Abstract

One of the promises of religion is happiness for its followers. The promise is translated according to their respective mindstream. One of them is the Tablighi Jamaat. The Tablighi Jamaat claims to be a neutral community in terms of sects, mass organizations, and politics, but within the framework of ahl al-sunnah wa al-jama’ah. They emphasize their religious activities in real terms through the practice of da’wah by prioritizing morality. This study aims to determine the religious pattern of the Tablighi Jamaat by studying the pattern of their life and da’wah. This study uses a qualitative approach with a descriptive method in describing the results of the study. The results of the research on the religious patterns of the Tablighi Jamaat mutually influence the dimensions of doctrine, teachings, rituals, appreciation and practice, so that the social interactions that are formed between the two are dialectically and associatively intertwined because they are influenced by motivational orientations and value orientations. In the application of the religious pattern, the Tablighi Jamaat adheres to the six doctrinal principles they profess.

Keywords: Religion, Tablighi Jamaat, Religious Patterns.

Abstrak


Introduction

Religion is a universal feature of human social life in the sense that all societies have ways of thinking in prevailing patterns that qualify to be called religion. Religion consists of specific types of symbols, images, beliefs and values by which human beings interpret their existence, but because religion also contains a ritual component, some religions are also classified as social structures (Purwanto, 2011). Religion is still considered an important thing in people's lives in Indonesia, as stated in the highest constitution in this country which recognizes Indonesia as a divine state (Saragih, 2018). In Indonesia, there are several religions that are recognized by the government, namely Islam, Catholicism, Christianity, Hinduism, Buddhism and Confucianism.
Even though Islam is the majority religion in Indonesia, the current condition of Muslims in Indonesia in terms of morals and worship observance, there will be a reality that is not in accordance with what is expected (Mahdi, 2013). Currently, Muslims in Indonesia in general have been too complacent with life and technological advances. And in the end it keeps them away from true Islamic values (Abdillah, 2015).

Da’wah is one of the main characteristics that are identical with Islam. Islam is a da’wah religion, whose development from the beginning was inseparable from da’wah activities. History records that the spread of Islam is carried out solely through da’wah programs, not through violence or force of arms (Sholikin, 2013). Da’wah is an effort to socialize and internalize Islamic teachings that have developed, both in terms of methods, strategies and models. The development of da’wah is carried out by various socio-religious organizations with various styles, including the Tablighi Jamaat (Junaedi, 2013).

The Tablighi Jamaat was founded by Maulana Muhammad Ilyas. He was born in 1303 AH/1885M, in Kandhla India is one of the communities that offer a way to achieve happiness. The Tablighi Jamaat claims to be a neutral community, both in terms of the schools of jurisprudence in carrying out religious practices, mass organizations, and politics. It's just that in faith, the Jamaah tablih community declares itself as a group of ahl al-sunnah wa aljamâ’ah. The Tablighi Jamaat emphasizes its religious activities in real terms, namely through practices and efforts to influence other people to practice religious practices, especially congregational prayers as he does which is known as da’wah. One of the morals emphasized by the Tablighi Jamaat is to respect the diversity of understandings in carrying out worship within the framework of carrying out Shari'ah (Fauzi, 2020).

The Tablighi Jamaat tries to display the behavior and methods used by the Prophet Muhammad and his Companions. Among the behaviors in question are wearing robes and turbans, lengthening the beard and replacing the siwak as a toothbrush. While the method in question is conveying his religious understanding directly to the individuals he meets. Basically, the da’wah carried out by the Tablighi Jamaat aims to socialize true Islamic values. Even though with the development of the times and sophisticated technology today, humans can easily do anything, such as accessing Islamic videos from the internet, watching religious lectures from television and learning them from books (Sopyan, 2019).

There are several principles in preaching taught by the Tablighi Jamaat, including:
1). In preaching in a rough and violent way, let alone forcing. 2). The beginning of the da’wah is to invite others to pray in congregation. 3). The most noble place is the mosque. 4). There is no activity in life that is more noble than preaching. Tablighi Jamaat teaches that every Muslim must understand two things, namely the purpose of life and the necessities of life. The purpose and purpose of life is for three things, namely to worship, as caliph, and to preach or follow the message. Meanwhile, the necessities of life are formulated in five terms, namely eating and drinking, housing, vehicles, clothing, and marriage. These five things must be oriented to the purpose of life (Darussalam et al, 2011).

Based on these principles, it seems that the Tablighi Jamaat does not think about and concentrate on the economic field, both micro and macro. In fact, the activities of da’wah and religious service are carried out independently and do not depend on other parties. The reality on the ground is that the Tablighi Jamaat has a high, strong, and tenacious work ethic and tradition. The work ethic is marked by the efforts made by the
community according to their respective skills and talents. In carrying out economic activities, the Tablighi Jamaat does not think too much about the problem of work status, the most important thing is that it can bring sustenance, benefits, and is lawful and gets the pleasure of Allah (Rofiah, 2018).

Based on the foregoing, the researcher will openly reveal the pattern of the Tablighi Jamaat's religiosity, both known and unknown to other parties. It is hoped that this research can be a reference for further research and can be a reference for the community on how the community should behave and not directly discredit this community.

Method

The method used in this research is qualitative research. Qualitative research is research that emphasizes the quality or the most important thing from the nature of a product or service. The most important thing in the form of goods or services in the form of events / phenomena / social phenomena is the meaning behind these events which can be used as valuable lessons for the development of theoretical concepts (Gunawan, 2013). Qualitative research is a research approach that uncovers certain social situations by properly describing reality, formed with words, based on relevant data collection and analysis techniques obtained from natural situations (Semiawan, 2010).

Data analysis was carried out descriptively (explaining) the religious pattern of the Tablighi Jamaat in increasing religious enthusiasm which was obtained directly from the object of research and interviews by connecting it qualitatively. After all the information needed in this research has been collected, then it is added with data and information that are supportive in explaining the results of the study to be analyzed qualitatively.

Result And Discussion

History of the Establishment of the Tablighi Jamaat

Speaking of the history of an Islamic movement, of course prioritizing the history of its founding figure, because the figure who founded a movement or organization plays an important role, the history of the Tablighi Jamaat was founded in the late 1920s by Maulana Muhammad Ilyas bin Muhammad Ismail al-Kandahlawi in Mewat India. At that time, Muslims lost their true Islamic spirit, which resulted in a tremendous breakdown of faith and moral degradation. Muslims are no longer familiar with the symbols of Islam. In addition, there is a mixture of right and wrong, between faith and shirk, between sunnah and heresy. Moreover, there has also been a wave of idolatry and apostasy masterminded by Christian missionaries where the British at that time were entrenched in colonizing India. How to stem the Christianization and return the loose Muslims into the bosom of Islam, that is the anxiety of Muhammad Ilyas (An Nadwi, 2009).

Finally, Shaykh Ilyas saw that the continuity of a da'wah and its spread would not be realized unless the da'wah was in the hands of people who were really willing and willing to sacrifice for the sake of the da'wah, only expecting to be fully pleased with Allah without relying on help from anywhere. This movement emphasizes asking Muslims to sacrifice time by doing Khuruj (going out) in the way of Allah to preach rather than asking them for financial and material assistance (An Nadwi, 2009).
This congregation emerged in India, then spread to Pakistan and Bangladesh, Arab countries and throughout the world. In Indonesia the Tablighi Jamaat has grown since 1952, brought by a group from India led by Miaji Isa. However, this movement began to bloom in the early 1970s. They make the mosque as the center of their activities. It is not clear how many they are because statistically it is difficult to count. But what is clear is that they are everywhere throughout the archipelago.

Muhammad Ilyas founded the Tablighi Jamaat movement to realize the real teachings of Islam in everyday life. Therefore, the main purpose of this movement is to spread Islam and revive the Sunnah of the Prophet. Besides, it is also to stem the Christianization and return the loose Muslims into the bosom of Islam. This condition prompted him to preach which he later realized by forming the Tablighi Jamaat movement in 1926 AD. After Muhammad Ilyas performed his second pilgrimage, he arrived in Kandalawi on 13 Rabi'ul Akhir 1345 H, coinciding with September 25, 1926, as the momentum for the establishment of the Tablighi Jamaat (Nadwi, 1999).

This congregation initially did not have a name, just the title of Islam. The word Tablighi Jamaat is a name for those who deliver da'wah. Muhammad Ilyas said if I had to give this business a name, I would call it the “faith movement”. The Tablighi Jamaat is not officially a group or association, but a Muslim movement to become Muslims who practice their religion, regardless of the origin of the school or the sect of their followers. In carrying out its da’wah mission, the Tablighi Jamaat goes directly to the community, either in urban or rural areas. They invite people to carry out Islamic teachings to the fullest and realize the sunnahs of the Prophet in real life (Nadwi, 1999).

In 1364 H Muhammad Ilyas died at the age of 61 years. After the death of Muhammad Ilyas the leadership of the Tablighi Jamaat was continued by his son Muhammad Yusuf Kandalawi. Muhammad Yusuf was born in 1917 AD in Delhi. In seeking knowledge and at the same time spreading Islamic da'wah, Muhammad Yusuf often moved places and teachers. Muhammad Yusuf died in Lahore in 1965 AD His body was buried next to his parents in Nizhamuddiin, Delhi. The famous book of Muhammad Yusuf is Amani Akhbar, in the form of a commentary on the book Ma'ani al-Athar, by Shaikh Thahawi.

Tablighi Jamaat Activities

The Tablighi Jama'ah seeks to invite the Muslims to specifically sacrifice their time to perform khuruj (out) preaching in the way of Allah swt. At least in a month there are 3 days and 40 days in a year time that is deliberately set aside for the implementation of khuruj. This amount of khuruj time when compared to time at home and earning a living, of course, more time is given to family at home and earning a living. Members of the Tablighi Jama'at and their families understand this. So, when a husband does khuruj, his wife and children at home can understand and forgive it (Fathinnuddin, 2014).

When performing khuruj, it is known as adding five and subtracting four. The activities to add to the five are intended: firstly: attending ta'lim (reading hadith or stories of friends, usually from the book Fad'ail A'mal by Maulana Zakaria), second: doing jaulah (visiting houses around the mosque where the khuruj is being held with the aim of invites back to a kaffah Islam), third: carrying out bayan mudzakarah (memorizing the characteristics of the companions of the Messenger of Allah), fourth: doing karkuzari (giving daily reports to the Amir) and fifth is carrying out deliberation. The four things that are reduced are: reducing sleep time, eating less, not leaving the mosque and not...
being extravagant. If you want to leave the mosque, you must have the permission of the Amir Jama'ah. For example, for office employees, they can still work but have to return immediately to participate in activities when they come home from work. Tablighi Jama'ah activities are very intense in the mosque, even during the time of khuruj, they sleep and carry out various daily activities in the mosque (Harahap, 2017).

At the Regional Headquarters, the activities carried out by the members of the congregation are the same, namely khuruj. But usually only handle the implementation of khuruj within a period of 40 days or 4 months. In addition, they also hold a night of Ijtima' (gathering), where in Ijtima' will be filled with Bayan activities (religious lectures) and the implementation of talim by scholars or guests from abroad who are carrying out khuruj. Once a year, a General Ijtima' activity is held at the Central National Headquarters, which is usually attended by tens of thousands of Muslims from all corners of the region. For Muslims who can afford it, they are expected to do khuruj to the Central Headquarters (India-Pakistan-Bangladesh) to broaden their horizons and strengthen the spirit of Islamic da'wah. In addition, ijtima' activities also function as a means to bring together and unite Muslim members of the congregation from all over the world.

Tablighi Jamaat Religious Patterns

In the pattern of religion, the Tablighi Jamaat has main teachings which are outlined in six doctrinal principles which are the basis of its da'wah. The six doctrines are taken from the nature of the companions of the Prophet. The point of this teaching is not to distort the concept of Islam and the concept of the treatise, but to make it easier for Muslims to practice Islamic teachings (Kandhalawi, 2008). The six characteristics are:

a. Believe in Kalimah Thayyibah, which is called the great sentence, namely lâ ilâha illa Allah, Muhammad Rasûlullâh. The meaning of this sentence is that all creatures have no power other than the power of Allah. Believing that only Allah takes care of and regulates creatures and all their attributes (rubuiyah). While the meaning of the sentence Muhammad rasûlullâh means acknowledging that the only way of life is to get the glory of the world and the hereafter is only to follow the Messenger of Allah.

b. Believe in Kalimah Thayyibah. After believing the sentence thayyibah, Muslims must perform prayers with full khusu'. The meaning of prayer khusyû' and khudlû' is prayer with inner concentration and low self-esteem by following the way exemplified by the Prophet. Its purpose is to bring the attributes of obedience to Allah in prayer into daily life. While the way to get prayer khusyû 'wa al-Khudlû' is to preach the importance of prayer khusyû ', practice prayer khusyû ', learn to solve problems with prayer, and pray to Allah to be given taufiq to pray sincerely '.

c. Knowledge and Dhikr (Al-'Ilm Ma'a al-Dhikr) Science and dhikr are an inseparable unity. People who do dhikr without knowing their knowledge, may be doing it inconsequentially. Likewise, knowledge that is not followed by dhikr is like walking without direction and purpose. Knowledge is to know Allah's commands in every situation and situation while dhikr is to present Allah in His every command. Carry out Allah's commands in every situation by presenting the majesty of Allah following the way of the Prophet. Science is divided into two, namely fadlâ'il science and masâ'il science. Fadlâ'il science is a science that
discusses the virtues of virtue in religion. While the science of masâ’il is the science that discusses the laws established by religion. In preaching, the Tablighi Jamaat studies and preaches more about fadlā'il knowledge than masâ’il science. Because the science of fadlā'il is considered more applicable and has a real influence in fostering Muslim morality. While masâ’il knowledge when accepted by those who lack self-control and morals, is often used as an arena for division.

d. Glorifying the Islamic Ummah (Ikram al-Muslimîn). Troubling others will only damage charity. The purpose of glorifying fellow Muslims is so that we can convey rights and obligations to fellow Muslims. Harmony of communication among others is the beginning of the success of da’wah. Glorifying fellow Muslims is one of the doors that leads to good deeds.

e. Correcting Intentions (Tahsn al-Niyyah). An organized and planned intention is known as sincere attitude. Ikhlas means straightening, correcting, and clearing the intentions in the heart of all things that are not directed at Allah. Sincerity is a secret between the servant and his Lord that is not known by anyone. Sincerity is the spirit of all the deeds we do. Sincerity of intent makes da’wah workers willing to sacrifice time, energy, and material for preaching. Da’wah work requires a lot of sacrifice. Time that should be used for work and other activities in life, all must stop being used only for da’wah work. Materials that can actually be used to have fun in life, must be set aside for capital and provisions for preaching.


Conclusion

The development of the Tablighi Jama'ah in Indonesia is so rapid, it can be seen from the increasing number of members who are widely spread and the religious activities carried out among the Muslims of this country, so that the Tablighi Jama'ah is now easily found in various regions. Tablighi Jama'ah thrives in all walks of life, from academics, businessmen, students, rural communities, urban communities to celebrities and others. According to the Tablighi Jamaat, work is an effort to get God’s guarantee for life through the utilization of the potential that exists in humans. It's just that work is not solely aimed at material pursuits, but to seek divine pleasure. The religious pattern adopted by the Tablighi congregation is based on six doctrinal principles taken from the prophets' treatises which include Belief in Kalimah Thayyibah, Belief in Kalimah Thayyibah, Knowledge and Dhikr, Glorifying the Islamic Ummah, improving intentions and Khurūj fi Sabillâh.
References