

## **“Sacrifice” As Form of Dakwah (Case Study of Tabligh Religious Thought)**

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### **Abstract**

*This study aims to reveal the forms of sacrifice as a model of preaching carried out by members of the Tabligh group. They do this as a manifestation of their belief in the Islamic religion that they profess. This study used a quantitative method with a survey approach to the Tablighi group. This approach is appropriate in expressing one focus of study, namely sacrifice as a model for group da'wah. The data was collected using a questionnaire to 25 members of the Tabligh group related to the 'sacrifice' da'wah model they carried out. The results showed: the form of sacrifice as a model of da'wah in their beliefs in the form of sacrifice of time, sacrifice of work, sacrifice of family, sacrifice of wealth, sacrifice of self, and sacrifice of feelings. They think all of these things are material that must be sacrificed to get a reward from Allah SWT.*

**Keywords:** *preaching; religious beliefs; sacrifice; tablighi jamaat.*

### **INTRODUCTION**

All religions in this world, both heavenly (samawi) and earth (ardhi) religions have principles and concepts towards their followers that must be followed. These concepts and principles in the form of rules require loyalty and sacrifice as a form of love for the adherents of God.

In Islam, the concept of loyalty and sacrifice also holds an important position. This is part of Islamic doctrine and is manifested in various forms such as alms, waqaf, zakat, grants, and infaq (Syafiq, 2018)(Aminuddin, 2013). The application of these concepts in Islam has various degrees, ranging from Must or obligatory consequences to voluntary.

Within religious groups, this concept also experiences various interpretations and tends to be more strictly implemented as in the Ahmadiyya Group (Hasibuan, 2017) and the Indonesian Islamic Da'wah Institute Group (LDII) (Faizin, 2016) (Faizin, 2015)

Within the Tablighi Jamaat group the concept of sacrifice is understood to be more than just a concept. In fact, they have made it an important part of their daily behavior. In this group, the behavior is part of the concept of "Serving" or your service.

There are many studies on Jamaah Tabligh groups in various perspectives, such as research by Kurniati and Harifuddin on Jamaah Tabligh Da'wah Communication (Abidin & Halim, 2019). Abdillah's research (Abdillah, 2018) about the influence of the preaching of the tabligh congregation in development in Lombok, research by Ikbar, et al on the social cohesiveness of the Tabligh Jamaah group in Malang City (Ikbar et al., 2019). However, research on the application of the concept of sacrifice in this group has not been done and it is interesting to explore and study.

The word "sacrifice" has the meaning "to make holy." In English this term is called 'Sacrifice'. The origin of this word is Latin and consists of the word "sacer" which means "to be holy" or "holy" and "facere" which means "to make or do." According to Eller, the definition of sacrifice as the act of destroying or destroying various objects, often living things, with supernatural purposes. Furthermore, Eller put forward Durkheim's opinion that sacrifice is a mediation between the sacred and profane domains represented by the perpetrator of the sacrifice and supernatural entity that he sacrificed. E. B. Tylor places sacrifice as a gift to God (Eller, 2007).

In history, Hinduism is known as the first religion to make sacrifices. This can be seen in early Hindu texts such as the Veda in principle containing sacrificial instructions. Agni (Lord of Fire), was called the "master" of sacrifice. The Ancient Greeks performed animal sacrifices, such as buphonia or a buffalo offering to Zeus. Sacrifices by the Greeks, as Dennis Hughes put it, were intended to be offered to the gods of Olympus, for marriage, childbirth and funerals, in honor of heroes, preparation for battle, as part of vows, etc. Even in pharmacos rituals, humans are made objects of sacrifice, such as being whipped, cursed, and expelled from the city because they are considered to bring bad luck or disease to their community.. Sacrifice, by certain societies, is considered very important to maintain the power of supernatural beings, social roles (such as kings), and so on (Eller, 2007).

The Islamic religious context states that da'wah is the spearhead of Islam in spreading its values. Therefore da'wah is the identity of Muslims and at the same time becomes inherent in the community. Support this, Allah SWT said in Surah An-Nahl: 125 which means: *Invite "all" to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord "alone" knows best who has strayed from His Way and who is "rightly" guided* (Agama, 1992).

Based on the above verse shows that Islamic da'wah activities are an obligation for each individual Muslim so that the consequence is that there is no choice for them not to preach for Islam.

The substance of da'wah is basically to spread messages of Islam to the public so that they are called and moved to uphold Islamic teachings around them

## **RESEARCH METHODS**

### **1. Kind and Population Research**

This research uses quantitative methods. The population of this study were all members of Jamaah Tabligh and the sample technique used Quota Sampling. The total quota was 25 people as respondents.

### **2. Research Object**

The object as well as the target of this research is the Tablighi Jamaat group which is scattered everywhere. This group is not too difficult to meet because it can be identified by its characteristics in terms of appearance such as wearing a turban, wearing a robe, often holding siwak wood, and so on (Halim, 2011).

### **3. Data Source**

There are two sources of data in this research, namely: (a) the primary data source, namely the followers of the Jamaah Tabligh group who were selected as informants. They provide all the information directly related to this research problem. (b) secondary data sources, namely literature that provides information related to this research problem obtained through reference books, research books, journals, and websites.

### **4. Research Instrument**

The instrument or measuring instrument for this research is a questionnaire. The questionnaire consists of 8 questions related to this research problem. Each question item uses a Likert Scale with indicators on the Five (5) Scale, namely: (1) Never with a value of 1, (2) Rarely with a value of 2, (3) Sometimes with a value of 3, (4) Often with a value 4, (5) Always with a value of 5. Furthermore, the five rating scales are grouped into three scales, namely: (1) Number 1 and 2 are combined into a Low Scale, (2) Number 3 becomes a Medium Scale, and (3) Number 4 and 5 combined into the High Scale (Azwar, 2017).

### **5. Data Analyzis**

This study uses data analysis techniques frequency or percentage tabulation. The answers of the same respondents are grouped respectively and then added up, while the percentage is obtained by dividing the item answers with the total number of respondents (Azwar, 2017).

## RESULTS AND DISCUSSION

### 1. Doing The “Jaulah”

The Jaulah activity is one of the characteristics of this group. Staying away or going around is done by walking around the mosque in groups while meeting people either on the streets or at their homes. Their goal in meeting the community (who are Muslim) is to invite them to come to the mosque to pray in congregation.

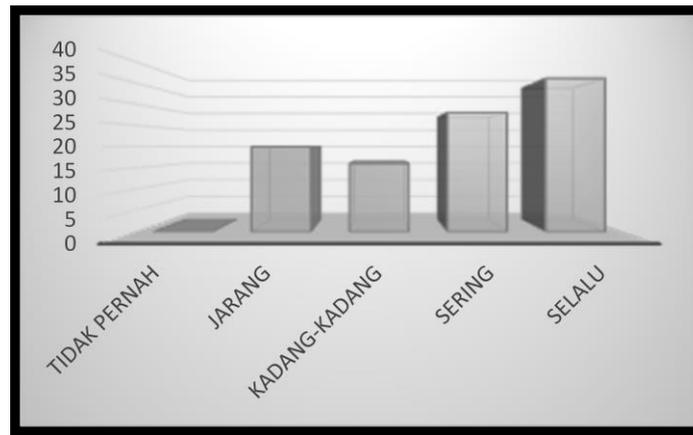


Figure 1. [Figure 1. Distribution of respondents doing *jaulah*]

A description of the results of research, associated with the results of previous studies, critically analyzed and linked to relevant recent literature (50-70% maximum page count of the total pages of text). The results of the study are described using a certain frame of mind that has been prepared by the author or researcher. Exposure to the discussion section contain substantially giving meaning to the results of the analysis and comparison with previous findings based on the study of literature that is relevant, timely and primer.

Based on Figure 1 above, it is clear that the distribution of respondents in carrying out *jaulah* activities is clearly visible. There are 20% of respondents who rarely act, 16% who do it sometimes, and 64% who do it with intensity often and always. This table reveals that all respondents have done range from low to high intensity.

Analyzing Figure 1 above, it can be explained that the intensity of doing *jaulah* shows the intensity of the sacrifice of a member of the *Jamaah Tabligh* group. The more often or always do *Jaulah*, the predictable that the level of sacrifice will be higher.

### 2. Doing The “*Khuruj*”

This *Khuruj* activity is also an important part of the *Jamaah Tabligh* group as well as the main characteristic of this group. This is done by visiting a number of countries and an

obligatory country is India. This Indian state is the center of the emergence of the Tablighi Jamaat group for the first time in the world.

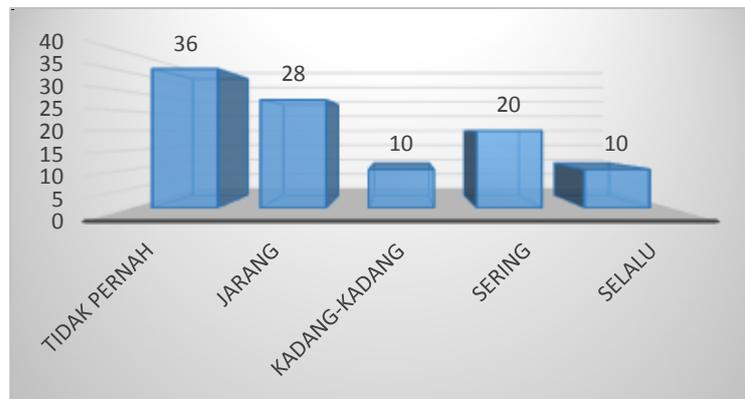


Figure 2. Distribution of respondents doing *khuruj*

Looking at Figure 2 above, it can be seen that there are 36% of respondents who never do *Khuruj*, 28% who rarely do it, 10% who do it sometimes, and 10 to 20% who do it frequently and always.

Not all members of the Tablighi Jamaat can do *Khuruj*'s activities, especially abroad, especially in India. The main causes include financial aspects and inappropriate timing issues, especially for civil servants. Whereas for many members of the *Jamaah Tabligh* who have done *Khuruf* activities, they state that there is enjoyment, specialness that is obtained when carrying out these *Khuruj* activities, especially when *Khuruj* goes abroad. However, *khuruj* can also be done within the territory of Indonesia itself as in other provinces.

### 3. Overnight at the Markaz (mosque)

Overnight at the *Markaz* (mosque) of the Tablighi Jamaat is a form of solidarity, or a form of application of religious understanding related to enlivening God's house. This understanding is quite *Jabariah* in nature with various analogies such as the mosque is the house of God and whoever enlivens God's house is the same as guarding it so that that person will get multiple rewards of goodness. This concept later became a strong doctrine for them so that it became one of their characteristics.

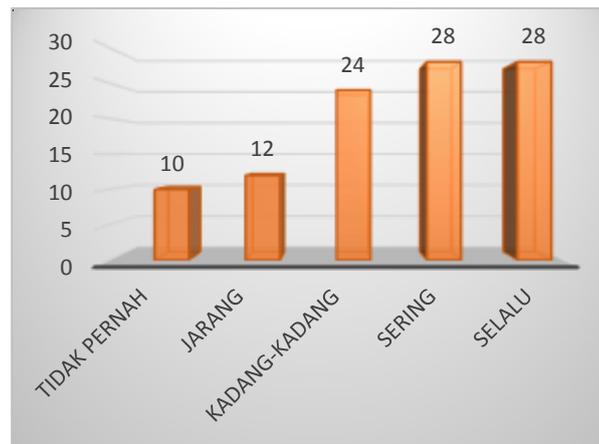


Figure 3. Distribution of respondents staying the night at Markaz

Figure 3 above shows the frequency and intensity of respondents spending time at the Jamaah Tabligh landmark in their respective regions. There are 10 to 12% of respondents who never spend the night there, 24% who sometimes, and 56% who often and always spend the night with varying intensity. This means that more than 50% of respondents who have high intensity spend the night at Markaz.

Analyzing Figure 3, it can be explained that for the Tablighi Jamaat, markaz is the center of their religious activities. in Markaz always many pilgrims come from other parts of the world and they stay there for a few days before continuing their journey to another location. The Tablighi Jamaat believes that spending the night with them can strengthen their faith in Allah SWT. It is also in this aspect that they make sacrifices, leaving their family at home and not accompanying them at home at night.

#### **4. Funding The Own Travel and Da'wah Needs**

Da'wah for Jamaah Tabligh groups is an individual obligation and must be carried out in all parts of the world. To be able to other parts of the world, especially in various countries, they must prepare the cost of preaching and the cost of living for preaching.

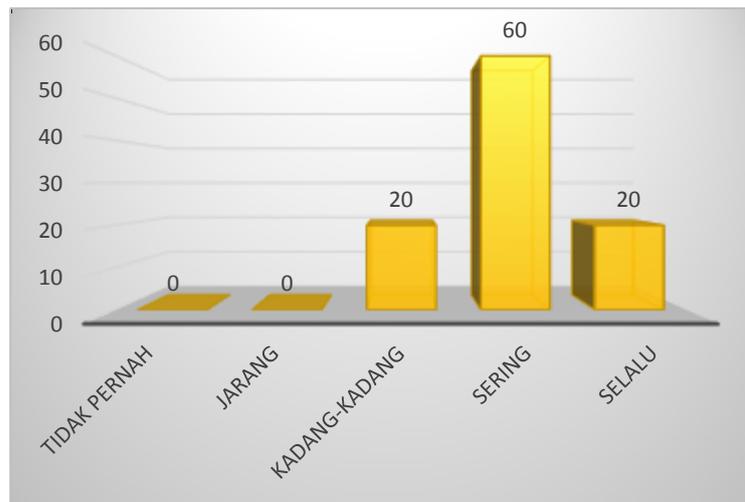


Figure 4. Distribution of respondents to pay for their own travel and da'wah needs

Figure 4 above shows that there are no respondents who are ignorant or indifferent in thinking about the cost of their own da'wah, there are 20% who think about it, and 80% who often and even always think about it. This fact proves how important the cost of preaching is as a form of sacrifice.

In the belief of the followers of the Tablighi Jamaat, the sacrifice of wealth must indeed be done to spread goodness and truth (da'wah). In fact, the sacrifice will be replaced by Allah SWT. Moreover, the property or material is not theirs, but Allah alone owns it. Understanding this context, it can be accepted that the group's reasons for financing their da'wah.

### 5. Funding Travel and Other Members' Da'wah Needs

One of the important doctrines in the Tablighi Jamaat group is the willingness to help other members financially when someone is not well off. Those who have the intention to do khuruj, the costs can be alleviated together.

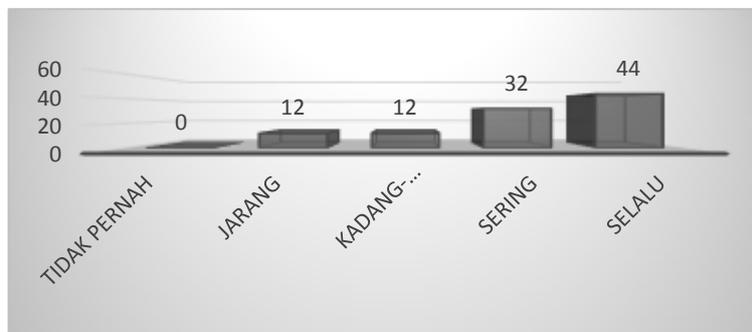


Figure 5. Distribution of respondents to pay for travel and da'wah needs of other members

Figure 5 above describes that more than half (76%) of the respondents always help finance the da'wah of others. There are 12% each who sometimes and even rarely help

finance other Jamaah members to undertake da'wah trips. This picture also proves that there are strong social ties among them.

Observing the description above, it is revealed that in general the members of the Tablighi Jamaat help each other in financing their missionary trips. This also cannot be separated from their doctrine of 'almsgiving'. For them, helping with expenses abroad is a form of alms and Allah SWT will pay it back. This is evident from the assistance of other members of the congregation if there is not enough finances to be able to preach abroad.

## 6. Thinking of a Daily Da'wah Plan

Members of the Tablighi Jamaat group who have ingrained the values and norms of their group within themselves will make their group activities a part of their soul, especially da'wah activities. Da'wah is considered as a way to get closer to Allah SWT so that this road must be passed.

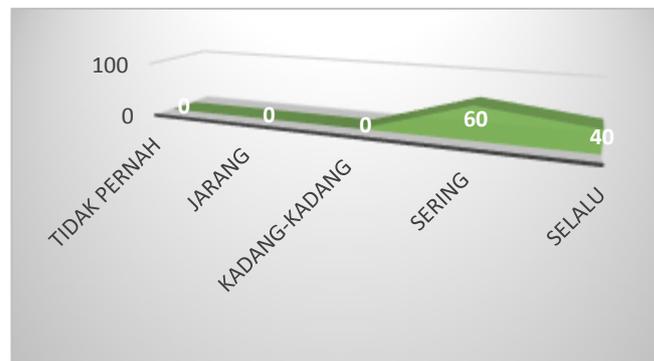


Figure 6. Distribution of respondents thinking about dakwah plans every day

Figure 6 above shows how urgent the missionary activity is so that it must be an important part of their thinking. This is evident in the dominance or even all respondents (100%) stated that they often and always think about these da'wah activities with details of 60% saying often and 40% saying always.

In the religious doctrine of the Tablighi Jamaat group, preaching is the religion itself and vice versa. The two are inseparable like the two sides of a coin. Religion can exist if it is preached, socialized, or conveyed to others. Therefore, it becomes natural or acceptable the reason if they think of every moment of the minimum da'wah in the form of planning.

## 7. Thinking about his daily work

Humanly, to survive and live it, humans must work. Work is human nature which causes it to move and think. However, in the Tablighi Jamaat group work is a dilemma aspect experienced by respondents as seen in Figure 7 below.

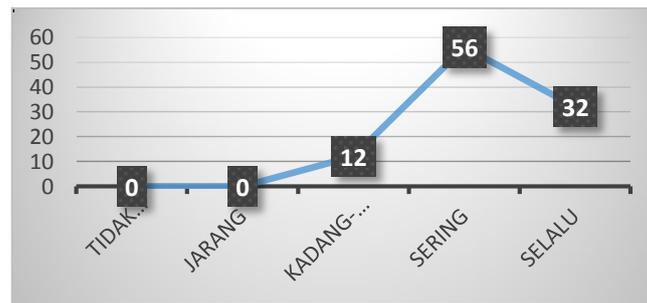


Figure 7. Distribution of respondents thinking about their daily work

Figure 7 above shows that there are 12% of respondents who think about their work sometimes, 56% who think about it often and 32% who always think about it. Overall, this figure indicates that all respondents still think about their work, especially those who work for people as leaders and require social responsibility. The same is true for those who are entrepreneurs, they still think that they have to work in order to support their families and carry out da'wah.

Understanding the description of the picture above can be revealed that thinking about work is a necessity and also a law of nature. However, there is a portion that individuals must prioritize between preaching and working so that the two can balance each other. Especially if da'wah activities and types of work do not coincide, then adjustment is an obligation.

### 8. Attending *Musyawah*

Musyawah is a very core concept in Jamaah Tabligh activities. Musyawarah is the highest social institution in making social decisions in this group. The more activities that will be carried out, the more musyawarah activities are needed for them as shown in Figure 8 below.

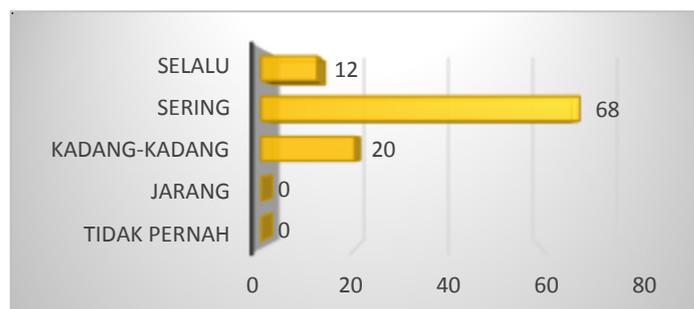


Figure 8. Distribution of respondents attending *musyawarah*

Figure 8 above reveals that all respondents consider *musyawarah* to be fundamental among them. This can be seen in the high answers of respondents who often attend musyawarah (68%), 12% who always attend meetings, and 20% who think it is occasional.

The above description proves how basic the principle of "musyawarah" is for the Jamaah Tabligh group. All decisions must be taken collectively and by consensus. Therefore, respondents feel "obliged" to attend every organizational meeting because there are always important decisions that are issued through deliberation.

## **DISCUSSION**

The concept of sacrifice in the Tablighi Jamaat group includes all types of sacrifice in humans, including non-material (thoughts, feelings, and energy) and matter (property). The concept of sacrifice has a deepening meaning because it has important ties to the religious doctrine constructed by them.

For the Tablighi Jamaat group whose way of thinking is jabariyah, Allah SWT's vengeance for all types of their sacrifices must be given, especially from unexpected directions. They believe this is a sure promise that Allah SWT will fulfill. It is in this context that Islam is placed as transcendence because of its relationship with belief (Karim, 2016).

The Tablighi Jamaat places great importance on sacrifice or service because it believes that everything in this world belongs to Allah Almighty, even though by law, ownership of property is one of the basic rights in Islam. But in essence, everything belongs to Allah SWT. So, it becomes understandable if the Jamaah Tabligh group is very prominent in this concept.

For those who do "sacrifice" themselves, they get that belief in various forms which are believed to be the reward of Allah SWT. This is necessary if the Sacrifice is subjective and depends on the emotional bond between the individual and the group (Rohmawati, 2018).

Some of them have experienced an increase in income, promotion, and so on. In this context this phenomenon is known as religious experience (Pujiastuti, 2017). This religious experience is attributed to the inner aspect of the mutual relationship between man and his mind and God (Pujiastuti, 2017). Thus, the concept of sacrifice applied in this group is related to "Religious Sense" and its "subjective" nature for the perpetrator.

## **CONCLUSIONS**

The Tablighi Jamaat group is a deterministic group (Jabariyah) which considers that all events in this world are the will of Allah SWT. Meanwhile, humans do not have any will.

This understanding descends on the concept that humans have nothing but Allah SWT the true owner. If humans have property, it is only a deposit that must be shared with others. This thought is the rational basis for this group to do alms, infaq for the development

of da'wah in Islamic teachings.

Socially, sacrifice to others causes strong emotional bonds. It will be long and strong if the context of the sacrifice is related to religion. It can help if the Tablighi Jamaat has many followers because the sacrifices they make can measure the deepest feelings of others who accept their sacrifices.

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