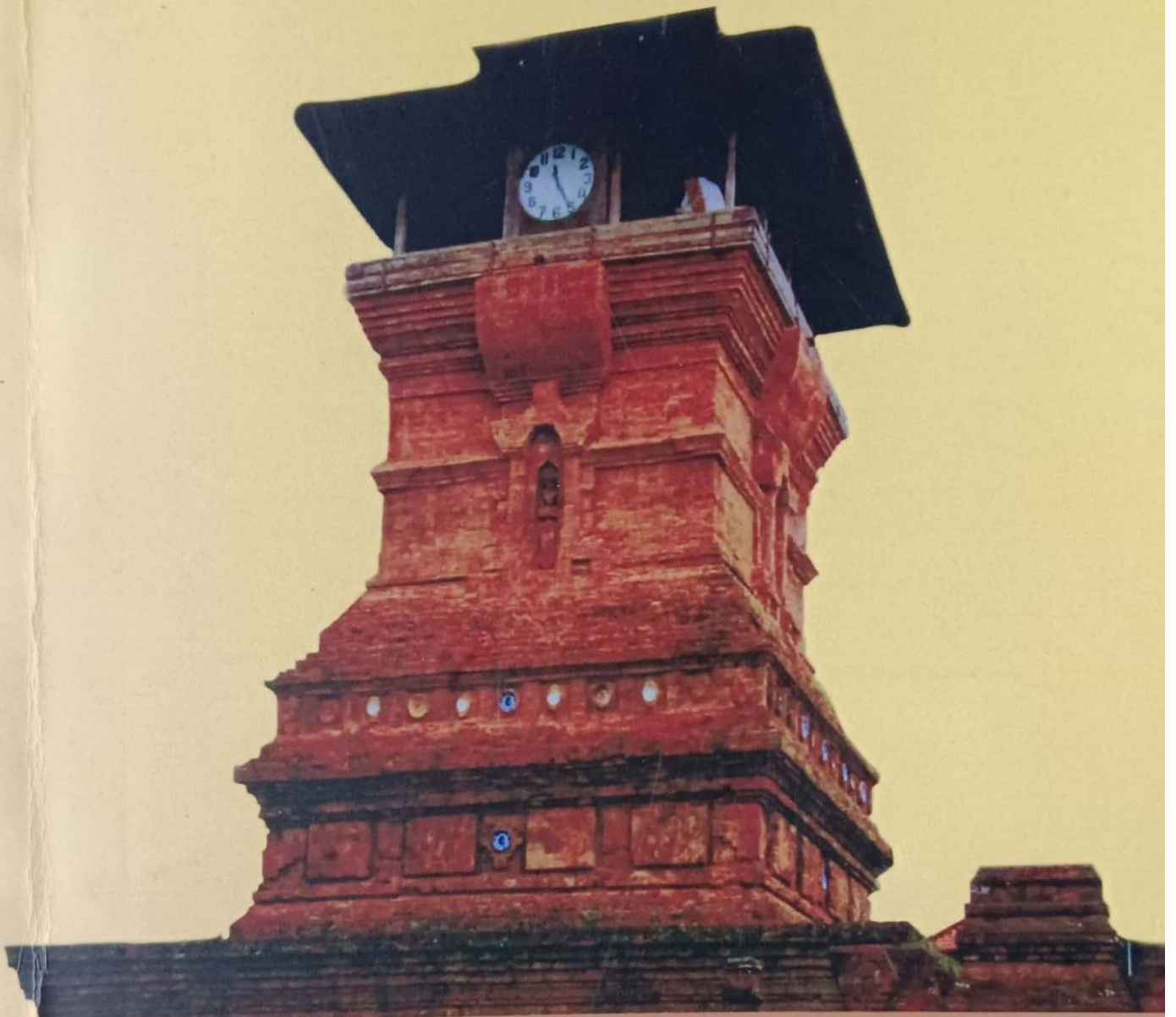


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Telp: (0274) 4353776, 081804374879

Fax: (0274) 4353776

E-mail: redaksi_divapress@yahoo.com

sekred2.divapress@gmail.com

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INDONESIAN MUSLIMS IN GERMANY: FROM YMAE TO IWKZE.V.

SUJADI

Dosen Jurusan Sejarah dan Kebudayaan Islam
Fakultas Adab dan Ilmu Budaya
UIN Sunan Kalijaga Yogyakarta

A. THE RATIONALE FOR TRAVEL TO GERMANY AND THE FIGURE OF INDONESIANS IN GERMANY AT GLANCE

Indonesians mostly travelled to Germany for education and employment. Similar to 1950s (in which Perhimpunan Pelajar Indonesia [Indonesian Student Association, PPI] in Germany founded),¹ through scholarship of *Deutscher Akademischer Austauschdienst* (DAAD) in 1970s Indonesian students went to Germany for study. They were “the second largest group of foreign students in Germany, including the former President B.J. Habibie, after the Turkish.” In 1973 there were over 500 Indonesian nurses recruited by German Healthcare Institutions. Then, others came to the country for a temporary stay like business activities. For instance, the tobacco trade’s Indonesian business people were given an opportunity to visit Bremen and Hamburg for their business. Furthermore, since the end of 1990s, Indonesian professionals mostly from Industry Pesawat Terbang Nusantara (Nusantara Plane Industry, IPTN) have come to Germany to work at Airbus in Bavaria. In the early 2000s, Indonesians were seemingly much aware of the significance of

¹ www.ppi-jerman.de, accessed 9 October 2018.

establishing organization. For instance, students and professionals in Münster founded Special Branch of Muhammadiyah (PCIM) in 2007. Students of diverse universities in Germany such as from Berlin, Frankfurt, Bonn, Gottingen, in Leipzig established Special Board of Nahdlatul Ulama (PCINU) in Germany in April 2010,² and in Frankfurt founded Persatuan Masyarakat Indonesia di Frankfurt (PERMIF e.V., Indonesian Communities Association in Frankfurt) in 2010.³ It is worth noting that in 2014, 565 Indonesians in Germany elected PIP-PKS, a centre affiliated to the Party of Justice and Prosperity in Indonesia. This number led the party to be the winner in the Indonesian public election.⁴

The above-mentioned facts show that we can find Indonesian people and organizations in Germany. According to Agency for Migration and Refugees (BAMF) counted 15,881 persons of Indonesian citizenship in 2014 and they were 16,738 in 2015. The last figure was different from the count of the Embassy of Republic of Indonesia, i.e., more or less 13,000 Indonesians officially registered.⁵ This means that there is no exact figure of Indonesian people and their Muslims in Germany. Pertaining to their life there, this research would focus on discussing the existence of Indonesian Muslims in Germany focusing on one of their organizations, called, Young Muslim Association in Europe (YMAE) in Germany. Using the historical method and approach, this research will start from 1973, where it was established, to the early year 2000 where Indonesisches Weisheits und Kultur zentrum V (IWKZe.V., Centre of Indonesian Wisdom and Culture) was founded and had played such a role that has given significant contribution to Indonesians, especially their Muslims, in Germany.

B. THE ESTABLISHMENT OF YMAE IN GERMANY

Motivated by the establishment of Persatuan Pemuda Muslim se-Eropa (PPME, Young Muslim Association in Europe later abbreviated

² "Sejarah NU dan PCINU Jerman", at <https://pcinu.de>, accessed 20 September 2018.

³ See "Masyarakat Indonesia di Wilayah Kerja KJRI Frankfurt" at <https://www.indonesia-frankfurt.de>, accessed 9 October 2018.

⁴ "PKS Menang di Ibu Kota Jerman," see at m.hidayatullah.com, accessed 20 September 2018.

⁵ Ralph Weleker, *Indonesian in Germany – their Engagement in the Development of Indonesia*, (Bonn and Eschborn: GIZ, 2016).

with YMAE) in the Netherlands,⁶ Indonesian Muslim youths in Germany founded their own YMAE. Unlike those who established it in the Netherlands who were no longer students, those who established it in Germany were university students.⁷ During a meeting attended by fourteen Indonesian students of diverse universities in Germany and chaired by Rasyid Suparwata (a student of Münster university), they established a YMAE in Giessen on 19 January 1973. Present were Suparwata Rasyid, Akias A. M., Romdhon, Bermama Kusumah, Hasbi Tirta Praja, Hasnan Jalal, Hendra Cahya, Madkar O. H., Marzuan Umar, A. M. Saefuddin, Saiful A. Rangkuti, Sofyan Sadeli, Taty Permana Kusumah, IKS Syamsuddin, and Masykur Abdullah⁸ who issued the following statement:

Bismillahirrahmanirrahim (in the name of Allah, the Most Gracious and the Most Merciful),

Kami yang bertanda tangan di bawah ini, pendukung perintis pembentukan organisasi Persatuan Pemuda Muslim se-Eropah Jerman Barat, menyatakan kesediaan dan tanggung jawab terhadap kelangsungan hidup organisasi ini sejak didirikan pada tanggal 19 Januari 1973 atau 9 Dzul Hijjah 1392 H, di Giessen. Semoga kami tetap beriman, Islam dan mudah-mudahan Allah SWT melindungi organisasi ini serta kami dalam melaksanakan tugas kewajiban sebagai Muslim[,] amien.

(We, the undersigned, supporters of the establishment of YMAE in West Germany, declare our readiness and responsibility for the existence of the organization from its inception on 19 January 1973 in Giessen. May we remain faithful and perform Islamic teaching. May Allah protect this organization and us in performing our duties as Muslims).⁹

While establishing its branches in Dortmund, Frankfurt, Darmstadt, Offenbach, Giessen, Berlin, Heidelberg,¹⁰ Clausthal, and Bochum,

⁶ YMAE is an Indonesian Muslim organization firstly founded in Europe in 1971 in The Hague.

⁷ See Hisyam, Hisyam, *Persatuan Pemuda Muslim*, 29-30 and DPW PPME Germany, *Laporan Kerja DPW PPME* (Darmstadt: PPME, July 1976), 26.

⁸ DPP PPME, *Laporan DPP*, n.p.

⁹ Ibid.

¹⁰ See Hisyam, *Persatuan Pemuda Muslim*, 29-30 and DPW PPME Germany, *Laporan Kerja DPW PPME* (Darmstadt: PPME, July 1976), 2.

taking place from 1973,¹¹ YMAE in Germany became a Dewan Pimpinan Wilayah (Regional Executive Board) on 21 December 1975. This meant that the headquarters of its Dewan Pimpinan Pusat (Central Executive Board) was still in the Netherlands and the DPW remained under the leadership of Rasyid Suparawata.¹² In spite of the fact that the DPW organised only a few activities such as publishing a newsletter called *al-Falāḥ* (The Success), which actually appeared first in Rotterdam,¹³ and publishing a new newsletter known as *Insan* (Human Being), the headquarters of YMAE had ever taken place there, in Giessen, from 1979 to the end of 1980s. This was largely due to the fact that the elected chief of the DPP YMAE, S. A. Rangkuti, lived there.

Seemingly, the move of YMAE's headquarters from the Netherlands to Germany seemed the progress of the YMAE in Germany. However, polemics involving the German DPW and the Dutch DPW (founded in 1974 under the leadership of M. Surya Alinegara, who has graduated in al-Azhar University, Egypt) brought about the absence of YMAE activities in Germany. This will be discussed in the following sections, thus enabling us to find out the religious orientation and affiliates of those who involved in the polemics - to understand rationale for the non-cooperation of people of YMAE in Germany with those in the Netherlands.

C. CHARACTERISTICS AND THE RISING OF IWKZE.V.

In the Netherlands, the YMAE had been non-political whereas in Germany it had gone in the opposite direction.¹⁴ In the Netherlands it was *da'wa* oriented whereas in Germany it wanted to respond to the political situation in Indonesia. For instance, the magazine *Insan*, published by YMAE Berlin in October 1982, included an article discussing the presence of communists in the Syarikat Islam (SI, Islamic Union) in the 1910s and 1920s which called into mind the coup d'état

¹¹ DPP PPME, *Daftar Peserta Musyawarah Umum IV* (The Hague: PPME, November 1982), n.p.

¹² See DPP PPME, *Laporan Kerja*, 4-5.

¹³ See DPP PPME, *Laporan Pertanggung Jawaban Mandataris Musyawarah Umum PPME/Ketua Umum DPP PPME Periode 1989-1982* (Aachen: PPME, November 1982), 11.

¹⁴ Hisyam, *Persatuan Pemuda Muslim*, 34-35.

of 30 September 1965 and warned against the dangers of communist ideology.¹⁵ In the same magazine, Sukarno's and Natsir's differing views on national policy pertaining, for instance, to Irian Jaya [now called Papua] were also presented.¹⁶ Natsir's cabinet preferred to use a diplomatic way of giving certain concessions, such as making Irian Jaya an autonomous region and forming a Badan Perwakilan Rakyat (Body of People's Representatives) in the region; and giving economical advantages to the Netherlands in exchange for the takeover of its sovereignty from the Netherlands. This approach was regarded as a too soft and weak diplomacy by the cabinet opposition parties, especially, Partai Nasional Indonesia (PNI, Indonesian National Party), including Sukarno.¹⁷ Including these subjects may indicate the political orientation of YMAE in Germany. The different orientations of the YMAE in the Netherlands and Germany also triggered differences among members of the association. That is to say, those Indonesian Muslim students living temporarily in Europe favoured YMAE in Germany, whereas Muslim graduates living permanently in the Netherlands were the backbone of YMAE. These differences contributed to a distance between the two organizations and a weakening of the connection between YMAE in Germany and the Netherlands that continued for almost a decade (1973-1982).¹⁸

Despite the establishment of Mosque al-Falah (Success) in Melangtongstrasse, Berlin (ninety square metres) by People of the YMAE in Germany since 1984,¹⁹ there were still no significant activities. In order to reactivate the DPP YMAE in Germany after it had been dormant for almost 13 years (1982-1992), the DPW in the Netherlands took the initiative to hold a *Sidang Umum* (General Meeting) in Rotterdam in

¹⁵ See: Damanhuri Djamil, "Kita Merdeka Berkat Rakhmat Allah," in *Insan*, October [19]82: 4, 5, and 6.

¹⁶ Mohammad Roem, "Peralihan ke Negara Persatuan," in *Insan*, October [19]82: 7-11. Roem's writing was written on 15 June 1982. See *Ibid.*, 11 and at http://pustakadigital-buyanatsir.blogspot.co.id/2010_05_01_archive.html, accessed 10 November 2015.

¹⁷ See M. Natsir, "Keterangan Pemerintah tentang Irian Barat," in D. P. Sati Alimin (ed.), *Capita Selecta 2* (Jakarta: Pustaka Pendis, 1957), 21-35, Nuura N. Fasa, "Perjuangan M. Natsir dalam Merebut Irian Barat," in *Avatara 1*, no 1 (January 2013): 145-146 and Ricklefs, *A History of Modern Indonesia*, 295.

¹⁸ DPW PPME, *Ikrar Musyawarah Wilayah Luar Biasa 1982* (Germany: PPME, November 1982), n.p.

¹⁹ See "Masjid al-Falah, Hidupkan Islam di Tengah Budaya Barat", at Republika.co.id, accessed 12 September 2018

September 1992. At this meeting, M. Zubaidi, a member of the board of the YMAE in Germany, was elected to replace Rangkuti [one of the YMAE in Germany founders leading the YMAE to be a political organization].²⁰ However, five months after the DPP was reactivated, Zubaidi crossed out in the translated Qur'ans the words '*Berdasarkan Pancasila*' (on the Basis of *Pancasila*, Indonesian State Philosophy) in a foreword by the Indonesian Minister of Religious Affairs, Munawir Syadzali. The Qur'ans were gifts by the government of Saudi Arabia to that of Republic of Indonesia and were distributed among the members of YMAE after the words had been crossed out.²¹ Nowadays, in terms of spreading of Saudi Arabian Islam, the government of Saudi Arabia established educational institution called LIPIA in Indonesia. In addition to its establishment in Jakarta, LIPIA would also be established in other cities such as Medan, North Sumatra Surabaya, East Java, and Makassar, South Celebes²² – cities where traditionalist Islam has been dominantly colouring the life of the people there. The LIPIA playing a role of spreading Salafi tenets, in fact, provides scholarship for Indonesian talented students coming from modernist and traditionalist *pesantrens* backgrounds to study the Salafi doctrines in its classrooms, *halqas* (circles, forums for study) and *dawras*. Besides, scholarship to study in Saudi Arabian universities where Islamic studies are given to its alumnae who would like to further their Islamic study. In fact, Zubaidi's action shows his opposition to the *Pancasila* as *Azas Tunggal*²³ (the Sole Basis) for Indonesia. This was in accord with his religious orientation. He called himself a *dā'ī mujāhid* (militant preacher) refuted *jihād* in the sense of great effort and did not repudiate Islamic revolution. This was his clarification of attitude of *dā'īs* (Islamic preachers) affiliated to Dār al-Iftā' (the Riyadh-based Presidency for Scientific Research and Religious Edicts) toward *jihād*.²⁴ This attitude

²⁰ DPW PPME in the Netherlands, *Laporan Pertanggungjawaban Program Kerja PPME Periode 1992-1994* (The Hague: PPME, November 1994), 6-7.

²¹ *Ibid*, 14-15.

²² "LIPIA Buka Tiga cabang Baru di Indonesia", see at www.m.republica.co.id, accessed 19 October 2018.

²³ Recently, we find a similar instance. HTI has been struggling to establish khalifah system for the life of Muslims in the world albeit the dismissal of Indonesian government.

²⁴ Mohammad Zubaedi to DPW PPME Nederland, letter "Menangkal Fitnah," pp. 7-11, n.d. See also Dār al-Iftā' is an affiliate of the Council of Senior Islamic Scholars, headed by Saudi Arabia's Grand Mufti Sheykh 'Abdul Azīz Alī. One prominent Islamic scholar who joined this Dār is Sheykh Muhammad Ibn Salih ibn 'Uthaymin [a Sheikh often linked to Salafi groups]. See "Saudi Arabia Launches Website for Authentic Fatwas," accessed 30 May 2011, <http://muslimstoday.wordpress.com>.

was similar to that of Kadungga, the first elected leader of the Central Executive Board of YMAE, affiliated to Masyumi and the Dewan Dakwah Islam Indonesia (DDII, Council of Indonesian Islamic Propagation), declaring at the end of 1980s: "...There was no state, except Islamic [state] [and] there was no government, except Islamic [government]."²⁵ In fact, since 1970s, the DDI itself had dealt with discourses upon the implementation of *Shari'a* (Islamic Law).²⁶ In performing his *da'wa*, Zubaedi argued that the Qur'an and *Hadith* were the only guidance. He also prohibited Muslims, with the exception of Islamic preachers given mission for Islamic tasks and those seeking for beneficial knowledge, to live in non-Muslim countries because they could not keep strictly to Islam themselves. In addition, he refuted financial donations from non-Muslim countries, but accepted fees from the Saudi Arabian government for his task as the preacher of the Saudi Arabian *Dār al-Iftā'*. Lastly, he was critical of the Indonesian government because of its dislike of Islamic preachers who doggedly kept to Islamic ideology. In addition, he disliked those who hated the Saudi Arabian government.²⁷ Recently, we have seen instances from the policy of Department of Religious Affairs of Republic of Indonesia, which has launched names of Islamic preachers considered being popular.

Zubaedi's action invited a response of the DPW YMAE in the Netherlands. In a letter sent to Zubaedi acting as the chairman of the DPP YMAE in Germany, A. Naf'an Sulchan, on behalf of the DPW in the Netherlands, informed Zubaedi that he had acted of his own accord and in breach of the statute of YMAE, article 3 which states that YMAE was an independent organization that concentrated on educational development and performing *da'wa* (Islamic propagation). It was not a political organization.²⁸ As a result, since M. Zubaedi's actions, no joint activities between DPW in Germany and DPW in the Netherlands have

com/2007/10/07/saudi-arabia-launches-website-for-authentic-fatwas/.

²⁵ Abdul Wahid Kadungga, *PPME/YMAE sebagai Badan Perjuangan dan Lembaga Da'wah*, Rotterdam, PPME, 1989, 7.

²⁶ Remi Madinier, "Masyumi antara Demokrasi Islam dan Islam Integra," Paper presented at Séminaire IISM/EHESS for Indonesian Master and PhD Students of Leiden University, 7 May 2008, 8.

²⁷ Mohammad Zubaedi to DPW PPME Nederland, letter "Menangkal Fitnah," pp. 7-11, n.d.

²⁸ Mohammad Zubaedi to DPW PPME Nederland, letter "Menangkal Fitnah," pp. 7-11, n.d.

taken place.²⁹ Zubaedi was an Indonesian preacher who was given the task by the House to propagate Islam in Europe.³⁰ This house, which has existed since 1950s, seemingly plays a significant role in disseminating the official religious orientation of the Kingdom of Saudi Arabia. It not only issues the *fatwas* and publishes books, but also 'socialises and sustains the religious narratives' of Saudi Arabia.³¹

It was in the early year 2000s, apart from the existence of Indonesian Muslims in Berlin and other cities such as Frankfurt and surrounding area in Germany, the fact is that there are critical statements of a right-wing party under the leadership of Alexander Gauland and Alice Weidel called Alternatif fuer Deutschland (AFD) on Islam and Muslim in Germany where around 4.5 million Muslims live. The AFD founded in 2013 for instance made following critical statement: "Islam is not compatible with German culture."³² Such a statement is essentially quite similar to that of Wilders, a Dutch politician, when he visited Berlin. Wilders, the chairman of the Partij voor de Vrijheid (PVV, Party for Freedom) made statements:

*Islam is not a religion like Christianity, but rather a totalitarian political ideology. Its goal is primarily political. Islam wants to submit the whole world. It aims to establish a worldwide Islamic state and bring everyone, including 'infidels', such as Christians, Jews, atheists and others, under Sharia law.*³³

Furthermore, the AFD states: "There is no place for Islam in Germany.... Islam is not part of Germany."³⁴ The party wants to ban the construction of mosques and public wearing of the *burqa*, the full-

²⁹ Hisyam, *Persatuan Pemuda Muslim se Eropa*, 38-39.

³⁰ Mohammad Zubaedi to DPW PPME Nederland, letter "Menangkal Fitnah," pp. 7-11, n.d. and Kadungga, *PPME/YMAE sebagai Badan Perjuangan dan Lembaga Dawah*, 7.

³¹ Afshin Shahi, *The Politics of Truth Management in Saudi Arabia* (New York: Routledge, 2013), 73-75 and 87-89, and see also at <http://www.alifta.net/Fatawa/Scientists.aspx?languagename=en>.

³² See "Partai Kanan AFD Tetapkan Islam Tak Cocok dengan Budaya Jerman", at <https://www.bbc.com>, accessed 13 September 2018.

³³ See Wilders, "Stopping Islamic Immigration is a Matter of Survival," accessed 22 February 2016, <http://www.geertwilders.nl/> and see "Speech Geert Wilders [in] Berlijn," accessed 22 February 2016, <http://www.pvv.nl/index.php/component/content/article.html?id=3586:speech-geert-wilders-berlijn>.

³⁴ See "Islam does not belong in Germany, 60 % Agree with AFD", at <https://www.rt.com>, accessed 13 September 2018.

cover clothing women in some Muslim countries.³⁵ In fact, its political manifesto is anti-Islam. It is obviously stated: "The AFD [views Islam] as a great threat to our [German] state, our society, and our values, due to its spreading and the steadily growing number of Muslims."³⁶

In the end of 2006 in which YMAE was over, people affiliated to the mosque held significant activities for the development of Indonesian Muslims in Germany. They established a foundation called *Indonesisches Weisheits und Kultur zentrum V* (IWKZe.V., Centre of Indonesian Wisdom and Culture) which is now under the leadership of Muhammad Ihsan Karimi, a student of Mechanical engineering of Technical University of Berlin.³⁷ This centre now no longer takes place in the Melangtongstrasse but Feldzeugmeisterstrasse (215 square metres).³⁸ Having taken place in the Feldzeugmeisterstrasse in 2007, the IWKZe. V has established networks with Indonesians and non-Indonesians.

For a start, the centre joint a Berlin mosques network called Initiative Berliner Muslime (IBM). Founded in 1994, IBM is an Islamic umbrella organization and lobby group in which its members are, in addition to Indonesian mosque, Islamische Gemeinschaft Deutschland (IGD), Muslimische Jugend Deutschland (MJD), Interkulturelles Zentrum für Dialog und bildung, Islmische Kultur- und Erziehungszentrum Berlin, and INNSAN. This aimed to establish their Islamic brotherhood.³⁹

Furthermore, the centre has been able to join a Cross-cultural Forum called Buergerplattform Wedding-Moabit. This forum is an inter-religious non-profit organization and culture in Berlin.⁴⁰ Then, in cooperation with Embassy of the Republic of Indonesia in Germany, Indonesian Muslim communities in Germany keeps making efforts for providing an Indonesian mosque in Berlin. This effort invites Muslims living

³⁵ See "Islam does not belong in Germany, 60 % Agree with AFD", at <https://www.rt.com>, accessed 13 September 2018.

³⁶ See "The Far-Right AFD Wants to Protect Germany from Islam. Now, one of Its Politicians Has become a Muslim", at <https://www.washingtonpost.com>, accessed 13 September 2018.

³⁷ See "Kontribusi Muslim Indonesia di Berlin", at Republika.ci.id, accessed 12 September 2018.

³⁸ See "Masjid al-Falah, Hidupkan Islam di Tengah Budaya Barat", at Republika.co.id, accessed 12 September 2018.

³⁹ <https://islamism-map.com>, accessed 23 September 2018.

⁴⁰ See "Masjid al-Falah Berlin, mosque in Berlin," <https://en.halalguide.me>, accessed 24 September 2018.

both in Germany and especially in Indonesia to provide their financial assistance.⁴¹ The Mosque al-Falah, one of more or less 3,000 mosques in Germany or one of more or less 80 mosques in Berlin, has ever been a partner for Goethe Institute Indonesia's short scholarship called Life of Muslims in Germany; its participants are given more opportunities to understand the life of both Muslims and non-Muslims in the country.⁴²

Nowadays, the congregation of Mosque al-Falah, together with Indonesian Muslim communities in Germany [including Special Board of Muhammadiyah (PCIM), Special Board of Nahdlatul Ulama (PCINU), muslim members of Organization of the Indonesian Communities in Frankfurt and Surrounding Area (PERMIF), muslim members of Indonesian Students Union (PPI), and the others]⁴³ have been committing to widen the mosque. It is worth noting that the mosque is chosen by the Integration Commission of Department of Federal Republic of Germany's Domestic Affairs as a Muslim representative in Germany.⁴⁴

It is worth noting that up to the end of 2006, YMAE's people activities still could be found in Germany. This can be seen from the fact that they organized Mosque al-Falah (Success) in Melangtongstrasse, Berlin (ninety square metres). Afterwards, the YMAE changed to be Indonesisches Weisheits und Kultur zentrum V (IWKZe.V., Centre of Indonesian Wisdom and Culture) in the end of 2006. This change ended the existence of YMAE in Germany and the new Indonesian organization took new place. This also means that YMAE no longer organized the mosque, which in cooperation with Embassy of the Republic of Indonesia and Indonesian Muslim communities keeps making efforts for integration with the prevailing cultures and sustaining Indonesian identities. Furthermore, until 2010, a few members of board of YMAE in Germany still lived there, but the majority had returned to Indonesia after finishing their studies. This is the main reason for the dissolution

⁴¹ See "Membangun Masjid di Berlin," at www.formmit.org, accessed 24 September 2018.

⁴² "IWKZ e.V. Menjadi Partner Program Beasiswa Goethe Institute Program Beasiswa Goethe Institute, Life of Muslims in Germany", see at <https://iwkz.e.v.de>, accessed 12 September 2018.

⁴³ Ralph Weleker, *Indonesian in Germany – their Engagement in the Development of Indonesia*, (Bonn and Esborn: GIZ, 2016), 14-19.

⁴⁴ See "Kontribusi Muslim Indonesia di Berlin", at Republika.ci.id, accessed 12 September 2018.

of the YMAE in Germany – there were no activities performed on behalf of YMAE in Germany including those of its branches there.⁴⁵

D. CONCLUDING REMARKS

We can conclude that even though YMAE expanded into Germany, the YMAE there did not follow the same policy as the YMAE in the Netherlands. This cannot be separated from the fact that the leaders of YMAE in Germany had a different orientation. In addition, its preference to run YMAE as a political organization contributed to its inability to connect and work together with those of the YMAE in the Netherlands. Nevertheless, the establishment of IWKZe.V. in which the Mosque al-Falah has played a significant role, has seemingly been putting emphasis on making use of socio-cultural approaches, rather than, of political ones. This is evident with its involvement in joint activities with other German and non-German socio-cultural organizations. This is apparent with the less apparent influence of salafi-wahabi oriented religious orientation, as well. Such approaches will, in turn, enable it to offer a face of Islam.

⁴⁵ Maksum, interview, 17 May 2008.

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C. INTERVIEW

A. H. Maksum (a leading figure of Central PPME), interview, The Hague,
17 May 2008.

Fritz Schulze (a professor in Indonesian studies), interview, Gottingen,
3 June 2017.

ISLAM

DALAM GORESAN PENA BUDAYA

Buku ini ditulis oleh beberapa dosen muda dari latar belakang budaya santri tradisional. Buku dengan banyak kontributor semacam ini biasa disebut bunga rampai. Anda bisa membaca buku sejenis ini dari mana saja, sesuai keinginan Anda. Sebab, masing-masing bab di buku ini tidak saling berkaitan satu sama lain.

Tema yang diangkat buku ini pun sangat beragam. Meskipun demikian, kesemuanya dapat dimasukkan dalam kategori besar "kajian keislaman dan keindonesiaan". Misalnya, Syamsul Arifin, dengan tulisan berjudul "Budi Utomo dan Kebangkitan Nasional", menyoroti sejarah lahirnya dan perkembangan organisasi pertama di Indonesia dari tangan para pemuda terpelajar. Perannya bukan hanya dalam bidang pendidikan dan pengajaran, melainkan juga dalam bidang politik. Akibat gerakan BU, lahir banyak gerakan yang berujung pada usaha merebut kemerdekaan dari tangan para penjajah.

Masih banyak pembahasan menarik di dalam buku ini tentang Islam dan Indonesia. Lima tulisan berkenaan dengan sejarah Islam, dua tulisan tentang kehidupan pedesaan, satu tulisan tentang ejaan bahasa Indonesia dengan pendekatan sejarah, satu tulisan tentang kisah dalam Alquran, dan dua tulisan membahas profesionalisme pustakawan.

Selamat membaca!

