

Appendix A: The Meeting Forum of Islamic Campus Preaching Organisations

The second meeting was held in Salman ITB at January 1987. The meeting was titled *Sarasehan Antar Lembaga Dakwah di Kampus*. During the meeting the word *Sarasehan* was changed to *Silaturrahim*, an Arabic word meaning brotherhood or friendship bond. According to an informant who was involved in the meeting, use of the word *Saresehan* was criticised because it came from Javanese, seen as the source of *Kejawen*.¹ This second meeting resulted in several agreements. They agreed to hold coordinated activities involving active participation by Islamic Preaching Institutions on many campuses. These coordinated activities were Islamic Training (*Dauroh Dirosah Islamiyah*) in IPB Bogor, Preaching Management Training (*Latihan Management Dakwah*) in Salman of ITB, Muslim Women's Training (*Bina Wanita dan Keluarga*) in all LDK and publication of the bulletin *Al-Urwah*.² Another agreement was that Salman of ITB should become the Coordinating Centre for Campus Islamic Preaching Institutions for all of Java (*Pusat Komunikasi Lembaga Dakwah Kampus se-Jawa*).

The third meeting was held in September 1987, at Air Langga University. Delegations from 30 important universities in Java attended this meeting. Two important agreements arose from this meeting. First, the name of meeting was changed to *Forum Silaturrahim Lembaga Dakwah Kampus (FSLDK, Forum of Campus Preaching Institutions)*, by which it is still known. Second, the forum agreed on a set of basic required activities (*kegiatan standar internal*) for a campus preaching institution. The delegations also agreed to keep the forum informal, without either a leader or an organisational structure. The intention was to keep the forum independent and free from pressures that could threaten the *dakwah* movement. There was concern that if the forum had a formal organisational structure like other Islamic organisations it would be easily infiltrated and coopted by other interests.³

In the following meeting (1988) of the "Forum of Campus Islamic Preaching Institutions in All Java" (Forum Silaturrahim Lembaga Dakwah Kampus (FS-LDK) se-Jawa), another important step was taken. Participants agreed to formulate a set of guide lines for Islamic Preaching Institutions in Campuses comprising

¹ *Kejawen* is mysticism associated with the Javanese view of the world, and general Javanese knowledge. Javanese beliefs and traditions were regarded by many participants (most of them Javanese) as un-Islamic.

² An Arabic word meaning 'link'. It was taken from The Qur'an, chapter 2: 256. This name is similar to the political journal of Jamal al-Din al-Afghani *al-Urwat al-Wuthqa* (The Most Solid Link).

³ These could be government authorities, especially army intelligence operatives, and other groups which were believed always to be hostile to Islam. Included here were Christian elites.

directions, aims and targets of *dakwah* attempts to revive Islam as shown by the Prophet. Through these guidelines, activists hoped to create a common perception of direction for the *dakwah* movement. These guidelines were called *Khittah LDK*. *Khittah LDK* could not explain all aspects of *dakwah* or provide a comprehensive understanding of it. *Khittah LDK* was only a brief and practical guide which often did not suit the different campus conditions. To fill in the gaps, the forum agreed to develop *Mafahim* (understanding), a set of LDK conceptions (*cara pandang LDK*) regarding three fundamental issues in Islam, namely *aqidah* (basic faith), *shariah* (Islamic law) and *dakwah*. The *Mafahim* was prepared by a committee consisting of a few representatives in consultation with some *ulamas*. After it was reviewed by a special meeting in Pesantren Ngruki, in central Java, the *Mafahim* was later distributed to all Campus Islamic Preaching Institutions in Java, and on some campuses *Mafahim* became the source reference for Islamic education (*pembinaan ke-Islaman*).

Since 1989, when the fifth meeting was held in IKIP (Teaching and Education Institute) Malang, the scope of the forum has been widened to include all of Indonesia. The name itself was changed to *Forum Silaturahmi Lembaga Dakwah Kampus se-Indonesia* (Forum of Campus Preaching Institutions in All Indonesia). Participants at the meeting not only came from Islamic Preaching Institutions on Javanese university campuses but also from other islands in Indonesia. Attending the meeting were delegations from Sumatera, Sulawesi, Nusa Tenggara and Bali. This was an attempt to spread the *dakwah* movement to other campuses in big cities outside Java. Moreover, the idea was also put forward by some activists of Islamic Preaching Institutions outside Java who had attended the meeting as observers (*peninjau*). By 1994 the forum had been convened nine times. Every year the scope of the meeting became much wider and the number of participants increased.

In the Bandung and the East Priangan region, FSLDK is held every year hosted in turn by various universities. In early 1994, the FSLDK meeting was held for the ninth time, this time in Mandala College of Technology (*Sekolah Tinggi Teknologi Mandala*) Bandung. About 60 delegates from Islamic preaching institutions from various colleges, academies and universities attended this meeting. They came from most parts of West Java, including Sukabumi, Cianjur, Karawang, Bandung, Sumedang, Cirebon, Tasikmalaya and Ciamis (DKM Baiturrahman STTM, 1994). Some of the universities had already established Islamic preaching institutions on their campuses, such as ITB and UNPAD, but others were still planning to do so even if they did not have any idea what an Islamic preaching institution is. The meeting identified one of its aims as being to encourage campuses with established institutions to share experiences with others that do not have one, encouraging and helping them.