

The Islamic Movement in Malaysia: Historical Context and Factors**Ahmad Nabil Amir^{1*}, Tasnim Abdul Rahman²**International Institute of Islamic Thought and Civilization, Malaysia*¹Universiti Sultan Zainal Abidin, Malaysia²^{*1}email: nabiller2002@yahoo.co.uk²email: tasnimrahman@unisza.edu.my**Abstract**

This study highlights the early history of the development of Islamic movements in Malaysia since colonial times. It looks at this from two important and overlapping angles: the islah movement that brought about national consciousness and aspirations for renewal and tajdid, and the influence of the anti-colonial movement and pioneering Islamic politics in the overseas archipelago. This study was qualitative in nature in terms of literature review and content analysis. The data was collected based on the documentation method by applying interpretive, analytical, descriptive, historical and comparative methods of analysis. The study formulates that the preached struggle has brought about significant changes in strengthening the movement and foundation (khittah), illuminating the spirit and soul of freedom, promoting the discourse of Islah and Islamising science. It has revealed the contribution and understanding of Islam that is complete and convincing in working on explicit political and socio-cultural bases and directions, and revealed the height of influence and idealism that extends in the tradition of intellect and civilisation, as well as efforts to build cadres at all levels.

Keywords: Intellectual, Islamic Movement, Malaya, Reform, Religious Thought.

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Abstrak

Kajian ini menyorot sejarah awal perkembangan gerakan Islam di Malaysia sejak zaman kolonial. Ini dilihat dari dua sudut yang penting dan bertumpang-tindih; gerakan islah yang membawa kesedaran nasional dan aspirasi pembaharuan dan tajdid serta pengaruh gerakan anti-penjajah dan kepeloporan politik Islam di rantau nusantara. Data dikumpulkan berasaskan metode dokumentasi dengan menerapkan kaedah analisis bercorak interpretatif, analitis,

deskriptif, historis dan komparatif. Kajian merumuskan bahawa perjuangan dakwah yang diketengahkan telah mencetuskan perubahan yang signifikan dalam memperkukuh harakat dan landas (*khittah*) perjuangan, menggilap ruh dan semangat kebebasan, menggerakkan wacana islah dan Islamisasi ilmu. Ia telah menzahirkan sumbangan dan kefahaman Islam yang tuntas dan meyakinkan dalam menggarap dasar dan halatuju politik dan sosio-budaya yang eksplisit, dan menzahirkan ketinggian pengaruh dan idealisme yang meluas dalam tradisi akhiah dan peradaban serta upaya penggemblingan kader di semua peringkat.

Kata Kunci: Gerakan Islam, Islah, Intelektual, Malaya, Pemikiran.

A. Introduction

The Islamic movement in Malaysia is a continuation of the wave of nahdah and harakah that erupted in India and West Asia. It played an important role in the establishment of the influential Islah school of thought in the Malay subcontinent. The da'wah jurisprudence of Shah Wali Allah al-Dihlawi (d. 1176/1762) and founder of the Ikhwan in Egypt also shaped the views and movements of influential Islamic activism and discourse in Malaysia. The influence of the thought of Hassan al-Banna (1906-1949) and the major works of Sayyid Qutb (1906-1966) also appealed to the power of Islamic da'wah and cast a spell on the idea of promoting the struggle of Muslims in the archipelago. The renewal movements

promoted by Salafi groups in the Arabian Peninsula, such as the Wahabi movement in Saudi Arabia, al-Sanusi in Libya, al-Mahdi in Sudan and other movements influential in Iran, Algeria and Tunisia, also left their mark on Islamic thought and outlook in Malaysia.

Shaker Elsayed, the right-wing leader of the Muslim American Society (MAS), in his briefing expressed his views on the Brotherhood's struggle that revealed the influence of its complete fiqh on the Islamic movement and political space: "MAS, like the Brotherhood, believes in the teachings of Brotherhood founder Hassan al-Banna, which are "the closest reflection of how Islam should be in this life." The Islamic movement spearheaded by al-Ikhwan was also supported by Islamic thinkers

in Egypt such as Muhammad Kurd 'Ali, Amir Syakib Arslan, Muhammad Farid Wajdi and modernists such as Qasim Amin, 'Ali 'Abd al-Raziq, Ahmad Lutfi al-Sayyid, Taha Hussein and so on (Gibb, 1972).

The Islamic movement in Malaysia generally supports a range of traditionalists, Salafists, modernists and reformists. It basically adheres to the fiqh and school of thought of the great Salafi scholars such as Ibn Taymiyah and Ibn Qayyim al-Jawziyah who, in their famous works on Sufism, Kalam, Tafsir and fiqh such as Majmu' al-Fatawa, al-'Aqidah al-Wasitiyyah and I'lam al-Muwaqqi'in 'an Rabb al-'Alamin, propounded impressive ideas of the puritanical Islamic school and thought. This view is also supported by muta'akhhirin scholars such as Sheikh Abu al-Hassan Ali al-Nadwi, Muhammad al-Ghazali, Sayyid Abul A'ala Mawdudi, Dr Yusuf al-Qardawi, Fathi Yakan and others.

Malaysia's reality as a multi-racial, multi-religious society has allowed for the flow of different ideas and perceptions within the Muslim community, as articulated by DS Anwar Ibrahim (2006) in his essay "Universal

Values and Muslim Democracy": "I am reminded of our upbringing in multicultural and multi-ethnic Malaysia. It was this upbringing that imbued the Malaysian psyche with what Nobel laureate Amartya Sen has described as a "plurality of identities". This point is also underlined in his discussion of the Indonesian nationalist thinker and fighter M. Natsir: "When I had founded Angkatan Belia Islam Malaysia, he always reminded me of the social reality in Malaysia, with the presence of significant numbers of Chinese, Indians and others. He was very positive and always encouraged interaction and dialogue between Islamic organisations and non-Islamic communities (Anwar Ibrahim, 2008). This was echoed in his keynote address at the ABIM Annual Congress: "We must take advantage of the opportunity to preach and the good atmosphere for preaching in this age of awakening. ABIM mobilisers must show maturity and willingness to join forces with all lovers of Islam, especially in our country, among the ulama', the professional class and the common people (Anwar Ibrahim, 1977).

Fundamentally, the theme of renewal carried in the Islamic movement

outlines the understanding and strength of perseverance and fighting power inspired by the tradition and history of the 18th century Ulama movement against the depravity of the colonisers, as recorded by John O. Voll (2002): "The longstanding traditions and themes of renewal (tajdid) in Islamic history developed in important ways during the eighteenth century. Some scholars have noted both the existence of activist renewal movements in many regions of the Islamic world and the possibility of connections between at least some of these movements".

The Islamic Movement supports a complete change in thinking based on understanding and aimed at upholding Islamic ideals and siyasah: "All Islamic groups must be aware of their duty to implement the sacred values in public life. Islam is a system of esteem; and this system will come into being only through the perseverance of the struggle of its followers" (Anwar Ibrahim, 1977).

The renewal movement founded in Egypt has also exerted its influence in promoting the struggle and movement of Islam in Malaysia. This ideal is in line with the struggle pioneered by Hassan al-Banna among the activists and activist

forces of the Ikhwan in conveying da'wah and the treatise of Islam, which is syumul: "Brothers, you are not a benevolent gathering, not a political gathering, not a gathering based on limited goals, but you are a new spirit that flows in the veins of this Ummah and then you enliven it with the Qur'an. You are a new shining light that can dispel the darkness of materialism with the ma'rifah of Allah (swt), and you are the loud voices that will revive the da'wah of Rasulullah Sallallahu 'alayhi wasallam taslima" (Fathi Yakan, 2008). The movement against Western imperialism throughout the Islamic world was inspired by the pan-Islamic movement initiated by Said Jamaluddin al-Afghani and Sheikh Muhammad Abduh in the late 19th century, which deservedly spread its momentum to all corners of the region by uniting all Islamic forces where: "Tajdid and Ijtihad are the struggles of Jamal al-Din al-Afghani's madrasa, which have a great impact on the reform in the fields of education, Islamic understanding, culture, politics, social and way of life of Muslims... he is the one responsible for laying the signpost of the Tajdid movement in modern times."

(Muhammad Kamil, 2009). In his book *Madha ya'ni intima'i lil-Islam*, Ust. Fathi Yakan (2008) discusses the ideals of struggle and the ideals of a meaningful movement inspired by the Ikhwan movement: "Harakah Islamiyyah is concerned with the responsibility for the future history of the Muslim Ummah, a responsibility that requires strong faith and iradah".

He also worked on the goal and essence that is the defining factor of a movement: "Harakah that seeks to bring about change with the aim of establishing an Islamic society and restoring the Islamic way of life... that is capable of bringing about a change from the realm of Jahilyah to the realm of Islam, a charity that can save the Islamic world from the clutches and shackles of Western civilisation" (Fathi Yakan, 2008). (Fathi Yakan, 2008) In his review of the principles of Islamic movement and growth, he formulates the basis of the diversity that colours the style and idealism of the movement: "In essence, one who observes the entire Islamic world will see the manifestation of Islamic growth in different forms and streams; groups that lead to spirituality, culture and science, virtue and political

activities that are considered important by Islam, such as the fields of thought, siasah, jihad, organisation, planning, planning and the like." (Fathi Yakan, 2008, 156-7).

The purpose of this study is to examine the principles and framework of the movement that materialised in Tanah Melayu between the 1920s and 1990s, and to trace the history of the formation of the activism that emerged from the social, intellectual and da'wah activities it initiated. He discusses the contribution of Malay and Minangkabau scholars such as Dr Burhanuddin al-Hemy, Sheikh Muhammad Idris Al-Marbawi, Abu Bakar Al-Baqir, Abdullah Fahim and others in spearheading the struggle for reform and liberation in the Malay country in the 30-60s. Al-Marbawi mobilised renewal in the field of thought by producing essays that sparked intellectual awakening and led an important struggle in the history of the national struggle in the early independence era. Al-Baqir led the reform movement at Maahad Ihya al-Sharif, which demanded freedom of religion and watan, and was outspoken against the policies of the colonialists and secular elements. The study also

seeks to examine the works of Sheikh Abdullah Fahim (1286-1380/1869-1961), written since the early 18th century while he was studying in the Middle East and after he returned home and became a great scholar in the Malay Archipelago. In general, the writings and papers of Sheikh Abdullah Fahim are still notes and wills written for the nation's children, which need to be expanded and critically studied to increase the contribution and reveal the influence of his substantive and fundamental thoughts on the culture, understanding and Islamic movements in the land of Malay. The initial writings produced about him and his important works need to be worked on and translated to show a solid understanding of the idealism of his struggle and the foundation of his thinking in the Sunni school of thought and his manhaj in expressing his views and fatwas. The study of the original manuscripts written is very necessary considering that the historical analysis of his biography is very limited compared to his high position and knowledge as a proven phalacist, mujaddid and faqih in the Malay country. The study attempts to highlight the idealism of the struggles

and thoughts of these great scholars and to see their influence and legacy in the present century. The struggles that he initiated are of great significance in casting the basic framework of the movement and colouring the thought and thick Akliah tradition. The Islamic movement that set foot in Malaysia formed various currents and platforms that emerged in the context of building a diverse society in Malaysia. Deepening these factors is important in working on matlamat and determining factors that become milestones in a movement.

B. Research Methodology

This study is a qualitative study of the literature review and content analysis type. Data was collected based on the documentation method with interpretive, analytical, descriptive, historical and comparative methods of analysis. This is in an effort to obtain accurate findings based on detailed examination of materials and complete testing of final data, practically, scientifically and experimentally.

C. Results and Discussion

Based on its historical context and setting, the Islamic Movement in Malaysia has passed through four

important stages in its history of struggle in the 20th century; the era of Western colonialism (1404-1824), independence (1824-1957), the beginning of the movement (1957-1981) and the dominant *harakat* (1981-2000). (Muhammad Idris Ibrahim, 1998) This movement demonstrates the power of doctrine in working on the idea and understanding of *fiqh al-haraki* which is inclusive to uphold Islamic values and beliefs in mendepani modern currents, as formulated by Siddiq Fadzil (2010): "In essence, the Islamic phenomenon in Malaysia is part of the global phenomenon of *al-sahwah al-Islamiyyah* (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." This significant struggle in the political history of the country saw the emergence of thinkers who appeared as *da'i* and preachers, who expressed visions and breakthrough thoughts on the revival and aspirations of the struggle, thick with idealism and the spirit of revolutionary struggle, where: "For the past three decades, the

history of Malaysia has been marked by the revival of Islam. At that time, the people were called to return to the true appreciation of Islam. Earlier, in the early 19th century, Islamic awareness among the public had been raised by a group of young men from universities in Egypt through the magazine *al-Imam*...in line with the rise of Islam, Islamic organisations began to emerge...the presence of *Al-Arqam* and *Jama'at Tabligh* added to the phenomenon of Islamic awakening in Malaysia at that time." (JIM, 2010) Muhammad Kamal Hassan (1987), highlighting the efforts to consolidate and galvanise the fundamental reformation of thought in the archipelago, recorded his observations on the phenomenon of *da'wah* and the response of Islamic political movements active during these decades: "In Malaysia and Indonesia, Muslim youth organisations have asserted their Islamic identity in different ways since the worldwide revival of Islamic consciousness in the 1970s, against the backdrop of two contrasting political contexts...The context in Malaysia offers a striking contrast to that of Indonesia.... The decade of the 1970s in Malaysia coincided with the rise of

the da'wa (Islamic proselytising) phenomenon, characterised by the mushrooming of private Muslim organisations with the aim of spreading the message of Islam to Muslims and non-Muslims alike... three major nationwide organisations emerged in the early 1970s - the Darul Arqam, the Jamiah Tabligh and ABIM (Angkatan Belia Islam Malaysia, the Islamic Youth Movement of Malaysia). Generally, these movements can be classified according to the context and orientation of the movement, as well as the style and flow developed, and within this framework they are based on their distinctive matlamat and objectives such as islah and da'wah movements, political movements, tariqah and intellect.

The Islah movement in Malaysia was driven by young figures such as Syed Sheikh al-Hadi (d. 1934), Shaikh Tahir Jalaluddin, Sheikh Abu Bakar al-Ash'ari, Idris al-Marbawi, Abdullah Fahim and others, most of whom were impressed by the school of thought promoted by Sayyid Jamalaluddin. (1934), Shaikh Tahir Jalaluddin, Sheikh Abu Bakar al-Ash'ari, Idris al-Marbawi, Abdullah Fahim and others who were mostly impressed by the school of

thought initiated by Sayyid Jamaluddin al-Afghani (1838-1897), Sheikh Muhammad Abduh (1849-1905), Muhammad Rashid Rida (1865-1935), Mustafa al-Maraghi, Rachid Gannaouchi, Malik Bennabi and others in the Middle East. The real impact of this breakthrough of reform ideas was mainly inspired by Muhammad 'Abduh, the most important Islamic mujtahid, theologian, thinker and reformer in Egypt, who had published the journal al-'Urwah al-Wuthqa (The Firmest Bond) with his Parisian teacher, Sayyid Jamal al-Din al-Afghani (1838-1897), the founder of the famous Pan-Islamic ideology. This influence was assessed by H.A.R. Gibb on his impact in a modern context: "He was a modernist in the sense that he urged the pursuit of modern thought, convinced that it could only confirm the religious thought of Islam." (Badawi, 1976). The important impression of the invasion of reformist thought from Egypt is quite significant in welcoming the progress of society in the Malay-Indonesian archipelago in developing its values, identity and moral harakat in the context of the growth of thought, ethical values, morals and impressive socio-politics, as highlighted

by Zainal Abidin Borhan (2005): "The two 'youth' figures who represented the al-Islah or reformist faction in the Malay country, namely Syed Tahir Jalaludin (from Minangkabau), Syed Syed al-Hadi (educated on Penyengat Island, Riau), were probably inspired by the development of reform in the other country. Similarly, Ibrahim Yakob, Ahmad Boestamam, Ishak Hj. Muhammad (Pak Sako) were influenced by the nationalist aspirations of Soekarno and Hatta". This struggle can also be seen in the movement formed by the youth to develop the Akliah tradition and dissolve the Khurafat and Tahyul that caused ignorance and backwardness in the Ummah, as attempted by Sheikh Abu Bakar al-Ash'ari (1904-1970), who was known as a famous Islamic fighter with the idea of Islah and his da'wah activities in the early 60s, where as the leader of the Perlis Islah Movement, he used Akhbar (Ark) as a channel to convey the renewal movement at an early stage. (Shukri Ahmad, 2005) This effort laid an ideal and crucial foundation in the struggle of the modernists where: "they (the religious reformers) had close links with the Middle East and sought to restore the

purity of Islam in the Malay country by rejecting superstition and khurafat and making Islamic adaptations to the modern world" (Shukri Ahmad, 2005). The storm of renewal that swept across the Middle East was fundamental and critical in nature, fuelled by the universal outlook inspired by Sayyid Muhammad Rashid Rida (1865-1935) in his tafsir al-Manar (The Lighthouse). Rashid Rida was one of the most influential tafsir scholars and Islamic thinkers in Egypt and has been described as "one of the most influential scholars and jurists of his generation" and "the most prominent disciple of Muhammad Abduh". (Mohamed A.M. Abou Sheishaa, 2001) The Tafsir al-Quran al-Hakim or Tafsir al-Manar that he produced for almost 30 or 35 years (Mustaffa Abdullah, 2005) is thick with the rational (aqli) school that emphasises scientific manhaj and socio-cultural context (adabi ijtimai) in the interpretation of texts. This tafsir was originally dictated by Muhammad Abduh (1849-1905) from tafsir lectures he delivered at al-Azhar, which were later recorded and compiled by Rashid Rida in the journal al-Manar. The tafsir was produced to mobilise forces for the promotion of modern thought, to support

the idealism of the struggle and the basis of widespread ijihad by emphasising the awakening and consciousness of reason, the notion of tawhid and islah, and the renewal of reason to raise the dignity and prestige of thought: "Al-Manar was first published on 22 Shawwal 1315 H/1898 AD, motivated by Rashid Ridha's desire to publish a newspaper dealing with socio-cultural and religious issues... it was warmly welcomed not only in Egypt or the surrounding Arab countries, but also in Europe and Indonesia." (Sa'ad Abdul Wahid, 1984) In his writings on the schools and schools of Islamic tafsir, Ignaz Goldziher (2003), a pioneer of Oriental studies in Europe, discusses the profound influence of the al-Manar school in the modern history of Islam, leading to new understandings and helping to bridge the opposition between the orthodox and secular/liberal schools in Egypt through the cultivation of ijihad and reason, which became the essence and basic framework of its tafsir: "Within this framework, the book (al-Manar) became a systematically organised and perfectly elaborated tafsir, as Muhammad Abduh intended, and received a favourable response in the Islamic world". In his study of Tafsir al-

Manar, Mustaffa Abdullah (2008) describes the strength of logic and the view of pure reason applied in Tafsir al-Manar, based on scholarly sources and reliable textual information: "The discussion of the issue of community islah presented in Tafsir al-Manar is part of the da'wah struggle to return society to the true teachings of the Qur'an. Tafsir that is in tune with the meraiakan needs of society becomes an attraction for the community to interact with the work. It also attracts scholars to research and study the idea of islah in greater depth...in fact, his effort to analyse the verses of the Qur'an with sahih and muktabar sources is to reconcile the Islamic community and show them the true path."

The development of the da'wah movement in Malaysia began to grow in the early 20th century with the explosion of reformist influence, which spread its impressive radical views through the publication of periodicals akhbar and magazines that echoed the voice of tajdid in the Southeast Asian region: "The reformist clerics started their movement in Egypt through Akhbar and magazines. There were at least two journals published by students of

Universiti al-Azhar from Tanah Melayu and Indonesia, namely Seruan Azhar (1925-28) and Pilehan Timour (1927-28)". (Abdul Hayei Abdul Sukor, 2003) It underlines the important influence and power in driving the da'wah efforts upheld by the cadres in carrying the idealism and developing Syiar Islam and its comprehensive treatise, as formulated by Jamil Hashim (1993) in his thesis highlighting the development of the da'wah movement in Malaysia: "The phenomenon of Islamic revival in Malaysia can be seen through the Islamic programmes organised by the Da'wah movements. Nowadays, Islamic seminars and symposiums are common in the Muslim community...at the same time, the Muslim Ummah in Malaysia are also involved in the activities of preaching Islam, so such terms as da'wah, harakah, usrah, jihad, syumul, din and so on are common and widely used among the Muslims". Among the famous da'wah movements in Malaysia is ABIM (Angkatan Belia Islam Malaysia), which was founded on 6 August 1971 at the Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia. His leadership was followed 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 the most dynamic and progressive Islamic movement that has received widespread recognition from Islamic activists and scholars in the Western world, as expressed by Muhammad Kamal Hassan (1987): "The most important and influential Muslim youth (and da'wa) organisation is ABIM, which promotes the idea of Islam as a comprehensive way of life and as the answer to all human problems in the political, economic, social and cultural spheres". Reflecting on ABIM's pioneering role in the activist movement and its role in the lay space in Malaysia, Siddiq Fadzil, activist and former third president of ABIM, drew on his experience of the da'wah activities set in motion in the early decades that characterised ABIM's struggle: "The emergence of ABIM was quite phenomenal... ABIM was the first da'wah body that was characterised and defined as an Islamic movement (harakah Islamiyah) with a popular and national membership." In his article comparing ABIM's national prominence

and the strength of its roots and mobilising power with other da'wah bodies, including the IRC, Mohd Faizul (2002) states: "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 view to uphold the principle of moderate and consistent da'wah in addressing and responding to challenges concerning the position and interests of the Islamic community in the atmosphere of Kemajmukan in Malaysia where "the early era of its movement was marked by efforts to reaffirm the ideals and ideals of struggle. Pelbagai kegiatan direncanakan bagi menjelaskan identitاسiti ABIM sebagai seorang pertubuhan belia dan gerakan Islam yang berteraskan prinsip dakwah dan tarbiyyah sebagai asas pendekatan gerakannya... ABIM telah menumpu banyak usaha membangun kerangka faham masyarakat terhadap agama Islam sebagai satu bentuk cara hidup yang menyeluruh serta mempertegas prinsip masyarakat madani di segala aspek kemasyarakatan, perundangan dan kenegaraan". (ABIM, 2010) ABIM's struggle is to increase the awareness and appreciation of Islam and to strengthen

the Jama'ah and the community as stated by DS Anwar Ibrahim (1977) in his presidential speech: "It is also with this realisation that ABIM has chosen to address the issues of the Majmuk community, which we regard as issues affecting the life and future interests of the community as a whole". ... "The establishment of ABIM a decade ago was conceived with a clear matlamat, which was recorded in the statement of the first Muktamar, to realise human m'min who have full and absolute iltizam (commitment) to the cause of Islam as required." (Anwar Ibrahim, 1981). In his article exploring the trajectory of ABIM's struggle and leadership in the 1990s, Badlihisam Mohd Noor (2008) examines the significance of its da'wah in its current context in terms of raising the syiar and appreciation of Islam in Malaysia while maintaining its principles as a mass movement with simple lines: "As a successor to the da'wah revival of the 1970s, ABIM's interpretation of da'wah was found to be quite radical and critical in achieving the goal of implementing Islam as a way of life. However, it was found to be increasingly moderate in line with the changes in its leadership in the

era of Islamisation in the 1980s and 1990s". The formation of ABIM has made an impressive impact in the intellectual movement through its active involvement in Da'wah programmes and a comprehensive basis for galvanising Islamic understanding among the masses by presenting substantive Islamic references through the publication of major works such as *Islam and Secularism*, *Fiqhud-Da'wah*, *The Hijrah: The Necessity of its Iqamat or Vergegenwartigung* and others as reviewed by DS Anwar Ibrahim (1981): "From the very first year we were warned of the need for ABIM to move as a community movement through education...to this end works on tafsir, fiqh education and development were published...". "It is precisely for this reason that the field of our movement must be broadened to include all aspects that can be effectively channeled through the programme of tarbiyah and the spread of the message". (Anwar Ibrahim, 1975) This was also discussed in his appeal for his monumental da'wah work, *Fiqhud-Dakwah*: "But Natsir's most widely circulated work in Malaysia is *Fiqhud Dakwah*. I, as the then president of ABIM, printed it, including

publishing it in a Jawi edition and making it the text of our usrah or study groups". (Anwar Ibrahim, 2008)...“ The younger generation should be exposed to selected works of the deceased such as *Capita Selecta* and *Fiqhud Dakwah*. The text *Fiqhud Daawah*, for example, has been used as a reference by the ABIM. The text has also been translated into Jawi". (Anwar Ibrahim, 2008) He also expressed ABIM's role as a movement that thoroughly defends Islamic ideals and principles: "As a movement based on Islam, the brothers in the ABIM family must start this healthy tradition of *Wahdatul Fikr*. It must be dynamic enough to organise purification as well as improvement. No one should be allowed to make ABIM a stepping stone for personal or group interests other than Islam... The seriousness of the ABIM workers must be more evident and not be regarded as a part-time activity of an ordinary voluntary body. Its progress should be more rapid and its activities intensified and extended". (Anwar Ibrahim, 1977) ... "ABIM, in accordance with its foundation, will continue to act as an Islamic movement - not as a political party, not as an association of *belia kompong* and *gates*, not as an

association of cultural arts, and not as an association of dakwah in the narrow sense of the word". (Anwar Ibrahim, 1978) ABIM works as a team that fights for Islam thoroughly and contributes to the empowerment of society: "ABIM as an Islamic movement will continue to fight for Islam in the full sense of the word: on the basis of the creed, on matters of worship and the prosperity of the mosque, on matters of virtue and da'wah in the relationship of ihsan bayna n-nas (being kind to one another), continue to fight for 'is ijtima'iyyah (social justice in society) and be the responsible spokesman and voice of the Ummah." (Anwar Ibrahim, 1978) ... "The most important activity is the formation and upbringing of a responsible rabbinic generation. The formation of the Rabbanic generation will provide the basic rationale for building the unity (of ABIM) on solid principles" (Anwar Ibrahim, 1981). (Anwar Ibrahim, 1981) ABIM is also mobilising forces in explaining the da'wah of Islam and upholding the good and the ma'ruf: "The awareness that needs to be nurtured is that the appreciation of Islam itself means the vibrant spirit of struggle-ruhul jihad in

upholding the ma'aruf and forbidding the evil... Therefore, the Islamic movement should now restore the power of the Islamic principle itself, which is capable of transforming the soul and the entire life of society; a total transformation emanating from the light of faith and manifested in a social system that is high in knowledge, noble in morality, and guarantees harmony and justice. This means that our plans must cover all spheres of public life. (Anwar Ibrahim, 1977)... "We must relight this torch (the light of Tawhid) to ensure absolute victory in the face of Kebathilan; that is, by initiating a complete transformation of life and completely eradicating the saki baki of Jahiliyyah." (Anwar Ibrahim, 1976).

Another da'wah movement that's quite influential and authoritative in Malaysia is the Tabligh Jama'ah founded by Shaykh Mawlana Ilyas b. Shaykh Muhammad Ismail al-Kandahlawi al-Hanafi - Rahimahullah. Its influence spread from the village of Nizamuddin in India to Islamic areas in Bangladesh, Britain, America, Indonesia and Malaysia in the archipelago. The movement organised khuruj (going out to preach) based on Mawlana Ilyas'

understanding of the words of Allah: [Ali 'Imran, 110] Two monumental works compiled by the founder of the congregation, Fada'il al-A'mal (tablighi nisab) by Maulana Zakariya al-Kandahlawi and Hayatus-Sahabat (rad) by Maulana Yusuf al-Kandahlawi, are two of the most important reference/foundational books of the Tabligh movement along with al-Shaykhayn's al-Sahihayn. In her study of the Tabligh movement, including its early development in Deoband, Barbara D. Metcalf (1993) states: "The North Indian movement of spiritual renewal, widely known as the Tablighi Jama'at, dates from the 1920s and now exists throughout the world. The fundamental aim of the movement has been tabligh: 'to convey', specifically to convey Shari'a-based guidance. To this end, it has consistently used vernacular works based on translations of the Qur'an and especially the Hadith in its quietist work of "inculcating correct and devoted religious practice among Muslims". Other dakwah movements that have played a role in the growth of activist networks and the development of effective mass awareness and have had an important influence in Malaysia

include Darul Arqam, PERKIM (Pertubuhan Kebajikan Islam seMalaysia), PKPIM (Persatuan Kebangsaan Pelajar-Pelajar Islam Malaysia), YADIM (Yayasan Da'wah Islamiyah Malaysia), JIM (Jamaah Islah Malaysia), which was founded on 27 July 1990/5 Muharram 1411 to build an inclusive harakat dakwah and develop thought and intellectual awareness based on the mission of "Together Islam builds society", Hizbut Tahrir, Ikatan Muslimin Malaysia and so on.

The most influential political movement in Malaysia is Parti Islam se-Malaysia (PAS), which was founded on 23 August 1951 to realise ideas and demands in the implementation and struggle for Islamic politics in the country. Among the key successors who became the core leadership and pentadbiran of PAS from the beginning were Ustaz Ahmad Fuad Hassan (1951-53), Dr Hj 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), Tuan. Guru Hj Abdul Hadi (2002-) and Mr Guru Nik Abdul Aziz Nik Mat (Mursyidul Am).

(Zambry Abd Kadir, 1995) A Gombak-based PAS activist, YB Saari Sungib (2010), reviews the political development of PAS in the struggle for discourse and the confusion of political schools in the country: "PAS is characterised by the pairing of Dr Burhanuddin and Prof Zulkifli Muhammad. Dr Burhanuddin, through his involvement in PKMM, KMM, PRM, Putera-AMCJA and many other fronts, fought for independence together with Ustaz Abu Bakar al-Bakir, Ahmad Boestamam, Pak Sako and others. According to him, PAS's political steps always adhere to the values and context of a simple movement based on the spirit of deliberation and tawhid, and pay attention to the interests and destiny of the largest community where: "In 1959, PAS was a mainstream political party in the political waqi' of its time" (Saari Sungib, 2010). The role of PAS is to defend dinul Islam, galvanise the strength of faith and implement a widespread Islamic awareness (wa'y al-Islam) with the matlamat to: "to create a society based on Islam and to achieve Tanah Melayu Darul Islam". (Siddiq Fadil, 1986) Its development in the history and political map of the country

can be characterised as consistent and dynamic: "From a party that was considered extreme, PAS turned into a moderate party without abandoning its Islamic ideals and became one of the choices of the Muslim people in Malaysia... PAS became an Islamic political movement that fought for independence to form a state pleasing to Allah (swt)". (Saari Sungib, 2009) This idealism was echoed in the words of PAS's third president, Dr Burhanuddin al-Helmi (1911-1969): "Our struggle is far superior to all the ideologies of struggle that exist in our homeland today, our struggle from beginning to end is based on struggle and jihad to uphold the law of Allah (swt)." (Burhanuddin al-Helmi, 1958).

In addition, the Tariqah and Sufism movement is also quite influential in Malaysia, which can be traced back to its historical roots since the arrival of Islam in the Malay-Indonesian archipelago in the 12th century. For a discussion of Islamic Sufism in the archipelago, the importance of Sufi schools and the position of the shaykh and murshid, see Jahid Sidek (1997), Shaikh in Tariqah Science, and Syed Muhammad Naquib

al-Attas (1963) in his books *Some Aspects of Sufism as Understood and Practiced among the Malays and Islam in Malay History and Culture*, which reveal the strong trade links between the Indian subcontinent, the Middle East and the Malay region, as well as the pioneering history of da'wah and the Sufi tradition brought by the Wali Songo. In general, the Sufi movement in the Malay Peninsula developed quite smoothly and rapidly in the late 20th century. He realised a high level of spirituality and theology in the beliefs of Nur Muhammad, Wahdah al-Wujud and Wahdah al-Syuhud, which were elaborated in his views on the sciences of Shari'ah and Hakikat, and developed in the mystical teachings of influential Sufi tariqahs such as al-Shadhiliyah, Zawqiyah, Sanusiyyah, Ahmadiyah, Alawiyah, Ba Alawi, Darqawi, Junaidy, Naqshbandi, Tijaniyya, Idrisiyya, Akmaliah, Shattariyah, Sammaniyah, Qadiriyyah, Khalwatiyyah and so on. The fascinating mystical commentaries and syarahan of famous Sufi works such as Sairul-Salikin, Manaqib Shaikh 'Abd al-Qadir al-Jilani, al-Durr al-Nafis, Ihya' 'Ulum al-Din, Tanbih al-Mughtarrin, Qawa'id al-Sufiyyah and al-Mizan al-

Kubra spread throughout the Malay-Indonesian archipelago have had a deep impact and influence on the development of spiritual movements in Malaysia. Martin Van Bruinessen (1994) in his paper on the development of Sufism in the archipelago states: "The first centuries of the Islamisation of Southeast Asia coincided with the heyday of medieval Sufism and the growth of Sufi orders (tarekat)...the Qadiriyya wa Naqhsbandiyya is currently one of the two orders with the largest following in the archipelago...tarekat with a mass following used to be a rural phenomenon, and the number of followers seems to have peaked in times of crisis".

Meanwhile, there is also a prominent movement of akliah and intellect in the country, manifested in the discovery of authoritative Islamic institutions in Malaysia, such as the International Institute of Islamic Thought and Civilization (ISTAC), the International Islamic University Malaysia (IIUM) and the International Institute of Islamic Thought (IIIT) Petaling Jaya. Universiti Islam Antarabangsa Malaysia was established in 1983 as a result of the proposals of the

Islamic University Congress. This institution was established to unify the sciences based on revelation and reason, to lead the change in education and to become a centre of educational excellence, "an international centre of educational excellence which integrates Islamic revealed knowledge and values in all disciplines and which aspires to restore the leading role of the Ummah in all branches of knowledge". The World Institute of Islamic Thought (IIIT), founded on 6 November 1980 in Virginia, Maryland, USA, has essentially the same aim, the result of negotiations at the "first organised conference on the Muslim intellectual crisis" in Lugano, Switzerland, in 1977. It was attended by Islamic thinkers from all over the world such as Abu Saud (Ikhwan al-Muslimin), Rashdan (founder of ISNA), Ismail al-Faruqi, AbdulHamid A. Abu-Sulayman (WAMY), Yusuf Abdullah al-Qaradawi, Muhammad al-Mubarak (Muhammad ibn Saud University), Gamal Attia, Kurshid Ahmad (Jamaat-e-Islami), Ahmad al-Assal (International Islamic University, Islamabad), Taha Jaber al-'Alwani (WAMY), and so on. Their founding mission was to train future cadres and scholars in Islamic

knowledge and social sciences: "to train and prepare Islamic scholars in the field of Islamisation of social sciences and to encourage them to research and write on social science issues from an Islamic perspective" (Merley, 2004). It is a stronghold for promoting the value and *harakat akliyah* in the education system and reviving the tradition of fresh knowledge: "For the revival of Islam must indeed be supported by a tradition of knowledge capable of producing a great *tamadun* or *tamadun agung*." (Anwar Ibrahim, 1977) These Islamic ideas and ideals were realised with an intellectual infrastructure and the establishment of *madrrasah ruhiyah* that played a role in developing the power of *da'wah* and *akliyah* traditions, as affirmed by DS Anwar Ibrahim (1988) in his review of the revival of science and culture: "The existence of a tradition and culture of knowledge is one of the important prerequisites for the development of a superior personality, the building of a strong nation and a high civilisation." "An Islamic revival that is not supported by the tradition of *'aqliyyah* cannot possibly survive in the face of increasingly challenging currents of thought and change. The most urgent

situation for Muslims, and what should be the main issue of Islamic harakah, is to gain knowledge, to advocate renewal in thought (tajdid), and to achieve as much economic success as possible" (Anwar Ibrahim, 1985). It is this power of knowledge that casts the harakat of dakwah and intellect in the intellectual history of Islam and pushes towards the goal of raising the harakat of science and culture and establishing a healthy intellectual tradition. This ideal is strengthened by the Islamisation of Knowledge movement, which was initiated to deal with the notion of secularism and to present a complete Islamic understanding of the ideas, meaning, philosophy and fikrah of science, manners and intellect. In short, the Islamicisation of science is defined as "attempts and approaches to synthesise the ethics of Islam with various fields of modern thought". Syed Muhammad Naquib al-Attas (1989) in his conceptual outline defines it as: "de-Westernisation of knowledge" and "Islamisation of contemporary knowledge". This definition is also related to the framework of adab expressed by Wan Mohd Nor Wan Daud (2005) as: "adab, as put forward in a new

definition by al-Attas, is not limited to meaning and application as commonly understood in the history of Islamic thought and literature, but encompasses all aspects of human endeavour...in the cultivation of right manners - towards all things including the self, God, society, and the environment - as a central element of Islamic education." Isma'il Raji al-Faruqi has summarised an effective view of the Islamisation of knowledge that advocates the idealism and clear basis of Islamic education and its separation from Western knowledge systems: "Al-Faruqi was a pioneer in what has been called "the Islamisation of Knowledge"...Al-Faruqi attempted to articulate an Islamic worldview by fortifying it with rational and scientific arguments...he advocated a radical Islamisation of new knowledge. He recognised that the crisis of the modern world was the crisis of knowledge. And this crisis, al-Faruqi thought, could only be cured via a new synthesis of all knowledge in an Islamic epistemological framework. The "Islamisation of Knowledge" project sought to arouse Muslims to become active participants in intellectual life and contribute to it from an Islamic perspective." (Centre for

Islam and Science, 2020). This view is also expressed by Syed Muhammad Naquib al-Attas in his works *Islam and Secularism*, *The Concept of Education in Islam*, and Isma'il al-Faruqi in *Islamisation of Knowledge: General Principles and Work Plan and Islamizing the Social Science* which precisely discusses the idea of al-ma'rifah Islamisation and is based on complete theories and scientific evidence. He said: "As disciplines, the humanities, the social sciences, and the natural sciences must be reconceived and rebuilt, given a new Islamic foundation, and assigned new purposes that are consistent with Islam. Each discipline must be reconstituted to embody the principles of Islam in its methodology, in its strategy, in what it regards as its data, its problems, its goals, its aspirations" (Ilyas Ba-Yunus, 1988). This Islamicisation of science shows the height of aspiration and determination to preserve the heritage and traditions of Islamic scholarship, and displays the ideals and tasawwur of Islam, which are comprehensive and nuanced: "The main characteristic of the process of Islamicisation is tajdid or the renewal of thought. In this regard, the 'tasawwur'

(concept) of Islam must be realised in its entirety, not as part of the religious tradition" (Anwar Ibrahim, 1981).

D. Conclusion

The Islamic Movement in Malaysia has made a significant and constructive contribution to the promotion and realisation of important Islamic ideals in Malaysia. This fundamental importance calls for a comprehensive change in the construction and structure of mass thought. The ethical, moral and socio-political ideas presented reveal a forward-looking outlook and vision in enhancing the dignity of Islam and its syiar in Malaysia and in forging social harmony on the strength of inclusive and transcendental values, ideologies and worldviews. It is within this framework that the movement plans a meaningful future for the struggle in establishing convictions and presenting ideas and visions of renewal, embracing the essence and thorough understanding of fiqh and maqasid, and outlining a dynamic and moderate khittah of struggle, as explained in the following view: "We must constantly renew our determination to struggle and

strengthen our ranks. With the guidance and inspiration of jihad, we can ensure that the flow of Islamic revival remains smooth and flourishing". (Anwar Ibrahim, 1980) ... "We are the heirs and successors of a great movement. What we inherit is not only its greatness, but also the burden of preserving its greatness and maintaining its relevance". (Siddiq Fadil, 1986). "And since Islam is founded on the principles of truth and justice, we will remain spokespersons against falsehood and injustice in whatever form it takes without compromising our principles and driven by the sole motive of upholding the Shiar of Islam...this wahdatul fikr is our determination to fight for the Islamic way of life." (Anwar Ibrahim, 1977).

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