Preaching in Word, Pen, and Deed: The Da'wah of Pemudi Persatuan Islam in Bandung Regency, West Java, 2007–2011

Kadzia Nasywa Huwaedatun Nafs[1*], **Agus Permana**[2], **Yasmina Wikan Astri**[3]
[123]Sunan Gunung Djati State Islamic University Bandung
**Correspondence* : Kadzianasywa@gmail.com
Received: August 2, 2025; Accepted: October 31, 2025; Published Online: December 15, 2025;

Abstract

Scholarship on Persatuan Islam (Persis) has privileged its male ulama, its polemics, and its central leadership, while the regional history of its young women's wing has remained largely unwritten. This article reconstructs the da'wah of the Regional Board (Pimpinan Daerah) of Pemudi Persatuan Islam in Bandung Regency during the 2007–2011 term, a period framed by the partition that created West Bandung Regency. Using the historical method of heuristics, source criticism, interpretation, and historiography, it draws on the board's accountability report, minute book, and congress decree, photographic records, organisational publications, and six oral testimonies from former office-holders, read critically against one another. The findings show that the board lost its western branches to a new regional body yet ended the term with nineteen recorded branches, five of them founded between 2008 and 2009, and 1,573 registered members. Its da'wah was organised as a division of labour across functional fields: preaching and study circles (bil lisan), the bulletin *Kilau Nurani* (bil kalam), and social service, disaster relief, and charitable mobilisation (bil hal). Read through Talcott Parsons's structural functionalism, but against its equilibrium bias, the case shows how young women converted an externally imposed territorial loss into organisational expansion, while the life-course pressures of marriage, study, and relocation set the limits of that expansion.

Keywords: Pemudi Persis; Persatuan Islam; women's da'wah; Bandung Regency; regional partition; Islamic organisations; oral history.

Copyright © 2025. Nafs, K. N. H., A. Permana, & Y. W. Astri. This is an open access article distributed under the Creative Commons Attribution-ShareAlike 4.0 International License, which permits unrestricted use, distribution, and reproduction in any medium, provide d the original work is properly cited.

Introduction

The first decades of the twentieth century witnessed the rise of reformist Islamic associations across the Netherlands Indies: Jamiat Khair in Batavia (1905), Muhammadiyah in Yogyakarta (1912), Al-Irsyad in Batavia (1914–1915), and Persatuan Islam (Persis) in Bandung, founded on 12 September 1923.[1] Persis grew out of a circle of traders who met in Gang Pakgade, a narrow lane known as a gathering place of *urang pasar* (market people), and it formally adopted the slogan of a return to the Qur'an and the Sunna on 12 September 1923 (1 Safar 1342 H).[2] Its name expressed the aspiration to unite Muslim thought, sentiment, and voice.[3] The founding milieu was a network of merchant families of Palembang origin, settled in Bandung since the eighteenth century and bound by kinship, marriage, and trade, whose rotating *kenduri* gradually turned into study gatherings that criticised what they regarded as stagnation (*jumud*), polytheism (*syirik*), unwarranted innovation (*bid'ah*), superstition (*takhayul*, *khurafat*), and blind imitation (*taqlid*).[4] Howard Federspiel's study of the organisation's first three decades remains the standard account of its doctrinal combativeness and its place in the emerging Indonesian state.[5]

Over time Persis developed a family of autonomous bodies (*otonom*): Persatuan Islam Istri (Persistri) for adult women, Pemuda Persis and Pemudi Persis for young men and young women, HIMA and HIMI for university students, and IPP and IPPI for school pupils.[6] The place of women within this architecture raises a question that has long animated Muslim debate: whether women's da'wah belongs to the household alone or also to public space. Recent Indonesian scholarship answers firmly in favour of the latter, invoking Q. 3:104 on the duty to form a community that enjoins good and forbids wrong, and Q. 4:32 on the equal reward of men and women for what they earn.[7] This literature, however, is overwhelmingly normative. It argues what women ought to do in da'wah; it seldom reconstructs what particular women's organisations actually did, where, when, and with what results.

This article addresses that gap through a regional case: the Pimpinan Daerah (Regional Board, hereafter PD) of Pemudi Persis in Bandung Regency during its 2007–2011 term, known in the organisation's vocabulary as a *masa jihad*. The period is

[1] Rafid Abbas, *Ijtihad Persatuan Islam: Telaah atas Produk Ijtihad Persis Tahun 1996–2009* (Yogyakarta: Pustaka Pelajar, 2012), 25.

[2] Abbas, *Ijtihad Persatuan Islam*, 30.

[3] Dadan Wildan, *Yang Da'i yang Politikus: Hayat dan Perjuangan Lima Tokoh Persis* (Bandung: Remaja Rosdakarya, 1997), 7.

[4] Abbas, *Ijtihad Persatuan Islam*, 32.

[5] Howard M. Federspiel, *Islam and Ideology in the Emerging Indonesian State: The Persatuan Islam (PERSIS), 1923 to 1957* (Leiden: Brill, 2001).

[6] Wildan Imaduddin Muhammad, "Ormas Islam di Jawa Barat dan Pergerakannya: Studi Kasus Persis dan PUI," *Analisis: Jurnal Studi Keislaman* 16, no. 2 (2016): 75–98, https://doi.org/10.24042/ajsk.v16i2.1120.

[7] Rohmatul Faizah and Diva Vidia Alkhalimi, "Peran Perempuan dalam Gerakan Dakwah," *AHSAN: Jurnal Dakwah dan Komunikasi* 2, no. 2 (2023); Wa Salmi, "Peran Dakwah Wanita dalam Perspektif Hadis," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 7, no. 2 (2016), https://doi.org/10.24252/tahdis.v7i2.2776; Avif Alfiyah, Ahlan, and Fdia Adila, "Eksistensi Perempuan dalam Dakwah Kontemporer Perspektif Al-Qur'an dan Hadis," *Madinah: Jurnal Studi Islam* 9, no. 2 (2022); Syamsul Rizal, "Peran Perempuan dalam Dakwah," *Jurnal Dakwatul Islam* 5, no. 1 (2010): 63–65.

historically significant for a specific reason. Since Persis decided in 1990 that its organisational units must follow the boundaries of state administration, any change in those boundaries reverberated through its structure. On 2 January 2007 the state enacted Law No. 12 of 2007, which carved West Bandung Regency (Kabupaten Bandung Barat) out of Bandung Regency.[8] For the Pemudi board elected six weeks later, this meant losing the branches located in the new regency and reorganising its fields of work. Two questions follow: what was the historical background of Pemudi Persis in Bandung Regency, and how did its regional board carry out da'wah between 2007 and 2011?

Existing studies approach the subject only obliquely. The historiography of Persis concentrates on the parent organisation, its ideology, and its male leaders.[9] Studies of Persis in West Java and in Bandung Regency trace institutional growth, branch formation, pesantren, and the reorganisation of regional boards, but say little about the women's and youth wings.[10] Comparable local studies of Islamic organisations examine Muhammadiyah in Subang, the Ansor Youth Movement in Garut, and a female village religious official (*modin*) in Kudus; they demonstrate the value of local case studies but concern different organisations and, in the last case, individual rather than organisational agency.[11] Pieternella van Doorn-Harder's work on Aisyiyah and Muslimat NU shows how Indonesian Muslim women's organisations created arenas of religious leadership, yet Persis's women's wings lie outside her scope.[12] The organisation's own history of Pemudi Persis is national, institutional, and commemorative, and ends at the level of the central board.[13] No study has reconstructed the work of a regional Pemudi Persis board from its own records, nor examined how a young women's da'wah organisation responded to administrative partition.

The objective of this article is therefore twofold: to trace the historical formation of Pemudi Persis in Bandung Regency, and to reconstruct and interpret the forms, actors, networks, and limits of its da'wah in 2007–2011. Its contribution is both empirical and interpretive. Empirically, it brings into scholarly use a body of organisational records that has not previously been analysed, namely the board's accountability report, its handwritten minute book, the decree of its fifth regional congress, and its photographic archive, and it sets these against six oral testimonies. Interpretively, it argues that the classical triad of *dakwah bil lisan* (by speech), *bil kalam* (by the pen), and *bil hal* (by deed) functioned in this case not merely as a theological typology but as an organisational division of labour mapped onto the board's

[8] Republic of Indonesia, Undang-Undang Nomor 12 Tahun 2007 tentang Pembentukan Kabupaten Bandung Barat di Provinsi Jawa Barat, enacted and promulgated 2 January 2007, Lembaran Negara Republik Indonesia Tahun 2007 Nomor 14.

[9] Federspiel, *Islam and Ideology*; Wildan, *Yang Da'i yang Politikus*.

[10] Muhammad, "Ormas Islam di Jawa Barat"; Fadli Roby, "Perkembangan Organisasi Persis Kabupaten Bandung Tahun 1980–1999".

[11] Munawar Fauzi, "Peranan Muhammadiyah dalam Pengembangan Sosial Keagamaan di Subang Tahun 2010–2015".

[12] Pieternella van Doorn-Harder, *Women Shaping Islam: Reading the Qur'an in Indonesia* (Urbana: University of Illinois Press, 2006).

[13] Ela Komala et al., *Sejarah Pemudi Persatuan Islam* (Bandung: Pimpinan Pusat Pemudi Persatuan Islam, 2014).

functional fields. Its novelty lies in showing how a young women's organisation converted an externally imposed territorial loss into internal expansion, and in demonstrating, through the discrepancies between archive and memory, how the history of such organisations must be written against their own self-representation.

Method

The study employs the historical method in its four conventional stages: heuristics, source criticism, interpretation, and historiography.[14]

Heuristics, the search for and gathering of sources, yielded four groups of material. The first consists of organisational archives held by the PD of Pemudi Persis Kabupaten Bandung: the bound draft accountability report (*laporan pertanggungjawaban*, LPJ) for the 2007–2011 term, which contains the full board (*tasykil*), the work programmes of each field, an inventory, administrative documentation, branch membership data, and activity reports; the handwritten minute book of board meetings for the same term; the decree of the fifth regional congress (Musyawarah Daerah, Musda V) appointing the chair; and a draft of the central board's congress documents for 2010–2014. The second group comprises organisational publications and web pages on the history of Pemudi Persis.[15] The third consists of photographs from the PD archive documenting the 2007 Musda, a leadership training, the Gerakan Amal Saleh (GAS) charity drive, the AKSES gathering, and a visit to Fatayat NU. The fourth comprises oral testimonies from six former office-holders: Intan Nurani Afiati, chair in 2007–2011 (interviewed March 20, 2025); Deulis Maharani, head of the Da'wah field (March 19, 2025); Rita Tasyriah, head of the Inter-Institutional Relations field (March 31, 2025); Idah Hamidah, head of the Community Service field (March 20, 2025); Yatni Nurhayati, responsible for Arts and Culture and active in Information and Communication (March 15, 2025); and Ati Hernawati, chair in 1996–2004 (27 November 2024). These are distinguished throughout from the dates of the events they describe, which lie between thirteen and nineteen years earlier.

External criticism examined the physical integrity, provenance, and dating of the documents. The accountability report is in fair condition; some pages are slightly torn with age, but the volume is complete and legible. The minute book is handwritten in an A5 exercise book with a green cover; it shows signs of having been soaked, probably by flooding, yet its entries remain clearly readable. The congress decree is a typed page bearing the signatures and membership numbers of the three presiding officers, dated Pameungpeuk, 18 February 2007 (30 Muharram 1428 H), and paginated

[14] Dudung Abdurahman, *Metodologi Penelitian Sejarah Islam* (Yogyakarta: Penerbit Ombak, 2011), 101; Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Yayasan Bentang Budaya, 1999), 99–100; Helius Sjamsuddin, *Metodologi Sejarah* (Yogyakarta: Penerbit Ombak, 2012), 121.

[15] Komala et al., *Sejarah Pemudi Persatuan Islam*; "Pemudi Persis," Profil Persatuan Islam, accessed 10 March 2025, https://profil.persis.or.id/page/pemudi-persis; "Menimbang Peran dan Prioritas Pemudi Persis," Persatuan Islam, accessed 10 March 2025, https://persis.or.id/News/read/menimbang-peran-dan-prioritas-pemudi-persis; "Sejarah Singkat Pemudi PERSIS," *Pemudi Bernarasi* (blog), 12 March 2018, accessed 19 November 2024, https://pemudibernarasi.wordpress.com/2018/03/12/sejarah-singkat-pemudi-persis-2/.

within the congress proceedings. The organisational history of Pemudi Persis was consulted in digitised form.[16]

Internal criticism assessed the credibility of each source by corroboration.[17] The oral testimonies were treated as oral historical evidence, valuable for motives, perceptions, and practices that documents rarely record, but subject to the reconstructive and often celebratory character of memory, particularly when narrators are former leaders recalling their own term.[18] Informants were cross-checked against one another and against the archive, and divergences were retained as historical evidence rather than smoothed over. Four discrepancies proved especially instructive and are discussed below: the date and venue of the renaming of Pemudi Persis; the membership figures for 2007–2011; the number of branches; and the starting date of the bulletin. Photographs were dated from internal evidence such as banners and captions, and used only to corroborate events attested elsewhere.

Interpretation draws on Talcott Parsons's structural functionalism, which treats recurrent patterns of social relations as structures and asks what contribution each part makes to the persistence of the whole; Parsons insisted that function should serve as an explanatory tool rather than a descriptive label.[19] The framework is used heuristically, to read Pemudi Persis as one functional part of a wider system of Persis bodies, Muslim communities, and local institutions. Its well-known tendency to privilege equilibrium and consensus is deliberately checked against the evidence of strain, loss, and individual agency. Historiography, the final stage, presents the findings chronologically for the formation of the organisation and thematically for the 2007–2011 term.

Results

From Ummahatul Ghad to Pemudi Persis, 1953–1995

The organisation of women in Persis began with Persistri, which offered adult women a framework for religious study, social activity, and da'wah.[20] The genealogy of Pemudi Persis, however, runs through the female students of the Persis pesantren. Their activity, known as Ummahatul Ghad (UG), consisted of study gatherings held in rotation at members' homes, which doubled as training in public speaking: the girls rehearsed before their peers the religious knowledge they had learned at the pesantren.[21] One recent synthesis expands the acronym UG differently, as *Usrah Gabungan*, but the Persis organisation's own account and the continuing usage of its

[16] Komala et al., *Sejarah Pemudi Persatuan Islam*.

[17] Kuntowijoyo, *Pengantar Ilmu Sejarah*, 100.

[18] Paul Thompson, *The Voice of the Past: Oral History*, 3rd ed. (Oxford: Oxford University Press, 2000).

[19] Peter Beilharz, *Teori-Teori Sosial: Observasi Kritis terhadap Para Filosof Terkemuka*, trans. Sigit Jatmiko (Yogyakarta: Pustaka Pelajar, n.d.), 294; Talcott Parsons, *The Social System* (Glencoe, IL: Free Press, 1951).

[20] Komala et al., *Sejarah Pemudi Persatuan Islam*, 2; "Menimbang Peran dan Prioritas Pemudi Persis."

[21] "Pemudi Persis," Profil Persatuan Islam.

pesantren, where the girls' association is the counterpart of the boys' Rijalul Ghad, support the reading Ummahatul Ghad.

After leaving the pesantren, these young women continued their activities and broadened them: training in household skills such as cooking, flower arranging, and handicrafts, alongside study circles and practice in *tabligh*. These activities took more organised shape shortly before 1953, when K.H.M. Isa Anshari led Persis, continuing the leadership of H. Zamzam and H.M. Yunus.[22] The young women also took part in Persistri gatherings, often as speakers. Their ability persuaded Persis and Persistri leaders that a separate body was needed, and on 28 February 1954 a section named Pemudi Persistri was formally established.[23] Its programmes combined religious education, skills training, social activity, and practice in conveying religious messages to the public.[24]

The early years were difficult. According to the organisation's history, the chair seldom attended activities, programmes stalled, and the leadership decided to urge her to convene a formal meeting. That leadership meeting took place on 18 December 1956; it addressed not only leadership but also the name of the organisation and the drafting of its statutes (AD/ART). Article 1 of the new statutes named the association Jam'iyyatul Banat, founded in Bandung on 18 December 1956.[25] The name Pemudi Persis was adopted at the Sixth Congress of Jam'iyyatul Banat, held concurrently with the Eleventh Congress of Persis in Jakarta on 2–4 September 1995.[26] Ati Hernawati, who chaired the Bandung Regency board in the late 1990s, remembered the renaming differently, placing it at a "Second Congress" under Ai Maryamah, with the central board then chaired by Hafipah Rahmi of Ciganitri.[27] The documentary account is followed here; the testimony illustrates how memory compresses institutional milestones around the persons who embodied them.

Persis and Pemudi Persis in Bandung Regency

Persis reached Bandung Regency almost as soon as it was founded, helped by the regency's proximity to the city of Bandung. In September 1929 five residents of Pameungpeuk were registered as members, and in the 1940s the organisation spread in Banjaran, notably in Cireungit and Cipaku, where early members acted as its principal propagators.[28] In 1983 the central board began forming regional boards as a "bridge" between branches and the centre, but only where at least three branches existed; Bandung Regency and its surroundings qualified and became the PD of Persis Priangan Selatan.[29] The Tenth Congress of Persis in Garut in 1990 then ruled that organisational units must follow state administrative boundaries, allowing only one branch per subdistrict and one regional board per regency or city. Accordingly, PD

[22] Komala et al., *Sejarah Pemudi Persatuan Islam*, 4.
[23] Komala et al., *Sejarah Pemudi Persatuan Islam*, 4.
[24] "Sejarah Singkat Pemudi PERSIS."
[25] Komala et al., *Sejarah Pemudi Persatuan Islam*, 5.
[26] Komala et al., *Sejarah Pemudi Persatuan Islam*, 7.
[27] Ati Hernawati (chair, PD Pemudi Persis Kabupaten Bandung, 1996–2000 and 2000–2004), interview by Kadzia Nasywa Huwaedatun Nafs, via Zoom, 27 November 2024.
[28] Roby, "Perkembangan Organisasi Persis."
[29] Saadah, "Perkembangan Persatuan Islam."

Priangan Selatan was renamed PD Persis Kabupaten Bandung, with authority only over branches within the regency.[30] This rule, adopted for administrative clarity, would later make the organisation directly sensitive to changes in the map of the state.

Pemudi Persis acquired its own regional board in Bandung Regency in 1992, when the regency still included the area that later became West Bandung. Each branch sent three delegates to a regional congress (Musyda), which elected by deliberation (*musyawarah*) Dewi Yuli Proyekti as the first chair.[31] Ati Hernawati recalled that the regency then stretched as far as Cikalongwetan and Rajamandala, that branches such as Katapang, Pameungpeuk, and Margaasih already existed before the regional board, and that she herself chaired the board for two terms, 1996–2000 and 2000–2004. Her terms focused on completing the organisation's rules (*nizhom*), including an age limit for members from puberty to thirty-five years, re-registering members branch by branch, and running a graded leadership training programme (Pelatihan Kepemimpinan Pemudi, PKP 1–3) with uniform implementation guidelines. She estimated that there were about sixteen branches in her time and recalled pioneering new ones in Majalaya and Cikancung, Cileunyi, Padalarang, and Cipatat.[32] The sequence of congresses is internally consistent: a first Musyda in 1992, followed by four-year terms, makes the congress of 2007 the fifth, which is precisely how the decree of that year describes it.

That fifth congress met in Pameungpeuk on 18 February 2007. In its third plenary session it elected Intan Nurani as chair for the 2007–2011 term, and a formateur team was instructed to compose the board within a fixed number of minutes after the decree was issued (Figure 1).[33] The new board immediately faced the consequences of partition. A planning meeting held on 18 January 2008 began preparations to establish a separate Pemudi Persis regional board for West Bandung Regency, discussing its territory, the readiness of cadres, and coordination with higher levels. The branches located in the new regency passed to the new board. Former office-holders nonetheless described the separation as a positive step that would allow more focused cadre formation and programmes in each regency.[34]

[30] Saadah, "Perkembangan Persatuan Islam."

[31] Ati Hernawati, interview, 27 November 2024.

[32] Ati Hernawati, interview, 27 November 2024.

[33] Musyawarah Daerah V Pimpinan Daerah Pemudi Persatuan Islam Kabupaten Bandung, "Ketetapan Musda V PD Pemudi Persis Kabupaten Bandung Nomor 05/L1-C.1/PS/2007 tentang Pengangkatan Ketua Pimpinan Daerah Pemudi Persatuan Islam Kabupaten Bandung Masa Jihad 2007–2011," Pameungpeuk, 18 February 2007, in *Draft Persidangan Musyawarah Daerah ke-5 PD Pemudi Persis Kabupaten Bandung* (Pameungpeuk, 30 Muharram 1428 H/18 February 2007), 82.

[34] Intan Nurani Afiati (chair, Pimpinan Daerah Pemudi Persis Kabupaten Bandung, 2007–2011), interview by Kadzia Nasywa Huwaedatun Nafs, MAN 1 Kabupaten Bandung, March 20, 2025.



Figure 1 The board of PD Pemudi Persis Kabupaten Bandung at the fifth regional congress (Musyawarah Daerah), Pameungpeuk, February 2007

The Board and Its Fields of Work

The board of the 2007–2011 term is recorded in the accountability report (Table 1). Intan Nurani Afiati recalled that all nine functional fields (*bidang garapan*) were fully staffed and claimed that the board was then among the largest Pemudi Persis regional boards in Indonesia in terms of branches and members, a claim that the available sources cannot verify.[35]

Table 1. Board (*tasykil*) of PD Pemudi Persis Kabupaten Bandung, *masa jihad* 2007–2011

Position / field	Office-holder(s)
Advisers	Dra. Ati Hernawati; Imas Kuraesin; Dra. Juangsih
Chair	Intan Nurani Afiati, S.Pd
Vice-chair	Dewi Nasriani H., S.Ag
Secretary / Vice-secretary	Nurul Hasanah / Ririn Randiani, S.Pd
Treasurer	Ihah Solihah, A.Md
Cadre Formation	Pipit Maria Harfiati; Herma Hermawati
Organisation	Rima Marhamah Qodari; Eva Karimah
Education	Yuli Yuliantini, S.Psi
Da'wah	Deulis Maharani; Siti Hikmayanti
Arts and Culture	Yatni Nurrina Yuniarti, S.Pd.I
Economy	Laelawati, S.Ag
Community Service	Idah Hamidah
Inter-Institutional Relations	Rita Tarsyidah, S.Ag

[35] Intan Nurani Afiati, interview, March 20, 2025.

Information and Communication	Diah Rodiyah Mardiyah; Yatni Nurrina Yuniarti, S.Pd.I

Each field received a defined mandate. The chair coordinated the board and all branch chairs, evaluated the branches, issued statements on current issues, held audiences with the regency government, and maintained relations with other Islamic women's organisations in Bandung. The Da'wah field was to register the women preachers (*mubalighat*) and the venues of da'wah managed by branches, to expand the area of da'wah, to improve the quality and number of mubalighat, and to coordinate with other fields and autonomous bodies. The Cadre field organised mentoring circles (*halaqah pembina*) and member registration; the Organisation field sought to found new branches, conduct working visits, and revive inactive ones; the Economy field sought sources of funds other than dues; the Community Service field organised service to the public; the Inter-Institutional Relations field maintained ties with agencies and organisations; and the Information and Communication field disseminated organisational information.[36] The organisation's vision, formulated at the national level, was the realisation of *Bunyanul Islam* (a solid edifice of Islam) filled by *Mar'atus Sholihah* (pious women), to be pursued by fostering (*membina*), educating (*mendidik*), and guiding (*mengarahkan*) young women to understand and practise the Qur'an and the Sunna.[37]

Membership and Branch Expansion

The branch membership data in the accountability report record annual opening figures, admissions, transfers between branches (*mutasi*), resignations, and closing figures for nineteen branches, and give a total of 1,573 registered members at the end of the term.[38] Table 2 summarises the first and last recorded figures. The pattern is uneven. Margaasih was both the largest and the most stable branch, growing from 220 to 248 members. Baleendah grew from 70 to 121, driven by admissions in 2008 and 2009, and Cangkuang more than doubled from 23 to 57 after separating from Banjaran. Banjaran, Pameungpeuk, Kutawaringin, and Bojongsoang fluctuated within a narrow range. Ciparay declined from 108 to 89, mainly because of transfers out in 2008, Soreang from 90 to 65, and Katapang from 101 to 78.[39]

Table 2. Registered members of Pemudi Persis branches in Bandung Regency, first recorded year to 2011

Branch	First year recorded	Opening members	Members at end of 2011	Note in source
Banjaran	2007	182	188	

[36] Pimpinan Daerah Pemudi Persis Kabupaten Bandung, *Buku Arsip Laporan Pertanggungjawaban (LPJ) PD Pemudi Persis Kabupaten Bandung Masa Jihad 2007–2011*, archive of PD Pemudi Persis Kabupaten Bandung.

[37] Pimpinan Pusat Pemudi Persis, "Draf Muktamar PP Pemudi Persis Tahun 2010–2014," organisational document.

[38] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[39] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

Pameungpeuk	2007	211	214	
Ciparay	2007	108	89	
Soreang	2007	90	65	
Baleendah	2007	70	121	
Kutawaringin	2007	102	110	
Bojongsoang	2007	118	105	
Katapang	2007	101	78	
Margaasih	2007	220	248	
Cangkuang	2007	23	57	Part of Banjaran branch 2005–2008
Pangalengan	2007	28	22	
Ciwidey	2007	72	61	
Cileunyi	2008	17	17	Founded 2008
Rancabali	2009	22	30	Founded 2009
Pasir Jambu	2009	27	27	Founded 2009
Cimaung	2009	3	17	Founded 2009
Dayeuhkolot	2009	33	21	Incomplete data
Arjasari	2010	26	43	Incomplete data
Rancaekek	2010	17	64	Incomplete data

Five new branches were founded during the term: Cangkuang on 11 April 2008 (chair Siti Anisah H., S.Pd.I), Cileunyi on 4 May 2008 (Euis Fitria S., S.Pd.I), Rancabali on 4 January 2009 (Nurbaeti Solihah), Pasir Jambu on 3 May 2009 (Neng Marfu'ah), and Cimaung on 6 December 2009 (Siti Maemunah, S.Pd.I).[40] The records for Arjasari, Dayeuhkolot, and Rancaekek are explicitly marked as incomplete, which itself indicates the uneven administrative capacity of the branches. The testimonies give different figures. Intan Nurani Afiati remembered an increase of about 613 members and a rise in the number of branches from nineteen to twenty-four; Deulis Maharani recalled about 1,294 members around 2011, excluding sympathisers, and four new branches.[41] These divergences are analysed in the discussion.

Da'wah by Speech (Bil Lisan)

Da'wah by speech was the board's most frequent mode, and it was explicitly organised as a service to the branches. The Da'wah field first registered the mubalighat

[40] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[41] Intan Nurani Afiati, interview, March 20, 2025; Deulis Maharani (head of the Da'wah field, PD Pemudi Persis Kabupaten Bandung, 2007–2011), interview by Kadzia Nasywa Huwaedatun Nafs, via Zoom, March 19, 2025.

available in each branch and the venues where branches held study gatherings, so that the board could match speakers to needs.[42] Scheduling was demand-driven. Branches that wanted a speaker submitted a request, usually for Friday or Sunday at around two o'clock after the midday prayer, and the board assigned a mubalighah. Themes were most often set by the board, occasionally at a branch's request. In the absence of electronic messaging, schedules were circulated by hand-delivered letters.[43] The board also sought to preach in subdistricts where no Pemudi branch yet existed, hoping that sustained presence would lead local young women to form one.[44] Deulis Maharani recalled one such journey to the highlands of Rancabali, then without a branch and regarded as religiously vulnerable, where a study gathering was combined with social assistance; she dated it to 2007 or 2008. Rancabali acquired its branch in January 2009.[45]

The mubalighat preached in mosques and, occasionally, in schools. During Ramadan they were invited to short-course pesantren (*pesantren kilat*) in schools; Deulis Maharani herself taught at a junior secondary school in this way, outside the organisation's own circles. Requests for additional sessions, she recalled, often came from people outside Persis.[46] Yet the chair's own assessment was candid: although the board occasionally preached to outside audiences, the bulk of its da'wah remained internal.[47]

The board invested in the speakers themselves. It held seminars for mubalighat on methods of da'wah, public speaking, and mastery of religious material, and leadership training for cadres covering organisational management, decision-making, communication, and teamwork.[48] The Da'wah field also sent cadres to the *tamhid mubalighat*, a graded preparatory course for preachers open to any member wishing to learn da'wah by speech, and evaluated both its speakers and its areas of da'wah.[49]

Da'wah by speech extended into inter-organisational relations. The Inter-Institutional Relations field coordinated joint programmes with the regional boards of Persis, Persistri, Pemuda Persis, and Persis schools.[50] With PD Persis the young women organised *tabligh akbar* mass gatherings, including one in Pameungpeuk, and regular study sessions; with the Persis pesantren known as Mu'allimin (Pesantren Persis 03) and with Madrasah Aliyah Al-Huda they provided *keputrian* sessions for female students, in cooperation with the girls' association UG, while the male students attended Friday prayers. Coordination proceeded through official letters, later occasional text messages, and face-to-face visits.[51] The field also reported participation

[42] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[43] Deulis Maharani, interview, March 19, 2025.

[44] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[45] Deulis Maharani, interview, March 19, 2025; PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[46] Deulis Maharani, interview, March 19, 2025.

[47] Intan Nurani Afiati, interview, March 20, 2025.

[48] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[49] Deulis Maharani, interview, March 19, 2025.

[50] Rita Tasyriah (head of the Inter-Institutional Relations field, PD Pemudi Persis Kabupaten Bandung, 2007–2011), interview by Kadzia Nasywa Huwaedatun Nafs, office of PD Persis Kabupaten Bandung, March 31, 2025.

[51] Rita March 31, 2025, interview, March 31, 2025.

in leadership and organisational training run by the regency's youth and sports office, and cooperation with the government in a clean and healthy living programme (*Perilaku Hidup Bersih dan Sehat*, PHBS) that involved visiting households with neighbourhood heads.[52]

Most remarkable were contacts beyond the Persis family. The board visited Fatayat NU and Nasyiatul Aisyiyah, the young women's organisations of Nahdlatul Ulama and Muhammadiyah (Figure 2).[53] According to the head of the Da'wah field, these meetings served to introduce Pemudi Persis and its areas of da'wah, with the emphasis placed on da'wah rather than on programmes in general.[54] The head of Inter-Institutional Relations recalled that cooperation with these organisations took practical forms in which their needs coincided: a health seminar and a mass circumcision held at the regional board around 2008.[55] The board's minutes record the value placed on learning from the programmes of other organisations despite differences in background and method.[56]



Figure 2 Members of Pemudi Persis and Fatayat NU after a visit (silaturahmi) to a Fatayat NU branch, 2007–2011

Da'wah by the Pen (Bil Kalam): The Bulletin Kilau Nurani

During Intan Nurani Afiati's term the board planned a written medium of da'wah, a bulletin named *Kilau Nurani*. Each board member was assigned to write on a set theme, so that the bulletin also trained members to write.[57] According to Yatni Nurhayati, the first issue appeared in April 2010; copies were distributed to the branches and beyond them to the surrounding public.[58] She remembered rubrics on women's jurisprudence (*fikih nisa*), health, education, organisational news, and creative writing, and a bimonthly rhythm, after an earlier quarterly schedule had been

[52] Rita Tasyriah, interview, March 31, 2025.

[53] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*; Intan Nurani Afiati, interview, March 20, 2025.

[54] Deulis Maharani, interview, March 19, 2025.

[55] Rita Tasyriah, interview, March 31, 2025.

[56] Pimpinan Daerah Pemudi Persis Kabupaten Bandung, "Draf Hasil Rapat PD Pemudi Persis Kabupaten Bandung 2007–2011" (handwritten minute book), archive of PD Pemudi Persis Kabupaten Bandung.

[57] Yatni Nurhayati (head of the Arts and Culture field and member of the Information and Communication field, PD Pemudi Persis Kabupaten Bandung, 2007–2011), interview by Kadzia Nasywa Huwaedatun Nafs, informant's residence, March 15, 2025.

[58] Yatni Nurhayati, interview, March 15, 2025.

judged too slow for news to remain current. Distribution was tied to the bimonthly coordination meetings: branches bought copies at Rp5,000 and resold them to members at Rp6,000, retaining Rp1,000 for their treasury. Issues were numbered, print runs were based on branch orders, and a suggestion box invited criticism of covers, contents, and typography. The bulletin, she stressed, was meant for sympathisers as well as members.[59]

The bulletin also exposes the fragility of written da'wah in a volunteer organisation. Printing required a minimum of one ream of five hundred sheets, while orders were smaller; a manual duplicator broke down; and production depended on a few members with training in journalism at UIN, one of whom fell ill and another of whom withdrew after marriage and childbirth. Purchasing power fluctuated, and while some branches were enthusiastic, others were unresponsive. Production eventually stabilised when a member with her own printing business stepped in.[60] Yatni Nurhayati recalled the title simply as *Nurani*, noting its echo of the chair's name, and described the bulletin as a programme cascading from the central board rather than a purely local initiative. Deulis Maharani remembered a black-and-white photocopied bulletin beginning around 2011, but could not recall its name.[61] Alongside the bulletin the board relied on printed pamphlets and, increasingly, on a text-message group of branch chairs.[62]

Da'wah by Deed (Bil Hal): Service, Relief, and Sociability

The Community Service field designed programmes aimed at members, sympathisers, and the wider public, combining instruction with material help.[63] Religious instruction (*ta'lim*) and a gathering recorded as *ta'jiyah* were held on 23 December 2008 in coordination with the branches.[64] The flagship was the Gerakan Amal Saleh (GAS, Movement of Righteous Deeds), held on 6 January 2008 in RW 08, Rahayu Village, Margaasih Subdistrict, in cooperation with the Da'wah field, ISMAKES, and the village family-welfare movement (PKK) of Rahayu (Figure 3).[65] It combined a *tabligh akbar*, free medical treatment, and the distribution of basic food packages (*sembako*) to the poor.[66]

[59] Yatni Nurhayati, interview, March 15, 2025.
[60] Yatni Nurhayati, interview, March 15, 2025.
[61] Yatni Nurhayati, interview, March 15, 2025; Deulis Maharani, interview, March 19, 2025.
[62] Yatni Nurhayati, interview, March 15, 2025.
[63] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.
[64] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.
[65] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.
[66] Idah Hamidah (head of the Community Service field, PD Pemudi Persis Kabupaten Bandung, 2007–2011), interview by Kadzia Nasywa Huwaedatun Nafs, informant's residence, March 20, 2025.



Figure 3 Members of Pemudi Persis preparing to distribute food packages during the Gerakan Amal Saleh (GAS), Rahayu Village, Margaasih, January 2008

Idah Hamidah, who designed the programme, explained its location by reference to Christian outreach in the area. She recalled a school called Talenta, a planned church, and the distribution of food to poor residents, which she understood as Christianisation; the Pemudi programme was intended, in her words, to "block" these efforts. A similar programme of free treatment and a cheap bazaar was held in Arjasari, where she described Christian activity reaching poor farmers. She was frank about the asymmetry: "we gave food packages once, they gave them every week," so the material aid served chiefly to draw people to the *tabligh*, whose purpose was to urge vigilance.[67] This testimony is valuable precisely as evidence of perception and motive; the sources available do not allow independent verification of the activities she described.

Disaster relief formed a second strand. The board visited and assisted earthquake victims in Pangalengan on 11 September 2009; distributed aid to flood victims through the Baleendah branch on 23 December 2008, combined with a working visit; and distributed further flood aid through the Baleendah, Pameungpeuk, and Cangkuang branches on 21 February 2010 and in Dayeuhkolot on 23 February 2010.[68] Funds were raised from members, sympathisers, branches, and benefactors, partly through the *kencleng*, a collection box passed around at branch events, and board members contributed their own money as well as their labour. Aid usually took the form of food packages, sometimes cash, and was occasionally pooled with Persis.[69] Idah Hamidah also recalled a collection for victims of the Pangandaran tsunami channelled through the West Java provincial board of Pemudi Persis.[70] Because that tsunami struck on 17 July 2006, before the 2007–2011 board took office, her recollection either refers to the preceding term or to relief that continued afterwards; the sources do not permit a decision.[71]

A third strand was everyday sociability. The board practised *tahniyah*, congratulations and prayers on members' marriages, births, graduations, and achievements, and *ta'ziyah*, visits of condolence to bereaved members, sympathisers,

[67] Idah Hamidah, interview, March 20, 2025.
[68] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.
[69] Idah Hamidah, interview, March 20, 2025.
[70] Idah Hamidah, interview, March 20, 2025.
[71] Franck Lavigne et al., "Field Observations of the 17 July 2006 Tsunami in Java," *Natural Hazards and Earth System Sciences* 7 (2007): 177–83.

and neighbours.[72] The Information and Communication field circulated news of such events so that members remained aware of one another's circumstances.[73] The AKSES gathering (Ajang Kreasi, Seni, Edukasi dan Silaturahmi), whose photograph is captioned Sunday, 1 June 2008, brought the branches together to strengthen solidarity; the branches displayed and sold food, and Rita Tasyriah addressed the gathering.[74]

Constraints and Perceived Outcomes

The main constraint, in the chair's view, lay in the life stage of the members. Women of productive age had to divide their time among school, university, family, and organisation; many opportunities to found branches or open new areas of da'wah could not be taken because too few cadres could travel far and leave their families for long periods.[75] The head of the Da'wah field added concrete instances: scheduled speakers who married and moved with their husbands to another branch or regency, members who gave birth, students who became inactive once at university, journeys by motorcycle over poor roads to areas without public transport, and at least one gathering in Pangalengan where no audience appeared.[76] The board's strategy, as its chair summarised it, was to "pick up the ball" (*jemput bola*) in recruitment and mentoring, strengthen personal ties, improve branch quality, and cooperate closely with Persis, Persistri, and other organisations.[77]

The informants measured success in organisational terms. The chair cited the growth of branches, members, and areas of da'wah, and the fact that many members, on reaching the age limit, became Persistri cadres and were placed directly on its boards.[78] The head of the Da'wah field pointed to large circles of sympathisers in Bojongsoang and Margaasih, including rotating home study gatherings attended by non-members, and to the influence of Pemudi members on the dress of the women around them.[79] Ati Hernawati, speaking of an earlier period, recalled that the members' fully covering dress had once made them conspicuous, and that acceptance depended on conduct.[80]

Discussion

The first finding concerns the relationship between the state's administrative map and the internal history of a religious organisation. Persis's decision in 1990 to align its units with state boundaries made the organisation legible to the state and orderly in its internal hierarchy, but it also tied its structure to decisions it did not

[72] PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

[73] Yatni Nurhayati, interview, March 15, 2025.

[74] Photograph captioned "AKSES: Ajang Kreasi Seni, Edukasi dan Silaturahmi, PD Pemudi Persis Kab. Bandung, Ahad 1 Juni 2008," archive of PD Pemudi Persis Kabupaten Bandung.

[75] Intan Nurani Afiati, interview, March 20, 2025; "Pemudi, Tuntaskan Perjuanganmu," Persatuan Islam, accessed 11 June 2025, https://persis.or.id/News/read/pemudi-tuntaskan-perjuanganmu.

[76] Deulis Maharani, interview, March 19, 2025.

[77] Intan Nurani Afiati, interview, March 20, 2025.

[78] Intan Nurani Afiati, interview, March 20, 2025.

[79] Deulis Maharani, interview, March 19, 2025.

[80] Ati Hernawati, interview, 27 November 2024.

control.[81] The creation of West Bandung Regency in 2007 therefore operated as an external structural shock. In Parsonian terms, a subsystem lost part of its territorial base and had to restore its capacity to perform its function, namely the religious formation of young women, within a reduced environment.[82] The evidence shows precisely such a response: the board reorganised its fields, assisted in founding a new regional board in the west, and expanded towards the south and east of the remaining regency, founding branches in the highland subdistricts of Rancabali, Pasir Jambu, and Cimaung, in Cileunyi, and in Cangkuang. Continuity of function was thus achieved through change of form.

Functionalism, however, explains too smoothly. The membership table records not only growth but also persistent attrition through transfers and resignations, and declining branches such as Ciparay, Soreang, and Katapang. The testimonies supply the mechanism that the table only registers: marriage, relocation with husbands, childbirth, and university study. What appears in the archive as *mutasi* is, from the members' side, the ordinary trajectory of young women's lives. The organisation's age ceiling, remembered as thirty-five by Ati Hernawati and as thirty by Yatni Nurhayati, institutionalised this transience, making Pemudi Persis a deliberately transitional body that passed its cadres on to Persistri.[83] Its expansion was therefore the product of continuous recruitment against continuous loss, and its limits were set by the same life course that defined its membership. Structural functionalism captures the pipeline; it does not capture the cost borne by individual women in sustaining it, which only the oral evidence reveals.

The second finding concerns the triad of *lisan*, *kalam*, and *hal*. In the normative literature these appear as complementary modes of da'wah open to every Muslim according to capacity, with da'wah by deed often presented as the most persuasive because it shows rather than tells.[84] In Bandung Regency the triad took the shape of an organisational division of labour: da'wah by speech belonged to the Da'wah field and its scheduling system, da'wah by the pen to the Information and Communication field and the Arts and Culture field that supported it, and da'wah by deed to the Community Service field, with Inter-Institutional Relations linking all three to outside partners. Their weights were unequal. Speech was routine and largely internal, as the chair conceded; the pen arrived late and remained precarious; deed was episodic but carried the organisation furthest beyond its own membership. The case also qualifies writing on da'wah in the information age, which anticipates the expansion of reach through new media.[85] For a volunteer women's organisation in 2007–2011, the

[81] Saadah, "Perkembangan Persatuan Islam."

[82] Parsons, *Social System*.

[83] Ati Hernawati, interview, 27 November 2024; Yatni Nurhayati, interview, March 15, 2025; Intan Nurani Afiati, interview, March 20, 2025.

[84] Syah Ahmad Qudus Dalimunthe, "Terminologi Dakwah dalam Perspektif Al-Qur'an," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 1415–20, https://doi.org/10.31004/jptam.v7i1.5436; Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2017), 5–8; Ibnu Ibrahim, *Dakwah* (Jakarta: Republika Penerbit, 2011), 26–30; Abdul Basit, *Dakwah Antar Individu* (Purwokerto: CV Tentrem Karya Nusa, 2017), 15; Rahmat Ramdhani, *Pengantar Ilmu Dakwah* (Yogyakarta: Samudra Biru, 2018), 5.

[85] Abdul Karim Syeikh, "Pola Dakwah dalam Era Informasi," *Jurnal Al-Bayan* 22, no. 31 (2015).

constraints were not ideological but material: paper, duplicators, printing minimums, and the scarcity of members with journalistic skills.

Da'wah by deed also had a boundary-marking dimension. The GAS programme in Rahayu and the services in Arjasari were framed by their organiser as a response to Christian outreach among the poor. Here the historian must keep two levels apart. As evidence of perception, the testimony shows how a reformist Muslim women's organisation understood its social environment and why it chose to combine charity with *tabligh*. As evidence of the activities of others, it remains uncorroborated within the present source base and cannot be treated as established fact. The historiographical point is that the organisation's social service cannot be read only as philanthropy; it was also an instrument of communal self-definition at the grassroots, and its organisers knew that a single distribution could not compete materially with regular aid. Their own description of the food packages as a means of drawing an audience for preaching is a revealing admission of how charity and da'wah were intertwined.

The third finding concerns inter-organisational relations. Persis built its early reputation through combative polemics against the religious practices associated with traditionalist Islam.[86] Against that background, the young women's visits to Fatayat NU and Nasyiatul Aisyiyah, and their joint health seminar and mass circumcision, indicate a different register of relations at the regional level in the late 2000s: practical cooperation in domains where needs coincided, with doctrinal differences left aside. Van Doorn-Harder has shown how Aisyiyah and Muslimat NU women built their own spheres of religious authority within male-led organisations.[87] The Bandung case adds a younger generation and a reformist organisation to that picture. Its young women not only preached and organised within Persis but also represented it publicly to other organisations, to schools, and to the regency government. This was a form of agency exercised within, rather than against, the hierarchy of the parent organisation.

Finally, the case is instructive for the method of writing the history of such organisations. The archival total of 1,573 members cannot be reproduced exactly from the table on which it rests: summing the closing figures of all nineteen branches as transcribed gives 1,577, and several rows do not reconcile arithmetically.[88] The chair's recollection of an increase of "about 613" members does not match the net change in the table, but it is close to the sum of recorded admissions over the five years, 563; memory appears to have retained gross recruitment rather than net growth. Her recollection of nineteen branches growing to twenty-four likewise differs from the table, which records nineteen branches at the end of the term including the five new ones, and the head of the Da'wah field remembered 1,294 members and four new branches. The bulletin is dated to April 2010 by one informant and to around 2011 by

[86] Federspiel, *Islam and Ideology*.

[87] van Doorn-Harder, *Women Shaping Islam*.

[88] The closing figures for Pasir Jambu and Cimaung in 2011 are left blank in the table and were calculated from the opening figures and admissions. Rows that do not reconcile include Banjaran (2007), Kutawaringin (2009), Bojongsoang (2007–2009), and Margaasih (2009). See PD Pemudi Persis Kabupaten Bandung, *LPJ 2007–2011*.

another.[89] Such divergences do not discredit the sources; they show the different logics of an accountability report written to satisfy a congress and of memories shaped by pride and by the passage of nearly two decades. The record of a membership organisation is itself a historical artefact that requires criticism.

Taken together, these findings reposition the historiography of Persis in two ways. They move the focus from the centre to a regional board, extending the institutional histories of Persis in Bandung Regency into the domain of its women's youth wing.[90] They also move the analysis of women's da'wah from the normative register of what women may or should do to the historical register of what an organisation of young women did under specific constraints of territory, resources, and life course.

Conclusion

Pemudi Persis originated in the study and speaking practice of the female students of the Persis pesantren, known as Ummahatul Ghad. It was formally established as Pemudi Persistri on 28 February 1954, reorganised as Jam'iyyatul Banat on 18 December 1956, and renamed Pemudi Persis at the 1995 congress in Jakarta. In Bandung Regency it acquired a regional board in 1992, consolidated its rules and leadership training in the late 1990s and early 2000s, and in February 2007 elected Intan Nurani Afiati as chair at its fifth regional congress.

The 2007–2011 board worked under the shadow of the partition that created West Bandung Regency. Because Persis had tied its organisational units to state boundaries, the partition removed the board's western branches. The board responded by reorganising its fields and expanding elsewhere: it ended the term with nineteen recorded branches, five of them founded in 2008–2009, and 1,573 registered members according to its accountability report. Its da'wah was organised as a division of labour across its fields. Da'wah by speech operated through a demand-driven scheduling of mubalighat, training of preachers, and joint programmes with Persis bodies and schools. Da'wah by the pen took the form of the bulletin *Kilau Nurani*. Da'wah by deed comprised the Gerakan Amal Saleh, free medical services, disaster relief, collections, and the sociability of congratulation and condolence. Relations with Fatayat NU, Nasyiatul Aisyiyah, and the regency government carried the organisation beyond its own membership.

The article's contribution is to reconstruct, for the first time, the work of a regional Pemudi Persis board from its own archive read against oral testimony, and to show that the triad of *lisan*, *kalam*, and *hal* functioned as an organisational division of labour. Its novelty lies in demonstrating that a young women's organisation converted an externally imposed territorial loss into expansion, while the life course of its members (study, marriage, childbirth, and relocation) set the limits of that expansion and made the organisation a transitional stage feeding Persistri. In Parsonian terms the board fulfilled its function within the wider system of Persis; read against the

[89] Intan Nurani Afiati, interview, March 20, 2025; Deulis Maharani, interview, March 19, 2025; Yatni Nurhayati, interview, March 15, 2025.

[90] Roby, "Perkembangan Organisasi Persis"; Saadah, "Perkembangan Persatuan Islam."

equilibrium bias of that framework, its history is equally one of strain, attrition, and the agency of young women who sustained it.

References

Archives and Official Documents

Musyawarah Daerah V Pimpinan Daerah Pemudi Persatuan Islam Kabupaten Bandung. "Ketetapan Musda V PD Pemudi Persis Kabupaten Bandung Nomor 05/L1-C.1/PS/2007 tentang Pengangkatan Ketua Pimpinan Daerah Pemudi Persatuan Islam Kabupaten Bandung Masa Jihad 2007–2011." Pameungpeuk, 18 February 2007. In *Draft Persidangan Musyawarah Daerah ke-5 PD Pemudi Persis Kabupaten Bandung*, 82. Pameungpeuk, 30 Muharram 1428 H/18 February 2007.

Pimpinan Daerah Pemudi Persis Kabupaten Bandung. "Draf Hasil Rapat PD Pemudi Persis Kabupaten Bandung 2007–2011." Handwritten minute book. Archive of PD Pemudi Persis Kabupaten Bandung.

Pimpinan Daerah Pemudi Persis Kabupaten Bandung. *Buku Arsip Laporan Pertanggungjawaban (LPJ) PD Pemudi Persis Kabupaten Bandung Masa Jihad 2007–2011*. Archive of PD Pemudi Persis Kabupaten Bandung.

Pimpinan Pusat Pemudi Persis. "Draf Muktamar PP Pemudi Persis Tahun 2010–2014." Organisational document.

Republic of Indonesia. Undang-Undang Nomor 12 Tahun 2007 tentang Pembentukan Kabupaten Bandung Barat di Provinsi Jawa Barat. Lembaran Negara Republik Indonesia Tahun 2007 Nomor 14. Jakarta, 2 January 2007. https://peraturan.bpk.go.id/Details/39820/uu-no-12-tahun-2007.

Oral Sources

Ati Hernawati (chair, PD Pemudi Persis Kabupaten Bandung, 1996–2000 and 2000–2004). Interview by Kadzia Nasywa Huwaedatun Nafs. Via Zoom, 27 November 2024.

Deulis Maharani (head of the Da'wah field, PD Pemudi Persis Kabupaten Bandung, 2007–2011). Interview by Kadzia Nasywa Huwaedatun Nafs. Via Zoom, March 19, 2025.

Idah Hamidah (head of the Community Service field, PD Pemudi Persis Kabupaten Bandung, 2007–2011). Interview by Kadzia Nasywa Huwaedatun Nafs. Informant's residence, March 20, 2025.

Intan Nurani Afiati (chair, Pimpinan Daerah Pemudi Persis Kabupaten Bandung, 2007–2011). Interview by Kadzia Nasywa Huwaedatun Nafs. MAN 1 Kabupaten Bandung, March 20, 2025.

Rita Tasyriah (head of the Inter-Institutional Relations field, PD Pemudi Persis Kabupaten Bandung, 2007–2011). Interview by Kadzia Nasywa Huwaedatun Nafs. Office of PD Persis Kabupaten Bandung, March 31, 2025.

Yatni Nurhayati (head of the Arts and Culture field and member of the Information and Communication field, PD Pemudi Persis Kabupaten Bandung, 2007–

2011). Interview by Kadzia Nasywa Huwaedatun Nafs. Informant's residence, March 15, 2025.

Books

Abbas, Rafid. *Ijtihad Persatuan Islam: Telaah atas Produk Ijtihad Persis Tahun 1996–2009*. Yogyakarta: Pustaka Pelajar, 2012.

Abdurahman, Dudung. *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Penerbit Ombak, 2011.

Aziz, Moh. Ali. *Ilmu Dakwah*. Jakarta: Kencana, 2017.

Basit, Abdul. *Dakwah Antar Individu*. Purwokerto: CV Tentrem Karya Nusa, 2017.

Beilharz, Peter. *Teori-Teori Sosial: Observasi Kritis terhadap Para Filosof Terkemuka*. Translated by Sigit Jatmiko. Yogyakarta: Pustaka Pelajar, n.d.

Doorn-Harder, Pieternella van. *Women Shaping Islam: Reading the Qur'an in Indonesia*. Urbana: University of Illinois Press, 2006.

Federspiel, Howard M. *Islam and Ideology in the Emerging Indonesian State: The Persatuan Islam (PERSIS), 1923 to 1957*. Leiden: Brill, 2001.

Ibrahim, Ibnu. *Dakwah*. Jakarta: Republika Penerbit, 2011.

Komala, Ela, et al. *Sejarah Pemudi Persatuan Islam*. Bandung: Pimpinan Pusat Pemudi Persatuan Islam, 2014.

Kuntowijoyo. *Pengantar Ilmu Sejarah*. Yogyakarta: Yayasan Bentang Budaya, 1999.

Parsons, Talcott. *The Social System*. Glencoe, IL: Free Press, 1951.

Ramdhani, Rahmat. *Pengantar Ilmu Dakwah*. Yogyakarta: Samudra Biru, 2018.

Sjamsuddin, Helius. *Metodologi Sejarah*. Yogyakarta: Penerbit Ombak, 2012.

Thompson, Paul. *The Voice of the Past: Oral History*. 3rd ed. Oxford: Oxford University Press, 2000.

Wildan, Dadan. *Yang Da'i yang Politikus: Hayat dan Perjuangan Lima Tokoh Persis*. Bandung: Remaja Rosdakarya, 1997.

Journal Articles

Alfiyah, Avif, Ahlan, and Fdia Adila. "Eksistensi Perempuan dalam Dakwah Kontemporer Perspektif Al-Qur'an dan Hadis." *Madinah: Jurnal Studi Islam* 9, no. 2 (2022).

Dalimunthe, Syah Ahmad Qudus. "Terminologi Dakwah dalam Perspektif Al-Qur'an." *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 1415–20. https://doi.org/10.31004/jptam.v7i1.5436.

Faizah, Rohmatul, and Diva Vidia Alkhalimi. "Peran Perempuan dalam Gerakan Dakwah." *AHSAN: Jurnal Dakwah dan Komunikasi* 2, no. 2 (2023).

Lavigne, Franck, et al. "Field Observations of the 17 July 2006 Tsunami in Java." *Natural Hazards and Earth System Sciences* 7 (2007): 177–83.

Muhammad, Wildan Imaduddin. "Ormas Islam di Jawa Barat dan Pergerakannya: Studi Kasus Persis dan PUI." *Analisis: Jurnal Studi Keislaman* 16, no. 2 (2016): 75–98. https://doi.org/10.24042/ajsk.v16i2.1120.

Rizal, Syamsul. "Peran Perempuan dalam Dakwah." *Jurnal Dakwatul Islam* 5, no. 1 (2010).

Salmi, Wa. "Peran Dakwah Wanita dalam Perspektif Hadis." *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 7, no. 2 (2016). https://doi.org/10.24252/tahdis.v7i2.2776.

Syeikh, Abdul Karim. "Pola Dakwah dalam Era Informasi." *Jurnal Al-Bayan* 22, no. 31 (2015).

Unpublished Theses

Dewi, Sri Mulati Ratna. "Peranan Gerakan Pemuda Ansor dalam Bidang Sosial dan Kebudayaan di Garut Tahun 2010–2017."

Fauzi, Munawar. "Peranan Muhammadiyah dalam Pengembangan Sosial Keagamaan di Subang Tahun 2010–2015."

Puspaningtyas, Pramaishela Aprlia. "Peran Dakwah Modin Perempuan di Desa Gribig Kecamatan Gebog Kabupaten Kudus."

Roby, Fadli. "Perkembangan Organisasi Persis Kabupaten Bandung Tahun 1980–1999."

Saadah, Halimah. "Perkembangan Persatuan Islam (Persis) di Kabupaten Bandung Tahun 1983–2009."

Websites

Pemudi Bernarasi (blog). "Sejarah Singkat Pemudi PERSIS." 12 March 2018. Accessed 19 November 2024.

https://pemudibernarasi.wordpress.com/2018/03/12/sejarah-singkat-pemudi-persis-2/.

Persatuan Islam. "Menimbang Peran dan Prioritas Pemudi Persis." Accessed 10 March 2025. https://persis.or.id/News/read/menimbang-peran-dan-prioritas-pemudi-persis.

Persatuan Islam. "Pemudi, Tuntaskan Perjuanganmu." Accessed 11 June 2025. https://persis.or.id/News/read/pemudi-tuntaskan-perjuanganmu.

Profil Persatuan Islam. "Pemudi Persis." Accessed 10 March 2025. https://profil.persis.or.id/page/pemudi-persis.