



# **ISLAMIC MOVEMENT (*ABIM*) IN *KEDAH***

Mohd Nazri Bin Hashim  
(Matric No. P010511)

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Perpustakaan KUIM



1000012543

Faculty of Leadership And Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur

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## AUTHOR DECLARATION

بسم الله الرحمن الرحيم

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date 30<sup>th</sup> March 2004

Signature : 

Name : Mohd Nazri Bin Hashim

Mactric No : P 010511

Adress : 86 Kg Telok Bukit Pinang

06200 Kepala Batas

Kedah Darulaman

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## ABSTRAK

Kajian ini membincangkan tentang gerakan dakwah yang berhadapan dengan segala kemelut perpecahan masyarakat akibat daripada isu-isu yang melanda tanah air. Gerakan ini dikenali sebagai Angkatan Belia Islam Malaysia. Pengaruh ABIM di negara ini telah menjadi kontroversi dikalangan ahli politik. Seseengah daripada mereka menyifatkan gerakan ini sebagai alat penerangan untuk mencapai tujuan politik. Skop kajian ini tertumpu kepada seketeriat ABIM negeri Kedah sahaja dan berbentuk kajian lapangan. Methodologi yang digunakan ialah melalui temuramah, dokumentasi dan pemerhatian . Hasil kajian telah menunjukkan bahawa gerakan ABIM di Kedah adalah satu kumpulan dakwah kontemporari yang memperjuangkan dasar non partisan. Walaubagaimanapun mereka tidak menysisih sistem politik yang sedia ada. Ini adalah kerana politik adalah sebahagian daripada syariat Islam. Kajian ini mendapati jamaah ini mampu menjadi perantaraan kearah pembentukan masyarakat yang bersatu padu. Menerusi kajian ini masyarakat tidak perlu sangsi terhadap segala gerak kerja dakwah ABIM bahkan keterlibatan semua pihak dalam gerakan dakwah menjadi satu tanggungjawab bersama.

## ABSTRACT

The aim of this academic research is to discuss about *dakwah* movement that is faced with the crisis of social disintegrity due to the issues which has troubled the country. This movement is recognized as *Angkatan Belia Islam Malaysia* (ABIM). The ABIM's influence in this country has been a controversial among politicians. Some of them are saying that this movement as an explanatory device to achieve political purpose. The scope of this research is just convergent to the Kedah's ABIM secretariat and it comes in the shape of fieldwork research. Methodologies that have been used are by interview, documentation methods, observation methods, and historical methods. The result of this research shows that ABIM's movement at Kedah is a contemporary group of *dakwah* who strive out none partisan foundation. Meanwhile, they were not excluding the political system that was already made. This is because politic is a part from Islamic Laws Therefore, this study find that this movement able to be a platform towards shaping an unite society. Through this research the society are not sceptical to all of ABIM's *dakwah* motion but the incrimination of all parties in *dakwah* motion would be responsibility in one unity.

## المخلص

تتناول هذه الدراسة حركة الدعوة التي تواجه كل مشاكل افتراق المجتمع الناتجة من القضايا التي تحدث داخل الوطن. وهذه الحركة تعرف بـ " جماعة الشباب الإسلامي الماليزي ". إن حركة هذه الجماعة قد أثارت جدلا بين السياسيين، وبعضهم يصفها بأنها وسيلة إعلام لتحقيق الأغراض السياسية. تركز حدود هذه الدراسة على سكرتاريات جماعة الشباب الإسلامي الماليزي بولاية قدح، وأنها من نوع الدراسة الميدانية. أما المنهج المستخدم فهو المنهج الاستنباطي بعد إجراء المقابلات الشخصية. وقد أظهرت الدراسة أن حركة جماعة الشباب الإسلامي الماليزي بولاية قدح هي حركة دعوية معاصرة تكافح مبدأ الانحياز. وعلى الرغم من ذلك هذه الجماعة لا يهمل نظام السياسة الموجودة، لأنها من التعاليم الإسلامية. ومن نتائج هذا الدراسة أن هذه جماعة تستطيع أن تكون واسطة نحو جيل موحد. وبهذه الدراسة، فإن المجتمع لا يضطر إلى أن يشك في كل الأنشطة الدعوية التي تنظمها جماعة الشباب الإسلامي الماليزي، بل إن المشاركة فيها تكون مسؤولية الجميع.

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## ABBREVIATION

ABIM	Angkatan Belia Islam Malaysia
JIM	Jemaah Islam Malaysia
YB	Yang Berhormat
UMNO	United Malay National Organization
PAS	Parti Islam Malaysia
KEADILAN	Parti Keadilan Nasional Malaysia
NGO	Non Government Organization
PPINK	Persatuan Pelajar Islam Negeri Kedah
HELWA	Hal Ehwal Wanita
TASKI	Taman Asuhan Kanak-Kanak Islam
PASTI	Pusat Asuhan Kanak-Kanak Islam
SAR	Sekolah Menengah Agama Rakyat
IPT	Institusi Pengajian Tinggi Awam
PKPIM	Persatuan Kebangsaan Pelajar Islam Malaysia
PERSIDA	Persatuan Mahasiswa Darulaman
SRI	Sekolah Rendah Islam
UPSR	Ujian Penilaian Sekolah Rendah
ISA	Akta Keselamatan Dalam Negeri
BPR	Badan Pencegah Rasuah
JHEAIK	Jabatan Hal Ehwal Agama Islam Kedah
N.A	No Author
N.D	No Date
SAP	Sekretariat ABIM Pusat
YDP	Yang Di Pertua
PERKESO	Pertubuhan Keselamatan Sosial
EPF	Employee Provident Fund

## CHAPTER 1

### ISLAMIC MOVEMENT (ABIM) IN KEDAH

#### Background of Study

*Malaysia* is a multi races and multi religions country. World nowadays has acknowledged Malaysia as one of Islamic countries that practice the true Islamic principles and values. But how much the acknowledgement is adapted by the Muslims society in Malaysia. The effect of *dakwah*, *syariat* (Islamic religious laws), behavior and *akidah* still are not clear especially to the youth who are still lost in the world of advancement without thinking of the repayment in the eternity.

When thinking there are a lot of *dakwah* operations group in Malaysia that are growing to answer government call on world acknowledgement, therefore the writer chooses ABIM operation in *Kedah* as one of erudition survey. *ABIM* operation in *Kedah* is lead by pious theologians who want to see *Kedah* as a center of civilization and development of knowledge. In accordance with that, the formation of ABIM *Kedah* was the earliest among other countries. Almarhum Tuan Guru Haji Niamat Yusof was the founder of this operation. Year by year, the operations start first step to arrange *dakwah* method. New page of life had shine when there is increasing number of members joined.

The realization of society on the importance of life in a group had given a way to this operation to continue *dakwah*. End of era 70's, this operation had done various changes in creating Islamic culture such as give *salam* starting in government divisions and wearing scarf for women who go to work.

Islamic *syariat* started depends on situations in *wasatiah* concept. Any changes made must not be too drastic since society understanding during that time is still not clear. Concept of *Ummah* unity concept is still continued to achieve operations mission and vision. Nonpartisan principle had become main affairs in operation. Sincerity and penetrability concept had been planted among members whether from higher or lower level. *ABIM Kedah* had faced the biggest problem when Dato' Seri Anwar Ibrahim resignation and joined *UMNO* There are some members who followed Anwar and some of them joining *PAS* but still there are some of the members who are still devoted to this operation. Society general view of this operation had changed. Some of them view *ABIM* as a tool for a party to get influence and power.

In general, it cannot be denied that party leaders that are born from *ABIM* operation such as Almarhum YB Ustaz Dato' Haji Fadzil Mohd Nor from *PAS* party, YB Tan Sri Sanusi Junid from *UMNO* party. Therefore failure in *dakwah* operation had started being exploited by group of people who do not understand Islam and had secular understanding whereas politics are part of Islamic *syariah*.

Society started having doubt about *dakwah* operation due to failing to understand Islam. It's a custom in every battle, challenges is a test from Allah SWT. If *ABIM* not willing to face all the challenge and test, then for sure this operation had already buries a long time ago.

### **The Importance of Study**

Society nowadays are still not clear with the responsibility to performed *dakwah* activities, even though *dakwah* is one of the obligation of every Muslims. Through this study we can see the effects of *dakwah* through *ABIM* operation in *Kedah*. This study also is a contribution of knowledge to society so that more people in the future will study the importance of *dakwah*. The concept of knowledge, practice and piety (*taqwa*) is the basis in this study. Other than that, writer also rejected society's opinion on viewing this *dakwah* operation groups as a stepping stone to get influence and rank only.

### **Aim of Study**

The defect of society in social life is worrying. *Dakwah* role look like giving no impact on the development of Islamic operation. Therefore, it is our responsibility for Muslims to find a *dakwah* approach suitable with *syariat* wish and Islamic society especially non Muslims society to give a picture of the beauty of Islam. The reason of this study is to find the effect of *dakwah* done through activities in by this operation.

### **Objectives of Study**

The objectives of this study covered several aspects related to *dakwah* current position. Some of the study objectives are as listed below:

- To point out the challenges of *dakwah* operation that has becomes more challenging in globalization era.
- To put *jamaah* need in an Islamic operation above personal needs.
- To rank Islam in the eyes of the world through *dakwah* operation
- To emphasizes the concept of *amar makruf nahi mungkar*.

### **Problems and obstacles**

The main problem in this study is the involvement and the inclination of ABIM to political system. Non-partisan principles seem to vanish from society when Anwar Ibrahim join UMNO and at last Black September event happened which is the expulsion of him as the Malaysia Deputy Prime Minister. Other than that, writer had to journey to *Kedah* to get information that delayed the process of this study completion.

## Methodology of Study

- Historic method

This method is a method of a precise opinion and exact facts about this study. The collection of past history also included.

- Observation method

This study made through observation around *Kedah* state, the administration and education situations are taken into account.

- Documentation method

Documentation of the information gained and matters related with the problems.

- Interview method

Interview the highest state Secretariat of ABIM and individual.

## CHAPTER 2

### ADMINISTRATION MANAGEMENT SYSTEM OF ABIM KEDAH

#### **Introduction**

The strength of a *dakwah* organization must be look from various aspects whether from administration management side, cooperation between members and the sensitivity to the surroundings. This chapter will cover the formation history, the practice method of the membership rights and obligation and then the administration management. Through this chapter, we can see the rise and fall of a *dakwah* group and a strong organization management system.

In the globalization era, we must use information technology in spreading *dakwah* message. All the advancement of world civilization must be a tool to new *dakwah* nowadays. An effective and a good management are a ruler to the formation of *ummah Islamiah*. The obligation of every group member being a catalyst to the development of an organization, other than that, sincerity and penetrability can be valued when all the activities had performed as promised without any repayment.

Administration management that is based on *syariat* can overcome internal problems with wisdom. If internal problems can be overcome with a drastic way, surely this operation can produce Islamic administration as a role model. In fact, an honest management will be a success in getting through all the challenges and tests from Allah SWT

## **.The History Of *ABIM* Formation**

*ABIM* is an Islamic operation group that registered in formation acts. The formation of this *dakwah* group is to make sure the continuity and the smoothness of *dakwah* operation that is still continuing until now. The aims and missions of *ABIM* are to invite people to worship Allah SWT by using *Rabbani* method of way of life in every field. This mission is to realize *Rabbani* method in these matters:<sup>1</sup>

- Formation of individuality
- Formation of Islamic family
- Formation of Islamic *ummah* (society)
- Formation of *Khilafah Islamiyah*
- Formation of Islamic sovereignty in building Islamic world.

The executive committee of practicing is known as Central *ABIM* Secretariat (*SAP*) and also state level performing known as state *ABIM* secretariat. This is to ease the *dakwah* activities following according to the proper system and to strengthen the development of Islamic.

The development of *ABIM* in Kedah in general is led by pious theologians. Muslim youths are trained with the leadership based on Islamic *syariat* and then they will ensure the continuity of this missions operation.

*ABIM Kedah* start the earliest step in the mission from Ustaz Niamat Yusof house verandah in *Batu 2, Sungai Korok, Alor Setar* with a few of his friends to hear his speech about religion in depth<sup>2</sup>. All the *dakwah* activities are done by them. This is based on their sincerity in performing and spreading *dakwah* to all society.

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<sup>1</sup> *ABIM* Online. 14July Prinsip Perjuangan.. <<http://www.abim.org.my>> P:1

<sup>2</sup> Ustaz Ghazali Bin Abdullah. "Sejarah". *ABIM Kedah. interview*. 5 october 2003

Prophet SAW said:<sup>3</sup>

إنما الأعمال بالنيات و إنما لكل امرئ ما نوى .

Activities done based on right wish without hoping for ranking or positions. Together with their friends, they formed a *dakwah* method that suits the situations according with the movement of century.

*ABIM Kedah* is one of the states *ABIM* during its earliest formation. After the structure and registration being approved, then activities started in *Balai Islam, Jalan Pengkalan Kapal*, a building owned by *PERKIM*<sup>4</sup>. Starting with weekly talk handled by Ustaz Niamat Yusof himself, then coming to *ummah* with his own *dakwah* agenda. This is followed by strengthening the saving of members by doing small economic project by selling of necessities from house to house is done. Actually, every activity performed need financial sources, therefore the initiative to move the *dakwah* group is working smoothly in the beginning.

The first cadre *dakwah* training at *Maahad Mahmud Alor Setar* to orientate the Islamic understanding in groups to the members are held. The touch of Pak Imanuddin still can be seen until today by some of the propagators. The outcome of this first *tamrin*, *ABIM* officers started doing *dakwah* from mosque to mosque as other groups operations done with cooperation from Islamic religion Division.

This operation is popular between youth generation who need some receptacle they can follow to convey the messages. After that family *tamrin* are held in *Sekolah Menengah Tunku Putra in Langkawi* followed in December 1976<sup>5</sup>. *Tamrin* held as family has given positive effects from mind view and a spirit to fight. About 120 people had been absorbed with faith and *syumul* Islam, *dakwah* method, the importance of *wahdatul fikr* and *ABIM tarbiyyah* principles which is *usrah* and *tamrin* roles.

<sup>3</sup> Muhammad Bin Ismail Abu Abdullah Al Bukhari. 1987. *Sahih Al Bukhari*. Beirut: Ibn Kathir Alyamamah. Vol 1. P 3. #1.

<sup>4</sup> N.a. September 1997. *Malam tautan ukhwah*. Kedah: ABIM Kedah. p 7.

<sup>5</sup> Ibid. p 9.

*Ta'aruf* concept and relationship between members in every district is very close. They practice *Islam* in themselves and their families. These situations continue even though they are in different path from *Parti Islam SeMalaysia (PAS)*, United Malays National Organization (*UMNO*) and such. In 1977, *Kedah Islamic Students Organizations (PPINK)* was formed with a hope to have one own agenda before joining *ABIM*. This *PPINK* had been the right hand of *ABIM<sup>6</sup> Kedah* and the center of producing cadres for this operation and as a receptacle to other operation such as *PAS*.

This organization centered in *ABIM* centre at *Taman Malid*, in a benefaction house by Yang Mulia Tunku Zainol Abd Rashid to be a centre for planning activities. When Ustaz Niamat Yusof made a decision to leave his position in *Maahad Mahmud* and open *Maahad Tarbiyah Islamiah Derang*, it was been greatly accepted by members. Even student organization cadres and members are the main force for this school since its opening until today. Their involvement is because the members feel the need to have education development model and the original Islamic society as being called upon, with the main objectives to produce a fighting generations that have Islamic *fikrah*.

Islamic education model, pre-school had motivated the operations activities. The formation of Islamic children nursery (*TASKI*) around 1978 and trained *HELWA* members operate the first education project. Word *TASKI* was inspired by Ustaz Niamat Yusof. He made *Maahad Tarbiyah Islamiah In Derang* as one of the first *TASKI* center at the state level and for all the country.

In 1982, is a year of a historical point to *ABIM* for all the country, when Anwar Ibrahim joined *UMNO*. *ABIM Kedah* is one of state *ABIM* that suffered the worse effect. Some of the members joined *PAS* and a few of them follow Anwar step in joining *UMNO* but a bigger portion of them had froze and ceased to act actively in *ABIM*.

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N.a 1997 Visi Perjuangan ABIM dan Dakwah *Risalah Demi Masa* p 14

## Membership Rights And Obligations

The membership opened to all *Muslim* youth without racist. Members' applications are made by centre committees using specific forms that are given by *ABIM*. State secretariat only manages the organization of forms to be sent to centre committees. State didn't have power to accept or reject the members' application status.

Until now, *Kedah* registered member are 3576 person according to central *ABIM* secretariat and committed members with *usrah* is around 450 persons. The additional members from May 2002 until May 2003 are very little compared to past years. Because of this some mechanism must be thought upon to increase the number of member especially among young generations<sup>7</sup>.

Rights as members must be presented in yearly meeting (*muktamar*) that performed every year. Every problems and members rights must be voiced in this meeting. Other than that, they can ask for explanation from district or state committee of any decisions made by state or central. If any members want to resign, they must repay the financial charge if they have any. All members are obliged to pay the fees agreed they must obey to *ABIM* rules. All the members must follow orders from the leaders and give their trust fully as long as it is not against the concept of *amar ma'aruf nahi mungkar*.

Annual meeting such as main body in organizing meeting have a power to observe the movement of state committees<sup>8</sup>. Through this meeting, members can amend organization constitution by following certain rules, estimate budget for all activities, checking, correcting, and accepting and also approving every decision made by members. Also accept proposal and suggestion to be brought up to the annual meeting.

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<sup>7</sup> 2003. Laporan Tahunan. ABIM Kedah. Seisi 2002/2003. 30 Mei. p 13.

<sup>8</sup> YDP ABIM Kedah. Tn Haji Ahmad Kasim. "perjuangan" *interview*. 12 October 2003.

### Administration Structure

ABIM state secretariat have 5 full-time officers that had received allowance to do administrative matters as a whole involving 3 parts which are administration, *HELWA* relations and financial. Head of administrative secretariat is the secretary followed by 3 executive secretaries in the 3 divisions. Secretariat officers are:<sup>9</sup>

- Tuan Haji Ahmad bin Kassim                      Head officer (*Yang Dipertua*)
- Mohd Asri bin zakaria                              Secretary
- Mohd. Fitri bin Osman                              Assistant Secretary
- Aida binti Ayob                                      Administration assistant  
(Administration/relations)
- Faezah binti Hassan                                Administration assistant (finance)

Duties of the full time officers are as stated bellows:<sup>10</sup>

➤ Head officer (*Yang Dipertua*)

This position is the highest ranking for *ABIM Kedah*. The duties of this Head officer are to supervise all the activities done by state secretariat. To check all annual and financial reports. To sign cheques for all the payments and current bills. To Be the middleman for state *ABIM* and centre *ABIM*. He is also responsible as an adviser to all the projects which are going as done in state level.

➤ Secretary

This position is included under *ABIM* state committees that are responsible on preparing all committees minutes of meeting and *muktamar* also documents needed in *muktamar*, to act as a chairman to the committees of management who handles mailing matters, to prepare and to bring upfront the annual reports on behalf of the committees to the *muktamar*. Send notices to committee members for every meeting, being member automatically to all the special committees

<sup>9</sup> Secretary ABIM Kedah. Sdr Mohd Asri Bin Zakaria. "pengurusan." *Interview*. 14 December 2003 .

<sup>10</sup> 1999 .Senarai Bidang Tugas Jawatankuasa .ABIM Negeri Kedah. p 2.

unless mentioned otherwise by state committees. Producing statement to public after discussing with *ABIM* state committees, signing cheques together with head officer and finance secretary for *ABIM* account and other accounts as agreed by committees and create and keep register book and other *ABIM* states files.

➤ Administration Secretary

This position is held by staff who is an Assistant Secretary cum executive secretary that is responsible to act as secretary during secretary's absence, to aid secretary in taking meeting minutes and weekly *usrah* reports, being an organizer for *usrah* state committees. Manage school administration fees other than manage payment of all school bills. Manage payments/*EPF* contribution/*PERKESO* for all *ABIM* School and secretariat officers, purchase equipments, monthly allowance payments to *ABIM* officers and records and review *ABIM* properties, to make the sure place for the program is the responsibility of Administration executive secretary.

➤ Administration Assistant (Administration/Relations)

There is one officer in charge of this division who performed all the duties as instructed by state *HELWA*. To record, review and keep all the records relating to *HELWA*. To operate fax machine and also to record all outgoing, faxes operate central telephone, review and record all activities for all *Kedah* state. Make sure that information on the board updated, to help in preparing a place of program, management and administration duties in secretariat following weekly *HELWA usrah*.

➤ Administration Assistant (Finance)

The duties are to take note and record all matters related to *ABIM* and school financial, record and produce receipt for all receivables on behalf of school and secretariat, prepare cheques for all current and monthly bills for all accounts. Prepare all monthly financial reports of receivables and payables, accruals and monthly balances; prepare annual financial statement for all the accounts and handle petty cash.

All the management process of secretariat administration is smooth through full time officers. The segregation of duties are important to make sure that an organization can be administered effectively and penetrably without outside elements such as breach of trust and others. With efficient administration, *ABIM Kedah* can organize big program to increase realization among youth to develop Muslims behavior and characters can be seen through activities that are done.

Even though *ABIM* organization had accommodated with every bureau but all the implementations of activities are planned by certain parties only. In general, the entire program did mostly by with cooperation from *Kedah* state Sports and Youth Department other than that state Islamic Religion department also being a place for reference regarding certain matter

## CHAPTER 3

### DAKWAH METHODOLOGY

#### Introductions

Islam is *Ad-Din* given by *Allah* to His last Prophet to convey to all humans. *Islam* is a natural gift (*fitrah*) according to human's natural tendency. Allah SWT said that:<sup>11</sup>

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا  
تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٣٠﴾

*So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.*

*Islam* is a natural religion that according with human's natural tendency therefore methods to spread it to humans must follow natural methodology. The natural methods were specified by Allah and ordered to His Prophet Muhammad *SAW* to spread the *dakwah* according to this method. Allah said

<sup>11</sup> Al\_Quran. AR- Rom 30: 30

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*<sup>12</sup>

That is the only method gave by Allah that showed clearly about methods should be used by every missionaries and *dakwah* groups in performing the trust to conduct *dakwah* to humans. Allah had specified the 3 methods in conveying *dakwah* in the sentences, which are:

1. *Al-Hikmah* (Wisdom)
2. Giving advices with a kind way
3. Discussion with a kind way

These 3 methods are conducted by Prophet through out his life as apostle and this method should be done by missionary nowadays. To realize the 3 methods are not easy and needs efforts. According to YB Dato' Seri Hamid Zainal Abidin, a Minister in Prime Minister's Division when performing inauguration of *Dakwah* Paradigm and Fanatisme seminar, a missionary or *dakwah* operations must have 4 factors to be successful:

1. *Hikmah* (Wisdom)
2. Skills
3. Information
4. manners

<sup>12</sup> Al-Quran . Al-Nahlu 16:125

If there are lacking in the above factors, it will lead to weaknesses in *dakwah* operations. Society's measurement about the strength of the operations depends on the members. Times and situations of movements must be taken into consideration to suit *dakwah* conveying and an accurate targets. We must bear in minds that humans do not have power to force other humans to have faith and beliefs in Allah. Allah said:

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

*Thou art not one to manage (men's) affairs.*<sup>13</sup>

Actually, humans do not have powers to force other humans to have faith and beliefs in Allah. All human's hearts is in Allah powerful hands and nobody can control it. The responsibility of *dakwah* operations are to conduct *dakwah* and give the acceptance matters to Allah doings. *Al-Quran* always repeated that Prophet's role in *dakwah* matters is to remind and convey Islamic teaching which is *syumul*.

### **Hikmah Method**

Literally the word *hikmah* from language angle have several definition which are fairness, can tolerate anger, apostles, to put something on its place, free from stupidity, avoid damage and a good knowledge from the best study<sup>14</sup>. However from definitions view it is divided to 2:

1. *Al-Quran* definition
2. Strong evidence (*dalil*) that can explain and diminish suspicion.

<sup>13</sup> *Al-Quran* . *Al-Ghashiya*88: 22

<sup>14</sup> Muhammad Hussein Fadlullah, 1972, *Uslub Dakwah Fi Quran*, Beirut, Dar Azzahra , p43

According to Sayyid Rashid Ridha in his book *Al-Manar*, define *hikmah* is an understanding of secrets and benefits that can be taken from something. Other than that, it is a true knowledge that can move a person wishes to do something that is useful.<sup>15</sup>

Generally *hikmah* can be divided to 3 categories:

1. Missionary characteristics
2. *Dakwah* contents
3. *Dakwah* tools, methods and strategy.

#### *Missionary characteristics*

Missionary or members of *dakwah* operations group characteristics must follow apostle's characters which are the truth, trustworthiness and *tabligh*. Being fair, not easily angry and having a wide knowledge and experiences. Therefore, *ABIM* define *hikmah* characters as an action whether physically or spiritually, behaviors and manners that give a sign of a true *Muslim* who understand *Islam* together by improving themselves from time to time.

#### *Dakwah contents*

*Dakwah* contents must be taken from *Al-Quran* and *Al-sunnah* as the main sources in performing *dakwah* and in accordance with the truth. The uses of strong evidences (*dalil-dalil*-) and arguments are regarded as *hikmah*, because of it can give confidence to *dakwah* targets. *ABIM Kedah* bases principles are based on *Al-Quran*, *Al-Sunnah qias* and Theologians *ijmak* for all *dakwah* programs.

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<sup>15</sup> Assayyid Rashid Ridha. 1337H. *Tafsir Manar*. Egypt: Dar Manar. Vol 4 .p 472 .

*Dakwah tools, methods and strategy.*

*Dakwah* approach nowadays is not like *dakwah* in the pasts. Nowadays *dakwah* must be according with current situations and in the worshipper scopes of thinking that have modern equipments and above geographical boundaries. *ABIM* members had been trained with current knowledge in computer technology fields and also *ICT* as current *dakwah wasilah* for worshipper.

Today *wasilah* needs missionary to be able to makes compositions, writes, conveys messages through mass-media and capture a more challenging computer technology. All of these *wasilah* are easy to receive by all human's hearts; men or women. Therefore, it is the operation's responsibility to be able to and to be wise in capturing the *wasilah* so that *dakwah* agenda will reap the results desired.

From the beginning, *ABIM* had pioneering educations fields. Through *ABIM* Educations Institute (*IPA*) in *Kedah* which are *SRI* and *TASKI*, they are still doing relevant paradigm improvement in accordance with current situation. The uses of computer and internet as an educations media for children will be realized in a future years. For the next session, all *ABIM* Education Institutes in *Kedah* will use computer in learning and teaching methods.

### **Method Of Giving With A Kind Way**

A reminder is an advice with the kindest words to have somebody's acceptance towards kindness and to hate bad things and will leads to determinations to leave badness. Performing *dakwah* is not a way to reveal a secret about other people's mistakes or stupidity but to conceal their mistakes with a reason to encourage them to the kindness. In fact, gentleness can tame a hard-hearted and bring kindness compare to roughness.

The use of giving advices with a kind way method is a reminder from Allah to not act harshly and become a snob in performing *dakwah*. In fact, they must use good advices and teachings until it can be planted in their hearts and they can feel the feelings of peoples whose being the *dakwah* targets.<sup>16</sup>

*ABIM Kedah* had taken *usrah* and *tamrin* ways as a *wasilah* towards giving reminders and advices. *Usrah* and *tamrin* approaches continuously performed even tough the reactions from members are not satisfying. *Tamrin* are done to new *ABIM* members. Precisely, *tamrin* are divided to 3 levels as listed bellows:

1. Basic *Tamrin*

1<sup>st</sup> stage: Islam as religion, Prophet's *dakwah* operations, and *salafi dakwah*, concepts and characters of *Dakwah* Islamic operations as demanded by Islam and a case surveys to build organization realizations.

2<sup>nd</sup> stage: Educations programs, economics, welfare and others.

2. Improvements *Tamrin*

1<sup>st</sup> stage: Prophet's leadership skills, the importance of effective communications skills in *dakwah*, the importance of time management in *dakwah*.

2<sup>nd</sup> stage: Islam and country's development, *Islam* and Islamic country's politics and Islamic country's economy and country's educations.

3<sup>rd</sup> stage: The strength of Malay's or Islamic political parties in *Malaysia*, the strength of non Malays political parties in *Malaysia*, the strength of non Malays bodies in *Malaysia* in influencing society existence.

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<sup>16</sup> Sayyid Quttub. 1971. *Fizilalil Quran*. Beirut: Darul Ehya Atturas Al Arabi. p 292.

### 3. Advance *Tamrin*

It is an understanding of Islamic enemy's movements like Christian, Zionist and spiritual deviation operation, *Bahai Qadiani* and etc in other Islamic countries.

Actually, in *usrah* planning every member will be divided to a certain groups so that he can always reminding each other. *Usrah* are conducted not according to upper or lower level groups. In facing challenges during *usrah*, *ABIM* are pressured when governments actions towards *ABIM* after changes of their basis radically from corrective and constructive participation bases to confrontational bases. *ABIM* had been seen as a pioneer to reformations operations that altogether viewed as government resistance. Therefore, actions towards *ABIM* can be understood when their members were blacklisted, being exile and do not have promotion for who working for the government.

What is most interesting to be valued here is how *ABIM* can face *usrah* situations that are difficult and challenging. To peoples who feel that political crisis must be overcome with political ways, a lot of them joined *PAS* and *KEADILAN*. For them who still want to involve actively, they can be categorized to two groups. Firstly, they who are confident that *ABIM* will come back to its original roles which are activism approach as in year 70's to continue pioneering reformations groups.

Meanwhile second groups viewed the operation's battles are long term. Therefore, institutionalism approach must be retains. Changes can happen together with generation changes. A group is more important than individual. Therefore, it is clear that reductions of members to be together in *usrah* are because of a clash in these 2 groups. *ABIM Kedah* had to find other initiatives to overcome these situations.

## Method Of Discussion With A Kind Way

Discussion in Arabic is *mujadalah*. The precise definition is arguments. Discussions with a kind way are methods to find solutions when facing problems. Discussion can be define as discussing, sometimes discussing can bring to arguments. In other words arguments that brings to goodness. Arguments in *dakwah* surely must be brought upon in *dakwah* method. Every human have different minds and opinions. There is in one *hadith* saying that differences in opinions are blessings but *hadith* theologians do not approve it as *hadith*. But the advantages to worship (*amal*) as long as it is not against Islam are allowed.

Arguments or discussion are not to fights and find other peoples mistakes. The conveyances of *dakwah* need explanations until the doubts in Islam are diminished. The arguments were between *Sabah* Christian's priest and an ex-priest, Dr. Mohd. Ayob who has embraced Islam at last as the result of openness in Allah *SWT* religion. The questions for them to be confident and have faith and beliefs in Allah are not in *dakwah* operations power. In *dakwah* context discussion always happens between missionary and the target. They must be wise in conducting the discussion.

The needs to discuss kindly by specifying the reasons for discussion to avoid bad impressions. Missionary must make them realize during discussion as 2 friends who want to find the truth. Discussion is in accordance with natural tendency of humans. Therefore, it is important in performing *dakwah*, *Al-Quran* had proposed to Prophet *SAW* to *mujadalah* with the target with a kind way, especially with members of *Yahudi* and *Nasrani* tribes. For *ABIM Kedah*, the conflicts and the breaking is a big disaster happened to *Muslim*. The operation battle is for *ummah* unity. The arguments and discussion will not disturb *ummah* unity in fact it will give a better impact towards the formation of *madani* communities.

### ***Al-Malizi Methodologi***

This terminology was introduced by Dr. Siddiq Fadzil which means retaining their own unique model without becoming the carbon copy to other operations in this world. This method is used by all *ABIM* states secretariat. *ABIM* operations in Malays world which have different challenges compared to other places. This does not mean deny the *syumul* of *dakwah* and international characteristics. This method is used as one of *dakwah* approach with contextually based on current society reality.

According to Ahmad Azam Abdul Rahman, the *malizi* method is an approach which means that *dakwah* is not necessarily the same or equal with other countries approach.<sup>17</sup> Because of manners and scenario of local society that are different therefore *dakwah* approach is also different. This approach does not against *dakwah* concept because this matter is demanded. A successful missionary is that who is able to read the surroundings reality. In *fiqh*, there are methods named as *uruf* which is a feedback method about surroundings and local communities. And also for *syariah* behavioral methods which considers Malay's reality world.

One more concept based on *manhaj malizi* is friendship concepts in building a country where *ABIM* prepare to cooperate with government selectively in an effort that can motivate a meaningful and effective Islamic process. This does not affect *ABIM* roles to continue criticizing certain issues that they feel can affect *ummah* rights. Actually, this method had been implemented by *ABIM* since its formation. Only the terminology had been popularized in years 80's.

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<sup>17</sup> Ahmad Azam Abdul Rahman. 2003. *Model Dakwah ABIM*. Kuala Lumpur: ABIM. P 5.

## CHAPTER 4

### CHALLENGES OF ABIM KEDAH ACTIVITIES

#### Introductions

*Dakwah* is a word which means an invitation or a call towards goodness. Surely, *dakwah* must touch about Islam itself. According to Muhammad Fateh, *dakwah* is a conveyance and explanations about *Islam* through learning and teaching, implementation and the benefits<sup>18</sup>. But definition made by Dr Abdul Karim Zaidan in his book *Usul Dakwah* stated that *dakwah* is Islamic Religion given by Allah SWT to his Prophet through his holy *Al-Quran* and *sunnah*<sup>19</sup>. Therefore, it is a responsibility for every missionary to convey and explain this Islamic theology. Islam put missionary position in a highest and noble place. Allah SWT said in *Al-Quran*:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا  
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

*Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?"*<sup>20</sup>

Along with the *dakwah* movements, surely it must be followed by challenges and obstacles. This chapter will state the challenges and obstacles faced by ABIM. All the challenges and obstacles will make the operation more mature.

<sup>18</sup> Muhammad Abu Fateh Al Bayanuni. 200. *Madkhal Fi Ilmu Dakwah*. Muassasah Risalah.Beirut Lubnan P 14

<sup>19</sup> Dr Abd Karim Zaidan. 2000. *Usul Dakwah*. Massasah Risalah Beirut Lubnan P7

<sup>20</sup> Al- Quran. Fussilat. 41:33

Current *dakwah* methodology is the most important matter in producing the strength of *dakwah* to build new dimension towards the formation of *khairulummah* (the best *ummah*), development of entertainment world also being a platform towards *dakwah* new methodology. Islamic *Dakwah* world of arts as *nasyid* has opened an opportunity for the youth to have fun, but there are certain approaches used that are not approved by certain Islamic operations. This is because of the approach used sometimes contradicting with *Islam*

### Members Commitment Challenges In Operation.

The unity and increasing in member's commitment in operation is very important to strengthen the organization position. The roles and responsibilities of members must be planted in individuals to smoothen the continuity of *dakwah* activities. Therefore, these challenges need a renewal of *usrah* agenda as a *tarbiyah* scheme that should be improved.

This is because in Islamic operations, *usrah* and *tamrin* is a basic thing in the formation of integrated and organizational movement. *Usrah* and *tamrin* activities are not only practiced towards lower level members but also to upper level members. Reminding each other is a responsibility of every *Muslim* as stated by Allah SWT.

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُتَنَفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

*But teach (thy Message): for teaching benefits the Believers*<sup>21</sup>.

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<sup>21</sup> Al- Quran Azzariyat. 51:55

Referring to the above sentences, *Muslim* must keep reminding each others no matter whether that person is high classed or lower classed person. *Usrah* should be restructured to strengthen the group activities. The increase in old and new members quality, to performs the duties, activities planning, organizing program and implement it with more systematic. Members' quality is not only by filling the hall only but also involves actively in the activities. It cannot be denied that every member are busy with their lives and have big responsibilities to support their family. Some of them use the *dakwah* activities to fill their free time. But the most important thing is commitment must be given.

Effective time management will make every members give full commitment to the planning done. Commitment does not necessarily mean to involve in all the activities. Ideas contribution to the *dakwah* activities also considered as a high commitment to the operation. By looking at *ABIM Kedah* members, most of them are professional theologians and knowledgeable peoples. They gave a lot of contribution to the operation whether from physical and mental development. To continue the *ABIM Kedah* past leadership dreams, to make this operation as a role model to the communities and to other *dakwah* operations therefore all the members must work together to form a *dakwah* methodology according with Islamic boundaries and current situations.

The member strength to continue in this operation even tough there are obstacles and tribulation shows that a member has strong belief in the operation. We must bear in mind that fanatic to the leader is very dangerous. Future leaders will come and go but the *dakwah* operation should be continued as the history of Prophet Muhammad *SAW*. When he died, *Muslim* does not believe it, and then Saidinia Abu Bakar had said anybody worship Prophet Muhammad *SAW*, he already died but who worship Allah, the existence is forever. Joining *ABIM* is not because of fanatic but because the principles hold by the operation that are based to Islamic *syariat*.

Commitments given by the past generations were amazing compared to now. Even tough their age had already pasts the youth age but the spirit to be with the operations still continued. Now they are in theologians' *syura* council in *ABIM Kedah*. This kind of

spirits should be planted in nowadays youths to give full commitment to the operation. The committed members of *usrah* are very little compared to the registered members. Before looking at a bigger challenge, every member should think about the internal challenge in the operation itself. The cooperation between the members should be done to move the *dakwah* tools, not only by electing certain people every time conducting *dakwah* programs. The obvious weakness in *ABIM Kedah* operation today is there are Exco members themselves not involving in program planning.

When a Muslim has registered as a member in *dakwah* group operation therefore it is compulsory to them whether *wajib aini* (religious obligation the individual *Muslim*) or *wajib kifayah* (religious obligation to the public or society).

*Wajib Aini*: It's an obligation to every *Muslim* to perform the *dakwah* activities based on their abilities. Prophet *SAW* said:

بلغوا عني ولو آية<sup>22</sup>

Based on the above *hadith*, it is clearly stated that every *Muslim* must perform *dakwah* activities based on the knowledge owned. But for this operation views group commitment in between members had been *wajib aini*. Public communities will views *dakwah* operation as a group that fully responsible for *dakwah* activities. Conveyance concept here means in terms of order, if referring to *qawaid fiqqihiyah* an order is compulsory to be done and there are orders that are *sunat* to be done as per Allah *SWT* said:

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<sup>22</sup> Muhammad Bin Ismail Abu Abdullah Al Bukhari. 1987 *Sahih Al Bukhari*. Beirut Ibn Kathir Alyamamah Vo2 1 P1275 #3273