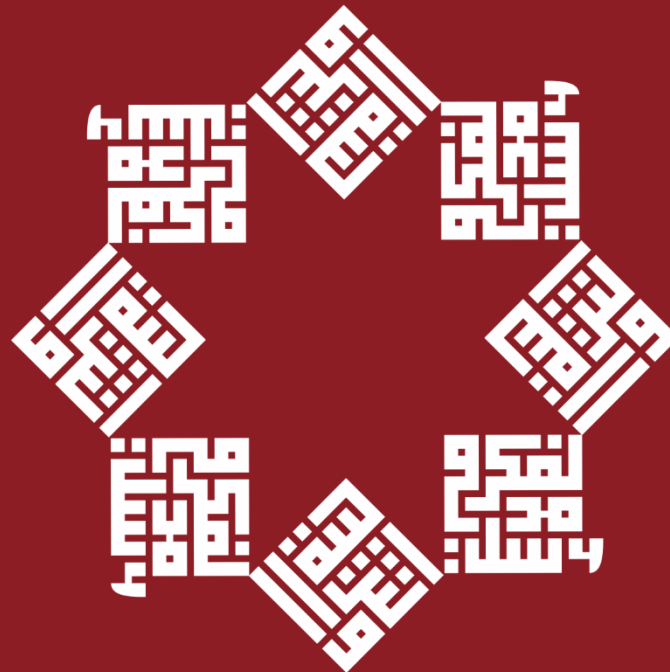


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Jurnal Pemikiran dan Pendidikan Islam



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IN ISLAMIC HIGHER EDUCATION

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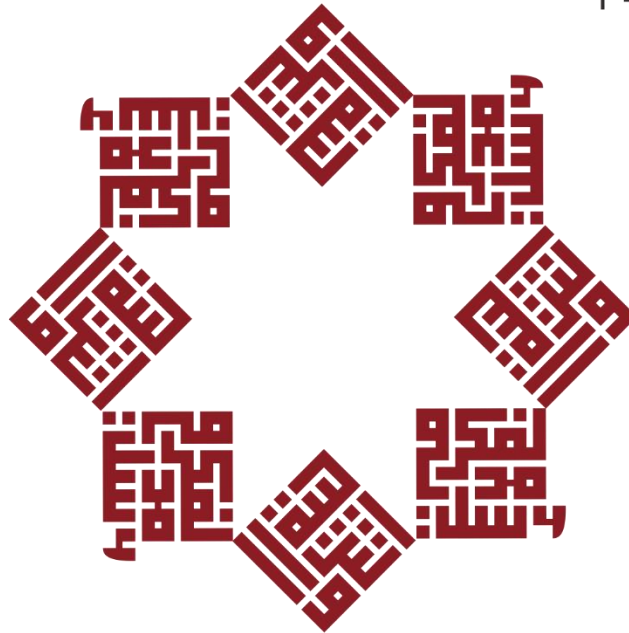
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Enhancing the Development of Students' Islamic Identity in Islamic Higher Education


Saddam Husein^{a,1*}, Nik Md. Saiful Azizi Nik Abdullah^{b,2}, Dawood Abdulmalek Yahya Al-Hidabi^{c,3}

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Article Info	Abstract
<p>Article History</p> <p>Received: October 31, 2022</p> <p>Revised: November 22, 2022</p> <p>Accepted: November 23, 2022</p> <p>Published: November 24, 2022</p> <p>Keywords: Globalization, Islamic Identity, LPPI, <i>Al-Islam dan Kemuhammadiyah</i>, Islamic Higher Education.</p> <p>Copyright (c) 2022 Saddam Husein, Nik Saiful Azizi, Dawood Abdulmalek</p> 	<p>The present study explores the role of the Institute for Islamic Studies and Practice (LPPI), Universitas Muhammadiyah Yogyakarta (UMY) in developing the students' Islamic identity. The study employed a qualitative case study design to capture the real-life context of LPPI UMY in playing its role. Through purposive sampling, the head of LPPI was selected as an informant in the study, considering his role and experiences leading this institution for about ten years. A depth semi-structured interview was conducted for data collection. The data were analyzed through thematic analysis to emphasize pinpointing, examining, and recording patterns (or “themes”) from the verbatim transcribed data. The findings revealed that LPPI UMY, as an institution mandated by the university to manage and develop Al-Islam dan Kemuhammadiyah (AIK) for the entire academic community in UMY, plays its role in developing the Students' Islamic identity through two significant programs: Learning and Guidance Programs. Learning programs are conducted as courses inside the faculty's curricula and consist of four courses, AIK 1, 2, 3, and AIK 4. On the other hand, Guidance programs are conducted as extracurricular and formulated in the form of the scheme of character building through some stages of Islamic activities, as well as supported by other programs such as Ramadhan activities.</p>
<p>How to Cite:</p> <p>Husein, S., Nik Abdullah, N. M. S. A., & Al-Hidabi, D. A. Y. (2022). Enhancing the Development of Students' Islamic Identity in Islamic Higher Education. <i>Progresiva: Jurnal Pemikiran Dan Pendidikan Islam</i>, 11(02), 87–103. https://doi.org/10.22219/progresiva.v11i02.23094</p>	

Introduction

Islam is one of the most prominent religions in the world. It has its teaching and values to shape the Islamic identity of the adherents in terms of belief, law, history, and culture (Saudullah Ali, 2016). Islamic identity is taken to mean the way of life of the Muslim, a comprehensive set of beliefs, practices, and ideologies derived from the Quran and the example of Muhammad (PBUH). Islamic identity is what separates us from non-Muslims. Robust Islamic identity also separates strong and shaky Muslims (Khan, 2000; Saudullah Ali, 2016).

Three fundamental teachings construct Islam as an Islamic religion (*Din*); worship (*shari'ah/Ibadah*), creed (*Iman/Aqidah*), and moral ethics (*Ihsan/Akhlak*), and the quality of a Muslim is determined by the quality of these three fundamental teachings of Islam (Hakam Shah et al., 2012; Hussein, 2016), and also considered as the main characteristics of a man to be called as a good Muslim (Jawas, 2006; Masroom et al., 2013). In addition, identity from the Islamic perspective refers to the Arabic word *huwiyah*, derived from the word *huwa*. This word means the essence and the reality of something, and the general use of the phrase *huwiyah*, moreover, is used to the meaning of 'identity', which expresses about identical uniqueness (Saudullah Ali, 2016). Thus, Islamic Identity is a reality or essence of a Muslim based on the Islamic teachings and values which make him different from other religious adherents (Hussein, 2016; Mohamad et al., 2020). Islamic identity refers to the faith of Muslims, and he is proud of Islam as his religion and way of life, as well as respecting the Islamic values derived from Islamic civilization and culture. A Muslim with an Islamic identity is identified through practicing Islamic teaching personally or in the community. It is responsible for implementing religious obligations and being willing to preach to society (Mohamad et al., 2020).

Previous studies show that Islamic Identity significantly impacts the development of many civilizations through practicing Islamic ethics in the community. In addition, Islamic Identity is a comprehensive identity pertinent to the Muslim faith, religion, moral values, and life. This Identity is the one that makes Muslims recognize Allah as the One and Only God of this Universe; it makes them keep worshiping Allah; makes them kind, sincere, responsible, and thoughtful when they deal with people; the Identity that forbids Muslims to lie, cheat, steal, gamble, and engage in any immoral behavior; it also makes Muslims realize and understand that Islam is a way of life (Saudullah Ali, 2016; Zimmermann, 2015; Zuriet & Lyausheva, 2019).

On the other hand, previous studies reported that the Islamic Identity faces a significant crisis due to some causes, for instance, the reason of modern colonialization and globalization (Bouyahya, 2018; Husni, 2015; Inqilabi, 2016; Mohd Abbas Abdul Razak & Sayed Sikandar Shah Haneef, 2021; Ramchahi et al., 2014). Modern Globalization is an era where western colonialism challenges the Muslim world. Furthermore, western globalization, with the advancement of the internet and social media, influences the evolution of modern society across the globe, for instance, the changes in lifestyles that contribute to various ethical issues (Mohd Abbas Abdul Razak & Sayed Sikandar Shah Haneef, 2021; Ramchahi et al., 2014).

Besides this massive impact of cultural imperialism, the role of social institutions, families, schools, and communities, in developing and maintaining the Islamic Identity among Muslim youth is reported to be failed (Dadan Sumara et al., 2017; Pohan et al., 2022). In the context of Indonesia, the dysfunction of these social institutions to prepare

the better generation leads to many problems in the development of psychological and emotional of the children and adolescent which also leads to the behavior deviation and breaking the rules, such as fighting, stealing/robbing, drugs, gambling, pornography, free sex, etc. (Hassan, 2021; Muhammad & Kaimudin, 2019; Yulia, 2020).

In addition, the behavior deviation in the age of adolescents is closely related to their age. An individual is in the transition process from childhood to adulthood, where he is no longer a child and not mature enough to be an adult. During this period, an individual tries to find the best pattern of life suitable for him through trial and error (Dadan Sumara et al., 2017). These ages need guidance and role model from their family member, peers, and community. That is why if these social institutions do not play their role in supporting the development of adolescents, behavior deviation occurs among them (Dadan Sumara et al., 2017).

Shortly, this condition challenges the adolescent to pursue their life, moving to the next phase as young adults because the previous stages of individual psychosocial development closely affect the current and future development of an individual (Erik H. Erikson, 1968). Consequently, when they go to university and live their new lives where they are separated from home and family and start a new independent life with a new community and circumstances, the adolescents face many challenges and easily influenced by other culture and habits, then imitate that culture and life style as well as leave the Islamic one (Akarowhe, 2018; Nuriman & Fauzan, 2017). The adaptation process of adolescents while entering university should be supported by the excellent and robust personal characteristics as well as foundation of moral and religious values, so that they can maintain their Identity as a good person and as a Muslim student (McLeod et al., 2021; Wang, 2018). In fact, as mentioned earlier, the foundation of the adolescents is not strong enough to face those challenges, leading to problems of life and committing various behavior deviations (Fatin, 2020; Sa'diyah & Rosyid, 2020; Siregar, 2016).

At this age, an individual is in the status of the moratorium and achieving Identity, as well as the age of university students (Marcia, 1966). This situation is where an individual needs more enhancement and support on the necessary information as the materials for the emerging adults to explore, which eventually enable them to make choices (Duderija, 2008; Peek, 2005) and commit to their preferences (Marcia, 1966). Thus, the role of higher education, as one of the social institutions, to support the emerging adults to go through the process of religious identity construction. Similarly, Islamic Higher education enhances and reinforces Islamic identity development among Muslim students.

Thus, in line with the crisis of Islamic Identity among Muslim *ummah*, especially Muslim students, Islamic higher education is considered essential for preserving and developing the Islamic Identity among Muslim students. Islamic higher education is where the Islamization and integration of education and knowledge could be implemented perfectly due to its universal curriculum, staff, and students (Hashim, 2019; Kafid & Rohman, 2018; Saudullah Ali, 2016). Moreover, developing an Islamic Identity could be done through a comprehensive educational program based on Islamic philosophy, worldview, framework, and teachings (Hashim, 2019). Therefore, Islamic Higher Education is one of the most important agents to preserve and develop the

Islamic Identity through comprehensive and holistic education (Hashim, 2019; Kafid & Rohman, 2018; Saudullah Ali, 2016).

Remembering the significant role of Islamic Identity, there has been some research conducted related to Islamic Identity. However, the studies only focused on Islamic identity development (Aginta Hidayat, 2017; Azmi et al., 2021; Kabir, 2015), negotiation of Islamic Identity (Brzozowski, 2018; Chen & Tabassum, 2019; Muhtadi et al., 2017; Wang, 2018), and measurement of Islamic Identity (Case & Chavez, 2017; Hakam Shah et al., 2012; Villani et al., 2019; Wright & Young, 2017) None of the studies related to the role of Islamic higher education in developing the students' Islamic Identity. Thus, the present study explored the role of Muhammadiyah University Yogyakarta (UMY) in developing students' Islamic Identity through one of its institutions that focuses on managing and developing the program of *Al-Islam dan Kemuhammadiyah* (AIK), namely the Institute for Islamic Studies and Practice (LPPI).

Therefore, the researcher selected Universitas Muhammadiyah Yogyakarta (UMY) as the case of the study due to its achievement as one of the Top Ten private universities in Indonesia (Zulfikar, 2021) and due to its strategic location in Yogyakarta (Purwanto, 2021) The location, which is Yogyakarta, is a city where tons of students from whole over Indonesia and the archipelago come to this city, is also considered to be the perfect location for the study due to its role as the most famous city to study in Indonesia which is well known as "the city of education" (Pratama, 2017; Purwanto, 2021; Raafi, 2021) Thus, the present study aimed to provide an excellent example of developing the Islamic Identity of students who are in an emerging adult period in Islamic higher education in Indonesia. Moreover, the study focuses on the perspectives of a head of the Institute for Islamic Studies and Practice (LPPI) about; first, the role of LPPI in UMY; second, the role of LPPI in developing the students' Islamic Identity in UMY; and third, the cooperation of LPPI with other institutions or divisions in developing students' Islamic identity in UMY.

Research Methods

The present study is a case study design using a qualitative approach. Based on the study's objectives, this study uses the case study to describe the unit in detail, holistically, and contextually (Merriam, 2009). The researcher used a case study to obtain the intended data and assess how participants expressed their views and report the data using his explanation. Remembering that the present study is to explore the case in the real-life context of a Muhammadiyah University in Indonesia in developing the students' Islamic Identity, a case study method is thought to be an appropriate design for the study to deeply explore the perspective of the informant on the role of Institute for Islamic Studies and Practice (LPPI) in the development of student's Islamic identity in Universitas Muhammadiyah Yogyakarta (UMY).

In addition, the purposive sampling technique was used to select the study participants. It is also known as judgmental, selective, or subjective sampling (Ashley Crossman, 2020; Patton, 2002). The participant was selected based on scientific goals that seek to understand the situation better and comprehensively. Therefore, the head of LPPI was selected as the informant of the study to provide comprehensive information about the role of LPPI in UMY as the institution that focuses on developing and managing the *Al-Islam dan Kemuhammadiyah* (AIK) for the academic community. Moreover, a semi-structured interview was utilized to collect the intended data. The open-ended interview was used to encourage the informant to deep thought about the

topic of the study. It also helps the informant provide the excellent and deep information the researcher needs through his verbal response, facial expression, and body gestures (Turner, 2010).

Furthermore, the collected data from the interview was then analyzed through thematic analysis, which emphasizes pinpointing, examining, and recording patterns (or "themes") from the verbatim transcribed data (Braun & Clarke, 2006). The thematic analysis consists of several steps of the coding process to create meaningful patterns; familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report (Braun & Clarke, 2006; Ismail Sheikh Ahmad, 2017).

Results and Discussion

The present study will answer three research questions; What is the role of LPPI in UMY?; How does LPPI play its role in developing students' Islamic Identity in UMY?; How does LPPI cooperate with other institutions or divisions in developing students' Islamic Identity? Following these research questions, the researcher identified ten themes based on the data analysis from interview transcription, divided into three research question categories. Therefore, the first research question yielded two themes, the second one yielded five, and the third generated three themes.

The Role of LPPI in UMY

The two themes for research question 1 to consider the Institute for Islamic Studies and Practice (LPPI) role in Muhammadiyah University Yogyakarta (UMY) are presented in the following table 1.

Table 1. The themes for research question 1

Research Question 1	Themes
What is the role of LPPI in UMY?	<ul style="list-style-type: none"> • Managing AIK for the academic community in UMY • Working with three divisions

Managing AIK for Academic Community in UMY

The informant asserted that LPPI is the institution assigned by the university to understand and internalize Islamic teaching and values for the academic community in UMY. This role is done through managing, organizing, and practicing *Al-Islam dan Kemuhammadiyahahan* (AIK) in UMY. The informant said, "*the university mandates this institution to plan and manage the AIK program. AIK is Al-Islam dan Kemuhammadiyahahan in this university.*" The main tasks of this institution are to create and develop a system for guidance, understanding, and implementing AIK for the entire stakeholder and activities in the university.

Working with Three Divisions

To execute the institution's task, LPPI works in three main areas that specific divisions handle. The informant explained, "*this institution, LPPI, besides the head of the institution, three other divisions are working with me; there is what we call Cadre and Leadership*

Division, AIK Learning Division, and AIK's Da'wah and Development Division." The first division is Cadre and Leadership Division. This division handles the programs designed to prepare the cadres of Muhammadiyah in general and the cadres of UMY specifically. The programs of leadership and regeneration (cadre) are specifically conducted in University Residence (UNIRES). UNIRES is a residence provided by the university for students who want to learn and develop their insight and understanding of Islam. UNIRES provides guidance and mentoring for Muslim personality development students for a year. This division aims to form a cadre of Muslim community leaders who are devoted to Allah SWT, have Islamic personalities, and can develop themselves in real life for the creation of a civilized society that is inspired by Islam and Muhammadiyah.

The second division is AIK Learning Division, and this division has the role of managing the learning activities related to *Al-Islam dan Kemuhammadiyah*. Shortly, this division will focus on implementing the programs for the students, academic staff, and UMY stakeholders. The last division is AIK's Da'wah and Development Division. This division plays a role in developing the learning of AIK in UMY, which covers the development of content, learning method, and the practice of AIK in UMY.

Based on the research findings elaborated above, LPPI plays a significant role in managing and developing the learning and implementation of AIK for the UMY stakeholder. This role is confirmed by the vision of UMY that the university excels in the development of science and technology based on Islamic values for the benefit of the *ummah* (UMY, n.d.) Thus, the university instills not only Islamic values in the students but also in the academic staff and UMY's stakeholders. Moreover, the multidivisional structure practiced by LPPI also helps the institution have significant control of the task that needs to be accomplished based on the division office or manager. This organizational structure also allows the institution to be more flexible and quick in making decisions facing any problem (Scilly, n.d.).

The Role of LPPI in Developing Students' Islamic Identity

For research question 2, the researcher discovered five themes to identify the role of LPPI in developing the students' Islamic identity in UMY.

Table 2. The Themes from research question 2

Research Question 2	Themes
How does LPPI play its role in developing students' Islamic Identity in UMY?	<ul style="list-style-type: none"> • Enhancing the Elements of Islamic Identity • AIK for students and academic staff • The Scheme of Character Building • Integrity Pact for students • Ramadhan in Campus

Enhancing the Elements of Islamic Identity

The informant asserted that LPPI considers three elements of the fundamental teaching of Islam as the elements of the Islamic Identity that the students need to have. They are; *Aqidah*, as the basis and foundation of the faith of Islam; *Ibadah*, as the symbolic

ritual of practicing the teaching of Islam; and *Akhlak*, as the manifestation of the correct *Aqidah* and good *Ibadah*. The informant said, "*Islam must be comprehensive, it covers the whole aspects of life, yet Aqidah cannot be tolerated, Islam is not only the practicing Ibadah but must also be implemented in attitude*". In addition, the informant also added that students need to have a good understanding of Islam, then they will become ideal Muslims. This understanding, later on, encourages the practice of Islamic teaching in their daily lives.

Regarding this element, a hadith narrated by Imam Muslim, known as *Hadith of Jibreel*, revealed the fundamental teaching of Islam. In the hadith, *Jibreel* came to Rasulullah Muhammad (PBUH) and some of His companions to teach about the primary teaching of the religion of Islam, which are; Islam with its five pillars of Islam; *Iman* with its six pillars of *Iman*; and *Ihsan* which means to worship Allah as though you can see Allah, and if you cannot yet Allah indeed can see you (to always doing good *Akhlak*) (Hassan, 2021) Thus, every Muslim need to understand and possess these three elements of Islamic teaching reflecting their characteristics as Muslims.

AIK for Students and Academic Staff

As mentioned in the previous section, the role of LPPI in UMY is to manage and develop AIK for the academic community of UMY. In this theme, LPPI provided the programs of AIK not only for students but also for academic staff, especially lecturers. The informant argued that LPPI needs to foster the academic staff to be role models for students. Thus, they also need to have a good understanding of Islamic teaching and values through annual training and lectures provided by the university so that they can act and behave following the teaching of Islam; as the informant explained, "*the lecturers must be guided and fostered because the role model is the lecturers.*"

Thus, the students can then emulate the example performed by their lecturers. Moreover, to ensure the participation of the academic staff in the mentioned programs, the university provides points for every single activity they participate in which also impacts their salary or income. In line with this finding, (Achmad, 2021) also argued that the lecturers and academic staff are the primary ages of achieving the education goal to internalize Islamic teaching and values toward Muslim students in Islamic higher education. The role of lecturers in achieving this goal is through four competencies: professional competence, personality competence, social competence, and pedagogical competence in the self-actualization of life and socializing (Achmad, 2021). Shortly, the lecturers have to play their role in forming the Islamic environment in the university by transferring the knowledge to the students and being the role model in the aspect of behavior and daily life.

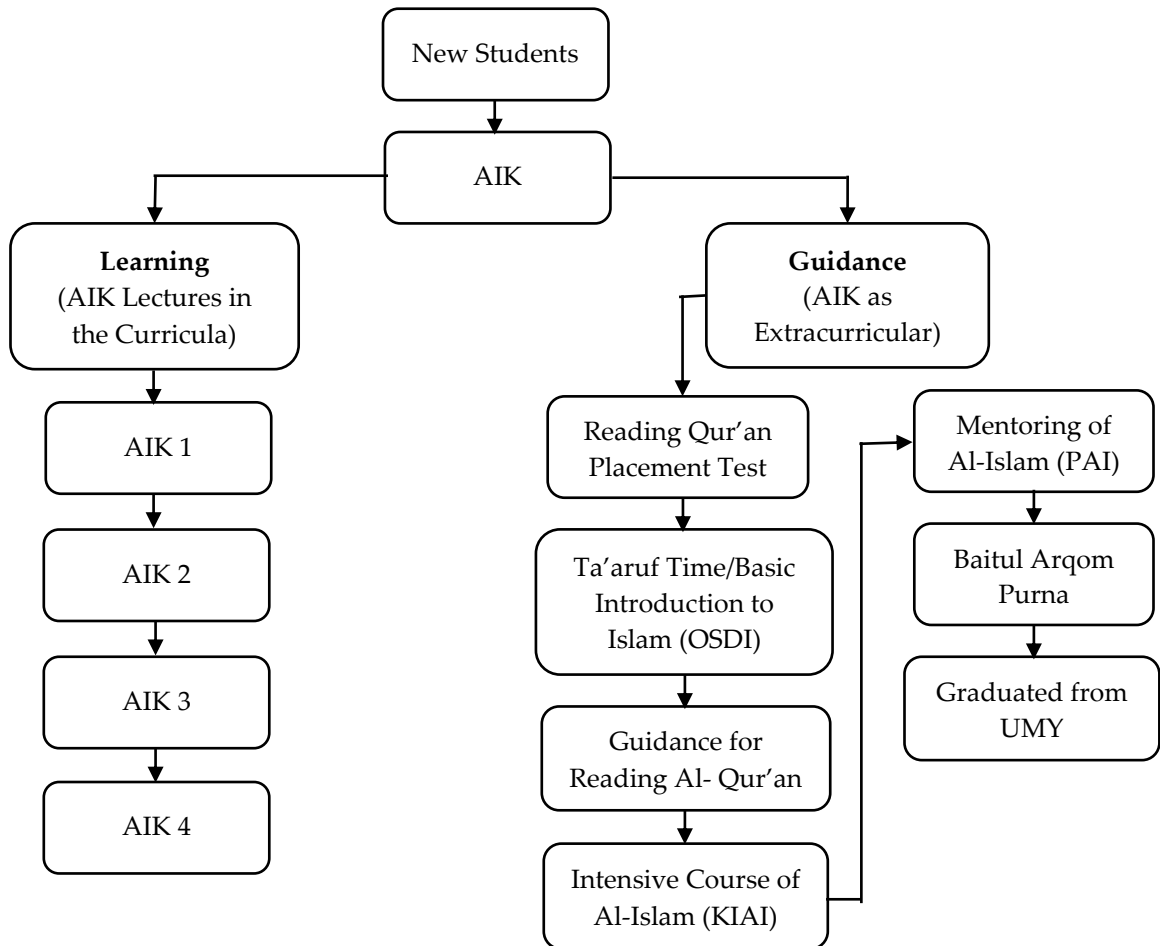
On the other hand, the implementation of AIK for the students is manifested in the concept of Scheme Character Building designed by LPPI, which will be elaborated on in the next theme.

The Scheme of Character Building

LPPI enhances the development of Students' Islamic Identity through the programs of *Al-Islam dan Kemuhammadiyah* (AIK), which are conducted in two ways, a Learning program and a guidance program; the first one is conducted following the faculty's curriculum and managed by the faculty itself, yet LPPI provides the guidelines

and the contents; the second one is conducted outside the faculty's curriculum or can be called as extracurricular, and this kind of program is carried out in some models of activities. In addition, the AIK programs for developing the Islamic Identity are provided for the students in the form of stages to ensure the understanding of the students through step-by-step learning. The programs are reflected in the following figure:

Figure 1. AIK Programs for Character Building



The figure presented above shows the programs of AIK in two models. The first model is the course of AIK taught in the classroom following the faculty learning curriculum, which is considered the program for learning the materials about *Al-Islam dan Kemuhammadiyah* (AIK), and the second one is AIK as the guidance program conducted outside the faculty's curriculum. The informant said;

"What we do in this institution is divided into two major programs; learning program that follows an academic learning curriculum, and it consists of four courses, AIK 1,2,3 and 4; and there is what we call guidance program that is conducted outside the faculty's curriculum" (interview with informant).

The AIK course is provided for all faculties and departments in UMY. In addition, the AIK course is taught in four levels, they are; AIK 1 covers the learning of

Islam and Humanity, which discusses Islamic theology and human ethics; AIK 2 discusses *Ibadah* (worship) and *Muamalah* (human relation), which includes the philosophy of worship and the materials of how to interact with other people, for instance, married and trade; AIK 3 is *Kemuhammadiyah* which discusses the concept of Muhammadiyah organization, its view on religion, its statutes and bylaws, its principles, and its decision on particular juristically Law; and AIK 4 is about religion and knowledge, in this course, the students are taught about how the Islamic Law correlate with the context of humanization of the Law, the positivism with Islamic Law and economical with Islamic Economic. Shortly, this AIK 4 is about the integration of Islam and worldly knowledge.

Conversely, AIK, as the guidance program, is conducted in some stages. The first stage is the reading Qur'an placement test, which aims to classify the students' ability to read the Qur'an. After the placement test, the students will be joined in the *Ta'aruf Time* (Basic Introduction to Islam) or well known as OSDI (*Orientasi Study Dasar Islam*), which is conducted over two days to introduce Islam as the worldview, the Islamic concept of learning, and the Islamic concept of intercommunication, the concept of Islam from the perspective of Muhammadiyah. Moreover, this program is conducted to introduce Islam, Muhammadiyah, and UMY to students from various religious and educational backgrounds so that the student does not misinterpret Islam, Muhammadiyah, and UMY. Eventually, they feel they are on the correct path to pursue their study.

Later on, the students will join the guidance of reading Al-Qur'an based on the result of the placement test mentioned above. The guidance class is divided into four classes; A, B, C, D, and E. This guidance of reading Al-Qur'an is conducted over two semesters to ensure that all students who graduated from UMY can read Al-Qur'an well. The ability to read Qur'an is also one of the requirements for graduation, and the informant said, "*because the students must be able to read al-Qur'an before graduating if they are not able to do so, their graduation will be postponed.*"

Furthermore, the students are provided with an Intensive Course in Al-Islam (KIAI) program from semester one to semester two. All new students will be divided into groups consisting of 150 to 200 students each and will be staying for three days in the university residence (UNIRES) for the guidance of practical worship, such as *Taharoh*, ablution, performing *salah*, and *salah janazah*. The program aims to; build good reasoning of correct *Ibadah* based on the Qur'an and Hadith of the Prophet (PBUH); enable the students practicing the correct *Ibadah* in their daily lives; internalize the spirit and values of *Ibadah* into the students so that they can actualize it in their *Akhlak*. The concept of practical learning practiced in this KIAI program helps students understand the materials comprehensively through their engagement in the learning activities. This practical learning is called active learning, which aims to fully involve students in the learning process to give them positive responses to the learning as well as to participate in the given activities (Nahar et al., 2021). Thus, through active and student-centered learning, students can have a broader opportunity to build their knowledge and develop skills (Demirci, 2017).

In addition, LPPI then provides a program called Mentoring of Al-Islam (PAI). This program is conducted by grouping the students with ten members and one senior as the mentor in each group. Moreover, the students discuss the day and time to have group discussion at least once a week for one semester (usually in the third semester).

The discussion materials are monitored and guided by LPPI through the training of mentors. In addition, this PAI aims to provide continuous supervision and to ensure that the students behave following the teaching of Islam and possess *Akhlak al-Karimah*. Through this program, the students are also able to have a sharing moment for any problem or obstacle during their study in UMY, as mentioned by the informant:

"We have a program mentoring of Al-Islam called PAI (Pendampingan Al-Islam), it focuses more on how to behave in everyday life, including Akhlak, so, this is more on the implementation in daily life..... So, it is like there will be a senior with ten new students, and they will discuss the problem and how it impacts their life. So, it is more on implementing the Islamic life" (interview with informant).

Thus, this PAI could create a harmonious environment among students' daily relationships. Thus, friends play a very significant role in developing the religious Identity and shaping the personal experience about God and the importance of religion (King et al., 2002).

Finally, to ensure that the students are ready to return to society, LPPI conducts a guidance program every year for the final grade students called *Baitul Arqom Purna*. This program aims to guide the students in reflecting on what they have studied and experienced in UMY and then to guide them in internalizing the Islamic teaching and values in their behavior and character. In addition, this LPPI also aims to provide the students' guidance for the real life of career, society, and family; on how to be a good citizen, good spouse, and good employee.

Integrity Pact for Students

To ensure students' good behavior during their study in UMY, the informant asserted that LPPI has what is called an integrity pact. This integrity pact is to be agreed upon by the students in UMY to follow and obey every single role that the university has regulated. This integrity pact is applied in the daily activities of the university to ensure the practice of good *Akhlak* by the students; for instance, the students are compulsory to dress appropriately (covering the *aurat*), not to smoke, to be punctual, and so on.

Ramadhan in Campus

According to the informant, in the last few years, UMY, under the authority of LPPI, has conducted several activities during the month of Ramadhan in the university, such as lectures after *Zuhur* and before *Magrib*, *Kultum* (short lectures), *Shalat Taraweeh*, and night discussion for students who are staying in and around the university. Moreover, to attract the students to this Ramadhan activity, LPPI provides *Takjil* (food and beverage for fasting breaks) every day during Ramadhan. The informant emphasized that this food sharing also aims to show the students how to share with other people the teaching of Islam. Interestingly, the food shared by LPPI is a significant number of portions. For instance, this year (2022), LPPI has shared 4000 portions of food for students around the university for fasting break, which was still lacking.

According to the literature, LPPI needs to develop project-based learning (PBL) programs to encourage students' skills development to cope with real-life problems and challenges. Applying PBL in the curriculum aims to enhance the students' lifelong learning skills. For instance: the students can develop problem-solving skills, critical thinking, creativity, and motivation in the learning process (Zuhal Güven, 2020).

LPPI Cooperation with Other Institutions in Developing Students' Islamic Identity

For research question 3, the researcher discovered five themes to identify the cooperation of LPPI with Other Institutions in developing students' Islamic identity in UMY.

Table 3. The Themes from research question 3

Research Question 3	Themes
How does the institution cooperate with other institutions or divisions in developing students' Islamic Identity?	<ul style="list-style-type: none"> • Monitored by the above division • Cooperate with supporting division

According to the informant, LPPI does not work alone to achieve its goals. LPPI cooperates with other institutions to develop students' Islamic Identity in two ways: a top-to-button relationship (Monitored by the above division) and a cooperation relationship (Cooperated with supporting divisions).

Monitored by Above Division

The informant explained that LPPI is supported and monitored by Planning and Development Agency (BPP) in budget planning. The proposal of the budget for the programs is reviewed and approved by BPP. Later on, the budget usage also will be monitored and audited by BPP. In addition, the goals and the impact of the programs conducted by LPPI are also monitored by an above institution called Quality Assurance Agency (BPM). The BPM will assess whether the programs positively impact the university or not. The informant said;

"So, we, LPPI, have Planning and Development Agency (BPP), and there is also a Quality Assurance Agency (BPM). The Planning and Development Agency, later on, will support in getting the budget. Then, the Quality Assurance Agency will check if our programs impact the university".

Cooperate with Supporting Division

To ensure a good and proper program, LPPI cooperates with some institutions in planning the concept of programs of AIK in UMY. The informant explained that LPPI would have a discussion with The Community Service Institute (LPM), Research and Innovation Institute (LRI), and The Office of Educational Development (LPP) in formulating the concept of AIK programs in UMY. Thus, the formulated programs of LPPI are well organized and follow the university's vision and mission through good cooperation and communication among institutes and offices. The informant said

"what I will do later on will be with my colleagues, LPM, LRI, and LPP. They are my colleagues, being my partner. So, when I want to decide something, I will discuss it with them. The concept I will discuss with them" (interview with informant).

The cooperation relationship among institutions and offices in UMY could facilitate the innovation and better development of the services and programs. The

cooperative relationship is a very significant factor in developing the innovation performance of companies or institutes in their research and development (R&D) (Fritsch, 2004). The cooperation relationship performed in UMY can be categorized as an open boundary organizational structure in which the internal and external boundaries in a particular organization are eliminated and the whole units and divisions of the organization are flexibly connected (Broomfield & Lane, 2012).

Conclusion

UMY, as one of the leading Islamic higher educations in Indonesia, plays its role in educating and instilling the teaching and values of Islam to the students through LPPI, which aims to educate and help them strengthen their *Aqidah*, encouraging the *Ibadah* and practice good *Akhlak* as the sign of their Islamic Identity. LPPI, as an institution mandated by UMY to manage and develop the AIK program for the academic community in UMY, has two primary programs to develop the students' Islamic Identity, learning, and guidance program.

The learning program is conducted as courses in the faculties called *Al-Islam dan Kemuhammadiyah* (AIK) course, and it is divided into four courses: AIK 1, AIK 2, AIK 3, and AIK 4. This AIK course covers learning the concept of Islam, humanity, knowledge, and Muhammadiyah organization. Moreover, the guidance programs are conducted as extracurricular activities for the students since they started joining UMY and will end when they graduate from UMY. The extracurricular programs provided by LPPI are managed and formulated in the Scheme of Character Building which consists of some stages of Islamic activities. Besides, LPPI also has an integrity pact for the students to ensure they follow the disciplines and rules in UMY. In addition, Ramadhan's activities are a supporting program that LPPI has conducted to stimulate and grow the students' love for Islam and increase their insight and understanding of its teachings.

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Implementation of Active Knowledge-Sharing Strategy to Improve *Fikih* Learning Outcomes


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Article Info	Abstract
<p>Article History</p> <p>Received: September 14, 2022</p> <p>Revised: November 18, 2022</p> <p>Accepted: November 23, 2022</p> <p>Published: November 25, 2022</p> <p>Keyword: Implementation, Sharing Strategy, Innovation, Learning Outcomes</p> <p>Copyright (c) 2022 Ihwan Mahmudi, Dyah Purnama Ketty Ketty, Shafwatul Widad</p> 	<p>A good teacher always has innovation and variety to achieve good learning outcomes. However, Fikih's learning in class one intensive F is less than optimal. As we know, the average value limit in this Boarding School is 4.9, but class 1 is intensive f only achieved a score of 4.48. There are 26 out of 38 students who have not graduated, or 68.42 %, and only 12 students who have graduated, or 31.57 %. It is because the teacher's teaching strategy is monotonous. Based on this problem, the research wants to discuss the Active Knowledge Sharing learning strategy to teach Fikih lesson 1. For knowing enhancement liveliness study student KMI class 1 intensive F in Fikih lesson, 2. To know enhancement results, study KMI class 1 intensify in Fikih lesson. This type of study is called Classroom Action Research (CAR). By following Kurt Lewin's model. Classroom Action Research is implemented in 2 cycles: planning, implementation, observation, and reflection. Research results are 1. Implementing an Active Knowledge Sharing strategy can increase learning results, and 2. Active students. In the first cycle, the results of liveliness among students reached 77.27%, then increased in the second cycle to 79.15%. Learning outcomes in the first cycle reached 84.84%, and in the second cycle increased by 93.93%. Based on this study.</p>

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Introduction

The progress and setbacks of a nation are determined by progress education, where education should help really attention, Educational and preparation activities for students so that they can adapt and contribute when they grow up, and it is an easy task. Education takes awareness, patience, readiness, tenacity, courage, and constancy. A teacher should understand the learning strategies to be applied. Knowledge and understanding of the learning strategy become essential because it relates to optimizing the learning outcomes (Arifin, 2018). Education quality level, as Very good as level quality Source Power Humans, become reject measuring development and the nation's progress (Fernando, 2020). The essence of education is a gift to help man becomes human or an effort to humanize human (Chasanah, 2017). Education is a process that includes three things, individual or community, and content perfection physically and spiritually, which determines the nature, destiny, and form of humans and society (Nurkholis, 2013).

The teacher is one element important in education. Without a teacher, the wheel of education does not rotate maximally because the quality of the teacher influences it. Because as the leading actor, the teacher is responsible for himself, his students, and their surroundings. The teacher determines the success of the teaching process. The learning process will also be good if the teaching is high quality. If the quality of teachers is low, the teaching process will be delayed. In this case, students do not get good teaching either, and it is feared that the nation will not be able to produce competitive, dynamic, and productive cadres in the future. Because of that, the success and failure of the world of education impact on success and failure of the entire nation (Nurdiana, 2019).

The teacher must know that one student is not the same as another student in terms of learning and must use a strategy that includes the ability, interest, and level of readiness of students. The teacher uses various methods, so all students are interested in the study. Teachers should also have some strategies for teaching (Kaufeldt, 2008). The teacher in to does teaching they should know some strategies for learning. This strategy is fundamental because as a medium for reaching a purpose. Function one of the teachers as giver inspirational job very strategic teacher in society because that, then needed a teacher should have some criteria the standard that a teacher must own so that capable of answering challenges that occur. Teachers with some requirements and components are usually called professional teachers. The strategy used in the teaching process aims for, say, a successful study. Class 1 Intensive 2020 is divided into six types. The distribution class this sorted based on academic score. From the result observation, some problems occur in Class 1 Intensive F, namely that the limit score the smallest that should be achieved is 4.9; however, the grade achieved by Class 1 Intensive F is 4.48, which is 26 students who have not reached the limit of 38 students or 68.42 % and 12 students who have reach limit score of 38 students or 31.71%.

After observing, some teachers use the lecture method, so many students ignore the teacher. Hence, the lack of strategies in teaching, challenging to deliver because the learning process is less attractive. and make student becomes bored and sleepy moment learning Fikih, including happening problem in Class 1 intensive F, because score Class 1 Intensive E get better value and better from Class 1 Intensive F. From the results observations and various problem on it's evident that student, not good excitement and interesting moment follow lesson Fikih

on going, from here researcher will discuss the discussion entitled implementation of active knowledge sharing strategy to improve Fikih learning outcomes.

Strategy is stepped broad direction in the process of education to reach goals that have been determined related to the learning process, and the approach can interpret as teacher activities for students in embodiment activity learning process to reach a goal.

Active knowledge-sharing is an education strategy to make students understand the lessons taught and encourage students to exchange sufficient knowledge with friends who cannot solve the problem. Finally, the teacher introduces topics important from the results work students with various knowledge. The *Active Knowledge Sharing strategy* is a strategy that prepares participants to educate with fast acceptance of theory lessons (Hindayani, 2017). Moreover, active knowledge sharing can increase student enthusiasm in the learning process, with proof of many once-discussed activity learning processes with this Strategy (Nurdiana, 2019).

The active knowledge-sharing strategy is one of the strategies so that students fast understand the lesson through short, apart discussions between groups. This strategy is used to see the ability of students. We can implement this strategy in most assignments (Nurdiana, 2019). Learning with an *Active Knowledge Sharing strategy* encourages participants to understand the study's nature, meaning, and benefits. This strategy could be used to measure the level of student knowledge while simultaneously doing several team building; this strategy works with some learning and some theory learning (Wardani, 2021).

As for the step application *Active, Knowledge Sharing* strategy is: to prepare a list of related questions with the theory lesson and ask the students for an answer to that question. Then, invite the students to go around the class to look for other students who can answer the question that they did not could he answer. Encourage students to help each other. Next, collect all the students back to discuss answers. Fill in the answers that the students do not know. Use the information as a way to introduce essential topics in class. The advantages of this strategy are: The student gets new information from classmates, cultivate a sense of each other shares and care among fellow students, while weaknesses: It requires quite a long time, then class conditions are not conducive good (Hidayat, 2019).

Fikih lessons teach about Islamic laws, even about *taharah*, worship, *muamalah*, *jinayah*, and soon (Ratih, 2021). Science Fikih is science in charge of defining norms of law, reading the Qur'an, and the provisions commonly available in the recorded sunnah of the Prophet in the hadith books. It could also mean that knowledge Fikih is a science that strives to understand existing laws in the Qur'an and the Sunnah of the Prophet Muhammad for applied to actions of humans who have a healthy adult mind is obligated to do law Islam (Nurhayati, 2018).

According Sriwiyata said, activity learning and active study could be seen from students' physical and mental activity during the learning process (Sriwiyata, 2021). Wibowo also said, physical and spiritual training, or what is meant by moving and thinking, cannot be separated (Wibowo, 2016). Activity student is something condition moment study; students do many activities and use their brains to learn ideas to solve problems (Zukin, 2022). The framework of thinking in a study of this research is, the application of *the Active Knowledge Sharing* strategy can increase student learning activities in Class 1 Intensive F, and the implementation of the active knowledge-sharing *strategy* can increase score study student

Class 1 Intensive F. Learning outcomes are changes in behavior and overall abilities possessed by students after study in the form of cognitive, affective, and psychomotor (Tholibin, 2022).

Research Method

The research procedure was carried out through three–a stage cycle consisting of four stages: the first stage is planning, the second is an implementation of class actions, the third stage is observation, and the last is a reflection (Suci, 2021). Study this is type classroom action research that will hold in odd semesters Class 1 Intensive F at Gontor for Girls Campus 2 years 2020 teaching. In Fikih lesson, with a total of 33 students. This thing shows cooperative work. Study action class has an essential role from a strategic point of view in increasing the value of education if appropriately used (Kunandar, 2008). This research was conducted in two-cycle; each cycle consists of four phases: planning, execution, observation, and reflex (Apriliyana, 2016).

Method data collection carried out is written documentation. Then, researchers prepare anything for the teaching process, such as teaching preparation, questions paper, and schedules. The second one is observations, such as sheet observation for knowing the liveliness of study students and sheets observation from the teacher. The last one is *the ikhtibar* (test); researchers also prepare questions for the test to know the ability of study students. Observed indicator variables in the study include; a) application of *Active Knowledge Sharing Strategy*, namely data about teachers' activity and students' activities during the teaching and learning process, b) Students' study results are obtained through tests after action cycle I and action cycle II.

There are several definitions of research, especially according to Kurt Lewin; research action is a series of steps that consist of four stages: planning, implementation, observation, and reflex (Kunandar, 2008). Method data analysis during the implementation process, researchers, identify related data with things that will be observed, and from the data with easy for the teacher to know how far success has been achieved teacher after teacher.

In measuring the standard value of student learning activity, the researcher uses the following range of values, if the value is 1 to 5, it is the bed; if the value is 5,5 to 6, it is poor; if the value is 6,5 to 7, it means good, if the value is 7,5 to 8 means very good, if the value is 8,5 to 9 it means excellent. The teacher success study is 5.5, the result obtained from discussion Among researchers and in charge of the institution. It is according to the data in the table below.

Table 1. Students learning activity

Number	Standard	MES
1	Excellent	81-100
2	Very good	61-80
3	Good	41-60
4	Poor	21-40
5	Bad	1-20

In measuring the standard value of student learning outcomes, the researcher uses the following range of values, if the value is 1 to 5, it is bad; if the value is 5,5 to 6, it is poor; if the value is 6,5 to 7, it means good, if the value is 7,5 to 8 means very good, if the value is 8,5 until 9 it means excellent. So, for example, the teacher success study is 5.5, and the result obtained from discussion Among researchers and in charge of the institution. It is according to the data in the table below.

Table 2. Student learning outcomes

Number	Standard	MES
1	Excellent	8.5-9
2	Very Good	7.5-8
3	Good	6.5-7
4	Poor	5.5-6
5	Bad	1-5

There are many things to do researcher prepare consist of prepare first, guide teaching, as well as illustration or tools needed moment to teach in this strategy. Questions that will be used in the implementation of the active knowledge sharing strategy, paper matter. The steps that the researcher will prepare in planning this are guide teaching, questions *ikhtibar*, table observation for knowing Students learning activity, facilities and everything designed for education, and table observation for knowing evaluation from side teacher.

Table 3. Student learning activity in the first cycle

Number	Indicator liveliness	Observed aspects
1	Visual	Activity student in notice Theory
2	Oral	Activity students in give input in every group
3	Listen	Activity students in understanding theory teach
4	Think	Activity student in ask answer

The data above is about student learning activity liveliness, which are several indicators of vitality that are observed to determine the level of enthusiasm of students during the learning process in the first cycle. The first is visual, and the practical aspect is student activity in notice theory. Then, the oral thing we examine is student activity in giving in to every group, and the third is listening. In this section, the researcher pays attention to student activity in understanding theory teaching. The last is to think about what is seen in student activity in asking for answers. These are essential things that researchers will observe to find out the results of student enthusiasm when learning uses active knowledge-sharing strategies in the first cycle and second cycles.

Results and Discussion

In the research, there is two a cycle carried out by researchers, and here researcher has to prepare several factors that will be observed when to do classroom action research and information blank about the elements you want to be monitored and researched in research on February 6, 2021.

In the first cycle, the researcher has to prepare several Things, among them design teaching; before doing classroom action research, there are several factors that a researcher must prepare, and one of them is a book guide educator alone. And book the first guide that is a book guide that will use by educators in teaching. When using this Active Knowledge Sharing strategy, the tool ingredients that will help smooth the learning process go on education. And the material to be submitted to research is titled fasting. On the material, this researcher prepared questions in to do Classroom Action research with an *Active Knowledge Sharing strategy*, then small paper pieces containing questions that will be used when teaching.

Some things to do prepared by researchers namely: the first thing is Fikih book or book preparations that will use the teacher in teaching, following that is a test (*ikhtibar*), prepare paper observation to know the level of enthusiasm students and all tools that will be used in the learning process teach, then fill in the blank for observing from side teacher.

Next is implementation, implementation carried out in the first cycle; this was conducted on February 6, 2021, in the lesson second with a duration time for 45 minutes, and it starts from 7.45 to 8.30 with amount 33 students. And in implementation, there are several things to do carried out by the teacher, such as opening, implementing, evaluating, and closing. What to do first is open; opening covers convey greetings, the teacher arranges students' seats neat, and then the teacher asks before the lesson.

This part includes: the teacher must connect Among knowledge previously taught with lessons that will be introduced. Next, the teacher explains vocabulary that is difficult for students to understand. After that, the teacher starts explaining the material, then the teacher instructs the student to read a book in preparation to answer the question, and the last one is evaluation, evaluation for tests how the ability of students to know how far is understanding students, who must conduct educator the first time, namely, teacher share student to in several groups, then teacher start to share the question in question to every group. Then, the teacher asks one student from every group to spread in space class to look for another possible student to answer the question. Then, the teacher asks the student to Return to the place again. And the last one covered, inside closing, this educator discusses with students about already answers obtained by students. Then, the teacher and students summarize the material discussed together, and finally, the educator evaluates after teaching.

Next is observation; inside the method, researchers must observe several factors, particularly things that happen in the class during the learning process, like what is already written on blank observation, such as indicators of enthusiasm and results of the study. After conducted implementation, the results in activity on cycle first are as follows:

Table 4. Indicators of Student Learning Activity Percentage

Number	Indicator liveliness	Total	Average	Percentage	Criteria Ability
1	Visual	103	3.12	78.03%	Good
2	Oral	100	3.03	75.75%	Good
3	Listen	104	3.15	78.78%	Good
4	think	102	3.06	76.51%	Good
Total				77.27%	Good

Table 5. Percentage results study students for cycle first

Number	Statement	Amount student	Percentage
1	Pass	28	84.84%
2	Fail	5	15.15%

Reflection from the data listed in the cycle first on the Fikih lesson, in research conducted on Saturday, February 6, 2021, in 1 intensive F student of KMI, we know that the number of active learning students who managed to reach the standard is 77.27%. But on the other hand, the number of results learning that have to get a scoring standard is 28 students or 84.84%, and the average effect of study students who haven't reached the norm is five students or 15.15%.

After doing this research, the researcher found several shortages from the teacher while teaching; that is, the teacher has yet to follow the steps that should be taken; the teacher leaves one of the teaching steps to explain complex vocabulary. It is one of the most excellent evaluations for the teacher to give and explain new terminology to make it easier for students to understand the subsequent explanation. To achieve the average value limit score or expected value for success in learning, the teacher is expected to carry out all the teaching steps that have been prepared, and it is hoped that this will not happen in the second cycle.

In the second cycle, the implementation carried out in the first cycle was carried out on February 13, 2021, in the lesson second with a duration time of 45 minutes, and it starts from 7.45 to 8.30 with amount 33 students. And in this implementation, the teacher must do several things, such as opening, implementing, evaluating, and closing. What is done first is the opening; the beginning includes a greeting, the teacher arranges the student's seats neatly, then the teacher asks about the previous lesson.

Next is the implementation process, which includes: the teacher must connect the knowledge previously taught with the lessons to be taught; next, the teacher explains vocabulary that is difficult for students to understand, then the teacher begins to explain the material, then the teacher instructs students to read books in preparation for answering the question, and finally evaluation. In this evaluation, to test how the student's abilities and to find out the extent of student understanding, the teacher must first is, the teacher divide the students into several groups. Next, the teacher separates the questions in question into each group. Then the teacher asks one student from each group to spread out in the classroom to

find another student who can answer the question. Then the teacher asks students to return to their original place. And the last one is closing; in this closing, the teacher discusses with students the answer that has been obtained. Next, the teacher and students summarize the material, and finally, the teacher provides an evaluation after teaching.

Next is observation; in this way, several factors must be observed by researchers, especially things that happen in the classroom during the teaching and learning process, like what has been written in the observation blank, such as indicators of enthusiasm and learning outcomes like visual, oral, listen and think.

The data that will be presented is the same as the beginning, about the criteria of enthusiasm that the researcher will assess to see the difference in the value of enthusiasm in the first and second cycles. And the data will be presented about student learning activity liveliness, which are several indicators of vitality that are observed to determine the level of enthusiasm of students during the learning process in the first cycle. The first is visual, and the practical aspect is student activity in notice theory. Then, the oral thing we examine is student activity in giving input in every group, and the third is listening. In this section, the researcher pays attention to student activity in understanding theory teaching, and the last is to think here about what is seen in student activity in ask answers. These are essential things that researchers will observe to find out the results of student enthusiasm when learning uses active knowledge-sharing strategies in the first cycle and second cycles.

Table 6. Instruction for student learning activities in the second round

No	Indicator liveliness	Observed Aspects
1	Visual	Activity student in notice Theory
2	Oral	Activity students in give input in every group
3	Listen	Activity students in understanding theory teach
4	think	Activity student in ask answer

Table 7. Percentage of student learning outcomes for the second cycle

Number	Statement	Amount student	Percentage
1	Succeed	31	93.93%
2	not yet succeed	2	6.06%

The reflection of the data listed in the second cycle on Fikih subjects has increased from the results of the first cycle of teaching; in research conducted on Saturday, February 13, 2021, in class X senior high school students of KMI, we know that the number of student learning activities who succeed in achieving the standard is a percentage 79.15%, and the amount results learning that reach score standard is 31 students or 93.93%. On the other hand, the average result of study students who haven't come standard is five or 6.06%.

Analysis of data collection in each cycle, Here, the researcher will explain the results of student enthusiasm during the learning process. After implementing this strategy with the

Active Knowledge Sharing strategy, students' confidence increased and reached 77.27%. Then after doing the second cycle with the following recapitulation: The results of observing students' enthusiasm in the second cycle showed that confidence in the second cycle increased to 79.15%. Next is the blank of learning outcomes in the first cycle.

The percentage of passed students is 84,84%, and for failed students is 15,15%. Therefore, they are learning outcomes for students on the first cycle. To find out the value of students who passed in the first cycle, by using the following method, the number of students multiplied by 100 percent, then to find out the average value of student learning outcomes in the first cycle is as follows, the sum of passed students divided by the sum of all students, which is 6,63 percent.

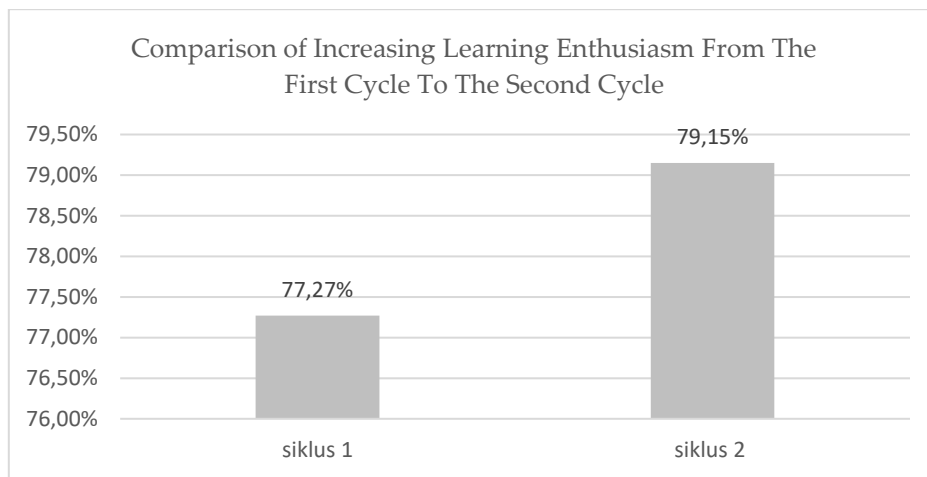
And in the second cycle, student learning outcomes in Fikih lessons also increased, as expected, presented with the following results, the average score achieved by all students as a whole is 93,93 percent. In this cycle, only one person failed, and the others were successful. However, some of them had weak or even excellent scores, with the following details, those who got a score of 5 were classified as soft, one student who received a score of 6 was classified as good, seven students who earned a score of 7 are classified as good are four students, who get a score of 8 are classified as Excellent is 12 students, who get a score of 9 are classified as good are eight students. Therefore, to determine the percentage of student learning outcomes in the second cycle is as follows.

To find the percentage, the sum of passed students is divided by the sum of all students multiplied by 100 percent or 93,93 percent. To determine the average value of student learning outcomes in the first cycle, the sum of passed students is divided by the sum of all students, which is 7,48 percent.

Table. 12 Comparison of the increase in student enthusiasm from the first cycle to the second cycle:

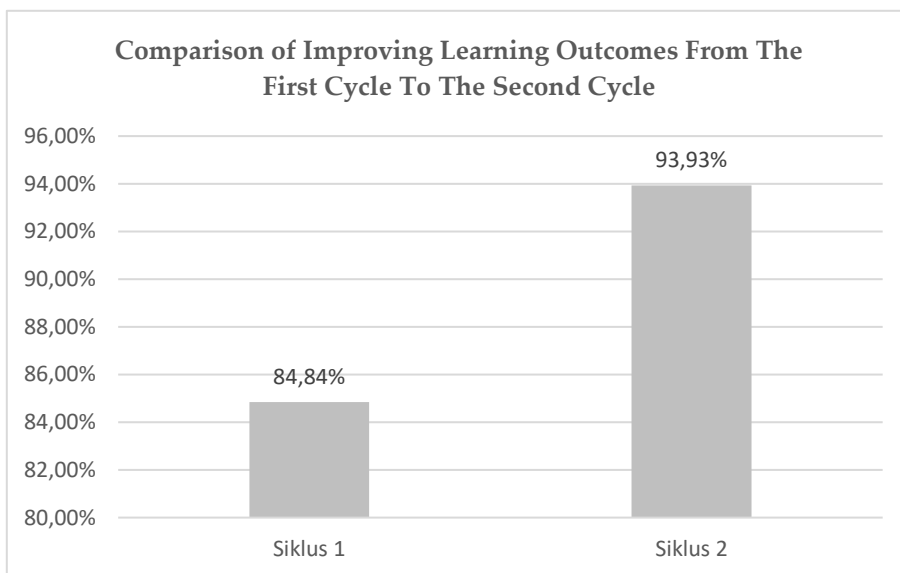
No	Cycle first			Cycle second	
	indicator enthusiasm	Average value	Percentage	average score	Percentage
1	Visual	3.12	78.03	3.24	81.06%
2	Oral	3.03	75.75%	3.06	76.51%
3	Listen	3.15	78.78%	3.09	77.27%
4	think	3.06	76.51%	3.27	81.81%
Total			309.07		316.05%
Percentage value			77.27%		79.15%

After looking at the data presented for student enthusiasm, it was evident that there was an increase in the second cycle compared to the first cycle; using the active Knowledge Sharing strategy, there was a comparison between the first and second cycles. The first cycle achieved 30 students, or 77.27%, and the second reached 31 students or 79.15%. From this comparison, it is evident that this *Active Knowledge Sharing* strategy greatly influences student enthusiasm for learning. As in the graph below:



The graph above clearly illustrates the level of increase in learning from the first cycle to the second cycle. Here it is evident that there is an increase in enthusiasm in the learning process when using an active knowledge-sharing strategy. However, it is due to several obstacles, one of which is that students do not understand the learning process using strategic active knowledge sharing.

There is also an increase in student learning outcomes in the second cycle than in the first cycle; as we can see in the table, there are 28 successful students or 84.84%, and five students have not succeeded, or 15.15%, and in the second cycle, there are 31 successful student or 93.93% and two students who have not achieved or 6.06% as shown in the graphic below:



From the graph that has been presented, it is clear that the increase in grades occurred from the first cycle to the second cycle. In the first cycle, the scores achieved were 84,84 percent. In comparison, the scores in the second cycle the scores of students increased 93,93 percent, this proves that in the second cycle, students already

understand learning using active knowledge-sharing strategies, and it is proven that operational knowledge-sharing strategy. Therefore, it is proven that active knowledge-sharing strategies are very influential in increasing the value of Fikih lessons. So shortly, there is no doubt that this Active Knowledge Sharing strategy can improve student learning outcomes.

Conclusion

In the learning process, the teacher's ability to design learning significantly affects the success of the learning process in school. With the school possessed, the teacher can manage the learning process well. Learning management is determined by the teacher's ability to control the classroom and their skill in developing teaching materials, strategies increasing student motivation in learning, and evaluating knowledge. It proves that active and innovative teachers significantly affect student learning outcomes in achieving the expected goals. The teacher is one element important in education. Without a teacher, the wheel of education does not rotate maximally because the quality of the teacher influences it. The teacher determines the success of the teaching process. The learning process will also be good if the teaching is of high quality. If the teacher quality is low, the teaching process will be delayed.

In this case, students do not get good teaching either, and it is feared that the nation will not be able to produce competitive, dynamic, and productive cadres in the future. The strategy used in the teaching process aims for, say, a successful study. The system is stepped broad direction in the process of education to reach goals that have been determined related to the learning process, and strategy can interpret as teacher activities for students in the embodiment activity learning process to reach a goal. To sum up, the researcher's share becomes two parts: the first, After the researcher using an *Active Knowledge Sharing strategy*, Activity students greatly improved, considering the increase in research results in the second cycle which was better than the first cycle. The second, namely strategies that encourage students to understand learning, we can see an increase in learning outcomes in the second cycle from implementing the active knowledge-sharing strategy. For each role, we know that student learning activity and outcomes increase in each process. In the first cycle, student activity reached 77.27%, and student learning outcomes that got the standard were 28 students or 84.84%

In this role, the result desired research is not achieved, causing two reasons, first, students are not used to this strategy, and second, the teacher does not complete the teaching steps. However, after the second research was carried out, students' activities and learning outcomes increased, with a percentage of activeness of 79.15% and learning outcomes of 93.93%; with this research, students began to get used to learning with this strategy, and the teacher worked on the steps prepared by the study. So, according to the researcher, one of the essential things in this research is the data that has been presented because by looking at the data or results from the study, it is very evident that the Active Knowledge Sharing strategy is very influential in increasing activity and learning outcomes.

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Learning in Covid-19 Pandemic: Phenomenological Study on Student's Experience

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Article Info	Abstract
<p>Article History</p> <p>Received: September 27, 2022</p> <p>Revised: November 17, 2022</p> <p>Accepted: November 29, 2022</p> <p>Published: November 30, 2022</p> <p>Keyword: Covid-19; Online Learning; Pandemic; Phenomenology; Student Experience.</p> <p>Copyright (c) 2022 Muhammad Atmadio Ceisario, Saiful Amien, Dina Mardiana</p> 	<p>The Covid-19 pandemic changed the learning atmosphere in Indonesia and over the world, from offline to online. Lecturers and students inevitably had to accept the change in learning direction imposed by the government to avoid the ferocity of the pandemic. This study aimed to describe the online learning experience of three Islamic Religious Education students through a phenomenological approach. The authors collected the data through in-depth interviews, transcribed it verbatim into a solid description, and analyzed it through descriptive-psychological phenomenology procedures. This research showed that online learning was an interesting experience at the beginning of the Covid-19 pandemic. However, it ended up disappointing because it was not optimal and ineffective, constrained by many obstacles, and expensive. More than that, the fatal impact for students was learning loss characterized by stress, loss of learning motivation and decreased knowledge/skills due to learning outputs. The results of this study recommended that educational policymakers, education practitioners, and parents should make efforts to assist students so they can get out of the learning loss phenomenon after the pandemic has passed.</p>
<p>How to Cite:</p> <p>Ceisario, M. A., Amien, S., & Mardiana, D. (2022). Learning in Covid-19 Pandemic: Phenomenological Study on Student's Experience. <i>Progresiva : Jurnal Pemikiran Dan Pendidikan Islam</i>, 11(02), 117–131. https://doi.org/10.22219/progresiva.v11i02.22745</p>	

Introduction

The COVID-19 pandemic has changed the world order, including the education sector. Learning carried out directly and face-to-face, like it or not, has to switch to online. In Indonesia, online learning became mandatory on March 24, 2020, based on the circular of the Minister of Education and Culture of Indonesia, Number 4 of 2020. Practically, all educational institutions, including universities, have since organized learning through the internet (Oktaviani et al., 2017; Pratama et al., 2020) with applications that are widely used in the form of *Google Classroom*, *Google Meet*, *Zoom*, *Video Conference*, *Live Chat*, and *WhatsApp Group* (Aprianti & Sugito, 2022; Awalia et al., 2021; Lufung, 2022; Ningsih, 2020; Purwasih & Elshap, 2021; Zhafira et al., 2020).

According to various earlier research, the transition from learning habits to online has significantly influenced. On the plus side, online learning can: (a) reduce the spread of COVID-19 in educational clusters, (b) force lecturers and teachers to increase their information-communication technology literacy, (c) make learning easier to do whenever and wherever, and (d) allow parents to supervise or be directly involved in their children's learning (Iqbal & Sohail, 2021; Khairunnisa & Ilmi, 2020; Syarif & Mawardi, 2021).

While on the negative side, online learning raises several obstacles: (a) Lack of effectiveness in achieving goals due to the low mastery of teachers on ICT (Asmuni, 2020; Crawford & Cifuentes-Faura, 2022; Haryadi & Selviani, 2021; Khairunnisa & Ilmi, 2020; Putri et al., 2020; Wahyono et al., 2020), (b) Limited supervision of students (Asmuni, 2020; Oliveira et al., 2021), (c) Limited learning styles that can be applied in online learning (Coman et al., 2020), (d) Unpreparedness to learn due to bad perceptions of technology (Kalimullina et al., 2021), (e) Limited time for teaching, (f) Limited alternative learning methods that can be applied in online learning (Oliveira et al., 2021; Putri et al., 2020), (g) Fatigue due to eye tiredness that looks at the screen continuously (Oliveira et al., 2021; Putri et al., 2020), and (h) Giving students excessive independent study assignments (Wahyono et al., 2020).

In the context of higher education, online learning also raises various conditions felt by students, such as: (a) Learning tends to be less active (Asmuni, 2020) and less productive (Argaheni, 2020), (b) Limitations of the internet network (Haryadi & Selviani, 2021; Lestariyanti, 2020), or slow internet connection (Iqbal & Sohail, 2021; Kurniati et al., 2020; Mengistie, 2021), and the inability to prepare internet quota continuously (Lestariyanti, 2020; Ningsih, 2020) (c) Cultural shock online learning (Haryadi & Selviani, 2021), (d) Stress due to excessive independent learning tasks (Di Pietro et al., 2020; Händel et al., 2020) or the large number of tasks collected in a short time (Lufung, 2022; Oliveira et al., 2021) (e) Decreased motivation to learn (Di Pietro et al., 2020; Hadjeris, 2021), (f) Lack of online learning media (Khairunnisa & Ilmi, 2020; Lestariyanti, 2020; Mengistie, 2021) (g) Decreased learning discipline (Fitriyani et al., 2020), and (h) The loss of intense communication between students or with their lecturers (Putri et al., 2020).

In this study, the authors examined student experiences during online learning through a first-person psychological perspective to explore and synthesize them into meaningful essential structures. The first-person perspective provides psychological insight from experiences such as worry, pleasure, understanding, perception, anticipation and so on (A. Giorgi et al., 2017; Jackson et al., 2018). Therefore, this study examined the online learning experiences of direct actors, namely three students of the Islamic Religious Education study program at a private university in Malang, East Java.

The authors selected participants based on their experience and willingness to involve in this study. They considered the educational background in the same study

program, Islamic Religious Education, assuming the participants are familiar with developing educational discourses, including online learning. In addition, they also considered the final stage of their coursework, assuming that the participants are mature in age and thinking to be able to articulate their experiences into easy-to-understand descriptions.

All of these participants experienced online learning for two years during the Covid-19 pandemic, whereas the previous two years, they studied face-to-face and never imagined distance learning would occur. This psychological situation makes the authors interested in examining it phenomenologically descriptively in the question: What is the meaning of online learning for students of Islamic Religious Education?

Research Method

The authors designed this study using a descriptive-psychological phenomenology method (A. Giorgi et al., 2017; Jackson et al., 2018). Jackson et al., 2018). The online learning experience, which is the main focus of this study, is relevant to the main concern of phenomenology, namely returning to the meaning behind concrete, fresh, complex and detailed experiences (Creswell & Poth, 2018).

Three Islamic Religious Education students were willing to participate in this research. In phenomenology, the number of participants does not matter because the main consideration is the depth of the experience studied (A. Giorgi & Gallegos, 2005; Langdrige, 2008). Here, the authors limited the number of participants to three because, beyond that, they would have difficulty describing participants' experiences (Amien et al., 2022; Broomé, 2013; A. Giorgi & Gallegos, 2005; B. Giorgi, 2011).

The first author of this paper has a close relationship with the three participants due to the similarity of their almatamater background. This closeness made it easier to recruit them as informants. However, the authors still try to maintain objectivity throughout the research. The second and third authors, who are not burdened with previous knowledge related to "online learning," always supervised the process of this study, especially in doing observation. Starting from preparing interview question forms and transcribing to analyzing data.

The authors collected data through in-depth interviews. As suggested by psychological phenomenology-descriptive, they conducted this interview in an unstructured, flowing, and undirected way to the participants. They interviewed all participants online through the Zoom application according to the agreed time, except for participant 1 (P1). In addition to interviews, they did it face-to-face due to technical problems while online. Each interview took 30-40 minutes, and all participants agreed to be recorded so that the authenticity of the data was maintained. Furthermore, the data were transcribed verbatim (A. Giorgi et al., 2017; Jackson et al., 2018).

The authors tested the validity of the data by member-checking by sending a transcript of the interview results to each participant to be read and corrected if they found errors. Next, the participants back the corrected transcripts for the authors to use as raw data. Subsequently, the authors analyzed the data through the seven phenomenological-descriptive psychological steps developed by Jackson et al. (2018), as follows:

First, compose a concrete description. The authors changed the results of the interviews from audio to text verbatim so that they became definite descriptions that explained the participants' experiences.

Second, sense of the whole and bracketing. There are three steps the authors take here:

1. Read the interview transcripts repeatedly to get an overall feel for the phenomenon of “online learning” being studied.
2. Attempted to suspend our knowledge of the phenomenon, including personal experience, to accept whatever is described by the participant without any consideration of value.
3. Strengthened special sensitivity to the phenomenon being studied by listening carefully to what the participants said.

Third, determining the unit of meaning. The authors broke down the transcripts into natural sentences or paragraphs by intuiting each shift in meaning. In subsequent analysis, they marked each shift in meaning with a red slash for convenience. They carried out this process spontaneously by trying to read the transcript continuously from beginning to end and involving sensitivity to the phenomenon under investigation.

Fourth, doing transformation-reduction and intuition. The authors changed the meaning in the description in a phenomenological-psychological sensitive way. That was, interrogating each unit of meaning to find and express the psychological implications of the descriptions of everyday experiences that participants conveyed.

Fifth, formulating constituents and structures. The authors sought to derive a general structure from experience by reviewing all transformations of units of meaning. Here, they carried out a reflective process to determine the essentials of each description through two stages: (a) Identifying constituents by categorizing several smaller and separate subjects from meaning units, then synthesizing them using imaginative variations; (b) Identifying intra-inter structural similarities and differences between constituents, then trying to find the general structure of the “essential” constituent parts by moving away from the table to reach generalizations.

Sixth, communicating the findings. It was, communicating the constituents and their structural relationships through (a) a figure that visualized the nature and relationships among the constituents and (b) a detailed narrative that formed an important part of the findings using a genuine voice from the participants.

Lastly, interpreting the structure and its constituent parts. Here the authors discussed the structure of the experience studied and its constituents with the relevant academic literature.

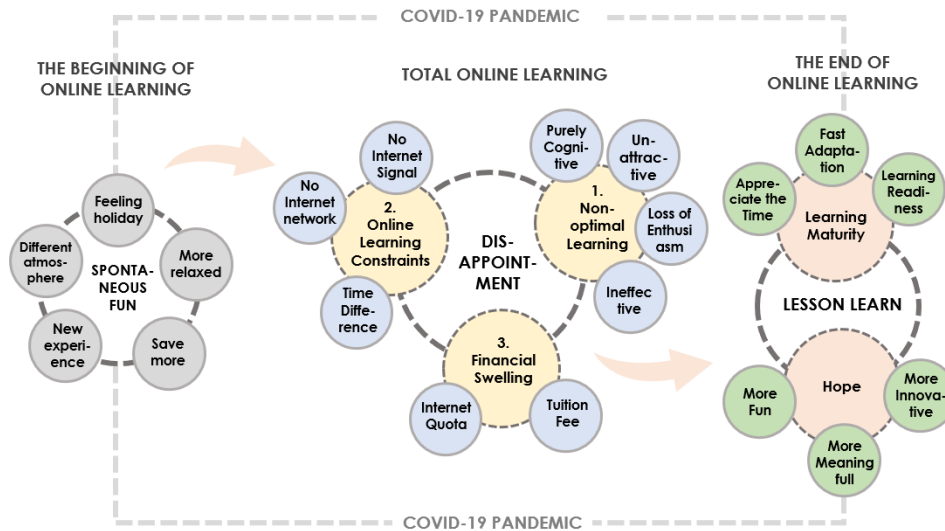
Result and Discussion

In presenting this finding, the authors integrated the transformation of the meaning unit of the three participants' descriptions into one essential structure that described their online learning experiences during the Covid-19 pandemic. Next, they described the constituents of the structure as evidence found in the data.

The Essential Structure of the Online Learning Experience

The authors visualized the essential structure of the participants' online learning experience in Figure 1, where the identified constituents appeared to be interconnected and influential. Overall, the participants' experience was divided into three phases: The beginning of the implementation of the online learning policy, the total online learning, and the end of the online learning.

Figure 1: The Essential Structure of the Online Learning Experience



At the beginning of online learning, the participants seemed to feel spontaneous happiness. However, when total online learning was implemented during the Covid-19 pandemic, where they were fully involved in learning from home by always facing the computer screen, they felt disappointed with the distance learning. Nevertheless, they did not lose hope and could take the best lessons from this abnormal condition.

The Beginning of Online Learning: Spontaneous Fun

When online learning was begun, all the participants spontaneously felt joy. P1 felt happy because it made him more relaxed in studying. He always enjoyed vacations at home and could save on transportation. Likewise, with P2 and P3, both felt happy because online learning would provide a new and different experience from learning before the pandemic. Something new for P2, in particular, would provide more exciting learning conditions because he could take advantage of new things.

Table 1 shows each constituent of the experience with empirical examples of participants' expressions.

Table 1: The Constituents of Spontaneous Fun with Various Empirical Variations

The Constituent	P1	P2	P3
Spontaneous Fun	P1MU1. <i>“So, my experience when I first started studying online, it was just over a year ago... at first, I was automatically happy. Holidays, study from home. Save on gas, save on this and that.”</i>	P2MU1. <i>“The first one is happy because I will have a different experience, and a new experience too.”</i> P2MU3. <i>“However, the fun is in the online class because there are new things. I can use [many</i>	P3MU14. <i>“There’s also a feeling of joy because it’s like not going to [class] like that so that I can relax. But over time, it doesn’t feel good. How come online learning has become like this?”</i>

*apps] like Microsoft Team,
Google Meet, and Zoom.
So, the fun is there, and I
can make something new."*

Total Online Learning: Disappointment

As online learning was implemented, the participants began to feel disillusioned with distance learning. There were three sources of disappointment that they mentioned:

First, learning was not optimal or ineffective. Here, the participants felt that:

1. Learning became less meaningful because it was all cognitive and lost its affective-psychomotor dimension. P1, for example, showed that there were courses that should be practised in the field, but because of online, they were difficult to implement optimally;
2. The learning atmosphere was not exciting. According to the participants, this was due to several reasons, such as the presence of a lecturer who was illiterate about technology, so he could only share PowerPoint slides or give too many independent study assignments. Also, learning methods were monotonous, boring and not innovative.
3. The participants lost their enthusiasm for learning and tended to underestimate it. Learning was not serious, or it was not the main task of a student. They participated in online learning while lying down, playing games, or helping with parental work. Reading literature became unimportant. Accessible only, like reading comics.
4. Learning outcomes were not optimal. For example, in every structured exam using Google Forms, P1 ensured all low results. However, in the exam with assignments (take-home), he ensured all good results because he just needed to search for answers on Google.

Second, there were many obstacles to online learning. For example, the loss of internet signal, the position of the house in the islands where it was difficult to get an internet network, and the difference in the Indonesian time zone. *Third*, financial costs are increasing because the participants still had to pay tuition fees, even though they could not take advantage of campus facilities. In addition, they must also provide an internet quota that was costly.

Table 2 shows each of these constituents of experience with empirical examples of participants' expressions.

Table 2: The Constituents of Disappointment with Various Empirical Variations

The Constituents	P1	P2	P3
1. Learning is Not Optimal			
1.1 Purely Cognitive	P1MU2. <i>"Because the system is online, the transfer of values and knowledge is less than optimal. For example, courses that are supposed to be experimental or</i>	P2UM25. <i>"Learning requires meeting people. Meet lecturers, meet friends. Physical, psychological, and spiritual. From there, we can learn socialization, learn values, not just increase</i>	P3MU1. <i>"Online learning is less effective because many things are lost compared to face-to-face."</i> P3MU15. <i>"For example, if the material is practical, it</i>

participate in the field, but are carried out online, are not suitable and do not get anything."

knowledge. So, in online learning, we can interact. Still, it feels empty and foreign, especially if the participants are on off-cam. Its human touch is gone."

can't be done through lectures. Practicum online? It's not funny. What skills are strengthened?"

The Constituents	P1	P2	P3
1.2 Unattractive Learning Atmosphere and Methods	P1MU14. <i>"So, the [learning] method is monotonous, just like that. The lecturer sends the PowerPoint first; then we are told to read it and discuss it via zoom. Moreover, often send the material the day before Zoom day."</i>	P2MU2. <i>"Some class atmospheres are rigid, some are not fun, and it depends on the lecturer."</i> P2MU5. <i>"Lecturers arbitrarily determine the learning time. Some lecturers take time outside the supposed class hours, which is less effective for us."</i>	P3MU7. <i>"Oops, at that time, the lecturers just walked away. Also, not all of the lecturers understood Zoom or Google Meet. Like technology stuttering. However, some of them understand technology."</i> P3MU8. <i>"So, just use the lecture method."</i>
1.3 Loss of Enthusiasm	P1MU13a. <i>"Yes [I tend to] make it easy because the lecturer does not directly supervise me. So relax, [like] there is no enthusiasm for learning, I see."</i>	P2MU17a. <i>"Because of that, so take it easy [just] when studying online. For example, [I] turned off the camera, kept walking everywhere, and didn't listen to the lecturer's explanation. Then, [in] doing the task, [just] asking [answer from] a friend. [Doing] the exams also cooperatively. Learning is not serious, you know."</i>	P3MU10. <i>"Paying attention to [learning materials], yes, paying attention, but not so seriously. For example, while lying down. What is it? Anyway, very relaxing."</i> P3MU12. <i>"Yes, it's like that, [I] have my HP on. Later, for example, if the lecturer wants to [read] the attendance sheet, then [I] will take the HP seriously."</i>
1.4 Not Optimal Learning Outcomes	P1MU19. <i>"It is of little value if the exam is oral [interview] or structured via Google form. The value is small because I didn't read it. But if the exam is a take-home assignment, I automatically search on Google and guarantee good grades."</i>	P2MU17b. <i>"In offline [learning], the exams are in class, closely monitored; like it or not, [I] have to study right. Can't cooperate. However, in online learning, [I] relax and study only for exams. So the absorbed knowledge is under 50%."</i>	P3MU18. <i>"The downside of online [learning] is that everyone has a cell phone or laptop. Of course, you can search for answers on the internet. In contrast to offline [learning], we can't hold anything. So, the results of online learning seem fake."</i>
2. Online Learning Constraints			
2.1 Loss of Internet Signal	P1MU10. <i>"Uh, there was one time when I was giving a presentation, and the signal was cut off. It is a problem with online</i>	P2MU24b. <i>"Online learning is like that; when I was enthusiastic about following the discussion but suddenly</i>	P3MU13. <i>"I always try to turn off the camera during online learning to save my internet data. That way, who</i>

learning. It depends on the facilities and the place too."

off. The signal is lost or disconnected."

knows, the internet signal will be connected."

Continued Table 2...

The Constituents	P1	P2	P3
2.2 No Internet Network	P1MU22. "My house is in the upper [mountain] area. The internet network becomes less than optimal when it is afternoon or evening. In the morning, usually, the network is still good."	P2MU14. "Well, it's more of a network problem. Moreover, at that time, there was only a Telkom network at home. At that time, there was a [network] disturbance throughout Kalimantan, and Telkomsel also broke. So I can't join the lesson."	P3MU20. "Yes, for me, network problems too. That's one of the drawbacks of online learning that I face. I live in the village. So, only some are facilitated with a good internet network for online learning."
2.3 Time Zone Difference	P1MU4. "There is also the disadvantage of online learning, namely the difference in time zones in Indonesia. Especially when the lecturer changes learning hours without an agreement, we can be late for class if we don't pay attention to this trivial thing."	P2MU8. "...especially in the eastern zone, which is two hours different. It's a pity for friends in Central or East Indonesia. Because of that, we often tell lecturers: "Mom, here the clock is pointing at..., there is another agenda, there is another class..."	-
3. Financial Swelling			
3.1 Tuition Fee without Facilities	P1MU3. "Apart from that, I also feel at a loss because I still have to pay tuition, but learning is offline, and I have never used campus facilities."	P3MU23a. "There is a financial policy from the campus that makes it easier for students, but still not a tuition deduction. To be precise, the student can pay in instalments."	P3MU21a. "I still pay tuition, which is quite expensive during the pandemic. It isn't easy. I have already paid my tuition, did not go to campus, and did not use campus facilities."
3.2 Internet Quota/Data	P1MU23. "While studying online, I didn't receive internet quota assistance from the government, even though I had already applied. Like it or not, I have to buy it myself. Expensive too. When online learning is about to end, I get internet quota assistance."	P2MU23b. "How else. I have to provide my internet quota. Otherwise, I cannot participate in online learning. Additional financial expenses."	P3MU21b. "Then, I also added to buying my internet quota. Fortunately, I got quota assistance from the Ministry of Education and Culture. It was also near the end of online learning. So, only a little help."

The End of Online Learning: Lesson Learnt

Online learning during the Covid-19 pandemic provided valuable lessons and raised hope for participants. P1 felt that this experience required him to become more mature in learning. He quickly adapted by strengthening his skills using technology and self-study. P2 became more prepared for unpredictable changes. Meanwhile, P3 became more capable of appreciating the available time, including time together.

The participants believed that the pandemic would pass and that learning would go offline again. However, if the pandemic continues, they hope online learning can be more fun, exciting and meaningful.

Table 3 shows each constituent of the experience with empirical examples of participants' expressions.

Table 3: Lesson Learnt Constituents with Various Empirical Variations

The Constituents	P1	P2	P3
Learning Maturity	P1MU20a. <i>"I become more mature. In other words, like it or not, I have to adapt by following the [development of] technology. Then, [appreciate] more time with family. Also, I have become more independent because, in online learning, the knowledge transfer process is not optimal. Automatically like it or not, I have to learn independently."</i>	P2MU25. <i>"Like it or not, I must be prepared for change and unforeseen circumstances. That's what it means to me. Because of this online learning time [in effect], there are unknown conditions, it seems impossible to do it, but I still have to be prepared."</i>	P2MU27b. <i>"During online, we are forced not to meet face to face or virtual. From that, I have to understand and appreciate the time available, especially the time of togetherness. The point is, [I have to] value our time together and not waste it."</i>
Hope	P1MU20b. <i>"I'm sure we'll be back offline. But if it continues, online learning needs improvement to make it more meaningful."</i>	P2MU26. <i>"It can be more exciting and innovative with the development of technology."</i>	P3MU25. <i>"At least not boring. More fun and foster enthusiasm for learning."</i>

The findings above indicate that the participants' spontaneous fun at the beginning of the implementation of online learning shows a human tendency to switch to new conditions, although not necessarily better. This phenomenon emphasizes the human instinct that prioritizes emotion rather than reason in responding to what is being faced, especially in uncertain conditions (Nicholson, 1998; O'Keeffe, 2011). Whether realized or not, it is one of the capitals towards positive change (Kehoe, 2022).

Based on this, the participants had at least started online learning in these chaotic times with positive emotions. Namely, the joy of existing and the hope of goodness from it. However, in practice, it turned out that the participants felt disappointed because the

learning process needed to be more optimal, was hampered by many obstacles, and required a large amount of money.

The experiences of these participants further strengthen the findings of previous research about the ineffectiveness of online learning during the Covid-19 pandemic. It is because, among other things: a) Lecturers lack knowledge of information-communication technology (Asmuni, 2020; Crawford & Cifuentes-Faura, 2022; Haryadi & Selviani, 2021; Khairunnisa & Ilmi, 2020; Putri et al., 2020; Wahyono et al., 2020) so that they tend to give excessive assignments (Di Pietro et al., 2020; Händel et al., 2020; Lufung, 2022; Oliveira et al., 2021) and cause students severe stress (Argaheni, 2020; Kurniawati & Noviani, 2021), b) Monotonous learning methods (Argaheni, 2020; Putri et al., 2020) make learning inactive and unattractive (Argaheni, 2020; Asmuni, 2020), c) Loss of communication intensity between lecturers and students or among students (Putri et al., 2020) so that learning becomes "tasteless" and cognitive overload (Kurniawati & Noviani, 2021).

In addition, the experiences of the participants in this study which indicated a decrease in motivation or enthusiasm for learning, low learning discipline, a tendency to underestimate the learning process, and low learning outcomes emphasized the findings of previous studies (Di Pietro et al., 2020; Fitriyani et al., 2020; Hadjeris, 2021) which indicates that there has been a learning loss phenomenon in students during the pandemic (Andriani et al., 2021; Patrinos & Donnelly, 2021). It was the most feared impact of remote schools when the Covid-19 lockdown was first imposed (Brown et al., 2020; Haser et al., 2022; Wahyudi, 2021).

The term learning loss is used to describe a decrease in knowledge or skills in students. In other words, learning loss refers to a situation where there is no progress in learning for students. It can be seen from the not increasing knowledge or not increasing skills, both general and specific (Pier et al., 2021; Pratiwi, 2021).

Usually, learning loss occurs in students at elementary school age, especially during long holidays (Blaskó et al., 2021). However, during the Covid-19 pandemic, all learners, including university students, experienced the same thing. Some characteristics of learning loss that can be seen are emotionally disturbed or stress (Adi et al., 2021; Händel et al., 2020), difficulty/loss of concentration while studying (Andriani et al., 2021), low absorption (Händel et al., 2020), lack of preparation for online learning (Adi et al., 2021; Haser et al., 2022), and a lack of good interaction between lecturers and students as well as between students (Khan & Ahmed, 2021; Mardiana et al., 2022; Yeomans et al., 2021). It appears that all of these characteristics were found in this study.

Conclusion

Online learning at the beginning of the Covid-19 pandemic became an experience that participants felt with positive emotions: fun and hope of getting something new or different. However, they were dissatisfied when distance learning took place because it turned out to be not optimal and ineffective, limited by numerous barriers, and expensive. They experienced learning loss, characterized by stress, a loss of learning exciting, and a decline in learning output. However, they learn self-study and never lose hope through their online learning experience.

This phenomenological finding further strengthens the results of previous research on the impact of online learning during a pandemic which has significant implications for educational policymakers, education practitioners and parents to make efforts to assist students so they can get out of the learning loss phenomenon after the pandemic has passed.

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The Authority of *Ulama* towards Politics: The Role of *Teungku*, *Tuan Guru* and *Kiai* in Nation Below the Wind

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Article Info	Abstract
<p>Article History</p> <p>Received: October 19, 2022</p> <p>Revised: November 23, 2022</p> <p>Accepted: November 30, 2022</p> <p>Published: Desember 1, 2022</p> <p>Keyword: <i>Authority; Islamic Leadership; Islamic Sharia; Politics; Ulama</i></p> <p>Copyright (c) 2022 M. Alkaf, Muhammad Said, Saiful Hakam</p> 	<p>This article discussed the relationship between <i>ulama</i> and politics in three types of elite Islamic leadership in Indonesia: <i>Teungku</i> in Aceh, <i>Tuan guru</i> in Lombok, Nusa Tenggara Barat, and <i>Kiai</i> in Java. The research was organized based on the central questions; what was the political role of <i>Teungku</i>, <i>Tuan guru</i>, and <i>Kiai</i>, and what was their authority in the dynamics of local and national politics? This research used qualitative methods with an ethnographic approach. Data was collected through direct observation, interviews, review of written sources, and documentation data. This article found that <i>Teungku</i>, <i>Tuan guru</i>, and <i>Kiai</i>, in addition to being religious elites, also played the role of political elites. With the capital of religious authority at their disposal, they were confident to engage in practical politics. <i>Teungku</i> in Aceh was actively involved in redefining the narrative of the Acehnese nation by promoting the formalization of Islamic Sharia through a policy of special autonomy. With this policy, <i>Teungku's</i> position became more substantial and strategic politically and religiously. While in Lombok, <i>Tuan guru</i> became a local strongman who seized legislative and executive power in Nusa Tenggara Barat. They succeeded in seizing local power from the Sasak aristocratic circles. Meanwhile, <i>Kiai</i> in Java appeared to color Indonesia's discourse and political system from the beginning. Nevertheless, they managed to become part of the power in national leadership history. The relationship of the three religious elites to politics was ultimately in line with the strengthening of authority, religious traditions, and religious institutions.</p>

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Introduction

In the era of democratization, *ulama* played a significant role in the world of politics in Indonesia. *Ulama* was no longer considered one of the groups that inhabit *pesantren* (Islamic Collage) or madrasahs as religious teachers, but could also play a role in determining the politic. As in the case of blasphemy of Basuki Cahaya Purnama (Ahok) in the hustle and bustle of the DKI Jakarta Regional Election, the MUI issued its religious attitudes and opinions stating that Ahok had committed blasphemy against the Quran, insulting *ulama* and Muslims. The MUI's attitude and opinion ignited significant actions from various Islamic groups in Jakarta. The involvement of *ulama* and politics in Indonesia was a long narrative in modern Indonesian history, such as the work of the Masyumi Party, the Darul Islam rebellion, the social revolution, and the Islamic party during the New Order (Sjamsuddin, 1990).

The study of the relationship between *ulama* and politics tended to look at three things mainly: *First*, the definition of *ulama* was too normative because it places *ulama* as an object rather than an ambitious subject of seizing power; *Second*, Indonesians attention has been more concerned with Javanese dynamics in the study of science related to *ulama* (Van Bruinessen, 1994); *Third*, the fragmentation of religious studies related to *ulama* through the construction of alternative *ulama* definitions through *Tuan*, *guru*, and *Teungku* was indeed more representative to counter the definition of *ulama* that focuses too much on *Kiai* which was too Javanese rather than Islam (Arrauf Nasution et al., 2019). The three trends above show that studies of authority, *ulama*, and politics in Indonesia tend to ignore the complexity of understanding these relationships. Each region has its uniqueness and differentiation in looking at the position of *ulama* in the political region and its religious authority.

The purpose of this paper was to complement the shortcomings of previous studies that should have paid attention to the diversity of dimensions of issues related to religious, *ulama*, and political authority. In particular, this paper shows that the construction of religious authority and the relationship between *ulama* and politics was a central dimension shown by various regions in Indonesia. In line with this, this paper proposes the argument that post-New Order democratization has contributed significantly to the vertical mobility of the clergy within the political sphere. The argument that the period of democratization after the New Order has contributed to the mobilization of the clergy in the political sphere has given a newer perspective on social change after what was taking place. To defend the thesis, the author discussed each theme in three regions. In Aceh, there was a socio-political transformation of the *Teungku* faction as the owners of religious authority. In Lombok, to analyze the authority of *the Tuan guru* and his political agency. Finally, in Java, there was political mobility between *Kiai* and *santri*.

Research Method

This article used qualitative research. The data in this research was obtained from in-depth interviews, documentation, and a literature review. The context of ethnographic methods in this study focused on the meaning of scholarly actors, namely *Teungku*, *Kiai*, and *Tuan guru*, along with the sociocultural constructions that shape them. The ethnographic approach was used to provide a holistic picture of the research subject by emphasizing the individual's daily experiences by observing and interviewing *Teungku*, *Tuan guru*, and *Kiai*. According to Cresswell (2012),

ethnographic design is a qualitative research procedure for describing and analyzing various cultural groups that interpret patterns of behavior, beliefs, and language that develop and are used by a community over time. Therefore, the design of this ethnographic research was a qualitative study that describes, and analyzes the authority of *the Tuan guru, Kiai, and Teungku* as part of a sociocultural group that aims to interpret various patterns of behavior, and beliefs that develop over time (Lecompte et al., 1993).

Furthermore, ethnography is a description, interpretation, or interpretation of a person regarding a culture or social system that develops in society. Therefore, researchers study various patterns of behavior shown by the community, habits, and ways of life, including grammar used as a means of daily communication. Qualitative research with ethnographic methods was expected to be able to find new concepts and theories based on the culture of a society, considering that qualitative aims to produce new theories, not a test of emerging theories. Therefore, the researcher must be intensive and careful in observing the object of his research.

The final result of ethnographic research was a comprehensive descriptive narrative accompanied by an interpretation of all aspects of life and describing the complexity of the social facts of life. The ethnographic design was included in the qualitative approach because it aims to describe an object studied in the research, be it social class, the status of a group, and so on. The assessment was based on written, and oral findings from the group of people studied, as stated by Bogdan and Taylor that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behaviors.

In the context of this study, this qualitative approach with ethnographic theory would be used to decipher and interpret the agency of scholars such as *Teungku, Tuan guru, and Kiai* within the group he leads, and how they establish their authority, both in religious and political life. In summary, this research will provide an overview of how religious elites in Indonesian regions such as Aceh, Lombok, and Java play their role in the social structure of society, the state, and the changing political climate.

Results and Discussion

The commander of the Iskandar Muda Aceh regional command, Colonel M. Yasin, read a letter from Daud Beureuh, the supreme leader of Darul Islam, from his place of resistance in the interior of North Aceh. Daud Beureuh wrote about how long ago Aceh yearned for the formalization of Islamic law (Nur El Ibrahimy, 1982).

"Know, O beloved people of Aceh, that Islamic sharia was quite broad, perfect and alive, sufficient for all areas of life and human life."

"Ketahuilah wahai rakyat Atjeh jang terjinta, bahwa Sjari'at Islam tjukup luas sempurna dan hidup, mentjukupi segala bidang hidup dan kehidupan manusia".

The letter was his last resistance to the Central Government for nearly a decade to defend the so-called *maruah*.

Daud Beureuh's presence on the Acehnese political scene since the early 20th century, which ended in his decision to take up arms, was a new type of the presence of the Acehnese *ulama* after coming into contact with Islamic renewal. This idea of Islamic renewal then made Beureuh (in particular) and the *ulama*, who were members of *Persatuan Ulama Seluruh Aceh* (PUSA) made group, a new social class in Aceh

during the colonial period and the national revolution. The legitimacy of the modernist *ulama* as religious leaders in Aceh was also inseparable from the rural social system of Acehese society at that time. For this reason, Daud Beureuh felt that the Acehese no longer needed the Sultan as a leader because, for him, it was not beneficial to replace one feudal form with another feudal (Sjamsuddin, 1999). According to Sjamsuddin, if what was measured was personal sacredness, the position of the highest leader of the Acehese people lies with him. According to *Teungku* David Beureuh, he has that qualification. Some people consider themselves no longer mere mortals but between men and angels.

Traces of the *Teungku* faction's wedges of authority, charisma, and politics in Aceh could be traced back to the late 19th century. The existence of the *Teungku* circle, which initially only became an advisor to the king for centuries, changed its role due to the insistence of the western colonial nation (Azra, 2004). This led *ulama* to be withdrawn from their communities in *dayah* to become political leaders, especially warlords (Alfian, 1987). Such a situation then made the *ulama*, who were members of PUSA, re-read the position of the *ulama* and politics in Aceh by constructing history through the statement that it was the *ulama* group (in the case of PUSA) who were absent as leaders of Aceh to replace the sultanate structure (Ali et al., 2008).

PUSA was a continuation of anti-colonial ideas in the body of an Islamic society inferior to Europeans. Therefore, the way to deal with the colonization was to accompany the modernity brought by the colonials and a re-reading of the involvement of religions and *ulama* in politics. Such an idea was called Islamism when thinking about Islamic ideals trying to be translated into every practice in the state (Tibi, 2012). The Islamic renewal group then saw this view of Islamism as the involvement of religious ideas in legislation and the involvement of the clergy in the management of statehood. The PUSA memorandum was one of the best explanations in Aceh. In addition, even during the Darul Islam rebellion, the idea of becoming an *ulama* as the highest political leader was even stated in the Batee Kureng Charter, which appointed Beureuh as the State Guardian in the *Negara Islam Indonesia/Negara Bagian Aceh* (NII/NBA) structure (Aisyah et al., 2008). The existence of this *ulama* certainly contributed to the growth of the idea of the absence of a secular division of roles in Aceh, as seen in the relationship between *Kiai* and politics in Java.

The Darul Islam rebellion contributed to the loss of the role of reforming *ulama* in Aceh which later began to be replaced by the traditional *ulama* (Sjamsuddin, 1990). The contestation between the two groups of scholars was typical of Aceh, which does not occur anywhere else, both in Java, West Sumatra, and West Nusa Tenggara. In other regions, such as in West Sumatra, tensions between reformer *ulama* and traditions were in areas of religious debate (Hamka, 1958). In the Aceh region, tensions between the two groups also involve political affairs (Miswar, 2019). The contestation of reformers and modernists in Aceh began with the struggle for religious authority. Each of the two groups of scholars forms its social structure through educational institutions, madrasas, and *dayahs* (Sulaiman, 1997). Reforming *ulama*, who were members of the All-Aceh Ulema Association, consolidated all madrasas in Aceh and even explicitly established a particular school to produce teachers (Nur El Ibrahimy, 1982). Meanwhile, *dayah ulama* maintain their religious structure and authority in *dayah* educational institutions (Mizaj, 2018).

In resolving the Darul Islam conflict, there was an agenda from Ali Hasimy to unite these two factions in the grand plan of Kopelma Darussalam. For modernist scholars, the place was in IAIN Ar-Raniry, while for traditional group scholars, *dayah Manyang Teungku Chiek Pante Kulu* was formed. Even specifically for *Dayah Mayang Teungku Chiek Pante Kulu*, a curriculum was compiled that maintains material that has long been developed in *Dayah*, as well as the addition of other materials (Feener, 2012). However, the offer was rejected by the traditional *ulama* class. They prefer to return to their old communities in rural areas. By returning to their communities, traditional *ulama* establish their religious authority and immunity from attempts at bureaucratic religion. This choice allowed scholars from traditional circles to develop their scientific networks. It was not experienced by reforming *ulama* who not only lost their influence in society because they lost the structure of madrasas in rural areas but even their religious authority because they were absorbed in the religious bureaucracy.

The absorption into the bureaucracy, especially during the New Order period, eliminated aspects of PUSA's political ideology, but it did not take away the spirit of progress they had for a long time. The presence of reforming scholars and *ulama* in the state structure at MUI of Aceh, such as Ismail Muhammad Syah (Ismuha) and Ibrahim Husein, alums of the Normal Islam School PUSA has provided an advanced Islamic theological and *fiqh* basis for the New Order development agenda. One of them was by issuing an MUI fatwa allowing the autopsy of corpses for the benefit of scientific work as a condition for establishing the Faculty of Medicine at Syiah Kuala University (Amiruddin, 2003).

However, in the context of the New Order, *Dayah Ulama* experienced marginalization, so his agency experienced a crisis (Nirzalin, 2011, 2012). It could be read because the *Dayah Ulama*, in contrast to the reformer scholars who have transformed the bureaucratic structure of the state, have not undergone a modernization process. The faction maintained its long-standing tradition, to the point of being a decades-old, as a rural *ulama* who was not involved in the bureaucratic agenda. This then implied the low social mobility they carried out, so they were not involved in Suharto's Islamization project at the end of his leadership. At the end of the New Order, Suharto began to make peace with Islam after previously being suspicious of the existence of an Islamic agenda that he considered inconsistent with national interests. One of the alignments and closeness was by forming of the Indonesian Muslim Scholars Association because of the logical consequences of the formation of a new middle class of Indonesian Muslims (Hefner, 2000).

The situation began to change when Suharto's leadership ended, which resulted in the emergence of democratization and demands for regional autonomy. In Aceh, demands for broad autonomy echoed loudly, one of which was to formalize Islamic law (Abubakar, 2020). This formalization of Islamic law then put the position of the *ulama*, which had been eliminated during the New Order period, back into a more strategic position through the issuance of *Qanun* Province Nangroe Aceh Darussalam (NAD) No. 9 of 2002 concerning the Relationship between the Working Procedures of the Ulema Consultative Assembly with the Executive, Legislative, and Other Agencies. The existence of the *qanun* has restored the position of the *ulama* in Aceh's political and governmental structure after the New Order. Of course, what the scholars mean here was from the traditional circles who gained their position after

the reformers lost influence in Aceh. one of the factors for the rise of traditional *ulama* was that the Free Aceh group during the conflict contributed to the dominance of the *ulama* group in social, political and religious relations in peacetime (Alkaf et al., 2022).

It could be seen in the rampant struggle for urban mosques, which initially became the base of Aceh's modernist Muslims (Miswar, 2017). In addition, topics such as *fiqh*, kalam, and Sufism, usually discussed in the traditional Muslim tradition in *Dayah*, were now delivered openly at the Baiturrahman Grand Mosque, Banda Aceh (Ramadhan, 2022). The rise of traditional *ulama* then has implications for the formation of intolerance to intra-religious minority groups. In its development, intolerance was awakened because of the state's support (Nirzalin & Febriandi, 2022). The most recent case was the issuance of a policy from the Bireueun Regency Government that prohibits the construction of Muhammadiyah mosques in Samalanga (Lintas Nasional, 2022).

Previously, the Aceh Consultative Assembly, now dominated by traditionalist *ulama*, had issued *Majelis Permusyawaratan Ulama* (MPU) Fatwa number 09 of 2014 concerning the Understanding, Thinking, Practice, and Broadcasting of Islam in Aceh (AcehProv, 2014). The fatwa then resulted in the prohibition of salafi-style recitation (MPU Acehprov, 2014) and the rejection of Salafist preachers (Anthony, 2019; Mabrurroh, 2019).

In addition, the clergy also took advantage of the political space that reopened by seizing executive and legislative positions. In some areas in Aceh, *ulama* contested the regional head election (Aceh.tribunews.com, 2016). The more open political space encouraged the clergy to form local political parties. Initially, this local political party was compensation for former combatants who made peace with the Indonesian Government (Isra, 2005). However, in practice, many local parties were founded not from other civic circles, including traditional Islamic groups founded by the Gabthat Party and the Partai Darul Aceh (PDA). However, the dominant victory was still obtained by local parties from combatant backgrounds (Nurhasim, 2016). After the Aceh Party experienced a decline (Setyadi, 2018), this political space was tried to be seized by a new party that also had a background in *ulama* and students who founded the Partai Aceh Aman Sejahtera (PAS) (Atjeh Watch, 2022; KIP Aceh, 2022). This political space was tried to be seized by a new party that also had a background in *ulama* and students who founded the Partai Aceh Aman Sejahtera (PAS) (Prioritas, 2022). The presence of PAS demonstrates the continuation of the close relationship between *ulama* and politics in any socio-religious movement in Aceh.

***Tuan Guru* and Political Agency in Lombok**

Michael Laffan's work entitled *The Making of Indonesian Islam: Orientalism and the Narration of Sufi Past*, he told at length about the development of Islam in the Archipelago and how the agency of scholars in the process of Islamization of this region. The cover of this book embedded a sketch of a bearded figure, a form of traditional guardian persona (Darwis Sufi) belonging to Kamil Yasin of the East Lombok Kelayu people that have been given to Snouck Hurgronje. Yasin was a Lombok who corresponded with Snouck and met Snouck in Makkah during the Hajj season. According to Snouck, the sketch was a form of "Haji Baok" (Sasak language), Haji Baok means Hajj with a long beard, which depicts the physical characteristics of the Darwis Sufis who were in Makkah in the late 19th century.

Kamil Yasin's meeting with Snouck in Makkah was undoubtedly possible because of the discovery of the steamer and the vital position of Labuhan Haji in East Lombok, which opened access to the mobility of the *Sasak* people across the ocean to Makkah (*Haramain*). According to historians, the *Sasak* people began to flock to Makkah to perform the Hajj or study. It has been going on since the 18th century. At first, the people of the Archipelago (*washable jawiyyin*) left for Makkah with the aim of Hajj, and then others chose to settle to study Islam for a long time. The role of the *Sasak* Muslim middle-class family undoubtedly supported the mobility of the "Lombok wandering students" studying in Makkah. Namely, parents who have financial capabilities. Thus, the *Sasak* Muslim middle-class family was essential in transmitting Islamic knowledge between the Middle East and Lombok. Later, when the wandering students return home, they get the title of *Tuan guru*.

Tuan Guru's position in Lombok was similar to that of *Kiai* in Java and *Teungku* in Aceh. The *Kiai* in Java were people who have charismatic authority because of their religious capacity, piety, and traditional leadership. In Aceh, *Teungku* was a religious title given to figures who knew Islamic religious books. Thus, it could be said that *Teungku*, *Tuan guru*, and *Kiai* were *ulama* or religious elites who became leaders of the people, actors of change, mediators, and inspirers in the socio-religious life of society. Etymologically, *Tuan guru* comes from two words, *Tuan* and "Guru." *Tuan* means people who have performed the Hajj. Meanwhile, *Guru* was people who had a qualified religious knowledge capacity. Thus, *the Tuan guru* was an exemplary *ulama* figure and became the leader of the people in the *Sasak* community. Nevertheless, in the socio-anthropological construction of the *Sasak* Muslim community, the legitimacy of *Tuan guru*-ness has strict conditions: Firstly, the figure of the *Tuan guru* must be a Middle Eastern alum; Secondly, it must have extensive religious knowledge (*tafaqquh fiddin*); Thirdly, gaining broad recognition from the local community; Fourthly, the *Tuan guru's* authority would be increasingly recognized if he has affiliations with specific Islamic organizations.

In addition to *Tuan guru*, in Lombok, several terminologies were synonymous with the capacity of *ulama*, such as *Kiai*, *Qadhi*, and *Dea Guru*. These terms were popularly used before *Tuan guru's* terminology was so well established. For example, it was used in *Babad Lombok* manuscripts. Nevertheless, since the 18th century, the term *Tuan guru* has strengthened. It has become a marker of the emergence of a new social class in the socio-religious landscape of *Sasak* Muslim society. Even in the culture of modern *Sasak* society, namely the late 19th and early 20th centuries, *the Tuan guru* became the highest social class in the social class hierarchy of the *Sasak* people, shifting *Sasak* aristocratic positions such as the titles *Lalu*, *Baiq*, and *Raden*.

The *Tuan guru* were the main actors in the formation of Islamic expressions and ideologies of the *Sasak* people. Some of the early *Tuan guru* generations, as Jamaluddin called were *Tuan guru* Umar Mbun Timbe, *Tuan guru* Abdul Gaffur Sumbekah, *Tuan guru* Amin Sesela, *Tuan guru* Mustafa Sekarbela, *Tuan guru* Umar Kelayu and other names. These figures came from middle-class families of *Sasak* Muslims so they could access Islamic education in *Haramain*. The role of Muslim middle-class families in the chain of Islamization of Southeast Asia could be read more broadly in Francis R. Bradley's work entitled "*Islamic Reform, the Family, and Knowledge Networks Linking Mecca to Southeast Asia in the Nineteenth Century.*"

From the lens of anthropology and history, Islam in Lombok was shaped by the influence of early Islamization from various directions: Java, Sumbawa, and Makassar. At this stage, Islamization and transmission of Islam were locally-regionally prolonged. However, from the 18th to the 20th century, the increasing number of Sasak people who studied Islam to Haramain also changed the sociological map of da'wah (Islamization) in Lombok. The backflow of *Tuan guru* from Makkah became a bridge connecting the distance of Islamic knowledge between the "peripheral" Lombok and the "central" Makkah. Therefore, the process of "the making homes of Islam" by the *Tuan guru* in Lombok was considered authoritative and presented a more comprehensive Islam.

In short, the *Tuan guru*'s conception and typology cannot be separated from the changes in the socio-cultural and political structure. In the colonial era, for example, *Tuan guru* was synonymous with people who had studied at *haramain* and later became *mursyid* in Lombok. The primary role of the *Tuan guru* in this phase was as the leader of the people and, at the same time, the resistance movement against the colonials. In the phases of the independence and post-independence revolutions, the *Tuan guru*'s base shifted slightly. *Tuan Guru* was synonymous with *Haramain* alumni who became leaders of the ummah, owned madrasas or boarding schools, and was affiliated with specific Islamic organizations. The main base of the authority of the *Tuan guru* shifted from the groups of the order to the masses of Islamic mass organizations. Meanwhile, post-independence, in modern Indonesian culture, the popularity and establishment of the *Tuan guru*'s authority was not only shaped by the capital of Middle Eastern alums, owning madrasas, and affiliates of mass organizations but the extent of his access to politics-power. Thus, the *Tuan guru* has a religious face and a political face at the same time.

In the era of the old order in the culture of liberal democracy, *Tuan guru* played his agency in local and national politics. At this time, two prominent figures were involved in politics, namely *Tuan guru* Zainuddin Pancor, Lombok Timur, and *Tuan guru* Faisal, Central Lombok. According to Wahid, when Nahdlatul Ulama (NU) left Masyumi in 1952, *Tuan guru* Zainuddin still chose to stay in Masyumi, while *Tuan guru* Faisal left Masyumi and joined the NU party. The second political *ijtihad* of *Tuan guru* in the political constellation of liberal democracy was undoubtedly to safeguard the political aspirations of Muslims in Lombok, especially from its main rival *Partai Nasionalis Indonesia* (PNI), which Sasak aristocrats filled so that the local political map in Lombok remains controlled and won by Muslims.

However, differences in political institutions between NU and Masyumi led to the fragmentation of the authority of the *Tuan guru* administration in Lombok. Especially between *Tuan guru* Zainuddin and *Tuan guru* Faisal. In 1953 *Tuan guru* Zainuddin founded the Nahdlatul Wathan community organization, which became a distinction from NU in Lombok. *Tuan Guru* Zainuddin founded this mass organization to strengthen his religious authority and support the network of madrasahs he had pioneered since the 1930s spread across Lombok. In short, the political dynamics of the liberal democratic period, followed by the rupture of NU and Masyumi, also influenced the fragmentation of authority and the polarization of identity among the Lombok Muslim community, especially between NU and Nahdlatul Wathan (NW) followers.

The 1955 elections in Lombok showed the *Tuan guru*'s active partisanship in the political arena. From the archives of documents from *konstituen.net*, it was reported that there were three *Tuan Guru* who passed to become constituents, namely 1) *Tuan guru* Muhammad Zainuddin Pantgor, East Lombok Regency, Member No. 108 of the Masyumi faction; (2) *Tuan guru* H. Abdul Hafidz Sulaiman, Kediri, West Lombok, Member No. 450 of Masyumi faction and; (3) *Tuan guru* Mustadjad, Pagutan of West Ampenan district, West Lombok, No. 349 member of NU faction. From this data, *Tuan guru*, as the representative of the Sasak community in the constituent assembly, was undoubtedly involved in the struggle of the Constituente Sessions in formulating Indonesian and Islamic relations.

The happening of tragedy of the September 30 Movement (G30S) of 1965 became the gateway to the fall of the old order. Then the appearance of the March 11, 1966 Supersemar (*Surat Perintah Sebelas September/ The Order of Eleventh March*) made Suharto, as the Security and Order Operations Command Commander, take over Sukarno's power. Suharto used this Supersemar magic letter to rule for 32 years. Amid that regime change, the *Tuan guru* played his political agency in negotiations with power. *Tuan Guru* Zainuddin, for example, chose to join Suharto's Golkar.

In comparison, some other *Tuan Guru* remained in NU (party). Save the author, the political *ijtihad* of *Tuan guru* Zainuddin joining Golkar was an effort to maintain his resilience and survival as *Tuan guru* and politician, of course, also to maintain the Nahdlatul Wathan mass organization he has founded. However, because *Tuan guru* Zainuddin had a political trauma, namely when he became opposition to Masyumi, his political career had to end along with the "forced dissolution" of Masyumi by the Sukarno regime.

During the New Order era, *Tuan Guru* Zainuddin was the most prominent figure in Nusa Tenggara Barat (NTB). With all his charisma and authority as the leader of the largest Ormas in NTB, he became the backbone of Golkar's victory in this region. The *Tuan guru*, under the auspices of the Nahdlatul Wathan (NW) Community Organization, became Suharto's partner in the success of various development and social programs in NTB (Noor et al., 2014).

NW mass organization under the leadership of *Tuan guru* Zainuddin seemed to be very intimate with the New Order. However, during the 32 years that the New Order was in power, Suharto never gave NW cadres the opportunity to become regional officials, such as governors or regents. Instead, military officers filled the regent positions to the governor in Lombok-NTB from Java assigned by Suharto. Suharto's political strategy only made NW a granary of votes and *Tuan guru* as agents who campaigned for the New Order program but did not let NW cadres come to power. From 1945-1998, the local leadership in Lombok-NTB has never been held by the son of the region. Instead, the leaders of NTB, from time to time, were people assigned from Jakarta, both the Sukarno era and the Suharto era.

Based on data from the NTB Provincial Information Service, the leadership of local people as Governors began after the reform, namely when Lalu Serenata (Sasak aristocratic circle) succeeded in becoming governor in 2003-2008. In the following period, in 2008-2013 and 2013-2018, the local leadership (Governor) was seized by *the Tuan guru*, namely *Tuan Guru Bajang* (TGB) Muhammad Zainul Majdi. TGB Zainul Majdi marks the success of *the Tuan guru*'s political vertical mobility in Lombok-NTB because TGB became the first *Tuan guru* in NTB history to become Governor.

In the long course of his proselytizing and in the academic forums he attended, TGB certainly met with a variety of different groups, both ideologically, culturally, and politically. He met with Islamic traditionalist groups that were somewhat sentimental with Islamic modernist groups, and vice versa with Islamic modernist groups who did the same to traditionalist groups. He also met the 'pure nationalist' group and, on the other side, met the 'pure Islamist' group. He was present amid urban Muslim-urban groups and, at other times, in the majlis of agrarian—rural Muslim communities. Even TGB also spoke in front of non-muslim friends. Encounters with various colors of ideas, thoughts, beliefs, groups, and political orientations were challenging. The TGB must carefully convey constructive matters for Islam and nationality in proportion.

It was in many of those encounters that it could be said that the TGB played the role of its "Wasatiyyah Islam" and "middle ground politics." He was always in the in-between space, in the middle of two poles, paddling and surfing between the waves to maintain balance. TGB in this context, it was pretty ingenious to understand the context when the face of religion should be more raised and when the face of nationality should be more highlighted (Said, 2020).

During Ahok's events, for example, TGB personally included people who disagreed with Ahok. For TGB, Ahok's statement interfered with interpreting other religions' scriptures. Moreover, the remarks were ejected in public. Then TGB was involved in the 212 demonstration wave to demonstrate its religious commitment. After Ahok's case was handled legally, for TGB, the case does not need to be extended; let the law solve it. However, when some groups (212) continue to use Ahok's case as a "firing tool" and "political instrument" to win a political contestation. So TGB withdrew and did not want to get involved in the waves of action that volumes. Even when the 'roadshow' of 212 alumni to Lombok-NTB, TGB looked cold, did not have many comments, nor was he present at the event. As an Azhary in a religious mindset and a democrat in political stance, TGB feels that Indonesianness should remain anchored to two consciousnesses, namely Islam and nationalism. According to TGB, these two things should not be faced diametrically because nationalism in Indonesian history also emerged from Islamic consciousness and the struggle against the invaders.

Shortly, Indonesia's political polarization grew louder. The poles of "cebong" and "kampret" were getting stronger. The TGB then opened its voice, loudly expressing its disapproval of the use of war verses in political contestation in Indonesia. He disagrees with the jargon of "Allah's party" versus "Satan's party." He also disagreed with labeling "hypocrite" to fellow nationals who chose different political paths. A precarious stance amid the euphoria of the turbulent wave of "Islamic politics." Of course, the TGB has come under attack from a group that used to question it as one of Indonesia's presidential candidates. His name was crossed out by the Alumni Fraternity (PA) 212 as a list of Presidential Candidates. For its political attitudes and views, TGB was thrown into a situation of being 'loved' and then 'hated' by a group. Then in the other group, once 'hated,' then "loved."

TGB's track record in politics and religion has always been in an all-round situation between Islam and nationalism, tradition and modernity, and stagnation and renewal. TGB continues to surf concrete issues in the Indonesian space in those situations. He is looking for the most moderate points of two opposite poles. TGB does not seem to want to get caught up in banal cliché issues. He chooses to shy away

from all the non-substantive commotion that tends to lead to unnecessary tensions. TGB carried out its role and contribution as a political child of the nation. However, despite all the controversy surrounding it, the TGB has emerged as a representation of the face of Sasak *ulama* in the National political arena.

Nowadays, the work and success of TGB Zainul Majdi in politics have further influenced the involvement of many other *Tuan guru* to join political parties. Especially the *Tuan guru*, who were alumni of Al-Azhar Egypt. In addition, the authority of the *Tuan guru* of Egyptian Al-Azhar Alumni in Lombok was increasingly dominating, eroding the alums of Makkah and Yemeni Madrasahs. On the other hand, the more Middle East alums in Lombok, the more *Tuan guru* would be. This condition creates a geographical division of authority areas, and each *Tuan guru* has a "freedom" that was the base of his militant masses in proselytizing, even if one day it could be used as his voter base if in the future a *Tuan guru* decides to run in a legislative, regent, or governor election.

Java, *Kiai*, and Traditionalist Political Maneuver

Suppose we pay more attention to the political fact that the current vice president of the Republic of Indonesia, 2019-2024, was held by a *Kiai* whose age could be said to be elderly. In that case, it could be argued how strong the position of *Kiai* was in the Indonesian political universe, primarily in Java. *Kiai* continued to survive in his position as a teacher, exemplary Suri, and mass leader (Dhofier, 1982). But interestingly in the context of *Kiai* in Java, their motivation to enter politics was not to seize power but to protect religious rituals and traditions (Bush, 2009). So, politics is for religious purposes. This attitude was motivated by historical reasons when Modernist Islam, which calls themselves reformers, was critical and loudly attacking the customs and traditions by calling them *takhayul*, *bid'ah*, and *khurafat*. Intellectually, these reformers had new skills, namely the educated alumni of modern schools who had access to knowledge, capital, and symbols in the modern world at that time. Therefore, their appearance on the political stage and the indirect criticism also contributed to the shaking of *Kiai*'s authority as a firm holder of Islamic religious authority (Fealy, 1998).

Therefore, the political history of *Kiai* was not really to seize power but to strengthen the position of *Kiai* and the teachings and institutions it has face to face with modernist Islam (Bush, 2009). If traditional Islam was not political, recitation assemblies, huts, surau, mosques, sacred tombs, and madrassas could be abandoned and even faded. Therefore, the activities of *Kiai* in Java to protect and preserve traditions were extraordinarily remarkable. They did not hesitate to establish political parties, provide protection to non-Muslim minorities, and sit at the helm of the state as regents, governors, vice presidents, and even the president himself. The political context of the *Kiai* was the political context of saving tradition. Saving it from the attacks of Modernist and Salafist Islamists, whatever it was that could shake its authority and power over religion.

Ma'ruf Amin was an accomplished *Kiai* and politician who was a veteran. He probably did not think he would become the number two person in Indonesia all his life. Nevertheless, the zeal to perpetuate tradition with a plunge into the political arena permeates the heartstrings. Before his office at the vice president's palace, he served in the offices of the NU executive board and the Indonesian Ulema Council/ *Mejelis Ulama Indonesia* (MUI). Long before that, he had crossed the

parliamentary world representing the NU circle. His origins and curriculum vitae show that the status of *Kiai* he wears was not only naturally inherent but also a long career.

Although he was the son of a *Kiai* at the local level in Tangerang, he continues cultivating his *Kiai* identity by having a career as a politician in a political party founded by the *Kiai*, NU party and *Partai Persatuan Pembangunan* (PPP). Previously, he also studied at Pondok Tebuireng, which was long known as the factory and warehouse of *Kiai*. He was also diligent in building people and Islamic boarding schools at the grassroots, especially in the environment he lives and has a career, namely North Jakarta, and in his hometown in Tangerang.

Ma'ruf Amin did not hesitate to present himself as a *Kiai* in public spaces. He always wears traditional *Kiai* Muslim clothes, namely sarongs, suits, and *peci*, traditional hat commonly worn by Muslims in Indonesia. Although it may seem trivial and symbolic, this outfit echoes to the public that the Islamic Tradition remains solid. The rows of *Kiai*, rows of students, and rows of Islamic boarding schools remained upright. That was, religious rituals and traditions still existed. He wore the official clothes of the *Kiai* and students in pesantren huts in all cities in Java. Note that symbols were essential in the political world.

Ma'ruf Amin's career in youth was pretty mediocre. It does not stand out, but it does not sink, either. However, Maruf Amin's position as a *Kiai* fluttered in the Reformation era. An Era When liberal politics and Islamic politics simultaneously grew stronger. At the time of SBY, Islamic politics gained ground. Islamic organizations outside nu and Muhammadiyah, usually small but loud-spoken organizations, were given space, assistance, and access to funds from the state. It was somewhat threatening to nu's position, as the actual Islamic organizations have this small mass, such as shaking the religious authority of the NU *Kiai* organization. These small mass organization groups were loud in polemics, especially related to religious issues, such as anti-Ahmadiyya cases, anti-Christianity, Christmas greetings, Shari'a Bank issues, interfaith marriages, and so on.

It was on this occasion that Ma'ruf Amin performed. He represented himself not as an ordinary member but as an authoritative *Kiai* leader. He joined the Indonesian Ulema Council during the presidency of Susilo Bambang Yudhoyono as a new vehicle for Islamic politics with financial support and respect. Ma'ruf Amin worked actively in it. Like a pilgrim's prayer line, he does not stand only as a follower but as a priest. Again, it could be interpreted that in line with the Nahdliyin (members of Nahdlatul Ulama) doctrine, it was trying hard to block the pace of modernists in addition to Islamists. However, what Ma'ruf Amin did was hitch a ride on a new political wave to ensure that the *Kiai* continued to perform in that wave.

It is not the new actors performing. He appeared to be standing in the front row but was escorting the line, so it was not too far. It was evident in Ahok's case with the events of 212. *Kiai* Maruf Amin came to the front row as one of the leaders. Incident 212 was about accusations of blasphemy by the Governor of Jakarta, Ahok, which led to demonstrations by several Muslim groups and the Governor's detention. The events of 212 made the name of *Kiai* Ma'ruf Amin become popular person. He was hailed as the leader of the Muslims. The wisdom of this event, Jokowi regularly visited leading Islamic boarding schools in Java, building new affiliations from among the *nahdliyin*. This interpretation might have been too naïve. However, to be sure, the position of the *Kiai* still comes to the fore and comes forward, not in

the back row as a mere *makmum*. The mass of 212, who were anti-Ahok, was then very disappointed because Maruf Amin later became pro-Jokowi. He became Vice President from 2019-2024.

In the New Order era, Abdurrahman Wahid's name was known as a guardian as well as an intellectual (Barton, 2002). As a *Kiai*, every day, he receives visits from various remote villages and cities in Java. They ask for advice, from small things to big things. For example, suppose a request for a name for his grandson or child. Plea for a reasonable date for the wedding ceremony. Application for donations of funds for mosques in the village and others. Not infrequently, the guests who visited were also fellow *Kiai*, especially from remote villages, who asked for help to be connected with dignitaries in Jakarta regarding the construction program of boarding schools, madrasahs, and mosques.

The author once led a friend to visit the *Kiai* figure to ask for prayers and blessings to pass the scholarship exam to the United States. The *Kiai* unhesitatingly gave prayers and blessings, and then we both begged to say goodbye and did not forget to kiss the *kiai's* hand to get barakah. The comrade finally passed the scholarship and flew to America. When he became the general chairman of *Pengurus Besar Nahdlatul Ulama* (PBNU), the *Kiai* still casually went back and forth from home to the office, riding a public bus while carrying a newspaper.

As an intellectual, Gus Dur was good at writing, and his writings were often published in *Tempo Magazine*, *Kompas*, and *Prisma* journals. His essays usually contain stories behind the lives of the Islamic collage community. That was to proclaim to the public, the readers of educated people, the people of the city, that traditional Islam was not a threat and was not part of the aggressive politics of Islam. He established close relationships with the capital's intellectual circle, artists, and literati. Because he was probably so amazed at his extensive and deep knowledge of the world of film, the national film people appointed him as a member of the Jakarta Arts Council. They participated in selecting the best films in the *Citra Cup* nominations (Barton, 2002). This news stirred the world of *Kiai* in Java.

However, what made the image and charisma of this *Kiai* extraordinary was the political breakthrough to protect religious rituals and traditions, especially the *Kiai's* religious authority. It was worth remembering again that the country was so mighty at the height of the Suharto regime's glory. Financial logistics abound thanks to oil bombs and foreign aid from Japan and Western countries. At this time, when the country was strong, the regime implemented a harsh policy of authoritarianism. President Suharto, as the country's representative, carried out development in total. From top to bottom without any interference. In this situation, the organization of the NU *Kiai* bounced off the arena of power.

A General headed the Ministry of Religious Affairs. He ensured loudly and visibly that all employees obeyed the state, not the *Kiai*. Henceforth, the ministry was headed by an intellectual bureaucrat from modernist circles. As a result, the state provides more space for Modernist Islamists to access logistical sources of financial assistance from the state, including civil servants. This fact profoundly hurts the hearts of the *Kiai* ranks.

On the contrary, the organizations and parties of the *Kiai* were slumped and locked down. The culmination was when the regime imposed party fusion and the singular principle of Pancasila. The best *kiai* who had a talent for politics and built a career as a politician in parliament was completely bounced, displaced, and thrown

from the arena of power. Access to funds from the state was closed. In addition, the regime also strictly supervised the lives and activities of *Kiai* in all corners of Java. For example, the recitation assembly was supervised and must obtain permission.

Kiai Wahid then moves to break up the tradition to protect the tradition of stepping back to jump and lunge (Van Bruinessen, 1994). At first, he seized power in the body of the NU Executive Board. Then, declared a new doctrine of the 1926 NU *Khittah* (Sidiq, 1980). At the core of the declaration of the new doctrine of the *Khittah*, the NU accepted the single principle of Pancasila, which for the context of the time, meant that it was loyal to President Suharto (Van Bruinessen, 1994). The NU declared itself out of politics, and NU citizens were free to cast their votes, not necessarily with the PPP, which for the context at the time meant that NU *Kiai* and students could join the Party of *Golongan Karya* (Golkar), the official political vehicle of the government. President Suharto smiled happily and accepted the new ranks of NU's executive board. At the lower level, the state no longer supervises the activities of *Kiai*. Instead, state officials, regents, governors, ministers, and Golkar functionaries regularly visited *Kiai* and Islamic boarding schools. Not only visiting but also providing assistance and grants that were quite useful. At least, the *Kiai* could get logistical access from the state, although not as large and sophisticated as the Modernist Islamists, who had started infrastructure development projects for universities at that time.

The Suharto era was a difficult era for the *Kiai*. The military, technocrats, and bureaucrats dominated the state. There was no room for *Kiai* except in the realm of religious rituals. Unfortunately, even in religious rituals, the state exercised hegemony and ensured that *Kiai* did not control the ministry of religion as it was in Sukarno's time. Therefore, *Kiai* Wahid again made a breakthrough by reversing the classic course of Islamic politics in three anti, anti-tradition, anti-Christian and anti-Chinese. Such were the very naïve implications of the Islamic political history of the 1911 Syarekat Islam, Muhammadiyah 1912, and Masyumi 1950s, which continued until the 1970s when social and racial unrest persisted. *Kiai* Wahid seeks to protect tradition. For this context, local cultures include Balinese Hinduism, friendly with Christian communities, and protecting the Chinese people. In this case, he dared to support the Chinese couple's plea to enter into marriage in Confucianism (Barton, 2002). In addition, *Kiai* Wahid was active in the issues and practices of interfaith and interfaith relations. He was not infrequently invited to church to lecture about Islamic traditions.

On the contrary, it was not uncommon for him to invite pastors to visit Islamic boarding schools to meet *Kiai*. This breakthrough increased nu's new position and *Kiai's* when dealing with the state and predominantly modernist Islam. *Kiai* became known to be familiar and even gained support from indigenous communities, Christian communities, and Chinese communities.

In the last decade of his rule, Suharto began to face pressure from the military regarding his children's business. The strategic projects of the state were no longer controlled by the military but by the children of Sandalwood. Faced with criticism and displeasure from some military officers, Suharto built a new alliance with civilian politics, in this case, the Indonesian Muslim scholars association/ *Ikatan Cendekiawan Muslim Indonesia* (ICMI). Modernist Islamists. This new fact shocked the Islamic tradition, especially *Kiai* Wahid. For *Kiai* Wahid, Suharto's choice to embrace Modernist Islam caused a sense of disillusionment (Wahid & Fauzi Nasrullah, 1995).

Because the *Kiai* had agreed to accept the single principle of Pancasila, a decade later, Suharto even approved the establishment of a Modernist Islamic political organization. The presence of ICMI was like reviving the bitter memories of NU when it joined Masyumi and PPP. The position of *Kiai* would certainly lose prestige with reliable bureaucrats and technocrats. Wahid then founded the Democracy Forum to counter the advanced currents of Modernist Islam, which became a new vehicle for Suharto's politics.

When Western countries were no longer interested in supporting the monetary crisis that lowered the rupiah value, the IMF exerted policy pressures and increasingly strengthened domestic political pressures. Inevitably Suharto had to step down from power. He has been in power for thirty years and has the title of Father of Development. Before Suharto descended on cities in Java, there were anti-Chinese racial riots and the destruction of shops and churches. There was violence with casualties. *Kiai* Wahid also intervened to give orders to his followers, especially Banser, to protect Christians, Chinese citizens, and the church from violence. *Kiai* Wahid's attitude improved his image at the domestic and international levels.

After Suharto and the 1999 elections, one small but interesting fact was that the spectrum of national politics has again experienced polarization, like in the Sukarno era. Pure nationalists of the *Partai Demokrasi Indonesia Perjuangan* (PDIP), religious nationalists of Golkar, and Islamic nationalists, especially among Modernist Islamists who were divided into small political parties. Each faction needed to reach a consensus. In the 1999 General Assembly of the People's Consultative Assembly (MPR), electing the President and vice president, the nationalist faction received tremendous opposition from the Modernist Islamic faction that founded the central axis. The issue that developed at that time to attack Megawati, a woman should not be a leader according to Islamic law. The brief leadership of B.J. Habibie as President was a joyous time for Modernist Islamists as some of them managed to occupy ministerial positions and top leadership in the department. Recalls the heyday of Masyumi. However, the 1999 elections were somewhat disappointing among Modernist Islam and Political Islam. Because the votes obtained by Islamic parties, both traditional *Partai Kebangkitan Bangsa* (PKB) and PPP and modernist *Partai Amanat Nasional* (PAN) and *Partai Keadilan* (PK), were far below PDI-P and Golkar.

In addition, Modernist Islamists put forward presidential candidates from among little-known and less familiar and less rooted individuals. Aware of the shortcomings, the combination of Islamic parties except for the PKB, under the command of Amien Rais, one of the Modernist Islamic figures, the founder and general chairman of the PAN, a faithful cadre of Muhammadiyah, a graduate of a United States university, a UGM lecturer, a long-known prominent defender of Islam, founded the Central Axis Movement to mature a new political strategy against nationalists and unite the interests of Islamic parties. Here the political shah of Modernist Islam emerges, no longer through ICMI, which was closely related to Habibie and Suharto. At first, *Kiai* Wahid could have been more enthusiastic about responding to the central axis because *Kiai* Wahid and his followers tended to support Megawati's candidacy for President. However, the situation changed when the central axis approached the ranks of *Kiai* from among the Islamic Traditions. Here the term *Kiai* as a political force began to flutter.

The *Kiai* at Langitan. The Central Axis nominated *Kiai* Wahid as a presidential candidate. *However*, *Kiai* Wahid was not willing to be nominated if there was no blessing from the *Kiai*. Moreover, the names of the *Kiai* he asked for blessing did not mention except for the term *Kiai* Langitan. Here, *Kiai* Wahid shrewdly raises the *kiai's* position as a charismatic leader of society. It justifies the return of Islamic politics in the early days of the republic, the 1950s, when the NU was only transformed into a political party organization, where the most important decisions of the organization were not in the hands of the executive board who settled in the capital city of Jakarta but in the hands of the *Kiai* who settled in far corners of Java, in old Islamic boarding schools.

The figure of *Kiai* was again fluttering in the political universe in Java and nationally. In the end, *Kiai* Wahid managed to get a victory in the votes. The presidential election process in the Hall of the MPR Building took place in an Islamic Traditional atmosphere, interspersed with *Salawat* and loud mentions of the *kiai's* name. Such as repeating the debate in the constituent assembly of 1956 between religious nationalism and Islamic nationalism. The difference was that the constituent assembly failed to reach a consensus and was hastily dissolved by the President on the recommendation of the military, giving birth to the Presidential Decree back to the 1945 Constitution.

In contrast, the MPR general assembly presidential election was won by a central axis whose members were mainly followers of Modernist Islam and with a presidential candidate, a *Kiai*. Something that, when viewed in the political context of the 1950s, was highly implausible even for the context of the late 1990s. The Ark of the Republic of Indonesia entered the gates of the new era in 2000, with the President and head of state being a *Kiai*.

However, it was worth recalling the role of a *Kiai* who was now somewhat forgotten in the political breakthrough of Islam in Java. *Kiai* Wahab Hasbullah, for example, was a political figure who built the initial foundation for the political goals of the *Kiai* (Fealy, 1998). Namely politics for religious purposes, protecting and preserving religious rituals and traditions, especially the teachings and books of the four schools and their institutions, from cottages, and mosques, to sacred tombs. *Kiai* Wahab was known for several attitudes, one of which was to propose to his senior and teacher, Hadratus Sheikh KH Hasyim Asjarie, to give his blessing and approval to establish the *Nahdlatul Ulama* organization (Fealy, 1998).

The idea of *Kiai* Wahab Chasbullah was the best innovation of *Kiai* in Java and possibly the Islamic world. It was because *Kiai* Wahab Chasbullah founded the organization by imitating the social organization system that prevailed in the Dutch East Indies. There were administrators, regular meetings, fund collection and management, and systematic networks from the central, provincial, residency, district/city, sub-district, and village levels. Here the *Kiai* inevitably learn administrative and bureaucratic governance. The signboard signage was the best symbol legacy from this early era that can still be seen today. It was not uncommon to find signboards of *Nahdlatul Ulama* administrators in all districts, cities, sub-districts, and villages. Indonesia in the past was filled with signboards of administrators of various social and political organizations, such as Syarekat Islam, *Partai Indonesia Raya*/ Parindra, PNI, and Taman Siswa. However, most of them have disappeared with the changing times, except for two signboard signs, NU

and Muhammadiyah, because they have strong grassroots from cities to remote villages.

The second brave attitude in the early days of the Indonesian independence republic precisely in 1952, *Kiai* Wahab Chasbullah encouraged NU to turn into a political party (Fealy, 1998). At that time, NU was still merged with Masyumi. Masyumi *Kiai* Wahab dared to disagree with the Modernist Islamist faction, which at that time controlled the helm of the Masyumi party in terms of power. Masyumi elites were mostly graduates of Dutch schools, fluent in Dutch, and intellectual. It was not surprising that the Masyumi elite tended to doubt the skills of the *Kiai* who joined the helm because of the educational status of *Kiai*, who only graduated from Islamic boarding schools. Need to gain knowledge in managing modern organizations. This situation angered *Kiai* Wahab. He demanded equal rights and obligations as a fellow party administrator. *Kiai* Wahab decided to take NU out of Masyumi. He decided to turn NU into a political party. As a result, the decision to change NU to a political party raised a question mark (Zuhri, 1974).

This story was widely recorded in NU study books. When asked who would run the party's affairs, *Kiai* Wahab jokingly replied in *tamsil*. When I was going to buy a car, whether I should drive by myself, wouldn't I be able to hire a driver? Political parties were a vehicle for *Kiai* Wahab and the ranks of the *Kiai* behind him, who were his followers. Fifty years later, the national oligarchs formed their parties. At first, *Kiai* Wahab also lacked confidence in whether NU could succeed in becoming a party (Zuhri, 1974). However, because he was a *Kiai* worker who lobbied at the top level and did not hesitate to go downstairs to gather the ranks of *Kiai*, santri, and masses, in the 1955 elections NU as a political party managed to win 45 seats in parliament (Fealy, 1998).

After the PNI and Masyumi, the fourth number was the *Partai Komunis Indonesia* (PKI). In the historical context, the *Kiai* managed to gain power. A line of *Kiai* again curated the Ministry of Religious Affairs. From here, then, the Islamic Tradition circles could establish a position, stand on an equal footing, and face the Modernist Islamic circles. In working activities in parliament, *Kiai* Wahab, along with other *Kiai*, still wears sarongs, suits, turbans, or peci. Even when facing President Sukarno, leaders of the government's high bureaucracy, and military officers. They remain proud to wear sarongs and turbans. This outfit became an easy marker to see that *Kiai*, as veteran politician should be counted on and sometimes labeled as old-fashioned.

Conclusion

Based on the description above, Indonesia's relationship between scholars and politics was like a breath of breath. Nonetheless, the relationship was only sometimes consistent but volatile precisely. There was a time the relationship between *ulama* and power was not harmonious, and it was common to face each other. Primarily when secular and *Priyayi* groups dominated the political sphere, the role of the clergy was eliminated to the margins. The removal of the political role of the clergy could at least happen for two reasons; *First*, the inability of the clergy to adapt to the changing times, as happened to Masyumi activists after the New Order. *Second*, because of the regime's systematic marginalization, such as the New Order's political policy of wanting a rigid separation between religion and the state in its government. This study shows that the tendency to marginalize the political role of the clergy occurs when the centralism of power intensifies.

The political role of *the ulama* in various regions experiences its dynamics. The political reality in Aceh, for example, shows that the political position of the *Ulama (Teungku)* was getting stronger and more strategic, both structurally and culturally, when implementing the formalization of Islamic law. In Lombok, West Nusa Tenggara, *the Tuan guru*, as a local elite, has an essential role in determining the dynamics of local politics. Even in some instances, *Tuan guru* builds relationships with national political elites. The power of the masses possessed by a *guru* as traditional leaders were essential in the map of power struggles in West Nusa Tenggara. Political battles at the local level, especially after the New Order, which has always been dominated by *the Tuan guru*, affiliated with the Nahdlatul Wathan Community Organization.

Meanwhile, in Java, *Kiai* and political relations have been going on since the beginning of independence. The NU mass organization as the factory of the *Kiai* has given birth to *Kiai* influential politicians in this country. Wahid Hasyim, Abdul Wahab Hasbullah, Abdurrahman Wahid, Hasyim Muzadi, and Ma'ruf Amin were some of the names that have captured national leadership. NU *Kiai* has always been a magnet for politicians in every election in this country.

This paper contributes to the finding that the social formation of scholars in Indonesia was not singular. Of the three variants of scholarship: *Teungku* in Aceh, *Tuan guru* in NTB, and *Kiai* in Java have shown a wealth of perspectives on the relationship between *ulama* and politics in Indonesia. However, the study was limited to tracing the political structures in those three regions. In addition, this study chose informants who were limited in the spectrum, so they could not explain the broader meaning. Similarly, the selection of units of analysis could have been more comprehensive, both on the aspects of actors and issues. Thus, this article suggests the need for further research by considering the representation of informants from various backgrounds who could explain the phenomenon of *ulama* and political relations in the three regions. In addition, it was necessary to note the diversity in this research area to capture aspirations regarding a more comprehensive relationship between *ulama* and politics. In this way, a more complete and indepth portrait of the relationship between *ulama* and politics in Indonesia is more comprehensive.

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Digital-Based Literacy Analysis of Religious Moderation: Study on Public Higher Education Students

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Article Info	Abstract
<p>Article History</p> <p>Received: April 14, 2022</p> <p>Revised: November 29, 2022</p> <p>Accepted: December 14, 2022</p> <p>Published: December 15, 2022</p> <p>Keywords: Digital, Literacy, Religious Moderation, Higher Education.</p> <p>Copyright (c) 2022 Fahmi Sahlan, Eva Dwi Kumala Sari, Rika Sa'diyah</p> 	<p>The purpose of this study was to find out the sources of religious literacy for Private College students in Bekasi City based on increasing their religious insight, as well as to find out which sources were related to religious moderation. The digital-based religious literacy sources referred to in this study are religious sources and networks of religious resources commonly accessed by students to increase religious insight and knowledge. This study uses a descriptive quantitative approach with survey—research data collection by questionnaire, using google form. Document data or questionnaires are analyzed for their content to conclude reflectively. The results showed 1) the enthusiasm of students in finding sources of digital-based religious literacy was tremendous, students tended to seek religious information of their choice through the Internet and social media they had, including surfing on Google, Instagram, Youtube, Facebook, WhatsApp, Tiktok, and religious websites. 2) religious literacy is chosen by students seeking religious insight through the preacher who is active in cyberspace because they consider listening to lectures via the Internet to be practical, easy to obtain, and easy to understand the contents of the lectures. 3) the platforms or websites they visit tend to be mainstream lecturers. Therefore, it is necessary to pay special attention to the rectorate and the Ministry of Religion to explore the contents accessed by students to create religious moderation among students.</p>
<p>How to Cite:</p> <p>Sahlan, F., Kumala Sari, E. D., & Sa'diyah, R. (2022). Digital-Based Literacy Analysis of Religious Moderation: Study on Public Higher Education Students. <i>Progresiva : Jurnal Pemikiran Dan Pendidikan Islam</i>, 11(02), 153–166. https://doi.org/10.22219/progresiva.v11i02.20906</p>	

Introduction

Since 2015, the government has promoted various Literacy Movement programs to foster literacy culture. Literacy in the Indonesian Dictionary (KBBI) is the ability to write and read, knowledge or skills in a particular field or activity, the power of individuals to process information, and knowledge for life skills. Referring to the 2015 World Economic Forum report, everyone should have six essential literacy components: literacy-numeracy, Science, Information and Communication Technology (ICT), finance, culture, and citizenship. In English, Literacy comes from the word "literate." According to the Merriam-Webster online dictionary, literacy means literacy/script skills, including the ability to read and write, "*able to read and write.*" In addition, literacy includes visual literacy, recognizing and understanding ideas conveyed visually (scenes, videos, images), and "*having knowledge or competence.*"

The definition of literacy in the context of the School Literacy Movement (SLM) is the ability to access, understand, and use something intelligently through various activities, including reading, seeing, listening, writing, and speaking. Meanwhile, according to Ma'mur (2010: 111), literacy refers to reading and writing skills, meaning that a literate person is a person who has mastered the skills of reading and writing in a language. However, he argued that literacy was not defined in a narrow context like reading books. It also included all activities that aim to cultivate the habit of reading and provide an understanding of the importance of reading (Muthohirin et al., 2022b).

The concept of literacy proposed by Kirsch and Jungeblut (1993: 3) in their report related to the advancement of literacy among young people in America is the ability of a person to use written or printed information to develop knowledge to bring benefits to the broader community. In fact, in education, literacy is the primary key since education is actually to increase one's literacy in various fields.

The literacy movement above is interesting when it is associated with student religious literacy, that is, Private Universities. As is known, private universities are institutions that produce prospective successors to the nation's struggle who know the attitudes, skills, and values needed to become leaders in the future who will continue the nation's effort to compete in the global arena.

Related to this, the vision of national development launched in 2015-2019 was the realization that Indonesia is sovereign, independent, and personal Indonesia based on cooperation. Based on this vision, the Ministry of Religious Affairs, through its strategic plan for 2015-2019, formulated its concept, namely the realization of a religiously obedient, harmonious, intelligent, and mentally prosperous Indonesian society to realize a sovereign, independent, and personal Indonesia based on cooperation. Furthermore, to support the vision of national development and in line with the Strategic Plan of the Ministry of Religious Affairs, the concept of Islamic Education, in this case, initiated by the Directorate General of Islamic Education, was the realization of superior, moderate Islamic education, and become a world reference in the integration of religious science, knowledge, and technology.

In line with the national development vision launched by the government and the Strategic Plan of the Ministry of Religion 2015-2019 above, PTU, in this context, could see students' religious literacy knowledge as the foundation and basis of programs to improve the quality of ecclesiastical and religious education, in increasing religious moderation among students which aimed to produce the next generation who were trustworthy, honest, and had high integrity. These efforts were part of supporting the direction of the Ministry of

Religion's national policies and strategies for 2015-2019, namely 1) Improving the quality of understanding and practicing religious teachings so that religion can function and act as a moral and ethical foundation in development, (2) Increasing religious harmony, and (3) Improving religious life services.

The content of the Islamic religious theme in this spiritual reading can refer to the Decree of the Minister of Religious Affairs Number 110 of 1982, which can also be adapted to developments that include the Qur'an and al-Hadith s, Islamic law and social institutions, proselytizing and communication, the history of Islamic civilization, Arabic language and literature / general literature, Islamic thought, modern developments in Islam, science and technology. The field of Islamic studies is even more systematic, as proposed by Nasution (2001: 28-29), namely:

1. Basic Islamic teachings, including the science of the Quran, Tafsir, Hadith, and modern development/renewals in this field;
2. The fundamental thought of Islam includes Kalam science, Philosophy, Tasawuf and Tarekat, Religion Comparison, and modern developments/renewals in this field;
3. Social institutions, including Ushul Fiqh, Mu'amalah Fiqh, Siyasa Fiqh (politics), Worship Fiqh, Economy Fiqh, Military Fiqh, and other social institutions and modern development/updates in this field;
4. Islamic history and civilization and modern developments in it;
5. Islamic language and literature and contemporary products in it;
6. Islamic education and recent developments in it;
7. Islamic proselytizing and modern developments in it.

Religious literacy, according to Moore (2006) in his article "*Overcoming Religious Literacy: a Cultural Studies Approach*," is the ability to see and analyze the intersection between religion and social, political, and cultural life from diverse points of view. Furthermore, Dinham & H Jones (2010), in their book "*Religious Literacy Leadership in Higher Education: An Analysis of Challenges of Religious Faith, and Resources for Meeting Them for University Leader*," Religious Literacy is essential to counteract stereotypes and build good relationships on top of existing differences (Haq et al., 2022).

Good religious literacy skills will support students to be able to think and have a moderate perspective so that there is no concern, as the results of a survey conducted by the Alvara Research Center in June 2018 and the Center for the Study of Islam and Society (PPIM).

A survey by Alvara showed that students were strongly indicated to be exposed to intolerant teachings and radicalism supported by religious fanaticism. The declaration of caliphate support by students of the Bogor Agricultural Institute (IPB) in January 2017 became clear evidence of the inclusion of radicalism among students.

This condition is in line with the opinion of Maulana (2017), stating that the teachings of intolerance and radicalism have entered regular schools through religious teachers who spread the idea of exclusivism to their students. In addition, radicalism is suspected of having entered massively Islamic educational institutions such as madrasahs and Islamic boarding schools (Zada, 2009). Zada concluded that several factors caused the emergence of the radicalization process of Indonesian Muslims, including a very rigid literal attitude in understanding religious texts that must be following or the same as the conditions in the time of the Prophet Muhammad P.B.U.H.

Based on the elaboration of the meaning of literacy above, it can be understood that literacy is not only limited to the ability to read and write but also to understand what is read and written. Such as the definition proposed by Moore (2006) in his study of religious literacy in several countries, including Indonesia, India, Pakistan, and the United States, found that the quality of diversity literacy affects the religious behavior of its adherents. Moore defined "religious literacy" as an ability to understand spiritual teachings not only in normative doctrines but also in how religion is applied in a social context (Jahroni & Abu Bakar, 2019), a problem of religious literacy in the form of the ability to understand spiritual teachings obtained through religious learning. The ability to understand religious education in the context of its implementation was found through *learning about religion*.

In line with the explanation above, Prothero (2007) defined religious literacy as a person's ability to understand and use religious traditions in the form of key terms, symbols, doctrines, praxis, speech, character, and narratives in everyday life.

The exact definition was also put forward by al-Syami (2018) in his book "*Fiqh al-Din wa al-Tadayyun*." Al-Syami distinguished these two categories, namely "*Fiqh al-Din*," which referred to the ability to understand the ideal doctrine of religion written in the scriptures. Meanwhile, "*Fiqh al-Tadayyun*" was able to know how the perfect principle of faith was applied and practiced in a changing socio-historical context.

In an era of disruption, millennials have thus accessed religious resources via the Internet and social media. As a result, they quickly consume radical and extreme religious content without consulting with experts around them, namely religious lecturers. Thus, the concept of digital-based literacy sources to increase religious moderation among students proposed in this study is limited to digital-based literacy sources that they use in understanding the teachings of the Islamic religion and seeing how they practice what they know from digital-based religious sources by assessing the students' religious moderation attitudes.

Regarding the sources of religious literacy students obtain to deepen their spiritual knowledge, this research's context is limited to digital-based media. Digital-based media is audio-visual media as information that can be heard and seen, such as directly following studies or watching television and radio. Digital media in this study is a source of knowledge that contains religious information on the Internet accessed through devices, such as YouTube, Instagram, Line, Website, Facebook, WhatsApp, Tiktok, and others.

The 21st century is one of the growing media genres. It differs from a few centuries before, like nine saints, the *wali songo* era, or afterward (Mukhlis, 2020). Online media is also called digital media, or media presented online on the Internet, or in Indonesian, is often referred to as "daring" media. In the online Indonesian dictionary, it is an acronym for "*Dalam jaringan*" (online). So, "online" media means "online" on the Internet.

Online media generally refers to the type or format of media that can only be accessed through the Internet through text, photos, videos, and sound. Thus, all platforms in online media such as *Email*, *Mailing Lists*, websites including news portals, *Blogspot*, *WhatsApp*, online TV, and online radio are included in the scope of understanding online media. In addition, games, chats, quizzes, and others are also included in the sense of online media. While specifically in a more specific context, online media refers to the definition of mass media with particular characteristics that present journalistic works (both news, articles, and features) online (online journalism-cyber journalism). Or in other words, online media is mass media given online on websites related to journalistic works. The presence of the Internet with its online media makes quite a revolutionary change both in terms of the way

it is mediated and in the context of the social life of its users. People no longer have to look for the media and sit sweetly somewhere to see and listen to something that the media presents. Nowadays, the media is becoming an inherent part of everyone's life. The media always accompanies wherever a person is.

Meanwhile, in the context of social life, many writings presented, both positively and negatively, related to the impact of online communication media, especially on social life. Related to content in online media that is quite attention-grabbing, along with various events that lead to intolerance in people's lives, is the problem of radical content that gives birth to radicalism in society. Radical and radicalism are two terms often associated with acts of violence connoted by faith-based violence, including acts of terrorism.

Online media is a very strategic medium for seeding radical ideas. Online media has long been used as a means of indoctrination and recruitment of *jihadists*. Websites are the most widely used online media platforms. Jeremy White (2012) wrote that jihad websites grew very rapidly, from about 100 jihad websites in the decade of 2000 to about 4,800 websites in 2012. These websites are generally interactive to provide explanations to visitors. There are four categories of website forms identified, including 1) *Directories of Links to External Sites*, (2) *Mailing List and Message Boards*, (3) *Noninteractive Homepages of Sympathizers*, and (4) *Mother Sites*. These websites are usually used for 1) *Issuing Statements*, (2) *Communication and Planning*, (3) *Training*, (4) *Recruitment*, and (5) *Propaganda*. With the development of platforms in online media, the means of spreading radical ideas have become increasingly diverse. Literacy skills are essential in counteracting negative understanding of radical content in online media. Potter stated:

"Mass media has the potential to have many negative effects on individuals; Media literacy is needed to help people protect themselves from potentially negative effects."

Literacy skills will increase understanding of media content and strengthen individual control over media. Understanding and control over media content is the ability to identify and distinguish between fact or fictional information and the ability to identify and distinguish websites from reliable sources and irresponsible websites. At least in line with the definition of media literacy as put forward by Aufderheide & Firestone, "*literacy is the ability to access, analyze, evaluate and communicate messages in a variety of forms*" (Hobbs & Frost, 2003) which needs to be added related to this element of the definition of media literacy is the understanding of the source and impact of the message. Silverblatt identified five aspects of media literacy;

"Awareness of the impact of media on the individual and society, understanding of the process of mass communication, development of strategies with which to analyze and discuss media message, awareness of media content as a text that provides insight into our contemporary culture and ourselves, cultivation of an enhanced enjoyment, understanding, and appreciation of media content."

Media literacy skills can be distinguished into two main components, namely skills or skills in the form of essential skills and advanced skills, as well as knowledge structures consisting of the natural world and simulated media world. The "*real world*" referred to here is the actual or empirical world, daily interacting with people's lives. While the "*simulated media world*" is a world that is the formation or construction of the media. This is a symbolic media reality, not an empirical one that depicts the real world. Whereas this is a simulacrum,

a simulation reality formed based on the interests of values, ideologies, and economic, political, social, and cultural contexts. It is in this context that media literacy is indispensable.

The focus of religious literacy sources studied in this study is the source of spiritual information obtained by students from various digital-based media, such as Youtube, Twitter, Facebook, Instagram, Tiktok, and other religious websites managed privately or organizationally. After knowing the source of religious literacy used by students, observe the attitudes and aspects of religious moderation from the start of religious literacy.

Studying religious literacy among students is essential to realize moderate students. Efforts to strengthen religious moderation are carried out systematically and continuously, at least through 3 strategies, namely: a) socialization and dissemination of the idea of religious moderation; (b) institutionalization of religious moderation into binding programs and policies; (c) integrating the perspective of religious moderation into the 2020-2024 National Term Development Plan (RPJMN). In addition, the bill is part of supporting the Ministry of Religious Affairs' 2015-2019 national plan and strategy, namely: 1) Improving the quality of understanding and practice of religious teachings so that religion can function and act as a moral and ethical foundation in development; (2) Increase religious harmony; (3) Improving the ministry of spiritual life.

Research Methods

This research was a descriptive quantitative study (Cresswell, 2015). In the beginning, the researchers collected data by asking several questions to students related to the digital sources of religious literacy that they visit, as an instrument containing seven questions to get information about sites or webs, as well as social media that student access, then analyzed and then classified first. After organizing, the researcher continued the qualitative step by conducting in-depth interviews and document analysis. The data validation in this study used credibility, transferability, dependability, and confirmability tests.

The population in this study was students of private colleges in Bekasi. The samples in this study used simple random sampling by randomly selecting sample members. Individuals selected randomly filled out a questionnaire so that the samples obtained could represent the existing population and describe the people in Bekasi City.

The sample in this study was 102 students from private colleges in Bekasi. To determine who the students would sample, researchers used random sampling techniques, where all students had the same right to be selected. The random process was carried out from the population on each campus. Selected respondents filled out a questionnaire to provide data on digital-based literacy sources and analyzed the values of religious moderation from the content they accessed.

The characteristics of the respondents were as follows; (1) Students from all semesters because they wanted to get a general idea, (2) were willing to participate in research. This study used several data collection techniques, including: 1) Instruments: Questions about the sources of religious information students access and analysis results of the moderation values of the content they access; 2) Interview: in-depth interviews with several academics to explore the study of literacy resources.

Data analysis was carried out based on materials from the field in the form of open interviews and literature studies. In addition, content analysis was used to analyze the content of digital-based student religious literacy sources to find sources of spiritual information, such as websites, Instagram, Facebook, Youtube, Tiktok, WhatsApp, and

analysis results of the values of the content they access. While the study of the interviews carried out was to analyze the characteristics, tendencies, direction, and ideology or thoughts conveyed by the speakers and the content they visited.

Qualitative data analysis techniques obtained from the interview results were analyzed using the following stages.

- 1) Reading or studying the data, marking keywords and ideas in the data.
- 2) Learning the keywords and trying to find themes that come from the data.
- 3) Thinking by making categories (keywords) derived from meaningful data, searching and finding patterns, relationships, and causing general findings.

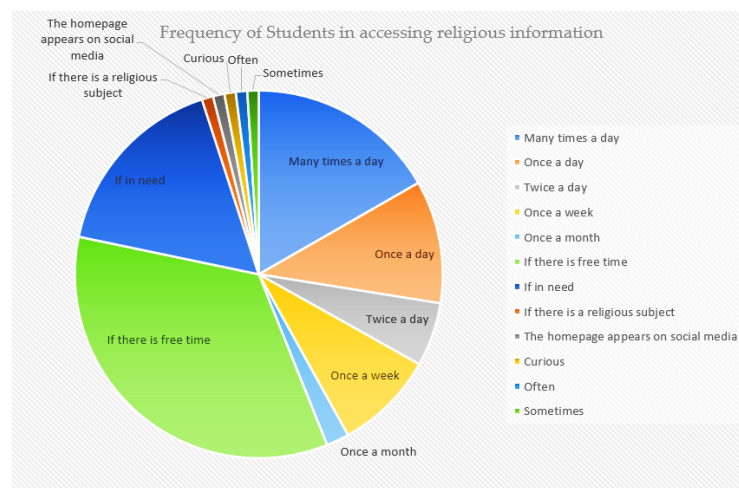
Data analysis of this study used descriptive-exploratory analysis. In addition, document data or questionnaires were analyzed for their content to conclude reflectively. This research showed the understanding, sources of information, and religious literacy networks that were used as sources of spiritual knowledge for students of private colleges in Bekasi, starting from frequently visited platforms, websites, and social media that are accessed and *Kiai* and *ulama* who were loved by students of the private college in Bekasi City.

Results and Discussions

In this study, researchers took samples to fill out a questionnaire of digital-based religious literacy sources focused only on private college students. The respondents in this study were 102 students from the general department of 20 private colleges in Bekasi. They were graduates of available and religion majors.

Viewed from the table above, several students who responded to the digital-based religious literacy source survey questionnaire consisted from the Bina Insani University campus, Stikom Interstudy, Bhayangkara University, Trisakti, and others. Although they were from a standard (non-Islamic) private campuses, their enthusiasm for studying and searching for religious sources was very high. Some of the study programs that responded to the questionnaire consisted of accounting, management, communication science, primary teacher education, Psychology, Informatics engineering, mathematics education, and nursing science. Students who responded to the questionnaire also consisted of those from various semesters so they could fully describe the sources of literacy accessed by students. What was interesting in this study was that researchers tried to see how often students access digital-based religious information. The following was an overview presented in the image below;

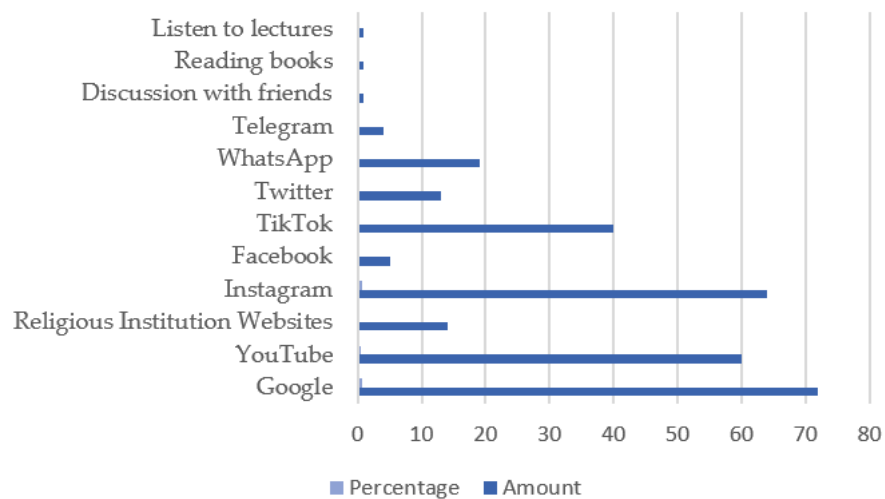
Table 1. Frequency of student in accessing religious information



From the results of the research we got from the questionnaire that was responded to by students, it turned out that many students were still not interested in exploring religious information. As seen from the picture below, 34.3% of students accessed spiritual information "only if you are free," and as many as 16.7% of students accessed religious information only "if you need it." When accumulated, we would get a total of 51% of the respondents having low interest in accessing spiritual information. It was a big question, why was their interest so common, considering that they were individuals who spent more time in cyberspace?

Only 36.3% of the total respondents appeared to have a high enough interest in accessing religious information, with 16.7% multiple times a day, 10.8% once a day, and 8.8% once a week. The rest only access spiritual information just once a month or if they get an assignment for religion courses. Furthermore, researchers also wanted to know what platforms were accessed by students presented in the table below;

Table 2. Reference platform to find religious information



Platforms commonly visited by students to find religious information were dominated by Google (articles or blogs) at 70.6%, Youtube at 58.8%, Instagram at 62.7%, Tiktok 39.2%, WhatsApp at 18.6%, Institution religious website at 13.7%, Twitter 12.7 %, Facebook 4.9%, and Telegram 3.9%.

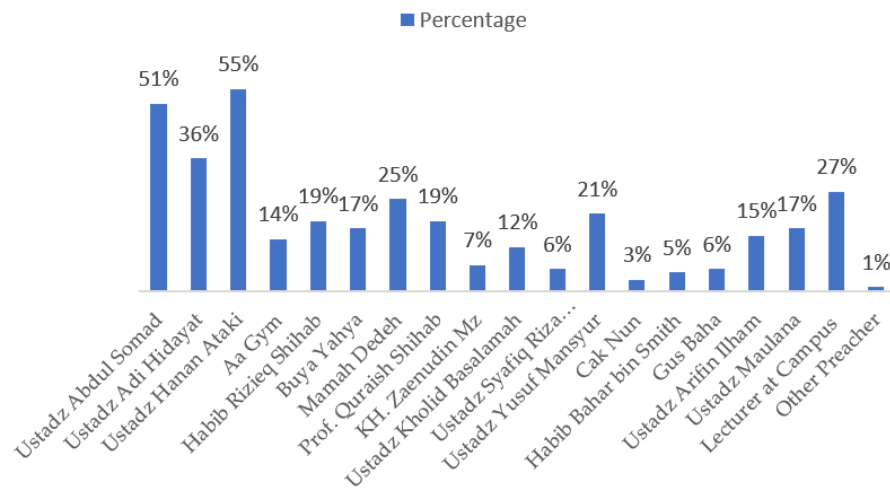
The information above shows that students preferred to find religious information through digital platforms instead of asking teachers, lecturers, friends, and even printed books. This fact should be a concern for policymakers to determine the policy direction in controlling and providing a digital platform for students to access religious information that will lead them to understand radicalism.

As observed from the table above, students tended to look for religious information that was very familiar and easily accessible with their smartphones. Youtube and Instagram were the most accessed by students looking for spiritual knowledge. What was very interesting was that Tiktok, which just recently appeared, was also able to become a means of conveying religious material, not just a place to show off to dance and have fun. This proved that any media had positive and negative values, depending on the user's policy.

This also needs to be discussed and input from stakeholders to train *ulama* from among the young *dai* to be familiar with social media platforms, such as Youtube, Instagram, and others, to meet the needs of students accessing religious knowledge. Researchers were trying

to dig deeper for student access in exploring religious sources as presented in the following table;

Table 3. Percentage of Inspirational Preachers



From the table above, the religious figure who was popular among students was Ustadz Hanan Attaki; apart from the fact that UHA was active on social media, what made him accepted by students was that he had color and characteristics in his proselytizing materials about hijra, *taubat*, *muhasabah*, and love which were supported by musical *murottal* abilities to make his Youtube and Instagram content widely accessed by students. This was following what was expressed by M. Fadlan Pratama student in semester six, positing that

“To support religious literacy among students, it should also be supported by the ability of lecturers to deliver interesting material, the availability of religious books from various references and updated journals so that it will further open students' insights.”

Ustadz Hanan Attaki is increasingly known to the public because the way he preaches on social media can build public perception, especially the millennial generation, in a simple way. His distinctive rhetoric, language style, voice, and gestures support this. The dress style is casual to compensate for the audience, which young people dominate. Contemporary, but still *syar'i*, that is him. (Abdullah, 2018) One thing that is the most crucial point in UHA's *da'wah* is the use of language that is simple and easy for young people to accept, making it a role model in contemporary Islam, where the target of *da'wah* is precisely young people. Also, the preaching method has fulfilled the three methods in Surah An-Nahl verse 125: the *Al-Hikmah* method, *Al-Mauidzatu-l Hasanah*, and *Wa-Jadilhum Bi Al-Lati Hiya Ahsan* (Parhan et al., 2020). Next, he focused on *hijrah*, a message of Islamic *da'wa* that not only tells about individual repentance but also as a current trend that young Muslims must follow (Muthohirin, 2021).

This was still very lacking from the results of interviews conducted with students. So, the student said that he and his other friends were more interested in the Internet. With the Internet, all things were very accessible. Students were also more interested in seeking religious insights by looking for online speakers that matched their interests. It is because the delivery of material by online *ustadz* was easier to understand. Among the *ustadz* loved by the students were; Ustadz Abdul Somad, Ustadz Adi Hidayat, and Ustadz Hanan Attaki.

One of the reasons why Ustadz Abdul Somad's preaching was widely accepted and followed by thousands of followers in his preaching, such as; the use of verbal humor can

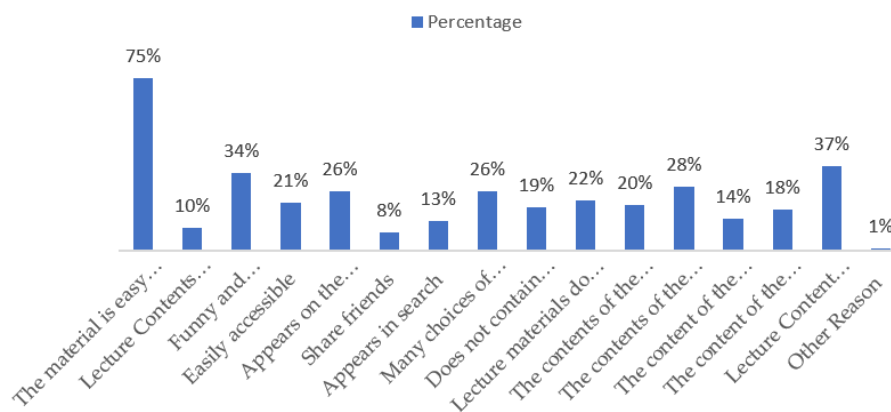
easily be found if the da'wah is not a comedy-producing event. Instead, preachers use verbal humor for one purpose, conveying teachings, advice, or even criticism, most acceptably and entertainingly (Afdhal & Hamzah, 2019).

Apart from humorous sermons, one of the successes of UAS lies in its ability to persuade its audience to record and post them on the Internet, especially on the video-sharing platform YouTube.com. Abdul Somad even claims to be a preacher for millions of viewers. However, most of his sermons are uploaded to the Internet by his listeners. Abdul Somad does not rely on a team of professionals to structure his speeches and post them online. This strategy of enabling its audience to create and share user-generated content has proven successful. Abdul Somad was able to secure millions of online viewers, and this helped him increase the proliferation of his sermons relatively inexpensively (Ridho, 2019).

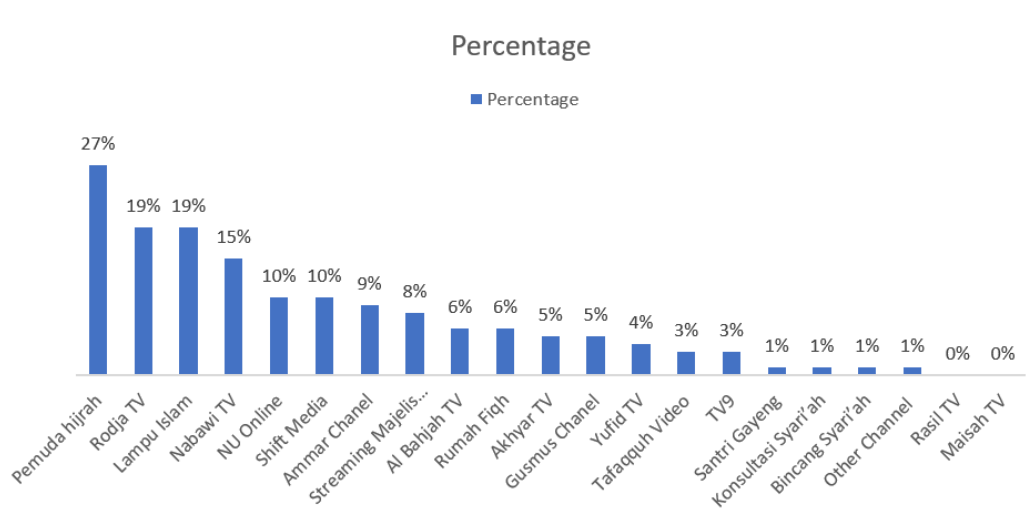
Ustadz Adi Hidayat has a different character. He applied the principle of *qaulan sadida* communication based on four signs: correct words, firm words, honest words, and not complicated (Nazar & Qoulan Sadida, 2022). Ustadz Adi Hidayat's preaching models are like teaching, making it easier for listeners to have a picture of education after developing the material. Besides that, Ustadz Adi Hidayat often studies legal or fiqh issues, making the excuse that the material presented can be memorized, applied, and even developed as a new teaching medium (Cahyono, 2019).

Furthermore, the reasons why students prefer to listen to online lectures as a source of religious literacy are as follows;

Table 4. The reason for listening to the preachers



As many as 74.5% of respondents, when asked why preferred listening to online lectures because they found it easy to understand. This shows that their generation was the instant generation. They liked something *straight to the point* in online media, and they could instantly get what information they needed without being pedantic. In addition, they were also happy with the speaker whose lecture content was funny and did not contain elements of insults or verbal violence. Furthermore, the researchers tried to survey information from students on the range of proselytizing accounts and what websites were more dominantly visited by students to find out the level of moderation of their diversity. The results of the survey are as in the following table;

Table 5. The digital platform or channel that is still frequently visited

Based on the table above, it can be concluded that students accessed many sites. Many students also accessed religious information without naming the content specifically, just by mentioning YouTube and Instagram. When viewed from the table above, the content that students often accessed was Pemuda Hijrah 26.5%, Rodja TV 18.6%, Lampu Islam 18.6%, Nabawi 14.7%, Shift Media 9.8%, NU Online 9.8%, Ammar Channel 8.8%, Streaming Majelis Rasulullah 7.8%, and others as illustrated in the table above. So, various sites and websites were visited by students.

The most crucial reason why the *Pemuda Hijrah* Channel is so popular with young people is that this YouTube account has compatibility and benefits listeners. The advantage gained is getting benefits, namely increasing religious knowledge and getting the values of life, having a positive impact, namely *da'wah* videos on the Shift Media YouTube account reminding and inviting to be even better, motivating, namely the Hijrah Youth Movement Community to be inspired to become a good person. Better from time to time, as well as exciting and suitable YouTube content for young people (Ananda, 2021).

Unlike before, Rodja TV has adopted a safe discourse by showing its inclination toward mainstream Sunni Islam rather than a *jihadi* approach to politics fighting for establishing an Islamic state. Rodja TV's main target is localism and globalism, but it is open to local values and selected expressions of modernism (Sanjaya et al., 2022) (Muthohirin et al., 2022a). As for the station initially targeting a limited audience, because it broadcasted information about Islamic teachings, its public audience expanded, and members of Muslim associations, business people, and government members became interested in Rodja TV's programs (Bakti, 2018). Nevertheless, in the end, this channel is liked and in demand by youth because of its straightforward delivery and several other factors.

Observing the various channels visited by students illustrated how familiar they were with religious media and the content they quickly accessed. Seeing conditions like this needed special attention from stakeholders to monitor how the range of the material presented in the content was introduced so that they could control the younger generation in Indonesia from intolerant understandings and radicalism among students to increase knowledge of religious moderation following the policies of the Ministry of Religion.

Conclusions

Based on the explanation above, it could be concluded that students' understanding of religious literacy came from sites accessed online. However, the digital-based sites, websites, and media students accessed at fifteen private colleges were diverse. It could be seen from the variety of speakers, social media, Internet, and religious sites to add insight or support course assignments and meet spiritual knowledge needs.

Next, improving the understanding of students' religious literacy was undoubtedly very important, but the supervision of material from sites accessed by students to avoid intolerant information and elements of radicalism among research students suggests that; *first*, the rectorate should make a policy that emphasizes that students avoid religious sites that contain details of radicalism and intolerance, of course, under the guidance and supervision of lecturers who teach spiritual classes. *Second*, the Faculty should make a policy that requires students to be active in the activities of religious organizations to gain more moderate religious insights to create religious moderation among students. Moreover, it can be seen from the sources of study and preachers that students choose to consume digital literacy. The students' favorites are successively from various platforms, including Google, Instagram, and YouTube. However, this platform is still vulnerable to immoderate notions, and it is supported by the frequency of internet access, which most students can repeatedly access in a day.

In addition, the selection of *da'wah* figures also influences how students think. Several preachers are chosen in a less significant number of the selected *da'wah* interpreters with a *salafi* paradigm. This condition tends to make students not believe and have a moderate personality. A fact was revealed that the student's popular choice was the preacher with the most straightforward language to understand. Do not use language that is difficult to comprehend—followed by the content category of *da'wah*, which contains humorous elements, and *da'wah*, spiced with the art of humor.

Ultimately, this is not easy for Islamic educational institutions to provide a *da'wah* platform according to the criteria that are liked and liked by students, who incidentally are young people. So those students are not wrong in choosing media as learning material that will later be applied in everyday life. Nevertheless, more profoundly, this is also aimed at saving the next generation from a series of infiltration of radicalism, extremism as well as liberalism, and secularism.

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