

THE APPLICATION OF SOCIAL VALUES OF ISLAM IN THE ACTIVITIES OF JEMAAH TABLIG (STUDY ON JEMAAH TABLIG IN PALU CITY)

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ABSTRAK

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Indonesia is a heterogeneous country in terms of ethnicity, language, ethnicity, culture, and religion, so it is not uncommon for differences in perceptions of the problems of social life to occur and require solutions that can provide enlightenment toward a better direction, through the application of Islamic religious social values in khuruj activities that performed by the Jemaah Tabligh. In this case, the author formulates formulation of the problem regarding application of Islamic religious social values in khuruj congregational tabligh activities in the city of Palu. The method used is qualitative, the results of the study state that Tabligh Jamaat in Palu City has implemented Islamic social values in the form of cooperation, deliberation, and solidarity in their khuruj activities. The social value of Islam can be seen in their daily activities. These social values are the guides and controls for each individual. Jemaah Tabligh who has the khuruj method in preaching has contributed to the application of Islamic social values in the community, through a systematic and sustainable work program that is the process of forming good Islamic religious social values.

1. Introduction

The process of applying the social values of Islam in a person is not easy, it requires social interaction that takes place over a while in such a way that it shows patterns of repetition of behavioral relationships in social life.

Social value activities are carried out based on social feelings so that they can grow and develop in a cohesive society by prioritizing others, far from selfishness, always helping others for the sake of truth and goodness, making others happy, and removing various kinds of troubles. In the life of religious groups or communities, religious traditions possessed by humans can unite views. Several religious organizations are known as Islamic movements which were formed to become large groups in Indonesia such as Nahdlatul Ulama (NU), Muhammadiyah, Salafi, Persis, Wahdah Islamiyah, Jemaah Tabligh, and other Islamic movements. Through different methods, some are in the form of preaching Islamic studies, religious speeches, and distribution of brochures and pamphlets of Islamic da'wah, which of course form a pattern of education for religious social values as well, as well as the Jemaah Tabligh which has a method through its khuruj.

How to Apply Islamic Social Values in Khuruj Jemaah Tabligh Activities (study on Jemaah Tabligh in Palu) will be discussed in this article.

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2. Literature Review

2.1 Implementation

According to the Big Indonesian Dictionary (KBBI), the notion of application is an act of practicing a theory, method, and other things to achieve certain goals and for an interest desired by a group or group that has been planned and arranged beforehand. (Fahrudin, 2016). Meanwhile, according to Ali, the application is to practice or pair. (Ali, 2007). Based on this understanding, it can be concluded that the application is an action that is carried out either individually or in groups to achieve the goals that have been formulated.

2.2 Social Values of Islam

Social value is something that becomes a measure and assessment of the appropriateness of an attitude aimed at a social life. This value shows the extent to which an individual's relationship with other individuals is established as a member of society. Social value is very real in community activities. The form application of social values is through cooperation, deliberation, and solidarity. (Aisah, 2014)

2.3. Islam

Meanwhile, Maulana Muhammad Ali said that Islam is a religion of peace, and its two main teachings, namely the Oneness of Allah and the unity or brotherhood of mankind, are clear evidence that Islam is in harmony with its name (Nata, 2012).

2.4 The Process of Applying Islamic Social Values

The pioneering figure of empiricism was an English philosopher named John Locke (1704-1932) who developed the "Tabula Rasa" theory, namely that children are born into the world like clean white paper. Empirical experience gained from the environment will have a major influence in determining the development of children. Thus, it is understood that in this empiricism stream, an educator plays an important role in the success of his students, so this theory is in line with the process of forming Islamic religious social values (Mujiati & Nasir, 2018). This formation process begins with social interactions that take place over some time, in such a way as to show patterns of repetition of behavioral relationships in people's lives. (Narwoko & Suyanto, 2007)

2.5 khuruj

Khurujis spend time in total for preaching, which is usually carried out from mosque to mosque and led by an Amir. Khuruj by Jamaah Tabligh is done in groups. This Khuruj is done so that the surrounding community wants to turn on their mosques and musallah. (Syafi'i Mufid, 2011)

3. Methodology

This type of research uses a descriptive qualitative approach. The qualitative approach utilizes the theoretical basis as a guide so that the research focuses on the facts on the ground. A qualitative approach is a process of research and understanding based on a methodology that investigates a social phenomenon and human problem. For this reason, the author will use a field research approach, namely the method of collecting data

4. Results and Discussion

4.1 The process of applying the social values of Islam

The process of implementing Islamic social values begins with social interactions that take place over a while in such a way as to show patterns of repetition in the behavioral relationships of social life. These social values are formed from agreements that are considered good for the environment, which will then become signs in every social activity. Tablighi congregations who believe in khuruj as the best method of preaching and the process of self-improvement have a role in the community in forming the social values of Islam in a person because in the khuruj process a person will undergo systematic and sustainable activities.

4.2 Work program in khuruj. activities

Based on the interview data obtained, here are some of the work programs carried out during the khuruj activities, including:

No	Name of activity	Information
1.	<i>Bayan Hidayah</i>	The duration of the bayan hidayah depends on the parrot officer, but is generally 30 minutes, and usually more than. Done before heading to the mosque where the khuruj is held.
2.	Stay in touch with local community leaders	Ask for permission and tell the intent and purpose of coming to the area.
3.	discussion	After the morning parrot, it was continued with deliberation. To decide what to do for today's activities, and to decide officers in each program such as solemn, morning ta'lim readers, dhuhur ta'lim readers, amir mudzakah, asr ta'lim readers, and faraway officers.
4.	Morning and evening dhikr	Daily practice
5.	Rest	Interspersed with breakfast after that usually filled with walks around the mosque to stay in touch with the community.
6.	Duha prayer	
7.	Morning ta'lim	Reading fadhilah Amal (stories of the Prophet's companions, fadhilah Al-Qur'an, fadhilah prayer, fadhilah dhikr, and fadhilah Tabligh. When reading fadhilah Al-Qur'an interspersed with halaqah tajwid, it means that all ta'lim participants will learn the Qur'an from surah Al fiil to An-Nas but begins with Al-Fatihah.
8.	<i>Mudzakah</i> 6 traits of the Prophet's companions	Talking about the nature of friends
9.	Midday prayer	Dhuhr prayer in congregation
10.	Ta'lim Dzuhur	Reading Fadhilah Charity
11.	<i>Mudzakah</i> Adab and Sunnah	Repeating adab and sunnah and their virtues.
12.	<i>Solemn</i>	Prepare food and eat together
13.	Rest	

Impact of Internet Development on Muslim Interaction with Islam

14.	Ashar pray	Asr prayer in congregation
15.	I'lam	Announce or notify the congregation that in the evening there will be a program away from the end of the Maghrib prayer
16.	Asr Ta'lim	Reading Fadilah Charity
17.	Morning and evening dhikr	Daily practice

4.3 various social values of Islam

After conducting research in the form of interviews and collecting data in the form of programs carried out by Tablighi congregations during khuruj, the authors get the results that there are at least three social values contained in khuruj activities carried out by tabligh congregations, the first in the form of cooperation, the second the form of deliberation and the third in the form of solidarity.

4.3.1 Gotong Royong

Humans are social creatures who can adapt and work together to help each other. Likewise, the application of the social values of Islam through cooperation results in the value of togetherness in Khuruj. In the jaulah process carried out by the Tablighi congregation, they will divide into several groups to achieve the target, and also carry out social services with residents around the mosque. From here it can be seen the form of gotong royong carried out by the Tablighi congregation.

4.3.2discussion

Deliberation is an objective concept that allows people to express opinions, in which there is transparency in every decision they take, can accept other people's opinions, and not be selfish by imposing their own opinions on others. Indicators of success from the form application of this value can be seen from the extent to which decisions are taken by consensus. For a day at least the Tablighi congregation conducts one meeting during khuruj to determine what they want to do that day and who is responsible. Activities that are carried out regularly form good values in a person, one of which is accepting the opinions of others and having a big heart.

4.3.3 Solidarity

The form value of solidarity does not only talk about sacrifice but also sharing and fighting. The indicator of this value is how much empathy grows between individuals with one. The form of solidarity in khuruj is reflected in several programs carried out. Tablighi congregations cooperate in carrying out what has been agreed upon in the deliberation, for example in khuruj there is a division of tasks and all khuruj participants will take turns taking turns, some are given the task of being the group leader when they are away, some are given the task of cooking, some are given the task of reading 'lim, there are those who are in charge of giving religious lectures and so on, imagine if there is one of the khuruj participants who does not have a sense of sharing, maybe in the khuruj process there are many obstacles.

5. Conclusion

The application of social values that grow in one's soul through habits that are considered good in the community will produce empathy for others, concern, tolerance, respect for the opinions of others, and trustworthiness. This social value becomes the guide and control for each individual. The Jamaah Tabligh who believes in the Khuruj method of preaching has contributed to the application of Islamic social values in society. This systematic and sustainable work program is the process of forming good values. The social values of the Islamic religion can be seen in their daily activities, including helping to clean the mosque environment, social services, respecting people's opinions when deliberation, dividing several groups when they want to stay in touch with residents' homes, waking each other up when it is time for tahajjud prayer, cooking together, eating together and so on.

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