



The Management of Jamaah Tabligh's *Jaulah* Activities in Bilah Hilir Sub-District, Labuhan Batu Regency

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Abstract: *This study investigates and analyzes the management of Tabligh Jamaah Jaulah activities in Bilah Hilir sub-district, Labuhan Batu Regency, North Sumatra. This study employs a qualitative approach and case study method. Data was gathered through interviews, observations, and documentation, with informants including members of the Tabligh, local communities, and sub-district officials. The data was analyzed using data reduction, data presentation, and conclusion. The findings show that Tabligh activities are managed collectively and participative, involving planning, implementation, and evaluation. The management is consistent with the concept of dawah and motivation taught in Islam. The Jamaah Tabligh also preaches using humanist, inclusive, and dialogical strategies and methods, focusing on morals and manners, respecting and appreciating the local community, and inviting rather than forcing. The Jamaah Tabligh also adheres to its six principles, which are Kalimah Thoyyibah, Salat Khusyu wal Khudu, Ilmu and Zikir, Ikraamul Muslimin, Ikhlas and Niyyat, and Dakwah Tabligh. The Jamaah Tabligh has both positive and negative effects and internal and external challenges when preaching. This study suggests methods to improve resources, skills, coordination, discipline, understanding, and proper application of Islamic teachings, as well as overcome existing attitudes, differences, interventions, influences, and slander.*

Keywords: Management, activities, *Jaulah*, Jamaah Tabligh, Bilah Hilir Sub-district

Abstrak: *Penelitian ini bertujuan untuk menggali dan menganalisis pengelolaan aktivitas Jaulah jamaah tabligh di kecamatan bilah hilir, kabupaten labuhan batu, Sumatera Utara. Penelitian ini menggunakan pendekatan kualitatif dan metode studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, dengan informan yang terdiri dari anggota jamaah tabligh, masyarakat setempat, dan pihak kecamatan. Data dianalisis dengan menggunakan teknik reduksi, penyajian, dan penarikan kesimpulan data. Hasil penelitian menunjukkan bahwa pengelolaan aktivitas Jaulah jamaah tabligh dilakukan secara kolektif dan partisipatif, dengan melibatkan perencanaan, pelaksanaan, dan evaluasi. Pengelolaan ini sesuai dengan konsep dakwah dan motivasi yang diajarkan oleh Islam. Jamaah tabligh juga memiliki strategi dan metode yang humanis, inklusif, dan dialogis dalam berdakwah, dengan mengutamakan akhlak dan adab, menghormati dan menghargai masyarakat setempat, dan mengajak dan tidak memaksa. Jamaah tabligh juga mengikuti enam prinsip jamaah tabligh, yaitu Yakin terhadap Kalimah Thoyyibah, Salat Khusyu Wal Khudu, Ilmu Ma'adzdzikir,*



Ikraamul Muslim, Ikhlas dan Niyyat, dan Dakawah dan Tabligh. Jamaah tabligh juga menimbulkan dampak positif dan negatif, serta menghadapi tantangan internal dan eksternal dalam berdakwah. Penelitian ini memberikan saran untuk meningkatkan sumber daya, keterampilan, koordinasi, kedisiplinan, pemahaman, dan penerapan ajaran Islam yang benar, serta mengatasi sikap, perbedaan, intervensi, pengaruh, dan fitnah yang ada.

Kata kunci: pengelolaan, aktivitas, *Jaulah*, jamaah tabligh, kecamatan bilah hilir

Introduction

Islam is a comprehensive religion that governs all aspects of human life. It requires its followers to believe, worship, uphold moral principles, spread their faith, and actively contribute to forming a virtuous society. However, many Muslims do not understand or adhere to Islamic teachings. Many factors can contribute to this phenomenon, including a lack of information, changed beliefs, the influence of the external environment, and the challenges posed by the present situation.¹

The solution to this problem is to practice dawah, or spreading and inviting others to embrace Islam. Dawah is a mandatory duty for all Muslims, as Allah states, "And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims?" (QS. Fushshilat: 33).

Dawah can be done in various ways, depending on the circumstances and needs of the community. The Jamaah Tabligh method of dawah is a popular and widely adopted method among Muslims in many countries.

Jamaah Tabligh is a dawah movement that seeks to increase religious observance among Muslims and encourages them to practice Islam through the teachings of the Prophet Muhammad. Jamaah Tabligh is politically neutral and adheres strictly to the principles outlined in the Quran and hadith. Muhammad Ilyas al-Kandhlawi founded Jamaah Tabligh in India in 1927 in response to the Muslim community's declining influence and strength in the region. Jamaah Tabligh later spread to other countries, including Indonesia, and became one of the most well-known Dawah movements in the world.²

¹Husaini Husda, "Jamaah Tabligh Cot Goh: Historis, Aktivitas Dan Respon Masyarakat," *Jurnal Adabiya* Volume 19, Nomor 1 (Juni 2020): 29–48.

²Sukron Ma'mun, "Konsep Keluarga Dan Perempuan Dalam Perspektif Jamaah Tabligh: Analisa Normatif-Sosiologis," *Jurnal Misykat* Volume 4, Nomor 1 (Juni 2019): 55–78.



Jamaah Tabligh has six principles that serve as guidelines for preaching, including Kalimah Thoyyibah, which is to say and understand the shahada sentence as the foundation for faith. Prayer is the primary form of worship, which entails praying five times in the congregation and on time. Knowledge and remembrance, specifically the study and practice of religious knowledge and remembering Allah with mouth and heart. Ikramul Muslimin means to respect and love other Muslims as brothers in faith. Ikhlas is the intention and motivation to preach for Allah alone, without expecting praise or reward from humans. Dawah and tabligh, or conveying and inviting others to Islam well and wisely.³

Jamaah Tabligh also engages in several routine activities that distinguish them, such as Khuruj, which entails leaving home and a hectic life to preach for several days, weeks, months, or years, depending on their ability and willingness. Ta'lim, which organizes religious recitations and discussions in mosques and other locations both inside and outside of the city by inviting scholars or preachers to speak. Mosque prospering efforts (UMM) refers to visiting people's homes, shops, offices, or other public places to greet, advise, and invite them to the mosque. Masturah is a women-only activity that follows the same principles and activities as the Jamaah Tabligh.⁴

Jaulah originates in Arabic, specifically from the root word *Jawwala-Yujawwilu-Jawwalatan*, which means spinning or moving in a circle. *Jaulah* refers to a group of people or organizations performing dawah activities by traveling to other villages and spreading Allah's religion. Their primary goal is to promote the welfare of the mosque by spreading religious teachings from one mosque to the next. Individuals, known as Jamaah Tabligh, provide guidance or advice to locals or communities. Their responsibility is to identify individuals who will receive their dawah, emphasizing their exceptional qualities, such as the guarantee of entering heaven 500 years before others. Second, there is a group known as Mutakalimin.⁵

Mutakalimin are people who play the roles of speakers or wealthy individuals. A wealthy person's job is to do *dhikr* in their hearts (remember God) without saying anything.

³Umdatul Hasanah, "Keberadaan Kelompok Jamaah Tabligh Dan Reaksi Masyarakat (Perspektif Teori Penyebaran Informasi Dan Pengaruh)," *Jurnal Indo-Islamika* Volume 4, Nomor 1 (2014): 21–44.

⁴Moh Yusuf, "Prinsip Ikrām Al-Muslimin Gerakan Dakwah Jamaah Tabligh Dalam Membangun Masyarakat Religius Di Temboro Magetan," *ISLAMICA: Jurnal Studi Keislaman* Volume 10, Nomor 2 (Desember 2016): 299–324.

⁵Didi Junaedi, "Memahami Teks, Melahirkan Konteks: Menelisik Interpretasi Ideologis Jamaah Tabligh," *Journal of Qur'an and Hadith Studies* Volume 2, Nomor 1 (Juni 2013): 1–17.



They are also in charge of welcoming and guiding visitors or worshippers into the mosque. Furthermore, some people act as Amir *Jaulah*, and their role is to lead and supervise the group. If some members of the Tabligh do not follow the rules, the Amir will express his surprise by saying "*subhanAllah*." Following that, the congregation will engage in self-reflection, avoiding the faults of others. If the disorder persists, the Amir will issue a warning, or *targhib*, and decide whether to continue the journey or return to the mosque.⁶

Jaulah is the name given to someone who travels to a village, as appointed by the community, to provide community services. Jamaah Tabligh uses the term *Jaulah* to refer to the obligatory ritual of *Khuruj*. The primary goal of this *Jaulah* activity is to promote friendship between the Jamaah and the target community. The Jamaah Tabligh's rituals revolve around walking. This method distinguishes Jamaah Tabligh's *dawah* activities from other *dawah* methods and has become the organization's hallmark. They invite others to attend Tabligh events or religious lectures using various methods, such as posters, banners, or electronic invitations. On the contrary, Jamaah Tabligh delivers its *dawah*, or religious lectures, directly to individuals' homes. This action also maintains the Tabligh movement's or *Jaulah*'s visibility and reputation among the general public.⁷

Miswandi has previously conducted relevant research titled "Understanding of Akidah and Da'wah of Tabligh Jamaah in Lubuk Panjang Village, Kota Pinang District, Labuhan Batu Selatan Regency." Islam's teachings include philanthropy (generosity). The research is similar in that it uses the field research method to collect data. This study focuses on Jamaah Tabligh members and their Islamic philanthropic activities. Philanthropic activities include *khuruj*, *masturoh*, and *khidmad*. Islamic philanthropy for the afterlife is always carried out through *taklim* and lectures (*bayan*) when participating in Jamaah Tabligh's *dawah* program. The difference is that this study focuses on specific philanthropic activities, such as *Khuruj* funds, *khidmad* funds, funds for wives left behind for preaching, *Khidmad Markaz* funds, *zakat*, and other social assistance funds.⁸

⁶Indra Harahap et al., "Dinamika Gerakan Keagamaan Kontemporer: Perbandingan Jamaah Tabligh Dan Jamaah Ahmadiyah Dalam Perspektif Islam," *Innovative: Journal Of Social Science Research* Volume 3, Nomor 2 (May 22, 2023): 3940–52, <https://doi.org/10.31004/INNOVATIVE.V3I2.786>.

⁷Ibrahim Latepo and Suharto Suharto, "Efektifitas Manajemen Jamaah Tabligh Dalam Mengembangkan Dakwah Di Kota Palu," *ISTIQRRA: Jurnal Hasil Penelitian* Volume 2, Nomor 1 (2014): 171–97.

⁸ Miswandi Miswandi, "Pemahaman Akidah Dan Dakwah Jamaah Tabligh Di Desa Lubuk Panjang Kecamatan Kota Pinang Kabupaten Labuhan Batu Selata" (UIN Sultan Syarif Kasim Riau, 2020).



Research Methods

This study employs the qualitative method and a case study approach. Data were gathered through interviews, observations, and documentation with informants, including Jamaah Tabligh, local communities, and sub-district officials. Data were analyzed through data reduction, presentation, and conclusion drawing. The findings revealed that Jamaah Tabligh's *Jaulah* activities are managed collaboratively and participatively, involving planning, implementation, and evaluation. This management is consistent with the concept of dawah and motivation taught in Islam. Jamaah Tabligh's preaching strategies and methods are also humanist, inclusive, and dialogical, focusing on morals and manners, respect and appreciation for the local community, and inviting rather than forcing. Jamaah Tabligh also adheres to the six Jamaah Tabligh principles, which include belief in *Kalimah Thoyyibah*, *Shalat Khusyu Wal Khudu*, *Ilmu Ma'adzikir*, *Ikraamul Muslim*, *Ikhlas* and *Niyyat*, and *Dawah* and *Tabligh*. Jamaah Tabligh has positive and negative impacts and internal and external preaching challenges. This study suggests ways to improve resources, skills, coordination, discipline, understanding, and application of true Islamic teachings and overcome existing attitudes, differences, interventions, influences, and slander.⁹

Results and Discussion

This study investigated and analyzed *Jaulah* Jamaah Tabligh activities management in Bilah Hilir Sub-district, Labuhan Batu Regency, North Sumatra. This study employed a qualitative approach and case study method. This study took place between November 2023 and January 2024. The informants for this study were eight people: five Jamaah Tabligh members who actively conduct *Jaulah*, two local community members who have received *Jaulah* visits, and one from the person in charge of the sub-district Jamaah Tabligh who is aware of *Jaulah* activities. The following are the research findings from these informants:

1. Jamaah Tabligh members collectively manage *Jaulah* activities in the Bilah Hilir Sub-district.

Planning, implementation, and evaluation are all part of the *Jaulah* activity management process. Planning *Jaulah* activities entails determining goals, objectives, time, place, duration,

⁹ Feny Fiantika et al., *Metodologi Penelitian Kualitatif, Metodologi Penelitian Kualitatif*. In Rake Sarasini (*Issue March*). Surabaya: PT. Pustaka Pelajar (Surabaya: PT. Pustaka Pelajar, 2022).



budget, and personnel performing the *Jaulah*. This planning is carried out through deliberation at regular weekly meetings held in mosques, which serve as the foundation of Jamaah Tabligh. *Jaulah* activities involve preparing, traveling, arriving, staying, preaching, and returning. Preparation includes task division, packing of goods, and joint prayers. Travel entails transportation, lodging, and consumption. Arrival entails coordination with local parties, lodging, and rest. Staying includes congregational prayer, ta'lim, dhikr, and communal eating. Preaching includes house-to-house visits, mosque lectures, and community dialogue. Returning entails saying goodbye, praying together, and traveling home. *Jaulah*'s activity evaluations include reflections, reports, and suggestions. This evaluation is conducted through deliberation in a regular meeting after completing the *Jaulah*.

2. Jamaah Tabligh's motivations, strategies, methods, impacts, and challenges when conducting *Jaulah* in Bilah Hilir District are as follows:

The motivation for Jamaah Tabligh to perform *Jaulah* is to fulfill the obligation of dawah, reactivate the sunnah of the Prophet, increase faith and charity, spread goodness and prevent evil, unite Muslims, and receive Allah's reward and favor.

3. Jamaah Tabligh conducts *Jaulah* by prioritizing morals and manners, respecting and appreciating the local community, being polite and friendly, using simple language, providing examples, and inviting rather than forcing participation.
4. Jamaah Tabligh conducts *Jaulah* using six principles: *Kalimah Thoyyibah* (Declaration of Faith), *Salah* (Prayer), *Ilmu ma'dzikh* (Knowledge), *Ikraamul Muslim* (Muslim Appreciation), *Ikhlash* and *Niyyat* (Sincerity of Intention), and *Dakwah Wat Tableegh* (Proselytization). This method involves house-to-house visits, mosque lectures, community dialogue, ta'lim, dhikr, and joint prayers.
5. Jamaah Tabligh's *Jaulah* in Bilah Hilir Sub-district has positive and negative impacts. Positive impacts include increased public awareness and concern for religion, better worship and community morals, greater community unity and ukhuwah, greater community knowledge and insight, and greater community welfare and security. Negative consequences include rejection and misinterpretation from some people, conflicts and divisions with other groups, interference and obstacles from authorities, difficulties faced by Jamaah Tabligh members, and misappropriation and deviations from some Jamaah Tabligh members.



6. Jamaah Tabligh faces internal and external challenges while conducting *Jaulah* in the Bilah Hilir Sub-district. Internal challenges include a lack of human resources, materials, and infrastructure, a lack of skills and ability to preach, a lack of coordination and communication among members, a lack of discipline and commitment, and a failure to understand and apply correct Islamic teachings. External challenges include apathy and resistance from some people, differences and conflicts with other groups, government interventions and restrictions, environmental influences and temptations, and slander and provocations by Islam's enemies.

One distinguishing feature of Jamaah Tabligh is the lack of a dedicated office or administration. Conferences and discussions take place in nearby mosques. However, they are familiar with various phrases that refer to the places where they frequently congregate. The terms *markaz*, *halaqah*, and *mahallah* are common in the context of Jamaah Tabligh. In Indonesia, *Markaz* Indonesia and regional *Markaz* are the primary hubs for dawah efforts at both national and provincial levels. The term *halaqah* refers to the focal point of dawah at the sub-district level. In contrast, *mahallah* is the focal point of dawah activities at the smallest level, particularly in mosques in each hamlet or village.¹⁰

This discussion seeks to explain and analyze the phenomenon of *Jamaah Tabligh's Jaulah* activity management in the Bilah Hilir Sub-district through the perspectives of Dawah and Islamic studies. The discussion is divided into sub-chapters, including:

1. The management of *Jamaah Tabligh's Jaulah* activity in the Bilah Hilir Sub-district
2. The motivation of *Jamaah Tabligh* in performing *Jaulah*
3. The strategies and methods of *Jamaah Tabligh* in performing *Jaulah*
4. The impact and challenges of *Jamaah Tabligh* in performing *Jaulah*.

The Management of *Jaulah* *Jamaah Tabligh* Activities in Bilah Hilir Sub-district

Jamaah Tabligh members in the Bilah Hilir Sub-district manage their *Jaulah* activities collectively and participatively. This management involves planning, implementing, and evaluating. This management demonstrates that *Jamaah Tabligh* has a straightforward,

¹⁰ As Siddiqi Hasbi, "Interaksi Sosial Antar Sesama Warga Kelurahan Balai Gadang, Anggota *Jamaah Tabligh* Dengan Non *Jamaah Tabligh*" (Universitas Andalas, 2022).



adaptable, and democratic organizational structure. Jamaah Tabligh does not have a rigid hierarchical structure; members agree and cooperate. Jamaah Tabligh also operates without official documents, relying on guidelines derived from the Quran, Sunnah, and Deobandi ulema traditions.¹¹

The management of Jamaah Tabligh's *Jaulah* activities in Bilah Hilir Sub-district adheres to the concept of dawah taught by Islam. Dawah is an effort to convey and call people to Islam's teachings, both unbelievers and believers. Dawah is also an obligation for every Muslim, as Allah states, "And who has better words than those who call to Allah, and do righteous deeds, and say: 'Surely I am among those who surrender (to Allah)' (QS. Fushshilat: 33).

Dawah must be carried out in a kind, wise, and community-appropriate manner. Dawah must also be conducted with sincere intentions, noble goals, and hopes. Patience, tawakal, and optimism are also required for dawah. Dawah must also use effective, efficient, and creative methods. Dawah must also yield beneficial, blessed, and impactful results. Dawah must also include objective, critical, and constructive evaluations.¹²

Jamaah Tabligh's Motivation in Performing *Jaulah*

The motivations that drive Jamaah Tabligh to perform *Jaulah* include fulfilling the obligation of dawah, reviving the sunnah of the Prophet, increasing faith and charity, spreading goodness and preventing evil, uniting Muslims, and receiving Allah's reward and pleasure. This motivation demonstrates Jamaah Tabligh's high enthusiasm and dedication to preaching. Jamaah Tabligh preaches a clear vision and mission: to reform themselves and society according to Islam's teachings.¹³

The motivations behind Jamaah Tabligh's travels are consistent with Islamic motivational principles. Motivation is the innate power or rationale that drives a person to act. Motivation is an important factor in shaping a person's behavior and achievement. Intrinsic

¹¹ Feby Hawana Siregar, "Dakwah Khuruj Jamaah Tabligh Di Desa Parpaudangan Kecamatan Kualuh Hulu Kabupaten Labuhan Batu Utara" (UIN Sumatera Utara, 2022).

¹² Abdul Hakim Wahid and Ahmad Muhaimin, "Pemahaman Jamaah Tablig Terhadap Ayat-Ayat Dakwah Dan Implikasinya Terhadap Konsep Khurūj Dan Jawlah," *Ilmu Ushuluddin* Volume 7, Nomor 1 (2020): 19–36.

¹³ Muchsin Muchsin, "Konsep Khuruj Dan Daulah *Jaulah* Al-Kandahlawi Dalam Perspektif Tafsir Al-Azhar" (UIN Raden Intan, 2021).



motivation is a type of motivation that comes from within an individual and is unaffected by external factors. Effective motivation is characterized by positivity rather than negativity. Effective motivation stems from Islamic principles, not worldly desires. Effective motivation is the kind of motivation that leads a person toward positive rather than negative outcomes. Effective motivation leads to worldly and spiritual pleasure rather than suffering.¹⁴

Strategies and Methods of Jamaah Tabligh in Performing *Jaulah*

Jamaah Tabligh's strategy for performing *Jaulah* is to prioritize morals and manners, respect and appreciate the local community, be polite and friendly, use simple language, provide examples and role models, and invite rather than force. This strategy demonstrates that Jamaah Tabligh takes a humanist, inclusive, and dialogical approach to preaching. In its preaching, Jamaah Tabligh avoids violence, coercion, or threats, instead opting for gentleness, persuasion, or advice. Jamaah Tabligh also preaches without judging, blaming, or insulting others but rather with appreciation, respect, or wisdom. In addition, Jamaah Tabligh preaches without discrimination, antagonism, or making enemies with others but rather unites, reconciles, or makes peace.¹⁵

Jamaah Tabligh's approach to outreach activities is consistent with the strategic principles outlined in Islam. A strategy is a deliberate and systematic plan or approach for achieving specific goals. Strategy plays an important role in determining individuals' successes and failures. An effective strategy aligns with the current goals, objectives, conditions, and scenarios. An effective approach draws on the Quran, Sunnah, and *ijtihad* teachings. An effective strategy is based on wisdom, justice, and excellence. An effective strategy produces profits, positive outcomes, and benefits. An effective strategy minimizes the risk of loss and negative outcomes.¹⁶

Jamaah Tabligh conducts *Jaulah* using the six Jamaah Tabligh principles: *Kalimah Thoyyibah* (Declaration of Faith), *Salat Khusyuk Wal Khudu* (Prayer), Ilmu *Ma'adzikr* (Knowledge), *Ikraamul Muslim* (Muslim Appreciation), *Ikhlas* and *Niyyat* (Sincerity of

¹⁴ M. Awang Anugrah, "Strategi Dakwah Jamaah Tabligh Dalam Aktivitas Memakmurkan Masjid Nurul Iman Purajaya Kebun Tebu Lampung Barat" (UIN Raden Intan, 2022).

¹⁵ Ahmad Fiston Azim, "Studi Komparasi Kompilasi Hukum Islam (Khi) Dan Kuh Perdata Tentang Penarikan Hibah" (UIN Raden Intan, 2017).

¹⁶ Edi Irawan, "Pengaruh Gerakan Jama'ah Tabligh Terhadap Pengalaman Keagamaan Masyarakat Desa Haji Mena Kecamatan Natar Kabupaten Lampung Selatan" (UIN Raden Intan, 2023).



Intention), Dawah, and *Tableegh*. This method is implemented through house-to-house visits, mosque lectures, community dialogues, *ta'lim*, *dhikr*, and joint prayers. This method demonstrates Jamaah Tabligh's simple, practical, and effective method of preaching. Jamaah Tabligh preaches without using mass media, technology, or propaganda, instead relying on direct contact and interpersonal communication (*Al-Bait*).¹⁷

Impacts and Challenges of Jamaah Tabligh in Performing *Jaulah*

The positive effects include increased public awareness and concern for religion, improved worship quality and public morals, community unity and relationship, community knowledge and insight, and community welfare and security. Jamaah Tabligh aims to spread the pure teachings of Islam and encourages people to return to the Quran and Sunnah. Jamaah Tabligh strives to emulate the Prophet and his companions in both dawah and morality. Jamaah Tabligh aims to improve Muslim relations and resolve existing differences and conflicts. Jamaah Tabligh also strives to provide useful knowledge and information to the community about religion and the world. Jamaah Tabligh also strives to assist the community in meeting its basic needs while maintaining environmental order and security.

Negative impacts include rejection and misunderstanding from some people, conflicts and divisions with other groups, interference and obstacles from authorities, difficulties faced by the members of Jamaah Tabligh, and misappropriation and deviation from some members of Jamaah Tabligh. Jamaah Tabligh frequently receives negative feedback from people who find their preaching style disturbing, intimidating, or threatening. Jamaah Tabligh frequently faces opposition from other groups with opposing views and interpretations of Islam. Jamaah Tabligh is also frequently targeted and restricted by authorities who see their activities as a threat to the country's stability and security. Jamaah Tabligh frequently faces internal challenges, such as leaving their families, jobs, and belongings and encountering various risks and dangers while performing dawah. Some of Jamaah Tabligh's members frequently criticize the organization for misusing *Jaulah* for personal, political, or economic gain or for deviating from the true teachings of Islam.

¹⁷ Cut Maisarah, "Metode Dakwah Jamaah Tabligh (*Jaulah*) Dalam Menyiarkan Agama Islam Di Mushola Ar-Resq (Studi Kasus Nukit Kemiling Permai Bandar Lampung)" (UIN Raden Intan, 2020).



Jamaah Tabligh faces both internal and external challenges while performing *Jaulah*. Internal challenges include a lack of human resources, materials, and infrastructure, a lack of preaching skills and ability, a lack of coordination and communication among members, a lack of discipline and commitment, and a failure to understand and apply correct Islamic teachings. Jamaah Tabligh requires many members who are willing and able to travel, but the number and quality of its members remain limited. Jamaah Tabligh also requires a lot of materials and infrastructure to support *Jaulah's* activities, but its resources and facilities are still limited. Jamaah Tabligh requires good preaching skills and abilities, but their knowledge and experience are still limited. Jamaah Tabligh also requires effective coordination and communication among members, but their relationships and information are still lacking. Members of Jamaah Tabligh must also exhibit high levels of discipline and commitment, but their attitudes and motivations vary. Although Jamaah Tabligh requires a proper understanding and application of Islamic teachings, their thinking and behavior are still influenced by culture and environment.¹⁸

External challenges include apathy and resistance from some people, differences and conflicts with other groups, government interventions and restrictions, environmental influences and temptations, and slander and provocations by Islam's enemies. Jamaah Tabligh frequently encounters people who ignore or reject their dawah because they believe they have enough or do not require religious guidance. Jamaah Tabligh also frequently encounters other groups with opposing views and understandings of Islam who attempt to attack or thwart their dawah.¹⁹ Jamaah Tabligh also frequently encounters authorities who do not support or even obstruct their dawah because they regard them as radical or terrorist organizations. Poverty, violence, disease, and disasters frequently create unfavorable or even dangerous environments for preaching. Jamaah Tabligh is also frequently targeted by Islam's enemies, who attempt to slander or provoke them by spreading false news, slander, or incitement.²⁰

The data of the biannual dawah target of Halaqoh Bilah Hilir

¹⁸ Hamdi Abdul Karim, "Revitalisasi Manajemen Pengelolaan Peran Dan Fungsi Masjid Sebagai Lembaga Keislaman," *Jurnal Isema: Islamic Educational Management* 5, no. 2 (2020): 139–50.

¹⁹ Dingga Putra, Candra Darmawan, and Hasril Atieq Pohan, "Strategi Dakwah Jamaah Tabligh Kepada Mantan Preman Di Masjid Al-Burhan Kota Palembang," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* Volume 2, Nomor 10 (September 2, 2023): 4918–33, <https://doi.org/10.56799/JIM.V2I10.2263>.

²⁰ Ibnu Radwan Siddik, Pagar Pagar, and Dhiauddin Tanjung, "Family Resilience of Jama'ah Tabligh: Implementation Study of the Dimensions of Legality, Household Wholeness and Gender Partnerships," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* Volume 5, Nomor 2 (May 28, 2022): 39, <https://doi.org/10.30659/jua.v5i2.20544>.

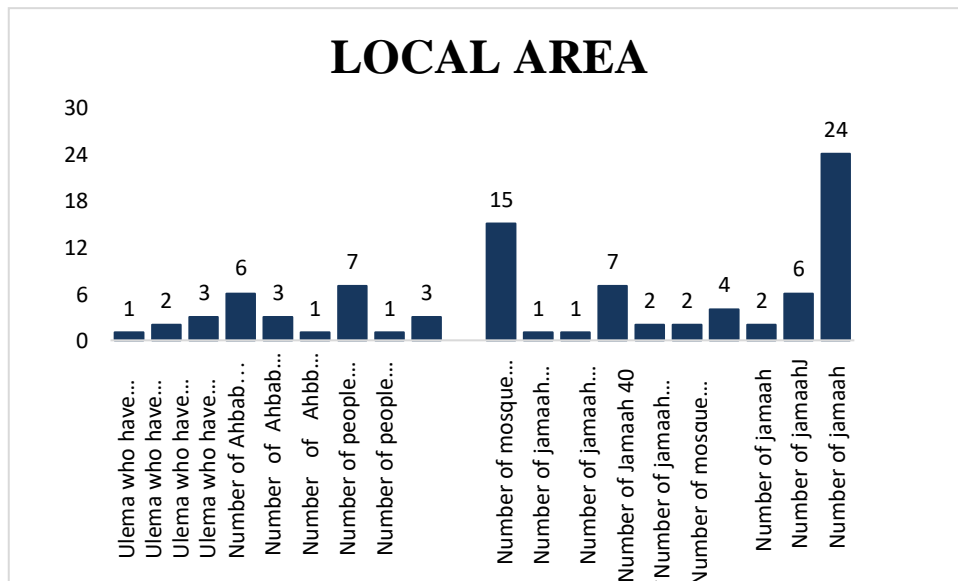


Figure 1. The Development of Local Jamaah

Figure 1 compares the number of Jamaahs who left *khuruj* (moved from one area to another) in the local areas. It can be seen that the largest number of Jamaah *Masturoh* (among women) went out for three days, and the other activities were only a few.

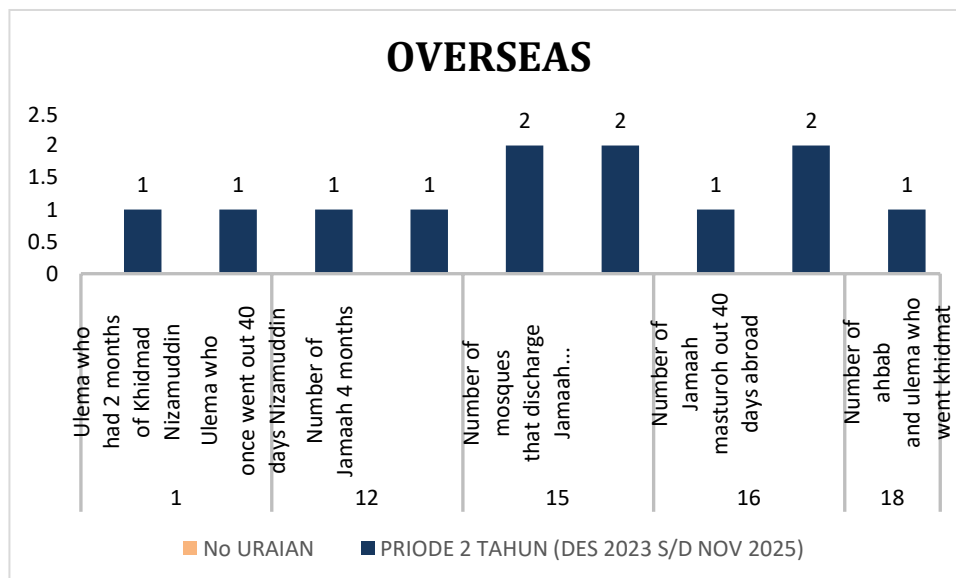


Figure 2. The Development of Overseas Jamaah



Figure 2 compares the average number of Jamaah who *khuruj* overseas. It can be seen that the number of participants only differs by one figure.

Figure 3. The Development of Provincial Jamaah

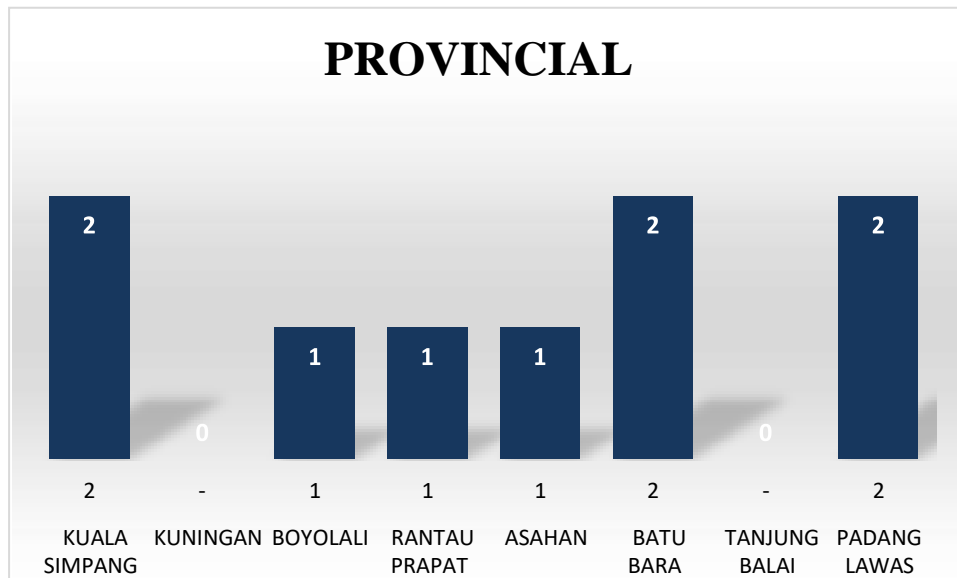


Figure 3 compares the average number of Jamaah who left *khuruj* by province. Two cities still do not participate: Kuningan and Tanjung Balai. The data is the result of collaboration between regional headquarters.

The planning takes place at least three days per month. The implementation takes place every year for 40 days and lasts a lifetime. The willingness determines the duration of four months and can be extended to ten days per month. Jamaah expenditure data every month and year using dawah charity data per halaqah. The target is annual per two years with monthly details and a realization between the previous month's target and the next month. Each mahallah contains between 20 and 30 houses. If the movement of *Jaulah* activities carried out by people who are *intiqoli* (Jamaah who are performing *khuruj*), then *Jaulah* activities consist of programs inside the mosque (*Hablum minallah*) and outside the mosque (*Hablum Minan nas*). The *Jaulah* is appointed by *the Amir* (leader of the Jamaah) to people experienced in delivering *Jaulah* activities.

The etiquettes (*adab*) of *Jaulah* in the mosques consist of:

1. Takror (an officer who conveys and repeats the greatness of Allah in the presence of *mustami'* or listeners)



2. Mustami' (the person who listens to the *takror*)
3. *Mudzakirin* (people who recite *dhikr*)
4. *Qiroat* (one who recites the Quran)
5. *Istiqbal* (people who receive guests)

The etiquettes (*adab*) of *Jaulah* outside of the mosques consist of:

6. *Dalil* (the person who shows the direction of the people to be met)
7. *Mutakallim* (one who conveys)
8. *Makmur* (a person as a conciliator of the group of worshipers)
9. *Amir* (leader of the group of worshipers).²¹

Controlling the *Jamaah* who finished *khuruj* by going to them to present and involve them in *Maqomi* practices (orderly *dawah* practices carried out by local people daily).

The village that accommodates *khuruj* depends on the *ahbab* (people who have been out on *khuruj* for at least three days) who are in the mosques. Each mosque consists of 2 or 3 *ahbab* or even more. If there are still some *ahbab* left, then the practice in the mosque is still active.

Conclusion

The writers use a qualitative approach and case study method to investigate the management of *Jamaah Tabligh's Jaulah* activities in the Bilah Hilir Sub-district. The writers conclude that *Jaulah's* activities are managed collectively and participatively by Islamic teachings on *dawah* and motivation. The author also concludes that *Jamaah Tabligh's* preaching strategies and methods are humanist, inclusive, and dialogical, consistent with Islam's concepts of strategies and methods. The writers also conclude that *Jamaah Tabligh's Jaulah* has both positive and negative effects and internal and external challenges when preaching. The writers offer suggestions for improving resources, skills, coordination, discipline, understanding, and application of true Islamic teachings, as well as overcoming existing attitudes, differences, interventions, influences, and slander.

²¹ Nuraedah Nuraedah and Mutawakkil Mutawakkil, "The Da'wah Communication Strategy of *Jamaah Tabligh* in Sub-District of Tondo, Palu City," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 14, no. 2 (December 31, 2020): 297–316, <https://doi.org/10.15575/idajhs.v14i2.10220>.



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