as an extra-campus organization with the same level of organization Other Muslims, who are in the campus environment and are recognized for being on campus. But it is not legally recognized and recognized structurally within the University

as an intra-campus organization. The KAMMI organization is at the same level as HMI, PMII, and IMM¹⁷

The al-Jami Campus Da'wah Institute is an institution formed by the initiative of Campus Da'wah activists who yearn for the existence of a Da'wah institution that is internal and directly shaded by the Campus Da'wah Institute so that it is central to students, as an adhesive in aspects of shaping Islamic understanding among college student. The presence of the Campus Da'wah Institute was a response from several students who were members of KAMMI who saw the condition of students at that time who no longer touched many aspects of religion. Morale as an Islamic student has decreased and it makes no difference to students at other campuses such as Unhas and UNM which are not the two campuses labeled as Islamic, therefore the establishment of the Campus Da'wah Institute itself can become a glue for students within the scope of UIN Alauddin Makassar to be able to improve morals and know more about his obligations as a Muslim¹⁸

The al-Jami Campus Da'wah Institute was established on April 1, 2006, The Campus Da'wah Institute was declared by the Chancellor directly on that day and made it a separate institution at UIN Alauddin Makassar as an institution whose presence was part of the student activity center. The

¹⁷ Faqih Faturrachman, (age 34 years), Employee of PT. Gowa Creative (LDK alumni), interview, 19 July 2019

¹⁸ Khaidir (Age 21 years), Chairperson of LDK al-Jami ', interview, Gowa, 6 July 2019

declaration of the Da'wah Campus of UIN Alauddin Makassar in a remotely as an intra-campus institution was attended by several students and some of the existing intra-campus organizations and was attended by Islamic organizations such as KAMMI, PMII, HMI and IMM the large Islamic organizations at the Campus at that time. The inauguration of this organization was attended by several prominent figures who took part in inaugurating the Prof. Dr. Bahaking Rama and Prof. Dr. M. Natsir Siola. And Prof. Dr. Bahaking Rama as the Vice Chancellor for Student Affairs as a Trustee for an intra-university organization.

The journey of the Al-Jami Campus Da'wah Institute until now has passed a decade namely 13 years of its existence in the Campus and has 13 times replaced the management in the period 2006-2019 and already has 4 Faculty-level Da'wah institutions which are all under the auspices of the Campus Da'wah Institute Jami 'makes this institution quite rapidly develop compared to other internal institution at the university level which produces institutional children as a coordinating pathway to develop wings, such preaching institutions are in the Faculty of Tarbiyah and teacher training with the names LDF al-Uswah, LDF al-Islah in Faculty of Sharia and Law, LDF Ulil al-Bab at the Faculty of Science and Technology and LDF Ar-Rahmah at the Faculty of UShuluddin, Philosophy, and Politics

RESEARCH METHOD

This study uses qualitative research, using a theological approach in analyzing the al-Jami Campus Propagation Institute strategy in improving religious understanding among students. This approach is closely related to the normative approach which is an approach that views religion in terms of its original core teachings from God, there is no human thought in this approach, religion is seen from an absolute truth from God that has no shortcomings¹⁹ The Primary data are empirical data obtained directly from the study sites, members of the Al-Jami Campus Da'wah Institute ', and also al-Jami Campus Da'wah alumni' UIN Alauddin Makassar. And Secondary Data is data obtained through literature such as books, scientific papers, journals, and some other supporting data. As well as data analysis using the Milles and Huberman models, namely, data reduction (data reduction), data interpretation (data interpretation), concluding (conclusion)

RESULTS AND DISCUSSION

The results showed that the Da'wah Campus Campus Da'wah strategy in shaping religious understanding among students carried out by the al-Jami Campus Da'wah Institute 'is by two ways, namely by direct da'wah in person or by

¹⁹ Amin Abdullah, *Religious Studies: Normality or Historicity* (Jakarta: Logos Wacana, 1997), p. 18

individual preaching or termed *fardiyah da'wah*²⁰ and propaganda in the form of coaching (groups). The purpose of preaching *fardiyah* is to get closer to communicate (deliver) the message of Islam to provide emotional closeness so that it is easier to communicate between fellow students with the target of preaching, in this concept, it is expected to introduce the Campus Da'wah Institute to UIN Alauddin Makassar students so that they are interested to join the al-Jami Campus Da'wah Institute. Activities undertaken by the Campus Propagation Institute itself in introducing the Campus Propagation program, include the WTC welcome to campus program that is participating in welcoming MABA including being a volunteer MABA, seminars and schools of interest and talent (SPMB), as a forum for the formation of skills for the student's college student²¹

The activity was the first step taken by the al-Jami Campus Da'wah Institute to introduce the al-Jami Campus Da'wah Institute to students, both personally and in the form of seminars and certain events and to give students an understanding of the Campus Da'wah Institute -Jami ', in this section the introduction of the Campus Da'wah Institute in general and the activities carried out by the al-Jami Campus

²⁰ *Da'wah Fardiyah* is a *da'wah* that is carried out individually to the *Da'wah* object the aim is to further establish an emotional connection to the *Da'wah* object itself so that what is expected is a closeness between individuals

²¹ Fadhil Asy'ari Ahmadin, (age 22), Coordinator of the Brotherhood Cadre, interview, Gowa, date, 5 July 2019.

Da'wah Institute so that the Da'wah objects are interested and want to join the Al-Jami Campus Da'wah Institute'.

The da'wah strata carried out by the al-Jami Campus Institute of Da'wah in shaping religious understanding include.

Recruitment

Recruitment is a process in the regeneration of the al-Jami Campus Da'wah Institute to be able to join the al-Jami Campus Da'wah Institute and is the initial process in shaping religious understanding among the students who are members of the Campus Da'wah Institute, recruitment is usually done to form a cadre's understanding of Islam and to distinguish from the others. Different levels of al-Jami LDK 'also differ from the understanding of religion possessed, as for the levels in the organization of the Campus Propagation Institute are the early cadres, young cadres, and middle cadres. A young cadre is someone who has participated in the first-level recruitment process namely Super Islamic Camp (SIC), a young cadre is someone who has participated in Super Islamic Camp Power (SICP) and an intermediate cadre is a cadre who has passed the Muslim Kafah Training (TMK).

The goal to be achieved in the recruitment is the Super Islamic Camp (SIC), namely the formation of a correct understanding of the Islamic religion, and an understanding of the importance of the Da'wah Campus al-Jami Institute 'in spreading Islam at the UIN Alauddin Campus in Makassar. The activity was attended by students who would join the Al-Jami Campus Institute and normally the material presented

was only related to Aqeedah, worship and the introduction of the Campus Propagation Institute as stated by Sitti Rahmah.

The Super Islamic Camp (SIC) material at the al-Jami Campus Da'wah Institute 'includes aqidah, worship, and of these three scopes combined all in the level 1 recruitment curriculum so that the main objective is participants can understand about Islam.²²

At this stage members are fostered in terms of understanding of the fundamentals of organizational Islam and leadership activities carried out at the al-Jami Campus Da'wah Institute Referring to the book RMDK (treatise on campus preaching management), as well as in terms of worship, for example, it is required for the worshiper's cadre members to pray lail as a form of self-habitation to participants to perform worship, at least do the Sunnah practices and read the Koran, because usually the members of AlJami Campus Da'wah Institute many do not come from pesantren backgrounds, so many among the participants attending the Campus Da'wah Institution just because they wanted to learn more about Islam then the activity was instilled knowledge of the basics of Islam through recruitment materials including the Meaning of Syahadatain, Syumuliatul Islam, leadership, Amal Jama'i, Problems of the Ummah and GLOW. So that all the material is summarized on an understanding of the Institute for Campus Propagation, Islamic understanding, and worship.

²² Sitti Rahma, (age 21), Akhwat Cadre Coordinator, interview, July 9, 2019.

Super Islamic Camp Power (SICP) at this stage is carried out by active members of the al-Jami Campus Da'wah Institute to further enhance understanding of the Campus Da'wah Institution but not all active cadres can participate at this stage, only those who are captured by the Murabbi a mentor who judges worthy cadres participating in this second stage, so that the second stage has entered the level of application of the conception of Islam to an understanding of the work of da'wah (organizational management). The third stage of the Kaffah Muslim Training stage was followed by students who were alumni or post-Campus. This stage of the process was not the same as the first and second forms but was directly guided by the coach. Understanding at the third level is no longer on the implementation of the concept of preaching obtained in the campus preaching but it has been able to develop a da'wah strategy and concept of thinking that is capable of the existing problems, both in the religious field, and politics so that this third concept has been started thinking about political concepts and problem-solving²³

Of the three cadre levels above based on the form of training conducted at the beginning, youth and middle level all of them are one form of fostering a religious and institutional understanding that is incorporated in the Al-Jami Campus Da'wah Institute so that the cadres of the Al-Jami Campus Institute 'level of understanding His Islam can be seen from the extent of his level of attendance or his

²³ Fadhil Asy'ari Ahmadin, (age 22), Ikhwan Cadre Coordinator, interview, Gowa, date, 5 July 2019.

participation as well as their website proceeding with the al-Jami Campus Da'wah Institute. In essence, the training carried out by the Campus Propagation Institute was conducted to further increase knowledge about the basics of Islam in general. However, the point is that this activity is the initial stage in introducing Islam among students, although LDK al-Jami 'itself stands on an Islamic institution, it does not mean that all who enter UIN Alauddin Makassar understand about the teachings of Islam as a whole, and therefore the need for an institution Campus Da'wah which accommodates as a da'wah institution that can facilitate the understanding of Islam among students.

Mentoring

One of the da'wah missionary strategies for the al-Jami Campus Institute is mentoring. Mentoring is a process of fostering religious understanding in the form of groups, at the al-Jami Campus Da'wah Institute for students who have taken the Super Islamic Camp first level training, or who have entered the first-level cadres so that after attending the training a cadre is required to attend mentoring or usually termed tarbiyyah and liqo. 'But basically, the two names are the same, namely the form of group religious formation as a continuation of the first level of training.

In fostering this model, the members of the institution cadres are divided into study group forms, to ensure propaganda in shaping religious understanding, group members are divided into 5-12 people and held by 1 mentor as a guide to teach about aqidah, akhlak and worship, which

is the goals to be achieved by a mentoring member who is included in the members of the al-Jami Campus Da'wah Institute as a means of shaping the understanding of Islam, the curriculum given to Muttarabi for the first time entering the Campus Da'wah Institute. Namely improvement of aspects of knowledge about how to read the Koran, after this activity is considered sufficient, then the next step is giving material to the *muttarabi tarbiyyah* to be given an understanding of Islamic *Aqedah*, morals and worship as the formation of understanding of Islam for the students, as provisions to spread Islam. The materials used refer to the existing super mentoring and mentoring books²⁴

In this training, many aspects are considered, namely in terms of daily worship and practices of the Sunna and are evaluated so that they can motivate tarbiyyah participants to improve themselves and also give assignments. as well as the output of the da'wah itself, so that sometimes the participants are allowed to discuss problems and challenges in carrying out Islamic da'wah so that the members of the liqo 'are not saturated, which is the core of mentoring is how the cadre members can mutually ta'ruf, tafahum and ta 'awun in establishing ukhuwah Islamiyah both fellow members of the institution and students in general.

In essence, all the da'wah strategies are undertaken by the Campus Da'wah Institute at the Campus Da'wah Institute generally have more influence in shaping religious

²⁴ Sitti Rahma, (age 21), Akhwat Cadre Coordinator, interview, July 9, 2019.

understanding, among students in the mentoring process, because all material on Islam both in the aspects of theory, practice and problem solving about Islam all are found in the mentoring program. Therefore many students who are members of the al-Jami Campus Propagation Institute start to learn about Islamic entry into LDK al-Jami 'so that many members of the Campus Propagation Institute are patterned on their understanding of Islam through mentoring because of religious studies conducted at the Campus Propagation Institute especially mentoring is gradual so that it allows many of its members to survive in a tarbiyah environment and is usually very helpful in solving problems.

Taskif

Taskif is religious guidance carried out by Campus Da'wah Institutions that are internal to the institution or close to other students so that this activity is only attended by students who are members and become administrators of the Al-Jami Campus Da'wah Institute, 'this guidance program aims to strengthen members of the al-Jami Campus Da'wah Institute 'how a da'wah cadre has a strong understanding of religion. In this stage, all material content used in the coaching material has been systematically followed in unfinished manuals and management materials. As expressed by Siti Rahmah:

“The taskif program is carried out by the Campus Propagation Institute to strengthen cadres that are institutional in nature and evaluation aspects, this activity is carried out 3 times a week. The ones responsible for this training are the regeneration field

as a controller, while the material is available, thematic in nature, which has been arranged to follow the book *Syarah Arkanul Ba'iah* (10 pillars that support the triumph of proselytizing) written by Yusuf Qardhawi. Or material from the previous management, but in this period we used *Syarah Arkanul Ba'iah* by Yusuf Qardhawi as the titles of the taskif material because the material was not much different from those given by the previous organizer”²⁵

The training was an activity that was followed by all campus missionary cadres who had affiliations with the al-Jami Campus Da'wah Institute 'including LDF al-Rahmah, LDF Ulil al-Bab, LDF Uswah, al-Ahkam. So that all participants who were present were active cadres and administrators of the campus internal da'wah institutions, both the al-Jami Campus Da'wah Institute and four of the Faculty's da'wah institutions, so that they could provide religious understanding to members of the existing Campus Da'wah Institutions. Likewise, the lighter invited to submit study material is an alumni cadre or someone who is in the same direction with the al-Jami Campus Da'wah Institute, so that the concept and understanding of the Campus Da'wah Institute itself do not come out of the material discussed. Taskif itself is strengthening the understanding of the religion of the internal members of the al-Jami Campus Da'wah Institute.

²⁵ Sitti Rahma, (age 21), Akhwat Cadre Coordinator, interview, July 9, 2019.

Ta'lim

Ta'lim is one of the means to instill religious understanding in students, in general, that is carried out by the Campus Propagation Institute once a week, as one of the work programs of the Campus Propagation Institute to broadcast Islam through a study forum filled by a cleric, both clerics who alumni from the Campus Da'wah Institute and UIN Alauddin Makassar lecturers, the target of this program is students in general, both among old students and new students, as targets of da'wah at the Al-Jami Campus Campus Da'wah, so that the material presented is adjusted to issues or trends that are developing.

Ta'lim is a general study that aims to instill religious understanding in students in general, as a means for Islamic learning for students of various levels, both new students and alumni. And usually, a general study is carried out at the Masjid al-Jami Campus', while the material delivered is also varied, following the existing momentum, be it religious, political, or from daily worship. The speaker also adjusts to the capacity of a lighter or study speaker.

Ta'lim is a strategy of the Al-Jami Campus Da'wah Institution to students of UIN Alauddin Makassar as a stage of fostering religious understanding among students and sometimes many members who join the Al-Jami Campus Da'wah Institute start from following the *Ta'lim*, becoming the Campus Da'wah Institute al-Jami 'in addition to making activities that are intended to broaden the knowledge of

religious knowledge also involve other students to spread the goodness of each other

Of the four da'wah characteristics carried out by the al-Jami Campus Institute in establishing student understanding of religion among students, namely individual preaching and group preaching, namely fostering religious understanding in the form of organization and coaching in the form of general studies so that the preaching strategy in the form of organization is to foster from aspects of the creed, worship, and morals in mentoring and recruitment so that a Muslim who kaffah in understanding Islam, in taklim is the formation of a general understanding of Islam that is not sustainable so that it does not provide a complete understanding because it is interrupted due to not having a compiled material concept.

CONCLUSION

The da'wah strategy of the Da'wah Campus al-Jami uses several patterns in instilling Islamic understanding among students following the current concept that does not come out of several da'wah concepts including preaching bil lisan, preaching bi al-mau'izah, preaching bi al-hikmah , and propaganda bi al-hasanah and bi al-jadal. Of all the dakwah concepts that are in accordance with the Qur'an surah al-nahl verse 125, it has been covered in a pattern of fostering Islamic understanding among students at the al-Jami campus missionary institution through recruitment, mentoring, tasking and talim, coaching conducted by the campus

missionary institution on an ongoing basis to the understanding of kaffah Islam.

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