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MOTIVATIONS RELIGIOUS MOVEMENT JAMAAT TABLIGH: A CASE STUDY OF PADANG CITY AND MENTAWAI ISLANDS

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Abstract

The Tabligh Jamaat movement aims to revive the teachings of the Prophet Muhammad, both those that are recommended and those that are obligatory, in a comprehensive and holistic manner in the lives of individuals, families, and society at large, and then invite others to do good deeds and play an active role in religious movements. Focuses motivation behind the religious movement of Jemaah Tabligh. In general, the elements to be presented in this research design are that the location chosen for this research is in city of Padang and Mentawai Islands, specifically at the headquarters or Mahalla Jamaat Tabligh. This research is a field study and is descriptive qualitative in nature. Tabligh Jamaat religious



movement in the cities of Padang and Mentawai is quite encouraging and appears to be consistently active in carrying out its da'wah programs, ranging from da'wah activities in halaqah, headquarters, and khuruj programs outside the headquarters of this Jamaat, all of which are funded by personal contributions from its members. The motivation of the Tabligh Jamaat is to spread the missionary activities outside its headquarters, improve the missionary materials, maintain consistency in the missionary methods, India-Pakistan-Bangladesh (IPB), missionary work in the field of education, and Joerd/Juur. This study has only been able to provide an overview of the existence and journey of the da'wah activities. Therefore, future research will be able to uncover other aspects of the Tabligh Jamaat, such as the strong familial bonds among its members and other issues within the Tabligh Jamaat.

Keywords: *Motivations, Religious Movement, Jamaat Tabligh, Da'wah, Mentawai Islands*

A. Introduction

Da'wah is the process of conveying the message of Islam to improve the religious quality of the community. Da'wah can also be interpreted as an invitation, and is sometimes perceived as an invitation from the podium, whereas the meaning of Da'wah is much broader and more complete than just an invitation from the podium.(Abbas et al., 2020) As Masdar F Masudi once stated, Da'wah can be categorized into Da'wah bil hal (Da'wah through actions), Da'wah bil lisan (Da'wah through speech), and Da'wah bil kitabah (Da'wah through writing). Furthermore, according to the theory of Da'wah implementation, there are two forms of Da'wah: verbal and non-verbal.(Sukataman et al., 2025)

Da'wah is a strategic way to convey advice to the people, so it can be concluded that without the Da'wah, advice will not reach the people and religious quality will not be realized.(Hanif, 2024) According to the author, Islamic Da'wah, with all its strengths and weaknesses, must continue to be carried out both individually and collectively/organizationally. The Da'wah movement must be carefully organized, starting from planning activities/efforts and their evaluation.(Soulisa et al., 2020)

Throughout history, Da'wah has been carried out in its own unique ways and styles, naturally yielding different results. Some Da'wah is conducted individually, while others are carried out collectively-that is, through specific organizations.(Musaffa & Abdurrahman, 2023) With the belief of the community in the verses of the Quran or the hadiths of the Prophet that obligate the community to engage in da'wah, this has shaped



the character of the community in implementing da'wah from one era to another. However, sometimes it is carried out in a sporadic or reactive manner, and at times it seems disorganized, which inevitably leads to less than optimal results.(Prisgunanto & Pranawukir, 2024)

As Ali bin Abi Talib once said, "The truth without order can be defeated by falsehood if it is organized neatly." Therefore, no matter what, da'wah must be carried out based on a clear concept and organized neatly so that it can achieve maximum results.(Riadi, 2020) According to Kuntowijoyo, there are several models of da'wah carried out by Muslims, namely:

Conducting da'wah activities in the economic development of the ummah. Preparing future national leaders. Conducting a social mapping of the community today. Integrating values and culture into contemporary da'wah planning. Establishing a study and information center for community developmen. Transforming mosques and places of worship into community activity centers in areas such as economics, health, and others by improving mosque management. Promoting a humanistic approach to Da'wah.(Zamhari & Riadi, 2022)

In this limited article, the author will not explain the meaning of Da'wah systematically and in depth, but will try to narrow the discussion to one group of Da'wah "harokah" that is currently the subject of much discussion among the general public, intellectuals, and even scholars. The Da'wah group in question is Da'wah karqun, also known as the Tabligh Jamaat. According to the author's observations, the Tabligh Jamaat has carried out Da'wah in both verbal and non-verbal forms, as outlined in the theory mentioned above.(Oktaviansyah & Rahmat, 2021)

If we observe this missionary movement carefully and thoroughly, we may find many cases that are not in line with the principles of Jamaat Tabligh itself, but sometimes the public is too quick to judge or label this group.(Hamdi et al., 2024) There is indeed much controversy surrounding the Tabligh Jamaat missionary movement, especially among the general public, ranging from those who view it positively to those who criticize it, accept it, or even reject its presence. This is a phenomenon and issue that exists within broader society.(Pabbajah et al., 2022)

The author is not sure whether the Tabligh Jamaat belongs to the Da'wah group or not, but at least the author bases his opinion on Said Hawa's statement that there are at least five Islamic Da'wah organizations that always oppose Islamic Da'wah, namely the



group of fiqh scholars known as fuqaha', the Salafi group, the Sufi group, the Muslim Brotherhood group, and the Tabligh Jamaat group. In this study, not all of the groups mentioned above will be discussed, but the focus will be narrowed down to one group, namely the Tabligh Jamaat.

There are several principles. The foundation of the Jamaat Tabligh missionary movement is as follows:

1. Understanding and practicing the essence of the statement "La illaha illallah Muhammadarrosulullah"
2. Understanding and practicing the essence of Khusu' and Khudu' prayer
3. Understanding and practicing the essence of knowledge and *Zhikr*, knowledge accompanied by *Zhikr*)
4. Understanding and practicing the essence of sincerity in deeds
5. Understanding and practicing the essence of respecting fellow Muslims
6. Understanding and practicing the essence of striving in the way of Allah. (Irpan et al., 2020)

There are several things that should not be discussed while studying, namely during "Khuruj" / Going out in the way of Allah, including: it is not permissible to discuss practical political issues, it is not permissible to discuss issues of Khilafiah, it is not permissible to discuss social issues, and it is not permissible to discuss the faults or shortcomings of others.

The Tabligh Jamaat, as one of the groups involved in da'wah, has, in the author's view, done just that. For example, they have a headquarters where they meet and gather to discuss future da'wah activities as well as evaluate what they have done. (Ikbal et al., 2025) As an extension of their headquarters, they refer to smaller groups as "mahallah," which constantly exchange religious insights. Another intriguing aspect of this missionary movement is that all its activities are centered around mosques, both at the headquarters level and within the mahallah. Based on the author's initial investigation, in the city of Padang, the Tabligh Jamaat is based at one of the mosques in Kampung Cina, while in Mentawai, it is still under investigation by researchers. In general, from the perspective of its development, the author assumes that the Tabligh Jamaat movement is developing quite well, despite its dilemmas and dynamics. (Asraf et al., 2025)

Based on the above issues, the author feels it necessary to further examine the Tabligh Jamaat missionary movement and its development, the implementation of the Tabligh Jamaat missionary movement, particularly in the city of Padang and the



Mentawai Islands. Many studies have examined and discussed the Tabligh Jamaat, but these studies have not focused on its movement itself but rather on others' perspectives toward the Tabligh Jamaat. (Hamdi et al., 2022) For example, the work of Asy-Syaikh Ahmad bin Yahya bin Muhammad Annajmy primarily highlights the views of Salafi scholars regarding the Tabligh Jamaat. (J. A. Ali & Sahib, 2022a) This article is also not targeted at a specific location. There is also a work written by the Tabligh Jamaat themselves titled "Unveiling the Veil of Misunderstanding About the Tabligh Jamaat," which emphasizes responses to the views of Salafi scholars toward this group. Additionally, there are also discussions about the Tabligh Jamaat in universities and other contexts. (Jan Ali, 2003)

In addition to the writings mentioned above, there are also writings by researchers about the Tabligh Jamaat, such as H. Faiqah's research entitled "The Essence of the Tabligh Jamaat Da'wah Movement." This research focuses more on the main headquarters in Kebun Jeruk, Jakarta. (J Ali, 2018) Meanwhile, the research the author plans to conduct will emphasize the Tabligh Jamaat's da'wah movement in the cities of Padang and Mentawai. The difference between this research and that conducted by other researchers is that this study emphasizes the Tabligh Jamaat's da'wah movement in the areas of enhancing religious understanding and practice.

The author also conducted a search for new research on this topic, including searching through the Open Knowledge Maps application using the keywords "Religious Movement Jamaat Tabligh. The author limited the search to previous research conducted between 2016 and 2025. The author found the following results. Thus, in this search, there are only six studies discussing the Tabligh Jamaat, whose research focus differs from what the author will discuss. In general, the elements to be presented in this research design are that the location chosen for this research is in the city of Padang and the Mentawai Islands, specifically at the headquarters or Mahalla Jamaat Tabligh. (Efendi, Fiqri, et al., 2024) The motivation, consistency, and sincerity of the Tabligh Congregation in their preaching, especially in Mentawai, where the majority of the population is non-Muslim.



B. Methods

This research is a field study and is descriptive qualitative in nature.(Efendi et al., 2023) The presentation of data in this research uses an emic perspective, meaning that data is presented in the form of descriptions according to the language, way of thinking, and perspective of the research subjects, thereby revealing the issues being studied.(Candra et al., 2024)

Data collection techniques through observation can be divided into four types: (1) the observer plays no role at all, (2) the observer plays a passive role, (3) the observer plays an active role, (4) the observer plays a full role. Some experts classify them into only two types, namely participant observation and non-participant observation. In this case, the researcher uses participant observation.(Pratama et al., 2024) Since this research is qualitative, the researcher will apply the third type of observation, namely active or non-participant observation. This type is chosen so that the researcher can freely access the data being studied and their presence is not expected to disrupt or influence its naturalistic nature.

Interviews in order to obtain valid and accurate answers to the questions asked, the researcher will determine key persons who are considered capable and competent in providing data to be asked for information in accordance with the interview guide, so that the necessary data can be obtained reliably and originally.(Efendi, Erlanda, et al., 2024) The number of informants in this study is determined using the snowball technique, which involves gathering data through in-depth interviews from one informant to another and so on until the researcher no longer finds new information, reaches saturation, or encounters “irrelevant” information.(Candra, A., Efendi, F., Supardi, E., Nurlaila, N., Mulyawan, F., & Bulan Sari Siregar, 2025)

Information will be collected from the initial informant and/or key informant and then passed on to the next informant. Data and information from one informant to the next will be discontinued if it is believed that no new information is likely to be found that is needed by the researcher.(Efendi et al., 2025) In the next stage, data presentation continues with discussion, namely a discussion between the findings and the theories presented (theoretical review of the findings). Then, the data obtained will be analyzed by refining the raw empirical material into a simpler form.



C. Results and Discussion

Results

The essence of the Tabligh Jamaat movement is to revive the teachings of the Prophet Muhammad, both those that are recommended and those that are obligatory, in a comprehensive and holistic manner in the lives of individuals, families, and society at large, and then to encourage others to do good deeds and play an active role in the cause of spreading the word of Allah. (Amrullah, 2011) Roby further stated, *"Alhamdulillah, I am now able to draw closer to guidance thanks to the advice of this Jamaat, so that my personal life now involves spending more time at the mosque than at the market and the Lapau. Previously, my habit was to spend a lot of time at the market and the Lapau."*

Da'wah activities at the headquarters are the heart of their dawah movement, from the mahalla, halaqah, to the regional headquarters. Each headquarters must be able to mobilize as many congregants as possible for dawah and dedicate their time and resources to the cause of Allah's religion. So far, the author has attempted to follow their activities at the headquarters (over three days from June 6 to 8, 2011). For further clarification, the author will describe their da'wah activities at the mahalla, halaqah, and headquarters. The evening gathering at the headquarters is scheduled once a week, every Thursday night, starting with Jamaatal Maghrib prayer, followed by religious instruction until Isha prayer. At the end of the study session or religious instruction, the Jamaat registers to participate in the da'wah programs they are willing to undertake, which, in their terms, means taking part in the da'wah movement. (Researcher observations at the headquarters every Thursday night during July and August)

The da'wah practices that must be revived in each mahalla are: Musyawarah/thinking about religion, regular Ta'lim, Jaula I, Jaula II, and going out for three days to preach. (Edi, 2023) From the two mahallas that the author observed, all the practices that must be carried out in the mahalla have been implemented, even though the Jamaat members do not carry out all of them, as only some of them participate in khuruj. (Interview, Robi on Padang)

According to several members of the Tabligh Jamaat, each sub-district has its own halaqah. *Thus, it can be understood that, in terms of quantity and the movement of da'wah, this Jamaat is quite active and functioning well, as activities in each halaqah include jaula,*



which involves visiting the homes of residents around the mosque who have not yet had the opportunity to perform Jamaatal prayers at the mosque, particularly targeting adult men who are obligated to perform Jamaatal prayers at the mosque. As explained by Nizar Chan, to date, the Tabligh Jamaat headquarters in the entire West Sumatra region has expanded to 10 branches, spread across various areas in West Sumatra. Furthermore, Nizar Chan explained that the main requirement for the Tabligh Jamaat to establish a headquarters in an area is the presence of scholars from the Tabligh Jamaat who have already conducted missionary work in the area for at least one year. (Interview, Nizar Chan on Padang)

The deliberations they hold are believed to be what the Prophet commanded and practiced during his time in various matters. The mahallah deliberations will continue with halaqah deliberations and finally end with headquarters deliberations. Meanwhile, the educational activities in each mahalla are conducted daily and continuously. (Arifin et al., 2021) The Jamaat's practice in these educational sessions involves reading the book on the virtues of good deeds and the book on the virtues of charity, both written by Maulana Ilyas, the founder of this Jamaat. In addition to the regular ta'lim, another practice that must be upheld in the mahalla is Jaula I, which involves visiting the homes of other Muslims residing around their respective mahallas. (Jumni Nelli & Alfi Hasanah, 2024) These visits are filled with religious nuances, conveying the greatness of Allah, the importance of Jamaatal prayer, and the significance of reviving the Sunnah of Prophet Muhammad (peace be upon him). Ultimately, they encourage the Muslims they visit to join in the da'wah efforts as they have done. (Janson, 2016)

Then, they carry out jaula II, which involves visiting and providing guidance to neighboring mahallas with the aim of revitalizing and participating in activities in other mahallas. The final practice that must be revitalized at the mahalla level is a three-day khuruj to train the soul and increase the spirit of mujahadah in preaching. The location for the khuruj is a mosque or musalla designated in the headquarters meeting. Thus, the da'wah journey of the Tabligh Jamaat is from mosque to mosque. In general terms *Markas* a headquarters is a place where a specific group gathers to plan collective work. for the Tabligh Jamaat, this headquarters also serves as a place to gather and plan their da'wah activities. There are two major activities at the headquarters each week: first, the consultation meeting, and second, the headquarters consensus meeting. (Khan, 2020)



Discussion

1. The Propagation of Tabligh Jamaat's Da'wah Activities Outside Markas

During the evening meeting at the headquarters, matters related to the Tabligh Jamaat's missionary journeys, both past and future, were discussed, including determining the locations where the Jamaat members would be stationed. (Reetz, 2017) Based on the author's observations and findings at the headquarters, there were several missionary activities that the author discovered, namely:

First, Bayan Maghrib; Bayan Maghrib is a religious lecture delivered by a religious teacher to motivate other congregants to remain consistent and steadfast in their efforts to spread the message of Islam, perform maqami and intiqali practices, and promote the teachings of Islam in society. It encourages those present to glorify Allah, love Allah and His Messenger by following Allah's commandments and the Prophet's Sunnah. As evidence of striving and sacrifice in the path of Allah, we must undertake khuruj in the path of Allah. Thus, at the conclusion of the gathering, it is always emphasized to those who are ready to undertake khuruj in the path of Allah, whether for three days, 40 days, four months to India, Pakistan, Bangladesh, or to distant lands, whether by foot or otherwise. This Maghrib sermon is conducted after Maghrib prayer, before Isha.

The hikayah al shohabah, it is hoped that the reading of this story of the companions will motivate the Jamaat to practice religious teachings in the community. The reading of the hikayat shahabah is usually delivered by one of the teachers from their pesantren who can speak Arabic, as the book Hikayat al-Shohabah is written in Arabic without vowels. (STEWART, 2018) For this reason, the material is delivered by a teacher from their pesantren. Third, dinner together; after listening to stories about the companions from a teacher, the service staff serves dinner consisting of rice with side dishes on trays/platters. One platter is for four congregants to eat dinner. Dinner is eaten together (in Jamaat). Fourth, Musyawarah (discussion); while the Jamaat was having dinner, some of them held a discussion about individual or initial da'wah (proselytizing) that was bringing masturat (wives). Fifth, I'tiqaf; on the night of the Ijtima' gathering, the Jamaat is encouraged to perform I'tiqaf at the gathering site, but some members return home and do not participate in the I'tiqaf (Markas) at the site.



In the movement of this Jamaat's da'wah, there are two terms, namely: Maqami da'wah and Intiqali da'wah. Maqami da'wah refers to da'wah activities that must be carried out in their respective neighborhoods or, in our understanding, da'wah activities conducted in the places where they reside. while Intiqali refers to community activities conducted outside the local area, framed within the context of traveling to other locations beyond the relevant local area. The consistent da'wah activities carried out by the Tabligh community include: Spreading greetings, Glorifying the *Kalimah Tauhid*, Performing siltaturrahmi, at least two and a half hours a day, *Jaulah*, going from house to house to invite people to pray in Jamaat at the nearest mosque, *Khuruj*, da'wah to other areas, *Ta'lim*, in halaqah, mahalla, markas, and in their respective homes.(J. A. Ali & Sahib, 2022b)

2. Sharpening the Materials for Da'wah of the Tabligh Jamaat

The teachings of the Tabligh Jamaat are summarized in six principles that they must preach, also known as Ushul al-sittah (six fundamentals), namely: Glorifying Allah by constantly preaching the phrase “Laa Ilaha Illallah Muhammadarrasulullah,” which means worshipping Allah SWT in accordance with what was taught by the Prophet Muhammad, such as acts of worship, always obeying Him, and drawing closer to Him. Prayer with devotion and humility, meaning performing prayer by perfecting its pillars and obligatory acts, with emphasis on devotion to prevent evil and immoral deeds. Knowledge accompanied by remembrance (zikr), which involves studying the necessary knowledge and putting it into practice. This is what is meant by remembrance.(Timol, 2019) According to them, acting upon knowledge is remembrance, while acting without knowledge is deviation and negligence. Honoring fellow Muslims, that is; preserving the honor and dignity of Muslims, which has begun to fade. Correcting intentions, that is; every Muslim should only perform all their deeds solely for the sake of Allah, all our deeds are only to seek the pleasure of Allah. *Khuruj fi sabilillah*, namely: striving to spread the religion of Islam to all humanity, obeying the commands of Allah and His Messenger as stated in the Sunnah of the Messenger and the Noble Quran to attain happiness in this world and the hereafter.(Sidiq et al., 2022)



In addition, to sharpen and deepen their knowledge of these topics, they regularly study Islamic texts, especially those on the virtues of good deeds and the virtues of zakat.(Dzaky et al., 2021) The book on the virtues of good deeds is divided into several sections, which are further divided into chapters. The first book contains twelve chapters, namely:

Chapter One: An explanation of patience in facing hardships and trials in spreading the religion; Chapter Two: An explanation of the feeling of fear toward Allah, the Exalted; Chapter Three: The life of the Prophet and his companions; Chapter Five: The joy and love of prayer with devotion and humility, Chapter Six: Self-sacrifice, compassion, and the sacrifices of the companions solely for the sake of Allah, Chapter Seven: Courage, heroism, and the spirit of martyrdom, Chapter Eight: The spirit of seeking knowledge, Chapter Nine: Obedience in carrying out the commands of the Messenger, Chapter Ten; The enthusiasm of women in practicing their religion, Chapter Eleven; The enthusiasm of children in practicing their religion, Chapter Twelve; Explaining the love of the companions for the Messenger of Allah. At the end of this book on the virtues of deeds, it concludes with an explanation of the etiquette of a Muslim toward the companions of the Prophet and the virtues of those companions.(Nurhayati et al., 2023)

Meanwhile, the book on the virtues of zakat is divided into several chapters, namely: Chapter I, The Virtues of Spending Wealth in the Way of Allah; Chapter II, Condemning Stinginess; Chapter III, Special Attention to Maintaining Family Ties; Chapter IV, Explaining the Commandment of Zakat and Its Virtues; Chapter V, A Warning for Those Who Do Not Pay Zakat; Chapter VI, An Explanation of Asceticism; Qanaah as an encouragement not to beg, Chapter VII: Stories of the ascetics and philanthropists on the path of Allah.(Nuraedah & Mutawakkil, 2020)

3. Consistency in the Da'wah Method of the Tabligh Jamaah

Da'wah requires great energy and strength, because Da'wah must continue and roll on continuously in order to achieve its true goal, which is khairul bariyah and khairul ummah. To carry out this great task, it is impossible to do it alone or partially. Da'wah must be done together/in Jamaat.(Baskara, 2020) The unity of the ummah is a



tremendous strength, which may surpass the power of advanced weapons. If this strength is lost, the ummah will become fragile and vulnerable, making it easy for enemies of Islam to manipulate it through propaganda. According to the Tabligh Jamaat, the ummah is already united in the statement “Laa Ilaaha illallah,” despite differences in nationality or language. There are indeed many verses in the Qur’an and hadiths of the Prophet that encourage us to work collectively-together. By working collectively, any plan will feel easier and more effective, as is the case with da’wah work. The unity of the ummah is one of the conditions for the success of Islamic Da’wah.(Effendy & Rustandi, 2020)

From the above quotation, the author concludes that the most important and primary method in the Tabligh Jamaat's da'wah movement is to always foster unity and solidarity among the ummah, so that they live together in one bond of Kalimat Thayyibah. This is evident in their practice of avoiding discussions on issues that could divide the community, such as theological differences, political matters, and individual social status. Additionally, the method established by this community involves constantly sending people to preach wherever they go, which is referred to as the “Intiqaly” method-leaving, moving, or temporarily relocating from one place to another to preach Islam to others.(Ilyas, 2022)

From the author's observations, both through literature and field research, it can be concluded that the Tabligh Jamaat's da'wah method can be summarized into two main categories: Maqami da'wah and Intiqali da'wah. Maqami Da'wah is the educational activities conducted by an individual within the family environment, in the neighborhood, study circles, and headquarters, while Intiqali Da'wah is the obligation for an individual to leave their village to preach, which is referred to as “khuruj fi sabilillah.”(Saepuloh et al., 2022)

Jaula can be interpreted as going around the village or visiting neighbors' houses around our place of residence in order to discuss the greatness of Allah and convey to them the importance of preaching for the creation of a complete Islam. In practice, there are two types of jaula, namely jaula 1 and jaula 2. *Sillaturrahmi* is part of the missionary activities of the Tabligh Jamaat. They believe that sillaturrahmi is important for maintaining the continuity of missionary work in society.(Noor, 2021) At a minimum,



every Muslim individual should set aside two and a half hours a day for sillaturrahmi. Building relationships through sillaturrahmi among fellow Muslims is considered important in their view, as it aligns with the following hadith of the Prophet:

"From Abu Hurairah, the Prophet Muhammad (peace be upon him) said, 'Whoever believes in Allah and the Last Day should welcome guests, whoever believes in Allah and the Last Day should maintain shilaturrahmi, and whoever believes in Allah and the Last Day should speak kindly or remain silent.'"

In summary, khuruj in the view of the Tabligh Jamaat is when someone leaves their environment to improve themselves by learning to devote some of their wealth and time away from their busy work, family, and other worldly affairs. (Latif & Juhannis, 2022) The purpose of khuruj is solely to increase faith and righteous deeds for the sake of Allah. From the perspective of the Tabligh Jamaat, khuruj is merely a means and program to train oneself to strive and sacrifice in the path of Allah. The reason they undertake khuruj, even if it is only a tenth of the time we have, is as follows:

First; The obligation to strive for religion. Religion is the greatest gift in human life and the source of Allah's pleasure. Fully practicing religion is the only way to obtain Allah's pleasure. Religion is so important in human life that Allah sent His messengers and prophets to convey His message and educate humanity with that message. If examined carefully, there are indeed many verses in the Quran that explain the connection between the earnestness in striving for religion and the faith possessed by an individual, as Allah states:

"Indeed, the believers are only those who believe in Allah and His Messenger, then they do not doubt and strive with their wealth and their lives in the way of Allah. They are the truthful ones." (Al-Hujurat: 15)

Second, the responsibility to realize Khairu Ummah; Muslims are the best people compared to other people, according to the Tabligh Jamaat, the best thing about Muslims is the command to preach amar ma'ruf nahi mungkar in life, which is what makes Muslims special. Third, there must be individuals responsible for carrying out Islamic da'wah. According to the Tabligh Jamaat, every Muslim who knows the obligation to preach Islam must take responsibility for spreading Islamic teachings. Based on this, it is necessary to undertake khuruj in the path of Allah. Fourth, the importance of carrying out da'wah; the task of da'wah is a very noble one, and abandoning it will result in great danger. Khuruj is an effort to carry out this mission by organizing programs to revive the activities of amr



ma'ruf nahi mungkar in the midst of society. Fifth, the importance of creating a da'wah atmosphere and religious life; to achieve a certain condition in society, it is necessary to cultivate and create a religious atmosphere, as practiced by the Prophet and his companions. Sixth, Hijrah as a solution; According to the Tabligh community, Hijrah is a series of sacrifices and jihad in the path of Allah, including the ability to leave one's hometown in order to carry out the noble mission of Da'wah. (Santoso et al., 2022)

During the author's observations, every ta'lim in the Jamaat ultimately boiled down to an invitation or motivation for the audience to perform khuruj fisabilillah, for example: "The author attended ta'lim after Isha at the old Al-Mukarram mosque in Tunu. At that time, the ta'lim was delivered by a member of the Jamaat from Egypt. The content of the ta'lim revolved around the greatness of the phrase "La ilaha illallah" and sending blessings upon the Prophet. In his ta'lim, he encouraged the Jamaat to frequently recite this phrase and to love Allah and His Messenger. One proof of our love for Allah and His Messenger is by engaging in da'wah on the path of Allah. Going out for the purpose of spreading the message, whether for three days, 40 days, or four months, depending on our individual capabilities. Khuruj, when viewed from a linguistic perspective, means "to go out." In the context of this Jamaat, it refers to going out with certain restrictions and in an orderly manner or with certain etiquette as part of the implementation of da'wah and spending the night at a specific mosque or musalla. In this series of outings, they are usually led by an amir, and it is this amir who will guide their activities during the khuruj. The number of members in a khuruj varies greatly, but on average there are ten people in a group. The implementation of the khuruj activities has been discussed in a meeting at the headquarters or mahalla, including who will be the amir, the khidmad, and others. Before carrying out the khuruj, the provisions for the Jamaat who will participate in the khuruj have also been discussed, such as food requirements during the khuruj. (Fathony et al., 2023)

Although there are restrictions on performing khuruj, according to their view, they do not refer to these as restrictions, but rather as measures to ensure the orderly conduct of da'wah. Therefore, a specific time period must be established for its implementation. These restrictions range from 3 days, 40 days, 4 months, or even a year for scholars and religious leaders. These time frames are solely for the sake of order; there is no obligation



to perform khuruj within the time limits of 3 days, 4 days, or 4 months. One may perform khuruj for 1 day or more, but this is how the Tabligh community practices limiting the time for da'wah during khuruj. As acknowledged by this community in a written statement, even in the Quran we do not find such a specific time limit, but rather the emphasis is on conducting da'wah sincerely. The time limit was established over 950 years ago, as practiced by Prophet Nuh (AS). The khuruj conducted by the Tabligh community takes several forms: first, ordinary khuruj; second, khuruj by walking. Both of these types can be done in 3 days, 40 days, or 4 months, as recommended within their khuruj limits. Third: going out with the purpose of India-Pakistan-Bangladesh (IPB). This IPB khuruj cannot be done by walking. (Sanusi et al., 2023)

4. India-Pakistan-Bangladesh (IPB)

The pilgrimage to India, Pakistan, and Bangladesh is a khuruj journey undertaken after completing khuruj periods of 3 days, 40 days, and 4 months, after which one may proceed to undertake the khuruj journey to IPB. According to Abdurrahman, one of the members of the Tabligh Jamaat, the purpose of the khuruj to these countries is actually to train and enhance their dedication and seriousness in spreading the message of Islam. Abdurrahman further explained that the khuruj undertaken by the pilgrims to India, Pakistan, and Bangladesh is not for the purpose of performing the Hajj pilgrimage, as some outsiders may assume, but rather to observe the religious atmosphere in regions where the majority of the Jamaat resides and simultaneously to witness the devotion and efforts in da'wah carried out by the sheikhs in these areas.

The pilgrimage to India, Pakistan, and Bangladesh, known within the Tabligh Jamaat as the IPB khuruj, represents a profound stage in the spiritual journey of its members. Unlike the Hajj pilgrimage, which is one of the Five Pillars of Islam and obligatory for those who are able, this journey is specifically designed for those who have already completed foundational khuruj periods-3 days, 40 days, and 4 months-devoted to Islamic propagation and self-reformation. The IPB khuruj is considered a higher level of commitment, serving as both a training ground and a transformative experience that strengthens one's dedication to da'wah (the invitation to Islam). Participants embark on this journey not merely as travelers but as students of faith, seeking to immerse



themselves in the intensive religious atmosphere of South Asia, where the Tabligh movement originated and remains deeply rooted. This pilgrimage fosters a unique opportunity to witness firsthand the spiritual legacy of the movement's early pioneers while reinforcing one's own devotion to the cause of Islam. (Jumni Nelli & Alfi Hasanah, 2024)

A central purpose of the IPB khuruj, as articulated by Tabligh Jamaat members like Abdurrahman, is to cultivate a deeper sense of responsibility and sincerity in spreading Islamic teachings. Unlike conventional religious tourism, this journey is structured around rigorous spiritual discipline—participants often traverse mosques, madrasas, and Muslim communities across India, Pakistan, and Bangladesh, engaging in continuous study, prayer, and communal worship. The experience is meant to sharpen their understanding of Islamic missionary work by exposing them to diverse religious practices and the unwavering dedication of local scholars and sheikhs. By living among these communities, pilgrims gain practical insights into the challenges and rewards of da'wah, enabling them to return home with renewed vigor and a refined approach to religious outreach. Moreover, the journey serves as a humbling reminder of Islam's universality, as participants interact with fellow believers from different cultural and linguistic backgrounds, reinforcing the notion that faith transcends geographical and societal boundaries.

Beyond personal development, the IPB khuruj also strengthens the global network of the Tabligh Jamaat by fostering connections between Muslim communities across borders. The pilgrimage is not just an individual endeavor but a collective movement that reinforces solidarity among believers. Participants return with firsthand knowledge of how Islam is practiced, taught, and preserved in regions where the faith thrives as a majority tradition. This exposure is invaluable for those coming from Muslim-minority countries, as it provides them with practical models for sustaining religious fervor in their homelands. Additionally, the journey serves as a powerful means of spiritual renewal, as pilgrims detach from worldly distractions and immerse themselves wholly in worship and service. In this way, the IPB khuruj functions as both a rite of passage for committed Tabligh members and a vital mechanism for sustaining the movement's missionary ethos,



ensuring that the call to Islam remains vibrant and dynamic across generations. (Abbas et al., 2020)

5. Da'wah in the Field of Education

The tabligh Jamaat in Garut district conducts several forms of educational da'wah, namely: *First, Islamic da'wah is carried out among children/students attending formal schools such as junior high schools and high schools, with the ultimate goal of guiding their social interactions and moral character in their daily lives. Students are provided with guidance at their respective schools or by taking them on outings to specific mosques on weekends (at times that do not interfere with their school curriculum). Similarly, their da'wah efforts are also directed toward university students, hence they have a structure with responsible parties for the student and university sectors. For the West Java region, the responsible parties for outreach to students and university students are Rafiq Iqbal and Afwarman Manaf, both of whom are lecturers at ITB (lecturers in environmental engineering and computer science).* (Interview, Rafiq Iqbal and Afwarman Manaf)

Meanwhile, in the city of Padang and the Mentawai Islands Regency, the Jamaah has not yet been able to achieve what has already been realized in West Java. Secondly, the formal education process carried out among them by establishing Islamic boarding schools (pesantren) is located in the Bukit Putih Indarung area for the Padang region, while in the Mentawai region, the Jamaah pesantren is located at kilometer two in Tuapejad Mentawai. From the observations the author conducted at the Mentawai Islamic Center boarding school, they already have adequate infrastructure to conduct educational activities. In their learning process, they also have their own subject schedules and academic calendars. However, the students residing at this boarding school do not have formal diplomas from government-recognized schools; they only participate in the hafiz program, and there are no Alim classes yet. For further details, please refer to the following table of Alim and Students at the Mentawai Islamic Center Ustaz Maulana Ilyas, Graduates Yaman, Ustaz Bintang, Graduates Pesantren Jamaah Barid Padang panjang:



Table 1. Educational success

No	Name Santri	Address	Hafizh
1.	M. Habil	Padang Panjang	17 Juz
2.	Rafqel	Padang Panjang	10 Juz
3.	M. Bagus	Air Molek	24 Juz
4.	M.Aksyah	Bengkulu	2 Juz
5.	Habib Alghifari	Pasaman	19 Juz
6.	Abdullah Ismail	Padang Pariaman	13 Juz
7	M. Fiqih Zikri	Padang Pariaman	Tahsin

Source: Mentawai Island

From the table 1, we can conclude that the newly established educational institution in Tuapejad Mentawai has produced students with varying levels of memorization skills. Their regional origins also vary, and it is clear that no local Mentawai youth have participated in the learning program at this Islamic center.

Joerd / Juur

The author does not know exactly what language Joerd comes from, but according to the information obtained by the author, it is similar to karkun, which comes from Urdu. Joerd means to gather and collect as many Muslims as possible at a certain time and place in order to enliven and spread Islamic teachings. (Interview, Ustadz Ilyas Mentawai Center) According to Darmawan Fadhil, Joerd will be held once a year throughout Indonesia. The location of joerd depends on the agreement reached during deliberations at the national headquarters.

The term "Joerd" or "Juur" has emerged as a significant concept within the Islamic community, particularly among members of the Tabligh Jamaat. While the precise linguistic origins of "Joerd" remain somewhat ambiguous, it is believed to be related to the Urdu term "karkun," which refers to those engaged in the work of da'wah (inviting others to Islam). The primary purpose of Joerd is to gather and mobilize as many Muslims as possible at a specific time and place, creating an environment that fosters the revival and dissemination of Islamic teachings. This gathering is not merely a social event; it is a spiritual endeavor aimed at reinforcing the bonds of faith among participants. As highlighted in an interview with Ustadz Ilyas from the Mentawai Center, Joerd serves as a platform for communal worship, education, and the sharing of knowledge, ultimately enriching the spiritual lives of those involved.(Abbas et al., 2020)



Joerd is organized as an annual event that takes place throughout Indonesia, reflecting its importance as a nationwide initiative within the Tabligh Jamaat. According to Darmawan Fadhill, the planning and execution of Joerd involve meticulous deliberation among members, particularly during meetings held at the national headquarters. The selection of the location for each Joerd gathering is a collaborative process, ensuring that it is accessible to a broad audience and conducive to the event's objectives. This democratic approach not only strengthens the organizational framework of the Tabligh Jamaat but also emphasizes the significance of unity and collective decision-making within the Muslim community. By involving members in the planning process, Joerd fosters a sense of ownership and responsibility, encouraging individuals to actively participate in the event and contribute to its success.(Irpan et al., 2020)

The impact of Joerd extends far beyond the physical gathering of participants; it serves as a powerful catalyst for spiritual awakening and a renewed commitment to Islamic principles. During the event, attendees engage in a variety of activities, including lectures, discussions, and communal prayers, all designed to deepen their understanding of Islam and enhance their dedication to da'wah. These activities provide participants with valuable insights into the teachings of Islam and the importance of community involvement in spreading the faith. By bringing together Muslims from diverse backgrounds and regions, Joerd cultivates a sense of belonging and shared purpose, encouraging individuals to actively participate in the propagation of their beliefs. Ultimately, Joerd represents a vital aspect of the Tabligh Jamaat's mission to spread Islamic teachings and foster a vibrant, engaged Muslim community throughout Indonesia and beyond. Through this annual gathering, the spirit of unity and collective action is not only celebrated but also reinforced, ensuring that the message of Islam continues to thrive in the hearts and minds of its followers.

D. Conclusion

The implementation of the Tabligh Jamaat religious movement in the cities of Padang and Mentawai is quite encouraging and appears to be consistently active in carrying out its da'wah programs, ranging from da'wah activities in halaqah, headquarters, and khuruj programs outside the headquarters of this Jamaat, all of which are funded by personal contributions from its members. This study has only been able to



provide an overview of the existence and journey of the Tabligh Jamaat's da'wah activities. Therefore, future research will be able to uncover other aspects of the Tabligh Jamaat, such as the strong familial bonds among its members and other issues within the Tabligh Jamaat.

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