

# The Efforts of the Islamic Dawa College of the International Islamic Dawa Society in Educating Foreign Students: Malaysian Preachers as a Model

Khald Saed Hussien Kagman

University Teknologi Malaysia, Faculty of Islamic Civilization

Email: Saed.hussien-1976@graduate.utm.my

Asso Prof. Dr. Mohd Al Ikhsan Ghazali

University Teknologi Malaysia UTM

Email: alikhsan.kl@utm.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i11/19647> DOI:10.6007/IJARBSS/v13-i11/19647

*Published Date: 29 November, 2023*

## Abstract

"The study aims to explore the efforts of the Islamic Call College in educating international students, including Malaysian preachers as a model. The researcher has set three objectives and relied on personal interviews as a fundamental tool for the study. Among the expected results of the study is the presentation of findings that contribute to understanding the educational efforts carried out by the International Islamic Call Association through its affiliated Islamic Call College. It also highlights the efforts of educational institutions and religious associations from time to time with the aim of preserving and improving them for the better service of Islam and Muslims."

**Keywords:** Islamic Call College - International Student Education - Malaysian Preachers as a Model.

## Introduction

"Since its inception, the college has been committed to developing its curriculum and tirelessly nurturing the talents of its graduates, guiding them in the right direction to spread the true Islam as revealed by Allah." (Islamic Call Magazine, 1984, p. 19)

"This study focuses on international students, with over 9,000 graduates representing various nationalities from around the world, including China, Muslims, Mali, Sudan, Senegal, Indonesia, Thailand, Pakistan, the Philippines, the Soviet Union, Nigeria, Yugoslavia, Syria, Ghana, Algeria, Uganda, Somalia, Morocco, Kenya, Mauritania, Tunisia, Guinea, Bissau, Malaysia, Jordan, Bangladesh, Upper Volta, Gambia, and Japan. These graduates work in the field of Islamic outreach as preachers and Arabic language teachers, sponsored by the Libyan community. Follow-up reports have indicated the success and competence of these college

graduates in this field, more so than others. This has led to regular conferences for ongoing consultation and collaboration in the field of Islamic outreach." (Islamic Call Magazine, 1984, p. 19)

### **Problem Statement**

Despite the successful educational journey of the College of Islamic Call, which includes graduates from various countries who have proven their presence thanks to the efforts made by the association to produce them as exemplary figures in the Islamic world, including the Malaysian Islamic preachers, in recent years, this educational journey has faced several obstacles and challenges that may hinder its success. It was necessary to conduct a research study to identify these challenges and obstacles and to adopt a methodology that is suitable for this study. This study confirmed the existence of these obstacles and challenges through the results obtained, as outlined in the study conducted by Khalid Kajman in 2022.

### **Study Objectives**

- 1- To identify the educational efforts of the International Islamic Call Association through the education of students at the College of Islamic Call.
- 2- Highlighting the Malaysian preachers, graduates of the College of Islamic Call, for their efforts in the Libyan International Islamic Call Association in Malaysia.
- 3- Evaluating the educational efforts of the College of Islamic Call and the challenges it faces through Malaysian preachers.

### **International Islamic Call Society And the Islamic Call College affiliated with it.**

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

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

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

### **The Islamic Call College Affiliated with it.**

"The Islamic Call College commenced its educational journey since its establishment in the Libyan capital, Tripoli, in 1977. It is affiliated with the International Islamic Call Association. Through this paper, the researcher aims to introduce the educational efforts in educating international students from all around the world and take Malaysian preachers as a model (College of Call Journal, p. 212)."

**Previous Studies**

A Kagman & GHZAli (2023). Developing the cooperative agreement efforts between the World Islamic Call Society and the Islamic Call Organization in Malaysia The study evaluated the effectiveness of the Islamic Call Society's activities in Malaysia and found that the bilateral cooperation agreement signed in 1976 contributed to the promotion of Islamic call in Malaysia and the strengthening of relationships between the society and Malaysian Islamic institutions, academies, and individuals. The agreement aimed to spread and teach Arabic language, interpret the Holy Quran and Islamic law, organize relationships and meetings among Muslims, promote moderate Islam, and prepare qualified preachers and ambassadors to work in the field of Islamic call. This research enhances our understanding of collaborative efforts in the Islamic propagation sector and their significance in promoting the well-being of Muslim individuals. This research enhances our understanding of the dynamics of cooperative relationships in the field of Islamic advocacy and highlights the need for stability and effective public relations to achieve successful missionary efforts. The personal interview is an important and rich source for this study.

A study by Khaled Kajman (2022) titled 'The Role of the International Islamic Call Association in Dawah in Malaysia' aimed to analyze, elucidate, and evaluate its role in the field of Islamic propagation in Malaysia. The academic and scholarly significance of this study lies in clarifying the cooperative relationship between Libya and Malaysia and the secrets of its success during the period from 1976 to 2016. The researcher employed a descriptive-analytical approach along with a historical methodology and relied on interviews as a fundamental tool for the study's subject. The study revealed that the Libyan International Islamic Call Association serves as a means of connecting with the world due to its resources and plays a role in supporting and assisting all countries worldwide in carrying out the duty of propagation and education for the service of Islam and Muslims."

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

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

A study by Al-Jack (2015) titled "The Role of Islamic Da'wah Institutions in Human Development: A Case Study of the Islamic Call Organization" aimed to highlight the role of Islamic da'wah institutions in human development by studying the case of the Islamic Call Organization. The researcher used a descriptive analytical method and an inductive approach. The study found that Islamic da'wah organizations have a clear strategy that defined their

objectives, enabling them to implement many successful projects that contributed to conveying their message to a large number of communities. This strategic developmental plan helped them to overcome the deficiencies and problems that afflict da'wah work. The study also highlighted the clear relationship between da'wah strategies and human development through educational care and the qualification of preachers. "Hashem Al-Tayeb (2015-2016) titled 'The Effectiveness of Public Relations in Enhancing the Performance of Islamic Dawah Organizations: A Descriptive-Analytical Study Applied to the Islamic Call Organization.'

The aim of this study by the researcher is to assess the effectiveness of relationships in enhancing the performance of Dawah organizations, with a focus on the Islamic Call Organization. The study highlights that public relations, especially among Islamic Dawah organizations and associations, play a significant and fundamental role in their activities in the field of propagation. It also emphasizes the need for the development and enhancement of these relationships in various aspects related to the personnel working in the field of public relations.

A study by Shakri Al-Talawi (2016) titled 'A Proposed Framework for Activating the Role of Religious Institutions in Promoting Lifelong Learning Values for All.' Shakri followed a mixed-method approach, and the study achieved its desired goal, which is to formulate a proposed framework for activating the role of religious institutions in promoting lifelong learning values for all."

### **Methodology**

"The researcher relied on gathering relevant information for this study to achieve its objectives. The researcher used two primary sources of information:

#### **Primary Sources:**

To evaluate the religious role of the Islamic Call College and address the analytical aspects of the study's subject, the researcher conducted official recorded personal interviews with some Malaysian preachers who are graduates of the Islamic Call College.

#### **Secondary Sources:**

The researcher turned to secondary sources when developing the theoretical framework for the research. These secondary sources included modern Arabic and foreign books and references related to the topic, journals, articles, reports, and previous research studies that have addressed the subject of the study. Through these secondary sources, the researcher gathered valuable insights into the educational efforts of the Islamic Call College through its Malaysian preacher graduates."

### **Study Tool**

The researcher relied on a primary method of data collection for the current study, which is personal interviews. Personal interviews are considered an effective tool capable of addressing most of the study's questions. The researcher adopted this method to obtain information directly from its sources, targeting a group of individuals who have held positions within both the employees of the International Islamic Call Association in Libya and the Malaysian preachers who learned, graduated, and were appointed as preachers in Malaysia by the International Islamic Call Association.

When formulating the interview questions to achieve the study's objectives, the researcher took into consideration the advantages of interviews as outlined by Braun and Clarke (2006).

These advantages include the fact that the format allows the researcher to better explain the rationale and objectives of the study."

### **Study Mechanism**

"The researcher relied on a primary method of data collection for this study, which is personal interviews. Personal interviews are considered an effective tool capable of providing clear and precise information for the study's objectives. Each of the following individuals will undergo a single interview:

(Participant 1) Professor Jamal Badi, an associate professor at the International Islamic University, a member of the administrative committee of the International Islamic Call Association in Libya since December 2012, and later the director of the association's office in Malaysia since February 2013. He is also a member of the Libyan-Malaysian Waqf's Board of Trustees. Employees of the

(Participant 3) Sheikh Saad Abdul Salam Falah, an employee of the International Islamic Call Association for 27 years, working in the field of Dawah in various African countries, including Uganda, Mozambique, Zimbabwe, Niger, and finally Malaysia, representing the association's office in Malaysia. He is also a member of the Libyan-Malaysian Waqf.

(Participant 4) Dr. Mohammed Osman, an employee of the International Islamic Call Association for sixteen years, serving as the head of the Quranic Studies Office and the Branches and External Relations Office since 2015. He is also the coordinator of the Scientific Research and Outreach Center for the Western African countries and a committee member of the Islamic Call College branch in Lebanon. He is the director of the Dawah Office overseeing all offices abroad, including the Malaysia office.

Participant 5: Drumi was appointed as a preacher in the International Islamic Call Association and returned to Malaysia, specifically in the state of Kelantan, in 1984.

Participant 6: Fakri bin Tuan Muhammad graduated from the Islamic Call College in 1982. Afterward, he became a preacher affiliated with the International Islamic Call Association, teaching Arabic and Dawah in Caledonia Nouvelle (French) for eleven years. He also taught at religious schools in the Kelantan state of Malaysia, educating Cambodian students who came to Kelantan. He established his institute in Cambodia two years after transferring his work from Caledonia to Malaysia.

Participant 7: Masditi Aminuddin, a graduate student University in Tripoli, Libya, graduated in 1982. Her husband, Muhammad Oujang bin Abdul Aziz, is one of the students of the Islamic Call College after graduating from the college. They were appointed as preachers under the sponsorship of the International Islamic Call Association in New Zealand and later relocated to Malaysia in the Jembol Negri Sembilan region of Malaysia

### **Libyan World Islamic Call Association:**

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

The topics covered in interviews with employees of the International Islamic Call Association in Libya have been identified and categorized into several themes, as summarized by the researcher in interview questions. These themes include the facilitations provided by the Malaysian government to the International Islamic Call Association in Libya to enhance its Islamic and educational work (Khaled Kajman, 2022).

One of the notable responses came from one of the participants (the first participant), who is experienced and has worked in the field of Islamic outreach for over 27 years, in various African countries, including Uganda, Mozambique, Zimbabwe, Niger, and finally, Malaysia. He stated that Malaysia holds a respected position among its neighbors in Southeast Asia, which has given it the responsibility of Islamic outreach. Malaysia takes care of all these responsibilities, often with financial contributions as per the plans set by the Malaysian government. One of the significant outcomes of this collaboration is the establishment of the Foreign Outreach Management Office at the headquarters of the association in Libya. Its main task is to build Islamic outreach centers in all the countries where the association has offices.

Regarding the future of the association in Malaysia and the expectations of the participants for its activities, the participants agreed that there are continuous efforts being made to develop new plans for Islamic outreach that are better than the previous ones, making procedures more manageable and renewing investment (Interview with Saad Falah).

**(First Participant)**

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

**(Second Participant)**

The second participant emphasized the fact that there has been extensive and multifaceted support provided to the International Islamic Call Association in Libya. This support included the allocation of an office space in the Berkim Building after the Libyan Embassy in Kuala Lumpur became crowded with numerous employees. This office space still exists to this day, and it is among the facilitations regarding conference-related matters and meetings. Many of these conferences were attended by the General Assembly, presided over by Dr. Ahmed Al-Sharif, who had represented the International Islamic Call Association for a long time and provided outstanding representation after Sheikh Mahmoud Sabhi. He was a man of important missions, and his relationship with Malaysia was exceptional and positive. One of the conferences took place in 2009, during which I served as a translator. There were also ongoing outreach conferences during the period when Sheikh Saad Falah managed the office of the International Islamic Call Association in Malaysia, which preceded my own management of the office in 2012.



The participants agreed that the Malaysian government has provided facilitations to the International Islamic Call Association, which have greatly assisted the association in carrying out its missionary and educational work effectively. After evaluating the experience of the employees of the Islamic Call Association by the participants, it was noted as a distinctive and successful experience in the fields of Islamic outreach, education, and academia.

As one of the participants (the fourth participant) noted, Malaysia is significantly ahead in its efforts compared to the Association for Da'wah in Libya. Those in charge of the Da'wah and educational work in Malaysia are individuals with stature and extensive experience in this field. In summary, the support for the Association came in the form of financial assistance. The Malaysian side possesses both experience and a clear vision for Da'wah work, following a well-organized plan. They only require financial support to fund their initiatives, and this is what the Libyan side has provided. (Interview with an employee of the International Islamic Da'wah Association)

## **Results**

Highlighting Malaysian preachers who are graduates of the College of Islamic Da'wah in Malaysia for their efforts in the International Islamic Da'wah Association in Libya.

The study revealed a significant achievement and effort by the International Islamic Da'wah Association in Libya, which is the establishment of the College of Islamic Da'wah. This college is considered an Islamic academic institution that has contributed to carrying out its noble mission for over forty years. It was recommended for establishment by a group of Islamic scholars and social thinkers who convened in Tripoli, Libya, between the 13th and 18th of Shawwal 1390 AH, corresponding to December 6th to 11th, 1970 AD. This study aligns with the findings of the study by Al-Hamami bin Talib, which suggests that preachers need training to renew their approaches to da'wah and its methods. A preacher can gain this training through practice and training in all da'wah-related fields.

The study revealed that the mission of the College of Islamic Da'wah is to graduate preachers and qualified educators who are well-versed in both the academic and educational aspects of teaching the Arabic language and Islamic sciences. A significant number of Muslim graduates from this college have gone on to become prominent scholars and teachers, serving the cause of da'wah and spreading Islam in their respective countries. Among them are Malaysian preachers and graduates who played a substantial role in highlighting the efforts of the International Islamic Da'wah Association in Malaysia.

They accomplished this by submitting monthly and annual reports to the responsible da'i (preacher) overseeing their activities in Malaysia. The person in charge of the preachers would then deliver these reports to the director of the office of the International Islamic Da'wah Association at the Libyan embassy in Malaysia. The office director, in turn, would forward these reports to the Director of the International Da'wah Center at the Association's headquarters in Tripoli, Libya.

The study found that the experience of Malaysian preachers in the field of Islamic da'wah is excellent and represents a significant and distinctive opportunity provided by the International Islamic Da'wah Association. Graduates of the College of Islamic Da'wah have excellent opportunities to work with the International Islamic Da'wah Association in Libya, engaging in da'wah activities around the world, including in Asia, Africa, Europe, and beyond. The results of this study align with Shukri Al-Talawi's research, which emphasized the

important role of da'wah institutions in promoting lifelong learning values and contributing to the development of human personality.

The study also indicated that the exceptional circumstances in 2011, characterized by political changes in Libya and other Arab countries, had a negative impact on the educational progress in some branches of the College of Islamic Da'wah affiliated with the International Islamic Da'wah Association in Libya. This was observed in branches located in Syria, Lebanon, and the branch in Pakistan, which houses a group of students. However, efforts are ongoing to restore their activities and continue their contributions towards achieving the desired objectives in the fields of education and da'wah.

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

The Effectiveness of the Preaching and Educational Efforts of the Libyan International Islamic Da'wah Association in Malaysia

The study, after evaluating the preaching and educational efforts of the Libyan International Islamic Da'wah Association, highlighted their contribution to enhancing relations between the association and Malaysian religious and academic institutions. This contribution is evident in the dissemination and teaching of the Arabic language, the interpretation of the Quran, Islamic legislation, the organization of relationships and meetings among Muslims, the promotion of moderate Islam, and the training of preachers and qualified ambassadors for da'wah work. The study aligns with the findings of Mohammed Talib's research, which emphasized that the primary motivation for Malaysians to learn and teach the Arabic language is a religious one, aiming to preserve their Islamic identity, along with other cultural and social factors. The study also clarified that all the facilities provided by the Malaysian government to the association within Malaysia have increased the contribution of the office of the Libyan International Islamic Da'wah Association in Malaysia in supporting preachers. This includes the distribution of monthly salaries amounting to \$300, supervising the provision of Ramadan food baskets, organizing iftar events, delivering religious lectures, teaching young people, supporting the construction of schools and Islamic centers, conducting seminars, educational courses, and scientific conferences, and participating in some activities of the National University (UKM) and the International Islamic University. The association also supports popular and relief work, especially in areas affected by epidemics, disasters, and floods. The existing archive at the Libyan-Malaysian Endowment in the Berjaya building is a testament to all the mentioned activities.

The study revealed that one of the key factors contributing to the success of the mission and communication of the College of Islamic Da'wah through Malaysian preachers in Malaysia is the organizational structure of the Libyan International Islamic Da'wah Association. This structure aligns with its da'wah and educational activities, facilitating the supervision process and defining functional and da'wah responsibilities within the main headquarters of the association in Libya and its office at the Libyan embassy in Malaysia. The individuals in charge of the association hold advanced degrees and have at least twenty-seven



years of experience. These findings are consistent with the results of a study by Ali Saleh in 2013, which indicated that the sample individuals possess the appropriate professional competencies to perform their roles effectively.

The study confirmed that the exceptional circumstances in 2011, resulting from the political instability in Libya due to a change in the ruling system, had a significant impact on obstructing the progress of the Libyan International Islamic Da'wah Association, its centers, and its administrative offices located outside Libya from carrying out their activities due to a lack of financial resources. The closure of the association's office at the Libyan embassy in Malaysia serves as the most significant evidence of this situation. The political and economic conditions in Libya are the primary factors affecting the activities and future of the association, as well as the absence of suitable conditions to fulfill its duties towards its employees everywhere, including the preachers. As a result, da'wah activities have been almost suspended since 2014 due to the cessation of financial support. (A Kagman, K.S.H., & GHZAli. M. A. I. (2023)

### **Recommendations**

The study also recommends reopening the office of the Libyan International Islamic Da'wah Association at the Libyan embassy in Malaysia, which had been closed for several years. This office should be staffed with experienced administrators capable of disbursing overdue salaries to the preachers, given their significant da'wah role, knowledge of their regions' circumstances, and familiarity with the languages of their communities.

Furthermore, the study suggests reaching out to the College of Islamic Da'wah in Tripoli to establish a branch in Malaysia, enabling Malaysian and other students to enroll and benefit from its educational programs.

The study emphasizes the importance of continued communication between all Islamic entities, organizations, and associations in Malaysia with the Libyan International Islamic Da'wah Association, standing by it during the exceptional circumstances it has faced over the past decade. It views the association as a global Islamic institution that has provided and continues to provide significant contributions to Muslims worldwide. Lastly, this study encourages all researchers and students embarking on new research studies to focus on highlighting the roles of associations, institutions, and charitable organizations in Islamic da'wah, serving both Islam and Muslims as well as non-Muslims worldwide.

The theoretical contribution of this study relates to several important points:

**Education and advocacy:** The study shows the importance of education in Islamic advocacy. The training and qualification of preachers at the College of Islamic Dawah demonstrates the great importance of understanding the Islamic message and transmitting it effectively. This enhances scientific understanding of religion and contributes to better directing advocacy efforts.

**International participation:** The study highlights the global role of the Libyan Islamic Dawa Society and how it cooperates with Malaysian preachers. This shows the importance of international cooperation in spreading the Islamic message and the positive impact that preachers can have in promoting common understanding and peaceful coexistence.

**Cultural Impact:** This study can enhance understanding of the cultural impact of education and advocacy. It shows how Malaysian preachers trained at the Islamic Dawah College can play a role in spreading Islamic culture in Malaysia and beyond.

**Challenges and Sustainability:** The study shows the challenges faced by preachers at a particular time due to political changes. This shows the continued importance of confronting challenges and continuing to advocate and teach despite difficulties.

**Continuous learning:** The study indicates the importance of continuous learning and self-development in the field of advocacy. Preachers can benefit from ongoing qualification and training to improve their abilities to effectively convey the Islamic message.

**Qualifying and preparing preachers:** The study indicates the importance of training and qualifying preachers. Good qualification of preachers can contribute to achieving the goals of advocacy and success in sending the Islamic message.

Overall, the theoretical contribution of this study strengthens our understanding of the interaction between education and advocacy and the global role of Islamic institutions in promoting understanding and international cooperation in spreading Islam and Islamic values. Secondly,

the contextual contribution of this study:

The contextual contribution of this research is evident in the specific case study between the College of Islamic Call and Malaysian preachers as a model. It investigates the educational contribution of the college in teaching international students from all over the world (Journal of the College of Islamic Call, 2010).

**The Establishment of the Islamic Call College:** The study highlights the significance of the efforts of the Libyan International Islamic Call Association in establishing the Islamic Call College as a prominent Islamic academic center.

This represents a significant contribution to providing education and qualification for scholars and educators who are academically and pedagogically prepared. The contextual contribution of the findings of this study is important for understanding the context that has influenced Islamic advocacy and education efforts in Malaysia and other countries. Some important contextual points include:

**Training for Preachers and Educators:** The results indicate the importance of training and qualifying preachers and educators in various religious fields, emphasizing that qualification can be achieved through practice and training.

**The Role of Religious Institutions:** The study demonstrates that religious institutions play a crucial role in fostering lifelong learning values and building human character.

**Political Challenges:** The study stated that the political events in Libya and the rest of the Arab countries in 2011 negatively affected the educational path of preachers. These political conditions were important for understanding the impact of political unrest on advocacy and education efforts..

**Cultural and educational influence:** This context can show how teaching and learning can have a significant impact on culture and religious understanding. Malaysian preachers who are trained at the Islamic Dawah College can play an important role in transmitting Islamic understanding in Malaysia and beyond.

**Challenges and Sustainability:** The political and social context can be challenging for advocacy and education efforts. The study shows how efforts can remain sustainable despite challenges through adaptation and flexibility.

In sum, the contextual contribution of this study contributes to clarifying the environment and conditions by which advocacy and education efforts in Malaysia have been influenced and enhances our understanding of the influence of political, cultural and social factors on these efforts.

The contextual contribution of this study highlights the factors and circumstances that influenced the implementation and success of the advocacy and education efforts undertaken by the International Islamic Dawa Society in Malaysia. These factors include:

**International cooperation and cultural relations:** The research shows how the association contributed to organizing relations and meetings between Muslims and strengthening relations between them and Malaysian institutions. This reflects cultural interaction and international cooperation in spreading Islam and directing advocacy efforts.

**Financial and organizational support:** The research shows how the Malaysian government provided facilities and support to the association within Malaysia, which increased the contribution of the association's office in supporting preachers and providing religious and educational services. This financial support helps achieve the association's goals.

**International cooperation:** The study shows cooperation between Malaysian preachers and the Libyan Islamic Dawa Society. This cooperation reflects the increasing importance of international cooperation in spreading the Islamic message and cultural exchange between countries. In general, these findings contribute to our understanding of educational and religious efforts in Islamic societies and provide insights for their future development and improvement.

## **References**

- Kagman, K. S. H., & Ali, M. A. I. (2023). Developing the cooperative agreement efforts between the World Islamic Call Society and the Islamic Call Organization in Malaysia.
- Kagman, K. (2022). The Role of the Libyan World Islamic Call Society in D'wah in Malaysia.
- PERKIM. (2018). Reflection on the Malaysia-Libya Cooperation in Dakwah.
- Adam, M. I. (2015). The Role of Charitable Associations in Inviting to Allah in Ghana.
- Al-Jack. (2015). The Role of Islamic Da'wah Institutions in Human Development: A Case Study of the Islamic Call Organization.
- Al-Mukhtar Contemporary Jurisprudence (2021, p. 101).
- Al-Tayeb, H. (2015-2016). A descriptive analytical study titled "Title of Study" (Unpublished master's thesis).
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.

- International Islamic Call Society. (2010). Giving and Communication. Tripoli, Libya.
- The Journal of Kulliyat Al-Da'wah. (1990). Conference Proceedings on the Role of the Islamic Call.
- Libyan Audit Bureau. (2019). Retrieved from <http://audit.gov.ly/home/reports.php>.
- PERKIM. (1978). Introduction booklet of the Islamic Welfare Organization in Malaysia.
- Publications of the International Islamic Call Society. (1996). International Islamic Call Society (A Quarter Century Journey).
- Putra, T. A. R. (1982, November 15). Star Newspaper.