From Halaqah to Humanitarian Infrastructure: One Ummah Movement and Youth Da'wah in Bandung, 2016-2023

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Abstract

This article reconstructs the transformation of One Ummah Movement from a small youth halaqah at Masjid Baitul Mu'min in Antapani, Bandung, into a legally recognized da'wah and philanthropic institution between 2016 and 2023. It asks how a volunteer community converted religious sociability into durable organizational infrastructure and how successive pressures altered its repertoire. The study applies the historical method of heuristics, external and internal source criticism, interpretation, and historiography. Its evidence consists of the 2018 ministerial decree recognizing Yayasan One Ummah, internal statutes, organizational program records, social-media archives, and activity photographs. The findings identify three phases. From 2016 to 2018, a small organizing core scaled mosque-based study circles through popular preachers, social media, recruitment, and early welfare programs. From 2018 to 2021, legal incorporation, functional specialization, regional outreach, and disaster relief converted public trust into institutional capacity. The COVID-19 crisis then displaced event-centered da'wah but stimulated weekly online teaching, aid for health workers, and the Medis Pelosok Negeri program. From 2021 to 2023, centralized coordination, visually packaged programs, specialized communities, and the We Care We Speak seminar format marked organizational consolidation. The article argues that One Ummah's durability rested not simply on hijrah discourse or digital branding, but on repeated translations of moral fellowship into legal, bureaucratic, digital, and humanitarian infrastructure.

Keywords: One Ummah Movement, youth da'wah, Bandung, hijrah communities, philanthropy, digital religion, institutionalization

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Introduction

The growth of youth da'wah communities in urban Indonesia belongs to a wider reorganization of religious authority after the late twentieth century. Mosques, pesantren, and scholarly networks remained important, but they no longer monopolized the circulation of Islamic knowledge. Expanding higher education, urban mobility, new media, and the political opening after the New Order created spaces in which young Muslims could assemble outside older organizational hierarchies. By the 2010s, the term *hijrah* increasingly described not only migration in the classical Islamic sense, but also a public project of personal reform, peer affiliation, and mediated religious identity. Bandung became one of the most visible settings for this development because its dense student population, creative economy, mosque networks, and digital culture allowed religious initiatives to move rapidly between physical and online spaces.[1]

Scholarship on Shift Pemuda Hijrah has shown how relaxed language, recognizable youth aesthetics, popular preachers, and social media could turn Islamic study into an accessible urban experience. Muhammad Sufyan Abdurrahman emphasizes the relationship between new media and the religious conduct of Bandung youth. Paelani Setia and Rika Dilawati identify Shift as a new expression of the hijrah movement, while Nur Ratih Devi Affandi and Meria Octavianti show how its communication adapted da'wah to a young audience.[2] These studies are essential for locating One Ummah within its urban milieu. They also suggest that the category of youth da'wah should not be treated as a single organization or ideology. Communities differed in constituency, leadership, institutional form, and the balance they created between preaching, fellowship, lifestyle, and public service.

One Ummah Movement emerged in precisely this crowded field. Its founders had moved through Bandung's study circles before accepting a request to enliven Masjid Baitul Mu'min in Antapani. On 11 December 2016 they formalized their gatherings under the name Shuffah Baitul Mu'min, referring to the mosque's forecourt where they met. Within less than two years, the initiative had adopted the name One Ummah, acquired legal recognition for a foundation, recruited functional teams, and undertaken activities beyond religious instruction. By 2023 its archive described programs in da'wah, education, health, economic assistance, social welfare, Ramadan and Qurban distribution, and humanitarian relief.[3]

Existing research has examined parts of this development without reconstructing it as an institutional history. Fina Amelia Hidayat analyzed group dynamics and member interaction. Alvina Widadjananti Nabilah studied persuasive communication

[1] Muhammad Sufyan Abdurrahman, "Generasi Muda, Agama Islam, dan Media Baru: Perilaku Keagamaan Gerakan Shift Pemuda Hijrah Bandung," *Anida: Aktualisasi Nuansa Ilmu Dakwah* 20, no. 1 (2020): 46-63, https://doi.org/10.15575/anida.v20i1.8713.

[2] Paelani Setia and Rika Dilawati, "Tren Baru Islam melalui Gerakan Hijrah: Studi Kasus Shift Pemuda Hijrah," *Khazanah Theologia* 3, no. 3 (2021): 131-146, https://doi.org/10.15575/kt.v3i3.12708. See also Nur Ratih Devi Affandi and Meria Octavianti, "Komunikasi Dakwah Pemuda Hijrah," *Jurnal Manajemen Komunikasi* 3, no. 2 (2019): 173-184, https://doi.org/10.24198/jmk.v3i2.20492.

[3] Siti Nur Afifah, "Perkembangan Komunitas Dakwah One Ummah Movement di Kota Bandung Tahun 2016-2023" (UIN Sunan Gunung Djati Bandung), 47-54.

with adolescents at Masjid Al Maksudi. Fauzi Nurul Barkah examined the social construction of millennial Islamic identity through a phenomenological approach. Comparative studies of Bikers Dakwah and the Bandung branch of the Indonesian Mosque Youth Communication Board have supplied useful organizational parallels.[4] Yet these works do not explain how One Ummah changed across the full period from 2016 to 2023, how legal and financial responsibilities differentiated the movement from its foundation, or how the pandemic altered the organization's long-term repertoire.

This article addresses that historiographical gap through two related questions. How did One Ummah move from an informal mosque circle to a differentiated da'wah and philanthropic institution? How did it respond to problems of scale, legal accountability, geographic distance, the COVID-19 crisis, and changing youth preferences? Its contribution is not a celebratory catalogue of programs. It reconstructs institutionalization as a historical process in which religious fellowship was repeatedly converted into new forms of capacity. These included organized recruitment, legal personality, administrative routines, media production, regional chapters, donor relationships, and specialized humanitarian services.

The central argument is that One Ummah's durability did not rest on doctrinal appeal or digital visibility alone. The movement persisted because a small organizing core translated moral commitment into infrastructure and revised that infrastructure when its environment changed. Three mechanisms were especially important. First, social media and movement across larger mosques enabled a small volunteer nucleus to address audiences far beyond its membership. Second, legal incorporation and functional differentiation made it possible to manage donations and public programs with greater organizational clarity. Third, the pandemic compelled a shift from event-centered preaching toward digital teaching, health assistance, and humanitarian service. This last change was not a temporary interruption. It broadened the repertoire that shaped consolidation after the acute pandemic period.

Arnold J. Toynbee's conceptual framework regarding the "challenge and response" concept, which served as the basis for the previous analysis, is used here as a limited interpretive heuristic. It directs attention to moments when a problem demanded organizational invention and to the agency of the small groups that Toynbee called a creative minority.[5] It is not used as a deterministic law of

[4] Fina Amelia Hidayat, "Dinamika Kelompok pada Kegiatan Dakwah One Ummah Movement: Analisis Deskriptif pada Kegiatan Komunitas One Ummah Movement" (UIN Sunan Gunung Djati Bandung). Alvina Widadjananti Nabilah, "Pola Komunikasi Dakwah dalam Aktivitas Khitobah Ta'tsiriyah terhadap Remaja: Studi Deskriptif pada Komunitas One Ummah Movement dan Remaja di Masjid Al Maksudi, Gedebage, Bandung" (UIN Sunan Gunung Djati Bandung, 2023). Fauzi Nurul Barkah, "Konstruksi Sosial Keislaman Komunitas Dakwah Milenial: Studi Fenomenologi pada Komunitas One Ummah Movement di Kota Bandung" (UIN Sunan Gunung Djati Bandung, 2023), 105-109. Muhammad Khadavi, "Komunitas Bikers Dakwah: Sejarah dan Perannya dalam Mengenalkan Agama Islam di Kalangan Anak Muda Pecinta Motor di Jakarta Tahun 2018-2022" (UIN Syarif Hidayatullah Jakarta). Agung Sofyan, "Perkembangan Badan Komunikasi Pemuda Remaja Masjid Indonesia di Kota Bandung dalam Kegiatan Dakwah Islam Tahun 2011-2017" (UIN Sunan Gunung Djati Bandung, 2018).

[5] Sulasman, *Metodologi Penelitian Sejarah* (Bandung: CV Pustaka Setia, 2014), 158.

civilizational rise and decline. The historical record also reveals incomplete responses, uneven chapter development, and persistent internal problems. Adaptation increased capacity, but it did not remove economic precarity among volunteers or solve the difficulty of matching diverse skills to suitable organizational roles.

Method

This study employs the historical method, encompassing the stages of heuristics, external and internal source criticism, interpretation, and historiography. Heuristics involved locating written, oral, material, and digital sources associated with One Ummah. Field visits were made to the Creative Youth Center in the Bandung area and to the One Ummah Foundation office on Jalan Jatihandap. Written primary sources include the ministerial decree recognizing the legal entity, the 2018 organizational statutes, and the *internal program records*. Digital sources include the official Instagram archives of the movement and foundation. Photographs provide evidence of location, participation, material distribution, and changes in program presentation.[6]

The oral record comprises interviews with Muhammad Ghany, daily chair of One Ummah Movement, Efandri Zahra, an administrator, Aisyah Amini, leader of One Ummah Garut, and Nurul Afni Khotimah, a foundation program officer.[7] The final source list does not include every interview contemplated in the research design. This article only includes interview results documented in completed studies and does not attribute unverified testimony to prospective informants.

External criticism examined the provenance, date, authorship, and physical or digital continuity of each source. The ministerial decree bears the number AHU-0004394.AH.01.04.Tahun 2018 and records the recognition of Yayasan One Ummah on 27 March 2018. This official document has greater evidentiary weight for the recognition date than retrospective organizational descriptions.[8] A current official profile lists a notarial deed dated 2 March 2018, Meanwhile, the reproduced image of the decision refers to a different deed number and date. Because the discrepancy cannot be resolved from the available file, the article does not collapse the two records into a single unsupported chronology. It uses 27 March only for the state recognition documented by the decree.

Internal criticism assessed the position and interests of institutional narrators. Interviews with administrators offer close knowledge of decisions and organizational culture, but they can rationalize past choices through present institutional goals. Instagram posts establish what the organization announced and displayed at a particular time, but they are curated public communications rather than neutral

[6] Sulasman, *Metodologi Penelitian Sejarah*, 93, 101-107, 148-149. One Ummah Movement, *Anggaran Dasar dan Anggaran Rumah Tangga One Ummah Movement* (Bandung: One Ummah Movement, 2018). Yayasan One Ummah, *internal program records* (Bandung: Yayasan One Ummah).

[7] Muhammad Ghany, interview by Siti Nur Afifah, Bandung. Efandri Zahra, interview by Siti Nur Afifah, One Ummah office, Bandung. Aisyah Amini, interview by Siti Nur Afifah, Bandung. Nurul Afni Khotimah, interview by Siti Nur Afifah, One Ummah office, Bandung.

[8] Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, "Keputusan Menteri Hukum dan Hak Asasi Manusia Republik Indonesia Nomor AHU-0004394.AH.01.04.Tahun 2018 tentang Pengesahan Pendirian Badan Hukum Yayasan One Ummah" (Jakarta, 2018).

records. The annual report is indispensable for program categories and cumulative totals, yet its beneficiary numbers were produced by the organization. The figure of the reported total is therefore described as reported beneficiary instances. It cannot be assumed to equal unique people, because the available report does not establish whether recipients appeared in more than one activity or category.[9]

Interpretation linked verified facts through chronology, causality, continuity, and change. Toynbee's challenge-response formulation is applied only where the record identifies a clear pressure and a documented organizational response. The disparity between a small organizing team and very large audiences, the need to manage donations, pandemic restrictions, and changes after the acute pandemic period in youth culture are treated as distinct historical problems rather than evidence of automatic progress.[10]

Results

Urban religious context and the formation of Shuffah Baitul Mu'min

The formation of One Ummah cannot be separated from Bandung's youth da'wah ecology. During the first half of the 2010s, communities such as Shift Pemuda Hijrah, Yuk Ngaji, One Day One Juz, and motorcycle-based preaching initiatives made Islamic participation compatible with peer networks, digital circulation, and informal urban settings. Their programs differed, but they demonstrated that young Muslims would gather around flexible organizational forms and recognizable cultural styles.[11] One Ummah's founders participated in this environment before establishing their own initiative.

Kajian tersebut menyebut Ferdian Saut, Mughni Sabiq Khoerot, Ahmad Latief, Andi, serta seorang rekan lainnya sebagai lima pemuda yang dikaitkan dengan fase awal pembentukan. The available source does not identify the fifth person, so this article does not supply a name. Their meetings at Masjid Baitul Mu'min in Antapani developed after a mosque supervisor asked them to help enliven the building through regular religious study. The first gatherings were modest, attended mainly by local residents and friends. Themes connected to everyday concerns, the presence of preachers known among young audiences, and documentation shared on social media gradually attracted participants from beyond the immediate neighborhood.[12]

On 11 December 2016 the organizers adopted the name Shuffah Baitul Mu'min. Muhammad Ghany explained that *shuffah* referred to the mosque forecourt where the small halaqah met. The name therefore recorded both a place and an organizational scale. It identified a community rooted in a specific mosque before it possessed an office, foundation, regional network, or stable division of labor.[13]

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[9] Yayasan One Ummah, *internal program records*, 5.

[10] Sulasman, *Metodologi Penelitian Sejarah*, 107, 158.

[11] Abdurrahman, "Generasi Muda, Agama Islam, dan Media Baru," 46-63. See also Setia and Dilawati, "Tren Baru Islam melalui Gerakan Hijrah," 131-146.

[12] Barkah, "Konstruksi Sosial Keislaman," 105-106.

[13] Muhammad Ghany, interview.

The founders also interpreted their initiative as a corrective to what they considered a superficial reduction of hijrah to visible lifestyle change. In Ghany's retrospective account, clothing and tattoo removal could become substitutes for deeper study and ethical formation. Shuffah Baitul Mu'min responded by emphasizing the Qur'an and Sunnah, routine learning, and sustained peer association. Whatever the normative language of this claim, its historical importance lies in the institutional response. The founders did not create only a series of lectures. They tried to bind instruction, fellowship, and voluntary service into a continuing community.[14]

Organizational capacity lagged behind public interest. The core comprised approximately ten to fifteen people, while Ghany recalled that large *tabligh akbar* events could draw between 1,000 and 5,000 participants. These are retrospective attendance estimates rather than audited ticket counts, but they convey the central problem of the formative phase. A small team had to secure speakers, manage venues, produce media, collect donations, and organize crowds on a scale far larger than its membership.[15]

In 2017 the limits of Masjid Baitul Mu'min became evident. Activities moved to larger venues, including Masjid Trans Studio, Masjid An-Nur Biofarma, and Masjid Al-Ukhuwah. Spatial expansion changed the community's relation to the city. A neighborhood circle became a mobile organizer that could temporarily inhabit prominent urban mosques and draw participants from several districts. Recruitment announcements on Instagram subsequently divided participation into Bandung Utara, Bandung Selatan, Bandung Timur, and Cimahi. The territorial scheme supplied a rudimentary solution to the mismatch between organizers and audiences.[16]

Social service already formed part of the movement's public identity. Its 2017 Instagram archive records assistance for an elderly poor resident in West Bandung, educational support for Sekolah Rakyat Kampung Ranca Belut in Cicalengka, Sahur on the Road, Qurban distribution, free medical treatment, and fundraising for Syrians affected by conflict. These initiatives were initially episodic, but they established a pattern that later became institutional. Religious gatherings generated volunteers, visibility, and donations, while welfare activity translated those resources into a practical claim to social usefulness.[17]

Legalization, specialization, and regional reach, 2018-2021

The year 2018 marked a shift from informal expansion to institutional differentiation. The name One Ummah originated in the theme of a large event with Rahmat Baequni and was subsequently adopted as the community's identity. On 10 March, an event with Felix Siauw at Masjid Trans Studio demonstrated the audience and fundraising capacity that the movement had acquired. According to Ghany, growing infaq receipts created a demand for more accountable management. Legal personality, an office, and clearer administrative procedures became necessary

[14] Muhammad Ghany, interview.

[15] Muhammad Ghany, interview.

[16] Barkah, "Konstruksi Sosial Keislaman," 107. See also One Ummah Movement, Instagram archive, recruitment posts.

[17] One Ummah Movement, Instagram archive, activity posts.

because public trust had produced responsibilities that could no longer be handled through the arrangements of a small study circle.[18]



KEPUTUSAN MENTERI HUKUM DAN HAK ASASI MANUSIA REPUBLIK INDONESIA
NOMOR AHU-0004394.AH.01.04.Tahun 2018
TENTANG
PENGESAHAN PENDIRIAN BADAN HUKUM
YAYASAN ONE UMMAH

Menimbang : a Bahwa berdasarkan Permohonan Notaris ERWIN ANDRIANSYAH BUDIMAN,S.H.,M.KN , sesuai Akta Notaris Nomor 7, tanggal 27 Maret 2018 yang dibuat oleh Notaris ERWIN ANDRIANSYAH BUDIMAN,S.H.,M.KN tentang Pengesahan Badan Hukum Yayasan ONE UMMAH tanggal 27 Maret 2018 dengan Nomor Pendaftaran 5018032732101621 telah sesuai dengan persyaratan Pengesahan Badan Hukum Yayasan;

b Bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a, perlu menetapkan keputusan Menteri Hukum dan Hak Asasi Manusia tentang Pengesahan Badan Hukum Yayasan ONE UMMAH;

MEMUTUSKAN:

Menetapkan :

KESATU : Memberikan pengesahan badan hukum:
YAYASAN ONE UMMAH
berkedudukan di KOTA BANDUNG sesuai Akta Notaris Nomor 7, tanggal 27 Maret 2018 yang dibuat oleh Notaris ERWIN ANDRIANSYAH BUDIMAN,S.H.,M.KN berkedudukan di KABUPATEN BANDUNG.

KEDUA : Keputusan ini berlaku sejak tanggal ditetapkan.

Ditetapkan di Jakarta, Tanggal 27 Maret 2018.

a.n. MENTERI HUKUM DAN HAK ASASI MANUSIA
REPUBLIK INDONESIA
PR. DIREKTUR JENDERAL ADMINISTRASI HUKUM UMUM,

Cahyo Rahadian Muzhar, S.H., LL.M.
19690918 199403 1 001

DICETAK PADA TANGGAL 04 April 2018
DAFTAR YAYASAN NOMOR AHU-0005786.AH.01.12.Tahun 2018 TANGGAL 27 Maret 2018
SURAT KEPUTUSAN MENTERI INI DICETAK DARI SABH

ERWIN ANDRIANSYAH BUDIMAN, S.H., M.Kn
Notaris Kabupaten Bandung

Figure 1. Ministerial decree recognizing Yayasan One Ummah, 27 March 2018.

The Ministry of Law and Human Rights recognized Yayasan One Ummah through Decree No. AHU-0004394.AH.01.04.Tahun 2018 on 27 March 2018. The decree supplied legal standing for a foundation, not proof that every movement activity became identical with foundation administration. The study confirms that the community and the foundation maintain distinct structures and priorities, despite interconnections regarding personnel, public identity, and the programs they implement.[19] This distinction matters. The movement organized religious fellowship, volunteering, and da'wah, while the foundation offered a formal vehicle for the collection and distribution of zakat, infaq, sadaqah, waqf, and Qurban funds.

Legalization was accompanied by functional specialization. An open recruitment in 2018 sought volunteers for social action, disaster and humanitarian response, religious study, fundraising, and creative da'wah. The first *mukhoyam*, held at Gunung Kareumbi on 28 and 29 April 2018, gathered recruits under the guidance of H. Edwin Senjaya and Rahmat Baequni. The camp joined spiritual formation to team building. Its significance lay less in the outdoor format than in the creation of an internal social experience that could convert occasional event volunteers into a more cohesive cadre.[20]

External movement also accelerated. The Tour de West Java brought study events to Tasikmalaya and Garut. Disaster relief teams assisted communities affected by the Lombok earthquake and the Palu and Donggala disaster. These activities broadened

[18] Muhammad Ghany, interview. See also One Ummah Movement, Instagram archive, post dated March 10, 2018.

[19] Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, "Keputusan Menteri Hukum dan Hak Asasi Manusia Republik Indonesia Nomor AHU-0004394.AH.01.04.Tahun 2018." See also Afifah, "Perkembangan Komunitas Dakwah One Ummah Movement," 49-53.

[20] One Ummah Movement, Instagram archive, posts dated April 28-29, 2018.

One Ummah's geography and repertoire at the same time. It no longer appeared only as a Bandung organizer that invited audiences into large mosques. It sent volunteers, aid, and religious programming outward through collaborative networks.[21]

In 2019 the creation of Wakaf Movement placed long-term asset formation within this expanding repertoire. Its proposed uses included mosques, integrated Islamic schools, a Qur'an center, and a creative da'wah studio. The same year brought a Garut chapter. Aisyah Amini, known as Misha, had participated in social and religious events before being approached through Gladis Ceriani and meeting founder Ferdian Saut. Amini's testimony reveals that regionalization depended not merely on issuing a central directive. It required a local intermediary willing to shift from executing programs designed by others to conceptualizing and leading a chapter.[22]

The Garut case demonstrates both the usefulness and limits of the creative-minority concept. One local organizer connected the Bandung network to Garut, but the chapter's development still depended on relationships, training, and the capacity to design locally relevant activity. Institutional expansion was therefore mediated rather than automatic. The experience also shows why regional chapters should not be counted as equivalent units. They emerged through different biographies and possessed unequal access to the center.

The COVID-19 crisis interrupted this trajectory. Indonesia announced its first confirmed cases on 2 March 2020, and the World Health Organization characterized COVID-19 as a pandemic on 11 March.[23] Face-to-face study circles, internal meetings, social distribution, and humanitarian activities could no longer continue in their established form. One Ummah suspended open recruitment and reassigned existing volunteers rather than enlarging membership during the emergency.

The first response was conversion. Weekly teaching moved online. Food sharing that had previously targeted orphanages, streets, and other public locations was redirected toward hospitals and health workers caring for patients. Ghany described the preservation of emotional continuity among volunteers as a deliberate objective. Rotating existing members through online events and field distribution helped maintain a sense of belonging even when many could no longer contribute at their earlier intensity.[24]

[21] One Ummah Movement, Instagram archive, Tour de West Java and disaster-response posts.

[22] Aisyah Amini, interview.

[23] World Health Organization, "Media Statement on Confirmed COVID-19 Cases," March 2, 2020, https://www.who.int/indonesia/news/detail/02-03-2020-media-statement-on-covid-19. World Health Organization, "WHO Director-General's Opening Remarks at the Media Briefing on COVID-19, 11 March 2020," March 11, 2020, https://www.who.int/news-room/speeches/item/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020.

[24] Muhammad Ghany, interview.



Figure 2. Delivery of protective equipment and food to a healthcare facility during the COVID-19 crisis, 2020.

The second response was programmatic innovation. On 23 September 2020 One Ummah announced Medis Pelosok Negeri under One Ummah Humanity. Its first batch sent free medical services to Garut on 27 September, Sukaratu in Tasikmalaya on 25 October, Gunung Halu on 29 November, and Sumedang on 27 December.[25] The four-date sequence indicates planned continuity rather than a single emergency visit. At a moment when the pandemic had made health more central and mobility more difficult, the organization developed a service that joined humanitarian identity to medical access in rural areas.

Disaster response also continued during 2020, including assistance following floods in Sukabumi and Garut. The coexistence of online study, hospital support, rural medicine, and disaster relief shows that pandemic adaptation did more than preserve the old program calendar. It redistributed organizational labor from large public gatherings toward smaller service operations and mediated communication.[26]

Consolidation and differentiated programming, 2021-2023

The third phase involved administrative consolidation and a redefinition of audience strategy. Regional coordinators for northern, eastern, and southern Bandung were removed, and activities were centralized in Bandung, with Cimahi retaining a separate structure. The foundation also adopted more regular working hours for administrators and amil. Be Care Food, Syiar Qur'an Indonesia, and routine study became the principal continuing programs.[27]

Expansion to Palangkaraya followed a different path from Garut. Abdul Jabar Fathoni, formerly involved in One Ummah Bandung, returned to his home region and carried the organizational experience with him. The chapter remained active, but distance constrained monitoring and coordination, producing a smaller scale than the chapters nearer Bandung. This case makes geographic friction visible. Digital

[25] One Ummah Movement, Instagram archive, Medis Pelosok Negeri posts.
[26] One Ummah Movement, Instagram archive, Sukabumi and Garut flood-response posts.
[27] Muhammad Ghany, interview.

communication could support a distant network, but it did not erase the logistical advantages of proximity.[28]

Program presentation became a more deliberate organizational resource. Be Care Food continued the familiar practice of distributing meals, but photographs, narrative framing, and consistent visual identity turned the process into content that could attract volunteers and donors. Social media had already advertised events during the formative phase. After the pandemic it increasingly functioned as part of the program itself, shaping how service was witnessed, remembered, and repeated.[29]

Ghany described the pandemic as a cultural reset. The hijrah idiom that had energized youth da'wah between 2016 and 2020 no longer commanded the same attention. Bandung's expanding leisure spaces and a more flexible youth culture after the acute pandemic period required formats beyond conventional mosque lectures. One response was We Care We Speak, launched in 2022 as a seminar with a more explicitly intellectual tone. Another was the development of specialized communities under the wider One Ummah umbrella, allowing members with different interests and skills to address audiences that the principal da'wah identity could not easily reach.[30]

By 2023, organizational materials presented a broad and differentiated portfolio spanning da'wah, education, health, economic assistance, social welfare, Ramadan and Qurban distribution, and humanitarian relief. Humanitarian activity had become a major part of the organization's public identity, while direct economic programming remained more limited. One Ummah had become a hybrid institution in which public service complemented formal religious events.[31]

The official foundation profile uses a different taxonomy. It identifies five pillars: da'wah, economy, social, education, and humanitarian work. Health and Ramadan or Qurban appear as reporting categories in organizational records rather than separate pillars in the profile. The difference should not be corrected by selecting one list as the definitive essence of the institution. It indicates that public identity, administrative reporting, and operational programs were classified for different purposes.[32]

Table 1. Institutional development of One Ummah Movement, 2016-2023

Period	Principal challenge	Documented response	Institutional consequence
2016-2017	Small core, rising attendance, limited mosque capacity	Larger mosque venues, social-media publicity, territorial recruitment, early welfare activity	Transformation from neighborhood halaqah into a mobile urban community

[28] Muhammad Ghany, interview.
[29] Muhammad Ghany, interview.
[30] Muhammad Ghany, interview.
[31] Yayasan One Ummah, *internal program records*, 5.
[32] One Ummah Movement, "Profil," https://oneummahmovement.com/profilkami/.

2018-2019	Donation management, legal accountability, need for specialized volunteers	Foundation recognition, functional teams, *mukhoyam*, Wakaf Movement, West Java outreach, Garut chapter	Legal and organizational differentiation
2020	Suspension of face-to-face activity and public-health crisis	Weekly online study, hospital food and protective-equipment support, Medis Pelosok Negeri	Expansion from event-centered da'wah toward digital and health service
2021-2023	Geographic coordination and changing youth preferences	Bandung centralization, Palangkaraya chapter, creative packaging, We Care We Speak, specialized communities	Consolidated hybrid da'wah and philanthropic infrastructure

Source: reconstructed from the 2018 ministerial decree, internal program records, interviews, and the One Ummah digital archive.[33]

Discussion

Institutionalization as translation

The evidence supports an interpretation of institutionalization as repeated translation. Shuffah Baitul Mu'min began with a moral and religious language of fellowship, scriptural learning, and reform. That language did not by itself create durable capacity. It had to be translated into schedules, venues, volunteer roles, financial procedures, digital communication, legal records, offices, and regional relationships. Each form enabled activity on a new scale, but it also produced new responsibilities.

The first translation was spatial and medial. Moving from Masjid Baitul Mu'min to larger urban mosques allowed attendance to grow without immediately expanding permanent infrastructure. Social media joined these temporary spaces into a recognizable public presence. Research on Shift helps explain why this combination worked in Bandung. Young audiences did not experience online and offline religion as separate worlds. Visual publicity, accessible language, popular speakers, and peer attendance made the mosque event part of a broader mediated social experience.[34] One Ummah participated in this ecology, but its early welfare activity gave that visibility a second destination. Attention and donations could be redirected toward social assistance.

[33] Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, "Keputusan Menteri Hukum dan Hak Asasi Manusia Republik Indonesia Nomor AHU-0004394.AH.01.04.Tahun 2018." Yayasan One Ummah, *internal program records*, 5. Muhammad Ghany, interview. Aisyah Amini, interview.

[34] Abdurrahman, "Generasi Muda, Agama Islam, dan Media Baru," 46-63. See also Affandi and Octavianti, "Komunikasi Dakwah Pemuda Hijrah," 173-184.

The second translation was juridical and bureaucratic. Legal recognition of Yayasan One Ummah did not replace the movement. It differentiated functions that had become difficult to combine informally. The movement's relational assets included trust, volunteers, religious identity, and audience access. The foundation could administer funds and programs through a recognized legal entity. Their overlap remained substantial, but the distinction reduced the risk of treating all activity as the property of an informal circle.

This interpretation also clarifies why 2018 was more than a change of name. The adoption of One Ummah, legal recognition, recruitment into five teams, a cadre camp, regional tours, and disaster intervention occurred in the same year. Together they formed an institutional threshold. The community could reproduce itself through roles and programs rather than relying only on the immediate presence of the five founders.

The pandemic as repertoire change

The pandemic was the strongest challenge in the period, but its historical significance lies in the kind of response it generated. Weekly online study preserved the instructional function, and aid to health workers redirected an existing food-sharing practice. Medis Pelosok Negeri went further. It introduced a structured health-service sequence at a time when face-to-face preaching was constrained. Pandemic response therefore combined substitution, redirection, and innovation.

This distinction matters because organizational continuity is often measured by whether an institution survives a crisis. One Ummah survived, but it did so by altering what counted as da'wah in practice. Religious communication moved online, while ethical witness became more closely associated with the delivery of food, protective equipment, disaster aid, and rural medical service. The result was a broader repertoire that remained visible after restrictions eased.

Toynbee's challenge-response concept captures the importance of agency in this sequence, but it can overstate coherence. The organization did not implement a single master plan. It suspended recruitment, improvised with existing volunteers, and responded to immediate needs. The creative minority was not simply the founders. Administrators, medical partners, local chapter organizers, media workers, and field volunteers supplied different kinds of initiative. Creativity was distributed through the organization, even when strategic authority remained concentrated.[35]

The pandemic also changed the audience environment. Ghany's description of a cultural reset should be read as an insider interpretation rather than an objective measure of all Bandung youth. It nevertheless corresponds to the organization's observable change in program format. We Care We Speak and specialized communities indicate that the movement no longer assumed one da'wah style could gather every young constituency. Post-pandemic consolidation thus involved differentiation rather than a return to the 2018 event model.

[35] Sulasman, *Metodologi Penelitian Sejarah*, 158. See also Muhammad Ghany, interview.

Humanitarian scale and the politics of organizational evidence

Organizational program records are central evidence of scale, but they also demonstrate why institutional history requires source criticism. Such records communicate accountability and attract trust. Their categories make a complex organization legible to donors, volunteers, and the public. At the same time, cumulative figures can compress repeated services, different units of measurement, and activities across several years into a single total. Without underlying registers, the historian cannot determine how many unique individuals were served or compare intensity across categories.

The safest conclusion is therefore relational. The reported figures show which activities the institution counted and valued. Humanitarian and Ramadan or Qurban distributions generated most recorded beneficiary instances. Health and economic programs were numerically smaller, though they may have required more resources per recipient. The pattern supports the argument that One Ummah became more than a preaching community. It does not prove the independent effectiveness of every intervention.

Visual sources require similar caution. Figure 2 verifies the material form of a pandemic-era delivery and the participation of identifiable volunteers at a health facility. It does not establish the number of recipients or the impact of the aid. Figure 1 verifies legal recognition and its date, but it does not explain how consistently the foundation applied its formal rules. Photographs and documents become stronger evidence when their claims are kept within what they actually show.

Community, chapter, and center

The regional history complicates any simple narrative of national expansion. Garut developed through a planned relationship between the center and a locally embedded organizer. Palangkaraya emerged through the return migration of a Bandung member. Cimahi retained administrative autonomy when other Bandung-area coordinators were removed. These different trajectories demonstrate that a chapter is not merely a copy of the center.

The center supplied brand recognition, religious networks, organizational experience, and program templates. Local organizers supplied trust, knowledge of place, volunteer relations, and the ability to translate a general mission into feasible activity. Distance affected the frequency of supervision and access to shared events. Chapter development therefore depended on a negotiated balance between institutional consistency and local agency.[36]

This finding adds historical depth to studies that emphasize communication or identity. One Ummah did not spread only because messages circulated online. It spread when people carried organizational habits across places and accepted the work of building new relationships. Amini's move from executor to strategist is a particularly clear example of this human infrastructure.

[36] Aisyah Amini, interview. See also Muhammad Ghany, interview.

The limits of adaptation

The organization's endurance should not obscure unresolved problems. Interview testimony identifies the integration of diverse member skills as a persistent internal challenge. A growing community could recruit people with media, technical, educational, and religious expertise without necessarily providing a suitable program or career pathway. Institutional growth increased the diversity of capacity faster than it created mechanisms to use that capacity.[37]

Economic instability among members posed a second problem. One Ummah's reported economic programs reached only 132 beneficiary instances, the smallest annual-report category. The study does not specify whether the recipients were internal members or members of the general public; therefore, no direct conclusion regarding equality can be drawn. The juxtaposition nevertheless exposes an imbalance between extensive humanitarian distribution and a still limited economic repertoire. Volunteers might participate in a morally meaningful community while remaining vulnerable to pressures that reduced their time and continuity.

The external challenge was not simply declining religious interest. Administrators described shallow understanding of Islam, personal pressures, and the limits of cognitive instruction. Attendance at study circles did not automatically transform conduct or relieve structural stress. The movement's combination of *tarbiyah*, field service, and emotional fellowship was an effort to address that gap, but the source does not demonstrate uniform outcomes.

These limitations necessitate adjustments to the application of the challenge and response concept, which was previously understood in more optimistic terms.. Adaptation was real, but not every challenge received an adequate response. The record is better understood as an uneven accumulation of capacities. Legal recognition solved one kind of vulnerability. It did not solve member livelihoods. Digital media expanded reach. It did not eliminate geographic distance. Specialized communities widened audience segmentation. They also created a continuing need for coordination and identity management.

Historiographical contribution

One Ummah's history contributes to the historiography of contemporary Indonesian Islam in three ways. First, it shows that youth hijrah communities should be studied as organizations across time, not only as communication styles or expressions of identity. The early cultural appeal of hijrah explains recruitment, but it does not explain institutional survival. Survival depended on the creation of procedures, differentiated functions, and service infrastructures.

Second, the case joins histories of digital religion to histories of philanthropy. Media were not only channels for sermons. Instagram connected recruitment, event documentation, fundraising, evidence of distribution, and organizational memory. Digital visibility helped produce material flows, while photographs of material service renewed digital credibility. The relationship was reciprocal.

[37] Muhammad Ghany, interview.

Third, the pandemic appears as an accelerator of institutional hybridity. It weakened the movement's established comparative advantage in large religious events, but strengthened service domains that could demonstrate relevance during crisis. By 2023 the organization could describe itself through da'wah, education, health, economic, social, Ramadan, Qurban, and humanitarian categories. This plurality was not present in finished form in 2016. It was the historical outcome of successive translations and adjustments.

Conclusion

One Ummah Movement began on 11 December 2016 as Shuffah Baitul Mu'min, a small halaqah rooted in the forecourt of an Antapani mosque. Its formation belonged to Bandung's wider youth hijrah environment, but its development cannot be explained by that environment alone. A core of approximately ten to fifteen organizers responded to rapidly growing audiences by moving across larger mosques, recruiting territorially, using social media, and combining study with welfare activity.

The decisive institutional threshold came in 2018. Adoption of the One Ummah identity, legal recognition of Yayasan One Ummah on 27 March, functional recruitment, cadre building, regional outreach, and disaster relief transformed a mobile study community into a differentiated movement-foundation complex. Garut then demonstrated how expansion depended on local organizers capable of converting central networks into place-specific leadership.

The COVID-19 crisis interrupted face-to-face activity but did not produce a simple retreat. Weekly online teaching preserved religious instruction. Food and protective-equipment distribution redirected volunteer labor toward health workers. Medis Pelosok Negeri added a continuing rural medical program. The pandemic therefore altered the repertoire through which One Ummah enacted da'wah. Post-pandemic centralization, creative media packaging, Palangkaraya's development, We Care We Speak, and specialized communities continued that shift.

The article's main contribution is to interpret this history as the construction of humanitarian and organizational infrastructure. One Ummah endured because moral fellowship was translated into legal, administrative, digital, spatial, and service capacities. By 2023, organizational materials described a portfolio in which humanitarian programs formed a major component. These records demonstrate institutional ambition and reach, but must remain identified as organization-reported data rather than audited unique-person counts.

The case also establishes the limits of adaptation. Geographic distance produced unequal chapters, economic insecurity affected members, and the integration of diverse skills remained incomplete. One Ummah's novelty lies not in a frictionless ascent from halaqah to foundation, but in an uneven and continuing process by which a local youth community sought to make religious commitment durable through institutions. That process illuminates a broader transformation in contemporary Indonesian Islam, where da'wah increasingly operates through the intertwined infrastructures of media, volunteering, philanthropy, and crisis response.

Author Contributions

Siti Nur Afifah conducted the original research, assembled and criticized the primary sources, carried out the interviews, and prepared the initial historical reconstruction. Mahbub Hefdzil Akbar and Agung Purnama provided academic supervision, methodological guidance, and critical review. Their designation as co-authors remains subject to their approval, confirmation of substantive contribution, and the authorship policy of the target journal.

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