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## **Persatuan Pemuda Muslim Se-Eropa : identity, encouragement for giving, and network, 1971-2009**

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**STELLINGEN**  
**PERSATUAN PEMUDA MUSLIM SE-EROPA: IDENTITY,**  
**ENCOURAGEMENT FOR GIVING, AND NETWORK,**  
**1971-2009**

1. The fact that the Young Muslim Association in Europe (PPME) has existed in the Netherlands for more than forty years (from 1971 to the present) shows that it is truly needed and appreciated by its members.
2. In shaping its religious identity, PPME took into account the different backgrounds of its members, as well as the Islamic development in the Netherlands and Indonesia.
3. As a faith-based organisation belonging to ordinary people and lacking financial means, PPME needs not only the involvement of its members and supporters in the Netherlands in financing its socio-cultural programmes, but needs to gain significant donations from its supporters there and outside the Netherlands to finance its infrastructural programmes, as well.
4. It is indispensable to create an esprit de corps among the members of PPME and others interested in its activities, which will, in turn, be beneficial for solving its financial and non-financial difficulties.
5. That the networks of PPME, both in the Netherlands and in Indonesia, were supported by traditionalist and reformist Muslims has worked to its advantage allowing it to sustain relations with both diverse Indonesian and non-Indonesian organisations in the two countries.
6. When an *imam* living in Europe can speak the language of the people and understand their life there, this will enable him better to cope with socio-cultural and political problems of Muslims living there.
7. Trust has played a significant role in determining the preference of Indonesian Muslims living in non-Muslim countries when spending their *zakāt* either to an individual or to an organisation.
8. The Islamic purification movement has gained a following among

the PPME Amsterdam who no longer want to share mosques and centres of activities for their socio-cultural activities and religious rituals with other Indonesian Muslims in the Netherlands. This has in part been an autonomous development and has in part been brought about by the Indonesian preachers who have been invited to come to the Netherlands.

9. Indonesian Muslims living in the Netherlands, especially those who promote radical Islamic ideals hardly get any attention in the Dutch media or in Dutch scientific literature. Most attention goes to Turkish and Moroccan socio-cultural and political activities.
10. The Institute for Islamic Knowledge and Arabic (LIPIA) of Saudi Arabian government has played a significant role in disseminating its Salafi *da'wa* movement in Indonesia. This movement has resulted in the religious transformation of *pesantrens* into Salafi where *santris* were driven to challenge traditionalist works and oppose traditionalist teaching.
11. When Salafi religious transformation continuously takes place in traditionalist *pesantrens*, this will, in turn, change the salient characteristic of Indonesian Islam which prefers the existence of Indonesian nation-state to the establishment of Islamic state.