

## Tablighi Jama'ah and Politics

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### ABSTRACT

This research addresses the prevalent community rumors regarding the Tablighi Jama'ah's aversion to political discourse. The veracity of this claim is confirmed through an examination of the Jama'ah's foundational teachings, notably the "20 Principles of Da'wah," where it explicitly proscribes discussions on both domestic and foreign politics. The inquiry into how a community dedicated to molding Muslim individuals and societies can effect change while restricting political dialogue serves as the central query. Employing a descriptive analytical method with a qualitative approach, the study employs three distinct data collection techniques—Observation, Interview, and Literature Study. Qualitative data analysis unfolds through successive stages of data reduction, data display, and conclusion/verification. From field findings and subsequent discussions, two key conclusions emerge: Firstly, the Tablighi Jama'ah successfully molds Muslim individuals and communities in Temboro Village, Karas District, Magetan Regency, by adhering to core teachings under the guidance of experienced *masyayikh*. Secondly, the Jama'ah is renowned as non-political; a label that doesn't signify complete disengagement from politics, but rather refraining from overt political discussions. The focus instead lies in eschewing practical politics. In essence, the Tablighi Jama'ah represents a practical non-political entity. As a recommendation, this study underscores the necessity for further research into the Muslim community of Temboro Village, employing a multidisciplinary approach. Given its empirical significance, the community's dynamics have the potential to serve as a contemporary model for Indonesian Muslim society.

**Keywords:** Islamic Movement, Religious Social Movement, Tablighi Jama'ah, Nonpolitical Movement.

### INTRODUCTION

Islam was revealed to humans with a promise of success in life in this world and in the hereafter for its adherents. This information is easy to find in many verses of the Qur'an, such as in sura al-Ahzab: 70-71, an-Nahl: 97, ath-Thalaq: 2-3, Ali Imran: 110, etc. Among the characteristics of a person's

successful life, are; in the world comfortable, honorable, happy, and in the afterlife, go to heaven. Based on historical records, the life of Muslims was once called successful. This is marked by their superiority, in various fields of life, whether political, military, scientific, social, economic, and others. Apart from the shortcomings here and there. In that period, Muslims became an example for other people. This period later became known as the golden age of the Muslims.

After the golden era, which most historians say was after the destruction of Baghdad in 1258 AD by the Mongol troops, the life of Muslims grew dimmer. Even in 1502 Muslims in Andalusia or Spain were presented with 2 (two) choices; convert to Christianity or leave/out of Spain (Mubarok 2004). This event is known in history as the Reconquista, which means the reconquest of the Iberian Peninsula by Christian armies from Muslim rulers. While Western nations, since that incident, have continued to run rampant throughout the world to dominate it. Until the 19th century AD, it can be said that there was not an any muslim country on this earth, except for being a colony. Colonialism certainly made the fate of Muslim nations suffer and even be humiliated. That fate, it can be said is still going on until now.

This sad state of the Ummah certainly worries Muslim thinkers around the world. Those who understand the Qur'an and the Hadith will not remain silent seeing this fact continue. So, since the early 19th century AD, Muslim leaders have emerged all over the world, starting the struggle to save the Ummah from humiliation. Among the figures who were able to revive the Islamic movement was Shaykh Maulana Muhammad Ilyas al-Kandalawi from India. His movement is known as the Tablighi Jama'ah. The main goal of this Jama'ah is to implement Islamic practices as completely as possible, from the smallest practices, such as how to eat, drink, sleep, go in and out of the toilet, etc., to the biggest practices, such as converting individuals and society to Islam. The followers of this Jama'ah believe that today's Muslims will rise to

lead the world again as it was before, provided that this Ummah wants to follow the method of da'wah exemplified by the Prophet. This research aims to answer the question, how can the Tablighi Jama'ah be able to form a Muslim community, even though this Jama'ah is known as non-political (al-Lasiyasiy). Meanwhile, the general view is that to build a society, it is necessary to engage in politics.

Humans are said to be social creatures, because in him, there is an urge to interact with other humans. According to Johannes Garang, social beings are creatures in groups and unable to live alone. Thus, humans get along, in groups, it is because of a common need. So, in order for these shared needs to be met efficiently, a leader is needed. However, when someone tries to become a leader, this is where politics emerges. Thinkers say, as soon as society is formed, groups of rulers and groups that are controlled automatically appear there (Yoyoh 2017).

Etymologically, the word politics comes from the word *polis* which means city-state (Rodee 2013). From the origin of this word, politics is always meaningful, there is a special relationship between humans who live together somewhere. While naturally, to live together in a place, it needs rules. So, when the implementation of the rules takes place, comes authority, legality, legitimacy and finally power. And along with the implementation of the rule, the meaning of politics is wider, so that it can mean wisdom, strength, government power, and the power of the masses of the people. (Inu Kencana Syafiie, 2013, 6). So broad is the meaning of the word politics, that according to Carlton, the nature of social life is actually politics and the interactions between two or more people, must involve political relations (Rodee 2013).

In Arabic, the word Politics is *Siyasah*, which is rooted in the words *Saasa-Yasuusu-Siyasatan*, which means to train, organize, lead, rule, drive, manage (Warson 1997). Implicitly in the meaning of *Siyasa* there are two dimensions that are related to each other, namely: 1. "Purpose" to be achieved

through the control process, 2. "Method" of controlling towards that goal. As for terminology, said *Siyasah* by Ibn 'Aqil, it is understood as all actions that bring people closer to benefit and further from harm, even though the Messenger of Allah did not stipulate it and (even) Allah swt. did not determine it (Zawawi 2015).

Here are some definitions of Politics from the authors. According to Rod Hague, Politics is an activity that concerns how groups reach decisions that are collective and binding through efforts to reconcile the differences between their members (Budiardjo 2003). According to Radaelli (2003), Politics is a matter related to managing, directing, and carrying out public policies or policies concerning political parties that play a role in the life of society, nation and state. The simplest definition of politics is the process of interaction between those in power and those who are controlled. Another definition states, Politics is the process of forming and dividing power in society (Setiadi and Kolip 2013). There are even those who interpret politics as art or ways to fight for any interests, including even the simplest interests, for example about how we can eat, drink, and even sleep comfortably. So that the expression Politics is our daily life, and our daily life is politics. Thus, politics is not only the business of political elites or politicians who so far we think have the right to regulate our life in the state and so on. Politics is also our business, the business of anyone who wants to realize whatever interests and how to make it happen. (Vituos Setyaka, 2018, 2). This is in line with the statement of a Western writer who concluded that there is no field of knowledge and human civilization that is untouched by politics (Strauss and Cropsey 2012). Thus the attachment of humans to political activity, so that Aristotle called humans a *zoon politicon* or political animal (Shields 2014).

## RESEARCH METHOD

This research uses descriptive analytical method with a qualitative approach. There are 3 (three) data collection techniques in this study, namely;

Observation, Interview and Literature Study. To observe the research object, the researcher immediately went to the research location. As for the interview, the researcher used face-to-face interviews and interviews via mobile phones. As for the Literature Study technique, the researcher do it by looking for reading materials that are relevant to the object of this research. Reading materials can be in the form of books, journal articles in printed or digital form. Furthermore, for data analysis, the researcher used qualitative data analysis developed by Miles and Haberman, namely through data reduction, data display, and conclusion/verification (Sugiyono 2013).

## RESULT AND DISCUSSION

### Knowing Tablighi Jama'ah

The term "Tablighi Jama'ah" consists of two words, namely Tabligh and Jama'ah. The word "Jama'ah" comes from the basic word *Jama'a - Yajma'u - Jam'an* which means to collect, gather, unite, combine. After being said "Jama'ah" means group (Warson 1997). From this it can be understood according to the context of social movements, that the word "jama'ah" means a group of people who have the same goals, work, passion, heart and affection. According to Kamus Besar Bahasa Indonesia, Jama'ah means a group or group of people worshipping (Kridalaksana 2013). While "Tabligh" etymologically according to al-Munawwir Dictionary, means delivery. As for Tabligh, it means broadcasting the Islamic religion. While in terminology, it can be understood as the activity of conveying, spreading or broadcasting religious teachings. So, in simple terms, Tablighi Jama'ah means a group of people who carry out movements conveying or spreading the teachings of Islam.

The above is an explanation of the Tablighi Jama'at in a concept. While in action, Tablighi Jama'ah is a group of Muslims who preach in a distinctive way, which is different from other Islamic groups. Among their peculiarities is making the mosque a center of activity. Such is the importance of the position

of the mosque in their opinion, that it is the basis for their residential address. Another peculiarity is that they are easy to get along with. If we meet them, then we look at their face, then they will return our gaze with a friendly face. Friendly impressions to everyone include the main characteristics of this Jama'ah. For more details, below are some aspects of the Tablighi Jama'ah.

### **History of its Appearance**

This Jama'ah is from India. The initiator was Shaykh Maulana Muhammad Ilyas al-Kandalawi bin Maulana Muhammad Ismail. He was born in Kandla Village, Muzaffar Nagar District, Uttar Pradesh Region, India, in 1885 AD/1303 H and later died in 1944 (Nadwi and Kidwai 1979). His real name is Ilyas Akhtar. He was born into a family of religious experts. Almost all of his relatives are Ulama. Kandha village has been known for generations as the birthplace of Ulama. In this area, many small children have memorized 30 juz of the Qur'an.

As Ulama born from a family of Ulama also, Maulana Ilyas has cared about the condition of the ummah since childhood. He also could not stay silent to see the situation. As was the custom of the Ulama in general, namely fond of building mosques, prayer rooms, madrasas and other religious institutions, he did that too. It was recorded that until October 1925, he diligently built mosques, prayer rooms and madrasas in his area. Not only one or two mosques or madrasas that he built, but up to hundreds of them and even the teachers and other financing matters, all borne by him (Ulum 2019).

Based on this experience of the religious struggle over the years, he finally realized that to get people out of ignorance, it is not enough to just build mosques and madrasas. Because of the evidence, even though someone has studied for years in madrasas (in Indonesia, Islamic boarding schools=Pondok Pesantren), when he returns to his damaged environment, he is also damaged. His religious knowledge fades like salt dissolves when it meets water. The level and value of faith in his heart and the enthusiasm to get it has disappeared (Al-

Rosyid 2004). Therefore, in his opinion, a comprehensive religious effort is needed that is able to synergistically link the common people and the clergy (Ulama), so as to create a sense of shared responsibility for the life of religion in every muslim. This thought deeply penetrated Maulana Ilyas's soul, so that he was always restless, anxious and worried about his thoughts.

This anxiety and worry continued until he carried out the second pilgrimage in 1926. Among the span of time for this worship was when he was in Medina, when he visited the tomb of the Prophet Muhammad, to be precise, then entered Raudlah to continue praying until he was tired so he fell asleep. So, it was in his sleep that he dreamed of receiving orders from the Prophet Muhammad, to revive this da'wah movement. This spiritual experience, in the view of the researcher, can be said to be the forerunner to the emergence of Tablighi Jama'ah movement. It is recorded in history that the first students of Maulana Ilyas in the context of running this Jama'ah were 10 workers in Mewat New Delhi (Junaedi 2013).

### **Its Teachings**

Based on observations, interviews and literature searches, it was concluded that the teachings of Tablighi Jama'ah are globally contained in two sources, namely; **First**, in 20 Ushul Da'wah or 20 Principles of Da'wah and **Second**, in 6 Characteristics of Shahabat. An explanation of the two sources of teaching will be briefly explained below.

Twenty Ushul Da'wah or 20 Principles of Da'wah, consisting of 20 points. To make it easy to memorize and understand, these 20 points are divided into five groups, each group consisting of 4 (four) points, namely: (Anjar Abdurrachman, dkk., 2016, 13).

1. **The first group, 4 things that must be reproduced**, include;
  - Da'wah ila Allah, namely always inviting people to obey Allah SWT.
  - Ta'allum wa ta'lim, namely always learning and or teaching, spreading knowledge.
  - Dhikr wa al-ibadah, that is always keeping dhikr and worship.



- Solemn, namely always giving service to others.
- 2. **The second group, 4 things that must be reduced**, include;
  - The period of eating and drinking, namely reducing eating and drinking.
  - Period of sleep and rest, ie reduced time to sleep and relax.
  - The period of leaving the mosque, namely reducing going out and going out of the mosque.
  - Time to talk in vain. Namely reducing talk without benefit.
- 3. **The third Group, 4 things that must be maintained**, include;
  - Obey the leader as long as the leader obeys Allah and the Messenger,
  - Prioritizing ijtima (collective) charity over infiradi (individual) charity
  - Uphold the honor of the mosque,
  - Have a feeling of patience and endurance.
- 4. **The fourth Group, 4 things that must be abandoned**, include;
  - Hoping for something other than Allah,
  - Asking for something other than Allah
  - Using other people's things without the owner's permission
  - Extravagant and wasteful.
- 5. **The fifth Group, 4 things that should not be touched**, include;
  - Talk about domestic and foreign politics,
  - Talk about khilafiyah (differences of schools of thought),
  - Talk about anyone's social status,
  - Begging for funds and talking about social disgrace.

While the sources of the teachings of these two movements are known as the 6 (six) Characteristics of Shahabat. It means that Tablighi Jama'ah believes that in order for Muslims to be dignified according to Allah's promise, then Muslims must have the distinctive characteristics of the Prophet's companions (Shahabat). What are the characteristics of the Prophet's Companions (Shahabat)? According to this Jama'ah, there are 6 (six) of their distinctive characteristics (Abdillah 2018), namely;

1. Confident in (*Yakin*) Thayyibah's sentence 'Laa ilaaha illallah Muhammadur Rasulallah',
2. Prayer (Shalat) khusyu' wal khudlu',
3. al-Ilmu ma'adz dhikr,
4. Ikramul muslimin,
5. Tashihun niyyah,



6. ad-Da'wah wat tabligh (Sayani 2006).

To make it easy to memorize and understand, the description of each trait is always broken down into 4 aspects, namely;

1. Aspects of **meaning**, namely the literal meaning.
2. Aspects of **aims and objectives**, namely the aims and objectives if we have these characteristics.
3. Aspects of **fadhilah**, namely what are the advantages if we have these characteristics.
4. Aspects of **how to get**, namely how do we have these characteristics.

Here is the description:

**Confident in (Yakin) Thayyibah's** sentence "**Laa Ilaaha Illallah**".

**Meaning:** None has the right to be worshiped except Allah SWT. **Purpose and**

**Objectives:** To expel belief in creatures from our hearts and then put faith only

in Allah SWT, into our hearts. **Fadhilah (Advantages):** 1). Whoever dies while

he believes that no one has the right to be worshiped besides Allah SWT, then

he is guaranteed to enter heaven. 2). Whoever testifies that there is none who

has the right to be worshiped except Allah and his heart justifies his words,

then he is welcome to enter Paradise from which door he likes. 3). The smallest

amount of faith in the heart, Allah will give a heaven that is 10 times the

width of the world. **How to get:** 1). Preach the importance of faith sure. 2).

Practice by increasing the number of halaqoh-halaqoh / assembly of faith (talk

or hear). 3). Pray to Allah to be given the essence of faith and believe in this

sentence. **Muhammadur rasulullah; Meaning:** The Prophet Muhammad

SAW., is the messenger of Allah. **Purpose and Objectives:** Believing that the

only way to achieve glory in the world and the hereafter is by following the

sunnah of the Prophet Muhammad. **Fadhilah (Advantages):** 1). Rasulallah

SAW., said; Will not go to hell, someone who testifies that no one has the right

to be worshiped but Allah and I (Muhammad) as the Messenger of Allah. 2).

Rasulallah SAW., said; Whoever sticks to my sunnah when my ummah is

destroyed, he will be rewarded with a martyr's death. 3). Rasulallah SAW.,

said; Whoever revives my sunnah truly loves me, and whoever love s me,

will be with me in heaven. **How to get:** 1). Preach the importance of reviving

the sunnah of Rasulullah SAW. 2). Practice, namely by reviving the sunnah of Rasulullah SAW., in our lives for 24 hours. 3). Pray to Allah to be given the strength to revive the sunnah.

**Prayer (Shalat) Khusyu' wal Khudlu'** prayer. **Meaning:** Pray with inner concentration and humble yourself by following the way exemplified by the Prophet Muhammad. **Purpose and Objectives:** Bringing the qualities of obedience to Allah SWT when praying, going out while navigating daily life. **Fadhilah (Advantages):** 1). Allah says; Verily prayer can prevent from abominable and evil deeds. 2). Allah says; Seek Allah's help with patience and prayer. 3). Rasulullah SAW., said: Prayer is the property of a believer. **How to get:** 1). Establishing prayer at the beginning of time in the mosque where the call to prayer resounds, 2). Improve the dhahir prayer (shalat). 3). Presenting the majesty of Allah when praying. 4). Learn to solve problems with prayer. 5). Pray to Allah to give the essence of prayer (shalat) **khusyu wal khudlu'**. 6). Preach the importance of prayer.

**Al-Ilmu ma'adzikir.** **Meaning:** *al-Ilmu* means knowing, namely knowing our obligations as creatures of God. *Dhikr* means remembering, namely always remembering the majesty of Allah at all times according to the instructions that came from Allah SWT., through His Majesty Rasulullah SAW. **Purpose:** To practice the commands of Allah SWT, based on knowledge at all times and circumstances by presenting the majesty of Allah in the heart in the way of Rasulullah SAW. **Fadhilah (Advantages)** al-Ilmu: 1). If Allah wills good for a servant, then Allah will understand himself in religious matters. 2). Whoever walks in search of knowledge, Allah will make easy for him the way to heaven. 3). Whoever learns one verse of the Qur'an, his value is better than 100 rakaat sunnah prayer (shalat). Whoever learns one chapter of knowledge will be better valued than the sunnah prayer of 1000 rakaat. **Fadhilah (Advantages)** Dhikr: 1). The parable of a person who is dhikr with someone who is not dhikr is like a living person compared to a dead person.

2). Allah says: By remembering Allah, the heart will be calm. 3). Allah says: Remember Me, I will remember you. **How to get advantages of al-ilmu:** 1). Preach the importance of al-ilmu. 2). Sitting in majlis al-ilmu in the mosque and at home. 3). Invite people to sit in majlis al-ilmu. 4). Present the importance of al-ilmu in the heart. 5). Pray to Allah to be given the essence of al-ilmu. **How to get advantages of dzikir:** 1). Preach the importance of dzikir to Allah SWT. 2). Every day read the Qur'an. 3). Read tasbihat, shalawat and istighfar each 100 X every day. When reading tasbihat then present the glory of Allah. When reading shalawat, remember the services of the Prophet to us. When reading istighfar, present the Most Forgiving nature of Allah. 4). Practice masnunah (daily) prayers. 5). Pray to Allah to give the essence of dzikir.

**Ikramul Muslimin. Meaning:** Glorifying fellow Muslims. **Purpose and Objectives:** We fulfill the rights of Muslims without us asking them to fulfill our rights. **Fadhilah (Advantages) :** 1). Allah will help a servant while he helps his brother. 2). Whoever covers the disgrace of his Muslim brother, Allah will cover his disgrace and whoever opens the disgrace of his Muslim brother, Allah will open his disgrace until he will be humiliated in his own house. 3). Your smile in front of your brother is alms. **How to get:** 1). Preach the importance of Ikramul Muslimin. 2). Greet people we know or don't know. 3). Love the young, respect the old, glorify the clergy (ulama) and respect each other. 4). Mingle with all the different characters. 5). Pray to Allah to be given morals like the morals of His Majesty the Prophet Muhammad.

**Tashihun Niyyah** (Shahab and Nadhar 2010). Meaning: Correct or straighten intentions. **Purpose and Purpose:** Cleansing intentions in every practice solely because of Allah SWT. **Fadhilah (Advantages):** 1). Indeed, Allah will not accept someone's deeds except with sincerity. 2). Verily Allah does not look at your appearance and your wealth but He will look at your heart and your deeds. 3). His Majesty Rasulullah SAW. Said: O... Muadz, be sincere, because even a little sincere charity will suffice. **How to get:** 1).

Spread the importance of sincerity. 2). Every time we do good deeds, check our intentions, before doing good deeds, when doing good deeds and after doing good deeds, clean our intentions so that they are solely for the sake of Allah. 3). Pray to Allah to be given the essence of sincerity in charity.

**Da'wah and Tabligh Khuruj fi Sabilillah. Meaning:** Dakwah is inviting, Tabligh is conveying and **khuruj fisabilillah** is going out in the way of Allah. **Purpose and objectives:** 1). Self-improvement, that is, how to be able to use personal assets and time as God has commanded. 2). Live religion perfectly for yourself and all humans throughout nature by using wealth and yourself. **Fadhilah (Advantages):** 1). Allah said: and is there anyone whose words are better than someone who invites people to Allah. 2). Whoever invites to good guidance he will get a reward like the one who practices it. 3). One morning and one evening in the way of Allah is better than getting the world and its contents. **How to get:** 1). Preach the importance of da'wah and tabligh. 2). Exercise in a way: going out in the way of Allah at least 4 months for life, 40 days every year, 3 days every month and 2.5 hours every day. Increase gradually to 4 months per year, 10 days per month and 8 hours every day. 3). Pray to Allah so that he will be given the essence of da'wah and tabligh, namely being able to use wealth, self and time for the benefit of religion (Islam).

### **Its Membership**

To become a member of the Tablighi Jama'ah, there are no special requirements. From several sources it is known that to become a member of this Jama'ah only requires one condition, namely being Muslim. This means that anyone who claims to be Muslim can become a member of the Tablighi Jama'ah. Proof of membership does not use a membership card (Kartu Tanda Anggota) or the member's name is recorded in the master book, or the like (Husda 2020).

The temporary conclusion of the researcher is that the membership of

this Jama'ah lies in each other's hearts. Whose heart feels responsible for the preservation of the religion of Islam in the understanding of this Jama'ah, then he will feel like a member. Thus, the membership of the Tablighi Jama'ah is free, that is, it is not bound by other parties. The only thing that binds each member to the Jama'ah is their individual will.

### **Methods of Its Da'wah**

What is meant by the da'wah method here is the method used by the Tablighi Jama'ah in carrying out da'wah or inviting the public to take part in its program of activities. Based on observations and interviews with members of the Jama'ah, it is known that Tablighi Jama'ah's da'wah method essentially invites directly to the object of its da'wah. Technically, members of the Jama'ah come or visit the community as guests. When the community accepts, the Jama'ah members will talk about many things with the community. The topic of conversation is not always related to da'wah or religious material, but anything. So that there is familiarity between the members of this Jama'ah and the hosts who are visited.

If it turns out that the host really comes to the mosque, the members of the Jama'ah immediately welcome him enthusiastically, including by introducing him to other members of the Jama'ah. Also not to forget, the host was treated to the maximum at the mosque with other members. In this way, the host feels familiar and even feels like a relative.

In general, the Jama'ah's da'wah method is like that, namely directly meeting the community and then having a heart-to-heart dialogue, so that the community does not have any suspicions or misunderstandings. This makes people happy. It is this method that makes this Jama'ah known to be easy to get along with anyone.

### **Its Activities**

The core activities of the Tablighi Jama'ah are of two types, which are

commonly called Maqami Practices and Intiqali Practices. The explanation is as follows:

### ***Maqami Practices (Program)***

This practice or program is called maqami because this program is carried out at maqami, namely the residence of members of the Tablighi Jama'ah. And as explained above, one of the characteristics of this Jama'ah is that all of its activities are connected with the mosque. Likewise with this Maqami practices. This practice is also directed to prosper the mosque in the neighborhood where the member lives. Among the activities are; 1). Serving at home and in our mosque, whenever needed, 2). Keeping the five daily prayers in congregation (Jama'ah) at the beginning of time in the mosque where the call to prayer (adzan) resounds, every time the time comes, 3). Dzikir in the morning and evening, 4). Ta'lim Fadha'il, every day in our homes and in our mosques (fadha'ilul amal), 5). Ta'lim Masa'il (recitation at the mosque/ilmu fiqh), every time there is a recitation (ilmu fiqh), 6). Stay One or friendship with the neighbors of the mosque in our village, every day. 7). Jaulah Dua or friendship with neighbors of mosques in neighboring villages, every week, and so on.

### ***Intiqali Practices (Program)***

Intiqali literally means moving from one place to another. Thus the Intiqali Program is a program carried out by members of the Tablighi Jama'ah by moving around, namely when holding Khuruj activities. In language, Khuruj means Exit. While in terms, Khuruj is a program of da'wah activities among the Tablighi Jama'ah, for a certain period of time by leaving the homes of members of the program participants and making the mosque the center of all activities. As for the duration of the Khuruj, it varies from 1 (one) day, 3 (three) days, 40 (forty) days, 4 (four) months and some even 1 (one) year. ( Abdul Jalil, 54). During this period, members of the Tablighi Jama'ah who participated in the Khuruj separated from their families. So Khuruj is

basically leaving the family for a while. Khuruj's place does not have to be far away. Khuruj can go to neighboring villages. However, during the khuruj period, the participants still left their families. Khuruj can also go abroad. However, even though it is overseas, the core of its activities is the same as during Khuruj in the country or even during Khuruj in a neighboring village. and all costs of activities, borne by each participant.

The core of the activities carried out during the Khuruj referred to two things that became the main teachings of this Jama'at, namely, **first**, the implementation of the 20 Ushul Dakwah and, **second**, training the 6 (six) characteristics of Shahabat as described above, so that these traits are internalized within oneself not just to know, but must become the character of each member of this Jama'at. The main reference books taught during Khuruj are a book entitled *Fadha'ilul A'mal* by Maulana Zakaria al-Kandahlawi and a book entitled *Hayatush Shahabah* by Shaykh Maulana Yusuf al-Kandahlawi. For members of the Tablighi Jama'ah who are originally Arab, usually the use of the book *Fadha'ilul A'mal* is replaced by the hadith book *Riyadlush shalihin* by Imam an-Nawawi ad-Dimasyqi.

### **Politics in Islam**

Based on the description above, then we know that Politics is clearly in Islamic teachings. Not only did it exist, it has even been practiced in real life since the time of the Prophet Muhammad, both when he was still in Mecca and when he was already in Medina with his Medina Charter (Nasr, Leaman, and Mizan 2003). As Ridwan HR (2017) said that for Muslims, all aspects of the Prophet Muhammad's life in the form of words and deeds, both in his capacity as Prophet and Apostle, person, head of household, community leader, as well as priest or leader of the people, are a source of reference in all areas of life, including politics and state administration and of course after the Qur'an. History shows that the Prophet saw during his lifetime was politically active in guiding the Muslims both individually and communally. Many of the policies



that he implemented in order to foster a plural society both in religion, ethnicity, and others in Medina. His political steps were also very precise, so that he succeeded in fulfilling his vision and mission. At the end of his life, he was able to form an ideal state, which until now has become a model for Islamic political parties and Islamic movement groups.

Not only in the practice of the Prophet's life, it turns out that politics is mentioned a lot in the verses of the Qur'an, although not explicitly. When the Qur'an narrates about the prophets, implicitly, it is also narrating politics, of course besides the big themes, such as the themes of faith, ritual, economics, law, morals, etc. This is because the meaning of the narrative is not always single-winged. Take a look at the stories in the Qur'an, such as the story of Prophet Yusuf as., Prophet Musa as., Prophet David as., Prophet Sulaiman as., even Prophet Isa as., though. Likewise, when the Qur'an tells of individuals who are not from among the prophets or apostles, such as the story of Dzul Qarnain, Queen of Shaba, Roman versus Persian War, King Pharaoh, Qarun, Haman, Troops of Elephants, etc. Besides containing the big themes mentioned above, there is always a political theme tucked in. From this we can see how the Qur'an is full of stories from which political messages can be drawn. In the researcher's understanding, through these stories, it is as if the Qur'an tells us to be dignified politicians.

If the actions of Muslim politicians after the death of the Prophet, both during the al-Khulafa'ur Rasyidun era, the Umayyad dynasty, the Abbasid dynasty, etc., can be used as evidence of the existence of a political element in Islam, then it is even easier. This is due to the fact that since the Prophet's body has not yet been buried, the first thing they raise is political issues. And it continues until the era we live in today. These historical facts are certainly strong evidence that the political element in Islam is very real.

### **Political Problematics in Islam**

After the researcher read the writings on the theme of Islamic politics,

and social facts, especially in Indonesia, the researcher concluded that the political problems in Islam were essentially the factor of ummah unity. Although there are other factors that can bring up political problems, such as poverty, backwardness, and ignorance, but the factor of ummah unity is the main factor. In line with the opinion of the researcher, Imam Suprayogo, wrote: Many people are able to struggle to uphold prayer, zakat, fasting, pilgrimage and so on, but when they have to fight for the unity of the people, it turns out that it is not easy to carry it out. Muslims everywhere are divided into various sects, groups, organizations and schools of thought. The difference is also always used as a reason not to unite. There really is nothing wrong with being different, as long as those differences don't interfere with efforts to get to know each other and are still united. When different, then they should compete with each other in doing good.

After the researcher examined the problem further, there are at least 2 (two) main reasons why Muslims are hard and difficult to unite, namely;

**First**, because the scholars (Ulama) are not alone in drawing conclusions when understanding the texts of the Qur'an and the Hadith. This reason is also the reason for the emergence of currents in all fields of Islamic knowledge, such as ilmu fiqh with its various schools of thought, ilmu aqidah with its various jurists or sects, ilmu tashawwuf with its various tarekats, and in political science with its various parties. It has been proven in history that the unity of the ummah is sometimes constrained simply because of differences in the adherence of madhhabs, firqahs, tarekat and of course parties.

**Second**, because the difference between the Companions (shahabat) of the Prophet in understanding the Prophet, he has appointed or not appointed a successor to lead the ummah after his death. There are groups who argue that the Prophet did not appoint a replacement to lead the people. The leadership of the people is left to the people themselves. And this is the opinion

of the majority of Muslims to this day. This group is known as Ahlus Sunnah wal Jama'ah. While there are other groups, who argue that the Prophet, before he died, had appointed Ali bin Abi Talib r.a. instead, to lead the people. This group is a minority in a global context, and is known as the Shia group. It has been proven in history until now, that the unity of the people is often hampered just because of these differences in sects, it is not uncommon for them to even discredit one another.

In addition to the reasons above, with regard to the unity of the people, it is appropriate to convey here a hadith history in the book of Musnad Ahmad bin Hambal which (sanad) is jayyid and strong (qawiyy), according to Kastolani Marzuki. The essence of the hadith, tells that the Messenger of Allah, begged 3 (three) requests to Allah swt., but only 2 (two) requests were granted, while 1 (one) request was rejected, namely a request that his people not destroy each other.

According to the researcher, we should not be pessimistic in achieving the unity of the Ummah because of the hadith. On the other hand, we use this hadith as a trigger to achieve the unity of the Ummah and a trigger for continuing efforts to be more serious. This is what has been shown by our predecessors from ancient times to the present. Even though they know these hadiths, but they continue to try to unite the people, by learning from the failures that have occurred. They never get tired of establishing movements, organizations, associations, Jama'ah, and the like in the framework of the unity of this ummah. They understand, basically what Allah SWT., has ordered, is the maximum possible effort to unite the people. As for success or failure, it is returned to Allah swt.

Based on the theory and research results described above, it can be understood what politics is? and what Tablighi Jama'ah is? Below is discussed the description to answer the research questions, namely; how can the Tablighi Jama'ah be able to form a Muslim community, even though this

Jama'ah is known to be non-political (al-Lasiyasiy). Meanwhile, the general view is that to build a society, it is necessary to engage in politics.

As explained in **Sub Chapter 3. The teachings of the Tabligh Jama'ah** above, it is known, there are two main teachings of this Jama'ah, namely; **first**, 20 Principles of Da'wah and **second**, 6 Characteristics of Companions (Shahabat). In the 20 Principles of Da'wah there is a group of principles that must not be touched, of which there are 4 points, namely: **a). Talk about domestic and foreign politics, b). Talking about khilafiyah (differences of schools of thought), c). Talk about anyone's social status, d). Begging for funds and talking about social disgrace.** Pay attention to these 4 points, it turns out that the first one reads: **a). Talk about domestic and foreign politics.**

Based on this principle, members of the Tablighi Jama'ah, especially during khuruj, may not discuss political themes. The researcher tried to ask in interviews. The answer is that the character of da'wah unites people, while the character of politics divides them, especially those with different preferences. However, this does not mean that members of the Tablighi Jama'ah cannot vote in elections. They may vote, but not discuss their choices in public. The reason is because every member of the Tablighi Jama'ah is a da'i. While a da'i must be able to communicate with everyone (mad'u). Even though not everyone has the same choice as the da'i. The facts show that differences in political choices are not the same as differences in other choices. Differences in political choices can cause antipathy. This attitude is feared to hinder the message of preaching. From these answers, the researcher understands that actually what cannot be touched or prohibited, especially during khuruj, is practical politics, such as talking about the name of the party or candidate chosen, let alone campaigning for it.

Thus, members of the Tablighi Jama'ah are actually still involved in politics, but do not talk about it in public. It is this way of doing politics that

causes the Tablighi Jama'ah to be called non-political. Then what about such a non-political attitude when the aim of Tablighi Jama'ah is to form a Muslim society? Isn't it necessary to form a society, political power? From the interviews, the researcher got the answer that by implementing the 20 principles of da'wah and 6 characteristics of Shahabat correctly, plus the directions of the masyayaikh and experienced this Jama'ah members, it was proven that Muslim society was able to form, a real example is the Medina community at the time of the Prophet. and the people of Temboro Village, Karas District, Magetan Regency, East Java today. Based on direct observations that the researcher did for several days, it turned out that there was a community formed by the Tablighi Jama'ah in Temboro Village, East Java.

The researcher visited Temboro Village directly to witness the form of a community where the majority of its members live by practicing the teachings of Tablighi Jama'ah every day 24 hours since the 1990s. Based on the interviews, the number of people who practice the teachings of the Jama'ah continues to increase from time to time. This was increased by means of sending groups of khuruj from Temboro Village to surrounding villages. Another way is to accept as best as possible the arrival of people from outside the area (whether outside the village, sub-district, district, province or even foreign) who want to learn the way of life of the Tablighi Jama'ah in Temboro Village. After enough time, they go home to practice it in their home area.

Then what about the general view which states that in order to build a society one must engage in politics. At first glance, this general view seems contradictory to the fact that the community in Temboro Village was formed. Yet the common view is correct. So the statement that to build a society one must have politics is true. And the Tablighi Jama'ah was able to build society in Temboro Village also by engaging in politics, but the politics is not politics. Because not being political is politics.

Next, we will discuss the belief of the Tablighi Jama'ah mentioned in

**Chapter I of the Introduction** that today's Muslims will rise to lead the world again as it was in the past, with the condition of preaching as exemplified by the Prophet. According to the researcher's opinion, this belief is true. The question is, is the da'wah carried out by the Tablighi Jama'ah itself as exemplified by the Prophet? The answer could be yes, but of course it's impossible 100% like what the Prophet exemplified. The researcher can not confirm the percentage. The researcher can only estimate the elements of the preaching of the Tablighi Jama'ah which follow the example of the Prophet's preaching, namely; a. They don't pay for their da'wah by **mad'u** (the object of da'wah). b. They come to **mad'u**, not waiting for **mad'u** to come. c. They sacrifice their wealth, self and time for da'wah. Even though it was only 3 (three) points, according to the researcher's opinion, it was a process of emulating the Prophet's preaching, which was difficult. Even though members of the Tablighi Jama'ah, are used to preaching in this way for days, months and some even up to years. If the da'wah that they are doing is true, then the researcher is sure that the quality of metal and the extraordinary character of the preacher will be formed. And if Muslims are used to doing this, then the character of the people who are worthy of leading the world will be formed.

It is worth questioning, the number of members of the Tablighi Jama'ah who used to preach in the manner of the Prophet, to this day is certainly very large and spread through out Indonesia in particular. But why has it not been heard of any figures from them appearing on the stage at the district, provincial or even national levels with the character and mentality of the Prophet? According to the researcher's opinion, the reason could be the quality of the preaching that they are doing, not meeting the requirements. If it is quantified, it is still below 10% of the Prophet's preaching model. Therefore, it is understandable if among them, they are still being offered preaching in the manner of the Prophet.

Furthermore, to get to know the Tablighi Jama'ah further from a

political perspective, below we will discuss why in politics, the Tablighi Jama'ah does not follow the PKS (Partai Keadilan Sejahtera) or HTI (Hizbut Tahrir Indonesia). From the *bayan-bayan* (lectures) among the Tablighi Jama'ah, it is often conveyed that their politics is the politics of the Prophet. In these *bayan-bayan*, it was emphasized that the policy of the Prophet, is how to invite people to obey Allah, as much as possible by way of Prophet. They therefore did not follow the way of PKS or HTI, which were interested in formal power struggles. A familiar term among them: Tablighi Jama'ah is more interested in the struggle for power over the hearts of the ummah. Therefore, if we study the 2 (two) main points of his teachings that have been described above, we find that each point is always related to the practice of the heart. The researcher often hear members of this Jama'ah say that the work of the Tablighi Jama'ah is work of the heart, so we must be careful, so we don't get hurt, let alone break our hearts. So it is natural that generally members of the Tabligh Jama'ah are friendly, smiling, gentle and polite in speaking. Ethical behavior is their hallmark. They do not like to criticize, insult, mislead or disbelieve other groups. Even according to the original rules, they were absolutely not allowed to hope let alone ask for help or inconvenience others.

For the Tablighi Jama'ah, formal authority is a promise from Allah, which will surely be given to us after we fulfill the conditions. Just as the Prophet used to gain formal power in Medina, after the Prophet and his companions fought it out in Mecca, so that their mentality and character were firmly formed. So if we now want to gain formal power, we just have to follow in their footsteps. On the other hand, if we gain power without following in their footsteps, it is very possible that what will happen is mutual slander, trips over each other, bringing down each other, hoax and buzzer wars, in fact anything can be done to gain power. So for the Tablighi Jama'ah, power is not a goal, what is important, the process must be ensured according to the example of the Prophet. So the researcher often hear them giving rules or



regulations before carrying out any activities, such as; deliberation, ta'lim, stay away, solemn, special, public, etc. This is so that everything that is done follows the example of the Prophet, or at least according to the directions of Ulama, because Ulama are the inheritors of the prophets.

## CONCLUSION

The Tablighi Jama'ah successfully established a Muslim community in Temboro Village, Karas District, Magetan Regency, primarily by adhering to the core teachings found in two key sources: the "20 Principles of Da'wah" and the "6 Characters of Shahabat," supplemented by guidance from respected masyayaikh and the collective experience of its members. Despite its non-political label, the Tablighi Jama'ah's stance on politics is nuanced; while it avoids open discussions of political aspirations and refrains from engaging in practical politics, it maintains an inherent political dimension. In essence, the Tablighi Jama'ah is notably a practically non-political community that prioritizes its distinctive approach to spiritual and communal development.

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