

The Tabligh Jama'ah Da'wah in Formation of Home Harmony

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ABSTRAK

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Marriage is one of the cycles of human life that gives birth to new social status and gives rise to new roles both of the spouse and the spouse's relatives. Once the importance of the meaning of a marriage in society because through marriage causes a family relationship. The husband and wife bear the noble obligation to uphold the household which is the basic joint of the community structure. The family is fostered by a pair of people who have agreed to navigate together with sincerity and faithfulness, based on the beliefs that are confirmed through marriage, and is affixed with love to complement each other and improve themselves in the direction of Allah's blessing. Allah SWT intentionally fosters affection into the hearts of each partner, so that harmony and peace can occur in fostering a household. The existence of a marriage bond is expected to create a sense of responsibility to foster domestic life, especially between husband and wife in addition to establishing a familial relationship between the two parties. However, not always life and relationships between husband and wife run smoothly, waves and household storms sometimes happen to them.

1. Introduction

Marriage is an important event in human life, because marriage does not only involve the personal of both husband and wife, but also involves family affairs and the general public. In essence, marriage is considered as something sacred because every religion always connects marriage rules with religious principles. The family as a social institution actually plays a big role in the inheritance of social values from one individual to another. The family is the first and main social institution that will give birth to a new generation or is relatively the same as the previous generation.

The obedience of a wife to her husband is one of the imperatives regulated in Islam in realizing domestic harmony. When a Muslim woman marries a Muslim man, her husband is more entitled to her than her parents. So that she is more obliged to obey her husband, Allah says in the QS. An-Nisaa(4): 34, as follows:

﴿فَوَالْبَاطِلِ أَلِيٌّ وَالْبَاطِلُ مُدْتَرِكٌ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

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The translation:

The men are the leaders for the women, because Allah has made some of them (men) superior to others (women), and because they (men) have spent part of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). women whom you are worried about, So advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to trouble them. Verily Allah is Most High, Most Great.

The wife's obedience to her husband is something that is not easily felt by a wife, but Islamic law has regulated the husband's rights to his wife by obeying him (as long as he does not go out of the Shari'a and Allah's law). The wife must obey her husband in all things that do not contain elements of immorality, try to fulfill all his needs so as to make the husband redo him. Only Islam is able to obey her husband's orders. She is willing to stay away from something, if her husband forbids it. She is tolerant when her husband advises her. In fact, she is willing to not accept male guests, even distant relatives, when her husband is traveling or outside the house. An obedient wife is a wife who knows her religious obligation to obey her husband and fully realizes how important it is to obey her husband. The wife must always obey her husband in things that are useful and beneficial, so as to create a sense of security and love in the family. On the other hand, Islam has given a woman full rights over her husband, which Islam commands her to respect his wife, fulfill her rights and create a decent life for him so that his wife obeys and loves him.

The obligation of a wife to obey her husband who has been prescribed by Islam to her is none other than the husband's great responsibility towards his family, because the husband is the leader in his household and he is responsible for what is his responsibility. In addition, because the husband is highly emphasized to have a far-sighted and broad-minded view, so that the husband can know things that his wife does not know based on his experience and expertise in certain fields. Allah will guarantee heaven for a wife who is obedient and devoted to her husband. From Umm Salamah Radiyallahu'anha that the Messenger of Allah said: "Any woman who has died and then her husband is pleased with her, then she will enter the paradise of Allah SWT." (Narrated by Thirmidhi and Ibn Majah).

In the Compilation of Islamic Law it is said that marriage according to Islamic law is a very strong contract or mitsaqan ghalidzan to obey Allah's commands and carry it out is worship. Marriage aims to realize a sakinah, mawaddah, and rahmah household life. An obedient wife is a wife who knows her religious obligation to obey her husband and fully realizes how important it is to obey her husband. The first purpose of Islamic marriage law is to protect human morals. The Masturah Program is a Tablighi Jamaat program which is an activity made by a group of at least three married couples who educate; contains turning on the practices of the mosque in the house, so that it aims to make a beautiful house like the house of the prophet Muhammad SAW Baiti Jannati, my home my heaven. So that the purpose of marriage to form a sakinah mawaddah and rahmah family can be achieved perfectly.

2. Literature Review

2.1. Da'wah

Islam has comprehensive and detailed teachings in family matters. Dozens of verses of the Qur'an and the Prophet's Hadith that provide very clear instructions regarding family matters, from the beginning of family formation, the rights and obligations of each element in the family to inheritance and guardianship issues. Islam does pay great attention to the arrangement of the family. This is evident from a quarter of the fiqh (Islamic law) known as Rub'u fiqh al-munakahat (a quarter of the fiqh issues of marriage) which talk about family. (Sulaiman Rasjid, 1986).

This encourages us to believe that the Qur'an revealed by Allah SWT to the Prophet Muhammad SAW is actually a science that is sourced from Allah's revelation which is guaranteed to be authentic. In the golden age of Islam, for example, some of the development of science was pioneered by Muslims, and one of the methods of developing that knowledge was through "da'wah" both da'wah bil-lisan, da'wah bil-qalam, and da'wah bil-hal. Da'wah is the obligation of every Muslim according to his abilities, both men and women, in every age and place. Because it is the best of worship and the greatest reward. Even the Messenger of Allah. explained, that people who call to the way of Allah will also get a reward equal to the reward of those who follow him without being reduced in the slightest. And in another hadith Raulullah SAW. said, "O Ali, indeed, if

Allah guides someone because of your da'wah, it is better for you than a red camel. "(Narrated by Bukhari and Muslim). (Zuhri, 2014).

2.2. Tablighi Jamaat

Tablighi means conveying the teachings of Islam by the Prophet Muhammad. and his people. Tabligh is an obligation for every Muslim. The bearer of the Islamic mission is the Messenger of Allah, everything he conveys is based on revelation. If the message was delivered by the people of the Prophet SAW, the material for his da'wah became wider. In addition to the Qur'an and al-Sunnah, according to them, some scholars also use ijma' and qiyas. Currently there is an interesting phenomenon of the Islamic religious movement, namely the emergence of the Tablighi Jamaat which is increasingly spreading. One of the characteristics of the Tablighi Jamaat movement is the concept of Khuruj. Khuruj which means "Come out" with the intention that it is a charitable effort to get out of preaching in order to invite people to worship Allah SWT. and leave what He forbids. In addition, this Khuruj is obligatory for every human being to go out to preach (An Nadr M. Ishaq, 2012). Harmonious Family In the conception of the Tablighi Jamaat, a person will be considered a follower of the Tablighi Jamaat if he has participated in Khuruj. For the Tablighi Jamaat, it is an obligation. The concept of Khuruj which was built by the Tablighi Jamaat is based on the theological foundation of the leadership of the congregation. The legal basis for the Tablighi Jamaat is based on the verse of the Qur'an, Surah Ali Imran: 3/ 104. Which means: And let there be among you a group of people who call on righteousness, enjoin the right and forbid what is evil, they are the lucky ones (Ministry of Religion, Republic of Indonesia). The meaning of the explanation of the argument that ma'ruf is defined as all actions that draw closer to Allah SWT; while evil is all actions that distance themselves from Him

2.3. Harmonious Family

The family is the smallest institution in a society and from one's family one gets teachings and the cultivation of Islamic values and teachings to be practiced in social life. Today every human being wants to have a harmonious and prosperous family. In Islam, a harmonious household or family is a *sakinah*, *mawaddah* and *warahmah* family. This can be used as the basis for a family that upholds the values of Islamic teachings in piety to Allah SWT. The family is generally described as a kinship unit which is also a residential unit which is characterized by economic cooperation, and has the function of continuing offspring, socializing or educating children, and protecting, caring for and helping weak family members such as infants, children or others. elderly people (Widjaja, 1986).

Murdock defines the family as a group unit whose members are connected through kinship, marriage or adoption and live together, cooperate economically and care for weak family members (infants, children and the elderly) (Murdock, 1999). The same thing was expressed by Collins that the family is the smallest social unit of humans that has an important function in human survival. The family does not only meet human psychological needs such as affection, love, and attention, but also physical needs such as eating, drinking or shelter (Collins, 1996).

3. Methodology

The type of research used is Field Research, namely data collection by conducting direct observations of the object under study in order to obtain the necessary data (Suharsimi Arikunto, 2003). While the locus of this research is Watatu, Village Donggala, Regency Banawa Selata sub-district, the locus or research location is the place where the research was conducted (Winarta Sujarweni, 2014), while the data collection techniques used were observation, interviews and documentation. Observation, which is a method of collecting data through the human senses. Based on this statement, the human senses become the main tool in conducting observations, interviews, namely the question and answer method between two or more people directly or with certain conversations, documentation, namely taking official documents consisting of internal and external documents (Umar Sidiq and Moh. Miftachul Choiri, 2019; Hardani, et al., 2020; Rahmadi, 2011) and the data analysis technique used is data reduction, data reduction is a form of analysis that sharpens, categorizes, directs, discards unnecessary and organizes data in such a way that final conclusions can be drawn. taken, Presentation of data, presentation

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of data is an activity when a set of information is compiled, thus giving the possibility of drawing conclusions. The form of presenting qualitative data in the form of narrative text (in the form of field notes), matrices, graphs, networks and charts and data verification or commonly called conclusions is one of the qualitative data analysis techniques. Conclusions are the results of analysis that can be used to take action (Ariesto Hadi Sutopo and Adrianus Arief, 2010).

4. Results and Discussion

4.1. Results

Sakinah in marriage is a creative and active serenity. It is even more interesting to interpret Sakinah based on the letters Ar-Rum: 21 and Al A'raf 189. There are also commentators who interpret that *litaskunu ilaiha* in the first verse with *lita'nasu ilaiha* so that you become docile/friendly/happy.

It is also implicitly stated that the purpose of creating humans in pairs is to be happy and friendly. A family can be called a *sakinah* family if it meets the following criteria or characteristics: a. In terms of family diversity, obedience to the teachings of Allah and His Messenger, love for the Messenger of Allah by carrying out the mission he carries, believing in the books of Allah and the Koran, reading and exploring their meanings, believing in the unseen, the day of vengeance and *qadla* and *qadar*. So trying to achieve the best, *tawakkal* and patiently accept Allah's *qadar*, in terms of worship being able to carry out worship properly, both obligatory and *sunnah*. b. In terms of religious knowledge, have a passion to learn, understand and deepen the teachings of Islam. Obedient to carry out the moral guidance and the conditions of the Islamic home. c. In terms of education in the household, in this case the role of parents is needed in motivating formal education for each member of the family. d. In terms of family health, the condition of the house and environment meets the criteria for a healthy home, family members like sports so they don't get sick easily, if a family member is sick, immediately use the services of a health center or doctor. e. In terms of family economy, husband and wife have sufficient income to meet basic needs. Expenditures do not exceed income, basic needs that must be met are daily food needs, clothing, housing, education, health and so on. f. In terms of relationships, having harmonious family social relations, husband and wife relationships who love each other, love, help each other, respect, trust, open and consult when they have problems and have a forgiving spirit. Likewise, the relationship between parents and children, parents are able to show love and affection, give attention, be fair, are able to create an open atmosphere, so that children feel free to express their problems. Children are obliged to respect, obey and show love and affection towards their parents and always pray for them. Meanwhile, the relationship with neighbors is trying to maintain harmony by helping each other, respecting, trusting and being able to share happiness with the happiness of their neighbors, not being hostile to each other and being able to forgive each other. A *sakinah* family will be realized if family members can fulfill their obligations to Allah, to themselves, to their families, to society and to their environment, according to the teachings of the Qur'an and the Sunnah of the Prophet.

4.2 Discussion

The fostering of a *sakinah* family for the Tablighi congregation is not formal like foundations and rehabilitation centers that live in big cities. The concept of coaching in the Tablighi Jamaat is traditional and is carried out naturally through *khuruj fi sabilillah*. A formation that is carried out without special rules, without the direction of the emir who leads them to *khuruj*, but they see for themselves the state of this world and the people who fill it, including himself and then through the path of remembrance he remembers all his mistakes and repents in the way of Allah swt. The method carried out in the Tablighi Jamaat is a mental and spiritual healing formula for anyone infected with a worldly virus and is sustainable for the creation of physical and spiritual health. Even with the more intensive families who are having problems in carrying out their therapy in the activities of the Tablighi congregation, the faster the path of healing will accompany them, even followed by mental and spiritual health.

In this context, a family who is in trouble will be treated naturally in the routine activities of the tabligh congregation which begins with *khuruj fi sabilillah* for three days. They will get religious knowledge from what was initially only useful personally to useful to be applied in their household. This is where in the end the troubled family is able to rebuild their household into *sakinah*, *mawaddah* and *rahmah*. Rebuilding a household after a household problem will certainly experience difficulties in living it, given that drugs are an opium that is possible to be used again for its users when their mental state is back down. For that we need the cooperation of third, fourth, fifth, and so on to build the user's mentality to become anti-drugs.

When the therapy period is carried out in *khuruj* activities for three days, they will be taught the foundations of Islamic da'wah (*ushul ad-da'wah*) which must be the main grip for members of the congregation, namely.

Four things that are reproduced: a. Da'wah ilaAllah; namely ijtima'i da'wah, infiradi da'wah, 'umumi da'wah and khushushi da'wah. b. Ta'lim wal Ta'lum; namely ta'limin firadi, ta'lim ijtima'i, halaqah tajwid, ta'lim fadhilah 'amal and mudzakarrah the characteristics of friends. c. Remembrance of Worship 1) Remembrance: reading Subhanallah, wal hamdulillah, walaa ilaaha illallaah, wallaahuakbar; shalawat, istighfar and recitation of the Quran Worship: Worship fard, obligatory, sunnat and mustahab. d. Solemn; namely reverence for oneself, the group of pilgrims, the villagers and the emir of the congregation. 2. Four items are deducted: a. Reduce the time to eat and drink. b. Reduce sleep and rest. c. Cut down on pointless conversations. d. Reduce time outside the mosque. 3. Four things are guarded: a. Prioritizing ijtima'i charity over infiradi charity. b. Obedience to the emir of the congregation, as long as obedience to Allah and His Messenger. c. The honor of the mosque. d. Patience and tahamul (resistance in the face of tests). 4. Four things are left out: a. Hope (in the heart) to creatures, hope only in Allah. b. Asking creatures, asking only Allah. c. Ishraf (wasteful or wasteful act). d. Using other people's stuff without permission. 5. Four things that should not be touched: a. Practical politics at home and abroad. b. Khilafah/school differences. c. Disgrace to society. d. Social status, donations and donations. 6. Four things are excluded: a. Tankish (degrading). b. Tankid (criticizing). c. Taqabbul (comparing). d. Tardid (quickly deny or refuse altogether). 7. Four pillars (pillars/bases) of religion: a. Da'wah experts (tablig, dai, da'wah interpreter). b. Tadris (ulama, caregivers/mudir boarding school/madrasah, majlis taklim). c. Kanka (murshid, tarekat member) and d. Mushannif (the authors of the book).

This is the great concept of the Tablighi Jamaat in doing spiritual and physical therapy for troubled families. The practical implications of the khuruj after practicing all the provisions above, namely: 1. Knowing the importance of Islam to solve all problems. 2. Faith increases, there is power to practice religion, religion is practiced not just a theory. Religious teachings from waking up until sleeping again are practiced. 3. Gentle nature and ready to work together for good with anyone, anytime, and anywhere. In one congregation, if we join inter-provincial congregations, usually different ethnic groups and previously did not know each other but have one goal, namely to improve faith and improve ourselves (self help group). Fellow worshipers serve each other to gain humility but not inferiority. Each forgets status and position, all are equal in the sight of Allah. 4. Have the courage to speak in front of many people (public speaking), share knowledge, take care of each other. 5. It is not permissible to talk about disgrace, whether it is self-disgrace, the disgrace of others, the disgrace of the community, let alone the disgrace of fellow congregation. Don't talk about politics and don't ask for donations. Try not to wear other people's things, even sandals from fellow pilgrims. 6. Every morning there is a morning meeting. Everything must be based on deliberation. Either in choosing a leader or who is in charge. Each of them gets the task in turn and alternately. There are cooking assignments, lecture assignments, gathering duties for scholars, government, and local community leaders. This will form a habit of deliberation, especially with the wife's children at home. 7. Have an international spirit. Meet fellow Muslims from all over the world. Global minded. Loss of arrogance has knowledge or a lot of wealth. Loss of desire to be called a scholar and respected. 8. There is the practice of intimacy (practice when khuruj with the congregation/therapeutic community), there is the practice of maqami (practice when in your own area with local residents and family/family therapy and couple support). 9. Harm Reduction (reduction of harm) and Demand Reduction (reduction of drug demand) and 12 Islamic Steps. In addition to learning to improve themselves, they also learn to invite others to improve themselves in a gentle and gradual way. 10. And many more benefits for our physical, mental and environmental health if we carry out this program correctly according to the directions. Khuruj fi sabilillah is likened to an estuary where clear, cloudy, dirty water gathers, from mountains, from cities, from villages, and so on from various rivers before entering the ocean. All Islamic programs from Islamic congregations as well as Muslims and Muslims from various backgrounds, statuses, and professions around the world such as ESQ.

Through the khuruj path, each family member with problems is not only able to rehabilitate himself but is also able to forge himself to be wise and wise in his household in order to maintain the balance of the household towards a harmonious family. In order to create a harmonious household, a family must always maintain balance in various aspects of life. This balance can be started from the husband and wife themselves, namely always maintaining a balance of rights and obligations between them. As a husband who has been forged through khuruj to become a pious person, then respecting the rights and fulfilling obligations to his wife is a happiness in itself because then he will get the same treatment from his wife. As a pious husband, he should always do his best for his family, including prioritizing the family's livelihood in spending his wealth above other

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interests. Husbands should also be smart in spending their wealth, whichever is more important that takes precedence. Spending wealth for charity in the way of Allah (including for da'wah) is the main thing. The sakinah family through a study of the behavior and concepts of the tabligh congregation. This element is the creation of harmonious social relations, because humans cannot live without a helping hand from other people, as smart and as rich as they are.

Humans are created in the world as social beings who instinctively need other people. He needs to get to know each other so that there is an atmosphere of help between them. Whether it's helping in the affairs of this world or helping in the affairs of the hereafter. Helping out in world affairs is a concrete example, such as the custom of mutual assistance in completing a job that cannot be done alone, such as building a house or something else. While examples of mutual assistance in the affairs of the hereafter such as amar makruf and nahi munkar, this is where the concept of al-khuruj was born in order to implement the social will. In the end, it must be admitted that the Tablighi Jamaat has its own concept of the sakinah family, which is basically derived from Islamic law, although in some cases there are slight differences in its interpretation. In addition, the concept is not or has not been stated in a consensus so that its implementation is not yet uniform among its members.

5. Conclusion

Household harmony in the Tablighi Jamaat community is traditional, where they interpret and implement religious texts textually, so that the husband becomes the main center in the family with the wife as a second-class society whose job is to take care of the household and children. They believe that it is the man who must lead in the house, so that the wife must submit and obey her husband absolutely. Wives who are commonly referred to as "masturahs" carry out religious teachings according to the original sound of the religious arguments that become their grip. If they leave the textual meaning, they are considered to have not followed the way of life of the Prophet Muhammad. along with his friends. In this context, everything that the wife does is always overshadowed by the curse, whether it is the curse of nature, angels, or God. It is undeniable that they still often use misogynistic traditions. This happens because they try to always consistently apply a way of life that is only based on the Koran and al-hadith and does not really take into account the current social conditions of society.

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