

Students' Perceptions of the Jamaah Tabligh Community Da'wah Model

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Abstract

This study aims to describe student perceptions regarding the model of the Tablighi Jamaat. To achieve this, this study uses a quantitative descriptive method with a survey approach. The population of this study was 500 students of the Faculty of Social and Political Sciences, Bosowa University, and the sample was determined to be 60 using quota sampling technique. The data collection technique used a research instrument with a Likert Scale technique. The data analysis technique used is frequency tabulation with percentage technique. The results showed as follows: (1) The perception of FISIP students at the University of Bosowa towards the Da'wah model of the Tablighi Jamaat group was categorized as 'bad/low'. (2) The effectiveness of the da'wah model was classified as poor/low. The conclusion of this study is that the da'wah model of this group is bad, so it is suggested that this group should change their da'wah model and adapt to the current socio-cultural conditions.

Keywords: *Jamaah Tabligh, Da'wah; Jaulah; Khuruj.*

INTRODUCTION

Each religious group has its own system in communicating or preaching the teachings of its group to the community. The da'wah system was born from the study of literature on other groups and the sirah of God's prophets in preaching, besides that the method was also born from a study of their personal experiences of the events in the field they faced. All of these components are combined, then interpreted to give birth to an entirely new method or the result of a combination of the two.

A number of religious groups have their own da'wah characteristics as their group identity. The da'wah method was passed down from generation to generation within the group, and there were also those that experienced a number of variant changes by the new generation within the group. The reason is that there is a new generation's way of thinking based on their social conditions and context.

Regarding the conditions and social context of da'wah, several religious groups made socio-cultural adaptations to their da'wah model and some did not make any changes. Groups that carry out adaptations such as the Muhammadiyah Group, the Nahdatul Ulama Group, and so on. Groups that do not adapt such as the Tablighi Jamaat and Salafi groups. The Tablighi Jamaat group has maintained the Jaulah and Khuruj method from the past and the Salafi group has maintained the Ta'lim method as they have been passed down between generations across time. The two methods of religious groups have not changed until now since they first appeared. Since then, their methods have received mixed responses from the public (ABIDIN & HALIM, 2020).

Among the people, the Jaulah and Khuruj methods of the Tablighi Jamaat group are phenomenal. In its development, this group gained many followers from various circles. Those who initially did not carry out Islamic law, even became scum of society such as thugs and full of immorality, then became aware and became religious people after knowing the Tablighi Jamaat. (Halim et al., 2015).

Research on the existence of the Tablighi Jamaat group has been widely carried out by academics, such as research on the Socialization of Religious Education in the Tablighi Jamaat Group revealing the sociological perspective of education in this group (Kamaruddin & Zainuddin, 2020). Research on the elements of value education in the Tablighi Jamaat group as the substance of its mission (Halim, 2011). Research on the influence of the Da'wah of the Tablighi Jamaat on the development of the Muslim community which reveals the success of its da'wah in changing the behavior of thugs into morals (Abdillah, 2018). Based on these studies, it can be explained that the Tablighi Jamaat group has a good impact on Muslims, especially in improving behavior to become more moral.

Although the results of research prove this group is good, there are some who are against it in various aspects. In this context, this research is important to describe the public's perception of the Tablighi Jamaat group, especially the Jaulah and Khuruj da'wah methods. In this regard, this study aims to answer the following questions: (1) What is the public perception regarding the Tablighi Jamaat group, especially the Jaulah and Khuruj da'wah methods? (2) How effective is their Jaulah and Khuruj method?

RESEARCH METHODS

This research is a quantitative descriptive with a focus on students' perceptions of the Tablighi Jamaat group, and the effectiveness of their da'wah methods. The locus of this research is the Tablighi Jamaat group.

The population of this study were all students of the Faculty of Social and Political Sciences which consisted of the Sociology study program, State Administration study program, and the International Relations study program at Bosowa Makassar University, totaling 500 people. The selected sample is 60 respondents using stratified sampling technique by taking 20 people each representing their study program.(Suyanto, 2015)

Data collection techniques use instruments or questionnaires. This questionnaire contains 10 questions related to the da'wah method of the Tablighi Jamaat group. The answers they give are perceptions of this group. This instrument also uses a 5-scale Likert scale to determine the significance of their answers, namely: Strongly agree (5), Agree (4), Average (3), Disagree (2), and Strongly disagree (1).(Sugiyono, 2010, 2011)

Data analysis technique used frequency tabulation and percentage technique. This technique can calculate the average value of the answers in the instrument. Based on the numbers in the frequency tabulation, it becomes the basis for conducting a descriptive description. In this section also, the answers are grouped into a Scale of 3 to calculate the final category of the variable in question.

RESULTS AND DISCUSSION

1. Respondent Identity

Respondents of this study consisted of 650 students of the Study Program at the Faculty of Social and Political Sciences, University of Bosowa Makassar. Their identities are illustrated in the following tables.

table 1
Description of respondents by study program

No.	Study Program	f (%)
1.	State Administration	20 (33,33%)
2.	Sociology	20 (33,33%)
3.	International Relation	20 (33,33%)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 1 above illustrates that the number of respondents from 3 study programs in the Faculty of Social and Political Sciences is 20 people each. This number shows the balance of respondents from each study program at Fisipol.

table 2
Description of respondents by age

No.	Age (Years)	f (%)
1.	18-19	26 (43.33)
2.	20-21	25 (41.66)
3.	22-23	9 (15)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 2 above describes that almost all of the respondents are still juniors, the rest 9 (15%) are seniors or nearing completion and of course these are fewer in number because not all of them have business on campus. Unlike the case with those who are still juniors, namely students in semesters 1 to 5, they still have a lot of business on campus, especially subjects, so they are the most frequently encountered and become respondents..

table 3
Description of respondent by semester

No.	Semester	f (%)
1.	1-2	36 (60)
2.	3-4	11 (18.33)
3.	5-6	8 (13.33)
4.	7-8	5 (8.33)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 3 confirms the explanation in Table 2 above that most of the respondents are still juniors, especially new students, following the 3rd semester students as many as 11 people (18.33%). The rest of the 5th semester students were 8 people (13.33%), and the 7th semester students were 5 people (8.33%). This is natural because new students are the most frequently encountered on campus when distributing research questionnaires to them.

table 4
Description of respondents based on regional origin

No.	Regional Origin	f (%)
1.	Makassar	12 (20%)
2.	LuOutside of Makassar in the same Province	41 (68.33%)
3.	Outside of Sulawesi Selatan	7 (11.66%)
Jumlah		60 (100%)

Source: questionnaire result, 2021.

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2. 2. Student Perceptions of the 'Jaulah' and 'Khuruj' Da'wah Methods.

Perceptions of the 'Jaulah' and 'Khuruj' da'wah methods consist of 10 questions using a 5-scale Likert Scale. More clearly, this is presented in the following tables.

table 5

Description of respondents based on knowledge of the Tablighi Jamaat group

No.	Knowledge of the Tablighi Jamaat group	f (%)
1.	Sangat mengetahui	0
2.	Mengetahui	20 (33.33%)
3.	Biasa-Biasa	13 (21.66%)
4.	Kurang Mengetahui	8 (13.33%)
5.	Tidak mengetahui	19 (31.66%)
Jumlah		60 (100%)

Source: questionnaire result, 2021.

Table 5 above describes the knowledge of the respondents about the Tablighi Jamaat group. The knowledge in question concerns information about this group such as its actions, models and methods of preaching in the community. It turns out that the number of respondents who know and those who do not know are almost the same. Respondents know a number of 20 people or 33%, while those who do not know are 27 people or 44%. There are 13 people or 22% who have heard of it but do not know at all the ins and outs.

For the millennial generation as well as the respondents, their attention to the issues of various religious groups does not really attract the focus of their attention. Their young age is more occupied with modern aspects such as social media and its variations. In general, only a few or a handful of young people are interested in issues of religious groups.

table 6

Description of respondents based on knowledge of Jaulah and Khuruj

No.	knowledge of Jaulah and Khuruj	f (%)
1.	Extremely Know	0
2.	Know	5 (8.33%)
3.	Moderate	31 (51.66%)
4.	Less Know	2 (3.33%)
5.	Extremely Unknown	22 (36.66%)
Amount		60 (100%)

Source: questionnaire result, 2021..

Table 6 above describes the respondents' knowledge regarding the Jaulah and Khuruj da'wah models. There are 5 people or 8.33% of respondents who know enough but no one knows much. More of the level of knowledge 'Medium' (51.66%). This number is almost the same as the number of respondents who do not know anything about it (39.99%).

table 7

Respondent's description based on the experience of meeting the Da'wah of the Tablighi Jamaat group

No.	Meeting experience	f (%)
1.	Always	0
2.	Often	8 (13.33%)
3.	Moderate	26 (43.33%)
4.	Seldom	16 (26.66%)
5.	Never	7 (11.66%)
Jumlah		60 (100%)

Source: questionnaire result, 2021.

Table 7 illustrates that not all respondents have experience meeting the Tablighi Jamaat group. There are 13.33% who often meet (8 people), 43.33% are categorized as ordinary, 23 people (38.32%) say they have never met.

The above description can be understood considering the situation of millennial children mostly tends to technology. Even if there are people who are interested in the religious aspect, only a few young people do it.

table 8

Respondent's description based on experience facing the Da'wah of the Tablighi Jamaat		
No.	Experience with the Da'wah of the Tablighi Jamaat	f (%)
1.	Extremely pleasure	0
2.	Pleasure	0
3.	Moderate	57 (95%)
4.	Disturbed	3 (5%)
5.	Extremely Disturbed	0
Amount		250 (100%)

Source: questionnaire result, 2021.

Table 8 on the experience of dealing with the Da'wah of the Tablighi Jamaat illustrates that more than half of the respondents (95%) admit that they are normal when dealing with them, and only 3 people (5%) feel disturbed.

This table also reveals that none of the respondents felt happy or very happy when they met this group. This situation shows that the presence of this group among millennial children has not been fully accepted due to various factors, especially the way of their da'wah.

table 9

Description of respondents based on the appearance of the Tablighi Jamaat

No.	Appearance of the Tablighi Jamaat	f (%)
1.	Extremely interesting	0
2.	Interesting	0
3.	Moderate	50 (83.33%)
4.	Strange	5 (8.33%)
5.	Extremely Strange	5 (8.33%)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 9 regarding the appearance of the Tablighi Jamaat group seems to be considered normal by almost all respondents (83.33%) and 8.33% each stated that it was strange and very strange. None said it was very interesting or interesting.

For millennials, such appearances are indeed considered strange because they are not used to it and at the same time information about this group does not pay much attention to them so it becomes foreign to such sights.

table 10
Description of respondents based on speaking style

No.	Gaya Bicara	f (%)
1.	Extremely interesting	0
2.	Interesting	0
3.	Moderate	0
4.	Monotonous	45 (75%)
5.	Extremely monotonous	15 (25%)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 10 illustrates that all respondents (100%) consider the speaking style of the Tablighi Jamaat Group to be monotonous and even very monotonous in preaching while away. This monotonous situation is seen in the structure of his da'wah with a uniform style of speech and makes the person being preached seem boring.

For the Tablighi Jamaat, the style of speaking in preaching must also have a characteristic in the hope that people who are new to religion can imitate them. For them this is very important in religion, because religion must be imitated as easily as possible so that religion can spread easily.

table 11
Description of respondents' perceptions based on the time of the Tablighi Jamaat

No.	The time of the Tablighi Jamaat	f (%)
1.	Extremely Agree	0
2.	Agree	0
3.	Moderate	0
4.	Disagree	15 (25%)
5.	Extremely Disagree	45 (75%)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 11 explains that all respondents (100%) do not agree with the time of preaching the Tablighi Jamaat group. The time for preaching that respondents understand that the Tablighi Jamaat group does not know the time and is considered to often disturb the time of residents who are temporarily resting or doing activities.

table 12
Description of respondents' perceptions based on the place of preaching of the Tablighi Jamaat

No.	Preaching Place of Tablighi Jamaat	f (%)
1.	Extremely Agree	0
2.	Agree	0
3.	Moderate	0
4.	Disagree	10 (16.66%)
5.	Extremely Disagree	50 (83.33%)
Amount		60 (100%)

Source: questionnaire result, 2021.

Table 12 reveals that all respondents stated 'Disagree' (16.66%) about the place where people or communities are preached by this group. In fact, almost all respondents (83.33%) or 50 people 'strongly disagree' with such a da'wah place.

According to respondents' knowledge, they have seen this group come to people who are working, relaxing, and preaching to them wherever they are. It is things like this that people generally do not respect because they are considered to interfere with other people's privacy. However, this group admits that that is their way and their trademark.

table 13
Description of respondents based on lecture method

No.	Lecture Methode	f (%)
1.	Extremely Agree	0
2.	Agree	0
3.	Moderate	6 (10%)
4.	Disagree	54 (90%)
5.	Extremely Disagree	0
Jumlah		60 (100%)

Source: questionnaire result, 2021.

The table above illustrates that respondents 'disagree' with the Tablighi Jamaah group-style lecture method (90%) or 54 people. The remaining 6 people or 10% stated 'Mediocre' related to this method. None of the respondents stated 'Agree' or 'Strongly disagree'.

Observing the data in the table above, it can be stated that the method of group lectures has never changed so that when someone meets them several times, the public will listen to the contents of the lecture with the method repeatedly. In fact, the public will most likely be able to memorize it too.

table 14
Description of respondents based on lecture content

No.	Lecture content	f (%)
1.	Extremely interesting	0
2.	Interesting	7 (11.66%)
3.	Moderate	48 (80%)
4.	Monotonous	5 (8.33%)
5.	Extremely monotonous	0
Amount		60 (100%)

Source: questionnaire result, 2021.

Based on Table 14 above, it is clearly illustrated that there are 11.66% or 7 people who consider the content of the Tablighi Jamaat group lectures 'Interesting' but none of them stated 'Very interesting'. Respondents who stated 'Unattractive' were also few in number, namely 5 people or 8.33%, however, respondents who stated 'Ordinary' were at most more than half of the respondents, namely 48 people or 80%..

Analyzing this data, it can be stated that the number of students who pay serious attention to the Tablighi Jamaat group is few because most young students prefer to pay attention to things related to self-discovery, related to joy, related to productive activities. Respondents who answered 'Mediocre' most likely had only heard of his name in the

media or in their neighbors. Therefore, it is understandable that none of the respondents know for sure about this group.

B. Effectiveness of the Jaulah and Khuruj Methods

There are two characteristics of the Tablighi Jamaat with which people know them. These characteristics are 'Away' and 'Khuruj'. 'Stay away' in the sense of the Tablighi Jamaat is a 'walking around' that they do by visiting individuals wherever they are and then inviting them to pray in congregation in the mosque. The 'khuruj' is going out of the house to other areas around the world, especially in other countries to preach for about 4 months..

table 15
The effectiveness of the Jaulah and Khuruj da'wah model for the Tablighi Jamaat Group

No.	Statement	Question Item (f)					Amount
		1	2	3	4	5	
1	Knowledge of the Tablighi Jamaat group	0	20	13	8	19	60
2	Knowledge of Jaulah and Khuruj	0	5	31	2	33	60
3	The experience of meeting the da'wah of the Tablighi Jamaat group	0	8	26	16	7	60
4	Experience with the Da'wah of the Tablighi Jamaat	0	0	57	3	3	60
5	Tablighi Jamaat's Appearance	0	0	50	5	5	60
6	Speaking Style	0	0	0	45	15	60
7	Preaching Time	0	0	0	15	45	60
8	Place to preach	0	0	0	10	50	60
9	Lecture method	0	0	6	54	0	60
10	Contents of the lecture	0	7	48	5	0	60
	Total	0	40	231	163	177	60

Source: questionnaire result, 2021.

Furthermore, based on Table 15 above, grouping is carried out from Scale 5 to Scale 3 with details:

- Numbers 1 and 2 are combined into the Good/High category
- Number 3 is in the category of Average/Medium
- Numbers 4 and 5 are combined into the Bad/Low category. (Sugiyono, 2008)

Therefore, if the above description is converted into a formula then:

- $(0+40=40)$
- (231)
- $(163+177=340)$, this is the highest number

Thus, the effectiveness of the Tablighi congregation's da'wah is categorized as Bad. This is also shown by almost all of the respondents' answers stating this in various ways.

CONCLUSION AND SUGGESTIONS

Conclusion

The perceptions of FISIP students at the University of Bosowa towards the 'Jaulah' and 'Khuruj' Tablighi missionary methods were influenced by the information they received about the Tablighi Jamaat. Their perceptions are generally in the low category based on a Likert scale which means 'Not Good'. This shows that the information they receive about the Tablighi Jamaat is on average not good or not pro. This also explains that the Tablighi Jamaat method is not very common for the average person. Thus, the perception is considered not good.

Suggestion

Based on these conclusions, it is recommended to anyone, especially students, to seek more and more balanced information regarding the Tablighi Jamaat. It is better for students to read a lot of books written by the Tablighi Jamaat themselves and not books written by other groups who are not happy with them so that students can decide their perceptions more fairly.

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