



The Contribution of Indonesian Islamic Students (PII) to the Development of Education and Da'wah in Tapan from 1990 to 2006

Yandi Saputra¹, Johan Septian Putra²

^{1,2}Universitas Islam Negeri Imam Bonjol Padang

Corresponding Author, E-Mail: yandisaputrachaniago@gmail.com

Abstract

This study examines the role of Pelajar Islam Indonesia (PII) in developing Islamic education and proselytization in Tapan, West Sumatra, during the period 1990-2006. The main objective is to understand PII's contribution in strengthening Islamic values among students through religious activities such as Quran study groups, leadership training, and cadre formation. Using historical methods and a qualitative approach, the study collected data from interviews, archival documents, and secondary sources. The analysis stages included heuristics, source criticism, synthesis, and historiographical writing to build a comprehensive narrative. The main findings indicate that PII played an essential role in filling gaps in religious education in Tapan, particularly for young people who needed a platform for Islamic character building. Despite various challenges, including the single principle of Pancasila policy imposed during the New Order era, PII managed to sustain its presence through adaptive strategies, such as using alternative names for its activities and employing flexible approaches that remained consistent with Islamic values. PII's role in Tapan has had a significant social impact, fostering young cadres with strong religious understanding who can contribute as community leaders. The study concludes that PII in Tapan has successfully fulfilled its mission as an Islamic educational organization, consistently reinforcing Islamic values amid political constraints. This research also highlights opportunities for further studies, especially to explore PII's role in the network of Islamic proselytization in West Sumatra and its continuity post-2006, to understand the dynamics of Islamic organizations amidst socio-political changes in Indonesia.

Keywords: *Pelajar Islam Indonesia, Islamic Education, Proselytization, Cadre Formation*

Received December 04, 2024

Revised December 14, 2024

Published December 30, 2024



This is an open access article distributed under the Creative Commons 4.0 Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. ©2018 by author.

Introduction

The Indonesian Islamic Students (PII) is an Islamic student organization established on May 4, 1947, in Yogyakarta (Husni Thamrin dan Ma'roov, 1998). From its inception, PII aimed to enhance education and culture based on Islamic values in Indonesia. The organization's primary focus is to promote Islamic education and da'wah activities for students while preparing young cadres with a strong understanding of religion and moral (K. Anwar, 2005). The establishment of PII was driven by the urgent need to address the limitations of formal Islamic education in Indonesia and respond to Western education's growing influence during the colonial era. With this spirit, PII has consistently worked to uphold Islamic values in the country's educational landscape, despite facing various political and social challenges over time (Anton Timur Djaelani, 2001).

In West Sumatra, PII experienced rapid growth, particularly in Tapan, South Pesisir, in 1990. The establishment of the Regional Board (Pengurus Daerah or PD) of PII in Tapan was spearheaded by young figures concerned about the local youth's limited understanding and practice of Islamic teachings (Masridal, n.d.). At the time, the youth in Tapan needed a platform for religious education and character development aligned with Islamic values, and PII emerged as the answer to this need. PII Tapan initiated religious education activities,

including Quranic studies, leadership training, and spiritual development programs, to nurture an Islamic-character-based generation. Additionally, intensive cadre development activities such as basic leadership training were organized by PII to prepare students who understand, appreciate, and practice Islamic teachings in their daily lives.

However, PII's journey in Tapan was not without challenges. During the New Order era, the single principle policy of Pancasila mandated that all organizations in Indonesia, including religious organizations, adopt Pancasila as their sole foundation (Effendi, 1998). This policy sparked controversy among Islamic organizations, including PII, which had Islam as the basis of its mission (Arifin, 2009). PII remained steadfast in maintaining its Islamic identity and principles, despite facing threats of dissolution by the government. As a result, PII's activities in Tapan were often conducted covertly or under different names, such as BIRSA (Village Youth Worship Guidance), to evade strict monitoring by authorities. These challenges tested PII's resilience and commitment to continuing its mission of Islamic da'wah and education amid the restrictions imposed (*PB PII, Rekonstruksi Falsafah Gerakan Pelajar Islam Indonesia (PII)*, 1991).

This study aims to examine the role of PII in Tapan in supporting Islamic education and fostering the character of the younger generation. Its focus is on identifying how PII influenced the development of religious and social education in Tapan and the impact of its da'wah activities on the community. Additionally, this research outlines the challenges PII faced in maintaining its existence amid the ideological pressures from the government during the New Order era. Therefore, this study is expected to provide a comprehensive understanding of PII's role in Tapan in strengthening religious education and Islamic values among the youth, while also serving as part of the historical record of Islamic organizations' struggles in facing political and social challenges in Indonesia.

Research on the Indonesian Islamic Students (PII) organization has been widely conducted, particularly regarding its role in Islamic education, character building, and the challenges it has faced across various regions in Indonesia. These studies focus on historical aspects, social roles, and the impact of government policies on the continuity of PII's da'wah and educational activities. By exploring previous research findings, this literature review aims to understand how PII navigated challenges within the context of government policies, especially during the New Order era, and how this study contributes to the broader narrative of the struggles of Islamic organizations in Indonesia.

1. The Role of PII in Education and Da'wah

Many studies highlight that since its establishment, PII has served as a pioneer in Islamic education among students, striving to integrate religious values into the lives of youth. Anwar (2005), in his book *The Role of Indonesian Islamic Students in the Development of Education in Indonesia*, emphasizes PII's contributions to Islamic education by establishing learning centers, organizing leadership training, and nurturing the character of Muslim students. Anwar's research demonstrates that PII played a significant role in addressing the gaps in formal Islamic education, which at the time received little attention from the government. Through these initiatives, PII not only provided alternative educational opportunities but also instilled strong moral and religious foundations in young learners (Z. Anwar, 2005).

Additionally, research by Karim (2010) in *Indonesian Islamic Students and Islamic Movements in Indonesia* highlights PII's significant role in educating the younger generation to not only understand Islamic teachings but also implement them in their daily lives. PII fosters the emergence of youth committed to religious values through cadre development and creative da'wah approaches, particularly in areas underserved by formal Islamic education (Karim, 2010). Karim's study underscores PII's strategic role in strengthening Islamic education in Indonesia, emphasizing its efforts to nurture a generation deeply rooted in faith and equipped to contribute to the broader Islamic movement in the country.

2. Challenges Faced by PII Amid Government Policy Pressures

One of the main challenges faced by PII was the single principle policy of Pancasila implemented during the New Order era. Effendi (1998) in *Islam and the State: The Transformation of Islamic Ideas and Political Practices in Indonesia* explains that the single principle policy of Pancasila during the New Order put significant pressure on Islamic organizations in Indonesia. All organizations were required to adopt Pancasila as their sole foundation, which was seen as a form of state hegemony over freedom of organization and expression (Effendi, 1998). This research elaborates on how PII, originally based on Islamic principles, experienced an ideological dilemma in the face of strict government policies. Effendi adds that the implementation of this single principle policy led to adjustments in PII's organizational structure and da'wah methods, which were carried out covertly to avoid the threat of dissolution.

A similar study, *Politics in Indonesia: Democracy, Islam, and the Ideology of Tolerance* highlights that the single principle policy of Pancasila was not only a challenge for PII but also for other Islamic organizations that prioritized Islamic principles in their struggle. Ramage explains that this policy sparked an ideological controversy between the government and Islamic organizations, including PII, which were faced with the choice of either adhering to the single principle of Pancasila or facing the consequence of dissolution (Ramage, 1995). This policy prompted Islamic organizations to adjust their activities, even altering their da'wah approaches, to continue operating under the government's radar. These adaptations allowed PII and other organizations to persist, under restricted and sometimes covert conditions.

3. Strategies of PII in Facing Ideological Challenges and Government Policies

Research by Zulkifli (1997) in the *Studia Islamika* journal, titled "The Ulama in Indonesia Today: Between the National Policy and Re-Islamization," highlights that PII adopted various strategies to maintain its existence amidst the pressures of government policies (Zulkifli, 1997). This study emphasizes that PII, particularly in regions like Tapan, used alternative names such as *BIRSA* (Village Youth Worship Guidance) to continue conducting da'wah activities in specific areas without drawing government attention. Additionally, PII adapted its teaching materials and methods to remain aligned with Islamic values, despite operating under restrictive conditions.

Similarly, Lukens-Bull's (2002) study in *Religious Identity and the State: The Issue of Single Principle in Indonesia*, published in the *Southeast Asian Journal of Social Science*, states that organizations like PII remained steadfast in their Islamic principles even under pressure to accept Pancasila as the sole ideology (Lukens-Bull, 2002). The research indicates that PII's strategy in facing government pressure involved a more flexible approach to delivering da'wah and religious education. The organization continually adapted to political changes to ensure the sustainability of its programs while remaining committed to its Islamic values.

4. Social and Educational Impact of PII's Existence in the Region

Several studies have also highlighted the significant impact of PII's presence on education and social life in various regions of Indonesia. A study by Zuhdi (2012) in his book *Pendidikan Islam di Indonesia: Sejarah, Pemikiran, dan Gerakan* discusses how PII has had a positive effect on the development of religious and social education in rural areas (Zuhdi, 2012). In regions such as West Sumatra, PII has played a crucial role in facilitating Quranic learning, leadership training, and the development of Islamic character among youth. Despite facing various challenges, PII has successfully maintained its influence in shaping a generation of young people grounded in Islamic values.

5. Position of the Study as a Case Study in Tapan, West Sumatra

This study aims to examine the contributions of PII in Tapan, West Sumatra, as well as the impact of its da'wah and educational activities in the region. This case study also illustrates how PII in Tapan faced ideological challenges, particularly related to the single-ideology policy during the New Order era. The research is expected to enhance the understanding of PII's role in developing Islamic education and character building in the

region, while enriching the literature on the struggle of Islamic organizations in Indonesia in navigating dynamic social and political pressures.

Methodology

This research uses a historical method to examine the role of Pelajar Islam Indonesia (PII) in Tapan from 1990 to 2006 in the context of Islamic education and da'wah. With this approach, the study is conducted systematically, beginning with the collection of primary and secondary data, followed by comprehensive historiography writing (Irhas A Samad, 2003). The first step is the collection of primary data, such as interviews with former members and administrators of PII in Tapan, as well as organizational archive documents, including meeting minutes and activity reports. These primary sources are supplemented with secondary data from relevant literature, such as books and journal articles discussing the role of Islamic organizations in Indonesia and government policies during the New Order era. This secondary data provides a broader political and social context, which is important for understanding the challenges faced by PII amid the strict government policies.

In the data collection stage, a heuristic approach is used to identify and gather various historical evidence related to PII. The heuristic process involves searching for archival documents from related institutions and conducting interviews with key figures of PII, including alumni from the South Pesisir. PII Board and alumni from the West Sumatra PII Board, who had direct involvement in PII activities in Tapan. The information collected through interviews is then organized within a historical framework to understand the perspectives and experiences of those involved in PII activities during the studied period (Gottschalk, 1986).

After data collection, source criticism is conducted to assess the validity and reliability of the information. External criticism is performed to verify the authenticity of documents and archives, ensuring that the sources used are indeed from the relevant period. Internal criticism is done to assess the reliability of the content, evaluating the consistency of data between informants and cross-referencing with related documents. This step aims to ensure accurate and trustworthy data, helping to build an objective historical narrative about the role of PII in Tapan (nina herlina dkk, 2020).

The next step is synthesis and analysis, where data from various sources are integrated to form a coherent narrative. At this stage, the research analyzes the social impact of PII in Tapan, particularly regarding its contributions to religious education and the character development of the younger generation. Through this analysis, the study identifies how PII's activities in Tapan influenced the local community in strengthening Islamic education, leadership development, and the formation of Islamic identity, especially in the context of the single-ideology Pancasila policy that required Islamic organizations to adapt (Seignobos, 2015).

The final step is historiographical writing, which is the chronological and analytical writing of history based on the synthesized data. In this writing, the researcher avoids interpretive bias by referring to evidence obtained from the source criticism and data analysis processes (Kuntowijoyo, 1995). The historiographical writing is designed to provide a comprehensive picture of PII's contribution in Tapan, including the ideological challenges it faced, especially during the New Order era (Sutopo, H, B, 2006). The resulting narrative depicts PII's role as a social change agent in Tapan, striving to preserve Islamic values in education and daily life, despite facing political and ideological pressures.

Result and Discussion

A. The socio-historical development of PII.

The formation of the Pelajar Islam Indonesia (PII) Regional Board (PD) in South Pesisir in 1990 in Tapan began with the implementation of the second Basic Training (LBT) in the

area. The West Sumatra PII Provincial Board (PW PII) sent six instructors to support this activity: Subarman, Asril Thulas, Sugiatno, Saiful Amin, and Jasman. In the PII's cadre system, LBT is a level of training managed by the PD with instructors who have passed the final stage of the cadre process, known as Advance Training or Coaching Instructor (CI). However, since the PD in South Pesisir had not yet been established, the LBT was handled by cadres who had completed the second level of training, Mental Training, in PII's cadre system (*Hamdi Akhsan, Wawancara via Telepon.*).

The final LBT session involved the preparation of a Follow-Up Plan (RTL), encouraging participants to design post-LBT programs. The participants agreed to form the PD PII of South Pesisir. This moment was attended by the PW PII of West Sumatra, who also acted as instructors. A meeting between the PW PII of West Sumatra and PII activists in Tapan, such as Afriadi Sali, Masridal, Guspari, and Erni Yetri, led to the formation of the PD PII South Pesisir structure. Guspari was elected by acclamation as the General Chairperson, Masridal as the General Secretary, and Erni Yetri as the Treasurer (*Arsip PW.PII Sumatera Barat, tahun 1991*).

One of the PD PII South Pesisir's programs was Village Youth Worship Guidance or "Bimbingan Ibadah Remaja Desa" (BIRSA), which aimed at guiding young people in religious practices. Since PII was operating underground at that time, Birsas became a strategy for organizing activities. The PD PII of Tapan involved local community leaders to ensure support. Religious leaders and traditional figures contributed through scholarly discussions and served as advisors, in line with the Minangkabau proverb, "*Anak dipangku kemenakan dibimbing, urang kampuang dipatengangkan, tenggang nagari kabinaso*", its meaning The child on the nephew's lap is being guided, the village people are being stretched, the village is about to perish. This proverb reflects the traditional responsibility in maintaining harmony within the family and community.

Although this PD is based in Tapan, the community often refers to it as the PD PII Tapan. This naming convention has become a tradition and is still used to this day. This practice aligns with the common custom among PII groups, where PDs are named according to their regions, such as PD Payakumbuh or PD Bukittinggi.

The existence of PD PII Tapan is closely tied to the role of the PW PII of West Sumatra, which was diligent in fostering and organizing cadres through activities such as *taklim* and *Birsas*. The geographical challenges of the 1990s, such as the difficulty of access from Padang to Tapan, taking over 10 hours of travel, did not dampen the spirit of cadre development. To this day, PII continues to actively promote Islamic preaching values within the Tapan community (*Arsip BIRSA PD PII Pesisir Selatan, No Surat, Ac/LBT/Sek-13/Tahun 1412-1991, n.d.*).

Through this journey, PD PII South Pesisir became a testament to the ongoing struggle for Islamic da'wah, making a significant contribution to shaping a generation of intellectuals with noble character.

B. The Educational and Da'wah Activities of PII in Tapan

The Indonesian Islamic Students (PII) in Tapan, West Sumatra, engage in various activities focused on education and da'wah with the aim of strengthening the understanding and practice of Islamic values among students. The programs include Qur'an learning, leadership training, and cadet development, which are strategic steps taken by PII to shape a generation of Muslim youth with Islamic character, ready to face social challenges.

1. Al-Qur'an Study Group

The Al-Qur'an learning activities at PII Tapan are carried out through study groups designed to enhance the skills of reading and understanding the Qur'an among students. In these groups, students are taught the basics of Qur'anic reading, tajwid (rules of recitation), and a simple understanding of tafsir, aiming to instill a strong religious foundation (K. Anwar, 2005). In his book *Peran Pelajar Islam Indonesia dalam Pembangunan Pendidikan di Indonesia*, Anwar mentions that these Al-Qur'an study groups are an effort to address the limited access to formal Islamic education, especially in areas that are less accessible to religious education. These activities, known as *Taklim* in PII, are regularly held at Al-Furqan

Mosque or the homes of members and are facilitated by PII leaders who have knowledge of the Qur'anic sciences.

Through this activity, PII Tapan aims to provide its members with a solid foundational understanding of religion. This aligns with the initial goal of PII, which is to serve as a religious development platform for students who often lack sufficient access to religious education in schools. Several studies, such as the one mentioned by Zuhdi (2012) in *Pendidikan Islam di Indonesia: Sejarah, Pemikiran, dan Gerakan*, state that Qur'anic study groups are one of the most effective ways to enhance religious knowledge and skills among youth in rural areas (Zuhdi, 2012).

2. Leadership Training

PII Tapan also organizes leadership training aimed at equipping Muslim youth with leadership and organizational skills. This training covers various topics, such as time management, effective communication, and organizational strategies, all of which are integrated with Islamic teachings. The book *Pelajar Islam Indonesia dan Gerakan Islam di Indonesia* explains that the leadership training at PII is a form of dakwah aimed at producing a generation of Muslim leaders who are not only intelligent but also have a commitment to Islamic moral values and ethics (Karim, 2010).

The training participants are encouraged to understand the concept of leadership in Islam through the example of Islamic figures, such as the leadership of Prophet Muhammad SAW and his companions. This training is not only theoretical but also practical, where participants are invited to practice leadership skills in various social activities. Therefore, this leadership training is expected to produce youth who can become role models in their communities and inspire positive change in society.

3. Cadre Development and Islamic Character Building

Cadre development is at the core of PII's strategy in maintaining the organization's existence and forming young cadres with a strong understanding of religion and a high commitment to Islam. The cadre process in PII is known as Leadership Basic Training, which includes fundamental education on Islamic teachings, organizational values, and character building, conducted in stages. In an article in *Studia Islamika*, it is mentioned that PII uses the cadre process as an effort to form youth who are ready to play a role in social development based on Islam, particularly in regions that have limited access to formal religious education. (Zulkifli, 1997).

In this process, participants are encouraged to understand and internalize Islamic teachings so that they not only possess religious knowledge but also develop a character that aligns with Islamic values. As part of the cadre development, PII also holds group discussions on relevant social and religious issues, designed to foster awareness of social problems while also providing a deep understanding of Islamic teachings (Lukens-Bull, 2002). In the article "Religious Identity and the State: The Issue of Single Principle in Indonesia" in the Southeast Asian Journal of Social Science, it is explained that cadre development in organizations like PII is not only a form of moral education but also an effort to preserve Islamic identity in challenging socio-political conditions.

The impact and challenges of the education and da'wah programs of PII in Tapan show success in providing positive effects on religious understanding and character building among the youth. Through Quran study groups, leadership training, and cadre development, PII Tapan succeeded in shaping a generation of youth who not only possess religious skills but also leadership abilities grounded in Islamic values.

However, challenges remained, especially during the New Order era when the single principle of Pancasila was enforced. PII Tapan had to adjust its activities and use aliases such as BIRSA to avoid government scrutiny. This demonstrates the resilience of the PII organization in preserving Islamic values amid political pressures.

C. Social Influence of PII and Challenges

The Indonesian Islamic Students Association (PII) in Tapan, West Sumatra, plays a significant role in shaping the youth based on Islamic values through intensive religious education and da'wah activities. The main focus of PII is to enhance religious understanding, morals, and spirituality among the youth, which is achieved through Qur'an study groups, leadership training, and cadre development programs. These activities equip the youth with basic Islamic knowledge as well as strong moral values. One example is the Qur'an study groups, which not only teach the understanding of the holy verses but also provide practical guidance on applying Islamic teachings in daily life, shaping character that is noble and responsible. (Karim, 2010) Mentions that the role of PII in various regions in Indonesia, including Tapan, is very strategic in strengthening Islamic education among the younger generation, especially in areas with limited access to formal religious education.

Amid this positive contribution, PII Tapan faced several challenges, particularly the pressure from the government's policies during the New Order era, which required all organizations, including religious organizations, to accept Pancasila as the sole foundation. This policy forced PII to adjust in order to avoid close government scrutiny that could lead to the dissolution of the organization. (Z. Anwar, 2005) notes that Islamic organizations at that time, such as PII, often had to operate under different names or adopt more flexible approaches to maintain their existence. In Tapan, PII used the name BIRSA (Bimbingan Ibadah Remaja Desa) as a way to continue their da'wah activities without attracting government attention. (Zulkifli, 1997) in his research shows that using an alternative name was a survival strategy amid policies that were seen as limiting the freedom to organize.

In addition to political pressure, limited resources posed another challenge for PII Tapan. Financial constraints often restricted the implementation of da'wah and educational programs, as well as the provision of adequate learning facilities. (Zuhdi, 2012) explains that many religious organizations, including PII, heavily rely on community support to carry out their activities. In Tapan, support from community leaders and local donors became one of the factors that helped PII sustain its activities. Despite the limitations, the available resources were optimally utilized to continue reaching out to the youth in the region and maintain the sustainability of the religious programs initiated.

Overall, the social impact of PII in Tapan was significant in shaping a generation of youth committed to Islamic values, even while facing political pressures and financial challenges. The da'wah and educational programs carried out by PII not only strengthened religious understanding among the youth but also raised moral awareness, which had a positive impact on the social environment in Tapan. This research demonstrates how PII, through dedication and adaptive strategies, succeeded in maintaining its existence and playing a crucial role in nurturing a generation of youth with Islamic character amidst dynamic ideological and social challenges.

D. Long-Term Contribution of PII to the Tapan Community

The long-term contribution of Pelajar Islam Indonesia (PII) in Tapan has established a strong foundation in Islamic education and sustainable leadership among the youth. Through consistent activities focused on religious guidance, PII has succeeded in producing young leaders with deep religious understanding, excellent leadership skills, and strong moral character. The youth nurtured by PII not only understand Islamic teachings theoretically but also apply Islamic values in daily life and actively contribute to community life (Masridal, n.d.).

The cadre training program implemented by PII in Tapan has had a significant impact on improving the quality of local human resources. Through leadership training and Qur'anic study activities, the young cadres gain an understanding of the importance of social responsibility and leadership based on religious values. (Zuhdi, 2012) in *Pendidikan Islam di Indonesia: Sejarah, Pemikiran, dan Gerakan* notes that in areas with limited access to formal religious education, the presence of PII plays a crucial role in providing comprehensive religious learning alternatives. The youth in Tapan who are part of PII are trained not only to

be devout individuals but also to have communication skills, problem-solving abilities, and leadership skills, all of which are important in their social roles as members of the community.

Moreover, the long-term contribution of PII is evident in the emergence of young figures who become leaders in various aspects of social life in Tapan. Many PII cadres later became active in community organizations, educational institutions, and other social activities, bringing a spirit of service and strong dedication. Karim (2010) in *Pelajar Islam Indonesia dan Gerakan Islam di Indonesia* emphasizes that intensive cadre training in PII has produced a generation of youth committed to advocating for Islamic values within their communities. These cadres play an important role in continuing religious education programs and even expanding PII's da'wah network in remote areas, ensuring that their contribution continues in a sustainable manner.

PII has also had a positive influence in building collective awareness of the importance of Islamic education and self-development based on religious values. PII's programs, which emphasize the importance of education and spiritual guidance, have fostered a deep learning culture among the youth of Tapan. Anwar (2005) in his book *Peran Pelajar Islam Indonesia dalam Pembangunan Pendidikan di Indonesia* indicates that the religious-based education initiated by PII has a long-term impact on society by instilling values that shape the character of future generations (K. Anwar, 2005). PII cadres who succeed in their personal and social lives become positive role models for the next generation, creating a sustainable cycle that strengthens the social order based on Islam in Tapan.

However, this contribution is not without its challenges. The ideological pressure during the New Order era, as well as the resource limitations often faced by PII, tested the resilience of the organization in maintaining its existence (Hanan, 2006). Despite this, PII's steadfastness in carrying out its mission of da'wah and education demonstrates its ongoing dedication and strong commitment (Zulkifli, 1997). In the *Studia Islamika* journal, it is observed that the challenges faced by Islamic organizations like PII actually strengthened the commitment of their members and increased their resilience in facing complex socio-political dynamics. These challenges, rather than weakening, further solidified the identity and spirit of struggle of PII cadres in carrying out their mission.

This means that the long-term contribution of PII in Tapan is not only seen in its direct impact on the youth generation but also in its influence on the social structure of the community. By producing young leaders who are morally and religiously resilient, PII has become a catalyst for positive social change. The youth generation shaped by PII in Tapan is now at the forefront of advocating for religious values in a broader scope, and their dedication continues to have a lasting impact on the community, making PII one of the key pillars in social development based on Islamic values in West Sumatra.

Conclusion

PII does a strategic role as an organization that strengthens the religious understanding and moral character of the youth through various educational programs such as Al-Qur'an study groups, leadership training, and kaderization activities. In the face of limited formal Islamic education in the region, PII has successfully filled this gap by providing a learning space based on Islamic values. These efforts not only shape a generation of youth who understand and practice Islamic teachings but also produce young leaders who actively contribute to the community life in Tapan.

PII's steadfastness in maintaining Islamic principles also became a key point in facing ideological and political challenges during the New Order era, especially when the government required all organizations to adhere to the Pancasila state ideology. PII responded to this pressure by adapting its dakwah methods and activities to remain operational while complying with the prevailing policies. Despite facing various limitations, including resource constraints and political pressure, PII managed to preserve Islamic values through adaptive strategies that upheld its Islamic identity.

This research also opens up opportunities for further studies. Areas for future research could include the sustainability of PII's activities after 2006, particularly in addressing the challenges of modernization and globalization among the youth. Additionally, the influence of PII in the broader Islamic dakwah network in West Sumatra warrants exploration to understand its contribution on a regional scale. Future studies could enrich the understanding of PII's role in shaping the social and religious structure in West Sumatra and examine the relevance of PII's dakwah methods in facing the evolving challenges of the modern era.

Acknowledgements

We would like to express our gratitude to Hamdi Akhsan for the valuable interview and information on the history of PII in Tapan, and to the Regional Board of PII West Sumatra for providing access to archival materials that supported this research. Our appreciation also goes to fellow researchers and the editing team for their critical feedback and assistance in refining the manuscript, as well as to the community leaders of South Pesisir for their insights into the local Minangkabau cultural values. We are also thankful to the funding organization for supporting the research process. We hope this study will be beneficial to PII and the wider community.

Reference

- Anton Timur Djaelani. (2001). *Tafsir Asasi PII, Dasa Warsa Bakti Pelajar Islam Indonesia*. pengurus Perhimpunan Pusat Keluarga Besar PII.
- Anwar, K. (2005). *Peran Pelajar Islam Indonesia dalam Pembangunan Pendidikan di Indonesia*. Pustaka Pelajar.
- Anwar, Z. (2005). *Peran Pelajar Islam Indonesia dalam Pembangunan Pendidikan di Indonesia*. Penerbit Mizan.
- Arifin, S. (2009). *Ideologi Pendidikan Islam dan Tantangannya di Indonesia*. LKiS.
- Arsip BIRSA PD PII Pesisir Selatan, No surat, Ac/LBT/Sek-13/tahun 1412-1991. (n.d.).
- Arsip PW.PII Sumatera Barat, tahun 1991, surat no 802/1412/1991. (n.d.). No Title.
- Effendi, B. (1998). *Islam dan Negara: Transformasi Gagasan dan Praktik Politik Islam di Indonesia*. Paramadina.
- Gottschalk, L. (1986). *Mengerti Sejarah* (dialih bah). UI Press.
- Hamdi Akhsan, Ketua Umum PW PII 1990-1992, Subarman, Sekretaris Umum PW PII Sumatera Barat 1990-1992 dan Asril Thulas, Instruktur PII Sumatera Barat, wawancara via telepon,. (n.d.).
- Hanan, D. (2006). *Gerakan Pelajar Islam di bawah Bayang-Bayang Negara*. UII Press, PB PII.
- Husni Thamrin dan Ma'roov. (1998). *Pilar Dasar Gerakan PII dasawarsa Pertama Pelajar Islam indonesia*. Karsa Cipta Jaya.
- Irhas A Samad. (2003). *Ilmu Sejarah*. Hayf Press.
- Karim, R. (2010). *Pelajar Islam Indonesia dan Gerakan Islam di Indonesia*. LKiS.
- Kuntowijoyo. (1995). *Pengantar ilmu Sejarah*. Yayasan Benteng Budaya.
- Lukens-Bull, R. (2002). Religious Identity and the State: The Issue of Single Principle in Indonesia. *Southeast Asian Journal of Social Science*, 30(2), 25–48.
- Masridal. (n.d.). Pengurus Daerah PII Tapan 1990-1992. In *Tapan*, 1 Februari 2021.
- nina herlina dkk. (2020). *Metode Sejarah*. setya Historika.

- PB PII, Rekonstruksi Falsafah Gerakan Pelajar Islam Indonesia (PII)*. (1991).
- Putra, J. S. (2021). Memahami Sejarah Melalui Ayat-Ayat Al-Qur'an. *Khazanah: Jurnal Sejarah dan Kebudayaan Islam*, 11(1).
- Putra, J. S., & Muhsin, I. (2022). Kontribusi Kesultanan Aceh Darussalam terhadap Kemajuan Kemaritiman dan Perdagangan di Nusantara Abad XVI-XVII M. *Thaqafiyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, 21(1).
- Ramage, D. E. (1995). *Politics in Indonesia: Democracy, Islam, and the Ideology of Tolerance*. Routledge.
- Seignobos, C. (2015). *Introduction to The Study of History* (Supriyanto Abdullah (Ed.); dialih bah). Indoliterasi.
- Sutopo, H, B. (2006). *Metode Penelitian Kualitatif Dasar Teori dan Penerapannya dalam Penelitian*. UNS Press.
- Zuhdi, M. (2012). *Pendidikan Islam di Indonesia: Sejarah, Pemikiran, dan Gerakan*. Rajawali Pers.
- Zulkifli. (1997). The Ulama in Indonesia Today: Between the National Policy and Re-Islamization. *Studia Islamika*, 4(2), 1-17.