

The Role of ICMI's West Java Regional Branch in Empowering the Community Through Economic Programs (2012–2022)

Fiky Arista, Rhoma Dwi Aria Yuliantri

Universitas Negeri Yogyakarta

Email: fikyarista.2025@student.uny.ac.id

Abstract

The Indonesian Muslim Intellectuals Association (ICMI) is an organization that was established in response to the needs of intellectuals during the New Order era. The organization aims to strengthen faith and piety (Imtaq) as well as science and technology (IPTEK) as the foundation for building a civil society. Therefore, to reach various regions, Regional Organizations (Orwil), District Organizations (Orda), and Unit Organizations (Orsat) were established. Through historical research methods, this article has undergone the stages of heuristics, criticism, interpretation, and historiography. Consequently, it was found that as a fairly large regional organization, ICMI Orwil West Java plays a significant role in carrying out the tasks to fulfill the mission and objectives of the central ICMI. Thus, one of the influential aspects in its journey is the leadership's background regarding the planned programs. ICMI West Java Regional Chapter's programs address various aspects of society, particularly to improve human resource quality and enhance the quality of systems within political, social, and economic processes. Empowering the community through the economy demonstrates the synergy and commitment between ICMI West Java Regional Branch, ICMI Central, and autonomous bodies to collaborate with one another in fostering community self-reliance through various trainings, seminars, cooperatives, or by serving as partners and facilitators for the community.

Keywords: *Community Empowerment, ICMI West Java Regional Branch, Economic Programs*

Introduction

The development of Islamic intellectual organizations began in the early 20th century and continues to this day, playing a crucial role in advocating for the rights of the Indonesian people, particularly the Muslim community. During the national movement era, the role of Islamic intellectual organizations was evident in the emergence of Sarekat Islam in 1912 under the leadership of HOS Tjokroaminoto. Through Sarekat Islam, it became a movement organization based on Islam that prioritized nationalism and defended the interests of the people. Thus, the founding of Sarekat Islam became a pivotal moment in the resurgence of the Muslim community in the struggle for the rights of the Indonesian people, eventually leading to the emergence of various other Islamic organizations such as Muhammadiyah, Jong Islamieten Bond, and Nahdatul Ulama. During the Japanese occupation, the Japanese government's interest in the Muslim community resulted in a shift in policy: organizations that were initially prohibited from forming were gradually permitted, such as the transformation of the Majelis Islam Ala' Indonesia (MIAI) to the Majelis Sjoero Moeslimin Indonesia (Masjoemi), chaired by KH

Hasyim Asyari and comprising KH Mas Mansur, KH Farid Ma'ruf, KH Mukti, KH Wahid Hasjim Kartosudarmo, KH Nachrowi, Zainul Arifin, and KH Muchtar.¹

With the advent of the independence era, the focus of Islamic intellectual organizations shifted from fighting the colonizers to serving as a platform for training the nation's future leaders in order to safeguard the nation's independence and unity. Consequently, the emergence of these intellectual organizations among students was closely tied to the increase in the number of students compared to the colonial period. For instance, in 1947 there were 387 students, and by 1965 this number had risen to approximately 280,000. Islamic intellectual organizations among students began to emerge, such as the Indonesian Islamic Students Association (PII), the Indonesian Student Association (HMI), the Indonesian Islamic Student Movement (PMII), the Muhammadiyah Student Association (IMM), the Campus Da'wah Institute (LDK), and the Indonesian Muslim Student Action Union (KAMMI).²

In the early days of the New Order, the government's relationship with Islam can be said to have deteriorated. This change was not sudden but was based on several factors: first, Islam's belief in democracy; second, the majority of Indonesia's population is Muslim; third, some individuals interpret Islam literally, which in practice can trigger primordial conflicts; fourth, there were unpleasant past experiences for the military (ABRI), particularly regarding the DI/TII incident, leading to suspicion and the assumption that Islamic groups were right-wing extremists; fifth, the authoritarian nature of the government.³ Consequently, Suharto's close ties to a government largely dominated by the military led to a lack of support for Muslim mass organizations. This, in turn, affected several parties such as partai Masyumi, Partai Muslimin Indonesia (Pasmusi) and one of them involves uniting Islamic parties into Partai Persatuan Pembangunan (PPP).

Suharto's attitude toward Muslims began to change around the 1980s; this was due to the death of Ali Murtopo in 1984—Suharto's closest confidant—the decline of the Indonesian economy, which affected the military's income from its business units, and internal conflicts such as Sudharmono's efforts to demilitarize Golkar, as well as Benny Moerdani's efforts to reorganize and discipline the ABRI. There was also Benny's boldness in expressing his displeasure with Suharto's son's business dealings in the Australian media. It was these factors that Soeharto

¹ Marwati Djoened Poesponegoro, Nugroho Notosusanto, "Sejarah Nasional Indonesia VI Zaman Jepang dan Zaman Republik Indonesia (±1942-1998) (Balai Pustaka, 2019): 40

² Azyuumardi Azra, dkk, "Sejarah Kebudayaan Islam Indonesia Institusi dan Gerakan Jilid 3" (Direktorat Sejarah dan Nilai Budaya, DirektoratJenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan, 2015): 425, 434

³ Okrisal Eka Putra, "Hubungan Islam dan Politik Masa Orde Baru," *Jurnal Dakwah Vol IX, No 2, Juli-Desember 2008* (2008): 187

ultimately deemed a threat to his political position within the military. Consequently, Benny Moerdani was dismissed and replaced by Try Sutistno.⁴

For Hefner, these changes represented the establishment of a new political system within Suharto's regime. Just as Soedarmono, who served as Golkar chairman from 1983 to 1988, began to accommodate Islamic activists such as Akbar Tanjung, K.H. Tarmudji, Ibrahim Hasan, Anang Adenansi, and Qudratullah. There were even Muslim intellectuals who became representatives of Golongan Karya (Golkat), such as Abdurrahman Wahid and Nurcholis Madjid. At the same time, Suharto began promoting the influence of the military and Muslim intellectuals within the New Order government, leading to the emergence of figures such as Mar'ie Muhammad, Bedu Amang, Muslim Nasution, Sajuti Hasibuan, and others.⁵ In fact, some of those individuals served in the Kabinet Pembangunan Ke-V (1988–1993), which demonstrates that a process of Islamization was taking place within the New Order government.

During the New Order era, the Paramadina Foundation was established on October 31, 1986, by Nurcholis Madjid, better known as Cak Nur. Paramadina is dedicated to serving as a social facilitator in Indonesia, particularly for educated Islamic boarding school students in urban areas. This organization is fundamentally independent, open, and culturally oriented. It also oversees several semi-autonomous institutions, such as the Zakat and Alms Management Agency, Serambi Paramadina (a research and religious institution), Social Paramadina, and Nasi Murah Paramadina (Rahma)—a program providing rice to poor street children in Jakarta.⁶ Thus, the establishment of the Paramadina Foundation marked the beginning of a resurgence of Islamic intellectual organizations during the New Order era.

This shift in attitude ultimately led to the establishment of an organization initiated by Muslim intellectuals called ICMI (Indonesian Muslim Intellectuals Association) on December 6, 1990, in the city of Malang. However, according to Dawam Rahardjo, the seeds for the formation of ICMI were already sown during meetings in 1984 and 1987 among Muslim intellectuals, including those from the Majelis Ulama Indonesia (MUI), two Islamic universities, and non-governmental organizations (NGOs), leading to the Forum Komunikasi Pembangunan Indonesia (FKPI) chaired by Lt. Gen. (ret.) Achmad Tirtosudiro. Meanwhile, the chairman of ICMI was BJ Habibie (who at the time served as Minister of Research and Technology). BJ Habibie's willingness to serve as ICMI chairman was closely tied

⁴ Dwi Pratomo Yulianto, "Oposisi Berseragam: Catatan Tentang Hubungan Politik Soeharto dan Militer di Akhir Tahun 1980an," *Jurnal Ilmu Sosial dan Politik* Vol 6, No 3 (2003): 256-258

⁵ Rohman, "Peran Icmi dalam Pemberdayaan Masyarakat. *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam*, Vol 1, No 1 (2015): 101

⁶ Fuad Mahbub Siraj, dkk, "Nilai Hidup Paramadina : Buku Daras Pendidikan Nilai Untuk Perguruan Tinggi" (Rajawali Pers, 2020) : 13-16

to the role of UNIBRAW students, who organized meetings and collected signatures from approximately 49 scientists to secure the president's approval, given that BJ Habibie was a minister at the time. Thus, the formation of ICMI became a new phenomenon comprising diverse backgrounds—including experts, technocrats, scientists, entrepreneurs, religious scholars, politicians, and various other professionals—all ready to serve and contribute their work for the nation. Based on President Soeharto's directive or message to BJ Habibie, the formation of ICMI must remain grounded in Pancasila and the 1945 Constitution and comply with existing laws governing organizations.⁷

Although ICMI is often associated with academic circles, its work programs are in fact multidimensional. This aligns with its goal of fostering a civil society. ICMI's efforts to serve and contribute can be seen in the foundation of several activities, such as enhancing the quality of commitment and the practice of faith, expertise, and scholarship; developing thought, research, and education; and playing an active role in empowerment and advocacy in the social, economic, legal, and cultural spheres. As evidenced by the establishment of Bank Muamalat on November 1, 1991, which operates under a sharia-compliant system. Therefore, as an organization with a broad scope, to facilitate the implementation of these objectives and activities, an organizational structure was established comprising a national-level central organization, provincial-level regional organizations, district/city-level local organizations, and sub-district-level units. One such entity is ICMI's West Java Regional Branch.

As an organization active in community life, ICMI West Java Regional Chapter naturally undergoes changes driven by leadership transitions, community conditions, and advancements in thought and technology. Previous research indicates that ICMI West Java Regional Chapter is the regional chapter with the largest membership, comprising 17 regional organizations (orda) and 252 local chapters (orsat) from various areas across West Java.⁸ Meanwhile, based on data obtained by the author, in 2019 there was an increase involving 24 regional organizations (orda), consisting of Cimahi City, Bandung Regency, West Bandung Regency, Bekasi City, Kuningan Regency, Purwakarta Regency, Kuningan Regency, Karawang Regency, Bekasi Regency, Bandung City, Cianjur Regency, Garut Regency, Indramayu Regency, Ciamis Regency, Sukabumi Regency, Banjar City, Majalengka Regency, Sumedang Regency, Sukabumi City, Pangandaran Regency, Cirebon Regency, Subang Regency, Tasikmalaya Regency, and Tasikmalaya City.⁹

⁷ Andi Makmur Makka, "*B.J Habibie Kisah Hidup & Kariernya*" (Gema Insani Press, 1998): 137

⁸ Tia Heryani, "Perkembangan ICMI Orwil Jawa Barat Tahun 1990-2010", (*Doctoral Dissertation UIN Sunan Gunung Djati Bandung*, 2014): 6

⁹ ICMI Jabar, "*Buku Panduan ICMI Orwil Jawa Barat*" (Batic Press, 2019)

The development of the West Java Regional Chapter of ICMI is inextricably linked to the leadership style that shapes the direction of an organization. As noted in a study by Tia Heryani (2014), from its founding in 1990 through 2010, there were four leadership transitions: Prof. Dr. Maman P. Rukmana, Drs. Ukman Sutaryan, and Prof. Dr. Nanat Fatah Natsir, who steered ICMI West Java Regional Chapter into the political arena. During the leadership of Prof. Dr. Burhan Arief, ICMI Orwil West Java adopted a bureaucratic model.¹⁰ Meanwhile, the author's focus is on the leadership of Prof. Dr. Mohammad Najib, M.Ag., as one of the leaders of the West Java Regional Chapter of ICMI, who has steered the organization's direction toward the economic sector. This aligns with his goal of enhancing the community's economic resources by revitalizing and expanding small and medium-sized enterprises in West Java.¹¹ Thus, this article aims to fill a gap in the literature, particularly regarding the role of ICMI's West Java Regional Branch in developing the Muslim community's economy through its various programs.

Research Method

The research method used by the author is the historical research method. This method is employed to critically and thoroughly examine past events based on available sources and evidence. Therefore, to arrive at a credible historical narrative, several stages must be followed: heuristics, external and internal source criticism, interpretation, and historiography.¹² This study utilizes both primary and secondary sources. The primary sources consist of ICMI documents, specifically the Executive Board Decree and the ICMI Handbook. The secondary sources were obtained from Andri, Head of the Secretariat of the West Java Regional Chapter of ICMI, as well as theses and journals from previous research. The author analyzed the sources obtained through a critical review process to establish historical facts. Ultimately, this allowed the author to interpret and engage in historical writing (historiography).

Result and Discussion

The History of the Establishment of the West Java Regional Chapter of ICMI

The establishment of the West Java Regional Chapter of ICMI originated from the participation of prominent figures from West Java—such as A. Mansyur Suryanegara, H. Sambas Wiradisoerya, T. Dzulkarnaen Amin, and Yusuf Amir

¹⁰ Tia Heryani, “Perkembangan ICMI Orwil Jawa Barat Tahun 1990-2010”, (*Doctoral Dissertation UIN Sunan Gunung Djati Bandung*, 2014): 111

¹¹ ICMI, “Opini dan Tokoh :Mohammad Najib”, 2022, <https://icmi.id/opini-dan-tokoh/tokoh/mohammadnajib>, diakses pada tanggal 22 Mei 2025

¹² Ismaun, “Pengantar Belajar Sejarah Sebagai Ilmu dan Wahana Pendidikan” (Historia Utama Press, 2005): 34

Faisal—in the 1990 ICMI National Congress held in Malang. Thus, the establishment of the ICMI West Java Regional Chapter served as a follow-up and a bridge to dedicate themselves to and empower the community in West Java. Consequently, the establishment process began by inviting various figures from diverse backgrounds, such as those from higher education institutions including IPTN, UNPAD, ITB, IKIP, UNISBA, and UNPAS. Meanwhile, representatives from mass organizations included Muhammadiyah, NU, and Persis. Other supporters who were also present included HMI and KAHMI (Korps Alumni Himpunan Mahasiswa Islam) as well as figures from the bureaucracy in West Java. The driving force behind the establishment of ICMI was dominated by faculty members and professors from UNPAD.¹³ Based on this data, it can be concluded that the establishment of ICMI involved various sectors closely connected to the community, ranging from Islamic organizations and universities to government officials.

The selection and formation of the leadership structure for the West Java Regional Chapter of ICMI began with a meeting at the UNISBA campus, resulting in the formation of a founding committee chaired by Yusuf Amir Faisal and comprising the following eight members: Burhan Arief; Ir. Endang Saepullah W., SH, LL.M; T. Dzulkarnaen Amin, MA; Cecep Syarifudin; Mansyur Suryanegara; Maman P Rukmana; Ir. Sambas Wiradisuria; and Harsono.¹⁴ The formation committee has the crucial task of selecting the chairperson and vice chairperson of the West Java Regional Chapter of ICMI. Therefore, the selection must be conducted carefully by holding a strategic meeting to review three criteria for candidates for chairperson of the West Java Regional Chapter of ICMI: The ICMI chairperson must be accepted and supported by the Muslim community, including organizations such as Muhammadiyah, NU, Persis, and MUI; accepted by the bureaucracy as a means to contribute to the nation's progress; and receive support from the Muslim community in higher education institutions.

There were two candidates for the position of ICMI chair: Yusuf Amir Faisal from IKIP and Maman Rukmana from UNPAD. Based on the three established criteria and the voting results, Maman Rukmana was declared the winner and elected as Chair of the West Java Regional Chapter of ICMI. As for the ratification by the central ICMI, this occurred in early 1991, marked by the inauguration of the first executive board in June 1991 at the Homan Hotel, with Maman P. Rukmana (Rector of UNPAD), with ten vice chairs; Endang Saepullah (Lecturer at UNISBA) as the first secretary; and Atif Latiful Hayat (Chairman of Persis) as Head of the Secretariat.¹⁵

¹³ Ibid, 45-47

¹⁴ Ibid, 48

¹⁵ Ibid, 50-53

In the early days of its administration, the ICMI West Java Regional Secretariat operated from a temporary location. It began in 1991–1995 by occupying a room on the UNISBA campus, then moved again in 1995–1997 to the UNPAD campus, occupying the office of the Center for Human Resources and Environmental Research (PPSL) at Jl. Cisangkyu No. 62. In 1997, regulations prohibiting mass organizations and community organizations from using state facilities were enacted, resulting in the relocation of the ICMI secretariat office to a house owned by Ukman Sutaryan, located on Jl. Riau or Jl. Martadinata. It was then moved again to the Takaful Insurance Office at Jl. Dalem Kaum No. 130 until 2007. Finally, based on a permit from Dada Rosada, who was the Mayor of Bandung at the time, the West Java Regional Chapter of ICMI established its main secretariat office in the 2010s, located at Jl. Cikutra No. 276 D.¹⁶

The establishment of the ICMI West Java Regional Secretariat supports the implementation of various ICMI programs based on ICMI's core principles, known as the "5 K" which consist of:

1. Improving the Quality of Thinking
2. Improving the Quality of Work
3. Improving the Quality of Creativity
4. Improving the Quality of Faith and Piety in balance with mastery of science and technology
5. Improving the Quality of Life¹⁷

The appointment of ICMI West Java Regional Chapter officials, particularly the chairperson, is carried out through a congress held once every five years. Furthermore, every leadership transition within ICMI will impact the planning of programs in a specific field in accordance with the leader's background. This aligns with upper echelon theory, which posits that a leader's psychological capabilities—specifically cognitive and career-related skills—can influence organizational structure, culture, and the generation of innovative ideas.¹⁸ Consequently, ICMI's initiatives across various fields will continue to focus on a single area depending on the leadership style of its leaders; for example, Prof. Dr. H. Mohammad Najib, M.Ag., an academic at UIN and a professor in the Faculty of Sharia and Law, has directed his programs primarily toward the field of economics, such as the ICMI West Java Regional Chapter's cooperative initiatives.¹⁹

¹⁶ Ibid, 1-2, 127 dan diperkuat oleh Fiky Arista, "Wawancara Dengan Andri selaku Kepala Sekretariat ICMI Orwil Jabar," April 13, 2026.

¹⁷ ICMI Jabar, "*Buku Panduan ICMI Orwil Jawa Barat*" (Batic Press, 2019)

¹⁸ Erwin Tenggono dan Yaser Taufik Syamlan, "Proses Strategi, *Upper Echelon Theory & Kepemimpinan Strategis: Studi Kasus Pada Southwest Airlines*", *Manfa'ah: Journal of Islamic Business and management*, vol.1, No 1 (2021): 32

¹⁹ Fiky Arista, "Wawancara Dengan Andri selaku Kepala Sekretariat ICMI Orwil Jabar," April 13, 2026.

The Role of ICMI's West Java Regional Branch in Empowering the Community Through Economic Initiatives

Since its founding in 1990, ICMI has focused on empowering Muslims to build a civil society. As outlined in ICMI's five principles and emphasized by BJ. Habibie regarding the integration of faith and piety (imtaq) with science and technology (iptek) through various programs—such as the establishment of Bank Muamalat, the *Republika* daily newspaper, training initiatives, and others. Discussing civil society, it has in fact existed and been developed since the time of the Prophet Muhammad (peace be upon him) when he migrated to Medina to establish a societal order grounded in the principles of monotheism, tolerance, and justice, as well as democracy, with consultation serving as one of the foundations for resolving various community issues. Based on this, for Cak Nur, the characteristics of a civil society include: relationships between social groups; reflecting egalitarianism; respect for other groups; policies made with the involvement of the community; and perpetrators of injustice from any group being punished according to the law.²⁰ Thus, referring to the characteristics mentioned by Cak Nur, ICMI's efforts to realize a civil society can also be seen in the three qualities that define ICMI: Islamic and Indonesian identity; scholarship, expertise, intellectualism, and culture; and openness, freedom, independence, and a sense of community.²¹

The focus of the ICMI program is divided into several interconnected components. Factor A focuses on improving the quality of human resources, while Factor B focuses on empowering and improving the quality of economic, political, and social systems and processes. In the economic sphere, empowerment is specifically aimed at creating a conducive and competitive business climate. Meanwhile, social empowerment is aimed at helping the people escape from high levels of unemployment and poverty. In the political sphere, the program promotes greater unity through learning and dialogue within and among political forces and national components.²²

The implementation of the West Java Regional Chapter of ICMI's program objectives in fostering a civil society is evident in the decision to approve an executive board comprising members from various multidimensional fields, including expertise, organization, government, education, religion and da'wah, law, socio-culture, health, media and information, women's empowerment and child protection, cooperation and foreign relations, as well as economics, entrepreneurship, and MSMEs. In terms of economic empowerment, ICMI Orwil

²⁰ Elfia, "Masyarakat Madani dan *Civil Society*", *Madania: Jurnal Hukum Pidana dan Ketatanegaraan Islam*, vol.8, No.1 (2018): 26-27

²¹ ICMI, "Visi dan Misi", 2018, <https://icmi.id/profil/visi-dan-misi>, diakses pada tanggal 27 April 2026

²² ICMI Jabar, "*Buku Panduan ICMI Orwil Jawa Barat*" (Batic Press, 2019)

West Java developed this area more extensively during the tenure of Prof. Dr. Mohammad Najib, M.Ag, from 2012–2016 and 2017–2022.²³ This is, of course, consistent with his background; he is a professor in the Comparative Islamic Theology Program at Sunan Gunung Jati State University. In his academic work, he teaches courses on Hadith on Legal Rulings in Transactions, Exegesis and Economic Hadith, the Sciences of Hadith, and the Science of Tawhid.²⁴

The economic empowerment of the community by ICMI's West Java Regional Branch involves the establishment of autonomous bodies and their respective programs. The Insan Madani Cooperative is an autonomous body of ICMI. This cooperative was quite active, particularly in the period before the COVID-19 pandemic, when it provided capital assistance. However, due to numerous challenges—such as unrecovered capital and other issues—it has shifted its focus toward “link matching,” meaning it now acts as a partner connecting the community with relevant government agencies, such as the Cooperative Affairs Office.²⁵ In addition to establishing cooperatives, a program was launched in 2016 to open 400 ICMI stores in West Java Province in partnership with the West Java Regional Government, and implemented by the ICMI West Java Regional Organization (Orwil). In practice, the ICMI stores serve as a link between the Regional Organization (Orwil), District Organizations (Orda), and Sub-District Organizations (Orsat) and the ICMI Central Office. The ICMI Store program was established to build a network for food stabilization activities, such as rice, sugar, cooking oil, and meat, especially during times of scarcity or reduced supply in the community.²⁶ The target audience for these ICMI stores is the general public, particularly merchants with a minimum monthly turnover of 5 million rupiah. That year, several cities had already registered ICMI stores, including Bandung, Cimahi, Garut, Karawang, Sumedang, Indramayu, and Bekasi.²⁷ According to the author's findings, the launch of the ICMI store took place in Indramayu. This is evident from the launch of 150 halal stores in Indramayu.²⁸

²³ Fiky Arista, “Wawancara Dengan Andri selaku Kepala Sekretariat ICMI Orwil Jabar,” April 13, 2026.

²⁴ Media Center Fakultas Syariah dan Hukum, “Profil Dosen”, <https://fsh.uinsgd.ac.id/dosen/196608201992031003/>, diakses pada 22 Mei 2026

²⁵ Fiky Arista, “Wawancara Dengan Andri selaku Kepala Sekretariat ICMI Orwil Jabar,” April 13, 2026

²⁶ ICMI, “Sekjen ICMI: Program Kerja ICMI Bersinggungan Langsung Dengan Masyarakat”, 2016, <https://icmi.id/media/siaran-pers/sekjen-icmi-program-kerja-icmi-bersinggungan-langsung-dengan-masyarakat>, diakses pada 28 April 2026

²⁷ Arie Lukihardianti, “ICMI akan Bangun 400 Toko Pangan di Jabar”, 2016, <https://ekonomi.republika.co.id/berita/oawr2b382/icmi-akan-bangun-400-toko-pangan-di-jabar>, diakses pada 28 April 2026, lihat juga pernyataan Najib (Ketua Orwil Jabar), postingan Facebook, 2016

²⁸ Pemerintah Kabupaten Indramayu, “Icni Launching 150 Toko Halal, Indramayu Dijadikan Pengembangan Ekonomi Halal”, 2017, <https://indramayukab.go.id/icmi-launching-150-toko-halal-indramayu-dijadikan-pengembangan-ekonomi-halal/>, diakses pada 28 April 2026

Alisa Khadijah and ISMI are autonomous bodies of ICMI that serve as collaborative spaces and strategic facilitators. By empowering entrepreneurs within the scope of these organizations, new economic opportunities are created that can be channeled back into the community to educate and share knowledge regarding business establishment and development. The Association of Muslim Women Entrepreneurs of Indonesia (Alisa) Khadijah is an autonomous body of ICMI. The history of Alisa Khadijah's establishment is inseparable from the role of Mrs. Hasri Ainun Habibie, who initially founded it as an association on March 11, 1997, in Jakarta. The function of this organization is to bring together Muslim women entrepreneurs across Indonesia to collaborate and support one another through a networking platform for the economic empowerment of the Muslim community.²⁹ This is evident in the work program of Alisa Khadijah, which conducts various economic capacity-building activities for its members, such as seminars, in collaboration with government agencies, financial institutions, the private sector, and universities. Meanwhile, the Indonesian Muslim Businessmen Association (ISMI) was established on December 18, 2012, in Jakarta by four civil society organizations: Nahdlatul Ulama (NU), Muhammadiyah, the Indonesian Ulema Council (MUI), and the Indonesian Muslim Intellectuals Association (ICMI). ISMI is an association for all Muslim merchants and entrepreneurs.³⁰

Conclusion

The establishment of the Indonesian Muslim Intellectuals Association (ICMI) was a response to the issues that arose during the New Order era. As its name suggests, the founding of this organization was closely tied to the role of students and BJ Habibie as its first chairman. As an organization aiming to realize a civil society, regional branches (orwil), district branches (orda), and unit branches (orsat) were established as forms of the organization's service across various regions. This ensures that all programs can reach every part of Indonesia. The programs developed are not limited to education alone but encompass all aspects of community life. This article examines the role of ICMI's West Java Regional Branch (Orwil) in empowering the community through various autonomous bodies under its umbrella and its programs, such as the Insan Madani Cooperative, organizations serving as platforms for entrepreneurs like Alisa Khadijah and ISMI, as well as the initiative to open ICMI stores.

²⁹ Vernanda Wadya Ningrum, "Pengaruh Literasi Keuangan, Lingkungan Sosial dan Gaya Hidup Terhadap Keputusan Penggunaan Mobile Banking Syariah (Studi Kasus Pada Pengusaha Muslimah Alisa Khadijah ICMI Kota Semarang)", (*thesis, Universitas Islam Negeri Walisongo Semarang*, 2024): 73

³⁰ ISMI, "Sekilas Perjalanan ISMI", <https://ismi.id/page/sejarah>, diakses pada 23 Mei 2026

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