Integrated *Dakwah* Model: How Mosques, Pesantrens, and Campuses Become Islamic Preaching Centers in Bogor

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Article Info	Abstract
  	This research is qualitative research on the *dakwah* model of integrating mosques, *pesantrens* and campuses in Bogor. The approach used in the research is sociological, which is explored through field studies. Primary data in the study were obtained directly from the field both from field observations and interviews with the management of Al Hijri II Mosque, PPMS Ulil Albab, Ibn Khaldun University, Baitul Hamdi Mosque, Bina Tawhid Islamic Boarding School and Djuanda University. The secondary data is obtained from data that have been collected in the form of documents, or writings that have been available, both on the web, in magazines and other means of media related to Masjid Al Hijri II, PPMS Ulil Albab, Ibn Khaldun University, Baitul Hamdi Mosque, Bina Tawhid Islamic Boarding School, Djuanda University. The purpose of this study was to find a *dakwah* model for the integration of mosques, pesantrens and campuses in Bogor. The findings of this study are as follows: The *dakwah* model for the integration of mosques, pesantrens and campuses in Bogor is the Six I Dakwah Model. The Six I Dakwah model includes six essential elements, namely: Preacher integration, *mad'u* integration, integration of the content for the *dakwah*, *dakwah* collaboration, integration of mosque environment areas, *pesantrens* and campuses, and islamization of campus facilities.

How to Cite:

Introduction

Dakwah is the most important matter because all humans in every place and age are in dire need of *dakwah*, and this need is very urgent beyond the need to eat and drink (Baz et al., 2006). *Dakwah* of Islam, which needs to be carried out by Muslims who feel obligated to carry it out, will face much more difficult challenges. If during the past periods, the Dakwah of Islam has not ceased to face various challenges, in future these challenges will not be less but will increase in number and will be more difficult (Amura, 1991). At present the efforts to spread Islam through *dakwah* are taken seriously, both those carried out by individuals and *dakwah* institutions, because Dakwah is the call of God Almighty, an appeal to goodness, truth, justice and policy (Shôwi, 2005). Islamic *dakwah* itself is very suitable to be preached and applied in all times and places even though the Messenger of Allah has passed away (Rôwi, 1962).

The role of the internet world is increasingly dominant in various aspects of people's lives today, both socially and culturally, including in the educational aspect (Rahmawati, 2018). The development of the industrial revolution era 4.0 demands changes in all service areas (Arifin et al., 2023). The opportunities for direct interaction and communication between students and lecturers are increasingly limited and greatly reduced, therefore currently universities experience difficulties in carrying out the educational process in shaping the personality of students who are superior, faithful and pious as the aim of education in Indonesia. As things are currently found in many malls that are closed and not operating again because the community has switched to online shopping channels, Adian Husaini assured that campuses that integrated with pesantrens (Islamic boarding schools) and mosques would be the main choice in realizing educational goals in Indonesia (Husaini, 2020).

Integration between mosques, pesantrens, and campuses will be crucial in an era of disruption, where technology and social change affect many aspects of life. In the midst of technological development and rapid social change, the integration of mosques, pesantren, and campuses has become important to maintain and teach religious values to the younger generation. Through this integration, moral, ethical, and spiritual values can be integrated into students' education and Preacherly lives (Husaini, 2022).

This integration can help in the development of student character and ethics. Islamic boarding schools and mosques have a conducive environment for forming attitudes of discipline, responsibility, honesty, and concern for others (Budi Handrianto, 2019). Through integration with the campus, these values can be applied in academic and professional contexts. The integration of mosques, pesantrens, and campuses allows the provision of adequate religious facilities for students. Students have access to prayer rooms, religious education facilities, and regularly organized religious programs. This helps meet the spiritual needs of students in facing challenges and pressures in the modern world.

This integration can also facilitate collaboration and partnership among pesantrens, mosques, and campuses. This collaboration can include mutually beneficial educational programs, research, community service, and social activities. The existence of this partnership enriches the learning experience and provides opportunities for students to engage in positive activities related to religious values. In the era of disruption, where changes are happening rapidly, the integration of mosques, pesantrens, and campuses remains important to maintain and develop religious values, shape student character, provide religious facilities, and build fruitful collaboration (Mukhlis et al., 2023). This helps students face the challenges of the modern world with a strong religious foundation. One

of the bright ideas to integrate the strength of the ummah and worshippers is to integrate mosques, pesantrens and campuses (Natsir, 2008).

Currently, several pesantrens already have mosques and high schools, however integrating mosques, pesantrens and campuses is not only physically by having the buildings that are close to each other but also in the perception, thought and amaliah. The development of the ummah through the integration of mosques, pesantrens and campuses must be carried out synergistically as this is a foundation of nation and state development. Therefore, an in-depth study is needed to explore this concept from the people who have been involved deeply in this matter, because Mohammad Natsir, the initiator of this idea, has not provided a comprehensive model to be applied throughout the archipelago (Abidin, 2012).

Indonesia has 34 provinces, 98 cities and 416 districts, 7,266 sub-districts; 8,506 urban villages; and 74,961 rural villages. Bogor is one of 98 cities in Indonesia that is located in West Java province, which is the province with the largest number of mosques, Islamic boarding schools and campuses (Kemendagri, n.d.).

But even so, the reason why researchers choose Bogor as the object of research is that there is still a historical relationship between the founder of the idea of the three pillars of Dakwah, namely Mohammad Natsir, and one of the figures who is currently developing the concept of three pillars of *dakwah* in Bogor, namely Didin Hafidhuddin with his three pillars of *dakwah*, namely; Al Hijri II Mosque, Ibn Khaldun University and PPMS Ulil Albab, and so that this study can find the ideal model, the author also examined the model of three other pillars of Dakwah in Bogor, and in this, case the researcher found that there are also figures who developed it, namely Martin Roestamy, through the Baitul Hamdi Mosque, Bina Tawhid Islamic Boarding School, and Djuanda University.

Application of the integration of both existing models; Al Hijri II Mosque, PPMS Ulil Albab and Ibn Khaldun University in Bogor, as well as the integration of Baitul Hamdi Mosque, Bina Tawhid Islamic Boarding School, and Djuanda University became interesting to study and test to give birth to a more ideal integration *dakwah* model through a study entitled *Dakwah Model for Integration of Mosques, Pesantrens and Campuses in Bogor*.

Research Method

The method carried out in this study is library research and field research with a qualitative approach to field studies by collecting primary data and secondary data from source researchers which then the data will be analyzed. In analyzing data in research, researchers use data interpretation and descriptive analysis (Abdullah Kamal, 2019).

This research is a field study so primary data is sourced directly from the interviews with the administrators and trustees of Al Hijri II Mosque, the administrators of PSMS Ulil Albab and the administrators of Ibn Khaldun University Bogor, also from the interviews with the administrators and trustees of Baitul Hamdi Mosque, Bina Tauhid Islamic Boarding School, and Djuanda University. The secondary data are data sourced from books, journals, and writings related to the title of the research and interviews with students and alumni who have been fostered in the three pillars of *dakwah*.

The qualitative research was conducted with a phenomenological approach. Phenomenological research is a type of qualitative research that looks and hears more closely and in detail an individual's explanation and understanding of his or her experiences. Phenomenological research has the aim of interpreting and explaining the experiences experienced by a particular person or institution. In the context of qualitative research, the presence of a phenomenon can be interpreted as something that exists and

appears in the consciousness of researchers by using certain ways and explanations of how the process of something becomes visible clearly and tangibly (Rehman & Alharthi, 2016).

Phenomenological research prioritizes searching, studying, and conveying the meaning of phenomena, events that occur and their relationships with ordinary people in certain situations. Qualitative research is included in pure qualitative research because its implementation is based on efforts to understand and describe the characteristics.

The following methods have been taken by the author in collecting data: interviews, conducted through face-to-face meetings, online meetings, telephone conversations, or through other intermediary media. Interviews have been conducted with several figures of Masjid Al Hijri II, PPMS Ulil Albab, UIKA University, namely: Didin Hafidhuddin as one of the initiators and implementers of the three-pillar idea at UIKA, Adian Husaini as alumni and head of the Postgraduate Study Program, Ahmad Alim as the head of PPMS Ulil Albab and MKU, and Ending Bahruddin as the chief executive of Masjid Al Hijri II and former rector of UIKA. The researcher also interviewed the leaders of Baitul Hamid Mosque, Bina Tauhid Islamic Boarding School, and Djuanda University, namely: Martin Roestamy as the initiator of the three-pillar idea at UNIDA, Irman Suherman as PKD alumni and UNIDA quality assurance agency, Saddam Husain as administrator and grand Imam at Baitul Hamdi Mosque, Suderman Sutehang as Head of Bina Tawhid Islamic Boarding School.

The Observation was carried out by collecting data generated from direct observations of the researcher while in the field and this study. It needs to be emphasized that the objects of research are Masjid Al Hijri II, PPMS Ulil Albab Bogor, and Ibn Khaldun University Bogor as well as Baitul Hamdi Mosque, Bina Tauhid Islamic Boarding School, and Djuanda University (Nasution & Usma, 2008). Triangulation/synchronization data collection technique that combines various data collection techniques and existing data sources was used in this research. With this method, the researcher collected data while testing data credibility with various data collection techniques and various data sources (Sugiyono, 2008).

For this study, which is to find a model, the Spradley model data analysis method was used as this is the most appropriate method. This method contains the entire research process consisting of descriptive observation, domain analysis, focused observation, taxonomic analysis, selected observation, componential analysis and ends with theme analysis (Moleong, 2004). The research process is carried out one after another between data collection and data analysis until finally the entire research problem is answered (Moleong, 2018). After conducting an interview, the next step is to process and analyze data or information obtained from observations and interviews. The information is processed to conclude the findings by the researcher. The data obtained through observation and interviews in the field will be processed and analyzed to produce good research.

Results and Discussions

Based on the research performed in the two research objects previously described, namely the UIKA Bogor campus and the UNIDA Bogor campus, in this section, the researcher will describe the two existing models in a comparative form and analyze the two objects to obtain the ideal model so that it can be useful for development in the region and in other areas. Thus, it has been explained on the theoretical basis that the *dakwah* model of integration of mosques, *pesantrens* and campuses must include four main elements, namely, the integration of Preacher, *mad'u* integration, integration of the content for the *dakwah*, and *dakwah* collaboration, then this discussion and analysis will be limited to the following:

Preacher Integration

Preacher integration includes two important aspects, the example and regeneration of preacher. Both complement each other and play important role in strengthening *dakwah* and the development of Islam in society. Here is a discussion of the two in more detail: *Firstly*, Exemplary, preacher need to have characteristics such as mandatory traits Prophet, exemplary, charismatic and easy demeanor understood (Tahir, 2023). The example referred to in this case is the presence of a Preacher who has an important role at several points that explain how example can be an effective *dakwah* model on campus including: *First*, Walk the Talk, A preacher needs to be able to keep what he says and what he does in line. Students, teachers, and employees, as well as the neighborhood, will be deeply affected by concrete activities that are in line with Islamic principles and inspired to emulate the set example; *Second*, a preacher who is a good example of Dakwah should lead a purposeful life. Maintaining high moral standards, modesty, tolerance, honesty, justice, and kindness in dealing with others are all part of this. A preacher can encourage people to follow in his footsteps by exemplifying this virtue in daily life; *Third*, an successful model for having a positive impact on society A preacher should be a role model for *dakwah* by participating actively in society and helping to solve ethical and social issues. For instance, they can take part in charitable endeavors, provide assistance to those in need, foster peace, and combat injustice. Others will begin to view *dakwah* as something important and useful to society because of this demonstrable activity; *Fourth*, effective communication is another requirement for a preacher, in addition to specific tasks. They must be able to communicate religious messages intelligibly, and in a way that is pertinent to the audience's needs and circumstances. Religious teachings can be more easily understood and applied when people communicate well. Consistency and endurance are required because *dakwah* and behavior modification are not usually quick and simple processes.

The central preacher figure who become a role model at Ibn Khaldun University is Didin Hafidhuddin, and Martin Roestamy (Universitas Djuanda, Bogor), who was born on March 10, 1954 (Fauziyah & Roestamy, 2020). Currently serving as Chancellor of Djuanda University, Professor of Law, educator, and Indonesian Islamic figure, served as Rector of Djuanda University (UNIDA) Bogor, West Java from 2006 to 2016.

In the context of preacher in the *dakwah* of integration of mosques, pesantrens and campuses in Bogor, in this case UIKA and UNIDA, there are two figures who are role models in each campus, Preacher at UIKA is Didin Hafidhuddin, as M. Natsir explained that the main requirement of a Preacher is that he must have a clean soul and extensive knowledge as he will face a heterogeneous society. Natsir added that a Preacher must have a good personality and have strong faith and calmness in dealing with various kinds of problems that he will face. Even Natsir insists that a Preacher must have a strong determination and can promise himself that "*By Allah, I will never abandon my duty, until this struggle is won by Allah or I am destroyed in it"* (Natsir, 2008). Didin Hafidhuddin is an ideal figure as he is a scientist with the title of a professor and a kiai who leads many *dakwah* movements in Indonesia.

The role of the three pillars of *dakwah* is very important and strategic therefore leaders in this integration must have adequate academic and religious qualifications. They must have a good understanding of religion, education, and science relevant to the purpose of this integration. Having experience and expertise in managing and implementing similar educational or religious programs can be a plus. Experienced program leaders can bring effective insights and strategies in building integration between mosques, *pesantrens*, and

campuses. Program leaders must have good communication skills and can work with various related parties, including mosque managers, *pesantrens*, and campuses.

They must be able to clearly communicate the vision and goals of integration, as well as facilitate productive cooperation between all parties. Program leaders must have good planning skills and be able to develop effective strategies to achieve integration goals. They should be able to design well-coordinated programs and consider the various aspects involved. In this case, Didin Hafidhuddin is the compass that gives the direction of the *dakwah* in the mosques, *pesantrens* and UIKA campuses, he lives in the campus environment, always accompanying and becoming role model (*qudwah*) for UIKA students (Alim, 2023).

The role model of UNIDA is Martin Roestamy, a professor in the field of Law. He is an Indonesian Islamic figure, an educator, and has led many *dakwah* and educational institutions. He is the Trustee of the Amaliah Djuanda Education Foundation which manages Djuanda University, Amaliah College, Bina Tauhid Student Islamic Boarding School of Djuanda University and Tahfizh Bina Tauhid Amaliah Islamic Boarding School for Junior and Senior High School. Martin Roestamy currently does not live in the area of the campus area. However, he always stays on campus to be with students and the entire academic community almost 24 hours a day.

To avoid students losing role model in their preacherly lives, Martin Roestamy assigns other preachers who have a broad spirit and insight and chooses the best cadres as executors who live in the campus and *pesantrens* areas. This needs to be done because a Preacher who oversees the *dakwah* model of integration of mosques, *pesantrens* and campuses must have high integrity and act ethically (Ramadan, 2009). They should be good examples in carrying out their duties and responsibilities and encourage adherence to religious and moral values.

To ensure the *dakwah* sustainability continues per the objectives, Preacher regeneration needs to be done, and that has been done by UIKA and UNIDA. As explained in the integration theory that a Preacher must have strong faith, noble morals and master two important sciences, namely religious and general science, and skills to be an example, therefore UIKA and UNIDA teach four excellent programs applied in this regeneration, namely science culture, civilization culture, *dakwah* culture, and independent culture (Alim, 2016). Exemplary is also one of the campus *dakwah* models that is very effective in inspiring and influencing others. In the context of *dakwah*, exemplary refers to good behavior and actions practiced by an individual, who can be an example for others in practicing religion and living a better life.

Secondly, Regeneration, preacher regeneration involves the process of coaching, training, and developing Preacher candidates. Through regeneration, experienced Preacher can transfer their knowledge, skills, and experience to the younger generation who are interested in becoming Preachers (Mukhlis, 2020). Regeneration includes comprehensive religious education, leadership coaching, good communication skills, as well as the development of *dakwah* skills and understanding of social reality and community needs. With good regeneration, *dakwah* resources can be expanded, and the younger generation can become spiritual leaders who can spread the message of Islam well.

According to Mohammad Natsir, Preacher regeneration is to produce Preachers who can guide and lead the people. The process of regeneration must be carried out seriously, sincerely and fully time (Abidin, 2012). Preacher regeneration is a very strategic step for *dakwah* sustainability and campus sustainability. Therefore, UIKA opened the PPMS Ulil Albab program with the hope that intellectual scholars will be born, and

intellectuals who are scholars are equipped with religious knowledge and science as the vision and purpose of this program, which is to produce intellectual scholars.

To produce reliable preacher cadres, there are four excellent programs applied in the regeneration, namely the culture of science, civilization culture, *dakwah* culture, and independent culture (Alim, 2012c). In the culture of science, classical books (traditional/yellow books), contemporary books (white books), intensive lectures, scientific comparative studies, Middle Eastern studies, seminars on Islamic thought, seminars on civilization both nationally and internationally, journalism, scientific discussions, Arabic and English-speaking communities, and intensive tutoring. All studies taught at Ulil Albab College are in line with what Zamakhsyari Dhofier said that Islamic boarding schools are Islamic learning institutions that have developed so that they have five important elements, namely pesantren, mosques, santri, kiai and in there are teachings of classical islamic books (Dhofier, 1985). Muthohirin in his work entitle *Tradition and Resilience of Religious Moderation* also said that *pesantrens* has significant role in disseminating the inclusive, peace, and other Islamic moderation values (Muthohirin & Suherman, 2020).

In classical studies or what is called the study of the yellow book, the subject of study are the classical books muslim scholars while in contemporary studies or what is called the study of the white book, the subject of study are the books of modern scholars and intellectuals, with the aim that students can understand contemporary problems so that they can solve and present solutions to the community later. In the preacher regeneration, UIKA also instills *adab* culture, to strengthen vertical *adab* and horizontal *adab* or what is called strengthening *Hablumminallah* and *hablumminannas.* Vertical *adab* to Allah is instilled by familiarizing students to carry out the guidance of Islamic law, such as congregational prayers in mosques, recitation and memorizing of the Holy Qur'an after Isha prayers and after morning prayer, habituating sunnah fasting every Monday and Thursday, stay silent in the mosque (*I'tikaf*) in the last ten months of Ramadan as well as breaking the fast together (*ifhtar jama'i*) and other sunnah practices (Alim, 2012).

The horizontal *adab* to fellow humans is manifested by glorifying teachers, cultivating mutual advice, inviting each other to kindness and getting used to preventing each other's possibilities both in the dormitory, campus and outside the *pesantren*, being an exemplary student, increasing brotherhood between students and teachers and the community, participating in mutual assistance in social activities, such as community service, distribution of sacrificial animal meat and involving students in the activities that give benefits to the community.

Regarding the matter of *dakwah* culture, the preacher cadres are involved in several *dakwah* programs and activities such as sending preacher to the community around Bogor, both in the Ramadan program and in the involvement of students at the Al-Intisyar UIKA campus *dakwah* institution (LDK), mentoring the new students at *da'wiyah halaqah*, being initiators in various campus organizations, becoming tarawih imams in is the mosques in Jabodetabek, becomes a mentor of the *halaqah* of the Holy Qur'an, develops *dakwah* through media both in the form of films, newsletters, blogs, Facebook, etc., and preaching with islamic song (*nasyid*) (Alim, 2016).

Regarding independent culture, the Student Creativity Center was established, which is a business making souvenirs in the form of pins, glasses, screen printing, stickers, banners, and others. The students were also involved in the catfish cultivation business which was then used as consumption for the students themselves. They have also pursued herbal healthy homes by selling herbal products to students and the community. All these activities aim to train the independence of the students (Sa'adi, 2021).

As for the UNIDA campus, in terms of Preacher regeneration, a PKD program was created for *dakwah* Cadre Education with the aim that later the students will become strong Preacher cadres who are ready to continue the *dakwah* sustainability, at Djuanda University and Indonesian society. This PKD program aims to form cadres who have tawhid characters that underlie the heart, speech, attitudes, views, thoughts and behaviors and have expertise in expressing thoughts, both in oral and written form systematically, critically, logically and following the scientific rules so that they become good role model (*uswatun hasanah*). The PKD program is a bridge for PKD program participants, they are expected to be able to take part and inspire UNIDA camps in general, in other words, the PKD program participants will be role models for general students.

The cadres are expected to memorize at least 3 juz of the Qur'an so that they can become imams of prayer in the community. The head of the Islamic boarding school Martin Roestamy always motivates the students to memorize the Qur'an beyond the minimum target of memorization, he gives Hajj prizes for participants who memorize the Holy Qur'an 30 juz and gives Umrah prizes for those who memorize 15 juz (Fauziyah & Roestamy, 2020).

To get superior cadres, the selection process for this program is very strict, the first period prospective participants are required to register online to submit the applicable terms and conditions, then followed by a psychological test, after being declared to have passed the psychological test, prospective participants are required to take an interview and memorization test of the Qur'an The participants will continue the academic potential test to see the participants' ability to reason and understand every problem that exists (Fauziyah & Roestamy, 2020).

At the end of the series of tests, the participants will take part in *i'tikaf* Ramadan to see the seriousness and sincerity of the participants in studying and the spirit of worship, after all series of tests have been followed properly and correctly, they will be declared passed and ready to take part in the preacher cadre program, this cadre program will last for four years while they are in college (Najib, 2018).

The Dakwah Cadre Education (PKD) program is very appropriate to be a solution in this era of disruption, and behind this PKD program of course there is the initiator, controller and supervisor, Martin Roestamy. Producing reliable cadres requires mobilizers, trainers, Preachers and reliable role models who always accompany and motivate the students. *"We produce field generals. We don't print soldiers".* So said Mohammad Natsir on the opening of a Dakwah Council Preacher training, because according to him one field general (who is a strategist) is the same as a thousand soldiers (Malim & Sholihin, 2010).

In *dakwah* we will always face two aspects, the obligation of *dakwah* that must be fulfilled and the independence of believing to Allah (*i'tiqad*) that must be respected. *Dakwah* requires a strong mentality, high enthusiasm and adequate knowledge. A Preacher must understand religion, understand social society, and must be up-to-date so that regeneration programs such as those carried out by UIKA and UNIDA are suitable for *dakwah* sustainability (Hafidhuddin, 2006). Strong Preachers are those who have arguments to be easily accepted by common sense and have a good calling power to be able to pick up the soul and feelings of the ummah. This argument and calling power will be manifested in every Preacher if he has 3 conditions; mental preparation, preparation of knowledge, as well as the procedures (*kaifiat*) and *adab* (Natsir, 2008). These three conditions have been applied in this Preacher regeneration program.

Object of Dakwah (*Mad'u*) Integration

Mad'u Integration is based on the theory of M. Natsir who highlights that the *mad'u* will be faced by the preachers have different characteristics. So by understanding *mad'u* and accommodating their needs, *dakwah* can inspire, guide, and provide solutions that suit their lives (Natsir, 2008). A preacher must know the various characteristics of his *mad'u* candidate so that he can choose suitable *dakwah* materials and prepare appropriate strategies and plans. UIKA and UNIDA in the *dakwah* model of integrating mosques, *pesantrens*, Islamic boarding schools and campuses have similarities in terms of *mad'u*. Five *mad'u* groups must be considered, namely lecturers, university students, *pesantren* students, employees, and the surrounding community (Aswar, 2021).

The lecturer *mad'u* group consists of educators working at UIKA (*Profil Ulil Albaab*, 2023) and UNIDA. The main role of a lecturer is to teach and provide teaching to students in their field of expertise. They are also involved in research, curriculum development, and providing academic guidance to students. Meanwhile, the student *mad'u* group are students who are currently pursuing higher education at UIKA and UNIDA. They are a diverse group, including undergraduate, master's, and doctoral students. They are students who are studying at UIKA and UNIDA campuses and at the same time they are also studying at the Ulil Albab UIKA boarding school and the UNIDA's Bina Tawhid boarding school. As for employees, they are individuals who help with the operational activities and development of mosques, Islamic boarding schools, UIKA and UNIDA Bogor campuses (*Profil UNIDA Bogor*, 2023).

Through the routine short *dakwah* program before afternoon (*dzuhur*) prayer at Masjid Al Hijri II, UIKA has provided a form of *dakwah* or religious teaching that aims to provide understanding, inspiration, and advice to the five existing *mad'u* groups. Regular studies every morning from Monday to Tuesday with various disciplines are also presented by UIKA, while on Sunday, the Al Hijri II Mosque is always flooded by the community to attend the study of Tafsir Al Hijri with *Kiai* Didin Hafidhuddin. To strengthen the knowledge of lecturers, UIKA also adds a special study schedule for lecturers, every Tuesday for undergraduate lecturers, and every Saturday morning specifically for post-UIKA lecturers.

Similarly, with UNIDA, various kinds of religious activities are always held to preach the teachings of Islam to the five *mad'u* groups. After afternoon prayer UNIDA provides a program for lecturers to advise each other in terms of truth and patience, as well as a study every morning at the Baitul Hamdi mosque of UNIDA Bogor.

UIKA and UNIDA are very concerned about their *mad'u*, no wonder the campus always gives appreciation to lecturers with praise or by providing opportunities to perform *umrah* (visit to House of Allah/ Baitullah for Muslim) at the cost of the campus. Likewise, students will get educational scholarships and dormitories during the regeneration program and education program according to the applicable terms and conditions.

Integration of the *Dakwah* Content

Integration of the content for *dakwah* refers to the merging or unification of various aspects or themes in Islamic *dakwah*. The aim is to make *dakwah* more relevant, understandable and can be implemented in everyday life to conform to what is commanded by Islam and avoid deviant understandings. The following are the results of the researcher's analysis on observations in several aspects that have been integrated into *dakwah* materials at UIKA and UNIDA. The integration of *dakwah* material cannot be separated from the integration of science and Islamic religious science.

UIKA Bogor is very famous for its *dakwah* slogan, namely Islamization of science and campus, as declared in 1983. In his remarks on the book Islamization of Health, E. Bahruddin (Chancellor of UIKA for the 2016-2020 period) explained that since 1961, UIKA has been consistent in carrying out academic mandates by making Islam a worldview in forming a paradigm of thinking (Alim, 2012a). To improve the spiritual quality of graduates, UIKA has developed several strategies for strengthening students' spirituality into several steps, including the obligation for all students to attend Islamic studies lectures for four semesters, and participate in "Intensive Qur'an Reading" activities and other religious activities.   Islamic studies lectures are divided into four courses consisting of Islamic Studies creed, sharia, morals, and Islamic disciplines.

The four courses are compulsory for undergraduates. The content of the material in the four courses with the following details: *First,* Islamic studies courses are compulsory for all undergraduate students in the first semester. The purpose of this course is to form a steady belief in Allah SWT, so that students have faith and piety (Rahmawaty, 2016). Islamic studies courses in sharia, morals, and Islamic disciplines must be followed by all students, except students from the faculty of the Islamic religion. Sharia Islamic studies courses provide provisions for students to become good servants of Allah, who carry out what is commanded by God and stay away from what is forbidden.

Second, the general course team has formulated, written, printed and published books from various disciplines as a reference and learning guide for students, such as Islamization of Law Book, Islamization of Science and Technology Book, Islamization of Education Book, Islamization of Health Study Book, Islamization of Health Book (Alim, 2014). *Third*, the moral Islamic studies course aims to equip students to become good humans with other creatures in this world with religious demands. Islamic courses are a form of Islamization in various aspects of scientific fields.

Fourth, as for the master's and doctoral levels, the compulsory courses that must be taken are Islamic Worldview and Tafsir Hadith Maudhu'i. The "Bina Baca Al-Qur'an Intensive" activity must be attended by all undergraduate students of regular classes. This activity is in the form of improving the reading of the Qur'an and the practice of *fardhu 'ain* (the legal status of an activity in Islam that must be carried out by all individuals who have fulfilled the requirements) worship guidance. Students will be grouped into several categories in reading the Qur'an: proficient, skilled, elementary level, pre-basic level 2 and pre-basic level 1. The advanced level is a group of students who can read the Qur'an slowly and pronounce the letters of the *makhraj* correctly (*tartil*), master and apply practical based on the knowledge that explains the laws and rules that are mandatory when reading the Holy Qur'an (*tajwid*), master the theory of *tajwid*, and recite the letters with the right pronunciation (*makhorijul huruf*).

The skilled level is a group of students who can read the Qur'an with *tartil*, master *tajwid* practically relatively correctly, limited knowledge of *tajwid* theory, and can pronounce the letters correctly. The elementary level student group is those who can read Arabic (*hijaiyah*) smoothly but needs improvement in *tajwid* and pronouncing the letters (MKU UIKA Team: 2022-2023).

The group of pre-elementary level 2 students are those who can read the hijaiah connection, read it slowly, read the *hijaiyah* connection but the *makhraj* is not quite right. The group of pre-elementary level 1 students are those who do not know the continuous *hijaiyah* letters, can read independent *hijaiyah* letters but are still confused, and can read independent *hijaiyah* letters (MKU UIKA Team: 2022-2023).

UNIDA is famous for its slogan, namely the tawhid campus, and in its application, UNIDA has formulated 21 tawhid characters to be preached and applied to all students, lecturers, employees and all levels of UNIDA's management. These 21 tawhid characters were developed by making four important points as pillars, namely local wisdom, national wisdom, spiritual wisdom, and global wisdom. These four wisdoms are rooted in faith with the highest goal, namely taqwa. Local wisdom is a pillar that characterizes the cultural heritage of the place where a person is born and must be upheld to form a culture to realize a human character (Sutarna, 2019).

Culture is developed thousands of years through interaction, creation, and the human mindset itself which is finally seen as a characteristic of an ethnic group. So is the traditional heritage of customs that describes individual and social behavior: society is firmly held as the noble cultural heritage of a region. Instilling the noble value of local cultural wisdom is very important to be done to the next generation, to become a connecting link between generations. Moreover, the current development of science and technology and globalization have a negative impact where outside cultures easily enter so that they can erode local cultural wisdom. If this is not considered, then it may be that local cultural wisdom cannot be maintained because it is defeated by strong foreign cultural influences.

The weak cultivation of local cultural wisdom to the next generation is very dangerous for the sustainability of the identity of a region and even a nation, especially the cultivation of characters that characterize local cultural wisdom (Mamdani, 2002). The mindset and behavior of generations that are not touched by the noble values of local cultural wisdom will be very dangerous for the preservation of local cultural values which will later reflect the character of a nation. Therefore, in the development of the Tawhid character, they maintain the values of local cultural characters to preserve them so that they are not replaced by foreign cultures.

National wisdom is built based on the love of the motherland. Although it has various ethnic groups and diverse customs -reflecting very heterogeneous local wisdom, the unity of the nation became number one. Unity in Diversity (*Bhinneka Tungga Ika*) is the Indonesian national motto that is applied in the life of the nation and state, so that the nation's culture, which is firmly held by Indonesian ancestors, must also be preserved and taught to the next generation. The third pillar is global wisdom, which is an effort to produce the next generation who will become leaders in the future, who have characters that are in accordance with the times and who can compete at the international level (Santoso et al., 2020).

The fourth pillar that is used as the basis for the development of *Tawhid* (believe in the oneness of Allah SWT, both His substance, nature and work) character is spiritual wisdom. This pillar is taken from the character possessed by the Prophet Muhammad. Even this pillar is a conclusion of the characters developed to form what they call "The 21 Tawhid Characters" (Siti Pupu Fauziyah &; Martin Roestamy, 2020: 86).

Integration of Morality and Islamic Values

The integration of Islamic morals and ethics in *dakwah* aims to promote noble values and morality. *Dakwah* messages can include examples of honesty, patience, compassion, helpfulness, and respect for others. As affirmed by Saladin Sanusi that there are ten rules in forming integration, namely *tawhidallah*, *ukhuwah Islamiyah*, *musawah*, *musyawarah*, *ta'awun* (mutual cooperation), *takaful ijtima'i* (mutual responsibility), *jihad* (ijtihad and charity), *fastabikhul khairat*, tasamuh (tolerance), *istiqamah* (walking on the straight path)

then all these rules will be found in application to students at PPMS Ulil Albab and students at Pesantren Bina Tauhid.

Their lives in pesantren are miniature of the real lives in the community and *pesantren* are educational institutions that provide education to instill faith and piety to Allah SWT, noble morals, and *pesantren* traditions to develop the abilities, knowledge, and skills of students to become Islamic religious experts *(mutafaqqih fiddin)* and/or become Muslims who have the skills/expertise to build a good life. Islam in society (Government Regulation of the Republic of Indonesia number 55 of 2007 paragraph 3 article 26), so the integration of Islamic morals and ethics is applied here, because after they get out of the regeneration program in the dormitory, they will become an example in society.

In college they not only learn knowledge according to the fields and majors they are interested in, but they also study the Qur'an as a guide for their lives both in college and in society. In college they pursue knowledge according to their majors from various theories and experts both from Western theories and foreign theories that have been tested, but at the same time, they also study the theory from Islamic point of view and from Muslim scientists. This is in accordance with what AM Saefuddin said that a Preacher should be able to teach *dakwah* material by dissolving world affairs into afterlife affairs (Saefuddin, 2010).

UNIDA has fortified the students with 21 tawhid characters that are developed by making four important points as pillars, namely local wisdom, national wisdom, spiritual wisdom, and global wisdom. These four wisdoms are based on faith with the taqwa as the highest goal. UNIDA wants to make 21 tawhid characters rooted in each student so he or she can become a pious scientist. Whatever profession they will be involved in, devotion will always decorate him (Fauziyah & Roestamy, 2020).

Just as *dakwah* material must lead to fostering and strengthen, so *dakwah* material can also focus on social issues faced by *mad'u*, such as cult thinking, poverty, injustice, or the environmental issues. The integration of *dakwah* material with these issues can provide an understanding of Islamic perspectives and relevant solutions. It is undeniable that students have the opportunity to be infiltrated by heretical thinking. This can happen because students are often involved in various discussions, meetings, and exploration of new ideas.

In response to *dakwah* difa'an (strengthen), UIKA often examines contemporary issues, while in contemporary studies, it examines the books of contemporary scholars and intellectuals. With the aim that students can understand contemporary problems so that they can solve and present solutions to the community later. The book that is used as a source for studies is "Islam and Secularism" by Syed Naquib Al Attas. The study of this book is intended to counter false and destructive ideas (Atheism, Pluralism, Secularism, Liberalism, etc.) that can mislead people and damage people's creeds. The reviewer in this book is a direct student of Syed Naquib Al Attas, namely Nirwan Syafrin, Ph.D., a Muslim thinker and scientist (*Profil Ulil Albaab*, 2023).

Understanding of heretical sects is very important to provide understanding to mad'u about the dangers and errors of heretical sects so that Muslims can identify wrong understandings and stay away from them. Currently there are 26 deviant sects in Indonesia, such as: Ingkar Sunnah, Teguh Esha's Teachings, Isa Bugis reformers, Indonesian Islamic Dakwah Institute (LDII), Syi'ah Rafidhah (Tim Penulis Mui Pusat, 2013), Darul Arqam, Apostolic Institute, Naqsyabandiyah Congregation, Shalawat Wahidiyah(Djamaluddin, 2018), Salamullah Religion (Lia Eden), Negara Islam Indonesia (NII), HMA Bijak Bestari, Bahaism, Millah Ibrahim, Al Qiyadah Islamiyah, Ahmadiyah(Djamaluddin, 2021), the

Naqsyabandi Haqqani Congregation, The Way of Life Behind Life, Gafatar, etc (Djamaluddin, 2003).

Dakwah material must also lead to community development. *Dakwah* can integrate messages of community development, such as education, health, economy, and social empowerment. This integration promotes the understanding that Islam is a religion that promotes the progress and well-being of mankind. And this requires students and lecturers to be directly involved in the activities with the community and local village officials.

In addition, UIKA and UNIDA strive to preach Islam through various programs and activities on campus. Giving the slogan of *dakwah* on campus, UNIDA is known as the <u>*Tauhid*</u> campus, and it is realized by writing a large name near the entrance gate of the campus with the slogan "Universitas Djuanda Kampus Bertauhid". As for UIKA, it has been known to the public with its distinctiveness, namely "Islamization of science and campuses". Students have their policies in acting and can solve challenges in social life and that all can be realized through preaching directly to the community. (Celyna Isnaeni Septia Puspa & Sundawa, 2023)

As for the Islamization of activities, UIKA and UNIDA hold religious programs such as seminars, and lectures that focus on understanding Islam, ethics, and Islamic values. These programs have helped enrich students' religious understanding and created a conducive environment to learning. As described in the activities of each mosque, for one week short Dakwah activities and studies in both mosques are always present and scheduled (*Profil Ulil Albaab*, 2023). Subsequently, another Islamic activity is to form an Islamic study group or campus *dakwah* institution. These groups can organize religious activities, discussions, group studies, and social activities related to Islam. As has been running on campus, the Campus Dakwah Institute/*Lembaga Dakwah Kampus* is the right hand of the campus in enjoining what is right and forbidding what is wrong.

Dakwah Collaboration

Collaboration in *dakwah* refers to cooperation between individuals, groups, or organizations that have the same goal of spreading the religion of Islam. The main purpose of *dakwah* collaboration is to strengthen *dakwah* efforts, achieve wider impact, and create synergies between the various parties involved.

Didin Hafidhuddin said that the spirit of *dakwah* in congregation must be increased, he advised: "*Don't be engrossed in being a single fighter or single player, if you are engrossed in being a single player then it will never work, you will get tired later*" (Hafidhuddin, 2021).
In terms of this *dakwah* collaboration, UIKA and UNIDA always involve stakeholders to work together in *dakwah* activities, and this is also in accordance with what was conveyed by Saladin Sanusi about takaful ijtima'I shared responsibility (Sanusi, 1967).

The form of *dakwah* collaboration that the author found from the two existing models includes two things, namely *dakwah* collaboration among students, lecturers and employees, and *dakwah* collaboration with outside individuals and external agencies. Students can establish cooperation in various forms with the aim of supporting each other, learning together, and achieving success in education and self-development (Saefuddin, 2016).

Some forms of cooperation carried out by students include the formation of study groups to study religious, academic and social materials together. In this study group, they can share understanding, discussion, and help each other in understanding difficult material so that they can understand it correctly. The next form of *dakwah* collaboration is manifested in the form of mentoring, where senior students can become mentors for junior

students. Through mentoring, senior students can provide guidance, advice, and support to junior students in academics, campus life, or personal development such as Qur'an reading guidance. Suderman Suhetang said:

> *"Every Friday morning we UNIDA trustees sit together with students to discuss and instill awareness, we also involve senior students to guide new, junior students to regeneration and learn leadership".* (Suhetang, 2023)

The second form of collaboration is cooperation between individuals or other agencies that have the same vision, mission, and *dakwah* goals. In this case, one of the things realized by UNIDA is the search program for foster parents for students who take part in the regeneration program, Suderman Sutehang said:

> *"The foster parent program received a response from donors, it's just that this program also has a provision, if students who get regular pocket money from foster parents experience a decrease in grades, their position will be replaced by other students"* (Suhetang, 2023).

The *dakwah* collaboration program in the form of foster parents, can support Preacher cadres and can provide them with motivation to achieve more, because of the threat of transferring pocket money for those who do not achieve.

In this three-pillar integration *dakwah* model, UIKA and UIA also cooperate with large agencies, especially in financing the Preacher regeneration program in boarding schools at the Ulil Albab Islamic Boarding School and Bina Tawhid Islamic boarding school. In one batch of about 40 people for coaching for four years, of course, it requires large funds, therefore the leaders are trying to collaborate with parties who are concerned about *dakwah*, including those who collaborate with UIKA are National Amil Zakat Agency (BAZNAS), Indonesian Board of Islamic Boarding School Cooperation (BKSPPI), Bank Syariah Amanah Ummah, BRILiaN Baitul Maal Foundation (YBM) State Electricity Company (PLN) and the Islamic Dakwah Council of Indonesia.

As an example of institutional collaboration, UIKA has been collaborating for decades with the Islamic Dakwah Council of Indonesia in the regeneration program of one thousand ulama where the participants of the program stay at PPMS Ulil Albab and take lectures at Syafi'iyah University. Since the beginning of the establishment, PPMS Ulil Albab has also accepted students who study at other campuses, such as IPB and ITB, or any students who are ready to take part in dormitory programs.

Dakwah collaboration can also occur between various institutions such as mosques, *pesantrens*, campuses, or social institutions. For example, a mosque may cooperate with a *pesantren* to organize religious teaching programs, or a campus may cooperate with a *dakwah* institution to conduct religious lectures or seminars.

Conclusion

From the description and analysis in the previous chapters and in accordance with the research question, it can be concluded that the *dakwah* model of integration of mosques, *pesantrens* and campuses in Bogor is the Six I Dakwah Model. The Six I Dakwah Model includes six essential elements, namely preacher integration, *mad'u* integration, integration of *dakwah* content, *dakwah* collaboration, integration of mosque environment areas, *pesantrens* and campuses, and islamization of campus facilities. Here are the details: (a) Preacher integration is realized through the example and regeneration program of Preacher; (b) Mad'u integration is realized by fostering all stakeholders of mosques, Islamic boarding schools and campuses and the surrounding community through regular and periodic coaching by the stakeholders on a scheduled and rotating basis; (c) Integration of the content for the *dakwah* is realized through the integration of science and Islamic religious science (desecularization of science), and the integration of Islamic morals and values; (d) *Dakwah* collaboration is realized by collaboration of *dakwah* activities with fellow stakeholders of mosques, pesantrens and campuses, *dakwah* collaboration with community individuals, and *dakwah* collaboration with other institutions and agencies; (e) Integration of mosque, *pesantren* and campus environmental areas is realized by the construction of the mosque, *pesantren* and campus buildings in the same and adjacent environmental areas; (f) Islamization of campus facilities is realized by adapting or changing the infrastructure, facilities, and physical environment of the campus and adding symbols or stickers of *dakwah* to conform to islamic principles and values.

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