

## **DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA**

**Muhammad Dayyan**

Islamic Economics and Business Faculty of IAIN Langsa  
Email: muhammad.dayyan@iainlangsa.ac.id

**Ainun Mardhiah**

Islamic Economics and Business Faculty of IAIN Lhokseumawe  
Email: aynoon.123@gmail.com

**Masdalifah Sembiring**

Ushuluddin, Adab and Dakwah Faculty of IAIN Langsa  
Email: masdalifahsembiring@gmail.com

### **Abstract**

*This article examines the experience of da'wah, spirituality and economic resilience of jamaah tabligh in Langsa City. Jamaah Tabligh is a community that consistently carries out its da'wah to invite people to worship Allah Almighty by praying in congregation in mosques. The method of da'wah is done in the form of going to people's homes, traveling out of the area where they live by leaving their families in between two days, a week or even 40 days known as khuruj. Through observation of da'wah activities and family conditions, interviews with 5 males and 5 female jamaah tabligh families and one focus group discussion found that da'wah experiences, spiritual experiences and economic resilience of the jamaah tabligh families. That da'wah experiences face a number of challenges in the form of rejection and expulsion from the community faced calmly and patiently. The spiritual experience of increasing the sense of faith in the form of belief in the mercy of Allah has had an impact on the tranquility of the life of the family of the congregation. In terms of family economic resilience by the standards of dharuriyah and hajjiyah it has been fulfilled through savings, assistance from other jamaah members and side jobs by the wife of the jamaah.*

**Keywords:** *Jamaah Tabligh; Dakwah; Spirituality; Economy Resilience.*

### **Abstrak**

*Artikel ini membahas pengalaman dakwah, spiritualitas, dan ketahanan ekonomi Jamaah Tabligh di Kota Langsa. Jamaah Tabligh adalah sebuah komunitas yang secara konsisten melakukan dakwahnya dengan mengajak orang untuk menyembah Allah SWT dengan sholat berjamaah di masjid-masjid. Metode dakwah dilakukan dalam bentuk pergi ke rumah-rumah penduduk, bepergian keluar dari daerah tempat mereka tinggal dengan meninggalkan keluarga mereka di antara dua hari, seminggu atau bahkan sampai 40 hari yang dikenal sebagai khuruj. Melalui pengamatan kegiatan dakwah dan kondisi keluarga, wawancara dengan lima pria dan lima wanita dari keluarga Jamaah Tabligh dan satu fokus diskusi terbatas ditemukan pengalaman dakwah, pengalaman spiritual dan ketahanan ekonomi keluarga Jamaah Tabligh bisa ditelusuri. Pengalaman dakwah mereka ialah ketika menghadapi sejumlah tantangan dalam bentuk penolakan dan pengusiran dari masyarakat yang dihadapi dengan tenang dan sabar. Pengalaman spiritual mereka semakin meningkatkan rasa keimanan dalam bentuk kepercayaan pada rahmat Allah dan disebutkan berdampak pada ketenangan hidup keluarga anggota Jamaah Tabligh. Sementara, dalam hal ketahanan ekonomi keluarga, mereka meyakini sudah memenuhi standar dharuriyah dan hajjiyah yang dipenuhi melalui adanya tabungan, bantuan dari anggota jamaah lain dan pekerjaan sampingan oleh istri anggota Jamaah Tabligh.*

**Kata Kunci:** *Jamaah Tabligh; Dakwah,*

## مستخلص

تبحث هذه المقالة عن تجربة الدعوة والروحية ومتانة الإقتصادية لجماعة التبليغ بمدينة لنجسا. كانت جماعة التبليغ هي جماعة مطابقة في دعوة الإنسان والمجتمع لعبادة الله مثل صلاة الجماعة في المساجد. أما طريقة الدعوة تقوم بزيارة بيوت الناس، والسفر أو الرحلة خارج من دائرته بترك العائلة في وقت معين في عدد يومين أو الأسبوع وفوق ذلك تصل إلى أربعين يوما المسمى بالخروج. ومن الملاحظة على أنشطة الدعوة وحالة العائلة، ثم قامت المقابلة مع خمسة جماعات من الذكور وخمسة من الإناث ومناقشة جماعية على مرة واحدة وجد الباحث ثلاثة الظواهر وهي خبرة الدعوة وخبرة الروحية ومتانة إقتصادية العائلة عند جماعة التبليغ. وفي تجربة الدعوة تواجه الجماعة عدد من التحديات في شكل الرفض والطرد من المجتمع الذي يواجهها بالهدوء ولصبر. وأما تجربة الروحية تكون في شكل زيادة الشعور بالإيمان ويعتقد على رحمة الله له تأثير على سكينته الحياة لعائلة الجماعة. ومن ناحية متانة الإقتصادية العائلة وفقا لمعيار الضرورية والحاجية فقد تم تحقيقها من خلال المدخرات والمساعدة من الجماعة الآخرين وتقوم الزوجة بوظيفة جانبية

الكلمات الرئيسية: جماعة التبليغ; الدعوة، الروحية; ومتانة الإقتصادية

## A. INTRODUCTION

Islam as a religion of da'wah encourages every Muslim to invite people through da'wah activities to return to the path of Allah, namely the path of virtue in order to survive the world and the hereafter by practicing the teachings of Islam. Islamic teaching is a perfect and comprehensive conception, because it covers all aspects of human life, both those related to the world and the hereafter. Islam has ideological thinking, namely enforcing *amar ma'ruf nahi mungkar* in the society in order to create a just prosperous society within the pleasure of Allah swt. To achieve that goal also among the Islamic ummah has been done a number of da'wah by the preacher organizations in order to increase da'wah in a more systematic way in the society. Among Islamic organizations concerned with da'wah are Jamaah Jamaah. In the view of Jamaah Tabligh activists, da'wah is very important, as the core of da'wah activities is to disseminate Islamic teachings in the life of mankind. Even more important is how to realize religion in humans. The daily Tabligh Jama'at is more preoccupied with matters of worship and da'wah even leaving the family for some days to months to carry out da'wah trips known as *khuruj* and *jaulah* to areas far from the home.

Jama'ah Tabligh was born in 1920, it was initiated by Maulana Muhammad Ilyas with a mission to improve society to return to Islamic teachings. As a religious entity that is active and has survived to this day the community of the Tabligh congregation has been researched and discussed academically. In terms of the preaching material that was conveyed there was really no difference with what had been conveyed by the previous scholars namely within the

## DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA

Sunni School of thought or *Ahlus Sunnah Waljamaah* and they did not question the differences in *fiqh* schools because the focus on the preaching about Allah's Essence, the hereafter and obligations of da'wah for every Muslim. Then they practiced what the Prophet had practiced with his companions in appearance, daily behavior both eating and dressing and others<sup>1</sup>. Da'wah delivered by the communication model of information, namely interfaith preaching, then the jama'i model is to deliver da'wah to the villagers themselves, a special model of da'wah delivered to families, relatives, government officials, community leaders, and general da'wah models conveyed to the public who have different backgrounds (Saepuloh, 2009). One of the most prominent in the activities of the Tablighi Jama'ah movement is the concept of da'wah and tabligh which they understand, namely going out to the interests of da'wah termed "khuruj", or "khuruj fi-sabilillah (literally means going out in the way of Allah) understood from the words "ukhrijat" in QS Ali 'Imran: 110, and " yakhruj "in Q.S. al-Nisa ': 100, which is the main proposition regarding the obligation of khuruj. In addition, they also made Q.S. al-Ashr: 1-3, Q.S. Fussilat: 33, Q.S. al-Saff: 14 and Ali 'Imran: 104 as arguments about the command to preach in the way of Allah. Then the missionary activities carried out by Jama'ah Tabligh are by traveling from one place to another. This activity is referred to as *jaulah* as the inspiration of Jama'ah Tabligh for preaching Islam by going from house to house to preach and friendship. In their view, it is the method of the Messenger of Allah in spreading the Islamic period of Mecca by coming to the tribes that came in the pilgrimage season<sup>2</sup>.

The presence of the Jamaah Tabligh in Indonesia generally received a positive response and they were also part of the power of Islam that could cooperate with other Islamic powers. Through a high spirit of da'wah, Islam has become more widespread even in remote areas. The spirit of their da'wah is a commendable thing with all the advantages and disadvantages of the method they are doing<sup>3</sup>. Religious behavior and activities cultivated by Jama'ah Tabligh are one form of mental health therapy from the perspective of Religious Psychology. They are people who have been prosecuted and then preached, treated and then treated, expressed their personality in the faith and then shrugged off others. They are people who merge their individual egos and shape them into an impression of collective membership. So that da'wah is no longer seen as an individual activity but a group activity. Individual pride

---

<sup>1</sup> Abdul Aziz, *The Jamaah Tabligh Movement in Indonesia : Peaceful Fundamentalist* (Studi Islamika, Vol. 11, No. 3, 2004), 467-517.

<sup>2</sup> Didi Junaedi, "Memahami Teks, Melahirkan Konteks: Menelidik Interpretasi Ideologis Jamaah Tabligh", *Journal of Qur'an and Hadith Studies*, Vol. 2, No. 1, 2013, 1-17.

<sup>3</sup> Umdatul Hasanah, "Keberadaan Kelompok Jamaah Tabligh dan Reaksi Masyarakat (Perspektif Teori Penyebaran Informasi dan Pengaruh)", *Indo-Islamika*, Volume 4, Nomor 1, 2014, 21-40.

fuses into the pride of the group which will further form Islamic pride<sup>4</sup>. Members of the Jamaah Tabligh have high enthusiasm when speaking so that they seem to abandon their wife and children. Jamaah Tabligh still maintains the legal spirit, that the husband is obliged to provide for his wife. It is not appropriate if there is an understanding that the *khuruj* is allowed to leave the obligation as a husband, so that it does not provide for the children and wives left behind.<sup>5</sup>

This article captures the daily life of Jamaah Tabligh in the city of Langsa, with the research variable not only looking at the methods and contents of its preaching, but also to explore the experience of da'wah, the spirituality of the congregation, and the economic endurance of the Jamaah Tabligh's families. How the Jamaah Tabligh in Langsa City has a vision to bring religion to perfection in themselves and in all humans and all nature by preaching. How then did they make arrangements for the family's economic resilience when they made the da'wah trip? The struggle for spirituality, the consistency of da'wah, the resilience of the family economy which is concerned with the aspects of the ukhrawi should be studied to be found as an increasingly alienated and individualist model of life amid the pace of the economy and technological modernity. Furthermore, the focus of this article explains how the phenomenon of da'wah of Jamaah Tabligh in Langsa City? What is the economic resilience of the family of followers of the Jamaah Tabligh in Langsa City? What is the economic religiosity and resilience of the Tabligh congregation Family in Langsa City when the head of the family goes to preach?

## **THEORITICAL FRAMEWORK**

### **Da'wah Theory**

Da'wah is semantically derived from Arabic word, namely "da'wah" which means inviting and calling (QS Albaqara verse 221), prayer (QS Ali Imran verse 38), accusing or assuming it is not good (QS Maryam verse 91), complaining ( QS Alqamar verse 10), call (QS Ar Rum verse 25), ask (QS Shad verse 51), invite (QS Alqasshas verse 25), caller (QS Thaha verse 108), call name or title (QS Annur verse 63) and adopted children (Surat al-Ahzab verse 4).<sup>6</sup> Besides that there are a number of terms that are similar to preaching, namely; first, *tabligh* which means "to convey" the culprit is called the preacher; second,

---

<sup>4</sup>Siti Zulaiha, *Jamaah Tabligh dalam Perspektif Psikologis, Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan*, Vol 1.1. No. 02. 2016), 101-118.,

<sup>5</sup>Nilhakim, "Pemikiran Tokoh Jamaah Tabligh Terhadap Standar Minimal Nafkah Wajib Suami Kepada Istri (Studi Konstruksi Standar Minimal Nafkah di Desa Mentibar Kecamatan Paloh Kabupaten Sambas Kalimantan Barat)", *Thesis*, UIN Sunan Ampel, Surabaya, 2016.

<sup>6</sup>Moh. Ali Aziz, *Ilmu Dakwah*, edisi revisi, cetakan ke-5 (Jakarta; Prenadamedia Group, 2016), 6-9

## DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA

advice which means conveying a statement to another person to correct a lack or error in his behavior; third, *tabsyir*, which is to give religious descriptions to others whose content is in the form of encouraging news from those who receive it, such as news about God's promises that give rewards to the people of faith and good deeds; fourth, *tandzir* which is conveying religious descriptions to others whose contents are warnings or threats to people who violate the Shari'a of Allah swt; fifth, the sermon is a speech delivered to show listeners about the importance of a religious discussion or description; the six *washiyah* or *taushiyah* which means a message or command about something in the context of da'wah in the form of a moral message that must be carried out by the recipient of the will; seventh, *tarbiyah* or *ta'lim*, which is education and teaching which is a transformation of science-values, as well as skills that shape the insights, attitudes, and behavior of individuals or society; and eighth *'amar ma'ruf nahy mungkar* which means ordering to do good and preventing people from committing crimes and abominations<sup>7</sup>.

Da'wah is an invitation to the path of Allah which is the duty of the Apostles and all their followers, with the aim of giving humanity from the darkness to the light, from *kufur* to faith, from polytheism to *tauhidullah*, and from hell (jahiliyah and jahim) to His heaven<sup>8</sup>. Da'wah is an active, persuasive, and comprehensive process. In other words the preacher must look for people as da'wah partners, then give persuasion and invite him to pursue Allah<sup>9</sup>. According to Rabbi 'the missionary activity stands on the foundations and principles of definite value. Already a necessity, if a missionary activity shifts from that principle and foundation, then the da'wah struggle becomes paralyzed and not straight again, will never produce results as desired, even though all time, effort, and effort have been exhausted<sup>10</sup>. The main purpose of da'wah is to change society towards a better and more prosperous, outward and inner life<sup>11</sup>. The essence of Islamic da'wah is faith actualization manifested in a system of faithful human activities, in the field of society that is carried out regularly, to influence the way to feel, think, behave and act human on the plains of individual and socio-cultural reality in order to realize the teachings of Islam in all aspects of human life, using certain methods<sup>12</sup>.

---

<sup>7</sup> Moh. Ali Aziz, *Ilmu Dakwah...*, hal. 20-37.

<sup>8</sup>Rabi' bin Hadi Al Madkhali, *Manhaj Da'wah Para Nabi Dengan Landasan Hikmah dan Rasio*, alih bahasa oleh Abu Fahmi, Cet. 3 (Gema Insani Press, Jakarta,1995), 8.

<sup>9</sup> Moh. Ali Aziz, *Ilmu Dakwah...*, 41.

<sup>10</sup>Rabi' bin Hadi Al Madkhali, *Manhaj Da'wah ...*), 8-13.

<sup>11</sup>Didin Hafifuddin, *Manajemen Dakwah, dalam buku Solusi Islam atas Problematikan Ummat (Ekonomi, Pendidikan, dan Dakwah)* yang ditulis Adi Sasono dkk (Jakarta; Gema Insani Press, 1998), 175

<sup>12</sup>Didin Hafifuddin, *Manajemen Dakwah, dalam buku Solusi Islam atas Problematikan Ummat (Ekonomi, Pendidikan, dan Dakwah)* yang ditulis Adi Sasono dkk (Jakarta: Gema Insani Press, 1998), 177

The success of da'wah when it is able to change the environment in more detail so that it can lay the foundation for the existence of Islamic society, instill values of justice, equality, unity, peace, goodness, and beauty as the core drivers of community development. Then provide the basis of Islamic orientation of scientific and technological activities, realize cultural systems that are rooted in the spiritual dimension which is the basis of expression of faith, increase public awareness to uphold the law, integrate small groups into a unity of the people, realize justice in weak economic fields, and provide basic framework of harmony in human relations with the natural environment.<sup>13</sup>

## **2. Spirituality Theory**

To understand how the religiosity phenomenon of the Jamaah Tabligh will be studied using the theory of spirituality in Islam that has been developed by Islamic scholars. Islam is the only religion that maintains a balance between the world and the hereafter. With that belief, we never give up and frustrate amid the hustle and bustle of humans who are shackled in ignorance, moral decadence, occultism, and hedonism which only wants to satisfy physical lust. That is what Muhammad Fethullah Gulen calls a spirituality and moral erosion that takes place in a society that will surely cause a break in the divine grace of that society<sup>14</sup>. According to him the only way to elevate the dignity of Muslims from the downturn that they are experiencing in the midst of advances in science and technology that is developing at this time is to rediscover our true identity and explore the values, patterns of reasoning, and rational life order taught Islam. In addition, Muslims must always have passion, determination, patience, ideals, and sufficient determination.

According to Abdul Mujib and Jusuf Mudzakir spiritual intelligence is not a religious doctrine that invites mankind to be smart in choosing or embracing one of the supposedly true religions. Spiritual intelligence is more a concept that relates to how intelligent people are in managing and utilizing the meanings, values, and qualities of their spiritual lives. Spiritual life here includes the desire for meaningful life (the will to meaning) that motivates human life to always seek the meaning of life (the meaning of life) and longs for meaningful life. Spiritual intelligence as part of psychology considers that someone who is religious is not necessarily having spiritual intelligence. Often they have an attitude of fanaticism, exclusivism, and intolerance towards followers of other religions, resulting in hostility and warfare. But on the contrary, it can be someone who is a non-religious humanist who has high spiritual

---

<sup>13</sup>Didin Hafifuddin, *Manajemen Dakwah*), 178

<sup>14</sup>Muhammad Fethullah Gulen, *Bangkitnya Spiritualitas Islam*, alih bahasa oleh Fuad Saefuddin (Jakarta: Republika, 2012)), 8

## DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA

intelligence, so that his attitude of life is inclusive, agrees in differences, and is full of tolerance. So spirituality here is not always religious or godly meaning<sup>15</sup>.

Then spiritual intelligence in Islam needs to be added to godly intelligence which becomes the potential of heart intelligence in the structure of human concepts according to Islam divided into three components, namely heart, mind, and lust. So in this study we will look at the characteristics of Islamic spirituality in the perspective of Islamic psychology summarized in the work of Abdul Mujib and Jusuf Mudzakir where the form of spirituality can be seen from the following seventeen characteristics<sup>16</sup> namely *ikhbat* attitude namely the condition of a soft and humble heart, feeling calm and faith of God, and not persecuting others. *Zuhud* attitude that is by raising actions that are not beneficial to the afterlife, reducing long dreams, not feeling happy with the existence of the world, and not feeling sorry for losing the world, feeling spacious if separated from the entanglement of world ownership, trying to get out of the shackles of the dynasty towards the hereafter, and free from material dependence. *Wara'* attitude is to protect oneself from actions that are not profane which can reduce one's degree and authority. The attitude of the king 'that is always hoping for a good from God accompanied by earnest effort and resignation. Hope to always meet God who is motivated by longing for Him. *Ri'ayah's* attitude is to maintain the knowledge that has been obtained and apply it to real behavior, by doing good and sincere deeds, and avoiding destructive actions. Increase charity based on knowledge and assume that the charity that has been done is felt to be small and small. Fear that what is done is based on feelings of showing off, looking for face, and sheer nonsense and always maintaining mental clarity from every step and second. *Muqarabah's* attitude is the awareness that he is always supervised by God both what he thinks, feels, and does, both physically and mentally. His attitude is alert, self-conscious and careful both in the form of thoughts, feelings, and actions, because anytime and anywhere he is always under God's supervision

The *ihklas* attitude is purity and obedience that is shown only to God, by purify actions, both physically and mentally, from the attention of beings always cleanse his behavior from all the mixtures that pollute him like desires of lust for praise, flattery, possessions, and other motives that are not blessed by Allah. The *istiqamah* attitude is to do a good job through the principle of continuity and immortality. Resignation is to surrender wholeheartedly, so that no psychological burden is felt. Lean and believe in others in

---

<sup>15</sup>Abdul Mujib, dan Jusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam* (Jakarta: Raja Grafindo Persada, 2001), 324-325

<sup>16</sup>Abdul Mujib, dan Jusuf Mudzakir, *Nuansa-Nuansa...*, 333-357

completing affairs, because they do not have the ability to represent or delegate all affairs to God Almighty as a substance capable of completing all matters, after humans no longer have the power and ability to solve them.

The *shabar* attitude is being able to refrain from things that are hated and holding back oral so as not to complain. This attitude will avoid someone from feeling restless, anxious, angry and chaotic. Patience is also a calm attitude to avoid immorality, carry out orders, and accept trials. *Ridha* that is willing to what is owned and given. This is the spiritual position of a person who is endeavored after he has carried out the resignation because of the *ridha* of being the peak of *tawakkal*. The *syukur* attitude is to reveal the blessings of Allah Almighty performed by His servants. *Syukur* or oral means to show with praise and recognition, *syukur* means meaning witnessing and feeling calm, and body gratitude means to submit and obey His commands. *Al Haya's* attitude or shame is self-sensitivity which encourages to leave evil and fulfill obligations. *As-shidq* or honest attitude is the match between what is said and the actual event, the suitability between what is kept secret and what is shown, and the right words when dealing with people who are feared or expected.

*Al itsar's* attitude is to prioritize or prioritize the interests of others, especially in the matter of *muamalah* with fellow human beings with generosity. Having a *muru'ah* attitude or prestige that upholds the great human traits which include the practice of good behavior and abandoning bad behavior and avoiding despicable and low deeds. Having a *qana'ah* attitude is being able to accept what they are after mobilizing all their efforts as optimally as possible, then he receives the results of his efforts, but he has not been able to reach the peak of his desires. Even so, he did not feel like a failure, let alone frustrated, but he was still stubborn trying to accept what he was even though according to the size of other people the enjoyment was very minimal.

### 3. Theory of Family Economic Resilience

To understand the economic resilience of jamaah tabligh the author uses an economic sociology approach, namely studying the relationship between the people, in which social and economic interactions occur. In the context of this study jamaah tabligh as a society that will be seen as an external-objective reality will guide individuals in carrying out economic activities such as production, consumption and distribution which are influenced by the religious understanding they adhere to.

In the study of economic sociology a number of theories have been formulated to understand how society conducts economic activities and what orders these economic activities. One of the theories related to economic relations with religion is that we can see in



## **DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA**

one of Max Weber's works (1864-1920) entitled *The Protestant Ethics and The Spirit of Capitalism* which states that western economic behavior is meticulous, calculating, hard work in business driven by the development of Protestant ethics that emerged in the 16<sup>th</sup> century and was driven by the doctrine of calvanism, namely the doctrine of destiny. An understanding of destiny requires the belief that God has decided about safety and accidents. In this doctrine no one knows whether he is a chosen person. So the adherents of Calvinism experience "panic about safety" and the way to calm the panic is that people must think that someone will not succeed without being blessed by God. Therefore success is a sign of electability. To achieve success, someone must carry out life activities, including economic activities based on discipline and modesty, which are driven by religious teachings. According to Weber's theory, work ethics when calvinism combines with the spirit of capitalism brings Western society to the development of modern capitalist society. So the doctrine of calvinism about destiny provides the psychological impetus for rationalization<sup>17</sup>.

The family becomes a measure of the success of da'wah where if the economically lack and deficit then in fact it is also a barrier to the success of da'wah itself. Whereas in the ethical code of da'wah there is a moral obligation that must be observed by a *da'i* when he wishes to carry out his da'wah activities. The code of ethics is "if a preacher wants to carry out his da'wah in the the community, he must first carry out the da'wah for his own family". There cannot be or deviate from the da'wah code of ethics if a *da'i* is unable to invite his family who are already believers with him, while he himself is busy inviting others in his da'wah activities<sup>18</sup>. So the portrait of the life of a *da'i* both personal and family life becomes a mirror for the success of da'wah that he does in the society. It would be seen as unethically disgraceful, if a *da'i* is busy prosecuting others while his family is left neglected from da'wah calls or is economically disorganized.

### **B. METHOD**

This research conducted qualitative method with the object of study being human, as explained by Kant is included in the phenomenon and noumena, because it has thoughts, beliefs, desires, intentions, intentions and goals. Therefore, for complex human behavior, interpretations that are not causal are needed and cannot also be explained through legal discovery of empirical generalizations that depend on quantity and mere numerical calculations. The object of this research is that everything that is thought, believed, felt, and

---

<sup>17</sup>Abdul Mujib, dan Jusuf Mudzakir, *Nuansa-Nuansa...*, ), 21-22

<sup>18</sup>M. Yunan Yusuf, *Dakwah Rasulullah Sejarah & Problematika* (Jakarta: Kencana, 2011), 18

done by the Jamah Tablighis and their families is related to da'wah, rituality and religiosity as well as their household economic behavior. Then the anthropological approach of religion is one way of studying the activities carried out by Muslim groups who call themselves jamaah tabligh. Why is the anthropology of religion because the object of study is the teachings or ideologies to Islam that develop into social phenomena that are influenced by various cultural factors which are believed to originate from the interpretation of Islamic teachings<sup>19</sup>. This is suitable for understanding the phenomenon of religious life in the community, especially the jamaah tabligh in Langsa City.

Primary data is obtained directly through observation, interviews, and focus group discussions. Observing directly to the houses of jamaah tabligh to see the situation objectively followed by indirect interviews was conducted with Amir, members, and the family of the jamaah tabligh. Observations made with this study included participatory observation. In this observation, researchers are involved with the daily activities of people who are being observed or used as research data sources. While making observations, researchers take part in doing what the data sources do and join in feeling their grief. With this participant observation, the data obtained will be more complete, sharp and to know at the level of meaning of each visible behavior. The type of interview used in this study is structured interview. The purpose of this type of interview is to find problems more openly, where the parties invited to interview are asked for their opinions and ideas. Focus Group Discussion is a small group structured with selected participants and organized for the purpose of exploring specific topics, and individual views and experiences, through group interactions. The purpose of Focus Group Discussion is to obtain perceptions and attitudes about the issues discussed. The discussion takes place openly, so that each individual involved can express his opinion freely and openly. To strengthen the data, there were also limited discussions through a meeting of ten jamaah tabligh at one of the houses of members of the jamaah Tabligh. Secondary data is data sourced from reading material in the form of books, journals, and others in the library.

## **C. RESULT AND DISCUSSION**

### **Dakwah Experience of Jamaah Tabligh in Langsa City**

For jamaah tabligh da'wah is a way of life that has been united in runitas and lifestyle. For them there is no day without da'wah because it is the duty of every Muslim that must be

---

<sup>19</sup>Bustanuddin Agus, *Agama Dalam Kehidupan Manusia Pengantar Antropologi Agama* (Jakarta: Raja Grafindo Persada, 2006), hal.31

## DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA

carried out in every moment in this world. Although you have to deal with various challenges and obstacles that are not easy, but it becomes part of the test of life that must be passed. The jamaah tabligh took the path of da'wah according to what was taught by the teacher and their emir among the way they preached was to visit the houses of the people as explained by Muktar one of jamaah tabligh who works as a civil servant teacher in Langsa City. Light and remind them of worship, invite communities to pray in congregation to the mosque, invite to attend the recitation in the mosque<sup>20</sup>.

Moreover da'wah jamaah tabligh run a persuasive approach that is an interpersonal approach, not in the pulpit or on stage where the audience is gathered somewhere. This approach is more familiar which is done intensively without despair. Da'wah activities can take several days and several months. Da'wah trips can take at least 3 days. I have participated in the shortest da'wah trip, which is 3 days or the longest up to 4 months<sup>21</sup>. Interpersonal approaches are also shown where they live in the community. From our observation that members of the jamaah tabligh are very open to the surrounding community. They join with the community and no obstacles for the women even though they were veiled but they could still participate in the feminine activities carried out in the area and even some people participated in the tour activities with the women of Gampong Blang in Langsa City. For the community, the existence of jamaah tabligh preaching is a positive and acceptable thing.

But when they preach outside the area they experience a number of challenges both internally and externally come. Among the challenges of preaching internally is in demonstrating the example in carrying out the da'wah material that they convey starting from the consistency of worship. From the matter of worship, the challenge is we must practice the Prophet's Sunnah from the smallest thing, such as mating, so that used to brush teeth with a siwak, start learning siwak, it is also a challenge because it changes old habits. Whereas from an external point of view, there is a rejection from the accused party, for example, there are residents who are very difficult to talk to or even avoid<sup>22</sup>.

Furthermore, it is not uncommon for rejection to be carried out more aggressively in the form of expulsion, or ridicule by the community because it is considered as a form of disturbing people's habits. As stated by Riki that "because I often meet and live with new and foreign people, it can be the Jamaah itself or with the inhabitants of the inhabited area, I have a good socializing experience because I know the character of different people, some have

---

<sup>20</sup> Interview with Muktar, Member of Jamaah Tabligh.

<sup>21</sup> Interview with Muktar member of Jamaah Tabligh.

<sup>22</sup> Interview with Amar member of Jamaah Tabligh.

easily prosecuted, easily melted his heart, there were also those who did not accept and even drove us from the mosque that we had visited. Other experiences when we were *khuruj* outside Aceh we were once rebuked with words "to give da'wah others when there are still many people in Aceh who do not pray why not just preach them. Here we feel a brief jolt if we think there is truth, but aren't the *dai* whose lectures throughout the archipelago such as Ustadz Abdul Somad from Riau not all of the Riau people have good worship. This means that preaching in other people's places does not mean that the village itself is good<sup>23</sup>. But they interpret it as part of the da'wah test that can raise the degree of preachers because besides the knowledge gained also the worship that is done is also increasingly active"<sup>24</sup>.

Rejection of the da'wah of jamaah tabligh efforts is common because not everyone likes to be prosecuted. Because the Prophets were also rejected in their preaching and even threatened to kill. And they admit that they are part of an experience that is not easy to deal with. Not everyone wants to be charged, some are hard and opposed<sup>25</sup>. The challenge of preaching is sometimes there are areas where citizens easily accept it, but it is also not uncommon for those who immediately refuse to even expel us<sup>26</sup>.

### **Spiritual Experience of the Jamaah Tabligh in Langsa City**

Da'wah activities carried out by the Jamaah Tabligh can influence the spirit of its members. The influence of *ruhaniyah* on the activities of *khuruj fi sabilillah* can improve the spirit of the Jamaah Tabligh to worship. Spirituality is an essential part of a person's overall health and well-being<sup>27</sup>. Everyday in *khuruj*, participants intensely deepened their religious knowledge such as listening to lectures, studying the Qur'an and hadith, practicing patience because in the location of da'wah sometimes it was not as comfortable as at home. In addition, members of the Jamaah Tabligh must also be patient with far away from the family. Even so that da'wah activities run solemnly, they do not contact the families left behind. So it can be said that during the journey of the preaching of the Jamaah Tabligh they tried to leave the world and only think of the hereafter.

From the initial interviews with members of the jamaah tabligh, namely Mr. Heri (55 years), Mr. Safrudin (50 years), and Mr. Syamsul (30 years), they said that before taking part in

---

<sup>23</sup>Focus Group Discussion and Interview with Muhammad member of Jamaah Tabligh.

<sup>24</sup>Interview with Riki member of Jamaah Tabligh.

<sup>25</sup> Interview with Udin member of Jamaah Tabligh.

<sup>26</sup> Interview with Riki member of Jamaah Tabligh.

<sup>27</sup>Yustina Surani Indriyati Eko Purwaningsih, *Peran Kecerdasan Spiritualitas Dan Kecerdasan Emosional Terhadap Kebermaknaan Hidup Pada Suster Yang Purnakarya*. (Jurnal Spirits. Vol. 4, No. 2, 2014).

## **DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA**

*khuruj* activities, they almost never prayed, their days after he used it in places of immorality, if night was in cafes, if it was afternoon at the gambling table and drinking and using illegal drugs. After following the *khuruj* activities for three days in earnest he felt a change that was so extraordinary that he had understood and carried out prayers in an orderly manner (place, manner and time) and had been embedded in hatred for the immorality he had done so far. Even more powerful, he felt like he had studied in a boarding school for three years.

In terms of the practice of worship, the jamaah tabligh learn to practice the Sunnah of the Prophet, learn to discipline themselves in worship and also practice patience because they live with people of different characters, some are patient and strong, some are selfish and such. In the course of their da'wah they found a spiritual feeling in the form of affection, care and more obedient worship as expressed by Riki worshipers who work as furniture carpenters "Togetherness among members, compassion, caring and most importantly being more diligent in worshipping" <sup>28</sup>. From that experience the feeling of being close to God is getting higher, besides that the spiritual feeling was expressed by Rizki "God willing, with this journey I gained merit for inviting obedience to Allah, I also became more spirit of worship and study with the many challenges in preaching making the quality of patience the most, especially the patience in preaching Islam to the villagers, with a variety of responses from them, we must be demanded to remain patient, because if we are angry or reply to berate and curse, they will not melt but instead it is hostile, it is very dangerous and we avoid it<sup>29</sup>. Here the spirituality of patience seems to increase when worshipers carry out da'wah. The value of patience is also carried away in worship activities when they visit many places and meet many people to make pilgrims experience a lot, a lot of knowledge so that in matters of worship the more enthusiastic about practicing daily sunnah and becoming more active than before. The members of the jamaah tabligh are required to practice all the Sunnah of the Prophet, from the smallest ones, for example eating may not stand, must pray before and after, must use the right hand, prioritize the older, may not remain, should not be excessive, it all of them are light daily sunnah, but rarely noticed. In this Jamaah Tabligh we learn more about getting used to practicing the Sunnah<sup>30</sup>.

Spiritual experience through discipline of worship "For matters of worship, we are more disciplined than before, who used to only do compulsory duties, now getting used to doing sunnah worship, besides that we also get knowledge from every recitation that we

---

<sup>28</sup> Interview with Riki member of Jamaah Tabligh.

<sup>29</sup> Interview with Taufik member of Jamaah Tabligh.

<sup>30</sup> Interview with Mahyar member of Jamaah Tabligh.

routinely follow<sup>31</sup>. Mental maturity is getting higher when the pilgrims get new friends and relatives, we also gain experience, mental maturity as well as a lot of knowledge that greatly helps us in worshipping Allah SWT or feeling the quality of worship as good. The worshipers are increasingly convinced that the reward of Allah is a person who fights in his way, besides that the brotherhood of fellow worshipers and the Muslim community is getting tighter and stronger the quality of worship is better than before<sup>32</sup>.

The increase in spirituality is not only felt by male jamaah, but for female also gets the same enthusiasm as feeling patient when abandoned by their husbands. As a family left by my husband to strive in the way of Allah, I must thicken my faith that what we do is worship so that I can be patient in looking after myself and children as long as my husband is not there<sup>33</sup>. Other jamaah said that spiritual is also when involved with different people he gets patience and wise and forgiving. Living with new people is known for many challenges, especially the problem of patience, must not be selfish, must be wise, and forgiveness of the others<sup>34</sup> added also often read prayer, the increasing quantity of worship is not only mandatory but the sunnah worship has often been done. I am not only do obligatory worship but also become more diligent in worshipping as guided by sunnah<sup>35</sup>.

### **Economy Resilience of the Jamaah Tabligh Family in Langsa City**

When husbands do a da'wah journey they are faced with a problem of obligation to the family. This obligation can cause problems when members of the Jama'ah Tabligh cannot balance obligations for the family and *khurūj* obligations. According to Abdurrahman Ahmad Assirbuny, one of the leaders of the Jamaah Tabligh gave an explanation of the public's notion that Jamaah Tabligh has been wrongful leaving their wife and their children without responsibility and fulfilling their families' livelihoods. Assirbuny explained that actually providing for a wife's child is the instinct of a family member, namely the sense of responsibility of a family head towards his family. Even though he was a communist, atheist, infidel, polytheist, criminal, murderer, thief, corrupt, and so on. But the standard of family living is not enough to give a house, food, clothes, and so on. A husband is not only demanded for a living, but the main thing is to provide a living faith and religion to his family experts<sup>36</sup>.

---

<sup>31</sup>Interview with Udin member of Jamaah Tabligh.

<sup>32</sup>Interview with Abu member of Jamaah Tabligh.

<sup>33</sup>Interview with Imar wife's member of Jamaah Tabligh.

<sup>34</sup>Interview with Ican wife's member of Jamaah Tabligh.

<sup>35</sup>Interview with Iwar wife's member of Jamaah Tabligh.

<sup>36</sup>Nilhakim, *Pemikiran Tokoh Jamaah Tabligh...*, Master Thesis, UIN Sunan Ampel, Surabaya, 2018.

## **DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA**

Economic resilience is one of the pillars of building a happy family, with the existence of economic adequacy, the fulfillment of various family needs such as eating, drinking, clothing, shelter, education, and worship. Portraits of the economic life of the Jamah Tabligh family can be said to be very stable even though sometimes a family head is not together for a long time when they are tasked with carrying out a da'wah mission in a way that is out of the area for up to a month. From the observations that we have made, there is only one house that can be said to be a bit of luxury, has complete electronic equipment, with walls and tiled floors, while four other houses have semi-walled walls, one house has not been plastered and all houses are cemented. These houses all have adequate rooms, there are kitchens, guest room and bed room. However, no one made the bathroom separate from the house because it would result in the opening of the female genitals when they were in the bathroom.

Based on our observations of the five houses of the head of the family, that the five houses of the members of jamaah tabligh are very simple. There is no extravagant luxury furniture, the house is only filled with Islamic religious books and home appliances that are needed. On average the houses of two houses are still wood-paneled and the other three have been walled and all are cemented. These houses have tin roofs. Almost all houses are equipped with electronic equipment such as refrigerators, washing machines and iron. However, not one house has a TV because according to their information, there is a prohibition to buy a TV because it can neglect worshiping God and more harm. Every house has two-wheeled vehicles as a means of family transportation. Although the average family visited has many children, at least still have two children and the most have up to 6 children. However, according to them, it is not permissible for family planning because many children will invite a lot of sustenance and add to the jamaah tabligh themselves. Regarding the needs of the family when they go out preaching in a certain period of time they are many *da'i* by saving money. There are who first save for family use as expressed by Mrs. Iwar "my husband has a deposit of money and is assisted by another jamaah tabligh" as also felt by Ms. Mastura, so it takes time before leaving. Mr. Udin explained how to safeguard the family's economic needs "I saved before leaving and left savings for family expenses, the rest of the neighbors and other jamaah tabligh from my village and from other villages took turns helping". In terms of financing, so we it saves money for the cost of travel and the family income that we leave behind, then, mentally, we must be more patient in facing various situations where we live with people of diverse characters and traits.

What's interesting is that most of the family's economic needs are carried out through mutual assistance and mutual assistance among fellow jamaah tabligh. As explained by

jamaah that in addition to saving family needs also assisted by other families of jamaah "Someone took turns buying rice, paying for children's pocket money, paying for electricity, someone picking up my children in school" "Because I did not work, the biggest challenge that I felt was financial problems, how the children's school fees, electricity, food costs, all must be considered especially if the husband left quite a long time, overcoming this. I tried selling hijabs, children's clothes, the robe to fellow Jama'at Tabligh, so caring each other, "Amir also said that apart from the income that I left, my wife is also running a small businesses and others were assisted by fellow members of the Jamaah Tabligh who do not join the da'wah journey . Some people give money, send food, and buy rice, eggs, oil, sugar and other food ingredients, said Ningsih.

Mrs. Suganda also said that they send food, rice sometimes also helps pay electricity bills, gives money, varies depending on their ability. Ricky admitted that they donated rice, food ingredients, there were also those who bought clothes for children - my child . For financial problems is also a problem because school fees for children and meals are compulsory expenses but assistance from neighbors and other Jamaah very relieves my burden. The third strategy in dealing with family needs other than mutual help is through helping one another. Money and food, there are also those who help me in doing homework, because by chance my child is still young so it is rather difficult to do homework myself. Mr Mahyar explained that his wife has the role of supporting the family's economic needs. There is a living from me, incidentally my wife also works, sometimes also assisted by family, neighbors and other members of the jamaah tabligh community in Gampong even from the next Gampong, especially if my trip is far and takes a long time , sometimes up to 4 months. They helped me and my family very much, both in giving money to me, like giving pocket money to my children, helping to buy rice, sending vegetables and side dishes, even Muslim members of the Tablighah Society who helped my wife cooking and washing clothes, yes they help as much as possible a "

To overcome health problems, we found a unique thing that jamaah tabligh worshipers did not really believe in modern medicine, from the observation "On average each family has three or four children, even more and the child mortality rate, miscarriage and so on is very low. The Jama'at themselves rarely go to the doctor unless in very urgent circumstances. According to them, this is because the practices of the sunnah they are working on make their wombs strong and fertile. They rarely get sick because they live according to the sunnah of the Prophet. If unwell, the sunnah treatments are preferred. Likewise they do not need tertiary matters which are worldly entertainment as the results of our observations where most houses



## **DA'WAH EXPERIENCE, SPIRITUAL, AND ECONOMIC RESILIENCE OF JAMAAH TABLIGH IN LANGSA**

are still wood-walled or semi-walled, with cement and zinc roofs. There are no TVs, but electronic equipment such as refrigerators, fans, irons, washing machines and rice cookers already exist in almost all homes. The furniture in the house is very simple and most of it is only filled with the Fadilah Amal and Fadilah alms that are in all the houses.

What is done by the family of the Jamaah Tabligh actually shows the commitment of a da'wah interpreter also in the financial field, to fulfill the tasks and demands of da'wah, then everything must be facilitated, one of which is property. Assets must be subdued to worship the da'wah that is carried out in a hearty and generous manner. As disclosed by Hasan Al Banna quoted by Muhammad Abduh that "if you ask about the property which is infused for their da'wah, in fact, the treasure is their own little wealth, which they give with full pleasure and grace. Indeed, they are grateful to Allah if they can increase the sacrifice of their wealth from merely cutting secondary needs to being able to reduce primary needs so that they can finance da'wah activities "<sup>37</sup> (Abduh 2005). This is also encouraged by the Qur'an in Surat Al-Hasyr verse 9 which means "... and whoever guarded from his stinginess, they are the lucky ones".

### **D. CONCLUSION**

Jamaah Tabligh in Langsa City carries out da'wah according to the rules made by Sheikh Maulana Ilyas. The way they preach is persuasive and intruder. For them there is no day without preaching because da'wah is the duty of every Muslim that must be carried out in every activity in this world containing da'wah values. Although they have to deal with various challenges and obstacles that are not easy, but they becomes part of the test of life that must be passed. The result of their da'wah experiences is an increase in spirituality. They learn to consistently practice the Sunnah of the Prophet, learn to discipline themselves in worship and also practice patience because they live with people of different characters, some are patient and strong, some others are selfish and such. In the course of their da'wah they find a spiritual sense of love, care and obedience to their worship. The spiritual values also reinforce their economic resilience in carrying out their da'wah, most of the family's economic needs are carried out by means of mutual cooperation and mutual assistance among fellow tabligh family members. In addition, in addressing the needs of the family husband and wife help each other in meeting family needs. For the Jamaah Tabligh to follow the commands of Allah by preaching to invite obedience, Allah will fulfill the needs of the afterlife.

---

<sup>37</sup>Muhammad Abduh, *Memperbaharui Komitmen Dakwah*, yang diterjemahkan oleh Uril Bahrudin dari judul asli "Madza Ya'ni Intimaa'i lid-Da'wah (Jakarta: Robbani Press, 2005)), 168.

**BIBLIOGRAPHY**

- Abduh, Muhammad. *Memperbaharui Komitmen Dakwah*. Jakarta: Robbani Press, 2005.
- Abdul Mujib and Jusuf Mudzakir. *Nuansa-Nuansa Psikologi Islam*. Jakarta: Raja Grafindo Persada, 2001.
- Abu, interview by Muhammad Dayyan. *Pengalaman Dakwah dan Spiritual Jamaah Tabligh* (August Sunday, 2018).
- Agus, Bustanuddin. *Agama Dalam Kehidupan Manusia Pengantar Antropologi Agama*. Jakarta: Raja Grafindo Persada, 2006.
- Amar, interview by Muhammad Dayyan. *Pengalaman Dakwah dan Spiritual Jamaah Tabligh* (August Wenesday, 2018).
- Aziz, Abdul. "The Jamaah Tabligh Movement in Indonesia : Peaceful Fundamentalist." *Studi Islamika*, 2004: 467-517.
- Aziz, Moh. Ali. *Ilmu Dakwah*. Jakarta: Prenadamedia Group, 2016.
- Gulen, Muhammad Fethullah. *Bangkitnya Spiritulitas Islam*. Jakarta: Republika, 2012.
- Hafifuddin, Didin. "Manajemen Dakwah." In *Solusi Islam atas Problemantika Ummat (Ekonomi, Pendidikan, dan Dakwah)*, by Adi Sasono, 175. Jakarta: Gema Insani Press, 1998.
- Hasanah, Umdatul. "Keberadaan Kelompok Jamaah Tabligh dan Reaksi Masyarakat (Perspektif Teori Penyebaran Informasi dan Pengaruh)." *Indo-Islamika*, 2014: 21-40.
- Ican, interview by Masdalifah Sembiring. *Pengalaman Spiritual dan Ketahanan Ekonomi Keluarga Jamaah Tabligh* (August Friday, 2018).
- Imar, interview by Masdalifah Sembiring. *Pengalaman Spiritual dan Ketahaan Ekonomi Keluarga Jamaah Tabligh* (August Monday, 2018).
- Iwar, interview by Masdalifah Sembiring. *Pengalaman Spiritual dan Ketahanan Ekonomi Keluarga Jamaah Tabligh* (August Thursday, 2018).
- Junaedi, Didi. "Memahami Teks, Melahirkan Konteks: Menelisis Interpretasi Ideologis Jamaah Tabligh." *Journal of Qur'an and Hadith Studies*, 2013: 1-17.
- Madkhali, Rabi' bin Hadi Al. *Manhaj Da'wah Para Nabi Dengan Landasan Hikmah dan Rasio*. Jakarta: Gema Insani Press, 1995.
- Mahyar, interview by Muhammad Dayyan. *Pengalaman Dakwah dan Spiritual* (August Wenesday, 2018).
- Muhammad, interview by Muhammad Dayyan. *Fucus Group Discussion* (August Sunday, 2018).
- Muktar, interview by Muhammad Dayyan. *Pengalaman Spiritual Jamaah Tabligh* (August Thursday, 2018).
- Nilhakim. *Pemikiran Tokoh Jamaah Tabligh Terhadap Standar Minimal Nafkah Wajib Suami Kepada Istri (Studi Konstruksi Standar Minimal Nafkah di Desa Mentibar Kecamatan Paloh Kabupaten Sambas Kalimantan Barat)*. Master Thesis, Surabaya: Pascasarjana UIN Sunan Ampel, 2018.
- Riki, interview by Muhammad Dayyan. *Pengalaman Dakwah dan Spiritual Jamaah Tabligh* (August Thursday, 2018).
- Taufik, interview by Muhammad Dayyan. *Pengalaman Dakwah dan Spiritual Jamaah Tabligh* (August Monday, 2018).
- Udin, interview by Muhammad Dayyan. *Pengalaman Dakwah dan Spiritual Jamaah Tabligh* (August Monday, 2018).
- Yustina Surani and Indriyati Eko Purwaningsih. "Yustina SurPeran Kecerdasan Spiritualitas Dan Kecerdasan Emosional Terhadap Kebermaknaan Hidup Pada Suster OSF yang Purnakarya." *Spirits*, 2014: 33-46.
- Yusuf, M. Yunan. *Dakwah Rasulullah Sejarah & Problemantika*. Jakarta: Kencana, 2011.
- Zulaiha, Siti. "Jamaah Tabligh dalam Perspektif Psikologis." *Fokus*, 2016: 101-118.