



# The Istiqamah Youth Association Facing *Ghazwul Fikri* (Invasion of Ideas) in the 1970s

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**Abstract.** This research tried to break down the Istiqamah Youth Association in Bandung which had been set up in 1972 in the face of *ghazwul fikri* (invasion of ideas). Development became the focus of the New Order government which focused on people's lives and encouraged the separation of religion and the world or often referred to as secularism. The response to this was to counter this influence by popularizing youth activities at the time. This activity seeks to build and mobilize saved resources to prevent the development of secularism in society. The formation of the Indonesian Youth Communication Council, the Hijab Movement, and other da'wah movements to build the social strength of the Muslim community is one of the results of this resistance. This study uses historical methods to add insight into da'wah activities in Indonesian society which are still ongoing today.

**Keywords:** *Istiqamah* · secularism · da'wah movements · Bandung · *ghazwul fikri*

## 1 Introduction

Entering the era of the 1970-an Islamic world was covered by an optimistic situation with the advent of the 15th century Hijri. The Muslims are optimistic that the 15th century is the era of Islamic revival. Some events in the Islamic world that influenced the situation were the Arab-Israeli war in 1973, the world oil embargo by Raja Faishal in 1973–1974, Zia Ul Haq's coup in Pakistan and the start of the Islamization process in 1977, and the Iranian Revolution That replaced the Persian kingdom of Iran in 1979. This situation also affects the condition of Indonesian Muslims in general, especially those in urban areas. The Islamic movement in Deliar Noer's about the Modern Islamic Movement in Indonesia 1900–1942, provides an analysis of the emergence in early 20th century Islamic movements. Indonesia is always influenced by the movements and problems in Asia in general, as the rise of Japan in the early 20th century that defeated Russia, the emergence of movements in the Middle East, especially the defense of Islam faced Western penetration through its colonialism and Christian mission [1].

In Bandung, before the entrance of the 15th century Hijri in 1979 also not separated from the emergence of two mosques that influence the Islamic Da'wah movement in Bandung, namely Salman Mosque in Institut Teknologi Bandung (ITB) which began to

be used in the year 1972 and Masjid Istiqamah Citarum-has stood since 1926 on Cihapit Street then build a bigger mosque in Citarum garden. In Bandung, before the entry of the 15th century Hijri in 1979, the influence of the Islamic da'wah movement could not be separated from the emergence of two mosques, namely the Salman Mosque at the Bandung Institute of Technology (ITB) which began to be used in 1972 and the Istiqamah Citarum Mosque, which has been established since in 1926 on Jalan Cihapit, which was later renovated into a larger mosque in Citarum park. Rifki Rosyad mentioned the discussion about the Salman Mosque ITB in his book, *A Quest for True Islam*, which examines the revival of youth movements in Bandung [2].

The establishment of the Istiqamah Mosque in 1926 could not be separated from the role of figures of Islamic unity, including Mohammad Natsir, Rusyad Nurdin, Isa Anshary, and Fachruddin Alkahiri. Fachruddin Alkahiri was the preacher for the first Friday prayer at the mosque. The pioneer of this mosque was a KNIL soldier who had just returned from Aceh in the 1920s. Then the mosque underwent repairs and management arrangements based on the legal entity of the Foundation in the 1960s and the name Istiqamah Mosque was given by Isa Anshary [3].

The collapse of the Guided Democracy government in 1966 coincided with the rise of Islamic awareness in urban areas, especially Bandung, which made people return to mosques. At that time the Istiqamah Mosque was no longer able to accommodate the rapidly increasing congregation. The management of the Istiqamah Cihapit Mosque also requires forming a committee that manages the construction of the mosque [4]. In 1969, the Istiqamah Foundation was formed to organize the construction of the Istiqamah Mosque which was established on Jalan Citarum.

In the late 1960s, the Istiqamah Mosque already had involved youths to help the mosque and its administrators, who were generally older. There is no specific task, however, the youths have often done and installed banners for Ramadan or Eid al-Fitr and Eid al-Adha. Bambang Pranggono since 1964 has been actively listening to lectures held at the Istiqamah Mosque, he also participated as a participant in the second batch of Da'i Cadre Training in 1968 [4]. Many youths are involved in activities at the Cihapit Istiqamah Mosque due to its location, which is close to Islamic boarding schools in Bandung, including the headquarters of the Islamic Student Association on Jalan Sabang 17. Imaduddin Abdulrahim who lived on Jalan Sabang in 1953 also visited and studied from the scholars at the Istiqamah Mosque [5].

The training of *da'i* cadre (*Latihan Kader Da'i*) is a youth cadre activity which teaches Islamic teachings, one of which is criticizing secularism. Van Bruinessen explained the war of thought, "Critics were quick to point out that this concept was itself a symptom of another kind of cultural invasion" [6].

## **2 The *Da'wah* (Predication) Movement: Theoretical Perspectives**

The rise of *Da'wah* in the 1970s was an interesting topic to be examined concerning the transition from the guided democracy government to the New Order government in the late 1960s. The focus of the New Order government has been the development and characterized by remarkable political ferment and free expression of ideas, except for ex-PKI (Indonesia Communist Party) supporters [7]. The New Order, bring back

again the western penetration then encouraged the development of secularism and have become new unrest and challenge for Islamic *da'wah* in that era. The New Order was indeed open to Islam but maneuvered to depoliticize and select some intellectuals that were thought to be able to support pragmatic economic development strategies [8].

About the predication movement, Machmudi explained that the predication movement represents yet another type of convergent *santri*. Disillusioned by the failure of their efforts to resurrect the Islamic party of Masyumi, certain modernist Muslims, led by M. Natsir, embarked on programs of propagation and predication [9]. The predication movement is a part of Islamic activism that moves activities related to Islamic movements [10].

The challenge of the *Da'wah* movement after the PKI dissolution was the inclusion of Western penetration with secularism. According to Deliar Noer, during the development of Dutch colonialism in Indonesia, there are two views from the Netherlands so that their power can be received by people in Indonesia can accept Western culture without prejudice against existing cultures since its inception, is also a Christian effort [1].

Western culture that carries the element of secularism will have a conflict with the principles of Islam on certain boundaries, especially related to attitudes and behaviors in Islamic teachings that instill *Aqidah* and *Akhlaq*. On the other hand, Indonesian Muslims who are still euphoric over the collapse of political domination of the PKI were also affected by the echo of the fifteenth century in 1979 which became a marker of the awakening of Muslims. During the guided democracy, the youth were more unreached and at the time entered the new Order of young men in Bandung such as "Horse off the rope," was said by Bambang Pranggono (B. Pranggono, personal interview, April 12, 2019). This change was also based on changes in the focus of government attention, the new order government is more focused on the development and transformation of society with more attention to economic and welfare issues [11]. Some *da'wah* movement activists like M. Natsir, Rusyad Nurdin, and Isa Anshary, were educated through the western education system.

Secularism became an issue that challenged the Islamic Predication movement, the attitudes and behavior of young people came to the attention of the founders of the Istiqamah Mosque. M. Natsir - who was active since the beginning of the Istiqamah Mosque - has opposed violent secularism since the 1930s, although the threat of secularism is still veiled [12]. Awareness of the emergence of the threats of secularism can be seen from Istiqamah Mosque activists, especially the results of the *Da'wah* College Training (*Kulliyatul Mujahidin Islam*). *Da'wah* cadre training was formed in 1967 to form *Da'wah* cadres who could explain the teachings of Islam to Muslims. The emergence of the *da'wah* movement from *Kulliyatul Mujahidin Islam* was due to the emergence of "Western" secularism in the New Order. In general, social movements arise from the passage of mechanisms to overcome psychological discomfort caused by structural tensions [10]. in the *da'wah* movement, it was caused by discomfort with the presence of secularism. While the *da'wah* movement is a movement that represents various types of Islamic groups. In Indonesia, one of the *Da'wah* movements is the Indonesian *Da'wah* Council, led by M. Natsir, who was born out of disappointment because of the failure to rehabilitate the Masyumi party to carry out the program of the spread of Islamic Predication. DDII activists hope that propaganda can more broadly influence the Muslim

community to realize their religious and political obligations as citizens [9]. DDII and the Istiqamah Cihapit Mosque have thought similar commons because many worshipers of the Istiqamah Mosque have supported Masyumi and its officials are also managers of the Masyumi party since its establishment. Istiqamah Mosque, a mosque that carried out the Islamic Predication Movement, changed the management of the mosque by forming a foundation in 1961 to manage the renovation of the Istiqamah Mosque in Cihapit and then forming another foundation to manage the Cihapit Park Citarum Mosque Construction in 1969.

In Natsir's perspective, the first understanding of secularism emerged in the West and developed in the East. Politically, this understanding is to separate what is from spiritual life into worldly life as two separate and distinct things [13, 12]. According to Natsir, he also acknowledged Almighty God and the example that produced secularism was the rise of Nazism in Germany, caused by secularism which produced periods of darkness. Thus, according to Herman Rauschnig who was responsible for the birth of Nazism all Western cultures, not only Germany, the influence of secularism in Western European culture [13].

Disparate from secularism, the purpose of the Da'wah Movement is the implementation of Islamic teachings in society. Isa Anshary, who had tried to form the Islamic State of Islam through constitutional ways, followed the thought of the Prophet Muhammad to form an Islamic society model. "Not perfect *Nubuwwah* (prophetic) Muhammad, as the concluding prophet, if the great apostle did not speak and do how to govern society, how to control the state, the relationship between leaders with the people, what is true and false retrospectively between the ruling and the ruled, it is governed in a community organization called the state" [14].

The idea of secularism that is distinct from Islam also emerged from the other Istiqamah Foundation founder, Rusyad Nurdin. He led the Istiqamah Foundation from 1980 until which he died in 2002, he asserted that Islam is advancing the world and the hereafter, "Secularism is not dealing with the hereafter, even and the case of Marxist variant, denying the existence of spiritual field. There is therefore no basic similarity between Islam and secularism. Furthermore, Islam does not sort out the temporal and spiritual fields, but regulates the life aspects of believers, who also focus on their followers' loyalty to society in the framework of shari'ah with an emphasis based on *tauhid*" [15].

The difference in perspective of Islam and modern secularism with the new phase of the *da'wah* movement in Indonesia after the collapse of Guided Democracy and the opening of the influence of Western thought in Indonesian society. Istiqamah Mosque is also involved in the battle of ideas between Islam and the West related to the application of religious teachings in society.

In Europe after the Second World War, disputes between religion and secularism also developed that marked the relationship between religion and the state and shaped the lives of its people. Peter O'Brien who studies secularism in Europe has described, how some scholars view the difference and diverge ideas between Islam and secularism, and he submitted that viewing the politics of secularism through the normative prism of liberalism, nationalism, and postmodernism offers a more nuanced interpretation [16].

### 3 Youth Activities and Modernism

To get more understanding of the *istiqamah* activists' view about secularism, first, we should view the youth activities in the Istiqamah Mosque and their view about modernism. The youth from the Istiqamah Mosque from the beginning of the *Da'i* cadre training, have been involved. The participants of the *Da'i* Cadre Training were initially administrators who gained 40 years or more, then young people who were still around 20 years old. Participants who attend not only from Bandung and surroundings but also from other cities, even from other countries. Ahmad Alonto, a Muslim leader from the Philippines, and Anwar Ibrahim from Malaysia participated in this training as the first batch of participants, also from Pattani and Brunei Darussalam to have participated in other classes (B. Pranggono, personal interview, December 26, 2017). In 1967, Anwar Ibrahim representing the National Unity of Malaysian Islamic students (PKPIM) also attended a leadership seminar organized by the Islamic Students Association in Pekalongan. Among his speakers were Imaduddin Abdulrahim and Endang Saefuddin Anshary (Isa Anshary's first son), where the material delivered was able to amaze Malaysian delegates [5].

Among the board member of the foundation, there were also young people, like Arief, who was still a student at that time. The involvement of young people in their activities is a strategy of the Istiqamah Mosque to recruit young cadres. Many popular support activities can summarize young people involved. The youth and activities at the Istiqamah Mosque were two things related to attracting other young people in the 1970s. This kind of thing was also revealed by the experience of Abdullah Ismail and Syarif Hidayat, youth activists at the Istiqamah Mosque in the 1970s. (I. Abdullah, personal interview, May 20, 2019; S. Hidayat, personal interview, June 10, 2019).

The youth of the Istiqamah Mosque in the Cihapit area are not against activities related to the hobbies of young people in general, such as singing and playing basketball. This activity was part of the modern life of young people at that time, so it did not conflict with activities at the Istiqamah Mosque. Ideologically, the recitation attended by young people at the Istiqamah Cihapit Mosque is a recitation delivered by a former Masyumi Party activist. In Yusril Ihza Mahendra's view, the Masjumi Party in the 1950s had a modern political view, they studied modernism and fundamentalism based on the Qur'an and *hadith*. The issue of modernist and fundamentalist terminology related to the thoughts of former Masjumi Party exponents, which adapted to the concepts compiled and used by Yusril Ihza Mahendra, modernism is following the elastic and flexible interpretation of the doctrine, modernism sees that in matters-problem *mu'amalah* (society), the doctrine only provides general provisions that are universal, therefore *ijtihad* (free/liberal thinking) must be encouraged so that it can produce consensus through agreement (*ijma'*). Whereas the interpretation of fundamentalism towards the doctrine is rigid and literal in character and sees that the arrangement of doctrine is total and all-encompassing. *Ijtihad* is limited because of the all-encompassing doctrine and only to problems where the doctrine does not provide guidance and regulation to detail [17]. Based on this concept, the Istiqamah Mosque activists were not against the modern thinking. They try to get young people to get used to the mosque, especially to get used to the Istiqamah Mosque. Because before the construction of the mosque in Citarum Park, the main activity of the Istiqamah Mosque was still carried out on Jalan Cihapit.

In May 1970 the ground leveling work was completed so that the construction of the mosque could begin. Entering 1972 the mosque can be fully used even though there are still parts that have not been completed.

From Isa Anshary's view, general elections are not the only way for the Muslims to fight for the religious conviction of Islam [14]. He proved another way by building training cadres for young people, such as the *Kulliyatul Mujahidin*. The youth activities of the Istiqamah Mosque have been rampant since the Istiqamah Mosque was still on Jalan Cihapit and when the youth organization was formed, its variety of activities could not be separated from activities that are of interest to young people in general, such as sports and arts activities, such as basketball, theater, and music. Many of these young people live around Jalan Riau - Citarum Park and many young people from other regions are active in the Istiqamah Mosque. Especially students and high schoolers involved in youth activities at the Istiqamah Mosque. The popular approach is a mainstay to invite young people to be actively involved in it.

The rise of the youth involved in the Citarum Istiqamah Mosque awakened the enthusiasm the spirit of Ismail Abdullah, a young man from Malaysia who was carrying out the task of studying in his country. In 1970 he attended college at the Bandung Institute of Technology (ITB) for a scholarship from the Royal Malaysia government. Having a good religious teaching background from his family, at the beginning of his presence in Bandung one of them was looking for a mosque, or boarding house which he lived in close to Istiqamah Mosque in Cihapit Market, he immediately participated actively and participated in the *Kulliyatul Mujahidin* lecture in 1970 (I. Abdullah, personal interview, May 20, 2019). Popular activities among young people certainly make other young people interested in participating in it. Although Isa Anshary died in 1969, it did not stop the *Kulliyatul Mujahidin* activities, because this activity was built in the congregation. Submission of material is sometimes delivered through public lecture material, from routine activities in mosques such as lectures to dawn, *dhuha* lectures every Sunday become part of the lessons in the *Kulliyatul Mujahidin* activities. The results of the lecture were also tested by a written exam and practices.

The involvement of the youth participating in the da'wah cadre training also encouraged early activists in youth activities such as Bambang Pranggono and M. Arief, ITB students majoring in Mechanical Engineering to become active in conducting youth activities. They both coordinated youth hobbies activities and usually used the field belonging to the Siliwangi Military Command. They also usually help mosques put up banners made from *bagor*, including assisting the publication of *Suara Istiqamah* bulletin with printed stencils that have been published since 1964 (B. Pranggono, personal interview, April 12, 2019).

The founders of the Istiqamah Youth Association come not just from Bandung, but from various regions, even countries like Ismail Abdullah. This was also helped when the new Indonesian government stopped the "Crash Malaysia" program, politics of Soekarno's time while keeping peace in the ASEAN region. Indonesia, which since the beginning had higher education compared to Malaysia, carried out educational cooperation by opening opportunities for Malaysian youth to study in state universities in Indonesia, not only in Malaysia but also with other allied communities such as Brunei

and Pattani Thailand. Even the students from allied nations participated in the *Kulliyatul Mujahidin* activities. Usually, there are indeed many participants who participate in the *Kulliyatul Mujahidin* not only from the city of Bandung but also from the cities outside them, the students who come from abroad also participate in this activity. After the involvement of Anwar Ibrahim in the first class of the *Kulliyatul Mujahidin* lecture, besides that, there was Ahmad Alonto who was an Islamic leader in the Philippines Moro.

At the beginning of the formation of the Istiqamah Youth Association, came the idea of a young man from Malaysia, Ismail Abdullah, alumni of *Kulliyatul Mujahidin*, his presence in Bandung in 1970 (as the second batch of Malaysian students who received Malaysian Ministry of Education/KPM scholarships) to study at the second batch of ITB program cooperation between the Government of Indonesia and Malaysia (I. Abdullah, personal interview, May 20, 2019).

“When I was in Bandung, I could not run away from this interest so I was appointed as the Entrepreneur of the Malaysian Student Association in Indonesia (PKPMI) at the beginning of the engagement so that it became the First Being (YDP), the Central PKPMI in later years.

I saw that the Istiqamah youths did not exist like a bond, so I called my friends, such as Mas Toto, Mas Bambang, Santoso, Madiman, and Abang Rudi, and talked with them to discuss, then I reserved (proposed) to form the Istiqamah Youth Association. The youth was busy when they were interested in religion and joined the Istiqamah Youth Association. The youth gathered in one assembly (in Indonesia it was called a meeting) and appointed me to be their first chairman, as I recall as easy as that. They said I started this idea and I had to be the first chairman. I’m just following the buzzword because the important thing is that my idea is to unite young people and young women to move towards goodness by arranging lectures, lectures, workshops, and excursions to strengthen the brotherhood of fellow Muslim youth. Mr. Bustami, Mr. Rusyad Nurdin, and others were made advisers to the Istiqamah Youth Association. The first activity at the Istiqamah Mosque was in 1972, I don’t remember the date. I participated actively in the Istiqamah Bulletin from ‘71 to ‘73.

At that time there were friends from Pattani, Thailand, there were several who participated in the *Kulliyatul Mujahidin* and who I knew were crowded, like King Muhammad, Muhammad Abdullah, from Thailand who studied at Unisba, there was someone at IKIP (now UPI) on Setiabudi street, some at Unpad. But there are no Thai children in ITB because it is a collaboration between the government and the government. What I remember from the other participants from Malaysia was Ishaq, me, Zakaria, the others seemed to be nonexistent.”

The initial idea of the formation of the mosque youth is the target for fun activities so that there are activities that can attract the interest of teenagers and young people to be active in the mosque so that it becomes lively. Bambang Pranggono who co-founded the Istiqamah Youth Association explained the initial process (B. Pranggono, personal interview, April 12, 2019).

The establishment of the Istiqamah Mosque Youth Association was the initial idea to make youth activities in addition to learning religion. There are art activities and self-defense training. Activities that have been held at the Istiqamah Mosque since the beginning are basketball. There is also guitar learning, English language tutoring, and school study tutoring. The point is that activities are not related to religious studies, but the activists must follow the *Kulliyatul Mujahidin*. At the time of gathering, they also usually listen to sermon. This activity was eventually copied by other mosques.

Five years after the establishment of the Istiqamah Mosque Youth Activists, they started a movement to unite mosque youth organizations throughout Indonesia. They bring an idea to form *Badan Komunikasi Pemuda Masjid Indonesia* (Indonesian Mosque Youth Communication Board).

The Istiqamah Youth Association in preparing organizational activities in the early days referred to Sidi Gazalba's work, *Mesjid Pusat Ibadat dan Kebudayaan Islam* (Mosque: Center for Worship and Islamic culture) according to Bambang Pranggono stated on this matter. Several activities at the Istiqamah Mosque indicate this statement, such as folk-song, guitar alloy, drama, theater, poetry, dancing, karate, *pencak silat*, courses, drum-band, tambourine, *qasidah*, discussion, fashion show, night market. In short The mosque becomes youth arena activities, and many of its members deserve to be called to be called Disco Boy who is located at the Mosque. With popular religious approach has pushed some youth in Bandung who are not following Islamic teachings before and lead back to the mosque. That's good for the beginning of the religious trip [4].

The strategy to place the youth arena in the mosque could be said to have successfully recruited youth with activities that interest them, coupled with a more strategic location and passed by more people from various regions in Bandung making this mosque easier to reach by worshippers. In addition to the Salman Mosque, Istiqamah Mosque is a mosque filled with young people in Bandung. The choice of actions, tactics, and strategy indicates the ability of the movement and the quality of the Istiqamah Youth activists, this right choice might be inspired by the "eternal truth" of Islam [18].

Both mosques have leaders who work together in their activities, one of the activists at the Salman Mosque is Imaduddin Abdurrahim. When he first settled in Bandung, it was the Istiqamah Cihapit Mosque where he actively worshiped and acted. Characters, such as the activists of Da'wah at Istiqamah Mosque are from Imaduddin Abdurrahim's mentors, such as Rusyad Nurdin, Isa Anshary, and EZ. Muttaqien and others. Some ITB lecturers were involved in the Istiqamah Mosque, like Ahmad Sadali, TB Soelaeman, and others. Regarding the rise of Islam in Bandung, Rifki Rosyad has an overview of Islamic activities in Bandung in the 1970s [2].

In the 1970 s, Bandung became the center of attention not only for the national scope but even internationally, when students' Islamic activities at the Salman Mosque ITB were built quickly and provided a model of Islamic activities on university campuses throughout Indonesia.

Salman Mosque is one of the projects of campus missionary activities carried out by the Islamic Da'wah Council. While the activists of the da'wah movement at the Istiqamah Mosque made the mosque a pilot project in the management of modern mosque activities at that time [3, 9].

The activities in the two mosques cannot be separated from government supervision. Bambang Pranggono and Daud Gunawan also admitted that only two mosques in Bandung were monitored by the government at that time. Daud Gunawan who is also active in the West Java Indonesian Islamic Da'wah Council is sometimes called upon by security forces, Kopkamtib (Security and Order Restoration Operation Command) in West Java with a variety of problems (D. Gunawan, personal interview, April 11–12, 2019; B. Pranggono, personal interview, April 12, 2019).

It is interesting to compare the concept of the Masyumi Party with the concept of activities at the Istiqamah Mosque. In thought, the activists of the two containers are the same but with different containers. The party is a political forum while the mosque is a religious forum. In the view of Isa Anshary, it cannot let go of the religious container in community activities, so activities in mosques can be used as social movement activities through da'wah, in the concept of sociology it is usually referred to as Islamic Activism. Existing theories are related to social movement theory. Quintan Wiktorowicz seeks to analyze Islamic activism with theoretical approaches [10].

Kuntowijoyo explained the relation between Muslim activism and the times. The development of a population that is increasing every year changes, so there the diversity and changes have new challenges. [19]. That the dynamics, processes, and organization of Islamic activism can be understood as an important element of struggle that transcends the uniqueness of "Islam" as a system of meaning, identity, and the basis of collective action. Although the ideational component and inspiration of Islam as an ideological worldview distinguishes Islamic activism from other fighting examples, collective action itself and the same mechanism show cross-type consistency of movements. In other words, Islamic activism is not *sui generis*.

Apart from this similarity, the study of Islamic activism, for the most part, remains isolated from most theoretical and conceptual developments that have emerged from research on controversial social and political movements. In contrast, most publications on Islamic activism are descriptive analyzes of the ideologies, structures, and objectives of various Islamic actors or the history of a particular movement. Wiktorowicz's explanation opens opportunities to juxtapose movements carried out by Islamic or Muslim leaders in a study of social theories.

The work of Yusril Ihza Mahendra which maps the differences between modernist groups and fundamentalists using a comparison of concepts from the Masyumi Party in Indonesia and the Jema'at-I-Islami Party in Pakistan can provide an overview of the concepts of built-in activities at Istiqamah Mosque, in general, the modernist party was founded by figures who from the beginning adopted modernism and were usually carried out collectively. Its formation is a response to social changes that occur on a large scale, with a motive to place the role of Islam to give direction to the changes that occur. In comparison with fundamentalist parties which are generally founded by figures who from the beginning embraced fundamentalism, usually such party formation initiatives come from an individual figure. Its formation was a response to the dominance of secular parties and modernist parties to show that the newly formed fundamentalist party was more "Islamic" than other parties that only exploited Islam [17].

The activities were not only to get a member of the Istiqamah Youth Association, but they promoted using veils for the women teenager. They formed a routine religious

study activity, and the impact was the emergence of the use of the veil among high school students in Bandung in the 1970s (S. Hidayat, personal interview, June 12, 2019) [20]. At that time, it was very rare to see girls wearing the hijab, in contrast to now we can see that the use of the hijab is a common thing.

Istiqamah Youth Association which has successfully influenced the society of Bandung was challenged when the Jamaah Imron was trying to infiltrate the BKPMI organization which was established in Istiqamah Mosque, but they failed. Dr. Syamsuddin, one of the activists of Istiqamah Mosque, experienced two assassination attempts from Jamaah Imron who were disappointed because their activities were limited by the restrictions from the mosque's activists. And when The Jamaah Imron hijacked the Garuda Woyla in Don Muang in 1981. Bambang Pranggono stated that none of the names of the hijackers who were activists of the Istiqamah Mosque, and the methods used by the hijackers were per the ways of Islam [21].

The Ulama Council of Indonesia, represented by Buya Hamka denounced and denied these actions in accordance with Islamic orders, as well as the then Minister of Religion, Alamsjah Ratuprawiranegaran [21]. As a result of these events, youth activities at the Istiqamah Mosque have decreased. The builder of the Istiqamah Foundation decided to dissolve the Istiqamah Youth Association in 1982.

## 4 Data and Methods

To fulfill the needs of this study, the data used are related to the Istiqamah Youth Association activities such as *The Bulletin Kulliyatul Mujahidin*, a magazine published by Istiqamah Mosque as a container of alumni *Kulliyatul Mujahidin* (formerly the Training of Kader Da'i). Many members of the Istiqamah Youth Association were involved in it and contributed to the thinking. To support the Da'wah movement of the Istiqamah Mosque. The articles that have been written by Isa Anshary in *Suara Masjumi Magazine* can support this research to understand the interconnectedness of Isa Anshary with his cadres in Istiqamah Mosque.

In addition, interviews with various sources related to youth activities in Masjid Istiqamah and the movement is carried out by several sources, including Bambang Pranggono, Daud Gunawan, and Syarif Hidayat, who once active in youth and became a participant of *Kulliyatul Mujahidin*.

The study uses historical methods in its writing, where the search for contemporary sources is very important in research to be verified and analyzed to obtain historical facts in producing historiography works.

## 5 Analysis

The Data obtained is examined with comparisons of archive and interview search results. The interview uses an oral history method to get a story that can help build the writing structure and events that happened in his day. Da'wah movement conducted by the Association of Youth Istiqamah to apply Islamic teachings, among them is the hijab movement that began to be preaching since the incident at the state Teachers Education School in Bandung in 1979, then the formation of the body Communication of Indonesian

Youth Mosque which is still in today. One of the founders of the agency is Toto Tasmara who uses a popular approach to spreading Islamic Da'wah with Da'wah in the Mall in the early 2000 s. This led to the study that Islamic thought did not contradict modernism. Without the need to separate religious and worldly affairs.

Religion was at issue here. As we noted above, Soeharto was taking a greater interest in Islam himself, without abandoning his commitment to what Hefner has called 'power-oriented mystical magic' of a more familiarly Javanese type. The possibility of Islam becoming difficult to manage, however, was suggested when PPP staged a walkout of the parliament in 1978 and Islamic extremists hijacked a Garuda aircraft in 1981. It may have been the regime's perception of the depth of ongoing Islamization and the possibility of Islamic forces becoming difficult to control, along with the government's permanent anti-Communism, that led it to decide to implement thorough-going ideological conformity across the nation. But let us first look at the changing social context of the 1980s and 1990s [22].

From this situation two types of activists were obtained, the first being the Istiqamah Mosque activist, they were committed to forming a society with Islamic teachings, but they refused to do things that violated the law, such as murder and terror. And the second is the Imron Jamaah, led by Imran bin Muhammad Zein, they want to establish Islamic law in society, and they are not reluctant to use all means such as crime and terror.

## 6 Results

This study can provide explanations for the development of contemporary Islamic movements. Generally, researchers on Islam in Indonesia see it from formal institutions such as Nahdhatul Ulama, Muhammadiyah, Persatuan Islam, or other organizations, or from the campus Mosque which is considered a source of Muslim intellectuals in Indonesia. But this research can give a clearer picture of how *da'wah* by the scholars in Indonesia could be formed from the "Masjid Kampung" (villager mosque). How the activists in the mosque face the inclusion of Western influences contrary to Islamic teachings such as secularism as an example of *da'wah* efforts.

## 7 Conclusion

Islam and secularism do have a lot of differences, some arguments based on the Qur'an and hadith have the world view as *mu'amalah* and the problem in society could be solved by *ijtihad*. It refers that Islam can adjust to the development of the times. How Islamic teaching responds to its development can be seen from the events that occurred in the dynamics of the Da'wah movement at the Istiqamah Mosque. Islam is allowing access to systems that are appropriate to the values of Islamic teachings. Istiqamah, a grand mosque in Bandung with its popular activities tries to prevent the secularization thought between religion and society. The mosque can influence the development of Da'wah in Indonesia in general.

The Da'wah movement in Istiqamah Mosque helped with the activities of Kulliyatul Mujahidin and the role of youth in the organization of the Youth Association of Istiqamah. The relationship between Islamic thought and modernism can be viewed

from its activities popular to inviting youth participation in Bandung so that the movement of Da'wah to confront secularism through the *Ghazwul Fikri* can be a Response to the development of times. It is not merely a reactionary act to confront it, so it can be accepted by society in general. The commitment to establish Islamic teachings is not related to terrorism, when the Jamaah Imron tried to encourage terrorism, activists prevented the involvement of the mosque's Jamaah into that group.

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