

ISLAMIC REVIVALISM IN MALAYSIA: THE ROLE AND CONTRIBUTION OF MALAYSIAN ISLAMIC YOUTH MOVEMENT (ABIM)

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ABSTRACT

The process of Islamic revivalism in Malaysia, influenced by the Malaysian Islamic Youth Movement (ABIM), has significantly shaped Muslim practices and awareness. ABIM, acting as an Islamic youth organization, functions as a pressure group, implementing demands and impactful programs. This research delves into ABIM's role in fostering an Islamic-aware generation, emphasizing its contributions in preaching Islamization, establishing institutions, cultivating relations with non-Muslims, and engaging the international community. ABIM's multifaceted approach, encompassing interfaith, social, political, and educational initiatives, aims to empower youth, uphold Islamic principles, advocate for justice and human rights, and foster peace and cooperation within and beyond Malaysian society.

Keywords: ABIM, Islamic Revivalism, Islamic awareness, Role and Contributions.

1. INTRODUCTION

Islamic revivalism in Malaysia has witnessed a transformative surge, reshaping the dynamics and practices of Islam within the Muslim community in the country. This resurgence has given rise to a profound consciousness regarding the appreciation and application of religious principles. Amidst this epoch of transformation, the Malaysian Islamic Youth Movement (Angkatan Belia Islam Malaysia; henceforth ABIM) emerges as a pivotal force, playing a crucial

role in catalyzing and channeling the forces of Islamic renewal. As a prominent Islamic youth organization, ABIM operates as a pressure group, actively advocating and implementing various demands and programs that exert a substantial influence on Malaysian society (Ghani et al., 2021).

This research endeavors to comprehensively analyze the nuanced role and significant contributions of ABIM in fostering an Islamic generation characterized by heightened awareness. The study will centre on ABIM's role and contributions in preaching activities, specifically through the dissemination of Islamization concepts. The study will also look into ABIM's role in establishing institutions and cultivating healthy ties with non-Muslims and the international community.

This multifaceted exploration aims to unravel the intricacies of ABIM's engagement in interfaith dialogue, social initiatives, political discourse, and educational endeavors. By examining ABIM's varied contributions, ranging from empowering the youth to championing Islamic principles, advocating for justice and human rights, and fostering peace and cooperation, this study seeks to elucidate the comprehensive impact of ABIM both within Malaysia and on the international stage.

Islamic Movement and Da'wah

Establishing an Islamic state is a major goal in the Islamic movement (Ahmad Fahmi et al. 2022). The goals of the establishment of PAS, ABIM, and Jamaah Tabligh are with a sole disposition as to lead to the spread of Islamic preaching (i.e. da'wah) to the Malay community. The spread of preaching in Malaysia is a daunting and challenging task as it is the trust and aspiration of Muslims from a country that has undergone a process of modernization and secularization at the community, institution, and national levels. Muslims in Malaysia are facing major post-independence protests . Not only does it affect the Islamic position as a “Pan-National Order” (Hassan al-Turabi, 1992) but it also impacts the Islamic movement of the community-based gene exchange fund (Anis Ahmad, 1997). Thus, the Islamic movement in Malaysia should focus on preaching to the Malay community.

The Islamic movement has a responsibility as a da'i not only to help the social dimension and the needs of the community but also to aid humanity so it may progress and thrive. According to Siddiq Fadhil (1989), the struggle for the preaching of the Islamic movement is not only in oral and written activities but also in all aspects of social life in the strategy of winning the hearts of the people.

The Islamic movements in Malaysia must be fully engaged in all intersections of life to address issues concerning the ummah such as individualism, materialism, gender freedom, dirty politics, etc. According to Ziauddin Sardar (1990), it is the responsibility of the people to pay attention to the future of Islam and not to manifest the weakness of Islam. The effects of colonialism in Malaysia can be seen emerging rampantly at the beginning of the 20th century.

In Malaysia, however, the Islamic movements play a key role in maintaining and maintaining Islam. The Islamic struggle is unlikely to stand up to the ignorant. The Islamic movement has Islamic and Muslim 'aqliah factions in the guidance and orientation of the 'Ulum Islam and

tarbiyah towards the unity of science advocated by PAS, ABIM and Jamaah Tabligh Islamic movements. According to Yusuf Qaradawi (1983), the establishment of the Islamic movement is in line with the direction of its struggle, which emphasizes the distinguishing features of Islam from religion, the philosophy and ideology of man is known as ‘asy-shyumul’ or the whole with all its meanings that encompass and cover everything in life.

2. CONCLUSION

The approach adopted by ABIM as the major Islamic movement in Malaysia is to convey the preaching to the Malaysian community in various aspects of life so that the Malaysians, especially the Malay Muslims, do not shun away from the Islamic path and is always guided by the principals of Islamic belief and value system. ABIM's preaching struggle in upholding the Malaysian Muslims by adopting the Manhaj Malizi approach is found to be in line with the Islamic and Malay special characteristics. As an Islamic movement, the preaching struggle pendakwah, ABIM has been a contributor to the rise of Islam in Malaysia and has played a leading role as a religious and defense advocate of the Malays in the country. No mention of the peace-making role of Abim in the inter-religious, multi-diversity background of Malaysia as well as its pivotal role in the global arena (GPM, etc).

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