

**READING TYPES OF ISLAMIC FUNDAMENTALISM
IN LAMPUNG PROVINCE
(A Study on Doctrine and Movement of Islamism
at Lampung University)**

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Abstract

Islamic fundamentalism is usually identified and associated with the Islamic radicalism movement. This Islamic fundamentalism doctrine and movement have prepared students to be their successors. Lampung University as the biggest university in Lampung cannot be separated as its target. This article attempts to investigate types of fundamentalism at Lampung University; the fundamentalism development at the university; and the responses of university and faculty members towards religious activities at the. This study was a result of qualitative research applying two data sources in the words of primary data source and secondary data source. The collecting data methods were documentation and interview. The interviews

were intended to lecturer, staff, university activist, and student. The documentation was held by examining the literature correlated with religious practice. The collected data were analyzed by using content analysis. The analysis was conducted through plotting the study and practice of religion, and analyzing the pattern of the study, religion practice and the contextualization of within Islamic study of Indonesia. Based on the analysis, this study concluded that the right-leaning Islamic doctrine which usually called Islamic fundamentalism turning a finger to Lampung University was not oriented on radicalism movement. This movement developed seriously Islamic education. Fundamentalism at Lampung University, not only moved to the education sector (*tarbiyah*) but also came into political sectors (*siyasah*). Unfortunately, university lets them move, because of their active roles in Islamic education for students. Nevertheless, some groups responded to their movement by initiating to create a similar student unit, namely KMNU (the Family of Nahdatul Ulama Students). However, the existence of this organization has not given significant improvements towards religious practices and discourses at Lampung University.

Keywords: Islamic fundamentalism, *birohmah*, *tarbiyah*, ideological affiliation, political affiliation.

A. Introduction

Nowadays, Islamic fundamentalism finds its moment. Current fundamentalism that is identified with Islamic radicalism gains huge attention from various parties, particularly from the government. In further developments, the usage of the term “fundamentalism” creates a certain image, such as extremism, fanaticism, in realizing and maintaining religious beliefs (Alavi, 1983, p. 12). These two Islamic movements are in the teachings of Sunni and Syiah

(Weismann, 2011). This Islamic fundamentalism identification exists for some reasons due to some similarities between them. Firstly, the group of Islamic fundamentalist and Islamic radicalism tend to re-bring Quran and Sunnah textually (Look at Leonard Binder, 1988). Secondly, these groups desire the establishment of Syariah in a state or nation. However, the group of fundamentalism conducted the goal lightly, while the group of radical did it with violence (Wahid, 2018, pp. 62–67). Thirdly, both of them are so exclusive and fanatic towards their groups and tend to consider other Islamic groups wrong and misguided.

Radicalism and reactionary are other attributes of Islam fundamentalism which can be classified as a politic dimension of Islamic fundamentalism. There are two reasons why it is called Islam radicalism. Firstly, this term is an ideological phenomenon centralizing the ideological significance and ignoring the reaction in conjunction with the social context. Secondly, instead of concentrating on the doctrine, group, and individual action, the term is only focused on some specific characteristics of doctrines, group, and individual deed. Therefore, Islamic radicalism is defined as the orientation of the extremist from the rise of modern Islam (revival, resurgence or reassertion) (Look at Biyanto, 2006, pp. 18–19).

Islamic fundamentalism in Indonesia whose network enters higher education has controlled religious discourses, particularly in public universities. Moreover, this Islamic fundamentalist thought has strengthened up and entered into the system of state universities. Various researches showed that public state universities in Indonesia such as UGM (Gadjah Mada University, ITB (Bandung Technological Institute), UI

(the University of Indonesia), and other state universities in a rural area such as UNILA (Lampung University) of which type of religious activities are managed by a group of Islamic fundamentalist (Syarif & Mantu, 2018; Zein, 2012) encouraging dialogue between people of different religious beliefs, sharing spiritual experiences and engaging in religious pluralism. This approach is applied in a class that is attended by students whatever religious affiliations. Instead of applying religious education term of the government (Ministry of research, technology and Higher Education. Moreover, the Setara Institute released that several famous universities have been indoctrinated radicalism (Setara Institute, 2019). This does not only impact on the type of thought and religious practice in those universities, but it also implies to affiliation and political views.

The group of fundamentalism who views that Islam controls whole human life aspects makes an effort to bring Islamic teachings to political aspects formally. Many Islamic fundamentalists go into practical politics. This is truly not appropriate to the rules and regulations applied in Indonesia that state university such as UNILA is not allowed to participate and intervene to the realm of practical politics. Besides, university is a realm of academic science that must embrace the academic norms and keep the distance from practical politics.

UNILA, located in Bandar Lampung, is the biggest university in Lampung province, meanwhile the group of radicalism settles in higher educational institution (Suyanto, 2018). Besides, Lampung is the top four regions that are susceptible to gain radicalism. This is reasonable because in

2018 terrorist interception happened in Lampung (Suryanto, 2019) besides the mass of fundamentalism movement at Lampung University.

Islamic studies and doctrines of Islamic dogma among UNILA's students are carried out by campus preaching organization, in this case, student activity units that handle religious learning to students. At UNILA, Islamic doctrine and learning are carried out by Student Spiritual Guidance (Birohmah) through Reading Al-Quran (BBQ) Guidance. BBQ is a campus curricular activity consisting of 3 credits with details of 2 theory credits and 1 practice credit.

The pattern and the understanding of the religious effect the action and manner collectively and individually. It includes the attitude to the country or among Islam adherent (Syaiful & Hamal, 2011). The misconceptions of Islam by someone or community bear the radicalism. Moreover, Pojman claims that Islam is the biggest threat to the peacefulness and stability of the world (Louis P. Pojman, 2002, pp. 219–220). Whittaker assures that terrorism is the result of dogma and religion motivation. Religion sentiment often becomes radicalism and terrorism (and Also read J. Millard Burr & Robert O. Collin, 2006; Whittaker, 2000, pp. 91–124).

Some radical organizations are becoming the gates of radicalism value, for example, Laskar Jihad (LJ), Front Pembela Islam (FPI), Majelis Mujahidin Indonesia (MMI), Jamaah Ikhwan al-Muslimin Indonesia (JAMI), and Hizbut Tahrir Indonesia (HTI) (Azyumardi Azra, 2005). Radical Islam is a term to visualize the strict communities in implementing the shari'a with the way of jihad. This violence is applied by some peculiar communities of Islam against the western symbols.

In this case, Islam could not be generalized and judged that this religion is identical to violence (Suprihatiningsih, 2012, p. 369). Another characteristic of radical Islam is the interpretation of Islamic symbols.(Brian F. Farmer, 2007).

The student activity unit (Birohmah) is also a management unit of activity at al-Wasi'i mosque located inside the UNILA Campus environment (Karomani, 2018). Activities that were conducted by campus mosque al-Wasi'I were very solid and diverse. By the existence of Birohmah, as the study body that coordinates spiritual activities for students, mosque activities have become more dynamic and creative. The activity that has been started in 1992 is a BBQ (Quranic Recitation Guidance). This activity is conducted annually until the present to teach Quranic studies and accelerate Quranic recitation for new university students of Lampung University. Birohmah also carried out an activity during Ramadhan namely PAR (GRADIKA Sekarang) ("Sejarah Birohmah Unila," 2018).

Through this guidance of Quranic writing and recitation and religious discussion, the doctrine of Islamic fundamentalism goes into UNILA. Like other religious doctrines and teachings, Islamic fundamentalism also attempts to spread their thought and movement through higher educational institutions.

There are two effective methods used by radical group to spread their ideology. Firstly, online media. Online media enabled them to spread their ideology and concept to everyone, especially to young generations who indeed use the internet actively to access any content and follow any news. (Erzad & Suciati, 2018, p. 40) Secondly, educational

institution. Educational institution is a significant media to broaden the religious influence and it becomes the carrier of radicalism and its antithesis (Petrus Reinhard Golose, 2010, p. 53) The studies of radicalism and terrorism indicate the certain Islamic educational institution (non-formal education, Islamic dormitory) indoctrinate fundamentalism and radicalism to its disciples (Abu Rokhmad, 2012, p. 80).

Through its policy, curriculum, and lecturer, a university has a significant role in transferring and setting the student religion understanding. University is an effective place of radicalization and deradicalization. One of the influencing factors to overcome radicalism is the lecturer and his teaching model.

In this study, the author proposes research questions on “What are types of fundamentalism at Lampung University?”, “How did fundamentalism develop at that state university?”, “How are the responses of university and faculty members towards religious activities at Lampung University?” This study is a result of qualitative research applying two data sources in the words of primary data source and secondary data source. The data collection methods are by doing documentation and interview. The interview is intended to the head of the faculty, lecturer, staff, university activist, and student. The documentation is held by examining the literature correlated with religious practice.

The collected data are analyzed by using content analysis. It is done by making inferences technique that can process the data by its context. The analysis is conducted by several steps; first, plotting the study and practice of religion; second, analyzing the pattern of the study, religion practice and the contextualization of Islamic study in Indonesia.

This research is a qualitative study. Therefore, inductive analysis is applied. The researcher aims to categorize some themes and certain patterns from the data. Those categories are formulated in agreement with the existing data (Norman K. Denzin & Yvonna S. Lincoln, 2009, p. 272).

B. The Fundamentalism Complexion of Islam within Indonesia

In general, there are two existed complexions of Islamic thought in this modern era namely modernism and fundamentalism. The use of those terms according to Abou El Fadl is still bias. Consequently, Abou Fadl provides the term of moderate and puritan. No other terms are representing the word of moderate including progressive or reformism (Read more Khaled Abou El Fadl, 2007). In this sub-chapter, the writer focuses on Islamic fundamentalism, especially in Indonesia. In this subchapter, the writer focuses on Islamic fundamentalism, especially in Indonesia.

In recent times, Islamic Fundamentalism has had a bigger impact on the West than any other Third World movement. This is partly because many countries are experiencing it that situated in the strategically important Middle East and partly because several of these states are rich in oil, a commodity upon which western economies are heavily dependent (Hiro, 2013, p. 22). Fundamentalism started to develop rapidly since the last 1960s. During that period, the trend of the resurrection of Islam rose which implied to the demand of Islamic Syariah application in Muslim majority countries (Bahramitash, 2002, p. 269).

Fundamentalism is the term used for the effort to define the fundamentals of a religious system and adhere to them. One of the cardinal tenets of Islamic Fundamentalism is to protect the purity of Islamic precepts from the adulteration of speculative exercises. Related to this, fundamentalism is Islamic revival or resurgence, a renewed interest in Islam. Behind all this is a drive to purify Islam to release all its vital force (Hiro, 2013, p. 23). Islamic fundamentalism is a movement that raises the idea of reviving Islam in opposition to modernism and Western civilization, which for several centuries served as the soil in which modernism grew and was nurtured. This movement also opposes traditional Islam in basic ways. This movement was later more specifically called “new fundamentalism”(Nasr, n.d., p. 2).

Fundamentalism refers to contemporary religious-political movements that try to return to the basics of the sacred text, explore and reinterpret the basics of religion textually to apply to the contemporary social and political world (Itzhak Weismann, 2011, pp. 145–146) Fundamentalism is more about a particular group’s response to modernity. Because Islam will not be broken off from the political aspect as adopted by Islamic fundamentalism, the line of the ideology they built is panic that wants to present a country and the enforcement of Shari’ah Islam (Mutawalli, 2012, p. 265)

Olewer Roy stated that Islamic deed oriented to the application of shari’a as Islamic fundamentalism which is represented by Ikhwanul Muslimin, Hizbuttahrir, Jamaah Islamiyah, dan Islamic Salvation Front (FIS) (Roy, 1994, p. 2). The most crucial characteristic of radical Islam of fundamental Islam is its literal approach to the source of Islam (Al-Quran and

Al-Sunnah). The most crucial characteristic of radical Islam of fundamental Islam is its literal approach to the source of Islam (Al-Quran and Al-Sunnah). The fundamentalists' literalism can be identified by their disloyalty to conduct rational and intellectual interpretation. Even if the fundamentalist enacts the interpretation, verily they are just shallow and ideological interpreters. This literalism coincides with the passion of scripturalism although Leonard Binder categorizes Sayyid Qutb as non-scriptural fundamentalism (Look at Leonard Binder, 1988)

Chouieri identified the characteristic of revival Islam to the term Islamic Revivalism by the aim to show the phenomenon of the emergence of contemporary Islamic religious movements in the Middle East. The real movement is not very monolithic, not singular and multilevel. Besides, Islamic Revivalism is what Oliver Roy uses to refer to Islamic groups that have roots in Islamic traditions that often refer to past life; even further fundamentalism is often equated as extremism, political fanaticism, political activism, terrorism, and Anti-America, or radical Islam, namely: (a) back to the original Islam, purifying Islam from local tradition and foreign culture influence; (b) supporting free interpretation, *ijtihad*, and refuse *taqlid*; (c) the need of *Hijrah* from the territory dominated by unbeliever (*dar al-kufr*); (d) the belief of righteous leader and revolutionary existence (Choueiri, 2010, pp. 21–24).

In Indonesia, numerous Islamic revivalist movements have emerged, most of which have a neo-Wahhābī color reflecting the close historical contact between that area and Arabia (Nasr, n.d., p. 181). The emergence of Padri in

Minangkabau can be said as the root of fundamentalism in Indonesia. It is the same as the beginning of the development of the Wahabi movement in the environment of reformist 'ulama and cosmopolitan in Haramayn. The Padri movement was started from the reform of moderate that was organized by Tuanku Nan Tuo and his student from Surau Koto Tuo, Agam, since the last quarter of the 18th century. The strong opposition from moderate reformers and indigenous people was the important factor that supported the occurrence of the reform of radical movement by Tuanku Nan Tuo's students, particularly Tuanku Nan Renceh. Upon the return of 3 hajjis – Haji Miskin, Haji Sumanik, and Haji Piobang – in 1803 after conducting pilgrimage in Mecca. The time when Wahabi was so victorious in Mecca, this condition became the trigger of the jihadist group of Padri movement to opposed other Muslims who denied their beliefs and teachings. Some of the main views of Padri that look similar to Wahabi are the opposition towards bid'ah and khurafat, and the prohibition of using tobacco and silk (Ali, 2016, pp. 129–130).

Nevertheless, this can be emphasized that the movement of Islamic fundamentalism nowadays is inspired by the opinion of Ikhwān al-Muslimīn. Abuddin Nata said that in the 1970s arose the movement of Komando Jihad, even in the 1980s ever appeared the bulletin of al-Haqq that vocalized the opposition towards the government by the strong language. Those fundamentalism and radicalism are even more visible today. After the Reformation, this movement becomes increasingly visible (Wieinga, 2009, p. 32). This can be understood that after Soeharto's resignation from his position as Indonesian president, freedom of expression was opened widely. Until

the recent day, the effort to re-purify Islamic teachings, whether through organization forum or parties and others, can be recognized as modern fundamentalism movement and or modern radicalism movement (Wahid, 2018, pp. 69–73).

Admittedly, a group of fundamentalism does not do anarchic deeds, however, there are several exponents from this group who join with a group of rights Islam (Islam Kanan) and involve with Islamic radicalism movement. In the daily lives, groups of the student from this secular university are quite different, therefore it is difficult for them to receive “something different from them”. Therefore, they seem not to give a space for others out of their groups. This social cohesiveness forms such a community among them (Abegebrel et.all, 2004, p. 740).

The Islamic fundamentalism within Indonesia transforms into the marginal action as the Islamic reformist power; the experience of intellectual pluralism and Islamic organization; the large rise of Tasawuf; and the absence of non-democratic suppression towards the opposition act (Schubel, 2006, p. 385). In recent times, Islamic fundamentalism in Indonesia has basic characteristics that are not much different from Middle Eastern counterparts, for example, despite the uniqueness and paradoxes. Islamic fundamentalism in Indonesia can be divided into two: traditional and modern (Ariwidodo, 2017).

Traditional Fundamentalism considered ulama and political authorities are two separate entities. While modern fundamentalism or neo-fundamentalism is characterized by a strong orientation to political Islam as an ideology. Islam is not understood as a religion that includes the doctrine of

ritual but interpreted as an ideology that is confronted by modern ideologies like capitalism, liberalism or socialism. Traditional fundamentalism ('ulama) is characterized by the strong role of the clergy or clerical oligarchy (clerical oligarchy) in interpreting Islam. For example, Shia Islam gives great authority to the ulama to interpret religious doctrine through their own tafsir. As a result, the intellectual freedom to interpret religious texts is very narrow and limited. It can be stated that one of the factors that favor the development of fundamentalism (traditional) is the strong authority of scholars, including in matters relating to social and political life. In this case, it appears the similarity between fundamentalism on the one hand and traditionalism on the other (Ariwidodo, 2017a, p. 259).

The influence of Puritanism and fundamentalism in Indonesia from Hasan al-Banna and Sayyid Qutb in Indonesia still exist until the present. Their ideology and thought at least bring out three actions in Indonesia. Firstly, the action lives and develops in the university environment into an organization, namely Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI). Secondly, political action is distributed by forming a political party, Justice Party (PK) which then changes to Justice and Prosperity Party (PKS). Thirdly, strong action through extremist Islamic organizations such as Mujahidin Indonesia (MMI), Laskar Jihad and others. They were directly involved in the battlefield in Maluku and Ambon (Abegebrel et.all, 2004, p. 740).

Those three actions were indeed done by different groups, however, ideologically and types of thought, those groups have the same doctrine, that is Islamic fundamentalism.

One ideology that developed becoming three actions. Their movements were inspired by Iran's Revolutionary Movement in 1979 and Islamism Movement in the Middle East with (al-Ikhwan al-Muslimun, Egypt and Jamati Islami Pakistan) (Abegebrel et.all, 2004, p. 737).

This third group are usually called by the term Islamic radical by the doctrine of radicalism. Abidin indict Front Pembela Islam (FPI) and Hizbut Tahrir Indonesia (HTI) Forum Umat Islam (FUI), Laskar Jihad, Jamaah Islamiyah, Majelis Mujahidin Indonesia (MMI), Partai Keadilan Sejahtera (PKS), Komite Persiapan Penerapan Syari'ah Islam (KPPSI) for the radicalism group according to the ideology of centralistic totalitarian that claim religion as the "controller" of the whole life aspect including the state affairs. Islam becomes the absolute law of governing for those refusing to be judged as the side against god and religion. One of the strategies is by supporting and developing radicalism ideology through many kinds of media (Abidin, 2015, pp. 133-146). Moreover, HTI and MMI gained serious attention from various researchers (See Mueller, 2008).

In the context of the university environment, the embryos of the Islamic movement came not from Islamic university campuses, like IAIN and other Islamic universities or institutes. For this phenomenon Hefner provides several answers 1) there was an increase in literacy, which made studying and adherence to Islamic customs and practices more likely, 2) the official state education curriculum had a religious component to it so more people were exposed to formal religious ideas; 3) participation in organized religion was a relatively safe outlet for expression and it was a sphere

of life not controlled by the state. In fact, by this time, there was even some space for religious groups to influence public policy (Hamid Fahmy Zarkasyi, 2008, p. 352).

Even though it adheres to the ideology of Islamic fundamentalism as mentioned before, and also brings Islamic symbols in each of their activities, however, KAMMI denied if they were recognized as part of the Islamic fundamentalism group. In an interview, one of the members confirmed:

“As a way to evaluate us, the media is trapped by only seeing to symbol. They see flags, head-coverings, and flowing robes, but they do not understand the essence of our position. We are often described as fundamentalists, but we will not be trapped in rhetoric. Our goal is to serve... If we are labeled fundamentalists’ we will not be effective. Thus, as an organization, we make serious efforts to show that we are not fundamentalists” (Kraince, 2000, pp. 44–45).

KAMMI was founded by Islamist student activists on March 29, 1998, after the completion of a five-day national meeting of an Islamic student organization held on the campus of the Muhammadiyah University in Malang, East Java. Based on the interviews with leaders of the organization’s branches in Surabaya and Yogyakarta in February and March In 1999, KAMMI was born out of a shared sense of crisis. As students from across the country reported on conditions in their respective regions, it was apparent that extreme concern for the nation’s deteriorating political situation was held in all quarters. In the off hours of the conference, activists debated strategies to address the political and economic crises that were confronting the Indonesian people. The fruit of those discussions, the formation of KAMMI, reflects

the consensus that was reached by activists at that time that the best way to affect change on a national level was to coordinate a nationwide action campaign leading masses of Islamist students in protests pushing for social, political, and economic reforms. It was through the organization of these large Islamist student demonstrations that KAMMI quickly earned its reputation (Kraince, 2000, p. 8)

C. Islamic Fundamentalism at Lampung University

The dakwah movement spreads out quickly to mosques of other universities, where Qur'an study groups were established. Therefore, the terms employed for naming their study group were *usroh* (nuclear family), *halaqah* (a circle of students and their teacher), and *tarbiyah* (education under a teacher who provides moral guidance). The subject matter focused primarily on inculcating religious morality for those who had no background in Islamic studies. However, it developed into politics and civil society studies (Hamid Fahmy Zarkasyi, 2008, p. 348). The writer views that those groups of religious discussions are gate and media of the spread of Islamic fundamentalism movement and doctrine in higher education in Indonesia, including Lampung University.

The doctrine of Puritanical Islam infiltrates through Islamic religion education practice handled by Birohmah. Islamic education is basically part of the general study supervised by the General Course Management Agency (BPMKU). According to Ismono, the Head of BPMKU, this agency not only manages Islamic Education Courses but also manages other public courses, namely Catholic education, Christian education, Buddhist education, then also Pancasila

education courses, then education courses citizenship, ethics, and local wisdom courses.

Generally, the new students who have taken courses in Islamic Education, BBQ and intensive Islamic studies will be invited to enter the Student Activity Unit (UKM) at the university level and the Islamic Study Forum (FOSI) at the faculty level (Interview with Iwan Satriawan, Lecturer at the Law Faculty on, 2018)

The outdoor learning like UKM Birohmah has a tendency to intercede the moral ethics and history issues. The mentor, for example, shows the messenger movie. It has a significant impact on the student personality actualized on the student preference of dress; some female students suddenly decide to wear Muslimah clothing. In addition, the atmosphere of the Islamic movement on campus is relatively strong. The HMI and KAMMI students are easily identified. KAMMI students tend to move positively in the area of ritual religion while HMI students are more to discuss and logic.

Student Activity Unit of Birohma was established on the 1st of May 1992 which the beginning of its establishment was initiated to be the coordinator of religious discussion at al-Wasi'i mosque. The existence of this organization is one of the efforts of mosque al-Wasi'i organizer to coordinate Islamic spiritual activity for all students and faculty members in the environment of al-Wasi'i mosque, Lampung University.

This student unit has several missions, 1) to make Birohma as organization that prioritize qualities (ruhiyah, fikriyah, jasadiyah); 2) to strengthen and develop network both on and off-campus; 3) to optimize Birohmah as media

of syiar (Islamic spread) and information; 4) to form strong, smart, and virtuous Muslimah. In order to achieve those missions, it formed several departments under the control of Birohma. The department formation was occupied by active students from various faculty members as the facilitator of dakwah Islamiyah at Lampung University. At least there are nine departments that are under the control and management of Birohma, they are Regeneration Department, Public Relation Department, Department of Islamic Scientific Discussion, Multimedia Department, Academic, Research and Profession Department, Mosque and Secretariat Department, Finance and Selling Department, Muslimah Department, and Islamic Art and MTQ Department.

The religious discussion that is managed by Birohmah becomes more intense time by time by involving tutor both from inside and outside the campus. It is interesting to note that the senior tutor of the Birohmah, Murobbi, has a persuasive approach to prospective members or new members. Murobbi does not hesitate to facilitate the mobility of new members related to liqo activities, and even consumption. This approach is able to win the hearts of the members so that they feel protected and guided by the murobbi. However, the murobbi perceives to have interventions that are sometimes too large for the lives of their members. A murobbi, for example, also determines the mate and projection of the education of the children of its members. The murobbi, on the one hand, does not seem to open the space for critical thinking or critical dialogue on the material they convey. The members, on the other hand, feel that the murobbi is organized by the 'invisible hand' or by the organizational structure that is felt by the

members, but whose existence is kept secret. It appears that the exclusivity of the movement, intervention in personal life, the closure of critical dialogue space, and the secrecy of the organizational structure are the hallmark characteristics of the UKM Birohmah.

While university students were actively involved in studying Islam from whatever sources they could find, students returning to Indonesia after studying in the Middle East provided new leadership to the dakwah movement. Various ideas and thoughts were brought home by the graduates of Middle East Universities. They can be categorized into at least four streams. The first stream was the thought of the Muslim Brotherhood (Ikhwan al-Muslimun). It is the best known political movement in Egypt. The works Hassan Al Banna, Mustafa Masyhur, and Sa'id Hawwa were translated into Bahasa Indonesia and became the core texts of dakwah activists (Hamid Fahmy Zarkasyi, 2008, p. 349)

The second stream of dakwah represents the Salafi school of thought of Saudi Arabia. This stream was initially used to prevent the influence of revolutionary Shiism from Iran. The study group that focused on Salafy school of thought was concentrated at Universitas Indonesia, IKIP Jakarta (Now become Jakarta State University), Universitas Trisakti, and other Jakarta institutions of higher learning (Hamid Fahmy Zarkasyi, 2008, p. 349)

Hizbut Tahrir (HT) is yet the third stream of dakwah that was established in Indonesia in the 1980s. Hizbut Tahrir was introduced to Indonesia by Abdurrahman Al-Baghdadi, the leader of Hizbut Tahrir in Australia, who moved to Bogor at the invitation of KH Abdullah bin Nuh, the head of Al Ghazali

Pesantren. The movement spread from the Bogor Agricultural Institute (Institut Pertanian Bogor or IPB) to other universities in Java (Padjadjaran University in Bandung, IKIP Malang, and Airlangga University in Surabaya) and to Hasanuddin University in Makassar through the LDK movement (Hamid Fahmy Zarkasyi, 2008, p. 350).

The fourth stream was the Association of Inter-Campus Muslim Student Activists, which is abbreviated into HAMMAS. HAMMAS, which was established in October 1998 shortly after the fall of Suharto, claimed to have 10,000 members in August 1999, but this was most probably an over-estimate of its true strength. The name HAMMAS, chosen to declare militant support for Palestinians, reflects the militant and radical orientation of this stream of the dakwah movement (Hamid Fahmy Zarkasyi, 2008, p. 351).

Birohmah consists of miscellaneous thought and religion practice but 95% is dominated by Ikhwanul Muslimin (IM) model. Even within the Birohmah, there are also sympathizers and even members of HTI. The hardest members of Birohmah are those who joined Hizbut Tahrir Indonesia (HTI). This category of members in each study or discussion becomes rigorous and extreme, especially when talking about Muslims who are not in their group.

HTI firstly entered UNILA in the '90s and its movement developed rapidly at the beginning of the year 2000. The entry of this group could not be separated from the entry of lecturers of UNILA who previously studied at IPB (Bogor Agricultural Institute) who embraced the ideology of Hizbut Tahrir (HT) in Bogor. IPB is a well-known campus as the biggest base of this movement in Indonesia. The entry of high school alumni

in Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi) regions who previously were active in HT and continued studying at UNILA was predicted as other factors of the entry of HT to UNILA (Dwijono & Kurniawan, 2009, p. 18).

Besides having affiliation with al-Wasi'i Foundation in managing University mosque, Birohma affiliated with external campus organization, KAMMI (Mualimin, Lecturer of Islamic Education, 2018). Inside Birohmah are active students of KAMMI and Campus Preaching Organization that affiliated with Partai Keadilan Sejahtera (PKS). Eventhough it is clearly known that Birohma politically affiliated with Partai Keadilan Sejahtera (Prosperity and Justice Party), however member of Birohma made strong effort to cover that fact by saying that they only tried to practice Islamic values as optimal as possible.(Mualimin, Lecturer of Islamic Education, 2018)

Today, in the context of UNILA can be said that Jamaah Tarbiah has got into the phase of Dakwah Mihwar Dauliy in which dakwah has been able to gain institutional power (read: state power) to conduct obligation and syariah of religion for all community. This group can take and control formal organization in the campus such as BEM (Student Executive Council) from the longest authority that previously dominated by HMI (Islamic Student Association). The control of PKS towards BEM in the university level at UNILA was started about in 1999 right after Indonesian reformation until now. Former student presidents at UNILA were generally active in PKS after their studying completion at UNILA. The name such as Iwa Kurniawan, Student President 2003-2004, Engineering student batch 1999, was an expert staff of PKS faction in 2004-2009 and personal assistant of DPR (House

of Representatives) of PKS faction from Lampung, KH Abdul Hakim. Victorio Dwiso, Student President of UNILA 2003-2004, Student of Public Administration batch 1998 was a legislative candidate of PKS for DPRD Lampung from Central Lampung and was a chairman of the victory of general election 2009 DPW PKS Lampung. Ihsan Taufik, a student president 2004-2005, student of Communication Studies batch 2000, was a legislative candidate of PKS for DPRD Lampung, but did resignation because he was chosen as a Civil Servant (PNS) in Pesawaran. As well as Asep, student of MIPA batch 2001, who was a legislative candidate for DPRD but he failed and he is now active in DPW PKS (Dwijono & Kurniawan, 2009, p. 25).

Birohmah is not very respectful even resistant to students affiliated with other organizations, such as the Islamic Student Association (HMI), Indonesian Islamic Student Movement (PMII) Muhammadiyah Student Association and other Islamic student organizations. The existence of this resistance makes the recruitment process of UKM Birohmah tight and selective to avoid the entry of groups other than them in the UKM. Because they systematically and consistently try to maintain the status quo they currently control.

Birohmah is very exclusive and very selective in recruiting members, let alone putting members in charge of management. Even to become a Bina Baca Al-Quran tutors at Unila which is a curricular activity for the Campus, it must get a recommendation from the BBQ Birohmah. A tutor who is not in line and does not get a recommendation from the Birohmah, cannot be said as a BBQ tutor, even though it has been selected and passed the selection by MKU lecturers of Islamic Education. This made a mismatch between several MKU PAI

lecturers and the UKM Birohmah. However, MKU-PAI lecturers who are in line with the Birohmah, their recommendations will be implemented, including the selection of BBQ Tutors. Even though those lecturers not very well versed in religious matters, it's just that they can read the Koran (Interview with Mualimin, a lecturer of Islamic Educational University, 2018).

The selection of BBQ tutors providing an understanding of Islam to new students based on the tastes of puritan groups and is in line with Birohmah makes Islamic studies at Unila synonymous with right Islam understanding. According to Iwan Satriawan, this is an opportunity for radical groups to enter. Radical Islamic ideologies go more to regular campuses than on Islamic boarding school students who have studied various classical literature in various fields of science. For example, in the study of jurisprudence, the students have read the book *Sulam al-Taufiq*, the book *Fathul Qarib* or *Taqrib*, the book of *Ershad Ibad*, up to the books of the mysticism of Sufism such as the book *Srahul Hikam*. Generally, students do not seek from a deep foundation through classical literature is written by authoritative scholars, and only rely on doctrine "if you do not want to follow this then you will be punished in hell". This is natural because the opportunity to study Islam in regular universities such as UNILA is so narrow that Islamic studies and religious studies are obtained instantly. This model is very easy and fast in changing Islamic thinking and practice among students. The positive thing is, in a moral and ethical context, those who have no morals and ethics can gradually change to be good (Interview with Iwan Satriawan, Lecturer at the Law Faculty on, 2018) This is different from students who graduate from Islamic boarding schools. In the

pesantren, there is no special form of doctrine to the students, but the students are left to proceed first or look for their respective identity processes, then slowly turn to be good and obedient.

There is a negative stigma from some student circles that students who are active in Birohmah by using black pants or black foreheads are considered radical and even called terrorists. In general, students who have entered the members or administrators of Birohmah will be more closed in socializing. Moreover, those who have worn the veil taught by senior Birohmah tutors through doctrines justified by hadith will be more closed and more exclusive of their association (Abdul Aziz, Interview on, 2018)

Based on Iwan Satriawan, the Faculty of Law Lecturer, BBQ study groups or what is known as the Bureau of Law in Unila are not free from right Islamic thinking. However, the Bureau of Justice cannot be blamed for this, because formally, they get a religious course in a public campus such as Unila, which is only one week, one credit per week, and two credits are cut for BBQ activities fostered by tutors from students who have appointed by lecturers of Islam (Abdul Aziz, Interview on, 2018) it is fair to say that the Islamic model of Birohmah member, in general, is right Islam in the style of Ikhwanul Muslimin.

The mentors involved generally have a communicative approach and often use a particular proposition such as: 'Whoever helps the religion of God, God will help him,' and 'deliver even one verse.' The theme raised is also relatively attractive to young people, such as themes youth. Those mentors are responsible for regeneration, study and BBQ

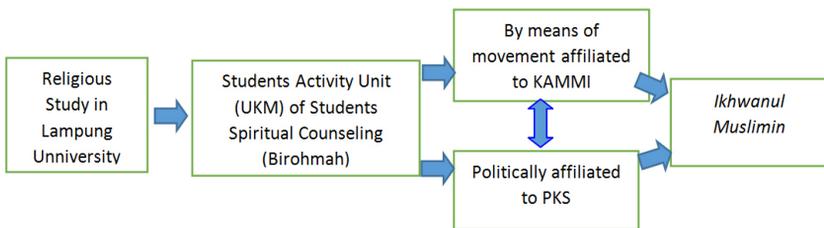
carried out through two major schemes: Campus Da'wah Institution (LDK), and liqo. The final orientation of liqo series is the embodiment of the teachings of the 'Ikhwanul Muslimin', especially about the 20 principles of Hasan Al-Bana. At UNILA, Birohmah was identical to the Muslim Brotherhood, HTI, Faculty of Agriculture, and Islamic fundamentalism. Although NU and Muhammadiyah, through IMM and PMII, as moderate organizations are present at UNILA, both of them have not been able to surpass the dominance of the Bureau of Law and its attributes that surround it.

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Birohmah UKM conducts religious studies using the al-Wasi'i mosque within UNILA. Koranic learning is managed by the UKM Bureau of Knowledge. The schedule and the determination of tutors have been arranged in such a way.

The spread of fundamental ideologies takes various ways. An effective way is establishing an institution, especially an educational institution. Many fundamentalist groups, in particular representatives of Wahhabism, attach great importance of peaceful means to expand its influence in the Muslim world. They create centers of propaganda, free schools, build teleradiotsentry, expanding missionary activity among the population, produce religious literature in various languages. However, even in Saudi Arabia, the birthplace of Wahhabism, there is a religious extremist anti-government “underground”, hostile to the regime resorted to terror (Boboyorov, 2015, p. 176).

Besides cooperating with Al-Wasi'i foundation in managing campus mosques, Birohmah is linked to extra-campus organizations. Birohmah members are active in KAMMI and LDK affiliated with the Prosperous Justice Party (PKS) yet they claim that they are only expelling Islam to the maximum extent.(Interview with Mualimin, a lecturer of Islamic Educational University, 2018) The affiliation of Birohmah can be described as follows:



Islamic fundamentalism is also often used to refer to political Islam. This is inseparable from some fundamentalist agenda in politics. The political nature of Islamic fundamentalism is manifested in the religious symbols they

use in the context of political or power struggles, such as the Islamic state, the Islamic government and the formalization of sharia within the state. One of fundamentalist Islamic doctrines is that there is no separation of religion from politics.(Ariwidodo, 2017b, p. 246)

D. The Responses of University Members towards Islamic Fundamentalism at UNILA

The existence of Student Unit Birohmah truly dominates religious discourses and discussions. The activists of Birohmah are militant and very active in various religious activities, both inside and outside the campus. Their control towards internal organizations makes them as authority holder on religious activities at UNILA (Mukhlis, 2018).

Based on the explanation above, it is reasonable that if the action of fundamentalism group dominated religious activities in the university. This made the leaders of the university surrender, even though they sometimes made some lecturers and faculty members worried. Finally, the decision made by university leaders is careless action towards their existence and movement inside the university (Mukhlis, 2018).

Nevertheless, among groups of students and lecturers, the existence and movement of Islamic fundamentalism made them worried. This anxiety initiated them to form KMNU (the Family of Nahdlatul Ulama Students).

Several academic members tried to stem the flow of Islamic fundamentalism at Lampung University. One of the ways they did was by forming Nahdlatul Ulama University Student Family (KMNU). The KMNU-Unila is an NU Student

family organization at the University of Lampung which was founded and held the first General Conference on Sunday, December 28 Dhuhijjah 1431 H or December 5, 2010. 13 of the 17 founders of KMNU were PMII activists at UNILA and had a strong NU culture.

The formation of KMNU-Unila aims to gather NU students at the University of Lampung to jointly strengthen the understanding of Ahlussunnah Wal Jama'ah in the NU perspective, to improve self-quality and science, and to develop the potential of all KMNU members as scientific educative and religious people.

The KMNU-Unila holds a religious study in the form of a recitation of the books studied in salafiyah Islamic boarding schools like the Fathul Qarib book. The hired Ustadz are from Wayhalim al-Hikmah Islamic Boarding School in Bandar Lampung (Interview with Dedi Wijayanto, the leader of Keluarga Mahasiswa Nahdlatul Ulama (KMNU) Unila 2017-2018 on, 2018) Not only conducts a yellow book study, but KMNU also holds a routine shalawat on every Thursday night. The event usually presents the habib around Bandar Lampung (Interview with Badrul Huda, Kabag Humas Unila on, 2018)

The KMNU-Unila intends to color Islamic studies at Unila with Ahlussunnah Wal Jama'ah, understanding and the practice of true Islam. KMNU attracts cadres committing to spread peaceful Islamic values. This action is to erode the notion that right-wing conservatives rule the Islamic studies in Unila (Interview with Dedi Wijayanto, the leader of Keluarga Mahasiswa Nahdlatul Ulama (KMNU) Unila 2017-2018 on, 2018) In fact, Birohmah which has the same ideology as Ikhwanul Muslimin dominates Islamic Studies and the

Student Executive Board (BEM) (Interview with Badrul Huda, Kabag Humas Unila on, 2018)

The presence of KMNU has not significantly affected religious studies at Unila. The study of the yellow book (Turats) at the Al-Wasi'i mosque has not yet become an Islamic cultural study at Unila. Religious studies at Unila are still dominated by Birohmah which has already included to the system through BBQ

E. Conclusion

The right-leaning Islamic dogma usually called as Islamic fundamentalism moves to Lampung University. However, this movement is not oriented to radical or strong movement. This movement does seriously religious education. They dominated and controlled religious discussions and discourses both with internal and external campus such as BBQ (Quranic Recitation Guidance). They are not only moves on the educational sector (*tarbiyah*) but also enters the political sector (*siyasiyah*). This is proven by their power in controlling student organizations and student legislative such as Student Executive Council.

Institutionally, this group has a relationship like a symbiosis of mutualism. This group is benefited by the trust of the organization to them to organize religious discussion to students through BBQ (controlled by Birohmah as its agency. Those opportunities are optimized to spread religious doctrines and political views. Because of their liveliness in religious discussion and religious education, it is reasonable if the writer mentioned their group as Islamic fundamentalism. On the other hand, institutionally, the university gains incredible benefits from the existence of this

group. University can easily gain militant tutors in Islamic supervision for students. They get active and spirited human resources to conduct religious learning and supervision for students, particularly for new students through religious education practices.

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