

## The Development of MUI Bandung City in 1975-1978

Luqman Abdullah<sup>1\*</sup>, Agus Permana<sup>2</sup>, Fajriudin<sup>3</sup>

<sup>1,2,3</sup>History of Islamic Civilization, Faculty of Adab and Humanities, Universitas Islam Negeri Sunan Gunung Djati, Indonesia

\*correspondence email : luqman.abdullah04@gmail.com

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### Abstrak

Penelitian ini bertujuan untuk mengkaji tentang bagaimana Perkembangan MUI Kota Bandung pada masa kepemimpinan Ahmad Naswari Mansur atau lebih spesifiknya tahun 1975-1978. Tentunya Perkembangan MUI Kota Bandung ini tidak lepas dari bagaimana MUI pada awalnya terbentuk, bagaimana kondisi sosial keagamaan di kota Bandung pada masa itu, dan juga bagaimana latar belakang terbentuknya MUI Kota Bandung. Penelitian ini menggunakan metode penelitian sejarah yang tahapnya terdiri dari Heuristik, Kritik, Interpretasi, dan Historiografi. Penelitian ini membuah hasil berupa informasi bahwa MUI Kota Bandung lahir tidak lama setelah MUI pusat berdiri dan ketua pertamanya berasal dari kalangan militer Kodam III Siliwangi, Ahmad Naswari Mansur, serta bagaimana program kerja yang dilaksanakan MUI Kota Bandung pada masa kepemimpinan Ahmad Naswari Mansur.

**Kata kunci:** mui, sejarah, perkembangan, sosial.

### Abstract

*This research aims to examine how the development of MUI Bandung City during the leadership of Ahmad Naswari Mansur or more specifically in 1975-1978. Of course, the development of MUI Bandung City cannot be separated from how MUI was initially formed, how the social religious condition in Bandung city at that time, and also how the background of the formation of MUI Bandung City. This research uses historical research method whose stages consist of Heuristic, Criticism, Interpretation, and Historiography. This research results in information that MUI Bandung City was born not long after the central MUI was established and its first chairman came from the military of Kodam III Siliwangi, Ahmad Naswari Mansur, and how the work program implemented by MUI Bandung City during the leadership of Ahmad Naswari Mansur.*

**Keywords:** mui, history, development, social.

### INTRODUCTION

The Indonesian Ulema Council (MUI) is an institution established by the New Order government and serves as an alternative means for Muslims to communicate with the government aside from through political parties. This institution represents the voices of Muslims from various layers of society, such as scholars, umara (government), zu'ama (intellectuals and experts), Islamic organizations and institutions, as well as women and youth.

The Indonesian Ulema Council was established to unite the scholars, leaders, and Muslim intellectuals of Indonesia to combine the efforts and actions of Indonesian Muslims to achieve common goals (Fakhri Zakirman, 2016).

As an autonomous body representing religious leaders in Indonesia, the Indonesian Ulema Council (MUI) of the Republic of Indonesia has a significant role and responsibility in disseminating and implementing religious values in society. MUI, both institutionally

and personally, is represented by scholars, preachers, and religious teachers in society, responsible for conveying religious spiritual messages to the community (Supian, 2020).

The National Ulama Congress in Jakarta on July 26, 1975, formed the MUI. President Soeharto opened the Mukhtamar directly. The establishment of the MUI shows that the government pays great attention to the religious sector, especially Islam. The majority of Indonesia's population adheres to Islam, 87.51% or 103.57 million people, according to the 1971 population census. To support the progress of the government, the proportion of the Muslim population must be utilized effectively (Wibowo et al., 2018).

Initially, the Indonesian Ulama Council (MUI) was not established due to the desire of all Muslims or Islamic scholars; it was established by the Indonesian government during the New Order era (Ilyas, 2009). As a non-governmental organization, MUI provides support to scholars in various fields, including fatwas (Fadhillah et al., 2022).

The Indonesian Ulama Council (MUI) is an institution that has the authority to issue fatwas and provide religious guidance to maintain the continuity and purity of Islamic teachings. MUI also operates in the field of fatwas as mentioned earlier, including in the area of religious education (Sihite, 2023).

Only then was there an effort to strengthen the government's position at that time. The establishment of MUI in Bandung coincided with the founding of the central MUI in 1975 (MUI Kota Bandung, 2024b).

Established shortly after the Central MUI was founded in 1975. MUI Kota Bandung was established with the support of scholars and backed by the military. Ahmad Naswari Mansur, a military member of Kodam III Siliwangi, was the First Chairman of MUI Kota Bandung, and he was succeeded by Prof. DR. KH. Miftah Faridl, who was elected in 1978 (MUI Kota Bandung, 2024a).

This study will investigate the establishment of MUI, the socio-religious conditions in the city of Bandung in the 20th century, the background of MUI's formation, and its growth from 1975 to 1978.

## **METHODS**

The research method used in this study is the Historical Research Method. Where this historical research method goes through 4 steps, namely Heuristic, Criticism, Interpretation, and Historiography. The steps are as follows; 1. Heuristic Searching for evidence (proof) or source materials (primary and secondary sources) that are needed. This stage includes the method of recording source materials in library cards.

1) Heuristic

Searching for evidence (proof) or source materials (primary and secondary sources) that are needed. This stage includes the method of recording source materials in library cards (Wasino dan Endah Sri Hartatik, 2018). Written sources were obtained from the MUI Office in Bandung City and also from websites on the internet.

2) Criticism

Before being used in research, test the source material with internal and external criticism to determine its authenticity. In the external criticism stage, it involves criticism from outside or the physical condition of the source being used. For the physical condition of the book, there is nothing damaged, the pages are complete, whereas for the sources from the internet, there are no corrupted files or partially missing ones.

In the internal criticism stage, which involves determining the credibility of a source, the sources used by the author for this research predominantly rely on secondary sources due to obstacles in conducting interviews with the relevant parties.

The most credible sources are those originating from MUI Kota Bandung itself, such as the book "MUI KOTA BANDUNG Kiprah di Pentas Sejarah" by Asep Saeful Muhtadi et al., published by MUI Kota Bandung, then there is a YouTube video featuring Ust. Prof. Dr. K.

H. Miftah Faridl titled "Profile Singkat MUI Kota Bandung" on the official MUI Kota Bandung channel, and lastly, the official MUI Kota Bandung website.

3) Interpretation

The interpretation stage includes writing or compiling research results in simple, straightforward, and scientific language so that they can be effectively communicated to readers. Before interpreting the Development of MUI Kota Bandung, several things that need to be considered and understood are those related to the history of MUI Kota Bandung itself.

As explained in the problem formulation, several things need to be understood, namely how the central MUI was initially established, which then led to the formation of MUI Kota Bandung, followed by the socio-religious conditions in the city of Bandung around the years MUI was formed, and finally, of course, its development during the leadership of Ahmad Naswari Mansur around 1975 to 1978.

4) Historiograph

A scientific historical work or critical historiography is the result of research and writing history (Wasino dan Endah Sri Hartatik, 2018). After completing the previous stages, the author began the historiography phase, which was written based on all the data and facts regarding MUI Kota Bandung that had been obtained.

In one of the books I used as a source, namely MUI KOTA BANDUNG “Kiprah di Pentas Sejarah” by Asep Saeful Muhtadi, et al., published by MUI Kota Bandung, explains the condition of the city of Bandung around the 20th century, a brief biography of Mr. Ahmad Naswari Mansur, and the development of MUI Kota Bandung from 1975 to 1978.

Various data were cited by the author in the historiography stage of this research, and similar actions were taken using other sources. The plan for the writing systematics includes several steps as follows:

Introduction containing the Background of the Problem. The methods include Heuristics, Criticism, Interpretation, and Historiography. The Results and Discussion include the Establishment of MUI, the Socio-Religious Conditions in the City of Bandung in the 20th Century, the Establishment of MUI in the City of Bandung, and the Development of MUI in the City of Bandung from 1975-1978. Conclusion containing the Summary, and finally the Bibliography.

## **RESULTS AND DISCUSSION**

### **The Establishment of MUI**

The history of the establishment of the Indonesian Ulema Council (MUI) is based on a consensus deliberation of twenty-six scholars from twenty-six provinces in the archipelago. They consisted of many

scholars from various central-level Islamic organizations.

After the scholars reached an agreement to establish a place for gathering, fostering brotherhood, and sharing views, attitudes, and thoughts to reach a consensus on an issue, the MUI was finally established, and the “Charter of the Establishment of the MUI” became the foundation of the MUI’s establishment.

Thus, the Indonesian Ulema Council (MUI) serves as a meeting place for zu’ama, scholars, and Muslim intellectuals from all over Indonesia. The goal is to build and maintain the entire Muslim community in Indonesia.

One of the many tasks of the Indonesian Ulema Council is to issue fatwas on religious and social issues concerning the government and society. Based on ijtihad in the issuance of fatwas (Lisa Ikhsana, 2020).

In 1974, President Suharto, who was in office at the time, in his opening speech at the national workshop of the National Da’wah Unity (also known as Indonesian Muslim Da’wah), suggested that the ulama should form a national institution representing Muslims as a meeting place for interfaith dialogue.

It was then decided to form regional councils of ulama. The President also clearly stated two reasons: first, the government wants Muslims to unite; second, they know that the participation of scholars is important to solve the

nation's problems. In 1975, when Suharto received a delegation from the Indonesian Mosque Council, he reiterated that the Indonesian Ulema Council should be formed to unite Muslims and solve national problems with the help of scholars. Amin Machmut, the Minister of Home Affairs, also suggested that provinces form the Ulama Council. In May 1975, 26 provinces formed Regional Ulama Councils.

On July 1, 1975, the Ministry of Religious Affairs of Suharto's government appointed a committee to prepare for the establishment of the National Ulama Council. The committee was led by H. Sudirman, a retired Army General, and assisted by three prominent scholars: Dr. Hamka, KH. Abdullah Syafi'i, and KH. Syukri Ghazali.

Three weeks later, at the national ulama congress held from July 21 to 27, 1975, the "Charter of the Establishment of MUI" was approved by 53 participants, announcing the formation of the Indonesian Ulema Council (MUI). Dr. Hamka, a famous and learned writer, became the first chairman of the MUI. Buya Hamka, who initially opposed the establishment of the council, became the first chairman of MUI (Mahdi & Ayu, 2023).

### **The Socio-Religious Conditions in the City of Bandung in the 20th Century**

Since the early 20th century, even until the end of the 20th century, the city of

Bandung has been a settlement inhabited by people who are very devout in Islam.

Two terms that are very familiar to its people are *tajug* and *danajengan*. *Tajug* can be found in almost every place where people usually go. In addition, the *ajengan* is an interesting figure and a highly influential informal leader. He usually taught Quranic recitation because he was considered to have extensive Islamic knowledge.

At that time, terms related to scholars were less known. Besides *tajug* and *ajengan*, Bandung's culture also includes things like *bedug*, *kohkol*, *muludan*, *ngabuburit*, and *bale nyungcung*. All of these are deeply rooted in the traditions of the Islamic community, especially in the Bandung City area.

Symbols of traditionalism demonstrate a productive relationship between culture and the religious values of its society. From this point, the Pasundan society developed into a religious society with increasingly strong and robust characteristics (Asep Saeful Muhtadi dkk, 2021 : 21).

In the 1930s, the Grand Mosque served as the center of community activities in the city of Bandung because there was no larger mosque to accommodate many worshippers.

This mosque also serves as a representation of Bandung's religious life. In the northern part of the city, the Kaum Cipaganti Mosque was built between 1933

and 1934 and became the only colonial mosque in the European community.

Before the mosque was built in the early 20th century, Tajug might have been a place for people living far from the Grand Mosque in the square to study religion every day. Islamic boarding schools began to emerge in the city of Bandung at the end of the third year, mostly in the western part of the city.

Several pesantren were established in 1939 or 1940, such as Pesantren Palgenep founded by Ajengan Haji Sahroni in 1940; Pesantren Hegarmanah Cibabat founded by Ajengan Maftuh in 1939; Pesantren Cigondewah founded by Ajengan Fakhri in 1939; Pesantren Sirnamiskin founded by Ajengan Dimiyati in 1940; and Pesantren Cijerah founded by Ajengan Haji Sudjai in 1940.

In the early years, the Bandung community was deeply tied to strong Islamic practices, such as Quranic recitations and weekly women's study sessions that suddenly took place at Mama Ajengan's house. Pesantren Sukamiskin is an old Islamic boarding school located in the Ujungberung District in the eastern part of the city of Bandung (Asep Saeful Muhtadi dkk, 2021).

The residents of the city of Bandung, both as a demographic reality and cultural dominance, are of Sundanese ethnicity. Because the Sundanese community is so closely tied to Islamic traditions, there is a saying: "Sunda mah

Islam, Islam mah Sunda" (Sunda is Islam, and Islam is Sunda). Sundanese people are definitely Muslim, and therefore, if there is a native Sundanese person who is not Muslim, there are several possibilities: they are an immigrant, or a Sundanese settler, not a native Sundanese, or they are indeed a newcomer who has not yet adapted to the local customs.

Therefore, the people of Bandung City are known for having a strong religious tradition. One example is the regular study sessions that have been widely held in tajug-tajug since the 1930s, which eventually led to the establishment of pesantren (Asep Saeful Muhtadi dkk, 2021 : 23).

Additionally, the people of Bandung City began to experience changes in the first half of the 20th century. The religious expression of Muslims in Bandung in 1910 During the 1900s to the 1930s, there was a unique atmosphere in the urban community depicted by the indigenous Sundanese Muslim society.

Madrasas, mass religious organizations, and the media became important parts of contemporary urban society. In addition, the Muslim Sundanese continue to strive to form urban communities, creating opportunities to become cosmopolitan community spaces.

This situation forces the Sundanese people, known for their Islamic faith, agrarian economy, and indigenous culture, to engage culturally with people from

various ethnicities, cultures, and races, as well as migrants from different religions and races. This results in a dynamic, rational, thoughtful, and competitive modern urban life (Asep Saeful Muhtadi dkk, 2021 : 24).

Besides the Sundanese cultural identity, the people of Bandung also have a Muslim identity. From the beginning, most of the residents of the city of Bandung were Muslims, except for Europeans, most Chinese and Indians, and a small number of indigenous people from Manado, Tapanuli, and Maluku.

In daily life, the Sundanese apply an unchangeable philosophy: *cageur*, *bageur*, *bener*, *pinter*, which means healthy, good, right, and smart. The Sundanese know the philosophy of “*someah hade ka semah*,” which allows for free relationships with strangers. Social interactions like this can lead to a decline in religious education.

This decline is usually addressed by the educational model in schools. For example, the Sarekat Islam (SI) has initiated the establishment of religious educational institutions that can compete with government-owned teacher training institutions since 1912. In 1936, the Muhammadiyah Branch in Bandung was established in this city, and in 1968, the Muhammadiyah Islamic Boarding School was founded (Asep Saeful Muhtadi dkk, 2021: 25). Besides Sarikat Islam (SI), Permoepakatan Islam (PI) is also present

in this city. PI organizes religious schools, which gradually lead to *madrasahs*.

Eventually, this *madrasah* occupied a location in Tjibadak, the former Frobelschool Meijer building, due to the increasing interest of the indigenous community. In addition to religious subjects such as the Qur’an, Fiqh, Nahwu, and Sharaf, they also provide general subjects similar to those taught in government schools. In 1935, Hasan Hamid and E. Abdurrahman led the *pesantren* established by Persatuan Islam (Persis). Referred to as a *pesantren* because the lessons taught are almost identical to those taught in public schools.

The process of growth of educational institutions and the support of the “vibrant” conditions of the religious life of the community through various methods and approaches have driven the formation of the Majelis Ulama, the institution of religious leaders.

The publishing sector began to emerge, especially publications with an Islamic nuance. These publications have strengthened the cross-opinion image of Islamic teachings as one of the characteristics of modern society. The disagreement of Islam with Sundanese traditions is also conveyed through this media.

The life of the Sundanese people shows a conflict between these teachings and traditions. The media also includes the art of *wayang golek*, *dangding*,

guguritan, and initiation ceremony traditions, such as sawer orok and tingkeban, which have long existed in Sundanese society. The struggle between teachings and traditions adds dynamics to the relationships among various followers of Islam. They are also a wealth of local culture.

In this situation, religion and culture are two interconnected components. Among the Sundanese people, religion functions as the spirit of culture, and culture serves as a means to disseminate religious values in people's lives.

After the establishment of the Ulama Association branch in Bandung in the 1930s, the term "ulama" itself began to emerge in this city. The magazine *Miftaahoes Sa'adah*, published by the *Persjarikatan Oelama Madjlis Penjiaran Ilmoe (POMPI)*, was released in 1937 by this organization. Other magazines, such as *Pembela Islam*, *al-Lisaan*, and *al-Fatwa*, managed by *Persis*, were also published in the media. In 1937, the *Madjallah Mazhab Ahli Soennah* was also published by the *Ahlusunnah wal-Jamaah* community.

The magazine *al-Hidayah* in 1933 and *at-Taqwa* in 1936-1937 were also published by the *Jong Islamieten Bond* branch in Bandung. Publications like this not only serve as important tools for spreading Islamic teachings but also possess characteristics that are very significant for modern society. By

maintaining a strong Islamic character, create an increasingly modern Bandung society.

Socioreligiously, the *Nahdlatul Ulama (NU)* organization, newly established in Bandung in 1932, also contributed to the improvement of religious life in the city of Bandung. This organization, which has many followers, began to promote religious life under the principles of *ahlussunnah wal-jamaah*.

With the Muslim population of Bandung already accustomed to the religious traditions upheld by the *Nahdlatul Ulama* institution, it was easy for them to accept this organization as a "native" organization without feeling awkward. This creates a religious atmosphere in the city of Bandung, which was preceded by Islamic mass organizations. Starting in the 1930s, particularly by *KH. Abdullah Tjitjukang* and *EZ. Muttaqin* at the *Cihelang Islamic Boarding School*, *Ciparay District*, Bandung, the city of Bandung experienced quite rapid development.

*Abdullah Tjitjukang* once studied under *KH. Hasyim Asyari* at *Tebuireng Islamic Boarding School*, *Jombang*, so he can be considered a member of *NU* who developed in Bandung. It is clear that the spirit of Islam, especially the organizational spirit of *NU* disseminators in Bandung, strongly supports the establishment of *ulama* institutions like the *Majelis Ulama*.

This idea became more apparent since the establishment of Openbare Vergundering Nahdlatul Oelama in Cicalengka on July 15, 1934, with the main goal of integrating Nahdlatul Ulama into the Cicalengka community.

Three Islamic organizations, Persis, Muhammadiyah, and Nahdlatul Ulama, have been established and have persisted in the city of Bandung, serving as barriers to the existence of the Majelis Ulama. These three organizations developed rapidly.

They gathered together and pioneered the establishment of a clerical institution in the city of Bandung. These three Islamic mass organizations have historically supported the Bandung City Ulama Council. The three of them can work together to advance this religious institution and build its community.

To build society and the nation, the community also supports the establishment of this scholarly institution as a unifying force for the ummah, scholars, and leaders. These three mass organizations became pioneers of cooperation between scholars and leaders, especially in building and maintaining the religious atmosphere of their community.

The completeness of these Islamic mass organizations supports the existence of religious institutions in the city of Bandung. This completeness also reduces the level of intolerance, strengthens the spirit of mutual cooperation, and

encourages a Sundanese culture that tends to be tolerant and solidaristic. On the other hand, this more dominant Sundanese tendency has also led to a lack of militancy in the primordialism of "organizational" groups that is commonly seen in traditional societies.

For the Muslim community in Bandung, the phrase, "if NU is not visible, Muhammadiyah is not visible, and Persis is not visible," is very much appreciated. The absence of this primordialism spirit, along with its positive aspects, allows for the emergence of a great sense of mutual cooperation (Asep Saeful Muhtadi dkk, 2021: 26 - 29).

### **The Establishment of MUI in the City of Bandung**

The Indonesian Ulema Council (MUI) of the DT II Bandung Municipality was established in 1975 because it was greatly needed. This municipal-level religious organization was established in the same year as the Central MUI and shortly after the West Java Provincial Ulema Council was founded in 1958. This municipal-level religious organization did not immediately create religious councils at the sub-district or village levels throughout the City of Bandung.

After each was ready, the sub-district and village levels were formed. The majority of the management of the MUI Kotamadya DT II Bandung at that time was in the hands of bureaucrats,

especially military personnel, who functioned as obstacles to political stability at the central, provincial, and regional levels. The Mental Development Section (Bintal) of the Military Command is responsible for filling this clerical institution.

The presence of the Indonesian Ulema Council in the Bandung Municipality is considered relevant to the culture of its society, which consists of a majority of the population and has a strong religious spirit. Islamic boarding schools and other educational institutions also warmly welcomed it. The new institution's management team, which has been named, mostly consists of kiai and alim-ulama, who usually serve as leaders and caretakers of pesantren. This involvement helps the MUI and the community, which focuses on pesantren institutions, to work together. MUI Kotamadya Bandung serves as a liaison between Islamic boarding schools and government bureaucracy, with the community as the main participants (Asep Saeful Muhtadi dkk, 2021: 37-38).

The Indonesian Ulema Council (MUI) of Bandung Municipality was established in 1975 during the administration of Bandung Mayor R. Otje Djoendjoenan from 1971 to 1976. The Indonesian Ulema Council (MUI) of Bandung City was definitively established at the initiative of the religious scholars of Bandung City and supported by the pesantren scholars around Bandung City. In

addition, the mayor approved the establishment of this ulama institution.

No one can hinder the establishment of this institution, because scholars are greatly needed by the community not only in religious matters but also in helping the progress of social development. Because this organization of scholars has been officially established at the national and provincial levels since 1958, the government also supported its establishment.

The establishment of the MUI Kotamadya Bandung seems to be a direct response to the desire of the scholars in the City of Bandung to unite, especially considering that the MUI of West Java Province already existed beforehand. Now, the Bandung City MUI officially stands as an institution where the ulama gather.

In addition to organizing personnel, institutional improvements also began with restructuring the previous institutional framework. It started with the Majelis Ulama Kotamadya Bandung, led by captain Agus Rois.

That long history continued with the development of the association of scholars, which grew stronger at the central, provincial, and regional levels, where people gathered, spoke, and strengthened their functions and positions committed to the progress of the nation, state, and society.

Ahmad Naswari Mansur, who was then serving as the Bintal of Kodam

Siliwangi, was appointed for the first time as the chairman of the Indonesian Ulema Council (MUI) of Bandung Municipality. Continuing the work of the increasingly respected religious institution, Mr. Naswari served as the Chairman of the Indonesian Ulema Council (MUI) for the Bandung Municipal Region DT II for three years, from 1975 to 1978. He previously taught Arabic at AKPRIBA on Jalan Seram (1972-1982) and at the State Islamic Institute of Sunan Gunung Djati Bandung (Asep Saeful Muhtadi dkk, 2021 : 48 - 49).

#### **The Development of MUI in the City of Bandung from 1975-1978.**

The Indonesian Ulema Council (MUI) of the Bandung II Municipality has undergone many changes since its establishment in 1975. This includes changes in its organizational structure and functions as well as its institutional governance. The MUI secretariat building was first located at Jalan RE. Martadinata, No. 105 Bandung.

The life of the organization continues, and its main activists participate. The number of members of the MUI in Bandung City is very diverse. Some come from pesantren, scholars, religious teachers, government employees, private entrepreneurs, educators, and bureaucrats. The uncertain dynamics arising from these various backgrounds align with the evolving socio-political demands.

The MUI Provincial Secretariat of DT I West Java still collaborates with the MUI Kota Bandung Secretariat, located on Jalan RE. Martadinata. In addition to serving as a venue for religious activities in the city of Bandung, this secretariat also offers information and consultation for those in need (Asep Saeful Muhtadi dkk, 2021 : 44).

Because the West Java Provincial MUI had occupied that secretariat for a longer period and began to feel uncomfortable, when KH. Totoh Abdul Fatah took over the leadership of the West Java MUI, the Bandung Municipal MUI secretariat moved to the private residence of its chairman, Drs. KH. Miftah Faridl, located at Jalan Saninten, 10 Bandung. Under the leadership of Drs. Miftah Faridl, this council of scholars successfully built its own office on street On December 12, 1992, the Mayor of Bandung, Ateng Wahyudi, inaugurated its official use.

Before the Bandung City MUI was officially established in 1975, the activities of the scholars in Bandung City had already begun to play a social role. When the community needed guidance or fatwas for the implementation of religious laws, gatherings of Bandung scholars often occurred. (Asep Saeful Muhtadi dkk, 2021 : 45).

For example, the role of the scholars in the city of Bandung began to show its impact on society in 1972, or three years before the official

establishment of MUI. This is particularly evident in the case of the controversial relocation of the Muslim cemetery in Astanaanyar.

The relocation of the graves is based on a fatwa from the scholars. "Exhuming and relocating a corpse is permitted under the conditions of ensuring security, benefit, and honor for the corpse and its family, as well as the utilization of the remains towards the path of mardlotillah," said the fatwa of the assembly of scholars, signed by KH. Moh. Salman as the chairman and Isa Maftuh as the secretary. The fatwa of the scholars can also resolve disputes. The fatwa was made both individually and collectively, essentially reflecting the community's full trust in the scholars.

The fatwa was also validated by the Religious Affairs Office of the Bandung Municipality, which was directly signed by KH. Rd. Moch. Kosim, the Head of the Office. This legitimacy is very important because at that time, the association of scholars had not yet formed institutionally in the city of Bandung.

However, the role of scholars, both great and small, has found a special place in the hearts of the Muslim community. This is evidenced by the need for a religious perspective to resolve social religious issues (masail al-diniyah), including the issue of relocating Muslim graves (Asep Saeful Muhtadi dkk, 2021: 46).

In addition, the establishment of the West Java Ulama Council in 1958 provided a new impetus for the formation of religious institutions in various places, including the city of Bandung. Many scholars from the entire West Java province, including scholars in the city of Bandung, were involved in the formation of the West Java Ulema Council, which directly or indirectly became a strong impetus for the advancement of establishing religious institutions in the city of Bandung.

Therefore, when the central Indonesian Ulema Council was established in 1975, there was a possibility for the Bandung City Ulema Council to be established. The establishment of the Bandung City Ulama Council was greatly encouraged by the socio-religious environment that strongly supported the growth and development of religious institutions (Asep Saeful Muhtadi dkk, 2021: 47).

Compared to the year 2020, when the book "MUI KOTA BANDUNG KIPRAH DI PENTAS SEJARAH" was published, the number of sub-districts in the City of Bandung when the MUI was established (in 1975) was still far below the number in 2020.

In 1975, the city of Bandung only had around sixteen districts, but when this book was written, the number of districts had nearly doubled, and its society remained very religious. The religious

climate remains strong despite the waves of urbanization, especially thanks to the availability of new housing.

Almost all residential complexes in the city of Bandung have places of worship for Muslims. Mosques are everywhere: in residential areas, offices, and public facilities.

At the time this book was written, there were at least 30 MUI managements at the sub-district level and 150 MUI managements at the village level in the city of Bandung, fulfilling the needs of Islamic institutions (Asep Saeful Muhtadi dkk, 2021: 38).

At that time, the program was only based on existing field commissions, such as the da'wah commission, fatwa commission, and interfaith relations commission. From 1970 to 1986, its work programs were mostly simple and followed the previous organizational structure of MUI, namely MUI West Java as the supervising part (Susi, 2014).

In the field of preaching, only conducting preaching activities by visiting several villages and sub-districts in the city of Bandung.

In the field of fatwa, only resolving household and inheritance issues faced by several residents of Bandung City, and the scope of the problems is relatively small.

In the field of da'wah activities, members from various organizations that have joined MUI carry out their work on

behalf of their respective organizations. (Susi, Skripsi, 2014 : Bab 3).

The decision was made because MUI is a coalition of Islamic groups. Therefore, MUI does not do what other Islamic groups do, such as NU, Muhammadiyah, Persis, PUI, and Mathlul Anwar. (Susi, Skripsi, 2014 : Bab 3).

MUI allows them to preach, but not to preach directly to the public. MUI only provides the material, so they will distribute sermons such as for religious holidays, August 17th, or against corruption. In addition, the sermon schedule has been arranged, so the traveling sermons will go to 16 sub-districts, or 69 urban villages, in Bandung (Susi, Skripsi, 2014 : Bab 3).

The districts of Sukasari, Coblong, Babakan Ciparay, Bojongloa, Andir, Cicendo, Sukajadi, Cidadap, Bandung Wetan, Regol, Astana Anyar, BatuNunggal, Lengkong, Cibeunying, Bandung Kulon, and Kiaracandong are included in the list (Susi, Skripsi, 2014: Bab 3).

MUI provides guidance, materials, systematic approaches to preaching, and other aspects in its implementation. At that time, the da'wah discussed the jurisprudence of worship, creed, Sufism, jurisprudence, and history (Susi, Skripsi, 2014 : Bab 3).

Dakwah activities are also used as a tool to socialize government policies and fatwas. In relation to administrative issues

in delivering sermons, in 1970 there were no standards for what gifts should be given to the preachers. Most preachers did not set a price for their sermons and sometimes preached voluntarily (Susi, Skripsi, 2014 : Bab 3).

Towards the 1980s, the MUI sought to unite various diverse community groups by holding joint discussions to foster camaraderie (Susi, Skripsi, 2014 : Bab 3).

Due to the limited memory of the informant as a historical witness, the work programs designed to address various socio-religious issues in the society of Bandung City in the early 1970s are not known in detail. He only mentioned that Islamic organizations like Muhammadiyah emerged during the New Order era, and they had many opinions about Islamic sharia law, so the debate over these contentious issues had to be resolved. (Susi, Skripsi, 2014: Bab 3).

With the establishment of the fatwa and Islamic law commission, MUI was founded to carry out its mission in helping to resolve community issues. Its emergence as a new entity in society has led to doubts about its credibility, so obstacles such as rejection often occur when it carries out its duties (Susi, Skripsi, 2014: Bab 3).

In 1970, educational institutions in the city of Bandung began to change, especially in terms of religious education. The establishment of MTS, MI, and MA shows that the people of Bandung City are

already familiar with various levels of education (Susi, Skripsi, 2014 : Bab 3).

Currently, MUI has not been actively involved in regulating education in the city of Bandung, so educational activities are only given to the da'wah commission, which aims to provide basic knowledge and religious requirements as well as implement Islamic law through its da'wah in the community (Susi, Skripsi, 2014 : Bab 3).

The MUI of Bandung City in 1970 did not create work programs related to community economic development, just as it did not engage in the socio-political field (Susi, Skripsi, 2014 : Bab 3).

For the first time since its establishment in 1975, the Indonesian Ulema Council (MUI) of Bandung City DT II is led by a chairman elected through a democratic process.

The process of changing the chairman was carried out democratically through the Regional Consultation Forum attended by representatives of the MUI from all sub-districts in the Bandung Municipality.

Like the previous two leaderships, the chairman of this ulama institution is no longer elected based on political interests. The fact that the previous two terms were still carried out "thoroughly," as shown above, can be easily understood, especially considering the considerations about the political stability that has yet to be achieved. Bandung, the capital of West

Java, has a traumatic history related to the political processes it has undergone.

The election of the leadership of the Indonesian Ulema Council of Bandung City was held democratically in the Kayu Room/DPRD, which is now known as the Mayor's Office.

The Chairman of the Advisory Council, Mr. Drs. KH. Totoh Ghazali, led the meeting, which was attended by the MUI Chairpersons from 16 Districts in the City of Bandung. The government element only functions as a facilitator (Asep Saeful Muhtadi dkk, 2021 : 65).

Finally, the deliberators decided that Miftah Faridl, from the two candidates who emerged, would continue the baton of leadership of this relatively young scholarly institution. Miftah replaced Naswari in 1978, and he ended with Musda in 1981. The election consultation was held twice over five years, from 1981 to 1986.

During the administration of the Bandung Municipality led by Mayor RH. Wangsaatmadja, who ruled from 1978 to 1983, the regional deliberation process of the religious scholars took place. The government also supported the democratic process carried out by the scholars in each district of Bandung City. Along with the presence of delegations from 16 sub-districts, the mayor decided to form the Indonesian Ulema Council (MUI) of Bandung Municipality from 1981 to 1984. This is an extension of the

previous administration from 1978 to 1981 (Asep Saeful Muhtadi dkk, 2021 : 66).

## CONCLUSION

The Indonesian Ulema Council was formed as a result of consultations among scholars from various provinces in Indonesia to address issues faced by Muslims and unify opinions. The purpose of MUI is to serve as a platform for ulama, zu'ama, and Muslim intellectuals to help build the community and maintain social welfare. MUI was established as part of the long history of the development of religious and social life in the city of Bandung.

Many Islamic organizations such as Persis, NU, and Muhammadiyah contributed to the establishment of this institution. Since its establishment, the Indonesian Ulema Council (MUI) Bandung has been involved in various activities that encompass preaching, fatwas, and interfaith relations. MUI Bandung faced challenges when it was established, but it has successfully created structures and programs focused on religious education, da'wah, and social harmony.

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