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***KHUSUSI METHOD IN ISLAMIC
COMMUNICATION PERSPECTIVE
(AN ANALYSIS OF THE DA'WAH MODEL
OF THE JAMAAH TABLIGH IN LANGSA, ACEH)***

**METODE KHUSUSI DALAM PERSPEKTIF
KOMUNIKASI ISLAM
(ANALISIS MODEL DAKWAH KELOMPOK
JAMA'AH TABLIGH DI KOTA LANGSA)**

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ABSTRACT

This study explains the particular da'wa model as a communication method carried out by the Jamaah Tabligh (JT). Some questions studied are how the model is specialized in the da'wah of JT and how this da'wah method is in the perspective of Islamic communication. By using qualitative methods, this study concludes that



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specialization is a program carried out by JT by visiting or visiting people's homes. During the visit, messages will be communicated according to the person visited. There are five variants of the particular method. The systematic series of the unique method pays excellent attention to the communicant. This is in accordance with the ethical principles of Islamic communication, namely communication procedures that are in accordance with moral values by containing Islamic elements that direct humans to the benefit of the world and the hereafter in the form of human relationships with God (faith), fellow humans and the universe.

Keywords: Aceh; Da'wa Model; Islamic Communication; Jamaah Tabligh; *Khusus* Method

ABSTRAK

Penelitian ini bertujuan untuk menjelaskan model dakwah *khusus* sebagai metode komunikasi yang dilakukan oleh kelompok Jamaah Tabligh. Beberapa pertanyaan yang diteliti adalah bagaimana model khusus dalam dakwah kelompok Jamaah Tabligh dan bagaimana metode dakwah ini dalam perspektif komunikasi Islam. Dengan menggunakan metode kualitatif, penelitian ini menyimpulkan bahwa *Khusus* adalah suatu program yang dilakukan Jamaah Tabligh dengan mendatangi atau berkunjung ke rumah masyarakat secara khusus. Dalam kunjungan tersebut akan dikomunikasikan pesan-pesan sesuai orang yang didatangi. Ada lima varian dalam metode khusus. Rangkaian sistematika metode *Khusus* sangat memperhatikan komunikasi. Ini sesuai dengan prinsip etika komunikasi Islam yaitu tatacara berkomunikasi yang sesuai dengan nilai moral dengan mengandung unsur Islami yang mengarahkan manusia kepada kemaslahatan dunia dan akhirat dalam bentuk hubungan manusia dengan Tuhan (iman), sesama manusia dan alam semesta.

Kata kunci: Aceh; Dakwah; *Khusus*; Komunikasi Islam; Jama'ah Tabligh

1. Introduction

Jamaah Tabligh (JT) is a community that consistently performs its proselytizing by inviting people to worship Allah Almighty with congregational prayers in mosques (Dayyan et al., 2019). JT appeared in the early 1980s. This group has its own uniqueness and peculiarity, seen in the proselytizing movement that leaves their homes and families moving from one place to another for a specific time. This activity is called "*khuruj*" or exit (Saepuloh, 2014). For them, proselytizing should be carried out to the maximum and totality. The condition is not only

because it will have many positive impacts; proselytizing activities are also part of the Prophet Muhammad's sunnah. Many hadiths are the basis for the urgency of proselytizing (Wulan, 2017). One of them is a hadith from Ibn Majah "Indeed, the scholars are the heirs of the prophets, and the prophets do not pass on dinars or dirhams but pass on knowledge. Whoever takes it, truly he has taken a sufficient share."

Responding to hadiths about the importance of proselytizing, the JT community created various methods of proselytizing, including (a) Communication of *infiradi*

proselytizing or interpersonal proselytizing, (b) communication of *ijtima'i* proselytizing, namely proselytizing to Muslims who are in their own villages, (c) exceptional proselytizing communication, namely preaching to family, relatives, closest friends and *umara* (government), *juamma* (community leaders) and *khudama* (people who have participated in *khuruj*), and (d) general proselytizing communication to the general public who have different backgrounds (Saepuloh, 2014).

Several related studies have been carried out, including; Kamaruzzaman Bustamam Ahmad in an article entitled *The History Of Jama'ah Tabligh In Southeast Asia: The Role Of Islamic Sufism In Islamic Revival*. Kamaruzzaman explained the history of Jama'ah Tabligh in Southeast Asia, especially in Kuala Lumpur and Aceh. He also traced the birthplace of Jama'ah Tabligh, which is in India. (Bustamam-Ahmad, 2008). There is also Purwanto; in his thesis, he explained the various methods of proselytizing Jama'ah Tabligh in the Al-Fatah Islamic Boarding School, Magetan. (Purwanto, 2017).

Furthermore, Saepuloh also discussed JT's proselytizing communication model. In his writings, he concluded that the proselytizing movement of Tabligh Pilgrims fluctuates from one time to another. The symbols of nonverbal communication from JT include a beard, long *peci* cap, and robe clothing/robes as symbols of Muslim identity that serve as self-control so as not to commit acts of evil deeds. JT's

proselytizing communication model consists of four methods (Saepuloh, 2014). Furthermore, Furqan also discussed the role of JT's proselytizing. He concluded that the role and methods of proselytizing they used were quite effective, especially for today's conditions. This condition is based on their proselytizing method. It does not have to be on the pulpit but also in everything and situations (Furqan, 2015).

Based on some of the research above, it can be seen that no one has discussed the particular proselytizing method carried out by the JT community in Langsa City. Therefore, this study aims to describe and analyze the methods used by the Langsa City JT community in preaching. This object was chosen because of the uniqueness of the challenges and the response they get when doing proselytizing. By understanding the context and conditions of specialization proselytizing, it is hoped that it will further clarify the variety of methods and influences of JT proselytizing.

2. Research Method

In this study, researchers used qualitative research methods with a combination technique of field studies and literature. Field research is carried out because the object of research is in the field through interview and observation techniques. Literature research is carried out by studying books, magazines, articles, and newspapers available in print and online media. In this study, the author used a data analysis method sourced from books about

JT. Meanwhile, to collect primary data, the authors used observation and interview techniques for the JT activist and non-activist communities as informants to discover their Islamic communication strategies.

Researchers collected information from informants using snowball sampling techniques. This study used an analytical descriptive presentation method. According to Whitney, as quoted by Moh. Nazir, the descriptive method is fact-finding with proper interpretation. The theory used to photograph the Speciali method is Islamic communication theory. Hussain et al. defined Islamic communication as a process of conveying messages or information from communicators to communicants using the principles and rules of communication contained in the Quran and Hadith. Then, Halim, in Kholil (2007), wrote that Islamic communication is the process of conveying or passing the essence of the Islam truth to the public, which is carried out continuously by the Quran and sunnah either directly or indirectly, through the intercession of general or special media. It aims to form a correct general view based on the nature of religious truth and give an impression on one's life in the aspect of belief, worship, and *muamalah*.

3. Result and Discussion

JT was founded in India by Sheikh Muhammad Ilyas and his son, Sheikh Muhammad Yusuf al-Kandahlawi. These pilgrims have branches all over the world. They

aim to convey Islamic proselytizing to everyone, communicate with all walks of life, and travel to Islamic countries to proselytize. In addition, it also delivers Islamiyah proselytizing by the guidance of the Prophet and companions to spread Islam by meeting face to face wisely, meekly, and hopefully, and encouraging them to abandon worldly pleasures and physical pleasures in order to obtain the enjoyment of faith.

In the JT community, there are four levels of proselytizing: *ulama'*, *wujaha'*, *qudama'* (the ones who come out to proselytize), and *'ammatu al-nas* (the general public). The proselytizing delivered by this group is about *fadhail* (good deeds). In their proselytizing, they always refer to books that explain *fadhail*, such as the book of *Riyadhu al-Shalihin* by Imam Nawawi, the book of *Hayat al-Shahabah* by al-Kandahlawi, the book of *al-Tarhib wa al-Tahdzib* by al-Mundziri, and the book of *al-Adab al-Mufrad* by Imam Bukhari.

The *da'i* (preacher) in JT named the activity of educating the people with the Qur'an and Hadith as a *Tadrib wa al-Tarbiyyah* (education and training) or *tashfiyyah wa tarbiyyah* (consecration and education). They say that every Muslim is required to convey what is known about Islam, even if it is small and even if he is not a knowledgeable person. In addition, they believe that *amar ma'ruf nahi munkar* (inviting to do good and preventing bad things) is an obligation for every Muslim (al-Hafni, 2005).

These pilgrims also know three types of Khidmah (devotion): devotion to themselves, pilgrims, and the community or Muslims. Every JT's *da'i* is required to put the interests of society ahead of one's own, going out to various regions to proselytize for four months during his lifetime, 40 days in each year, or 3 days in months. They also knew two types of *jaulah* (traveling to preach) that were carried out during the week for each type, namely *jaulah maqamiyyah* (traveling around their respective areas) and *jaulah intiqaliyyah* (traveling to areas adjacent to the residence) (al-Hafni, 2005).

A typical proselytizing communication model is applied to achieve maximum proselytizing results. These models consist of: (a) communication of *da'wah ifradi*, (b) communication of *da'wah ijtimai'i*, (c) communication of *da'wah khususi*, and (d) communication of *da'wah umumi* (Saepuloh, 2014). Each has a different purpose. This paper discusses the third method of proselytizing, namely the particular method. *Khusus* is a program carried out by JT by visiting or visiting people's homes specifically. During the visit, messages will be communicated according to the person visited. There are five variants of the purpose of the specific method, namely:

- a. *Khusus* to *ulama* (scholars). When there is a place, it should visit the clergy and righteous people in the area to benefit from them. The Messenger of Allah said: Excluding my people, those who do not respect the elders, love the younger, and

pay attention to the rights of the alim (Majmauz Zawaid). Maulana Ilyas r.a said, Do not try to influence them (*tashkil*) to join the group, all that must be done is to carry out this proselytizing work as learned so that they will naturally be interested in this undertaking. If they are already interested, please explain this proselytizing effort's other intentions and purposes. If scholars and scholars somewhere do not sympathize with this work, do not doubt its sincerity. Perhaps they have not understood the true nature of proselytizing. He also said, If there is no *mahabbah* (love) between the people and the clerics, there will be a misfortune for the devotees. Hasan ibn Ali said to his son, O my son; if you follow the talks of the clerics, you should hear more than to speak. Learn to be a good listener as you learn to be a good speaker. Moreover, you shall not interrupt a person's conversation, even at length, so that he finishes it himself. Proselytizing without clerics is like walking legs without eyes. Even though there is no cover, *ulama*, such as the Quran, are still guarded and should not be ignored. Take advantage (*istifadha*) and ask for his prayers.

- b. *Khusus* to *umara* (leader). Facing is not just reporting self-identity but conveying the purpose of the group's arrival and the importance of proselytizing efforts brought to life in the community. The

Messenger of Allah said, “Put the people in the proper position.”

- c. Khususi to *aghniya* (the rich). *Da'i* is doing specially to the rich. It is advisable to dress neatly, cleanly, and decently. Unimpressed with the atmosphere and circumstances inside his house. Avoid debate and appreciate its potential. Avoid talking about nature (for example, this treasure is not from the father, but from Allah Swt.) In essence, every good must be done only hoping for the blessing of Allah Swt., but to the person who has just sacrificed himself in this proselytizing effort, his worldly interests should not be hypothesized at all. Sincerity will appear in his soul, after which he will do pious charity with sincerity. If he is not interested in the conversation we are saying (*tawajjuh*) and does not listen, then stop the conversation and pray for him.
- d. Khususi to *dhuafa* (poor people). Several things need to be done when specializing in the poor, including; a) Convey the importance of faith and righteous charity about the stories of the prophets, apostles, and companions who were poor but glorified by Allah Swt., such as Prophet Jesus, Bilal, Abu Hurairah, and other companions of the Prophet. The more poor people participate in practicing the Messenger

of Allah's efforts, the more Allah Swt will bestow mercy on these people. If 50 poor people carry out this business, Allah Swt will choose a cleric and a rich man to participate in this effort. 3) Ask for his prayers (most of the inhabitants of Jannah are poor people. The Messenger of Allah and his companions fought in a state of poverty, and he prayed that he would be turned off in a state of poverty and raised with the poor).

- e. Khususi to *Karkun*. Appreciate the sacrifice, and keep the unity of heart, no matter how small the sacrifice, because he is willing to take his time for the religious struggle. We come not to care; if we do not come, pray for him so that he can revive the practice of *maqami*; at least, it can help become a postulate.

One thing that is essential to know is that male *da'i* only does this particular model. This is based on safety and comfort aspects. Woman *da'is* are more encouraged to proselytize in a smaller scope than fellow women. In every implementation of the proselytizing model, Khususi also gets various responses and challenges. The same is true for the JT community in Langsa. The *da'i* narrates the various things they receive from the people who receive special proselytizing. Some responded positively, such as the *da'i* being welcomed, served food, and given good service. On the contrary, they get unfavorable responses

such as being bullied, not opening doors, not being served, kicked out, reviled, and not being cared about. Whatever response they give, the *da'i* is ready for all possibilities because they have internalized the values of proselytizing that has been carried out by the Messenger of Allah.

The background of the *da'i*'s life is also quite varied. Not all of them come from an exemplary life. Before joining the Tabligh Jama'ah group, some were still cockfighting and gamblers. So is the background of economic life. Some have previously been masons and rickshaw drivers. Judging from their educational background, some only graduated from elementary school; these people often get questions about what books have studied. Of course, this question is quite challenging because of the lack of education they take.

They also recruit figures, scholars, rectors, and lecturers to join their activities. Usually, if there are speakers from India, the *da'i* will invite community leaders to attend the event. In addition to face-to-face activities, the JT group developed a proselytizing model through networks (cyberspace). They created a WhatsApp Group account named "*Muzakarah Dakwah Islam.*"

Based on the Islamic communication approach, the Khususi method has fulfilled the communication elements well. Communication always involves communicators, communicants, and messages. From an Islamic perspective, the relationship between these three elements must be honest and in accordance with the principles

of the Qur'an and Sunnah. Because, in fact, the communication that occurs is also related to God.

This is what distinguishes between the communication of Islamic and Western perspectives. In western communication, individualistic and value-free, it turns out that, in reality, it is not capable of building a unified social system of society. Islamic communication is believed to have an applicable conception of how a unified living system and the message conveyed contain elements that direct humans to benefit the world and the hereafter. This value is considered one of the peculiarities of Islamic Communication studies, so it becomes part of Islamic studies. Thus, from an Islamic perspective, the communication theory must correspond to culture and religion (Rosyid, 2019).

The systematic set of the Khususi method pays excellent attention to communicants. This is in accordance with the ethical principles of Islamic communication, namely, the procedure for communicating in accordance with moral values in assessing the right or wrong behavior of a person is conveyed by containing Islamic elements that direct humans to the benefit of the world and the hereafter in the form of human relations with God (faith), fellow humans and the universe (Muslimah, 2016). individually as well as socially. Socially, communication failure hinders mutual understanding, hinders cooperation, inhibits tolerance, and hinders the

implementation of social norms. The Qur'an refers to communication as one of human nature. In Surah Al-Rahman verses 1-4, "(Allah) the Most Merciful. Who has taught the Qur'an? He created man. Teach him to be articulate."

It is understood that in this verse, God mentions His other favor, which is the creation of man. That favor is the cornerstone of other favors. After Allah declared his other favor—the human creation—He taught humankind to be able to express what is in the heart and thought. He gave the men the ability to think and speak. The tongue is an organ in the oral cavity—a muscular structure consisting of seventeen muscles with several functions. In religion, it is almost always associated with the heart. It measures the good and bad of a person's behavior. Man will be good if both are good.

Furthermore, man will be evil if both are bad. Prophet Muhammad pointed to the tongue as the main factor that brought disaster to man, and it was a benchmark for other body parts. He said in his hadith: Are not human beings turned their faces upside down in hell because of their tongues? (History of at-Tirmidzi and Ibn Majah of Mu'adz ibn Jabal).

Islamic communication norms, as stated in the Qur'an and Hadith above, become the benchmark for a method of proselytizing. In this case, Khususi, designed according to communicants, is expected to give a pleasant impression of proselytizing, which later affects changes in character and behavior.

Based on data obtained from an interview with one of the Tabligh pilgrims, Mr. Edi Purnama, said that the khususi activities they carried out were visiting the homes of religious leaders, government leaders, the wealthy and the poor and khususi to the karkun. In khususi activities there are differences in delivering the purpose of the visit or in delivering da'wah messages. Mr. Edi Purnama explained that if they go to the house of a scholar or kiai, they will tell the development of Jamaah Tabligh's da'wah and ask for prayers and support in the da'wah effort, for *Khususi* here JT asks for advice, support and also discusses religious problems in society. And do not forget to ask for prayers so that this da'wah journey is blessed and continues to run. While Khususi to Umarah (government officials) they will report the existence of Jamaah Tabligh and convey the purpose of the group's arrival and the importance of da'wah efforts being revived in the midst of society as well as inviting the umara to participate in supporting by attending this da'wah program. Furthermore, when they talk to the wealthy, they will talk about people who have a lot of wealth that they use for the struggle of Islam such as the companions of the Prophet, *tabi' tabiin*, and Allah has glorified them, and convey that some wealth can also be a medium for da'wah by spending it on people in need. JT also expects the wealthy to be involved in this da'wah. When khususi to the dua'fa (poor people), the message conveyed about the importance of faith and good deeds, the stories

of the prophets, apostles, and companions who were poor but glorified by Allah Swt. Khususi to karkun (members of Jamaah Tabligh) is still carried out, especially to karkun who are declining in activity. The messages conveyed are motivating back to jihad, inviting back to join the congregation and solving the problems faced by the karkun.

Khusus is part of interpersonal communication. This special form of interpersonal communication is dyadic communication involving only two people face-to-face, which allows each participant to capture the reactions of others directly, either verbally or nonverbally, such as husband and wife, two colleagues, two close friends, a teacher with a student, and so on. As a result, this *khusus* method can be said to be an effective Islamic communication method because it conveys something based on the audience to be conveyed. The content of the da'wah to be conveyed is in accordance with their context and background so that they will easily absorb what is conveyed, as well as providing da'wah in a one-to-one manner, even though it takes a lot of time but the goal of achieving da'wah is prioritized. Based on the results of interviews with Mr. Teuku Usdiansyah as a representative of the Langsa community. In general, he stated that the success or failure of Jamaah Tabligh in carrying out Islamic communication strategies to the community who became its audience could be seen from the competence of the congregation. According to him, the Tabligh

Jamaah who carry out khusus activities in Langsa are quite successful. The Tabligh Jamaah has gained recognition from the recipients of the da'wah that only with the efforts of the congregation, their religious knowledge and understanding increases and through the da'wah messages delivered by the Tabligh Jamaah, the community can get closer to Allah. However, in addition to the Islamic communication strategy that must be mastered by a preacher, he must also master the verses and contents of the Koran as a reinforcement of the material presented and the basis of human psychology.

4. Conclusion and Suggestion

This study concluded that Khusus is a program carried out by JT by visiting or visiting people's homes. During the visit, messages will be communicated according to the person visited. There are five variants in the specialty method. The systematic set of the *Khusus* method pays excellent attention to communicants. This is in accordance with the ethical principles of Islamic communication, namely the procedure for communicating in accordance with moral values by containing Islamic elements that direct humans to the benefit of the world and the hereafter in the form of human relations with God (faith), fellow humans and the universe.

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