

# PROFILE



أفكارنا بلياً إسلام مليسيا  
MUSLIM YOUTH MOVEMENT OF MALAYSIA

## MUSLIM YOUTH MOVEMENT OF MALAYSIA [ABIM]



**Secretariat of ABIM**  
No. 6, Jalan TC 2A/2  
Taman Cemerlang  
53100 Kuala Lumpur  
MALAYSIA

**Interethnic and Interreligious Relations  
in Malaysia: ABIM's Perspective  
(Zulkifli Hasan, Exco Member of ABIM)**

# Islamic's vision -

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## TODAY'S MALAYSIA

Historically, ABIM has been at the center of the Islamic Revival of the 1970's in Malaysia. This role has continued until today in a variety of arenas. In each area of interest, Malaysia's most prominent Islamic NGO has completed tasks and continues to seek new directions and depth in the core competencies as well as expand horizons of coverage into new areas.

Over our 30-year history, there have been people, events and accomplishments that have shaped ABIM; and there have been "defining moments" - moments in which decisions were made that had profound implications for the future. Today's ABIM is a reflection of those "defining moments", and the culmination of years of dedication of our elders, leading up to what we are today – one of Malaysia's promising Muslim Youth NGOs. Current crop of young leadership in ABIM's were the part of these achievement initiated by previous generation.

The conscience of ABIM's movement composed of all elements, old and new, traditional and modern, activist and academic. As one of the country's leading youth movement, ABIM's seeks to promote volunteerism and activism among young generation Muslim's and enhancing their leadership and intellectual potential for society betterment. The present goals of the organization can be simply stated:

- **To preserve Islamic Identity**
- **To revive ABIM's Role as Societal Conscience**
- **To restore our Significance in Malaysian**

In the following pages we will outline how we seek to grow our experience in each of these goals and expand them in our contemporary world. We have a substantial track record in each of these areas.

Through this profile, we shall share our previous achievement and highlighting organization's direction in the future.

ABIM has proven itself as part of the catalyst for Malaysia's growth in the pasts and wanted to share its aspiration for betterment of Mankind.



Mohamad Raimi Ab Rahim,  
President, Muslim Youth  
Movement of Malaysia (ABIM) since  
September 2015

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## General Governing Principles and Structure

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A large part of ABIM's abilities are a result of its governmental structure. A brief general history of the "movement" follows. The Muslim Youth Movement of Malaysia (better known by its Malay acronym, ABIM) is a Non-Governmental Organisation (NGO) established on 6 August 1971. It is a broad based, representative and non-partisan organization, with over 30 years of contributions in Islamic as well as civic organizations at different levels of local, national and international communities.

ABIM's central working committee members are elected annually and in some cases mutually co-opted every three years.

ABIM's Central Secretariat under the supervision of Secretary General enable organization to achieve its goal. Secretariat supervises ABIM's projects and activities.

Under central working committee, various specialist bureaus, cover Education, Islamic Outreach, Social Development, Health, Legal and *Shariah* Affairs, Media, Research, Professional, Women and Youth Training.

Activities include weekly and daily events in each of the bureaus, and continuous planning short term and long term in furthering ABIM's goals and mission. The Central Secretariat communicates its policies and plans directly to the 14 state chapters through bi-monthly consultations with the respective heads of state and district level committees.

ABIM's weekly study circles, fondly known as *usrah* amongst its members, remain a mainstay of our core participation. It is from these groups, and the other bureau activities, that our membership and volunteer base grows. Without this base, the leadership serves no purpose. What distinguishes us from other voluntary organizations? ABIM is people-oriented, not an individual centric organization. The organization's main orientation is based on bottom up approach emphasizing on each strata of society starting from the grass roots level.



## *Brief Facts About Malaysia*

# MALAYSIA – 3 Federal Territories + 13 States



JOHOR



KEDAH



KELANTAN



MELAKA



NEGERI SEMBILAN



PAHANG



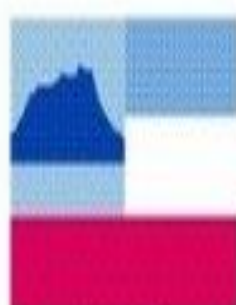
PERAK



PERLIS



PULAU PINANG



SABAH



SARAWAK



SELANGOR



TERENGGANU

1.3% Confucianism, Taoism, tribal/folk/other traditional Chinese religion

1.0% Unknown

0.7% No religion

0.4% Other religion





## Constitutional Monarchy (Articles 32, 39 and 40)

The Yang di-Pertuan  
Agong (YDPA) is  
Malaysia's  
Head of State



### Election

- The YDPA is elected, by rotation, from the Rulers of the nine Malay States
- The Conference of Rulers elects the YDPA by ballot
- Each YDPA has a five year term of office.

### Functions

- Appointment and dismissal of Cabinet members
- Supreme Commander of Armed Forces
- Appointment of judges
- [Many others](#)



### Cabinet Advice

In exercising his functions, the YDPA, as a constitutional monarch, ***must act in accordance with the advice of the Cabinet (Art. 40(1))***, except in certain matters such as:

- appointing the Prime Minister
- giving of consent to dissolve the Dewan Rakyat

*ABIM's Approach Towards  
Unity in Diversity  
Motto: Upholding Truth and Justice*

*"We have not sent thee, O Muhammad, but as a mercy to all mankind" (al-Anbiya: 107 )*

## *Rahmatan Lil 'Alamin*

- **TAWHID:** The essence of Islam is al Tawhid. Muslim is definable by his adherence to Al Tawhid
- **Al Tawhid:** Acknowledging God as sole Creator of the universe and Equalizing all men as creatures of God.
- **MERCY:** To all the world, both believers and disbelievers.
- **UNIVERSALISM:**
  - The social order of Islam is universal, enveloping the whole of mankind.
  - The qualities of humanness are possessed by all mankind by nature.
- *“O believers! Be establishers of Justice, Witness for God”* (4: 135)
- Muslims have religious duties to undertake individually and collectively active struggle to establish justice.

## *Concept of Brotherhood*

- O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Al-Quran: 49: 13)
- **Al-Ukhuwah al-Islamiyah- Islamic Brotherhood**
- **Al-Ukhuwah al-Ijtima'iyah- Community Brotherhood**
- **Al-Ukhuwah al-Muwatinun- Nationality Brotherhood**
- **Al-Ukhuwah al-Insaniyah- Humanity Brotherhood**

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# Preserving Islamic Identity

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There are many tools to accomplish this aim. Key among them is one of word's in our name: Youth. By affirming our Muslim identity in our Youth, we guarantee a lifelong commitment to its principles and meaningful way of life.

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## EDUCATION :

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### ***Maintaining the Islamic Value System***

More than 20 per cent of Malaysian Muslims are under the youth age of 35. ABIM call the national education system and governmental youth services to be more sensitive to Islamic values in their policies and implementation of national plans.

Our Education Bureau, besides overseeing the general affairs of ABIM's educational institutions, issues statements to reflect ABIM's standpoint on matters directly related to the government's education policies and offers alternative approaches where relevant to create both mutual respect among faiths and preservation of inherent Malay Islamic values. Currently, ABIM's manages 13 Primary schools, 6 Secondary Schools, and 1 College University and network of 300 kindergartens around the country.



**REALIZING ISLAMIC VISIONS IN  
TODAY'S CHANGING MALAYSIA  
AND THE WORLD**

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## DAKWAH:

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### ***Islamic Outreach Program***

ABIM works closely with other faith communities on matters of shared concern, and gives and receives moral support and practical assistance. Islamic Outreach-ABIM, one of its agencies, offers services to non-Muslims and new reverts the opportunities to learn about the fundamental and practical aspects of Islam.

ABIM has long been aware of the importance in the propagation of Islamic knowledge and understanding among the non-Muslim communities, which brought about the strengthening and enhancing of its efforts towards educating and mobilizing the new converts whose numbers are steadily increasing year by year. Among IOA's signature program is Mosque Tour Guide, which specializes in training tourists guide to explain the Islamic essence reflected in country's major mosque such as Masjid Negara.

*"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious. For thy Lord knoweth best, who have strayed from His path, and who receive guidance."*

*(Surah an-Nahl 125)*

Thus, IOA focuses on transparency:

Differences of opinion are encouraged in an endeavor to seek the truth. We learn through intellectual discourses, talks and public presentations in addition to providing reading materials. This is done in an effort to encourage the thoughts and reflections on issues of life and man's position, status, role and function on earth for existing and converting Muslims. IOA believes there is 'no compulsion in Islam', thus upholding the fact that learning and acquiring knowledge and understanding of Islam by non-Muslims do not necessarily lead to conversion to Islam. By presenting our faith through wisdom and proper conduct, we strongly believe of leading others towards better understanding of Islam.



***Above: IOA's always welcome public consultation on Islam.***

***Below: IOA conduct Mosque Tour Guide to explain the beauty of Islam through understanding the essence of Islamic architecture at various Mosque in this country.***



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## INTERFAITH ACTIVITY:

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### ***Fostering Understanding and Respect***

As part of interacting with the wider society, ABIM fosters good relationships with other faith communities. In interfaith meetings, ABIM has emphasized the need for all communities beyond the principle of mere tolerance, to one of respect for every individual's fundamental rights without compromising established religious principles.

Respect will automatically flow from tolerance and foster harmony within the community. This is deeply-rooted in Islamic teachings.

ABIM's continuing commitment in this aspect is reflected especially through its role as the Asia-Australasia representative for the World Council of Muslims for Interfaith Relations (WCMIR). WCMIR is a world body active in articulating Islamic viewpoints and concerns in interfaith initiatives and has a significant presence in the World Parliament of Religions.

The year 2007 will see ABIM co-hosting an International Interfaith Engagement project in Kuala Lumpur for over 100 youth, Muslims and non-Muslims coming from over 30 countries. Nationally, ABIM is also a member of the National Unity Interfaith Consultation Committee under direct patronage of the Prime Minister's Department.

It has been very active in ensuring the successful running of the Friendship Group for Interfaith Services (FGIS). At the state level, our chapters also work with departments, local governments and agencies to initiate and run specific interfaith program for the community.

These examples show the local, state, national, regional and international reach of ABIM's commitment to these important concepts.



***ABIM's actively engage with various segment that represented other religion professed in this country through various means which include dialogue, visiting places of worship and theaters promoting tolerance and harmony relationships in diversified socio-environment like Malaysia***

# Reviving ABIM's Role

ABIM has always been a vocal advocate for societal and governmental change. The Study Circle “Movement” or *Usrah* is acknowledged as key in the Islamic Revival period as the most substantial agent in its growth and expanded reach to all elements and segments of society. This role remains today, and we seek to enhance and expand it. Modernity and rapid technological and economic change in our “globalized” environment make it easy to challenge our fundamental Islamic principles.

## FAITH BASED ADVOCACY

As a Islamic based NGO's, ABIM seeks to uphold the interest of Muslim communities in various issues. This were based on special preferences that has been outlined in country's political setting. ABIM's has expressed its concern in various issues that can stir Muslim sensitivity while also promoting for close and academic discussion on contentious issues between Muslim and Non-Muslim.

ABIM's has expressed the concern and view in many government-initiated working committees and advisory panels on religious and Muslim affairs. This were address based on premise that multi-racial stability can be fulfilled if Muslim's sensitivity were catered.



Above: ABIM offered public advisory on contentious issues related with Islam.



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## ADVOCATING PUBLIC INTEREST

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### General Issues

ABIM stands by its clear conscience and conviction that engagement by Islamists in issues affecting the public can only be meaningful when it also includes matters beyond faith-based concerns. ABIM's endorsement of and participation in the ongoing anti-ISA campaigns (the draconian Internal Security Act, which allows for detention without trial) public call for the clean and fair electoral conduct, freedom of speech, greater governance transparency and advocating socio-economic and education concern.



ABIM is also committed in its continuing campaign against corruption, notably through its co-operation with organizations such as the Malaysian chapter of Transparency International (TI) and the International Movement for a Just World (JUST). Issues relating to abuse of power, democratic reforms and improvement of the police force remain among ABIM's chief concerns, are reflective of its advocacy of the broader aspects of human rights and civil liberties.

*Right: ABIM's meet Transparency International (TI) Chapter Committee of Malaysia.*



Rejection of and denial of participation by Islamist NGOs is common in non-faith based issues. This occurs because of concerns over "terrorism" and a fear of possible "fundamentalist" thinking. This is what has inspired ABIM's conviction to either endorse or even lead the struggle of the so-called non-faith based issues at the same time being guided by our Islamic worldview.

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## Restoring ABIM's Significance in Malaysia Society

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ABIM has always been a significant force in Malaysian Society, from the 1970's Study Circle to today's multimedia-based world of newspapers, television and the internet. These multiple outlets for information mandate a renewed commitment to presenting the "straight path" and Islamic worldview on behalf of our membership, and all Muslims. This means renewing and expanding endeavors in Community Service, creating better media relationships, and adopting an assertive yet Islamic public posture.

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### ***Interaction With Ulama' and Academician***

ABIM always refer the advise from the *Ulama*, academicians and commentators as well as leaders of among civil society on crucial national matters for the Malaysian community.



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### ***Community Services***

ABIM initiates specific projects for community activists and provides guidance on implementing projects. The Central Secretariat and the more service-oriented bureaus such as the Social Development, and the Health will initiate and deliver these projects.



*Community service enable ABIM's to  
cater and address various aspect within  
the society*

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## ***International Humanitarian Action***

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ABIM is at the forefront of humanitarian work, notably through its Global Peace Mission (GPM), established specifically to cater to the needs of people in conflict areas and those affected by natural catastrophe. GPM lends unconditional cooperation to various humanitarian aid organizations in providing immediate medical care, emotional support and financial assistance for those affected by natural disasters.

GPM also works with local bodies in providing long-term solutions for redevelopment initiatives. GPM has successfully completed missions in Bosnia, Peshawar, Iraq and are continues to assist communities in Afghanistan and Aceh.

Currently, ABIM's also establish and led humanitarian coalition, Malaysia Life Line For Syria to operate humanitarian mission to Syria and advocating Syrian Cause.



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## ***Media Activity***

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The media frequently presents mistaken, negative and harmful images of Islam and the Muslim community. ABIM works with newspapers and magazine editors, producers and journalists in attempting to secure fairer and more accurate coverage, especially on issues affecting the Muslim community.

ABIM strives to become the first port of call for journalists, students, and academic researchers seeking credible and factual information about Islam and Muslims in Malaysia.

There are continuous efforts to provide information, news and advice to the general public. Through its website, publications and telephone helpline, ABIM provides a wide range of information about Islam and the Muslim community, both for Muslims and non-Muslims.



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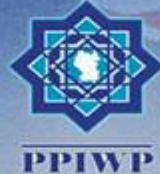
# Interfaith Community Works For Flood Victims



# Ramadhan Interfaith Fast Breaking Dinner



# Seminar on Mercy to All Mankind



## SEMINAR RAHMAT '15

PENGHAYATAN ISLAM AGAMA RAHMAT  
DALAM PEMBINAAN BANGSA MALAYSIA



**UCAPTAMA:  
PENGHAYATAN ISLAM  
AGAMA RAHMAT  
DALAM PEMBINAAN  
BANGSA MALAYSIA**

Ustaz Dr. Abdul Halim  
El-Muhammady  
WADAH, MALAYSIA



**ELEMEN YANG  
MENGHALANG  
PEMBINAAN  
MASYARAKAT  
MAJMUK**

Ooi Kok Hin  
UNIVERSITI TERBUKA  
ANAK MUDA (UTAM)



**UNDANG-UNDANG  
SIVIL VS  
UNDANG-UNDANG  
SYARIAH**

Mohd Khairul Anwar  
Ismail  
GRUP PEGUAM ABIM



**KERJASAMA  
PERTUBUHAN AGAMA  
UNTUK KEHARMONIAN  
NEGARA :  
PENGALAMAN FGIS**

Jacob Simon  
FRIENDSHIP GROUP  
FOR INTER RELIGIOUS  
SERVICE (FGIS)



**MAQASID SYARIAH  
DALAM PEMBINAAN  
EKONOMI**

Hj. Mohd Asri Abdul  
WADAH, WILAYAH  
PERSEKUTUAN

### TARIKH

5 SEPTEMBER 2015/  
21 ZULKAEDAH 1436H  
(SABTU)  
8 PAGI - 1 TENGAH HARI

### TEMPAT

BILIK ILMUAN 2,  
UNIVERSITI TEKNOLOGI  
MALAYSIA (UTM)  
KUALA LUMPUR

### YURAN PENYERTAAN

UMUM - RM 30  
PELAJAR - RM 15

### HUBUNGI

SDRA. DYAUDDIN  
019-693 8587

WADAH PENCERDASAN UMAT MALAYSIA (WADAH), WILAYAH PERSEKUTUAN  
ANGKATAN BELIA ISLAM MALAYSIA (ABIM), WILAYAH PERSEKUTUAN  
PERSATUAN PELAJAR ISLAM WILAYAH PERSEKUTUAN (PPIWP)

# Divine Wind Programme

## Fostering religious tolerance

Event held to inculcate appreciation of other faiths

By TASHNY SUKUMARAN  
tashny@thestar.com.my

**KUALA LUMPUR:** For a group of youths, the answer to questions of unity was literally blowing in the wind.

At a "Divine Wind" programme at an event themed "Blowing the wind of love and unity" yesterday, scores of youths and young adults visited five places of worship to better learn about other cultures and religions.

Organised by the Friendship Group for Inter-religious Service (FGIS) and supported by the National Unity and Integration Department, the half-day tour saw them touring Masjid Negara, the Sri Kandaswamy temple, Buddhist Maha Vihara in Brickfields, Orthodox Syrian Church and Gurdwara Sahib in Petaling Jaya.

Accompanying them were youth interfaith leaders from the Council of Churches Malaysia (CCM) and Islamic Youth Movement of Malaysia (Abim).

FGIS first secretary and CCM youth leader Jacob Simon said the event was aimed at fostering unity and friendship among all Malaysians.

"We live together ... we are all the same in our hearts," he added.

Abim vice-president Ahmad Fahmi Mohd Samsudin said they hoped to conduct the event every six months.

Sunil Hashmukharay, FGIS second secretary and Divine Wind 2.0 project manager, said the last such event in 2008 was organised by FGIS founder Datuk J. Jegatheesan.

"What makes this different is that



**Multiracial unity:** Friendship Group for Inter Religious Services' members with youths at the Sri Kandaswamy temple in Jalan Scott, Brickfields. (below) Ahmad Fahmi welcoming participants to the tour of Masjid Negara in Kuala Lumpur.

besides a tour of a temple or a mosque, we also had Q&A sessions with officials who explained about their religions and the values we all share," he added.

A participant, Chong Kok Hoong, 27, said he was excited to be at the event.

"I wanted to learn more about other religions. This is a significant event in a multiracial country, as it helps us get to know each other and find common ground," he added.

Fresh graduate Nazrathul Aklily Shamsulakmal, 24, said she had heard about the event from Abim members.

"I learnt a lot. We may not worship the same way but we are all grateful to God and have similar teachings to do good.

"Before this, I was curious about temples but hesitant to go in as I didn't know what to do," she added.

Analyst Parveen Kaur, 24, said: "It was definitely a good way to



spend a Saturday. It's the first time I've been inside a mosque, and everyone explained things very clearly."

FGIS is an informal gathering of major religious groups represent-

ing Islam, Buddhism, Christianity, Hinduism and Sikhism for the purpose of promoting interracial and interfaith harmony through community service. It is presently headed by Prof Dr Suresh Govind.

# Celebrating Friendship and Unity Programme



# The Community Christmas



# Engagement with the Department of National Unity and Integration



# Talk on Interfaith Harmony in Malaysia



# Seminar on Family Matters from Religious Perspectives



# Bridges and Walls

A PLAY CELEBRATING UNITY, DIVERSITY & FRIENDSHIP

17th May 2015  
at 3.30pm

Banquet Hall, Palace of the  
Golden Horses, Kuala Lumpur

An Evening Combining Interfaith Orchestra And Drama

FREE ADMISSION. LIMITED SEATS ON A FIRST COME FIRST SERVE BASIS

For Enquiries, Kindly Contact, Suhunaraj (012-231 5550) / Sunil (012-958 5357)

ORGANIZED BY



Friendship Group for  
Inter-Religious Service



Jabatan Perpaduan Negara  
Dan Integrasi Nasional

*Friendship Group For Inter-Religious Service is an informal gathering of major religious groups representing Islam, Buddhism, Christianity, Hinduism, and Sikhism for the purpose of promoting inter racial and interfaith harmony through selfless community service and human values program*

**Coordinating Secretariat:**  
Sathya Sai Baba Central Council of Malaysia

**Participating Religious Groups:**  
Islamic Youth Movement of Malaysia  
Buddhist Maha Vihara  
Council of Churches of Malaysia (Wilayah)  
Malaysia Hindu Sangam  
Malaysian Gurdwaras Council

SUPPORTED BY:



United Nations  
Malaysia



Palace of Golden Horses  
MINES, Kuala Lumpur