



KITA KREATIF
PUSAT RISET KOMUNIKASI PEMASARAN, PARIWISATA
DAN EKONOMI KREATIF UNIVERSITAS SYIAH KUALA

International Journal of Kita Kreatif

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For Citation:

Amir, A.N. & Rahman, T.A. (2024), Islamic Movement in Malaysia: History and Tradition, *International Journal of Kita Kreatif*, 1 (1), 28-41

Islamic Movement in Malaysia: History and Tradition

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ARTICLE INFO

Received: 11-11-2023

Revised: 19-12-2023

Accepted: 19-12-2023

Available online: 29-12-2024

Keyword:

Intellectual, Islamic
Movement, Malaya,
Religious Thought

ABSTRACT

The paper discusses the historical origins of Islamic movement in Malaysia since colonial era. This was developed from two underlying bases; the ideal of reform and Islamic vision that was meant to bring about national consciousness and renewed aspiration of pan-Islamism designed under the powerful force of the Ottoman Caliphate. It analysed the impact of this awareness in inspiring the movement for reform and reassertion of Islamic spirit and unity following the rising tide of Islam in broad socio-political context. The essential role of Syed Syaikh al-Hadi, Dr. Burhanuddin al-Helmy, Ustaz Abu Bakar al-Baqir, and Syed Muhammad Naquib al-Attas has marked unprecedented influence in the meaningful struggle for religious and intellectual development. The movement bring forth critical value and ideal of Islam that espoused for progressive and rational spirit and reconstruction of ijtihad and dynamic activism, based on inclusive moral and ethical norm and standard. This study is based on qualitative method that focus on library research and content analysis. The data were collected from documentary study of primary and secondary sources, and technically analysed using interpretative, descriptive, historical and comparative method. The finding shows that the movement has brought about fundamental reform by introducing the principle values and ideals of Islam and its underlying doctrine of tawhid and unity and in projecting the idea of Islamization. It has bring certain impact in influencing the governmental policy and direction towards incorporating Islamic values and tradition in socio-political context and framework by taking account of the principle of maqasid syariah (the higher objective of Islamic law) and its application at every communal sector.

1. INTRODUCTION

The Islamic movement in Malaysia arose from the current reform and the struggle for liberation and independence that emerged in India and West Asia in the 19th century. It contributed to the birth of a school of thought and views that were friendly to the Malay archipelago. The idealism of renewal inspired by Shah Wali Allah al-Dihlawi (d. 1176/1762) and the network of scholars in the Middle East and the Muslim Brotherhood movement in Egypt greatly influenced the theological and political scene in the homeland. The works of Hassan al-Banna (1906-1949), Sayyid Qutb (1906-1966) and Hassan al-Hudaybi (1891-1973) and other pamphlets of the Brotherhood appeal to the power of da'wah and activism, which laid the foundation for the revival struggle and independence in the archipelago. Reform movements developed by Salafi groups in the Arabian peninsula, such as the Wahabiyah movement in Saudi Arabia, al-Sanusiyah in Libya, al-Mahdiyyah in Sudan and other movements that grew in Iran, Algeria and Tunisia also influenced the khittah and Islamic thought patterns in Malaysia.

In his review of the Ikhwan struggle, the pioneer of the Muslim American Society (MAS), Shaker Elsayed, explained his relationship with the Islamic world and his profound influence on the Islamic political movement: "MAS, like the Ikhwan (Muslim Brotherhood), believes in the teachings of the founder of the Ikhwan Hassan al-Banna, which is "the closest reflection on how Islam should be applied in life." The Islamic movement founded by al-Ikhwan also received sympathy and support from Egyptian Islamic thinkers such as Muhammad Kurd 'Ali, Amir Shakib Arslan, Muhammad Farid Wajdi and modernists such as Qasim Amin, 'Ali 'Abd al-Raziq, Ahmad Lutfi al-Sayyid, Taha Hussein and others. (Gibb, 1972).

The Islamic movement in Malaysia generally embraces various streams and groups from traditionalist, Salafi, modernist and reformist sects. In essence, it takes the well-known Salaf thought and flow developed by Ibn 'Taymiyah and Ibn Qayyim al-Jawziyah, who bring the consideration of the puritanical school of Islam, as contained in their main works on Sufism, kalam, tafsir, fatwas and laws such as Majmū' al-Fatāwā, al-'Aqīdah al-Wāsiṭiyyah and I'lām al-Muwaqqi'īn 'a Rabb al-'Ālamīn. This understanding is also defended by muta'akkehirin scholars such as Abul-Hassan Ali al-Nadwi, Muhammad al-Ghazali, Sayyid Abul A'la Mawdudi, Yusuf al-Qaradawi, Fathi Yakan and others.

The statement of Malaysia as a pluralistic country has enabled the flow of different ideas and ideas in the Muslim community, as shown by Ibrahim (2006) in his writing "Universal Values and Muslim Democracy": "I was warned about our upbringing in Malaysia in the realm of culture and ethnicity that diverse. It is this nurturing that instils the soul of Malaysia with what Nobel laureate Amartya Yen describes as the diversity of identity". The same thing is also mentioned in his notes about the Indonesian politician and national fighter, Bapak M. Natsir: "When I formed the Islamic Youth of Malaysia, he always reminded me of the social reality in Malaysia, with the presence of a large number of Chinese, Indian and other communities. Others are substantive. He is very positive and always encourages interaction and dialogue between Islamic organizations and non-Muslim communities." (Ibrahim, 2008) This matter was touched upon in his fundamental speech in conjunction with ABIM's Annual General Meeting: "The opportunity to preach and the good atmosphere to preach in this revival age should be taken advantage of. ABIM's driving force needs to show maturity and willingness to join forces with all lovers of Islam, especially in our country, among Ulema', professionals and the public." (Ibrahim, 1977).

In general, the discussion of reform highlighted in the Islamic movement instils an understanding and idealism inspired by the tradition and history of the struggle of the scholars in the 18th century against colonial oppression, as noted by John O. Voll (2002): "The theme and long tradition of reform (tajwid) in Islamic history developed importantly during the 18th century. Some scholars have noted the existence of renewal activism movements in many areas of the Islamic world and the possibility of networking between at least some of these movements." The Islamic movement strives for comprehensive and substantive reform in thinking based on understanding and a dynamic purpose to realize the political ideals and Islamic outlook on life: "All Muslims must be aware of their duty to apply sacred values in the life of the community. Islam is a system of appreciation, and this system will only exist with the persistence of the struggle of its adherents." (Ibrahim, 1977).

The tajwid movement established in Egypt also inspired the Nahda struggle and the revival of Islam in Malaysia. This desire is in line with the line of struggle pioneered by as-martyr Hassan al-Banna among the leaders and movers of the Ikhwan in upholding da'wah and conveying a complete and comprehensive Islamic message:

"Brothers, you are not a charity organization, not a political organization, not an organization that was founded with a limited purpose, but you are a new spirit that flows in the veins of this people, then you revive them with the Qur'an an...that can remove the darkness of material understanding with ma'rifah to Allah (SWT)...you are the loud voices that will revive the preaching of Rasulullah Sallallahu 'alayhi wasallam taslima" (Yakan, 2008).

The movement of resistance against the dominant Western colonialism in the Islamic world was started by the pan-Islamism movement that was voiced by Jamaluddin al-Afghani and Muhammad Abduh in the late 19th century, who broadcast their pamphlets throughout the region to unite all the strength and energy of Islam, where, The struggle known as the Jamal al-Din al-Afghani madrasah has had a devastating impact on the reform efforts that have been mobilized in the fields of education, thought, culture, politics, social and the way of life of the Muslims... "he is the one responsible for laying the foundation stone of the movement tajwid in modern times." (Muhammad Kamil, 2009) Al-Ustadh Fathi Yakan (2008), in his work, *Mādhā ya'nī intīmā'i lil-Islām*, explains the meaning of his desire for struggle planted in the Ikhwan movement: "The Islamiyyah movement is facing a responsibility towards future history Muslims, a responsibility that requires strong faith and will."

This purpose is raised as a basis and a pillar that becomes the backbone and a powerful driver in developing the movement's ideals and philosophy: "A movement that seeks to bring about changes that aim to uplift the Muslim community and restore the Islamic way of life..." (Yakan, 2008) In his observations about the basic principles and framework of the Islamic movement, he drew a conclusion about the priority of the value of diversity that is important in shaping the philosophy and shittah of the movement, where: "the existence of Islamic organizations of various forms and trends; groups that focus on spirituality, culture and knowledge, welfare, and political activities that are considered important by Islam such as the fields of thought, politics, jihad, organization, planning, planning and the like." (Yakan, 2008, 156-7).

Therefore, the purpose of this study is to examine the basis and essence of the movement that developed between the years 1920-1990 in Malaya and pay attention to the beginning of the history of the formation of activism that was born, especially in the social, cultural and preaching

realms which became the central aspect of the debate. The scope is focused on analyzing the role of scholars of Malay and Minangkabau origins, such as Dr Burhanuddin al-Hemy, Syeikh Muhammad Idris al-Marbawi, Abu Bakar Al-Baqir, Abdullah Fahim and others in pioneering the movement towards tajdid and the independence of the Malay homeland in the decade to the 30s-60s. Al-Marbawi brought renewal in the realm of thought by printing his writings in his own Matba'ah, which has sparked a resurgence of Allah among Jawi students in addition to pioneering the mass movement to demand independence in the earliest eras during the period of Japanese and British rule. Meanwhile, Abu Bakar Al-Baqir led the leadership and administration of the Maahad Ihya al-Sharif madrasah, which organized the struggle to defend the homeland and oppose the British policy and the colonial forces that colluded with the Axis powers from outside. The study also examines the works of Syeikh Abdullah Fahim (1286-1380/1869-1961) produced since the beginning of the 18th century when he lived in the Middle East and, upon his return, was appointed as a scholar and teacher in the Malay Peninsula. Generally, Syeikh Abdullah Fahim's writings are still in the form of notes and wills handed down to his countrymen that need to be studied and disseminated on a large scale to show the contribution of his principal thoughts to culture and the Islamic movement in Malaya. The earliest writings about him and his significant and major works need to be critically explored and translated to spread an ideal understanding of the value of the struggle, the legal ground and arguments he took in the school's thinking, and his method of issuing distinct and fatwas. The research on the original manuscripts that were produced is very urgent to remember the historical chronicles related to his biography, which is very limited compared to his high position and authority as a well-known astronomical scholar, mujtahid and al-faqih in Malaya. This research tries to convey the essence of the struggle ideals of these scholars and raise the tradition and legacy of their thinking in the modern century. The pioneered struggle gave meaningful importance in forming the basis of the movement and expressing the values and movement of noble thoughts. The Islamic movement that developed in the homeland was formed from a modern trend born in the context of a unique community building in Malaysia. The search for these elements is crucial in understanding the purpose and determining factors that shape the basic ideas of a movement.

Past studies that touch on this topic in general, among others, include a study conducted by Hamid (2000) on the government's relationship with the Islamic movement in Malaysia by looking at its response to the Darul Arqam movement (1968-1994) and the controversy surrounding its banning. This is highlighted by the historical background of the rise of Islam in the quarter of the 20th century and the prominence of the Darul Arqam preaching organization and its conflict with the government caused by the deviation of its doctrine and life system that is contrary to the ideology and policies of the government and the mainstream "planned by the liberal government- Malaysian capitalist". In his other article, Ahmad Fauzi reviews his transition strategy to Ruffaq Corporation [which was established in 1997 and subsequently as Global Ikhwan in 2008] (Hamid, 2015) as an entity and a container that fosters business activities and Islamic development from a corporate economic perspective, with mobilization which is dynamic based on traditional and spiritual norms, which contradicts the dilapidated way of capitalist and liberal economics (Hamid, 2009).

In their article, Ghazali and Hamdani (2021) analyze the moderation used in the Islamic movement that is embraced to curb the symptoms of extremism and takfir, heresy and radical beliefs spread by extremist groups in society. Ghani et al. (2020) highlighted the development of

the Islamic movement in Malaysia since the middle of the 20th century and its influence on preaching activities. Their thoughts are driven by PAS, ABIM, and JIM and their appreciation of various aspects of life and public space in Malaysia.

In general, these discussions help in extending the scope of the preparation of this study in response to the history and background of the Islamic movement in Malaysia as well as the socio-cultural and political-legal elements that underlie its development in addition to understanding the purpose and determining factors that shape the basic ideas in a movement.

2. METHODS

This paper is qualitative, based on the type of bibliography and content analysis. Collected data based on documentary methods on primary and secondary historical sources. The research materials are analyzed analytically, descriptively, historically and comparatively to make an accurate formulation based on the investigation and testing of the data comprehensively, critically and scientifically.

3. RESULT AND DISCUSSION

In terms of context and historical background, the Islamic movement in Malaysia developed through four main stages, particularly in the 19th and 20th centuries: the Western colonial era (1404-1824), independence (1824-1957), the beginning of the movement (1957-1981) and the dominant movement (1981-2000) (Ibrahim, 1998). This movement shows a strong foundation in formulated theological doctrines and beliefs, which work on ideas and a broad understanding of *fiqh al-haraki*, *fiqh al-siyasi*, and *fiqh al-maqasidi* that embrace to uphold Islamic beliefs and sustainable beliefs in facing the wave of modernity, as expressed by Fadzil (2010): "In fact, the phenomenon of Islam in Malaysia is part of the global phenomenon of *al-sahwah al-Islamiyyah* (which is influenced) by the writings of thinkers and leaders of the Islamic movement such as Hasan al-Banna, Sayyid Qutb, Muhammad Qutb, Maududiy, an-Nadwi, Fathi Yakan, Sa'id Hawa, Muhammad Natsir, Malik Bennabi, Isma'il R. Al-Faruqi and others." A struggle that is significant in history that shows extraordinary figures as preachers and activists, who convey insight and deep thoughts about the value of renewal, revival and idealism of the struggle, where: "since the beginning of the 19th century, Islamic awareness among the community has been raised by a group of young university graduates in Egypt through *al-Imam* magazine... (later with) the presence of *Al-Arqam* and *Jama'at Tabligh*, further enlivening the phenomenon of Islamic revival in Malaysia at this time." (JIM, 2010).

Looking at the principles and values gathered in the movement of thought that developed in the archipelago, Hassan (1987) summarized his findings about the critical aspects of these *da'wah* movements in terms of the preparation of *akliah* and their response to current developments: "In Malaysia and Indonesia, Muslim youth organizations have asserted their Islamic identity in different ways since the rise of global Islamic awareness in the 1970s, against the backdrop of two different political contexts...The context in Malaysia offers a striking contrast to that in Indonesia. The 1970s in Malaysia, together with the phenomenon of the revival of *da'wah*, was marked by the proliferation of private Islamic organizations that broadcast Islamic pamphlets to Muslims and non-Muslims. Three important national organisations emerged in the early 1970s - *Darul Arqam*, *Jamaah Tabligh* and ABIM (*Angkatan Malaysian Muslim Youth*).” In general, these

movements can be classified based on the context and direction of the movement and the form and sect developed. In this case, it is based on its specific intentions and goals, such as reform movements and da'wah, politics, Sufism orders and intellectuals. The reform movement in Malaysia was pioneered by modernist groups (or young people) such as Syed Sheikh al-Hadi (d. 1934), Shaikh Tahir Jalaluddin, Abu Bakar al-Ash'ari, Idris al-Marbawi, Abdullah Fahim and others who were average influenced by the teachings of their ideological teachers Jamaluddin al-Afghani (1838-1897), Muhammad Abduh (1849-1905), Muhammad Rashid Rida (1865-1935), Mustafa al-Maraghi, Rachid Gannaouchi, Malik Bennabi and others in the Arab and African regions.

The primary influence of the spread of this modern ideology was primarily inspired by Muhammad 'Abduh, a reformist scholar in Egypt who had spread the newspaper al-'Urwah al-Wuthqā with his mentor, Jamal al-Din al-Afghani (1838-1897) in Paris; the founder understands the famous Pan-Islamism. H.A.R. Gibb expresses the influence of his reform doctrine on his widespread impact in the context of modernity: "He was a modernist in the sense that he encouraged the pursuit of modern thought, believing that it would only affirm Islamic religious thought" (Badawi, 1976). The impact expressed from the spread of the idea of reform in Egypt gives significant meaning to the development of thought and ijtihad in the Archipelago in raising the movement and value of rational thought, in its special socio-cultural context, as explained by Zainal Abidin Borhan (2005) in his writings, which states that the 'young people' represented by Syed Tahir Jalaludin (of Minangkabau origin), and Syed Syed Syekh al-Hadi (educated in Penyengat Island, Riau) are the pioneers of the al-Islah or reformist movement in Malaya which, perhaps inspired by the development of reforms in the opposite land. Likewise, Ibrahim Yakob, Ahmad Boestamam, and Ishak Hj. The nationalistic aspirations of Soekarno and Hatta influenced Muhammad (Pak Sako). The movement pioneered by the Young People fought for the revival of akliah and the elimination of superstitions and superstitions that resulted in ignorance and backwardness, as shown by Abu Bakar al-Ash'ari (1904-1970), who was known for his assertiveness and Islamic preaching activities in the early 60s. In contrast, the pioneer force of Islah in Perlis, in the early stages, used the newspaper (Bahtera) to convey demanto conveym (Ahmad, 2005).

This effort is very decisive in continuing the effective struggle of the modernists, where they tie a close network with the Middle East to restore the values of Islam and pure monotheism in Malaya while abandoning the practices of superstition and superstition and "by adapting Islam to the modern world ." (Ahmad, 2005) This change wave is fundamental and critical against the background of the modern scene emphasized in Tafsir al-Manar by Muhammad Rashid Rida (1865-1935). Rashid Rida is an Islamic commentator and scholar of Syrian origin who migrated to Egypt and founded the al-Manar Journal. He is described as "one of the most influential jurists and scholars of his generation" and "the most prominent disciple of Muhammad Abduh" (Sheishaa, 2001). He compiled the book Tafsir al-Quran al-Hakim or Tafsir al-Manar over more than 30 or 35 years (Abdullah, 2005), which led the rational (aqli) sect by organizing ijtihad and scientific investigation and consideration of the socio-cultural background (adabī ijtīmā'ī) in interpreting the text. This interpretation was initially dictated by Muhammad Abduh (1849-1905) from his interpretation teaching at al-Azhar, which Rashid Rida then published in al-Manar magazine. Tafsir is compiled to develop the strength of ijtihad and reasoning, highlight modern thinking, expand awareness and understanding of akliah, tauhid and islah, and emphasize the guidance of the Qur'an that brings maslahah. Al-Manār was published for the first time on 22

Syawal 1315 H/1898 AD, against Rashid Ridha's desire to publish a newspaper dealing with social and religious problems. This periodical "turned out to be well received, not only in Egypt or the surrounding Arab countries but also in Europe and Indonesia." (Wahid, 1984).

In his notes on the history and development of the school of Islamic interpretation, Goldziher (2003), a prominent theologian in Eastern studies in Europe, recalls the impact of the al-Manar movement in modern history, which has brought a new understanding and the value of simplicity that mediates between orthodox and secular factions/ liberal in Egypt with the path of ijtihad and simplicity which is the fundamental essence of his interpretation: "Within this framework, the book (al-Manar) becomes a systematically organized and perfect interpretation, as desired by Muhammad Abduh, and gets a good response in the Islamic world." The strength of rationality and the broad principles of instinct and ijtihad emphasized in Tafsir al-Manar based on empirical and scientific classical sources allow it to become a basic model in the application of practical and reliable theory of interpretation, which "attracts the interest of scholars to research and study the idea of reforming more deeply...with authentic and authoritative sources and showing them the true path." (Abdullah, 2008).

The growth of the preaching movement in Malaysia began to develop in the early 20s with the invasion of reformist ideas that flowed a new and impressive scene through magazines and newspapers that championed the idealism of tajwid. Reformist groups in Southeast Asia were quite impressed by the reform movement in Egypt, where "at the time there were at least two magazines published by al-Azhar University students from Malaya and Indonesia, namely Seruan Azhar (1925-28) and Pilihan Timour (1927) -28)." (Sukor, 2003) This expressed influence became an essential force in mobilizing da'wah movements and developing Islamic idealism and syiar and its rational approach, where: "The phenomenon of Islamic revival in Malaysia can be seen through Islamic programs organized by da'wah movements. Today, Islamic seminars and symposiums are integrated and normal in Muslim society...at the same time, Muslims in Malaysia are also involved in da'wah activities and religious broadcasting. Thus, the terms da'wah, harakat, usrah, jihad, simul and din and so on have become common and widely used among Muslims." (Jamil Hashim, 1993) One of Malaysia's most significant preaching movements is ABIM (Angkatan Belia Malaysia), which was formed on 6 August 1971 at the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia. Led by a series of presidents since led by Ustaz Razali Nawawi (1971-1974), DS Anwar Ibrahim (1974-1982), Siddiq Fadzil (1982), Muhammad Nur Manuty (1991), Ahmad Azam Abdul Rahman (1997), Yusry Mohamad (2005), and Muhammad Razak Idris (2009). ABIM is considered to be one of the most dynamic and forward-looking Islamic movements that has broad support among Islamic activists and researchers in the Western world, as stated by Muhammad Kamal Hassan (1987): "The most important and influential Islamic youth (and preaching) organization is ABIM, which promotes the idea of Islam as a comprehensive way of life and provides solutions to all human problems in the political, economic, social and cultural fields." Recalling the role of ABIM in the public sphere and its leadership and activism in the social sphere in Malaysia, Siddiq Fadzil, its third former president, highlighted his experience in the social sphere that was driven throughout his first decade: "The emergence of ABIM turned out to be quite phenomenal... (as) a body The first da'wah is characteristic and self-identified as an Islamic movement (harakah Islamiyah) with a membership that is popular and national."

In his research that assessed the superiority of ABIM at the national level and the preparation of its machinery and grassroots compared to the strength of other preaching

organizations, including the IRC, Mohd Faizul (2002) concluded: "The emergence of the Islamic Representative Council (IRC) is also said to be unable to match the popularity of ABIM." ABIM is consistent with its stance to bring a simple preaching message and thoroughly answer various issues related to the position and importance of Muslims in the context of a pluralistic society in Malaysia, where "the early era of the movement was shaped by efforts to assert the idealism and ideals of the struggle. Various activities are planned to explain ABIM's identity as a youth organization and Islamic movement based on the principles of da'wah and tarbiyyah as the basis of its movement approach...as well as asserting the principles of civil society in all aspects of society, legislation and statehood" (ABIM, 2010). The goal is to bring awareness and understanding of Islam as a whole and to mobilize the spirit of the community and civil values, as formulated by Ibrahim (1977) in his presidential speech: "It is because of this realization that ABIM chose to debate the issue of pluralistic society which we consider as a question related to the life and future interests of society as a whole." As (which) was recorded in the initial Mukhtar statement to create a believer who has a complete and absolute commitment to the Islamic struggle as demanded" (Ibrahim, 1981).

In his paper, which traces the history of the formation of ABIM and its leadership line towards the decade of the 90s, Noor (2008) notes its significant role in the contemporary realm in terms of elevating Islamic movements and teachings in Malaysia and bringing a simple and popular approach: "It was found to be increasingly moderate by his leadership changes in the era of Islamization in the 1980s and 1990s." The establishment of ABIM has had a significant impact on the intellectual tradition through its involvement in akliah activities and its policy to consolidate the understanding of Islam among the people by highlighting current Islamic reference sources through the translation and reprinting of critical essays in the da'wah era such as Islam and Secularism, Fiqh-Da'wah, The Hijrah: The Necessity of its Iqamat or Vergegenwartigung and so on, as reminded by DS Ibrahim (1981): "Since the first year we have been warned about the need for ABIM to move as a community movement through education... for that purpose the work- works of interpretation, jurisprudence, education and development are published." This is "therefore because of that the field of our movement should be expanded so that it covers all aspects that can be channelled effectively, through education programs and the dissemination of pamphlets." (Ibrahim, 1975) This development is also recalled in his commentary on the famous preaching text, Fiqh al-Da'wah: "But Natsir's most widespread writing in Malaysia is Fiqh-Dakwah. As the President of ABIM then, I printed it, including publishing it in the Jawi edition and making it the text of our usrah or study group" (Ibrahim, 2008). He says, "The younger generation should digest selected works of the deceased, such as Capita Selecta and Fiqh al-Da'wah. The Fiqh al-Da'wah text, for example, is used by ABIM as a reference. The text was also translated into Javanese." (Ibrahim, 2008) He also revealed ABIM's role as an essential movement in defending moral and ethical values and the essence and meaning of Islamic Sharia:

"As a movement based on Islam, the brothers in the ABIM family need to start this healthy tradition of wahdatul fikr. It should be dynamic enough to hold cleanups alongside upgrade efforts. No one should be allowed to use ABIM as a springboard for personal interests or groups other than Islam...the seriousness among ABIM workers should be more real and not simply consider it a part-time activity of a normal voluntary body. Its progress must be more rapid, and its activities must be intensified and expanded." (Ibrahim, 1977).

"ABIM moves as a team that thoroughly fights for Islam and contributes to the empowerment of society..."The most important activity is the formation and production of a responsible generation of Rabbaniks. The formation of the spiritual generation will provide an essential thought guide to intensify the association (ABIM) on a solid principle." (Ibrahim, 1981).

ABIM also exerts its strength in explaining the message of Islam and fighting for goodness and righteous orders: "The awareness that needs to be nurtured is that the appreciation of Islam itself means the spirit of struggle - the spirit of jihad - in upholding what is good and forbidding evil...therefore, the Islamic movement must now restore the fundamental strength of Islam itself which succeeded in changing the soul and the entire life of the community; a comprehensive transformation that emanates from the light of faith and is embodied in a society system that is highly knowledgeable, noble in character, and guarantees harmony and justice. This means that our plans must meet all areas of community life" (Ibrahim, 1977).

Another preaching movement that is quite significant in Malaysia is Jama'ah Tabligh, which was founded by Mawlana Ilyas B. Sheikh Muhammad Ismail al-Kandahlawi al-Hanafi - Rahimahullah. Originated in the village of Nizamuddin, India and spread to Islamic regions in Bangladesh, Britain, America, Indonesia, and Malaysia in the archipelago. This movement performs khuruj (going out to preach) based on the understanding that Mawlana Ilyas took from the word of God: (You are the best of the people who are issued (ukhrijat) for mankind) [Ali 'Imran, 110] Two basic books composed by the congregation's organizer, Fadā'il al-A'māl (tablighi nisab), by Maulana Zakariya al-Kandahlawi and Hayātus-Sahābah (rad) by Maulana Yusuf al-Kandahlawi became the essential text/book of tabligh practice alongside the book of hadith al-Sahīhayn, Riyād al -Sālīhīn and Muntakhab Ahādīth.

In her research on the practice of tabligh covering the early stages of its growth in Deoband, Barbara D. Metcalf (1993) notes: "The spiritual renewal movement in North India better known as Tablighi Jama'at was founded in the 1920s and exists today throughout the world. The basic purpose of the movement is ber tabligh: "conveying," specifically conveying guidance based on the shariah. For this purpose, he has consistently used original accented works based on translations of the Qur'an, particularly hadiths in works on the control of passions that inculcate correct and devoted religious practices among Muslims." Several other da'wah movements that also contributed to developing a phenomenal da'wah network and general awareness in Malaysia include Darul Arqam, PERKIM (Pertubuhan Kebajikan Kebajikan SeMalaysia), PKPIM (National Association of Islamic Students of Malaysia), YADIM (Da'wah Islamiyah Foundation of Malaysia), Hizbut Tahrir, Ikatan Muslimin Malaysia and JIM (Jamaah Islah Malaysia), which was formed on 27 July 1990/5 Muharram 1411 to initiate a da'wah movement that embraces and brings meetings of dialogue, welfare and tazkirah, based on the mission "together with Islam to build society."

One of Malaysia's most significant political movements is Parti Islam Se-Malaysia (PAS), which was formed on 23 August 1951 to highlight the demands for enforcing the Islamic political system in the country. Among the crucial figures who occupied the ranks of the early PAS leadership included Ustaz Ahmad Fuad Hassan (1951-53), Dr. Mr. Abbas Alias (1953-56), Dr. Burhanuddin al-Helmy (1956-69), Ustaz Zulkifli Muhammad, Dato' Mohd Asri Muda (1969-82), Ustaz Yusof Rawa (Ulama' leadership era) (1982-88), Ustaz Fadzil Noor (1988-2002), Mr.. Teacher Hj. Abdul Hadi (2002-), and Mr. Guru Nik Abdul Aziz Nik Mat (Mursyidul Am) (Zambry Abd Kadir, 1995). Former Gombak-based PAS representative YB Saari Sungib (2010), [now

representing AMANAH) recalled PAS's political history in political ups and downs at home: "PAS featured the pairing of Dr. Burhanuddin and Prof. Zulkifli Muhammad. Dr. Burhanuddin, through his involvement in PKMM, KMM, PRM, Putera-AMCJA and many other fronts that fought for independence along with Ustaz Abu Bakar al-Bakir, Ahmad Boestamam, Pak Sako and others." According to him, PAS's political strategy always adheres to its simple original values and khittah that emphasize the spirit of deliberation and the principle of monotheism and defend the fate of the majority of the people, where: "in 1959, PAS was a mainstream political party in the political waqi' of its time," (Saari Sungib, 2010). PAS's position has been tested with its extraordinary wave of revival in the series of general elections and its tenacity in defending the ideals of the struggle, upholding the strength and awareness of Islam (wa'y al-Islam) among the people with the aim of: "creating a society based on Islam and reach Malaya Darul Islam." (Siddiq Fadil, 1986) Its growth in the political development of the homeland transcends understanding, from Islamic, national, nationalist and democratic trends, and consistently advocates inclusive and dynamic Islamic values: "from a party that was considered extreme, PAS changed into a moderate party without abandoning ideals -Islamic ideals and become one of the choices of the Muslim people in Malaysia..." (Sungib, 2009) This ideal was also expressed in the message of the third PAS President, Dr. Burhanuddin al-Helmy (1911-1969): "Our struggle is far compared to all the ideologies of struggle that exist in our homeland today, our struggle from the beginning to the end is based on struggle and jihad to uphold the law of God (SWT) (Helmi, 1958).

In addition, religious and Sufistic movements also have an effective foothold in Malaysia, whose origins can be traced back to the appearance of Islam in the Malay-Indonesian archipelago in the 12th century. Discussions related to the Sufi trend and its development in the archipelago, the practice of Sufism and the basis of its practice are contained in the book Jahid Sidek (1997), Shaikh in the Science of Tariqah, and Syed Muhammad Naquib al-Attas (1963) in *Some Aspects of Sufism as Understood and Practiced among the Malays as well as Islam in Malay History and Culture* which displays the earliest trade relations between the Indian subcontinent, the Middle East and the Malay islands as well as the history and tradition of preaching developed by Wali Songo. In general, the Sufistic movement in Malaya grew widely in the late 20th century, which brought high arguments and thoughts about spiritual and metaphysical understanding and beliefs about the light of Muhammad, wahdah al-wujud, and wahdah al-syuhud developed from classical debates. Related to the sciences of Sharia and reality. This is taught in influential mystical orders such as al-Shadhiliyah, Zawqiyah, Sanusiyyah, Ahmadiyah, Alawiyah, Ba Alawi, Darqawi, Junaidy, Naqshbandi, Tijaniyya, Idrisiyya, Akmalia, Shattariyah, Sammaniya, Qadiriyyah, Khalwatiyyah and others, who spread mystical lectures that interesting that comes from classic Sufi books such as *Sairul-Sālikīn*, *Manāqib Shaikh 'Abd al-Qadīr al-Jīlānī*, *al-Durr al-Nafīs*, *Ihyā' 'Ulūm al-Dīn*, *Tanbīh al-Mughtarrīn*, *Qawā'id al -Sūfiyyah*, and *al-Mīzān al-Kubrā* who appeared in the Malay-Indonesian archipelago. It exerted a strong influence on the growth of the spiritual movement in Malaysia. In his writings about the growth of the Sufism movement in the archipelago, Martin Van Bruinessen (1994) noted:

"The first century of Islamization in Southeast Asia coincided with the proliferation of medieval Sufism and the growth of Sufi orders... the Qadiriyya wa Naqhsbandiyya order group is now one of the two orders with the largest followers in the Archipelago... orders with large followers used to be a phenomenon in the interior, and the number of followers seems to have peaked in times of crisis."

4. CONCLUSION

This paper concludes that the Islamic movement in Malaysia has played a role in upholding the comprehensive Islamic message and blowing the spirit of pan-Islamism and haraki belief in Malaysia. The impact is essential in the context of Islamic institutionalization in Malaysia, which demands precise efforts to build a generation of laymen and cadres to push the latest Islamic movement. As a result, the Islamic movement generally fights for the ideals of Islam with the same steps in raising the *syar* and increasing the value of piety, ethical awareness, morals and effective socio-culture. This has been developed widely, manifesting his vision of raising the movement of the people and developing the value of critical thinking in the context of society and his religious tradition. In this framework, its effectiveness is tested in planning a meaningful future that embraces rational, inclusive and transcendental religious values and approaches in establishing new beliefs and idealisms that can be utilized to build an understanding of the essence of Islamic jurisprudence and the extensive *maqasid* of sharia, as emphasized in the following view: "We must always renew our determination to fight and strengthen our ranks. With the guidance and inspiration of jihad, we can guarantee that the current of Islamic revival will remain smooth and grow." (Ibrahim, 1980)...“Moreover, because Islam is established on the principles of truth and justice, we will continue to be spokespeople against falsehood and tyranny in any form.. without pawning principles and driven by the sole motive of upholding the teachings of Islam.. this is the *wahdatul fikr* of our determination to fight for the Islamic way of life.” (Ibrahim, 1977).

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