

The Objectives of Islamic Education In The Perspective of The Tabligh Congregation In Indonesia

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The Objectives of Islamic Education In The Perspective of The Tabligh Congregation In Indonesia

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ABSTRACT

Jama'ah Tabligh is a da'wah movement that seeks to invite Muslims to return to the pure practice of Islam, with the main goal of awakening the spiritual soul in every Muslim, both personally and in social life. Since its presence in mainland India several decades ago, the transnational Islamic movement Jamaah Tablighi has become the most influential global da'wah movement in the world. The Da'wah of the Jama'ah Tabligh has entered all lines, including educational institutions, therefore this article aims to explore the concept of Islamic education in the Jama'ah Tabligh group?. For this reason, this research was conducted by field research using data collection techniques, namely participant observation, in-depth qualitative interviews, and documentation of existing data. The results of this study were found: the purpose of Islamic education in the Jama'ah Tabligh is to make a person more pious to Allah SWT, and the indicator of piety is being close to the mosque and carrying out the sunnahs of the Prophet Muhammad, and to achieve this goal one must go through the process of khuruj fii sabiilillah, and in these khuruj activities there are several programs, namely: bayan, muzakarah, deliberation, ta'lim, and jaulah. The educational goals of the Jama'ah Tabligh are in line with the national education goals of the Republic of Indonesia, Pancasila and the 1945 Constitution, and the concept of Islamic education of the Jama'ah Tabligh. Jamaat is in accordance with the four indicators of religious moderation issued by the Ministry of Religion of the Republic of Indonesia.

Keywords: Educational Goals, Jama'ah Tabligh, Indonesia.

A. INTRODUCTION

Is a da'wah movement that aims to restore Islamic teachings to pure teachings. The main goal is to awaken the spiritual soul in each individual Muslim, both individually and in social life. It was founded by Muhammad Ilyas bin Muhammad Ismail al-Kandalawi al-Deoband al Jisti. The word Kandalawi is taken from his hometown called Kandala in Saharanpur India. The word Deoband comes from Deobandi, where Muhammad Ilyas studied which is one of the largest madrasas in India for followers of the Hanafi school. He was born in 1303 AH in Kandala and spent his childhood also in Kandala. Then with his parents and brother lived in Nizhamuddin, Delhi, India which eventually became the headquarters of the Jama'ah Tabligh

He died in 1364 H at the age of 61 years. After his death the leadership of the Jama'ah Tabligh was continued by his son Muhammad Yusuf al Kandalawi. He 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 and was buried beside his parents in Nizhamuddin, Delhi. The famous book of Muhammad Yusuf is Amani Akhbar, a commentary on the book Ma'ani al-Athar, by Shaikh Thahawi (Uswatun Hasanah, 2017:1-2).

In Indonesia, it took the Jama'ah Tabligh to take only two decades to complete. There is almost no city in Indonesia that has not been touched by their da'wah. Signs of his greatness and breadth of influence were already shown when he held a "national meeting" at the Al-Fatah Islamic Boarding School in Temboro Village, Magetan, East Java in 2004. Thousands of members attended and this fact was unexpected for a relatively new organization that has no roots in Indonesia.

The spread of the Jama'ah Tabligh is actually just one of many similar developments in various countries. This group is now endemic throughout the world, and is spearheading the Islamization movement in non-Muslim countries or regions. They can because it offers an Islamic format that is more friendly, simple, personal touch and emphasizes the enrichment of personal spirituality. This kind of format has filled the void left by capitalism and modernism.

Although growing rapidly, the Jama'ah Tabligh still causes controversy. Some accuse this group of being part of a hardline Islamic network. However, others are of the opinion that the Jama'ah Tabligh is considered merely an apolitical da'wah

community (As'ad Said Ali: 2022). This situation is exacerbated by the presence of some people who are too quick to suspect by giving accusations that are not based on solid evidence (<https://www.eramuslim.com/editorial/prihatin-atas-penahanan-jamaah>)

In fact they have been successful in carrying out da'wah. Almost in all the mosques that the author visited, there were members of the Jama'ah Tabligh. The mosques that were previously empty during congregational prayers, thanks to the Jama'ah Tabligh, are now busy all the time. As if tireless, they continue to invite to always prosper the mosque.

Its members consist of various professions, some are farmers, breeders, laborers, fishermen, teachers, TNI, Polri, master teachers, ustaz, students, students, and various other professions. They voluntarily joined and became part of the Jama'ah Tabligh. When they are khuruj or doing activities together, they do not show these professions at all.

The existence of this group is very easy to recognize, their characteristics are wearing robes, wearing Indian or Pakistani clothes and pants, wearing a turban, doing da'wah from mosque to mosque for days, inviting the mosque to prosper, and so on.

Jama'ah Tabligh followers have also spread to various government and private institutions, and even to educational institutions. There have been many pesantren educational institutions with the characteristics of the Jama'ah Tabligh that have sprung up, such as the pesantren in Temboro Village, East Java, and other Islamic boarding schools spread throughout Indonesia.

Jama'ah Tabligh does not establish educational institutions, but Jama'ah Tabligh has colored educational institutions. Many of the parents of members of the Jama'ah Tabligh also hand over their children to these Islamic boarding schools. As for parents who are unable to send their children to study religion in Islamic boarding schools or for children who have not entered school age, they will be educated to follow in their parents' footsteps, which is to become part of the Jama'ah Tabligh. Many of the Jama'ah Tabligh members include their children in khuruj. It is in these khuruj activities that they educate their children. It was there that some of them instilled Islamic education in their children. Thus, the Jama'ah Tabligh does not only focus on the da'wah movement, but also enters the realm of Islamic education.

The purpose of religion is to require Muslims to maintain their faith, reason, soul, property, and descendants. This goal shows that Islam makes grace to maintain the purpose of religion. Likewise, the purpose of the Shari'a is essentially to realize the purpose of religion in order to maintain the benefit of common life in religious, political, social life and so on (Budimansya, 2022: 255).

The large number of people who do not understand the purpose of the Da'wah of the Jama'ah Tabligh, has made its existence questionable, even in some places there are those who consider it a heretical sect. Many members of the Jama'ah Tabligh were also expelled and rejected. On the other hand, there are not a few who think that the Jama'ah Tabligh is merely a da'wah community that is not political and does not hold heretical views. Whatever the response to it, it does not at all dampen the regular activities of the members of the Jama'ah Tabligh to preach. They continue to do for the sake of upholding the symbols of Islam. The activities are permanent and ongoing. So that today the Jama'ah Tabligh has become one of the largest non-political movements in the world. The family environment of the Jama'ah Tabligh has an important role in the formation of the child's personality. The family is able to determine the direction of the child's process when he is outside the home, how he positions himself as an individual human being and a social human being. Therefore, the role of parents is expected to educate and direct children, so that children are able to adapt to other people, respect others, how to behave well, and most importantly how children know their God (Muh. Haris Zubaidillah, 2020: 158).

Suspicion of some people against the concept of Islamic education Jama'ah Tabligh also emerged and made the writer wonder. What is the concept of Islamic education in the Jama'ah Tabligh? In order to answer these questions, the authors have conducted field research using data collection techniques: participant observation, interviews and documentation.

B. RESEARCH METHODS

The research approach used in this study is a qualitative approach. The reason for using this method is because they want to understand and describe the objectives of Islamic education from the perspective of the Tablighi Jamaat in Indonesia. Data collection techniques were carried out using interview, observation, and documentation

methods. First, in-depth interviews are guided by the interview guide and are unstructured. Interviews are the primary data in this study. The interview was intended to obtain data by asking questions about everything to informants regarding the objectives of Islamic education from the perspective of the Tablighi Jamaat in Indonesia. The informants who will be interviewed are the leaders and the tabligh congregation. Second, observation. This study was conducted to obtain information about the objectives of Islamic education from the perspective of the Tablighi Jamaat in Indonesia. Observations to be carried out are formal or informal. Third, the method of documentation. The documents that will be studied are texts and photos of the activities of the Tablighi Jamaat in Indonesia.

C. DISCUSSION OF RESEARCH RESULTS

The purpose of Islamic education according to the Jama'ah Tabligh is to make a person more pious, and the indicators of piety according to the Jama'ah Tabligh are close to the mosque and practice the sunnahs of the Prophet Muhammad. In addition to these indicators, other indicators are imitating the companions of the Prophet, such as Sayyidina Abu Bakr RA, Sayyidina Umar RA, Sayyidina Usman RA, Sayyidina Ali RA, Sayyidina Bilal bin Rabah, Sayyidina Abu Dzar al Ghifari RA, Sayyidina Ammar RA, and etc (Maulana Muhammad Zakariyya al-Kandahlawi, 2011: 6-11).

Our children are really diligent in going to the mosque, that's enough for us, especially if the children are able to stay awake (implementing) the sunnah, that's already extraordinary, we are trying to be able to carry out the sunnahs in the 24 hours we live (Wawancara Muhammad Saleh. Tanggal 9 juli 2021). We are trying our best to educate our children, that's all, as currently being in this place (the mosque) leaves (khuruj) leaving our families to study. We learned to practice the sunnah alone. We believe all problems will be solved by following the sunnah of Rasulullah SAW, this problem exists because we leave the sunnah of Rasulullah SAW. Allah sent Rasulullah SAW to solve the problems of the ummah, not for others. Practice the deeds of the Messenger of Allah, Allah will make it easy. What the prophet brought was religion. Only with religious deeds will things be resolved. Material possessions will not solve the problem. However high human knowledge will not bring happiness. If we practice the Sunnah under any circumstances, we will be happy.

To achieve this piety, the Jama'ah Tabligh has three reference books, namely the Book of Fadilah Amal, the Book of Fadilah Alms and the Book of Khuruj Fii Sabilillah. The following is a description of the three books as follows:

1. The book "Fadhilah Amal" by Muhammad Zakariya Al Kandalawi.

This book consists of seven chapters and 26 sub-chapters, namely: the first chapter: stories of companions radhiallahu 'anhum, with the first sub-chapter forbearance to face difficulties and trials for the sake of religion, the second sub-chapter fear of Allah Subhanahu wata'ala, sub-chapter The third sub-chapter is zuhudan and simplicity of the companions of radhiallahu 'anhum, the fourth sub-chapter is the piety of the companions of radhiallahu 'anhum, the fifth sub-chapter is the passion and love of solemn and solemn prayer, the sixth sub-chapter is litsar, compassion and spending wealth on the road Allah Subhanahu wata'ala. The seventh sub-chapter is courage, heroism and longing for the heart, the eighth sub-chapter is the spirit of seeking knowledge and deepening it, the ninth sub-chapter is the obedience of the Companions radiallahu 'anhum to the commands and will of the Prophet sallallahu 'alayhi wa sallam,

The second chapter: the book of prayer fadhilah, with the first sub-chapter the importance of prayer, the second sub-chapter praying in congregation, the third sub-chapter khusu' and khudu' in prayer.

The third chapter: the book of fadhilah tabligh, with the first sub-chapter of verses that emphasize the importance of enjoining goodness and preventing evil, the second sub-chapter of the hadiths of the Prophet sallallahu 'alayhi wa sallam which emphasizes the importance of amar ma'ruf nahi munkar, sub chapter the third is warning to improve oneself, the fourth sub-chapter is the virtue of honoring Muslim brothers and threats to those who insult them, the fifth sub-chapter is the importance of faith, sincerity, and ihtisab, the sixth sub-chapter is the importance of honoring the ulama, the seventh sub-chapter is the importance of making friends with people. people who are close to Allah Subhaanahu Wata'ala and sit in their majlis.

The fourth chapter: the book of fadhilah tabligh, with the first sub-chapter on the virtues of remembrance in general, the second sub-chapter on the virtues of the thayyibah sentence, and the third sub-chapter on the virtues of tasbihat.

Chapter five: the book of fadhilah al-Qur'an, which contains forty hadiths about the virtues of the Qur'an.

The sixth chapter: the book of Fadhilah Ramadhan, with the first sub-chapter on the virtues of Ramadan, the second sub-chapter on the night of lailatul qadar, and the third sub-chapter of i'tikaf.

The seventh chapter: the book is the only way to fix the decline of the ummah, which the contents of this chapter consist of muqaddimah, the only way to fix the decline of the ummah, some of the causes of our negligence, and steps to improve the ummah.

2. The book "Fadhilah Alms" by Maulana Muhammad Zakariyya al Kandhalawi.

This book consists of 7 chapters and 12 chapters, namely: the first chapter on the virtues of spending wealth in the way of Allah SWT. The first article: the verses of the Qur'an regarding the virtues of spending wealth in the way of Allah SWT, and the second chapter: the hadiths regarding the virtue of giving up wealth in the way of Allah SWT.

Chapter two: the reproach of slander. The first article: verses about slander, the second article: the consequences of eating orphans' property, and the third article: hadiths about stinginess.

Chapter three: special attention to friendship.

The fourth chapter: the commandment of zakat and its virtues. The first article: verses about zakat, and the second article: hadiths about zakat.

Chapter five: warning for people who do not pay zakat. The first article: verses concerning threats to people who do not pay zakat, and the second article: hadiths regarding reproaches for not paying zakat.

Chapter six: zuhud, qanaah and encouragement not to beg from others. The first article: qanaah, the second article: patience when you get a disaster, and the third article: put your trust only in Allah SWT and rebuke for begging from other than Allah SWT.

3. The book "Khuruj Fii Sabilillah" by An Nadhr M. Ishaq Shahab.

This book consists of six chapters, namely: the first chapter: the Ummah of the Prophet Muhammad SAW, this chapter consists of 16 sub-chapters, namely: two legacy of work in the world, the mission of the Prophet Muhammad SAW, this world is divided into five eras, signs of people who get guidance, da'wah as the purpose of life,

the five wills of the masyaikh (scholar of da'wah experts), the initial order to carry out da'wah and tabligh as well as da'wah material during the day and night, the period (period) of the da'wah of the Prophet Muhammad, the benefits if we make da'wah as the purpose and goal of life The efforts of the Messenger of Allah to be practiced with six things, the advantages when the da'wah is carried out, the disadvantages when the da'wah is abandoned, the four thoughts of the prophet Muhammad SAW, the thought of the whole world, guarding the mind with deliberation, and ready to be delivered to the whole world.

The second chapter: principles and ushul-ushul da'wah, consists of three sub-chapters, namely: the principles of da'wah, the characteristics of da'i, ushul-ushul da'wah, and the target of da'wah efforts.

The third chapter: the six characteristics of friends, consisting of six sub-chapters, namely: believing in the sentence thayyibah Laa Ilaaha Illallah Muhammadur Rasulullah, praying khusu' wal khudhu', knowledge of ma'a dhikr, ikramul Muslims, tashihun-niyat, and da'wah wat tabligh .

The fourth chapter: mosques and maqami charity, consists of six sub-chapters, namely: the importance of maqami work, advice from Maulana Muhammad Ilyas Rah. a, advice from Maulana Yusuf Rah.a, advice from Maulana Umar Rah.a, advice from Maulana Zaid Ahmad Khan Rah.a, advice from Maulana Inamul Hasan Rah.a.

The fifth chapter: etiquette and sunnah, consists of 22 sub-chapters, namely: the adab of an amir, the manners of a prosperous person, friendship to scholars, friendship to umara, friendship to aghniya, friendship to dhu'afa (poor people), friendship to fellow da'wah workers, jaulah (silaturrahmi), the intent and purpose of jaulah, bayan (council of information), travel etiquette, mosques and their etiquette, deliberation, ta'lim wat ta'lum and adab-adab, etiquette of eating and drinking, manners of sleep, istinja and adab-adab, adab cutting nails, siwak and etiquette, etiquette of dressing and decorating, shaving the mustache and lengthening the beard, and praying and etiquette.

The sixth chapter: muzakarah da'wah, consists of seven sub-chapters, namely: Allah SWT is the creator and sustainer of all creatures, the world is a place of testing, Allah SWT's love for His servants, the atmosphere and circumstances change asbab of human practice, religion will exist in humans if strive, faith and good deeds, faith will

manifest in us if we strive, the sentence *Laa Ilaaha Illallah* is the basis of all acts of worship, and with *da'wah* faith will be formed.

Jama'ah Tabligh Jamaat strongly encourages its members to study and practice the three books above, but they give freedom to their members to learn other Islamic sciences through other sources. They also encourage their children to study general sciences (Wawancara dengan Muhammas Syaoki, 13 Agustus 2021). "Many of us are graduates of economics, agriculture, engineering, and others. Our scientific background is diverse, we invite our friends to seek knowledge even in China. Go to school anywhere, study anywhere but when you finish school or get a diploma, you must become more pious, if you don't become more pious, it means you fail to study (Wawancara dengan Ilyas, 13 Agustus 2021)."

The educational goals of the Jama'ah Tabligh are in line with the goals of national education, and do not conflict with Pancasila and the 1945 Constitution. The similarity lies in the shared desire to make Indonesian people intelligent and virtuous.

National Education Goals written in Law no. 20 of 2003 Article 1 paragraph 2 which is based on Pancasila and the 1945 Constitution. According to Ki Hajar Dewantara, the meaning of education is an effort to advance the character, mind, and body of children, so that they can advance the perfection of life, namely living and reviving children in harmony with nature and society.

The meaning of education is also stated in Law no. 20 of 2003 article 1 paragraph 1 which states "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that needed by himself, society, nation and state.

The sentence "Educating the nation's life" contained in the 4th paragraph of the 1945 Constitution which is the main national goal, describes the ideals of the Indonesian people to educate and generalize education throughout Indonesia in order to achieve an intelligent national life.

According to Law no. 20 of 2003 article 1 paragraph 2 mentions the meaning of national education which reads, "National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and is responsive to demands for change. era."

Then the Functions and Objectives of National Education are contained in Article 3 of Law no. 20 of 2003 which reads: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen."

The educational goals of the Jama'ah Tabligh are also in line with the goals of Islamic education according to Azyumardi Azra yang said: Islamic education is only one aspect of Islamic teachings as a whole. Therefore, the purpose of Islamic education cannot be separated from the purpose of human life in Islam, namely to create personal servants of Allah who are always devoted to Him and can achieve a happy life in this world and the hereafter (Azyumardi Azra, 2000: 8). Whereas Hasan Langgulung said Islamic education is a process of preparing the younger generation to fill roles, transferring knowledge and Islamic values that are aligned with human functions to do good in the world and reap the rewards in the hereafter (Hasan Langgulung, 1980: 94). M. Yusuf Al Qardawi, also said: Islamic education is the education of the whole human being, mind and heart, spiritual and physical, morals and skills. Therefore, Islamic education prepares people to live both in peace and in war and prepares them to face society with all its good and evil and sweet and bitter (Yusuf Al Qardhawi, 1980: 157).

It is clear that the goals of the National Education of the Republic of Indonesia are in line with the educational goals of the Jama'ah Tabligh, and to achieve these educational goals, the Jama'ah Tabligh has its own way, namely through the "khuruj fii sabiilillah" method. Within the khuruj there are programs: 1) Bayan, 2) Muzakarah, 3) Deliberation, 4) Taklim, and 5) Stay away.

D. CONCLUSION

The presence of the Jama'ah Tabligh in Indonesia has colored educational institutions in Indonesia. Thus, the Jama'ah Tabligh does not only focus on the da'wah movement, but also enters the realm of Islamic education. Suspicion of some people against the concept of Islamic education Jama'ah Tabligh also emerged and made the author conduct an in-depth study of it. So it was found that the purpose of Islamic education according to the Jama'ah Tabligh is "to make someone more pious", and the

indicator of piety according to the Jama'ah Tabligh is to be close to the mosque and to practice the sunnahs of the Prophet Muhammad.

To achieve this piety, the Jama'ah Tabligh has and practiced the contents of the three books, namely the Book of Fadilah Amal, the Book of Fadilah Alms and the Book of Khuruj Fii Sabilillah.

It is clear that the goals of the National Education of the Republic of Indonesia do not conflict with the educational goals of the Jama'ah Tabligh, and to achieve these educational goals, the Jama'ah Tabligh has its own way, namely through the khuruj fii sabilillah method. During the khuruj they make a program, and from the program that is made they get Islamic education from their friends in the khuruj group. These programs are: 1) bayan, which consists of three types, namely bayan hidayah (parrot before leaving for khuruj), bayan majlis (parrot at the location of khuruj ba'da magrip and dawn), and bayan wabsy (parrot carried out before returning home). , 2) muzakarah (ba'da dawn, zuhur, and asar or if there is free time), 3) deliberation (ba'da dawn), 4) tak'im (ba'da zuhur, asr and isya'), and 5) stay away (morning and evening).

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