

# Developing the Cooperative Agreement Efforts between the World Islamic Call Society and the Islamic Call Organization in Malaysia

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## Abstract

This research paper proposes the development of cooperative relations between the World Islamic Call Society and the Islamic Call Charity Organization in the field of Islamic propagation in Malaysia. The paper highlights the importance of collaboration between these two organizations in promoting the Islamic faith and values in Malaysia. It outlines the challenges faced by the Islamic community in Malaysia and emphasizes the need for joint efforts to address them. The paper suggests various strategies and initiatives that could be implemented to enhance the cooperation between the two organizations, such as joint programs and events, sharing of resources and expertise, and capacity-building programs. The proposed development of cooperative relations between the two organizations is expected to contribute to the growth and strengthening of the Islamic community in Malaysia and to promote greater understanding and cooperation between Muslims worldwide.

**Keywords:** Cooperative Agreement Efforts, International Islamic Call Society, Islamic Call Organization.

## Introduction

The International Islamic Call Society (IICS) began its partnership with Malaysia through a cooperation agreement with the Berkim Foundation, a charitable organization that carries out humanitarian and religious work, teaches and spreads the Quran, establishes schools, supports Islamic centers, and other Islamic institutions that contribute to this field. They signed a cooperation agreement in 1976, with Tunku Abdul Rahman representing the Malaysian side and Sheikh Mahmoud Sabhi representing the Libyan side for a period of thirty years, which was extended for ten years until 2016. This agreement resulted in the construction of the Berkem Organization building in the Malaysian capital, Kuala Lumpur. Through this paper, the researcher proposes a plan to enhance the cooperative agreement

signed between the Libyan and Malaysian sides in the field of Islamic calls to make it more effective than before.

### **Problem Statement**

The lack of a proposal to renew and extend the cooperative agreement between the International Islamic Call Society and the Islamic Call Organization's charitable foundation in the field of the Islamic call, which was signed in 1976, despite its lengthy duration of forty years until 2016.

### **Study Objectives**

- 1- To clarify the cooperative relationship between the International Islamic Call Society and the Berjaya Foundation to contribute to the development of Islamic call efforts.
- 2- To understand the terms of the cooperative agreement between the International Islamic Call Society and the Berjaya Foundation to utilize them in enhancing the cooperative agreement.

### **International Islamic Call Society**

Independent, and multi-functional organization that provides humanitarian services worldwide without discrimination or bias, and without interference in politics or racial conflicts. It is guided by the highest principles of Islamic work, which emphasizes pure intention and the fulfillment of Allah's rights without causing harm. This definition was stated in the organization's introductory book (Al-Da'wah, 1990, p.211).

The IICO was established on 29th Rabi' Al-Awwal 1381 AH, which coincides with 13th May 1972, following the resolutions and recommendations of the First General Conference of Islamic Da'wah, held in the Libyan capital, Tripoli, in December 1970. The conference was attended by scholars, thinkers, and leaders of Islamic organizations from all over the world who agreed on the necessity of creating a specialized body that would serve the Islamic Da'wah and promote its culture, while providing humanitarian aid in all its various fields, and cooperating with international and regional organizations. This information is documented in the book (A Quarter Century Journey, 1996, p.16).

As a result, Law No. 58 of 1972 was issued, establishing the International Islamic Charitable Organization, and its headquarters were located in the Libyan capital, Tripoli (Al-Da'wah, 1990, p.212). Sheikh Mahmoud Sabahi was the first Secretary-General of the Association, followed by Dr. Mohamed Al-Sharif, and there are other names as well.

### **Islamic Call Organization (Berkim)**

The word "PERKIM" is an abbreviation for the Malaysian Islamic Organization for Humanitarian Services. The association was established on August 19, 1960 by Tunku Abdul Rahman Putra, who was then the Prime Minister of Malaysia, and a number of prominent Malaysian figures. The first meeting was held at his residence, and Tunku Abdul Rahman accepted to be the patron and secretary of the organization during the same meeting. Tun Sardon Jubir was elected as the first President of PERKIM due to Tunku Abdul Rahman's political responsibilities as the Prime Minister of Malaysia and his inability to devote himself to the organization. The association benefited from his personal influence and position in the government and society, which helped in its early establishment. Tunku Abdul Rahman convinced and encouraged other officials in the country to assist and support the association through all means (PERKIM, 1978, p. 18)

### **It is the cooperative agreement between the International Islamic Call Society and the Islamic Propagation Society (Berkim) from 1976 to 2016.**

The bilateral agreement contributed to the advancement of Islamic propagation in Malaysia, and some of its clauses were as follows:

In the name of Allah, the Merciful, the Compassionate Agreement for Cooperation between the Islamic Propagation Society in Malaysia and the International Islamic Call Society in the Arab Republic of Libya in the Field of Islamic Propagation. To strengthen the bonds of cooperation between the Islamic Propagation Society in Malaysia and the Islamic Propagation Society in the Arab Republic of Libya for the purpose of spreading Islamic propagation in a manner that achieves the happiness and well-being of the Muslim human being. They agreed on the following:

1- The Islamic Propagation Society in the Arab Republic of Libya shall provide 1.5 million and a half Libyan dinars, equivalent to 12 million Malaysian dollars, to build a building according to the plans and specifications provided by the Malaysian Islamic Propagation Charity (Berkim). The Council is responsible for the following: a) Supervising the construction. b) Managing the building, maintaining it, carrying out renovations and renewals, leasing contracts, collecting rent, opening accounts with banks, and keeping accounting records.

2- The provisions of this agreement shall apply for thirty years, and at the end of it, the Islamic Propagation Society in the Libyan Republic shall have the priority to purchase the property for the Malaysian Islamic Propagation Charity (Berkim). Signed in the city of Tripoli on 20 Dhul-Hijjah 96 AH, corresponding to December 11, 1976, in two original copies in the Malay and Arabic languages, and both texts are of equal legal force (Berkim 2018, pp. 76-77). As a result of this agreement, general rules were established, serving as a mini-constitution that regulates the functions and powers of the Board of Trustees of the Libyan Islamic Call Society registered in Malaysia, approved by the International Islamic Call Society for the People's Socialist Libyan Arab Jamahiriya and the Malaysian Islamic Propagation Charity, and entered into force on February 1, 1979, 4 Rabi' al-Awwal 1399 AH (Kagman, 2022, p.62)

### **Previous Studies**

Al-Tayeb (2015-2016) conducted a descriptive analytical study titled "The Effectiveness of Public Relations in Developing the Performance of Islamic Da'wah Organizations," which aimed to evaluate the effectiveness of public relations in developing Islamic Da'wah organizations, particularly within the context of the Islamic Call Organization. The study highlighted that public relations, particularly between Islamic organizations and associations, play an important and fundamental role in their activities in the field of da'wah, and that these relationships require development and reinforcement in terms of the workforce working in the field of public relations.

In his study, Adam (2015) titled "The Role of Charitable Associations in Inviting to Allah in Ghana," the researcher aimed to demonstrate the role of charitable associations in spreading the call to Allah in Ghana. The researcher followed a descriptive approach in his study, which led to research results, including that charitable associations are among the most important da'wah means in the current era, as they carry out da'wah and charitable works. The study also confirmed the existence of Islamic charitable associations in Arab countries that have spread to African countries, making them contribute significantly to developing the performance of some Islamic charitable organizations and associations present in Islamic countries worldwide.

A study by Al-Jack (2015) titled "The Role of Islamic Da'wah Institutions in Human Development: A Case Study of the Islamic Call Organization" aimed to highlight the role of Islamic da'wah institutions in human development by studying the case of the Islamic Call Organization. The researcher used a descriptive analytical method and an inductive approach. The study found that Islamic da'wah organizations have a clear strategy that defined their objectives, enabling them to implement many successful projects that contributed to conveying their message to a large number of communities. This strategic developmental plan helped them to overcome the deficiencies and problems that afflict da'wah work. The study also highlighted the clear relationship between da'wah strategies and human development through educational care and the qualification of preachers.

### **Methodology**

The researcher relied on collecting facts related to this study to achieve its objectives and interpreting information through documents and sources. Due to the presence of Islamic missionary institutions in Malaysian society and the historical relationship between the International Islamic Missionary Society and the descriptive and historical methodology, the researcher used two primary sources of information:

**Primary Sources:** The researcher used official recorded personal interviews with prominent figures in the organization (Berkim), the Libyan Malaysian Endowment, and employees of the International Islamic Missionary Society to address the analytical aspects of the study topic.

**Secondary Sources:** The researcher relied on secondary sources to address the theoretical framework of the research. These sources included modern Arabic and foreign books and references related to the topic, journals, articles, reports, previous research, and studies that dealt with the subject. Through these sources, the researcher can reach important indicators and useful information about the contribution to proposing the development of cooperative relations between the International Islamic Missionary Society and BERKIM in the missionary work in Malaysia after its completion.

### **Study Tool**

The personal interview is an important and rich source for this study in particular. It works to enrich the study, analyze and clarify the cooperative relationship between the PERKIM organization, the International Islamic Propagation Society, and understand the missionary role through the establishment of the Libyan-Malaysian Waqf in the PERKIM building for its benefit and contribution to its development.

### **Study Mechanism**

The researcher relied on a primary type of study tool, which is the personal interview, to obtain information for the current study. The personal interview is considered an effective tool that can answer most of the study's questions, and the researcher adopted it to obtain information directly from its sources, targeting a group of individuals who have held high positions in the charitable organization for Islamic propagation (Berkim) in Malaysia and employees of the International Islamic Call Association in Libya. The researcher was keen when formulating questions to achieve the study's objectives, and Braun and Clarke (2006) listed a number of advantages of interviews, starting from the fact that coordination allows the researcher to explain the reason for the study and its objectives.

The importance of the personal interview comes in identifying clearly and accurately the cooperative relationship between the International Islamic Call Association and the charitable organization for Islamic propagation (Berkim) in promoting Islam and serving Muslims in Malaysia. One interview will be conducted for each of the following individuals

**Employees of the Libyan World Islamic Call Association**

- i. First participant: Saad Falah, director of the association's office in Malaysia.
- ii. Second participant: Jamal Badi, director of the association's office in Malaysia.
- iii. Third participant: Mohammed Imam, employee at the association's office in Senegal.

Third participant: Employee of the Islamic Call Association's Call Department.

Research question (1): What is the cooperative relationship between the Libyan World Islamic Call Association and the Berkim organization in the field of calling in Malaysia?

Research question (3): What is the effectiveness of the Islamic Call Association's activities in Malaysia?

Interview analysis: The topics discussed in the interviews with employees of the Libyan World Islamic Call Association were identified and divided into several topics that the researcher condensed into interview questions. These topics included the association's contribution to enhancing cooperative relations between it and the Berkim organization in the field of calling, as well as the mechanisms and initiatives that strengthened the bilateral relationship between them. Additionally, the discussion touched on the nature of joint projects in the calling field in Malaysia, as well as the facilitations provided by the Malaysian government to the association to carry out its calling work effectively. Finally, the experience of working with the Libyan World Islamic Call Association for several years in Malaysia was evaluated, including its impact on the Malaysian society and the achievement of its goals, as well as the future vision for developing the relationship with the Malaysian government in the field of Islamic calling. One of the participants mentioned that the following was among the most prominent points discussed.

**(first participant)**

The first participant, who has more than 27 years of experience working in the field of Islamic propagation in various African countries, including Uganda, Mozambique, Zimbabwe, Niger, and finally Malaysia, stated that Malaysia has a respected position among its neighbors in Southeast Asia, which has made it responsible for Islamic propagation. Therefore, the Islamic Call Association usually collaborates with Malaysia in most cases, and provides financial contributions according to the plans set by the Malaysian government. One of the most significant outcomes of this collaboration is the establishment of an overseas call management office at the association's headquarters in Libya, whose main task is to build call centers in all the countries where the association has offices. As for the future of the association in Malaysia and the participants' expectations for its activities, they agreed that there are ongoing efforts to develop new plans in the field of calling that are better than the previous ones, facilitate matters, and renew investments (Interview with Saad Falah).

**(second participant)**

"The second participant confirmed the fact that there is a very large and diverse support, which contributed to the existence of this support is the Cooperative Convention, under which the member of the management of the Da'wah Association became officially

registered in the office of the Malaysian Prime Minister, which is considered good support and facilitation. Secondly, the International Islamic Da'wah Association in Libya was given an office in the Berkim building after the Libyan embassy in Kuala Lumpur became overcrowded with staff. This office still exists today, and the Malaysian government grants the employees of the Da'wah Association office residence in cooperation with the Ministry of Foreign Affairs. As for conferences and meetings, they are joint. I attended many of them, including the General Assembly under the leadership of Dr. Ahmed Sharif, who was for a long time the representative of the Islamic Da'wah Association, and he was the best representation after Sheikh Mahmoud Sabahi. He was a man of missions, and his relationship with Malaysia was distinguished and good. The conference was held in 2009, and I was a translator at that time. There were also da'wah conferences in one year of the years during Sheikh Saad Fallah's management of the office of the Islamic Da'wah Association in Malaysia, which was the period that preceded my management, and I received the management of the office from him in 2012."

Participants agreed that the Malaysian government provided facilities to the Islamic Da'wah Association that helped it carry out its religious work to the fullest. After evaluating the experience of the workers in the Islamic Da'wah Association by the participants of the distinguished and successful experiment in the field of da'wah, science, and academia, as one of the participants (the fourth participant) noted that Malaysia is far ahead of the work of the Da'wah Association in Libya. Those who manage the Islamic work are figures with their status and long experience in this field. In short, supporting the association was in the form of financial support. The Malaysian side does not lack experience and its vision of the da'wah work is clear and well-planned, and it only needs financial support to finance its plans, and this is what the Libyan side did. (Interview with an employee of the International Islamic Da'wah Association)

The opinions of the participants regarding the future of the association and its future vision varied, as some spoke of common aspirations and future plans from both sides. (Interview with an employee of the Libyan-Malaysian Endowment in the Bukit Bintang building) On the contrary, two of the most prominent people interviewed saw that the future of the association and its vision is unclear in light of administrative fragmentation. Unfortunately, the association has now become a target of conflicts over material benefits, and it would have been better to close it in the current circumstances in Libya and not to open it until the political situation stabilizes, as what is happening now contributes to tarnishing the association's image due to lack of experience in managing its affairs and the absence of appropriate conditions to perform its duties towards its employees everywhere, including preachers (Interview with Saad Falah)

The researcher found, based on the analysis of the answers, that with regard to future aspirations and planning, they are almost disabled because the Libyan International Islamic Da'wah Association is not in its natural state as it was before 2011. It is now almost disabled compared to the past, to the extent that preachers have not received their salaries since 2015. All participants, from the association's employees, agreed that if things returned to their normal state and stabilized as they were before, the two parties, the Da'wah Association and Bukit Bintang, could develop a cooperative relationship better than before in all aspects. Translation:

Based on the participants' responses regarding their work experience in Malaysia, it appears that the most notable feature of Malaysia is its leadership and responsibility in Islamic work in Southeast Asia through well-planned and organized methods that are in line with the



conditions of the Southeast Asia region. As for the Libyan Da'wah Association, the Malaysian government did not object to any charitable or missionary work carried out by the Association from its office to neighboring countries of Malaysia. The Association contributed to the construction of the existing Bukit Bintang building, provides food, and does not intervene in its management. This is left to the Prime Minister, who is responsible for the Bukit Bintang Association and the Ministry of Awqaf (according to an interview with Saad Falah).

#### **Employees of the Libyan Malaysian Endowment in the Bukit Bintang building in Kuala Lumpur:**

- i. Raja Mazyah, Head of Property and Facilities Management, Libyan Malaysian Endowment Fund, Bukit Bintang building, registered in 2007.
- ii. Professor Jamal Badi, member of the Board of Trustees of the Libyan Malaysian Endowment in the Bukit Bintang building.

Research Question (1): What is the cooperative relationship between the World Islamic Missionary Society and the Bukit Bintang organization in the field of missionary work in Malaysia?

Research Question (3): What is the effectiveness of the Islamic Missionary Society's activities in Malaysia?

#### **Interview Analysis**

The interviews with the employees of the Libyan Malaysian Waqf focused on the Bukit Bintang building. Initially, the interviews covered the cooperation between the Libyan World Islamic Call Society and Bukit Bintang Organization. They highlighted the cooperative nature of this relationship and the differences between the Libyan society and other foreign associations working in Malaysia. The interviews also covered the moderate discourse of the Libyan World Islamic Call Society and the extent of its services to the Malaysian community in the field of religious preaching and other activities. They evaluated the society's experience in Malaysia, the impact of administrative and financial difficulties on continuing its cooperation with Bukit Bintang in the religious and investment field, and expectations regarding the future of the society's activities in Malaysia. The interviews also discussed the consequences of the unstable political situation in Libya since 2011 and its impact on the society's performance in recent years.

The first participant, Raja Mazyah, mentioned that there is something that connects the World Islamic Call Society and Bukit Bintang, and that is charitable work and religious preaching. Religious preaching usually depends on support, and most people working in the field of preaching ask capable authorities to donate to them. However, this relationship with the World Islamic Call Society is unique. Through experience, it was determined that an annual amount is invested in preaching to Allah as a result of this investment. Therefore, charitable work and preaching are features and qualities.

The second participant, Dr. Jamal Badi, stated that the basis of cooperation is the existence of a signed agreement in 1976 between the World Islamic Call Society represented by Sheikh Mahmoud Sabahi and Bukit Bintang Organization represented by Tunku Abdul Rahman. This led to the establishment of the Libyan Malaysian Waqf, and as a result of this relationship, the Bukit Bintang building was constructed. The agreement included that the remaining amount from the building's investment would be spent on preaching. The relationship resulted in the opening of an office for the society in the Libyan embassy building, whose duties included following up on Malaysian preachers appointed by the World Islamic

Call Society in Malaysia and neighboring countries. Additionally, the person responsible for managing the office is a member of the Board of Trustees of Bukit Bintang.

The researcher inferred from the interviews with employees of the Libyan-Malaysian Waqf in the Berkem building that the relationship was based on charitable and religious work, which he considered as characteristics summarized in the following table

Table 1.1

*Main Characteristics of the Libyan-Malaysian Waqf*

The hub	Summary of the respondents' notes	comments
	The existence of a signed agreement in 1976 between the World Islamic Call Society.	Establishment of the Libyan-Malaysian Waqf and the Basis of Cooperation.
	One of the main reasons was the opening of an office for the World Islamic Call Society in Malaysia to closely work on promoting religious and Islamic activities, spreading the Arabic language, printing books, teaching children, supporting religious centers, establishing Islamic centers, and sending students who wish to study to the College of Da'wah in Tripoli. The agreement also included that the remaining amount from the building investment be spent on Da'wah activities. Establishment of an administrative office for the society in the Libyan embassy in Malaysia. Malaysia holds a significant position with its neighbors in Southeast Asia, which carries the responsibility of Islamic Da'wah, and therefore, it takes care of all responsibilities according to the plans set by the Malaysian government.	Reasons for the Joint Cooperation Agreement and its Main Contents.
	PERKIM foundation, which is a charitable foundation that carries out charitable and religious activities, teaches and spreads the Quran, establishes schools, and supports Islamic centers.	Introduction to the PERKIM organization.
The work of Islamic preaching relies on financial support from preachers' supporters.	Translation: Charitable and missionary work are characteristics and traits.	Similarities and differences between the Society for Islamic Call and Guidance and PERKIM.



	<ul style="list-style-type: none"> <li>Monitoring the Malaysian preachers appointed by the World Islamic Call Society in Malaysia and neighboring countries.</li> <li>Supporting the activities of BERKIM through the remaining amount of the building rental revenue.</li> </ul>	Translation Tasks of the administrative office of the Association at the Libyan Embassy in Malaysia.
	<ul style="list-style-type: none"> <li>he person in charge of managing the office is a member of the Board of Trustees of the Berkim Association. They are responsible for overseeing the distribution of the funds generated from the Berkim building investment, which is estimated to be between 500,000 to 750,000 Malaysian Ringgit, in the field of advocacy.</li> </ul>	Managing the administrative office and his duties.
	<ul style="list-style-type: none"> <li>Construction of Berkim Building</li> <li>Opening an office for the association in the Libyan embassy building in Kuala Lumpur</li> </ul>	The achievements of the Libyan-Malaysian endowment in the Barkim building

"The researcher summarized the interview responses into main and sub-topics in the following table

Table 4.2

*Main and sub-topics identified during analysis."*

The main themes	Threads	subtopics
"The cooperative relationship between the Libyan International Islamic Call Society and the Baraka Institute for Islamic Thought and Civilization in the field of Islamic propagation in Malaysia."	<p>What distinguishes the Libyan International Islamic Call Society from other foreign associations operating in Malaysia?</p> <ul style="list-style-type: none"> <li>Prominent features of the Libyan-Malaysian endowment (Waqf).</li> <li>The purpose of establishing the Islamic Call Society."</li> </ul>	<p>The difficulties and challenges faced by the Islamic Call Society. The future outlook of the Call Society and the joint cooperation agreement between the Libyan International Islamic Call Society and Baraka Institute. Mechanisms and initiatives that strengthened the bilateral relationship between them. Establishment of the Libyan-Malaysian endowment in 1976. Reasons for the trend towards Islamic propagation in Malaysia. The purpose of establishing the Islamic Call Society.</p>

The main themes	Threads	subtopics
		Achievements of the Libyan-Malaysian endowment. The tasks of the Call Society office in the Libyan embassy."
The role of the Libyan-Malaysian endowment in the Baraka Institute building and the Malaysian preachers who are graduates of the Islamic Call College affiliated with the Libyan International Islamic Call Society in propagation in Malaysia."	<ul style="list-style-type: none"> <li>"Highlighting the activities of Malaysian preachers who are graduates of the Islamic Call College."</li> </ul>	Commonalities and differences between the International Islamic Call Society and Baraka Foundation. The field of da'wah requires financial support. The joint cooperation agreement. Establishment of the Libyan-Malaysian Endowment. Achievements of the Libyan-Malaysian Endowment. The tasks of the Society's office in the Libyan embassy.

As for the differences between the Libyan Society and the other foreign societies operating in Malaysia, they can be summarized into three aspects. The first difference lies in the relationships with other Islamic societies, which are short-term and intermittent, with other societies coming for multiple, brief periods that end the relationship. However, the Libyan Society's relationship and status have lasted for more than twenty years, which is the most significant factor that distinguishes the Libyan Society's relationship with us.

The second aspect of the difference is that other associations come to Malaysia to seek assistance, but the International Islamic Call Association is completely different in that it has contributed to our assistance and the construction of the Barakim building is a good witness to that.

The third aspect of the difference is the focus on new Muslims. What other associations do is to come for the purpose of calling, and they do not care about new Muslims. However, the International Islamic Call Association takes care of us and cooperates with us to take care of new Muslims.

Participant 2: The difference can be observed through the preachers who are graduates of the Islamic Call College. Firstly, their follow-up is not due to pressure, but rather a mechanism that appoints a responsible person from the local preachers in each country. The preachers submit monthly and annual reports to the responsible person for preachers, who then delivers them to the director of the office of the International Islamic Call Association. In turn, I deliver them to the director of the Call Center abroad, who was previously the esteemed Mr. Mohammed Al-Khoja, and currently Mr. Hisham Al-Qadi. The truth is that they are keen and follow-up closely, and this is what we have observed from them.

I would like to emphasize that the archive, files, and documentation, including pictures, collected by every preacher during their activities such as Ramadan baskets, iftar meals, lectures, and other things that the association supports, are delivered to the office director. In turn, I communicate with them, which demonstrates the administrative structure, follow-up, documentation, and support. One aspect of support is that a student studying in the College of Da'wah, who is already a preacher, is granted a monthly stipend of \$300 when practicing their preaching work. However, it should be noted that during their study, students

are required to learn a vocational skill such as carpentry, mechanics, or electrical work to benefit from in their daily life, which they can pursue during their time at the College of Islamic Da'wah. When they return to their home country, they can support themselves through these professions.

The researcher concluded the most important features that distinguish the World Islamic Call Society from other foreign associations operating in Malaysia as follows:

Table 4.3

*Features that distinguish the World Islamic Call Society from other foreign associations operating in Malaysia.*

Threads	International Islamic Call Society	Other foreign associations operating in Malaysia
Appoint preachers and follow them.	Graduates of the Islamic Call College batches.	The mechanism of appointment and selection of advocates is not clear.
Administrative structure, follow-up, documentation and support.	<p>A member of the management of the Islamic Call Society is officially registered at the office of the Malaysian Prime Minister.</p> <ul style="list-style-type: none"> <li>• The Islamic Call Society appoints a local da'i (preacher) responsible for each country.</li> <li>• The preachers submit monthly and annual reports.</li> </ul> <p>The responsible person for the preachers hands them over to the manager of the office of the World Islamic Call Society in Malaysia. The office manager delivers the reports to the director of the international call center.</p>	Administrative structure" is usually unknown or unspecified.
Aspects of support for students studying at the College of Da'wah.	He is awarded a grant of \$300 per month. During the study phase, students are required to learn a vocational skill such as carpentry, mechanics, or electrical work to benefit from them in their daily lives.	
nature of relationship.	The relationship with the World Islamic Call Society has lasted for more than thirty years, and this is the most prominent feature that distinguishes the Call Society.	Relationships with other Da'wah organizations are short-term, and they come for multiple and intermittent periods, but for a short

		duration, and the relationship ends.
Reasons to help in the success of the relationship.	The characteristic of moderation in the speeches of the World Islamic Missionary Society is the reason for the sustainability of this relationship. The society does not interfere in the financial or cultural affairs of the Malaysian society. Malaysia holds a significant position among its neighbors in Southeast Asia, which carries the responsibility of Islamic propagation and the success of its relationship with them."	
financial support	The Islamic Call Society is the one who supports the association.	Other associations come to Malaysia to seek aid.
Attention and follow-up of new Muslims	The World Islamic Missionary Society provides support, follow-up, and collaborates in taking care of new Muslims."	"Other organizations focus on invitation to Islam and do not take care of new Muslims."
The activities of the association and the most important thing it provided to the Malaysian community	<ul style="list-style-type: none"> <li>• "Malaysia holds a significant position among its neighbors in Southeast Asia, which carries the responsibility of Islamic propagation. Therefore, the World Islamic Missionary Society collaborates with the Malaysian government in most cases by providing financial support according to the plans developed by the Malaysian government. Other activities of the society include supporting preachers, supervising religious activities, providing Ramadan baskets and iftar meals, and delivering religious lectures. The society also educates the youth by establishing Islamic schools and centers, conducting educational seminars, and organizing scientific conferences. One of the society's activities was building a mosque in Kuala Lumpur, contributing to the construction of a mosque and supporting an Islamic center in collaboration with the Malaysian National University and the International Islamic University. Additionally, the society contributed to</li> </ul>	

	supporting the International Islamic University by providing professors and books through a grant agreement, which was later covered by the Malaysian government. The society also engages in popular and relief work, sending convoys especially to places affected by epidemics, disasters, and floods."	
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Participant 1 noted regarding the moderate society's speech that the relationship with the World Islamic Mission Society was characterized by non-interference in Malaysian affairs and the culture of the Malaysian society as they follow the Shafi'i doctrine. There was no intervention by the society in this matter, which makes this thing positive and distinguished. As a Sunni, I did not know about the society until I joined the Berkim society as an employee in 2007, and we developed a relationship with the society. We did not notice any disputes in this area, and we did not notice anything that detracts from this moderation. The elderly in Malaysia who are older than me all know the World Islamic Mission Society, and the moderate speech is the reason for the continuity of this relationship.

Participant 2 mentioned regarding the Libyan Association that it is one of the associations with a moderate discourse, evidenced by the fact that the preachers of the association in Australia are supervised and monitored by the office of the association in Malaysia. They have an Australian preacher who graduated from the first batch of the Islamic Da'wah College, who sends us reports, including that they have built a school that was supported by the Australian government, due to the positive things they have seen from the Libyan Association. The answers were summarized in table 4.5.

### Regenerate Response

Participant 1 responded that when the agreement was written with the World Islamic Call Society and the Malaysian government, the society committed to it in its entirety and did not violate it during these years from 1976 to 2016. He added that there is a plan to renew and maintain the relationship, but political changes in Libya and Malaysia, as well as the COVID-19 pandemic, disrupted many things. They were planning to visit Libya, but due to these circumstances, many things have been delayed.

The participant 2 answered that the experience of the association in Malaysia was successful and effective.

The difficulties that the Libyan International Islamic Dawah Association faced in administrative and financial aspects, and its impact on continuing its journey in cooperation with the charitable organization (PERKIM) in the field of Dawah and investment in Malaysia, were the answer from"

Participant 1: When I joined the Baitulmal organization as an employee in 2007, the building was only 30% utilized and rented out. Due to my experience, I was able to do some marketing and increase the level of renting the offices in the building, which had a positive impact on the religious aspect of the work. This continues to be the case until now.

Participant 2 affirmed that the difficulties faced by the International Islamic Call Society in Libya were the result of exceptional circumstances that hindered many things. First, the freezing of transfers to the Society's office in Malaysia led to the freezing of the salaries of

preachers and support for preaching activities. Because of this freeze by the supervisory authority in the Libyan government, the Society was unable to invest the proceeds from the sale of the Berkim building to the Malaysian government at the end of 2015.

The interviews also addressed expectations regarding the future activities of the Libyan Society for Da'wah in Malaysia and the effects of its performance due to the instability of the political situation in Libya in 2011, which led to administrative challenges that affected its performance in recent years. Do people understand that? And what are their most important suggestions in this regard? The answers were as follows:

Participant 1 expects new plans in the field of advocacy to be better than the previous ones, and they hope that the investment will be permanent. They also mentioned that unfortunately, meetings were disrupted due to the circumstances of Libyan employees who were unable to attend the meetings in the Malaysian endowment building. They confirmed that this cooperative relationship was not for personal gain but rather for the sake of calling people to Allah, and they hope that the new governments will maintain communication and develop plans to continue the relationship in the field of advocacy.

Communication (Participant 2): With the management of the Libyan association in Tripoli, including Ali Abushaira in the legal office, Ali Al-Qadi as the director of foreign outreach, and the executive committee director of the International Islamic Call Association, to facilitate matters and renew investment due to financial challenges that led to the sale of the association's assets in the Philippines and its absence in Sri Lanka.

The participants from the Libyan Malaysian Waqf staff agreed in a meeting at the Berjaya building, after analyzing all the responses resulting from the interview questions, that the experience of the International Islamic Charitable Organization in Malaysia, in general, was a successful and effective experience. One of the most prominent factors that helped in the success of the relationship was that since the signing of the agreement between the Libyan International Islamic Charitable Organization and the Malaysian government, the Libyan organization has committed to the provisions of the agreement to the letter and has not violated anything throughout these years from 1976 to 2016 (interview with an employee at the Libyan Malaysian Waqf in Menara Berjaya, Raja Mazyah, and an interview with a member of the Board of Trustees at the Libyan Malaysian Waqf, Dr. Jamal Badi).

## Results

The study revealed the existence of a cooperative agreement between the charitable organization for Islamic propagation in Malaysia, which was established on August 19, 1960, and the Islamic propagation association in the Libyan Republic, which was established in 1972, in the field of Islamic propagation, with the aim of strengthening the bonds of cooperation to achieve the happiness and welfare of Muslim individuals. The study also indicated, after analyzing the cooperative relationship, that part of the nature of the cooperative relationship between them was the financial contribution of the Libyan association in the construction of the Berjaya building, which was carried out in two stages, the first being a contribution and the second being a loan worth one and a half Libyan dinars, equivalent to 12 million Malaysian ringgit. This loan was requested by Tan Sri Abdul Rahman Putra after issuing instructions to Syed Aziz to meet with Gaddafi in Tripoli to assist in funding this project in 1972.

The study indicates that the return visit made by the Libyan Foreign Minister to Malaysia on August 22, 1973, resulted in an agreement to fully finance the project. Malaysia, in turn, agreed to open the Libyan embassy in Kuala Lumpur. The cooperative agreement was signed between the Libyan side, represented by Sheikh Mahmoud Sabahi, the head of the Libyan



World Islamic Call Society, and the Malaysian side, represented by Tunku Abdul Rahman Putra, the First Prime Minister and head of the Islamic Propagation Society (PERKIM). The agreement stipulated that the proceeds from the remaining investment in the PERKIM building be spent on calling non-Muslims to Islam. The provisions of this agreement will be valid for thirty years, and at the end of this period, the Libyan World Islamic Call Society will have the priority to purchase the property for the Islamic Propagation Society in Malaysia (PERKIM). The agreement was drawn up in the Libyan capital, Tripoli, on December 11, 1976, in two original copies in the Malay and Arabic languages, and both texts are equally legally binding.

The study indicated that the Libyan World Islamic Call Society was able to strengthen its relations in a good and successful manner as a result of its commitment to the provisions of the agreement with the Charity Organization for Islamic Da'wah in Malaysia. This is where the success of its missionary role lies. This study agrees with Hashim Al-Tayeb's study that public relations, especially between organizations and Islamic missionary associations, play an important and fundamental role in their activities in the field of preaching.

The results confirmed that the unstable political situation in Libya since 2011 has greatly affected the non-renewal of the cooperative agreement in the field of Islamic advocacy, due to the focus of the management committees on internal problems within the association in Libya, which led to its suspension by the end of 2015. The results also confirmed that if things return to normal and stabilize as they were in the past, the International Islamic Call Association and the Baraka Organization in Malaysia can develop the cooperative agreement in better terms in terms of work and programs. Malaysia is a pioneer in the field of advocacy and responsible for developing advocacy in the Southeast Asia region, with the slogan of goodness and defense of Islam.

The study evaluated the effectiveness of the Islamic Call Society's activities in Malaysia and found that the bilateral cooperation agreement signed in 1976 contributed to the promotion of Islamic call in Malaysia and the strengthening of relationships between the society and Malaysian Islamic institutions, academies, and individuals. The agreement aimed to spread and teach Arabic language, interpret the Holy Quran and Islamic law, organize relationships and meetings among Muslims, promote moderate Islam, and prepare qualified preachers and ambassadors to work in the field of Islamic call. The study's findings were consistent with the results of Muhammad Talibah's study, which found that the primary motivation for Malaysians to learn and teach Arabic language was religious, to preserve their Islamic identity, with other cultural and social factors also playing a role.

The study indicated that all the facilities provided by the Malaysian government to the organization within Malaysia increased the contribution of the office of the World Islamic Call Society in Malaysia in supporting preachers, including receiving their salaries from the association, which was estimated at \$300 per month. The office also supervised the provision of Ramadan baskets and iftar meals, religious lectures, teaching children, supporting the construction of Islamic schools and centers, organizing educational seminars, scientific conferences, and contributing to some activities of the National University of Malaysia (UKM) and the International Islamic University. Additionally, they supported popular work, relief work, and caravans, especially in places of epidemics, disasters, and floods. The archive located in the Libyan-Malaysian Waqf in the Berkim building is the best evidence of all the mentioned activities.

The study showed that one of the main reasons for the success of the International Islamic Call Society's (IICS) charitable and communicative efforts in Malaysia is its

organizational structure, which is well-suited to its preaching activities. This structure has contributed to achieving its goals, facilitated supervision, and clarified functional and preaching responsibilities within the main IICS headquarters in Libya, its office in the Libyan embassy in Malaysia, and the Libyan-Malaysian endowment in the Bukit Bintang building. The IICS staff are highly educated and experienced, with no less than 27 years of experience, which is consistent with the results of Ali Saleh's study that the sample members have the appropriate professional competencies to perform their job duties.

The study confirmed the contribution of the exceptional circumstances in 2011 to the political instability in Libya resulting from the change in the ruling system. It had a significant impact on obstructing the progress of the Libyan International Islamic Call Association, its centers, and administrative offices located outside Libya from carrying out its activities due to the lack of financial resources. The closure of the Association's office in the Libyan embassy in Malaysia was the biggest evidence of that. The political and economic situation in Libya is the primary factor affecting the activities and future of the association and its vision, which has become unclear. This has contributed to tarnishing the association's reputation due to the lack of experience in managing its affairs and the absence of suitable conditions to perform its duties towards its employees everywhere, including preachers. As a result, the preaching activity has been almost suspended due to the cessation of financial support since 2014.

### **Recommendations**

The study recommends enhancing the cooperative relationship between the Libyan state and Malaysia through new and long-term agreements in the field of Islamic outreach, considering Malaysia as a pioneer in this field. The study views Malaysia as responsible for developing the field of Islamic outreach in Southeast Asia, with their slogan being "goodness and defense of Islam." The study also notes that the goals of the outreach association are noble and high, aimed at spreading a non-partisan and non-politicized form of Islam. In order to facilitate the implementation of all programs that serve Islamic outreach in Malaysia and elsewhere, the study recommends referring to the archives available at the Libyan-Malaysian Endowment to benefit from the experience and role of the association in the field of Islamic outreach, as well as to understand the position and level of achievement the association has attained in promoting the message of Islam in the correct manner in Malaysia, a goal which the association has adopted since its establishment.

The study recommends enhancing the cooperative relationship between the Libyan state and the Malaysian state through new and long-term agreements in the field of Islamic da'wah, considering Malaysia as a leader in this field. Malaysia sees itself responsible for developing the field of da'wah in Southeast Asia, with its slogan being kindness and defense of Islam. The objectives of the da'wah society are noble and high, aiming to spread Islam free from bias, sectarianism, and political aspects, making it easier to implement all programs that serve the da'wah work in Malaysia and elsewhere. The study also recommends referring to the archive available at the Libyan-Malaysian endowment to benefit from the experience and role of the society in the field of Islamic da'wah and to know the position and level that the society has achieved in spreading the message of Islam correctly in Malaysia, which the society has adopted since its establishment.

Furthermore, the study recommends continuing to open the office of the World Islamic Call Society at the Libyan embassy in Malaysia, which was recently closed, and sending administrators who have sufficient experience to link the relationship between the society

and the charity organization (Berkem) in Malaysia, and working to pay the delayed salaries of the preachers who have a significant role in the da'wah work. They are more knowledgeable about the conditions of their regions and the languages of their people. The study also recommends contacting the Islamic Da'wah College in Tripoli to work on opening a branch in Malaysia, so that Malaysian students and others can have the opportunity to join the college and benefit from its sciences. The study recommends all Islamic bodies, organizations, and societies in Malaysia to continue communicating with the World Islamic Call Society and standing with it during the exceptional circumstances it has gone through in the last ten years, and maintaining it as a global Islamic institution that has given and continues to give a lot to Muslims in different parts of the world. Finally, the study recommends all researchers and students who are about to embark on new research studies to focus on highlighting the role of societies, institutions, and charitable organizations in Islamic da'wah, including serving Islam and Muslims, and non-Muslims worldwide.

First: The theoretical contribution of this research

The theoretical contribution of the study lies in defining the cooperative agreement between the Charitable Organization for Islamic Propaganda in Malaysia and the Islamic Call Society in the Libyan Republic. By uncovering and analyzing this cooperative relationship, the study adds to our understanding of the mechanisms of cooperation in the field of Islamic advocacy, providing insights into the factors that enhance cooperation between these organizations and shedding light on the importance of financial contributions and loans in strengthening cooperative bonds.

This study also contributes theoretically by clarifying the details and provisions of the cooperation agreement between the Islamic Call Society (Berkim) in Malaysia and the International Islamic Call Society in the Republic of Libya, enhancing our knowledge of cooperative relations in the field of Islamic call.

The study emphasizes the participation of the Muslim community in serving another Muslim community despite the distance between Libya and Malaysia, such as providing Ramadan baskets and breakfast meals, organizing religious lectures, supporting the construction of Islamic schools and centers, and participating in educational seminars and scientific conferences. It also highlights the humanitarian and relief efforts of the Libyan Association, especially in areas affected by epidemics, disasters, and floods. The presence of an archive within the Libyan-Malaysian Waqf in the Berkim building serves as evidence of the extensive activities of the association.

Second: The contextual contribution of this study

The contextual contribution of this research is evident in its specific case study of the cooperative agreement between Malaysian and Libyan organizations. By investigating the financial contribution of the Libyan association in the construction of the Berkem building and the provided loan, the study highlights the importance of cooperation between organizations in achieving the happiness and well-being of Muslims (Star Newspaper, 15, Nov, 1982).

The contextual contribution of this study also delves into the specific case of the cooperation agreement between the Libyan and Malaysian organizations. It provides insights into the diplomatic and political factors that facilitated the agreement, such as the return of the Libyan foreign minister to Malaysia and the agreement to open the Libyan embassy in Kuala Lumpur. This contextual analysis adds depth to our understanding of the international, political, and social relations that positively affected the cooperative agreement over a long period of time. The contextual contribution of the study also lies in its examination of the diplomatic and political factors that played a role in its continuation from 1976 to 2016 (Berkim, 2018).

Moreover, the study sheds light, in a contextual manner, on the support and facilities provided by the Malaysian government to the Libyan International Islamic Call Society within Malaysia. The organizational structure of the International Islamic Call Society was also identified as a major factor in the success of its charitable and outreach efforts with the Malaysian organization. The study highlights that this structure aligns well with the advocacy activities of the community, facilitating the achievement of its objectives. By clarifying the functional and advocacy responsibilities in the various branches of the organization, such as the headquarters in Libya, the office in the Libyan embassy in Malaysia, and the Libyan-Malaysian endowment, the organizational structure allowed for effective supervision and coordination of activities. This finding is consistent with the results of a study (Ali Saleh, 2012,175).

Furthermore, the study confirms that the employees of Association Libya are highly experienced, with an average age of at least 27 years, indicating that the respondents possess the professional competencies necessary to perform their job duties. The experience and qualifications of the staff contributed to the effectiveness of the organization's advocacy activities in Malaysia.

Additionally, the study highlights the significant impact of exceptional circumstances in 2011, particularly the political instability in Libya resulting from the regime change. These conditions hindered the progress of the International Islamic Call Society and its administrative centers and offices located outside Libya. The lack of financial resources hampered the ability of these entities to effectively carry out their activities. The closure of the association's office (Al-Mukhtar, 2021, p 101)

### **The Theoretical and Contextual Contribution of this Research**

The theoretical contribution of the study lies in its exploration of the cooperative agreement between the charitable organization for Islamic propagation in Malaysia and the Islamic propagation association in the Libyan Republic. By uncovering and analyzing this cooperative relationship, the study adds to our understanding of the dynamics and mechanisms of collaboration in the field of Islamic propagation. It provides insights into the factors that foster cooperation between such organizations and sheds light on the significance of financial contributions and loans in strengthening cooperative bonds.

Furthermore, the study's contextual contribution is evident in its examination of the specific case of the cooperative agreement between the Malaysian and Libyan organizations. By investigating the financial contribution of the Libyan association in the construction of the Berjaya building and the loan provided, the study highlights the importance of inter-organizational cooperation in achieving the happiness and welfare of Muslim individuals. This contextual analysis offers valuable insights into the socio-economic and political dynamics that shaped the cooperative relationship between these organizations during the specified time period.

In conclusion, this research contributes theoretically by expanding our knowledge of cooperative relationships in the field of Islamic propagation, specifically through the exploration of the cooperative agreement between the Malaysian and Libyan organizations. Contextually, the study provides valuable insights into the financial contributions and loans that played a role in strengthening cooperation between these organizations. This research enhances our understanding of collaborative efforts in the Islamic propagation sector and their significance in promoting the well-being of Muslim individuals.

The theoretical contribution of the study lies in its examination of the cooperative agreement between the Libyan World Islamic Call Society and the Islamic Propagation Society (PERKIM) in Malaysia. By highlighting the details and provisions of the agreement, the study contributes to our understanding of the financial and organizational aspects of cooperative relationships in the field of Islamic propagation. It sheds light on the importance of mutual agreements and commitments in fostering collaboration between these organizations and emphasizes the significance of financial resources in supporting the propagation of Islam.

In terms of its contextual contribution, the study delves into the specific case of the cooperative agreement between the Libyan and Malaysian organizations. It provides insights into the diplomatic and political factors that facilitated the agreement, such as the return visit of the Libyan Foreign Minister to Malaysia and the agreement to open the Libyan embassy in Kuala Lumpur. This contextual analysis adds depth to our understanding of the socio-political dynamics and international relations that influenced the cooperative relationship between these organizations during the specified time period.

In conclusion, this research makes a theoretical contribution by elucidating the details and provisions of the cooperative agreement between the Libyan World Islamic Call Society and PERKIM in Malaysia, thus enhancing our knowledge of cooperative relationships in the field of Islamic propagation. Additionally, the study's contextual contribution lies in its examination of the diplomatic and political factors that played a role in facilitating the agreement. This research provides valuable insights into the financial and organizational dimensions of collaboration in the context of Islamic propagation and the broader socio-political dynamics within which these cooperative efforts took place. The theoretical contribution of the study lies in its support of Hashim Al-Tayeb's findings regarding the significance of public relations in the activities of organizations and Islamic missionary associations. By affirming the positive impact of the cooperative agreement between the Libyan World Islamic Call Society and the Charity Organization for Islamic Da'wah in Malaysia, the study adds to our understanding of the role of public relations in strengthening and facilitating missionary efforts in the field of preaching. This highlights the importance of establishing and maintaining strong relations between organizations to enhance their effectiveness in spreading the message of Islam.

In terms of its contextual contribution, the study addresses the impact of the unstable political situation in Libya since 2011 on the non-renewal of the cooperative agreement in the field of Islamic advocacy. This analysis underscores the influence of internal problems and political instability on the cooperation between the Libyan World Islamic Call Society and its Malaysian counterpart. Additionally, the study suggests that if stability is restored, there is potential for further development and improvement of the cooperative agreement, benefiting both organizations and allowing them to continue their work and programs effectively.

In conclusion, this research makes a theoretical contribution by supporting the importance of public relations in the activities of Islamic missionary associations, as emphasized by Hashim Al-Tayeb. Moreover, its contextual contribution lies in examining the impact of political instability on the cooperative agreement between the Libyan World Islamic Call Society and the Charity Organization for Islamic Da'wah in Malaysia. This research enhances our understanding of the dynamics of cooperative relationships in the field of Islamic advocacy and highlights the need for stability and effective public relations to achieve successful missionary efforts.

The theoretical contribution of the study lies in its evaluation of the effectiveness of the da'wah activities carried out by the Libyan World Islamic Call Society in Malaysia. By assessing



the impact of the bilateral cooperation agreement signed in 1976, the study enhances our understanding of the strategies and initiatives employed by the society to promote Islamic call in Malaysia. It sheds light on the importance of collaborations and partnerships between Islamic organizations in disseminating Islamic teachings, fostering relationships with Malaysian Islamic institutions, and preparing qualified preachers and ambassadors to engage in da'wah work. These findings align with the results of Muhammad Talibah's study, which emphasized the religious motivation behind Malaysians' interest in learning and teaching the Arabic language to preserve their Islamic identity.

Contextually, the study highlights the support and facilities provided by the Malaysian government to the Libyan World Islamic Call Society within Malaysia. This support, including financial assistance and the provision of resources, has significantly contributed to the society's ability to support preachers and carry out various activities. The study emphasizes the society's involvement in community services, such as providing Ramadan baskets and iftar meals, organizing religious lectures, supporting the construction of Islamic schools and centers, and participating in educational seminars and scientific conferences. The society has also been active in humanitarian and relief efforts, particularly in areas affected by epidemics, disasters, and floods. The presence of an archive within the Libyan-Malaysian Waqf in the Berkim building serves as evidence of the extensive activities undertaken by the society.

In conclusion, this research makes a theoretical contribution by evaluating the effectiveness of the da'wah activities conducted by the Libyan World Islamic Call Society in Malaysia. It provides insights into the strategies employed by the society to promote Islamic call and strengthen relationships with Malaysian Islamic institutions. Moreover, the study's contextual contribution lies in highlighting the support provided by the Malaysian government and the diverse range of activities undertaken by the society, both educational and humanitarian. These findings enhance our understanding of the multifaceted nature of da'wah work and its impact on the promotion of Islam in Malaysia. The theoretical and contextual contributions of the study are as follows:

The organizational structure of the International Islamic Call Society (IICS) has been identified as a key factor in the success of its charitable and communicative efforts in Malaysia. The study highlights that this structure is well-suited to the preaching activities of the society, which has facilitated the achievement of its goals. By clarifying functional and preaching responsibilities within different branches of the organization, such as the main headquarters in Libya, the office in the Libyan embassy in Malaysia, and the Libyan-Malaysian endowment, the organizational structure has enabled effective supervision and coordination of activities. Furthermore, the study emphasizes that the staff of IICS are highly educated and experienced, with an average of at least 27 years of experience. This finding aligns with the results of Ali Saleh's study, which indicates that sample members possess the necessary professional competencies to fulfill their job duties. The expertise and qualifications of the staff have contributed to the effectiveness of the organization's preaching activities in Malaysia.

In addition, the study underscores the significant impact of exceptional circumstances in 2011, particularly the political instability in Libya resulting from a change in the ruling system. These circumstances have impeded the progress of the Libyan International Islamic Call Association, its centers, and administrative offices located outside Libya. The lack of financial resources has hindered the ability of these entities to carry out their activities effectively. The closure of the Association's office in the Libyan embassy in Malaysia serves as evidence of the challenges faced.



The political and economic situation in Libya emerges as the primary factor influencing the activities and future of the association and its vision. The unclear vision and lack of experience in managing affairs have tarnished the association's reputation. Insufficient conditions to fulfill duties towards employees, including preachers, have further exacerbated the situation. Consequently, the study reveals that preaching activities have been nearly suspended since 2014 due to the cessation of financial support.

Overall, the study highlights the importance of organizational structure, the impact of exceptional circumstances, and the role of political and economic factors in shaping the effectiveness and future of the International Islamic Call Society's activities in Malaysia.

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