
Wahdah Islamiyah And the Shift In Religious Education Affiliations Among Urban Muslim Communities In South Sulawesi And Gorontalo

Ahmad Zaenuri

Fakultas Ilmu Tarbiyah dan Keguruan IAIN Sultan Amai Gorontalo
zaenuriahmad@iaingorontalo.ac.id

Mariyati Podungge

Fakultas Ilmu Tarbiyah dan Keguruan IAIN Sultan Amai Gorontalo
mariatypodungge@gmail.com

Nurul Aini Pakaya

Fakultas Ilmu Budaya Universitas Muhammadiyah Gorontalo
nurlainipakaya@umgo.ac.id

Muchimah

Fakultas Syariah UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto
muchimah@uinsaiizu.ac.id

Abdul Wahid

Fakultas Ilmu Tarbiyah dan Keguruan IAIN Sultan Amai Gorontalo
abdulwahidiaingorontalo@gmail.com

Abstract:

The neo-Salafi movement Wahdah Islamiyah plays a significant role in shaping the religious identity of the urban Muslim middle class in South Sulawesi and Gorontalo. This research aims to review how Wahdah Islamiyah influences urban Muslim communities, leading to a high interest in religious studies and community education organized by this religious organization. The research method used is field research. This method was chosen because the researcher intends to gain clarity on a local and current event under study. This research concludes that Wahdah Islamiyah successfully manages its organization (framing) as a social movement to enhance its appeal to the public. Wahdah Islamiyah bridges or mediates the views between conservative-traditionalist Salafis and a more modern, open organizational management concept similar to Muhammadiyah. Wahdah Islamiyah adopts an organizational development concept through modern education by establishing Islamic schools, universities, social care institutions, and philanthropic organizations. The success of Wahdah Islamiyah's framing gives the impression of an Islamic organization relatively open to modernity, yet still rooted in puritanical Islamic values like the Salafis, especially regarding fundamental religious issues such as aqidah (creed) and sharia (Islamic law). This religious model has proven to attract the Muslim middle class in South Sulawesi and Gorontalo.

Keywords: *Wahdah Islamiyah, Religious Affiliations, Urban Muslim, South Sulawesi, Gorontalo.*

INTRODUCTION

Wahdah Islamiyah is a group of religious organizations (read Islam) that is a splinter of the modern salafi movement (*neo-salafi*) movement that grows and develops in Indonesia (Chaplin, 2018b) (Hefner, 2018). The growth of this movement is quite massive in the Sulawesi region—such as South Sulawesi (Nisa, 2011) as the place of establishment (Saleh, 2018), Southeast (Elfrianto et al., 2022), Maluku (Abbas, 2022) and Gorontalo (A Zaenuri, Lahaji, 2020) (Pomalingo et al., 2022). Especially in Gorontalo province, since 2002 until now, Wahdah Islamiyah has become one of the community affiliates in choosing religious studies and mastering other religious social fields such as filling religious programs on radio of the Republic of Indonesia Gorontalo, Islamic Center, and participating as the main member of the Indonesia Ulema Council.

The phenomenon of the revival of religious piety in religious conservatism in urban Muslim communities is actually not new, this phenomenon according to Azyumardi Azra has appeared in the last three decades (Azra, 2018). Some of the indicators that show religious piety include; the rise of the Muslim middle class, the widespread use of the hijab, the increase in the number of pilgrims for hajj and umrah, the vigor of the "*Sharia*" trend and the "*halal*" label and the strengthening of Islamic philanthropy and other religious symbols. Especially in the phenomenon of the rise of the Muslim middle class in Islamic education and study activities, it seems that in South Sulawesi and Gorontalo it has only appeared massively in the last decade.

Based on the form of religious studies offered to the wider community, in fact, the religious views of Wahdah Islamiyah Islam have a tendency to a normative-textualist view of Islam (not using much fiqh logic), like the Salafi group. His views emphasize more on the literal meaning of the Qur'an and the Sunnah. However, on the other hand, the urban Muslim middle class who have a middle economic level, among the bourgeoisie and the working class with relatively favorable incomes (Razak et al., 2023), have a good level of education and have a *worldview* tend to be rationalist-positivistic in following this group.

Some scholars try to answer the problem of the tendency of the Muslim middle class to the spirit of the normative Islamic religious movement, such as Rachel Rinaldo's research which says that the hegemony of religious understanding has formed a habitus (habit) that shapes the way of looking at society. One of the winners in this religious contest is the dominance of normative Islamic groups (Rinaldo, 2008).

Like Rachel Rinaldo, Oki Setiana Dewi's findings also corroborate this statement. Dewi said that the revival was spearheaded by two intersecting factors. The first pole is the activism of the middle class in seeking religious identity and then the increasing pace of communication technology such as social media. Meanwhile, the bearers of religious treatises are dominated by some Salafi groups such as Khalid Basalamah and other similar religious training groups (Dewi & Fata, 2021). Such a religious view then formed the religious perspective of the Muslim middle class, some of whom tended to be conservative.

Existing research has not fully answered the question of why there is a shift in the affiliation of religious studies in normative Islamic groups such as Wahdah Islamiyah. Moreover, the shift occurred in the urban Muslim middle class who have a more open view of the world. This discussion tries to answer the question of why the phenomenon of education and Islamic studies of Wahdah Islamiyah is widely followed and maintains the religious identity of most urban Muslim communities in South Sulawesi and Gorontalo? The location selection was based on the birthplace of the movement. The Gorontalo region was chosen because it is a representation of the region with the largest number of Muslims in Sulawesi with diverse religious variants such as NU (Nusi, 2022) (Pomalingo et al., 2021), Muhammadiyah (Mashadi & Suryani, 2018), Al-Khairaat (Andari & Ansori, 2024) and other religious organizations.

This research is focused as a field research using a sociological approach. This research model was chosen because it is considered to have advantages over just displaying quantitative data, especially in developing explanations of certain actual events and occurrences (Maxwell, 2012). In order to understand the efforts of the Wahdah Islamiyah social movement in managing

da'wah to attract attention, mobilize support and achieve the goals of religious organizations, the author uses the framework of the framing processes and social movements theory of David Snow and Robert Benford (Benford & Snow, 2000b).

Snow and Benford offered a concept he called *framing alignment*. In this process, social movements are aligned with individual beliefs and interests to make them more attractive. There are four stages in this process; 1) *frame bridging* 2) *frame amplification* 3) *frame extension* and 4) *frame transformation* (Benford & Snow, 2000b). In the early stages, the steps taken are *bridging* social movements with groups or individuals who have the same views but have not been seen. The next stage is to emphasize the goals to be achieved. In the third stage, expand values or views to suit the goals, and the last is to change old values to suit the goals of the new social movement. These four stages will be used as a *theoretical framework* in seeing the Wahdah Islamiyah movement in attracting public sympathy in its religious studies.

DISCUSSION

Wahdah Islamiyah from the Da'wah, Social and Education Movement

At the beginning of its establishment, Wahdah Islamiyah was a religious organization that focused on the field of da'wah. As stated in the deed of establishment which was named the Fathul Muin Daeng Maggading Foundation. This foundation has an orientation as a ta'mirul mosque recitation group affiliated with Muhammadiyah. Since the acceptance of the single principle by Muhammadiyah, the main figure of this group, Major Fathul Mu'in Daeng Maggading, separated from Muhammadiyah and formed its own foundation which subsequently became the embryo of the birth of Wahdah Islamiyah. Daeng Maggading is a charismatic scholar in South Sulawesi who is attributed to the name of the foundation (Rusli, 2017). In the following periods, Wahdah Islamiyah developed its institutional branches by focusing on other activities such as social fields (Muhlisah, 2021), education (Aminah et al., 2023) (Rachman et al., 2023), community affairs, and even some researchers had linked Wahdah Islamiyah with the activities of jihadist groups (Conflict, 2020) (Fealy, 2004).

In the field of da'wah, Islamic wahdah has ideological closeness with salafi groups, even some scholars refer to Islamiyah wahdah as neo-salafism (Chaplin, 2018a). This view is supported by the similarity of *manhaj* between salafi and Islamic wahdah, especially in the field of *aqidah* and *sharia*. Some scholars also mention that some Middle Eastern alumni, especially those who received education at Islamic universities in Makkah and Medina, many serve as administrators of Islamic wahdah organizations so as to facilitate the process of transmitting knowledge obtained from their teachers such as 'Abd al-Azīz ibn Bāz and Uthaymīn in spreading Salafi ideas in Indonesia (Rusli, 2017).

When viewed from the beginning of its establishment, the level of acceptance of Wahdah Islamiyah in society, especially among the middle class in urban areas, is quite good. Until now, Wahdah Islamiyah has more than 150,000 cadres and no less than 400 educational institutions throughout Indonesia (Conflict, 2023). Such a large number of resources places Wahdah Islamiyah as the largest and neatest salafi organization in Indonesia. Zaitun Rasmin as the chairman and founder of Wahdah Islamiyah has a strategic position nationally, namely as deputy secretary general in the Indonesia Ulema Council. Zaitun Rasmin is also one of the main figures in the action to defend Islam when there was a large demonstration in Jakarta (Suryana, n.d.).

In addition to focusing on the religious field, Wahdah Islamiyah also develops institutional branches in the social and philanthropic fields by establishing Wahdah Inspirasi Zakat (WIZ) (*Wahdah Inspirasi Zakat*, 2024). As the name of this institution is devoted to managing zakat, infaq and alms from donors. The collected donations are then distributed to recipients in the form of zakat and alms sharing and other activities such as disaster and disaster response. Administratively, Wahdah Islamiyah is only a manager (*'amil*) in this activity, but with the enthusiasm of the community for the concern of Wahdah Islam is one of the great capital in attracting public sympathy.

Another field of organization that cannot be separated from the greatness of Wahdah Islamiyah is the field of education. Almost all branches of Wahdah Islamiyah in various regions have educational institutions, either formed in formal educational institutions, *tahfidz* Islamic boarding schools or other forms of similar activities. In addition to the form of formal educational institutions, Wahdah Islamiyah also has a focus on non-formal education such as trainings (*daurah*), weekly recitation for a group of

cadres, studies and women's organizations, or other studies that are broad and open to the public.

Framing the Packaging of the Wahdah Islamiyah Organization

In order to understand the efforts of social movements to gain the support and participation of followers, this study uses the framing alignment framework of Robert D. Benford and David A. Snow in *Framing Processes And Social Movements* (Benford & Snow, 2000a). *Framing alignment* is a step in which a social movement seeks to align the organization's views with the *worldview* of its followers.

Goffman first proposed the term framing as an interpretation scheme to find, understand, identify, label and interpret an event in life (Goffman, 1986; Lin, 2012). Therefore, framing means defining or marking through one dimension by overriding the necessary alternative dimensions (Glazier & Boydston, 2012). Snow and Benford mention that framing—as a theory—is widely used to explain the process of social movements, particularly as part of the process of building meaning for the stakeholders involved (Benford & Snow, 2000; Zeng et al., 2019). Thus, framing social movements can be interpreted as providing labels or marks for social organizations for certain interests.

Like an image frame, framing functions as a way to focus attention or limit what area to be researched and also see what is outside the framing (Snow et al., 2018). Through framing, an object in the form of a social movement can be tied to a certain meaning so that it is easy to find its coherence and does not go out of the framing to be sought. For example, when framing a political narrative on a certain social movement, then the meanings that will be sought for coherence are political narratives that are in accordance with the theme.

In framing, social movements are generally abstract or polished/packaged. Carroll divides abstraction into three, namely polishing through a specific issue or event, a specific level of issue, and a larger level of issue that goes beyond an issue (Carroll & Ratner, 1996). Framing an issue is a phenomenon that is often carried out in order to lead to a certain issue (Hon, 2016). Hallan said that the issues that can be framed include the direction of the field, including situations, attributes, choices, actions, issues, responsibilities, and news (Hallahan, 1999). Of the seven forms of framing, Wahdah Islamiyah—in this study—is a social movement that frames its movements (*actions*) in order to attract the sympathy of the urban Muslim middle class.

In carrying out framing, there are several steps taken by Wahdah Islamiyah as per the following Benford and Snow framing thinking framework;

1. Frame bridging

In the *frame bridging stage*, the process carried out is to bridge social organizations with followers in order to obtain a common view. In relation to the Islamic Wahdah, this organization seeks to mediate the exclusivity of puritan traditionalist Salafi with modern religious organizations such as Muhammadiyah. In terms of *aqidah*, for example, Wahdah Islamiyah still adheres to the *salafi manhaj* but in terms of organization follows the same pattern as Muhammadiyah. The view of *aqidah* wahdah Islamiyah follows the theological view of Ibn Taymiyah (Wiktorowicz, 2006) which divides *aqidah* into three parts, *ulubiyah*, *rububiyah* and *asma wa sifat* (Rajabi & Fateminijad, 2015). However, in terms of organization, Wahdah Islamiyah adopts the concept of modern organization by building many schools and even Islamic colleges (Jahroni, 2020) (Eva F. Nisa, 2012).

In the field of education and society, for example, Wahdah Islamiyah opens the study of books in mosques, Wahdah Islamiyah incorporates the concept of more open studies, forms weekly meetings (*liqa*), forms women's organizations and even uses *da'wah* media such as social media YouTube, television, Instagram and others that are rarely used by traditionalist Salafi groups. By using such an approach, it can be said that Wahdah Islamiyah is a Salafi group that is open to the social world.

One form of openness of Islamic wahdah is the openness to figures outside the group, especially when compared to the Salafi group. In an interview, one of the central administrators of Wahdah Islamiyah said that they had invited figures outside the organization several times, but those who were chosen were those who had a close view of Wahdah Islamiyah. In Makassar, Wahdah Islamiyah invited figures such as Khalid Basalamah, invited the central leadership of Muhammadiyah and several other figures. At the national level, Zaitun Rasmin, the main figure

in the Islamic wahdah organization, is also a member of several activities such as the National Fatwa Guard Movement (GNPF) of the Indonesia Ulema Council (MUI) in which there are figures such as Bachtiar Nasir, Rizieq Shihab and several other figures who are not part of the Islamic wahdah. This kind of openness is difficult to find in traditionalist Salafi groups who consider groups outside their community not to be in line with Salaf's views (Zaenuri et al., 2019).

The openness of Islamic wahdah is a *frame bridging* / catalyst that attracts many sympathizers, both among traditionalist salafis and Muhammadiyah. Internally, for example, there are concerns if the cadres of the two organizations are interested in the studies of Wahdah Islamiyah (Wahid, 2012). Such conditions do not only occur in Gorontalo and Makassar but also almost throughout Indonesia. The position of openness of Islamic wahdah does have advantages but also disadvantages. It is not uncommon for Islamiyah wahdah to deal with traditionalist salafi groups because they are considered to be out of *their salaf* manhaj (Nubowo, 2020). However, the confrontation of fellow salafis does not interfere with the integrity of the organization because the sympathizers of Wahdah Islamiyah outside the Salafi have increased.

2. *Frame amplification*

The frame *amplification stage* is a step in emphasizing or enlarging activities that are considered to attract followers' participation. At this stage, there are several activities that receive priority from the Islamic wahdah to attract public sympathy such as the establishment of formal educational institutions and book studies in several mosques in South Sulawesi and Gorontalo. Several formal educational institutions that have been formed are given special qualifications to attract public sympathy, such as improving the tahfidz program ("Improvement Of The Wahdah Islamiyah Tarakan Quran House," 2024)(Farida et al., 2021), integrating the curriculum of Islamic educational institutions and public schools (Hamka, 2023)(Jahroni, 2020)(Rachman et al., 2023) and providing scholarships to students through educational preparation to the Middle East at STIBA Makassar (Wahiduddin, 2020).

The interest in the Islamic wahdah educational institution was conveyed by several parents of students as stated by Joko Miranto as follows:

"I send my children to school at the Wahdah Islamiyah Foundation because I think the teachers are competent people. They all come from the Middle East who have licence (Lc) capabilities. Because from the Middle East, I think they learn Islam purely as the Prophet taught."

In line with Joko Miranto, Ashabul Kahfi also conveyed;

I am very simple in choosing my child's school, the important thing is that my child can recite well and can memorize the Qur'an. Until now, the institution that I believe in is the Wahdah Islamiyah Foundation because it has been proven.

In addition to formal education in the form of Islamic schools, in the field of book studies and Islam in Wahdah Islamiyah mosques, several Middle Eastern alumni are considered qualified in the field of religion and have popularity. Some of these figures have quite a large following, some of which are as follows:

Table. List of Wahdah Islamiyah Gorontalo Figures Who Are Active as Ustadz

Preacher's Name	Education	Positions at Wahdah Islamiyah
Abdul Razak Bakari	S1 Universitas Islam Madinah S2 UIN Alauddin Makassar	Head of DPW Wahdah Islamiyah Provinsi Gorontalo
Supardi Liu	S1 Universitas Islam Madinah	Preacher
Khalid Walid	S1 Universitas Islam Madinah	Active on Social Media Preacher

With the scientific qualifications obtained in the Middle East, it can increase the public legitimacy of their expertise in the field of religion. With this legitimacy, the urban Muslim middle class such as in the city of Gorontalo is interested in becoming followers of Wahdah Islamiyah. Some of them have quite prestigious professions such as specialist doctors, members of the regional people's representative council, civil servants, businessmen and other middle classes.

3. *Frame extension*

Frame extension is interpreted as a stage where social institutions carry out additional activities that can attract public sympathy. At this stage, there are several activities carried out by Wahdah Islamiyah such as forming women's organizations (Sakai & Fauzia, 2014; Zulfadli et al., 2024), being involved in non-practical politics at the national level and carrying out philanthropic activities (Duile & Tamma, 2021; Hadiz & Robison, 2012; Makin, 2018).

Wahdah Islamiyah also has a women's organization that functions to gather several women in a study of Muslim women (Elfrianto et al., 2022). This group is particularly characterized by the use of the veil (*niqab*) as a symbol of their individual piety. The use of the veil in general shows the exclusivity of Wahdah Islamiyah, but on the other hand, the use of this veil has its own market of interest, especially in the young generation of Muslims in urban areas (Nonaka, 2021). This can be seen from the number of users who are increasing every year. Some Islamic universities, which initially did not have many female users of the veil, are now using it quite massively, giving rise to polemics about its abilities (Alim & Azani, 2024)(Hanafiah et al., 2019)(Umar, 2021).

Some women have an interest in Islamic wahdah through campus studies such as at Gorontalo State University in the Ulul Albāb study group. Meanwhile, at Hasanudin University Makassar, many Wahdah Islamiyah youth groups are members of the student organization of the Campus Da'wah Institute. In addition to developing recruitment through student organizations, the study of the Islamic Wahdah Islamiyah of Gorontalo through the Al-Irsyād al-Islamiyah Mosque has attracted a lot of public sympathy with various backgrounds. Another recitation is at the Islamic Center Mosque of Wahdah Islamiyah by inviting several Middle Eastern speakers for a whole month in the month of Ramadan as a wahdah strategy in winning public sympathy.

In addition to the field of women, Wahdah Islamiyah is also often involved in non-partisan political activities (Sugiyarto, 2013). Wahdah Islamiyah affirmed itself as a religious organization that does not oppose the government as long as the government does not prohibit Muslims from carrying out their religious teachings. However, the involvement of Wahdah Islamiyah in supporting the punishment of the governor of Jakarta, Basuki Cahaya Purnama, related to blasphemy strengthens the involvement of Wahdah Islamiyah in Islamic politics.

One of the things that cannot be separated in supporting the viability of Islamic wahdah is philanthropy. Islamic philanthropy is something new in the world of economics that some scholars include in the section of welfare economics (Adzkiya' et al., 2023). The spectrum of Islamic philanthropy has been in three main activities; zakat, waqf (endowment fund), and alms (public charity) (Hefner, 2015). Zakat is devoted to alleviating the burden of human suffering in distress. Waqf is focused on increasing human potential and advancing a society by increasing their potential. Meanwhile, alms is a philanthropic effort to solve social problems (Adzkiya' et al., 2023).

The philanthropic institution of Wahdah Islamiyah is not as big as Muhammadiyah, but has a relatively similar spirit to the organization (Fauzia, 2017). So far, the philanthropic spectrum managed by Wahdah Islamiyah is still around infaq, waqf and alms. However, there are several other welfare institutions that are carried out such as disaster awareness and wahdah sharing in several activities during Ramadan and other moments (Anwar et al., 2023). This institution is officially named Wahdah Inspirasi Zakat (WIZ) (Mahmuddin et al., 2022) (Abdullah, 2021). The Islamic wahdah philanthropic institution is run based on three principles, religious obligations, religious morality and economic justice. Religious justice is carried out because zakat, infaq and alms are religious appeals that must be upheld. Meanwhile, the morality of zakat, infaq and alms is seen not only as a religious obligation but for more productive activities. The principle of economic justice is seen as zakat, infaq, and alms to prevent high social inequality in society (Anwar et al., 2023).

Not only focusing on zakat, waqf and alms, wahdah Islamiyah also distributes forms of community donations in the form of other activities such as mass weddings (Mahmuddin et al., 2022), alms in the Qur'an, concern for Palestine (Anwar et al., 2023), the construction of wahdah hospitals, rice assistance and tahfidz al-Qur'an students (Anwar et al., 2023) and others. This form of concern, apart from being a social responsibility, also has an impact in attracting public sympathy for Islamic wahdah.

4. *Frame transformation*

Frame transformation is a step in which social movements change concepts that are irrelevant and counterproductive to the views of most of their members. A quite fundamental conceptual change in the movement of the Wahdah Islamiyah organization is in its openness to the Salafi ideology that has been adhered to. It is not uncommon for Islamic wahdah to experience internal conflicts because it is considered to have departed from *the manhaj* that has been outlined by the *salaf, salafus shālib*.

Some of the criticisms were conveyed by some of their own former cadres. As mentioned by Abu Abdillah Sofyan Khalid, the Islamic wahdah has committed a deviation by easily gathering with those who deviate from the *manhaj salaf* (Abu Abdillah Sofyan Chalid bin Idham Ruray, 2017). In addition, another deviation that occurred according to Sofyan Chalid was when some Islamic wahdah leaders did not criticize the Muslim Brotherhood group who dared to oppose the government through democracy while in the *manhaj salaf* demonstration was considered contrary to religion. So far, according to him, some of the main figures of Wahdah Islamiyah have been close to the Brotherhood group.

Such internal conflicts can eliminate some militant cadres of Wahdah Islamiyah, but on the other hand, with the spirit of openness, Wahdah Islamiyah actually gets the support of the wider community who think that Wahdah Islamiyah does not have extremist beliefs in religion, like traditionalist Salafis. This change in the concept of Salafi ideology is called by Benford and Snow as *frame transformation*.

The various forms of framing carried out by Wahdah Islamiyah, so far have been able to attract quite a large number of followers. This is marked by the increasing opening of Wahdah Islamiyah branch offices in each region (Jahroni, 2020; Khairil, 2018). The base of urban Muslim societies that are members of the Wahdah Islamiyah organization further confirms Habermas' thesis that in modern society—which he calls a “post-secular society”—religion no longer functions as a meaningless residue of the community, but on the contrary, brings semantic potential in a democratic social order (Franken, 2018; Habermas, 2008). Habermas also warned state institutions to be open to religion because cultural identity is generally rooted in religious movements (Habermas, 2008).

The interest of urban Muslim communities in Wahdah Islamiyah cannot be separated from the attitude of Wahdah moderation among Salaf-affiliated Islamic organizations. Wahdah placed a position between Muhammadiyah and Salafi. In theology, it tends to have similarities to the Salafi group, while in organizational governance, it follows Muhammadiyah. This condition is a consequence of Wahdah Islamiyah's self-adjustment to the progress of the times and technology that encourages humans to have a more anthropocentric and, of course, pragmatic view of the world.

In Habermas's view, when the function of social institutions or sub-systems dominates and marginalizes religion, then at the same time, religion will take a role in the private sphere. Religion is a calming agent for the crisis of trust in modern society (*post-secular society*) (Habermas, 2008). Wahdah Islamiyah, in this condition, plays the role of the social religious movement. It is the choice of urban communities in the midst of increasingly anthropocentric people's lives.

CONCLUSION

The development of the Wahdah Islamiyah movement in Indonesia, especially in Gorontalo and South Sulawesi, has increased quite rapidly. Wahdah Islamiyah claims to have more than 150,000 members throughout Indonesia and more than 500 formal educational institutions. This number places Wahdah Islamiyah as the most open and modern Salafi organization. The greatness of Islamic wahdah cannot be separated from the management of the

organization (*framing*) so that it is easily accepted by the public. Using *the frame* of thinking of David Snow and Robert Benford, this study found at least four steps taken by the Islamic wahdah to gain public sympathy. *First, bridging* the very exclusive and puritanical views of the Salafi with an open, modern and tolerant organizational concept. Wahdah Islamiyah places its views on aqidah and sharia in salafi theology and organizational management following the institutional pattern of Muhammadiyah. The next step is *amplification*, emphasizing superior programs to get cadres through increasing formal educational institutions, tahfidz and *daurah* programs as well as religious studies that attract urban Muslim groups who are looking for religious identity. The next is to add other activities that support the size of the organization such as involvement in non-partisan politics and philanthropic institutions. In addition, Wahdah Islamiyah also always eliminates the impression of exclusivity by opening itself to other groups, figures and organizations. These *framing* patterns attracted public sympathy to join the Wahdah Islamiyah group whose spread had spread throughout Indonesia. This research is limited to the analysis of the phenomenon of the Wahdah Islamiyah movement, which is the choice of the religious affiliation of urban Muslim communities and not the impact of religious movements carried out. Therefore, this study recommends the next study to see the impact of the Wahdah Islamiyah movement on people's religious understanding.

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