

Social History of the Parongpong Tablighi Jamaat (1985-2023)

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Abstract:

There are several interesting things about the Tablighi Jamaah (hereinafter referred to as JT) movement. This interesting phenomenon includes, first, the *da'wah* method. JT's preaching method is considered unique and contradictory by some laypeople. In his preaching method, it is necessary to leave the family for a certain time. So this method requires members to leave work and family. This, of course, has an impact on the family's livelihood and productivity. Meanwhile, earning a living for the family is considered a sharia obligation. This is the first contradictory and unique condition. However, on the other hand, this co-contradictory condition is followed by other conditions. No method of preaching exceeds the speed carried out by JT. Suddenly, after going out (*khuruj*) for 3 days, he suddenly became a brother of worship and regretted his sins in the past. This condition of spiritual change certainly cannot be carried out by individuals or other religious organizations. This event only occurs in the JT tradition.

Keywords: da'wah method; education tradition; global movement; sharia obligation; spiritual journey.

INTRODUCTION

The Tablighi Jamaah (hereinafter referred to as JT) phenomenon is very interesting to study because several things are considered contradictory to the understanding of ordinary people. For example, those in their missionary movement must leave their family and work (*khuruj*) but from a Sharia perspective, earning a living is a Sharia obligation, this is the first. Second, JT's preaching method, however controversial, can in fact change the behavior of individuals and society quickly. Meanwhile, the conventional methods used by religious agents are not as fast as those used by JT. Apart from that, individual changes are carried out in the congregation (Wirman, 2018). Even from those from the general public who do not have a religious title in society. Many of them are former thugs. Third, still related to the second, JT always carries out his preaching in congregations in a mainstream way in his preaching method. However, infirmed da'wah is often carried out when in *maqami* (in one's own village). This is very different from conventional preaching, which is generally done solo and in monologue. For example, if it is done by an Ustaz or kyai. It was with this method of preaching that JT spread throughout the world.

The time interval above is the time when Islamic education was established with the spirit of the Tablighi Jamaah, namely from 2013 to 2023. It is quite unique if we talk about JT and education in the modern sense. Education in the JT concept is an educational tradition that has its roots in the traditions of the Prophet's companions since the 7th century AD or 1st AH. Education was centered in the Nabawi mosque, and then from the mosque, it was conveyed to the homes of Muslims. In the JT concept, mosque practices must be the same as home practices. 4 practices at the Nabawi mosque must also be carried out in the homes of friends.

First, preaching. The essence of this dawah is always to say three things in front of people. Takbirat, which means always pronouncing the greatness and oneness of Allah. The target is how the greatness of Allah enters the heart and at the same time the greatness of the world (besides Allah) emerges in the heart. treatise. The treatise in question is the greatness of the Islamic religion. The essence of this treatise is to know the value of charity. In general, the value of charity is stated in the Al-Quran, namely, whoever does righteous deeds will get heaven. And on the other hand, whoever does bad deeds will have his share in hell. This concept of expecting a reward is a core obligation at JT. This is very different from the concept of Sufis who do not expect reward or punishment but *taqarrub* and love (Al-Jailani, 2012). Reward and torture must be present in every charity. Even Maulana Sa'ad, in his youth, will not be rewarded by people whose deeds do not bring rewards (Interview with Bayan Maulana Sa'ad, Cikampek, 2005). The final element of da'wah is always talking about the afterlife. Imam Ghazali (Al-Ghazālī, 1958) said the afterlife is an event starting from death to heaven and hell. The same as the other two aspects, namely increasing the afterlife and minimizing world life.

Second, ta'lim. The essence of ta'lim is a teaching and learning process whose content is two things: the word of Allah and the words of the Prophet Muhammad. It is said in JT that the purpose of ta'lim is to incorporate the light of Allah and the words of the Prophet to be passionate about practicing religion (Aji et al., 2021). There are two types of *ta'lim*: *fadail* and *masa'il*. *Fada'il* is knowledge about the value of charity, as mentioned above. Meanwhile, *masa'il* is the science of the correct procedures for giving charity according to the example of the Prophet Muhammad. According to JT's chronicle, this *ta'lim* was always carried out by the Prophet and his companions, initially in the mosque and then spread to the houses of the companions.

Third, *dhikr*. There are two kinds of *dhikr*: narrow and general (Hayat, 2021). It is meant here in a narrow sense, which includes two main things, namely *dhikr tasbihat*, recitations, and prayer. For example, in the JT environment, there is an obligation to recite *tasbihat* every morning and evening. The *tasbih* is reciting *subhanallah*, *alhamdulillah*, *tahlil allahu akbar* and *haukolah*, *Dhikr* is done 100 times. Apart from that, read the blessings on the Prophet SAW. Also, every day, there is an obligation to read one juz of the Qur'an. That is what is meant by *dhikr* in JT.

The last mosque and house practice is service. This service is serving people and God's creatures without asking for anything in return. The highest service, the service of the Messenger of God, is to repay evil with good. In JT's *muzakarah*, it is said that the fruit of service is a noble character (Hakim, 2013). While the fruit of true preaching is monotheism, the disappearance of polytheism. The impact of *Talim* is right and true in charity. While the true effect of *dhikr* is doing good by presenting Allah (sincerely). The end result of this practice is a life of religious charity in the homes of friends. The concrete came out of the houses of the friends of the alim and aliyah, hafiz and hafizah; the men were ready to go out in the path of God, and the women covered their aura perfectly. So this is the aspect of education in JT (Arroisi, 2018).

In fact, education at JT includes three main things: madrasah of *tahfidz*, madrasah of science and madrasah of *intiqoli*. These three aspects are also the JT syllabus and curriculum wherever they are. Madrasah *Tahfidz* produces memorizers of the Qur'an; Madrasah alim, produces ulama, the standard is memorizing the Qur'an and 5000 hadiths and Madrasah *Intiqoli*, which produces students who are ready to engage in preaching and spreading the faith. The fruit of *intiqoli* is the formation of faith and strength for religious deeds (Hakim, 2013).

But there is a general fact, in matters of education, JT does not appreciate school education. The question of this school system will be a special thesis in his research. This fact therefore does not happen in Parongpong. Especially in Parongpong, JT's preaching with his famous *khuruj* method also went hand in hand with the development of school education in a modern sense. This is the uniqueness of JT Parongpong which is not found in the whole world, at least in the region of Bandung Raya.

METHOD

Every research must use methods according to the type of research. This research uses historical research methods, which include heuristics, criticism, interpretation and historiography (Rahman, 2020). Heuristics is the source gathering stage. Meanwhile, conventionally there are two sources: primary and secondary (Silalahi, 2006). Primary data was obtained from sources from members of the Tablighi Jamaah. In this case, the author is a member of the Tablighi Jamaah. In this primary source, apart from the author, there are members of the Tablighi Jamaah, especially from Parongpong. Therefore, during this stage of data collection, the author used several methods, which included observations in several places from 2001 to 2010 intensively, and continued non-intensively from 2011 to 2023. In this observation, freetalk (in-depth free interviews) very domineering

(Mustari & Rahman, 2012). Apart from free talks and interviews, the author also obtained literary sources obtained from several references, including: Fadhilah Amal, published by Pustaka Ramadhan Bandung, 2001; Fadhilah Shodakoh, same publication and same year. The only difference is that Fadhilah Amal uses a lot of the Al-Qur'an and Hadith in Arabic text, while Fadhilah Sodakoh uses less Arabic text except verses from the Al-Qur'an. The second difference between Fadhilah Amal is the five main topics, namely prayer, dhikr, the Qur'an, stories of friends and going out on the path of Allah. Meanwhile, Fadhilah Sodakoh focuses on the virtues of sodakoh, stories and other religious discussions.

These two books are the most read among JT. If you are going out in the path of God, these two books are read after every five-time prayer and during the morning teaching around 09:00. Later, in addition to these two books, Muntakhob Ahadist written by Sheikh Maulana Yusuf, who was the second JT caliph, was also read. Another literary source is Maulana Yusuf's (d.1958) essay Hayatusshabah, about the life of the companions. The method of writing this book is by mentioning the sanad of each Hadith or atsar quoted from the main famous hadith books such as kutubussittah and other books. This book's translation covers 3 volumes with a thickness of more than 2000 pages. This is the great work of Sheikh Maulana Yusuf, son of the founder of JT, Sheikh Maulana Ilyas (d. 1948).

Scientific source, is the author's dissertation: Peaceful Fundamentalists: Tablighi Jamaah Social Movement in Bandung (1985-2012), UIN Bandung, 2014. Written by the author himself when the author was taking his PhD at UIN Bandung. Apart from that, the author's work is entitled: Tablighi Jamaah: Muzakarah and Karkuzary, which is the author's diary during the 4-month Khuruj in three regions: Bandung, Sukabumi and Solo, Central Java. Apart from that, it is the author's recording of JT events around West Java and Jakarta, especially regarding *jur* and *ijtima'*. *Jur* is a special meeting of Tablighi Jamaah members held in each district/city, province, national, regional and world. For the regional and world level, the author only based on oral, not observation.

Second, the criticism stage. There are two types of criticism: internal and external. In terms of criticism, the most relevant is criticism of oral sources. During the free talk, many came from different sources but the theme was the same. From these sources there are often differences regarding the perpetrators and the content of the story. So the author carries out the *tarjih* logically and empirically. Finally an opinion was found that was close to certainty. As for the literary source, it is not very relevant to be criticized because the source is already clear and mutated. Except perhaps for some of the author's works that are solely the result of interviews, in terms of content there may be questions. For example, the author once made a statement that the person who first created *ta'lim* among Indian Muslims was Sheikh Maulana Ilyas. This is based on the results of freetalk from JT members in sharing opportunities and people. But after the author read *Khuruj fi Sabilillah*, translated by Maulana Harun, published by Misykat, it was not Sheikh Ilyas, but his father Sheikh Maulana Ismail Al-Khandalawi. This is the importance of being critical of oral sources and being confronted with written sources.

Third, interpretation. This is the stage of interpreting data or facts, so that the scattered data or facts become logical and interrelated, supported by empirical facts. So that readers can understand with their minds. An example of an accurate interpretation was carried out by Ibn Khaldun (27 May 1332- 17 March 1408) when researching the number of the Israelite troops when they were being chased by Pharaoh on the shores of the Red Sea. He said, traditional sources say that the Bani Israelite army at that time numbered 600 thousand people. However, according to him, this number may be because according to him the place only accommodates less than 600 thousand because it is small. Fourth, historiography. This is the stage of writing history. This stage is a stage that integrates the writer's abilities in the three aspects above to become a written work (Khaldun, 1999).

RESULTS AND DISCUSSION

The origins of the Parongpong Tablighi Jamaah (1985-2000)

The origins of JT's arrival to Parongpong were not at the same time, but differed depending on the area. The author, based on oral sources from JT members, there are three villages that became the forerunners of JT in Parongpong. First, Cihideung Caringin village. The first person to become a member of JT was Husin Warsa (d. 2011). He was a traveling salesman in glasses and sometimes in garden decorations. According to his confession, he went to India Pakistan Bangladesh (IPB) in 1987. He was the first to go to IPB from the North Bandung area. Because a member is conventionally not allowed to go to IPB before 4 months in the country, it is possible that Husin became a member of JT two years earlier, namely in 1985, where this year was the year JT first entered Bandung, namely to Antapani. In Antapani there is a *tasykulan* named Muzakir who lives in

Antapani. This Muzakir would later become the main figure of JT in Bandung. He comes from Aceh and opened a pharmacy business on Jalan Purwakarta Antapani. It is with this fact that the JT headquarters once occupied the H. Muzakir mahalla, namely the Pancasila Mosque, which is now opposite the Hajj dormitory and the Muhamadiyah office.

Likewise, Husin entered JT that year at the hands of the Pakistani Jamaah. However, because he was still alone at that time, he did not immediately practice JT-style preaching in his village. The most he was able to do was by offering messages to residents, especially mosque experts, in this case the Nurul Huda Cihideung mosque. Among Husin's first talents included Erin Suhendi, Ajay, Abu Khoer, Ruswendi and others. This is the first generation of Karkun Cihideung Parongpong. Of that generation, those who are still active are Erin Suhendi and Wawan. One day Husin prayed midday prayers at the Parongpong Cavalry mosque. At this mosque he met Wahyudin, a young contractor. From this conversation, it was concluded that Wahyudin had also performed khuruj in Jakarta around 1986, when he was in junior high school, precisely at the Kebon Jeruk Jakarta Headquarters. The lesson from that meeting was that Wahyudin became active again in JT's preaching. This incident occurred around the 90s. The second Mahalla after Cihideung is Barunagri Village (which is now administratively part of the Sukajaya Village area, Lembang District. However, in his da'wah work to this day he follows the West Bandung Parongpong halakoh. Regarding the distance, it is closer to Parongpong than to the city of Lembang.

According to Asa (interview, 2003), JT entered Barunagri in 1987. JT's first beginnings included Ust, Dadang, a vegetable and cut flower farmer, Ust. Didin, who is a yoghurt and dairy food entrepreneur, Abang Iming who was later called Abah Salim, Asa, a worker at Ust. Didin is now a builder and Nanang, a trader at the Curug Cimahi tourist attraction, is now an ornamental fish trader. Meanwhile, JT who entered Barunagri came from Cimahi. From Barunagri, JT's preaching then entered Cibodas Maribaya Lembang before the 2000s. So the Cibodas people really respect the Barunagri people, claiming to be teachers (interview, 2005). They admitted that teachers were not only involved in preaching but there was a precedent during the 2004 election, they taught jeblag techniques in the name of PKB. Starting from the question of similarities between these parties, it was connected and turned into a Tablighi da'wah movement (interview with Ust. Didin and Iming, 2005).

According to them, JT Barunagri experienced development, so that in the 90s, the Barunagri Jami Mosque could no longer accommodate the five daily prayers. Forced to pray in congregation divided into two ships. So the mosque was widened. This is due to the strong influence of the Tablighi da'wah movement. At that time JT Barunagri's popularity reached its peak, with 70 members. There is even an issue that Barunagri village wants to be used as a headquarters in Bandung. According to them, the name that has entered and is famous is not Bandung but Barunagri. Today only three people are still active: Ust. Didin, Asa, Bah Iming and Nanang, plus the new generation, namely Indra, Dede Abdurrahman and Usman from Babakan Barunagri village.

The third mahalla is Karyawangi. Mahalla, is Urdu which means the village where a karkun lives. In the author's opinion, this term is taken from the Arabic word mahal, which means place. Then in JT there is a narrowing of the meaning, namely in the form of a village in which there are JT members and there is a mosque. The mosque must have a mall made by a karkun. These deeds include da'wah ilalalah, ta'lim wa ta'alum, dhikr-ibadah and hidmat. These four deeds must be done in five ways: daily deliberation, two and a half hours, ta'lim, distance 1 and distance 2 and nishab 3 days. It has become a convention at JT, doing these 5 charities is very difficult to perfect, so at least 1 charity out of the 5 is mandatory. If one of them lives, it is called mahalla. The following article will elaborate on the Karyawangi mahalla where the author lives. The sources in this section are primary sources carried out by observation and free talk. It is said to be primary because it originates from the observations of a JT, in this case the author himself.

JT, went to Karyawangi, to be precise RW 05 RT01 Kampung Panyairan, Karyawangi Village, West Bandung around 2000. At that time, around 10 people came from Majalengka, during the fasting month. Some of them are school teachers. Because at that time the author owned a grocery stall, the author had a lot of contact with them when buying and selling and also when praying in congregation at the mosque. The mosque happens to be next to the writer's house. On this basis the authors know in general what they are doing.

The author's impression from the first time he met them was that they were simple, pious, pious and very brave in carrying out goodwill towards the community without any discrimination. Their faces were glowing and swollen from ablution and tahajjud. This impression reminds the author of the hawariyun of the Prophet Isa described by Imam Ghazali in the book Ihya Ulumuddin. The author did nothing but respect him as a guest. Next came other pilgrims who came one after another, especially from Cibodas Lembang. The author is often invited to eat in Arabic style, namely on one tray by 4 people. What is a question mark is that when a congregation

comes, it is always accompanied by Parongpong people who wear hats and have long beards. This fact became known to the author after becoming a member of JT, namely with the concept of muhajirin - anshar. With these two groups, Islam will spread throughout the world, according to JT's concept.

Even more impressed was the Malaysian congregation of 3 people around 2003. Some of them wore very simple clothes, named Ibrahim. He went around the village to pray half-forcefully. The strangest thing in the writer's mind is that there are still people who look like the people of the Prophet Isa. The author is very amazed that there are still people like that in this materialistic era. After the first khuruj a very deep impression arose and changed the writer's way of thinking in a revolutionary way. Since then the author has concluded: First, optimism. That it is still possible for Islam and its people to be improved if we use the right methods. Second, the author feels reborn and has just converted to Islam. This last impression is commonly experienced by JT members. In fact, the author has always lived and been raised in the tradition of Islamic boarding schools and schools affiliated with Islam. From there, the writer began to worry about the community, most of whom did not worship and became dissatisfied with TV or other entertainment. The author considers it a waste. This view does not come from outside but is a strong whisper from within yourself. This is in the author's mind, the best way that he has been looking for.

Because he felt he had found a way of life and had spiritual enjoyment, the author continued his 40-day khuruj to Banjar with a group of thugs with various characters. The Amir at that time was a Gontor alumni but had been contaminated with the evils of society. It's like someone who's been in a dorm. Or perhaps less talented in academics. This is proven by his profession as a motorbike and bicycle repair shop, not teaching or anything else that is appropriate for a student.

In 2003, the author tried to put tabligh da'wah into practice. The way it works is very simple, namely by going to houses carrying small souvenirs that donot cost much. The author visits every day assisted by other mosque congregations, namely Mang Puri, Wa Engkus, Bah Encir, Mang Encu and others. The movement went on intensely for two months. The method is to visit the house and then invite them to attend the ta'lim every evening after Maghrib. Remember to invite ta'lim, not prayer. Because if the language is prayer, you will definitely be offended. But if you invite the ta'lim, you wonot be offended and you will also pray in congregation. The movement was an amazing success. The congregation for the five daily prayers has multiplied. people donot pray so they go to the mosque. This phenomenon is phenomenal. So once the Maghrib prayer didnt fit the congregation, it had to be made into two shifts. "Because it really attracts the attention of neighbors from other areas, some people come and want to know," he said. This upoaria is as lively as Encir, Bah Atif, Bah Dayat, H. Ecang and Ki lhun. The factors causing the reduction in congregation are: first, the cessation of mosque members from preaching. Because some members of the community were angry when invited to the mosque and were offended. Second, mosque experts do not increase their sacrifices, namely by practicing khuruj to the neighboring mosque, at least 3 days every month. These two factors are the reason for the decline in mosque congregations. That's the story of the Tablighi Jamaat in Parongpong.

Tablighi Jamaah Ikhtilaf (2015-2023)

Ikhtilaf, comes from Arabic which was then derived into Urdu, which means difference of opinion. A euphemism for dispute (tanaju'). This is the subtle language among JTs to refer to conflict. In fact, there was conflict, and in some places there were even physical fights. Or even a big demonstration like the one in the India Times newspapers. However, the issue of demos is another matter. Because there is no tradition of demonstrations at JT. The author saw a demonstration carried out by a group of people, not by JT but by another group whose case was different. Only they did it at the same time as the Tongi Bangladesh judge in February 2017. The lawsuit was different. The demonstrators protested Maulana Sa'ad's statement about the story of the Prophet Musa and the 40-day khuruj and the cellphone problem. The demonstrators questioned the story of the Prophet Moses. As the famous story in the Qur'an states that the Prophet Musa once went on a pilgrimage for 40 days to Tursina Hill. Upon returning from there, the Children of Israel even worshiped the calf statue. The demonstrators said that Maulana Sa'ad (as if) blamed the Prophet Musa, so that his departure caused the Children of Israel to go astray. An expression that is nothing more than a twist on Maulana Sa'ad's lecture. Surely it's not really like that. Second, the prayer of a Muslim who has not performed Khuruj for 40 days is invalid. The explanation is like that. In the hadith quoted in fadilah 'amal regarding the chapter on the virtues of congregational prayer, there is the expression "Whoever maintains congregational prayer for 40 days without missing takbiratulula, will be free from hell and hypocrisy". Maulana Sa'ad's opinion greatly offended the feelings of Indian Muslims, in particular. It seems that Maulana Saad, based on the hadith above, said that people who havenot

been out for 40 days are not yet perfect. Because prayer requires faith, while faith can only be achieved by khuruj for 40 days. About cellphones. Maulana Sa'ad banned cell phones because they are a window to the world. Meanwhile, khuruj is a process of cleansing the heart so that the world does not pollute it. Apart from that, the cellphone in it is mixed between right and vanity. What is meant by right is a verse of the Qur'an, while what is meant by falsehood is immoral content (interview, Ust. Hikam, 2017). The author is sure that such a demonstration was not carried out by JT but by an ordinary Islamic group. Because there is no tradition of demonstrations at JT. So actually this dispute is not only internal to JT but also with some Islamic communities, especially those raised by some clerics in Deoband, India.

Back to JT's thoughts. It was mid-February, on the 17th to be precise, a national deliberation was held in Cikampek. The agenda is the same as discussing reports on da'wah work and expenditure on movement congregations. However, at that time apparently they already had their agendas which would later become chaos at JT. The first group, intends to announce Maulana Sa'ad as Hadra Ji (supreme leader/emir of the Jamaah) and the other group, vice versa. They want the leadership of the Jamaah to be held by the shuro council, not by someone, in this case Sheikh Maulana Sa'ad. The first group, this matter was so important that a special envoy, who was not invited, came to the Cikampek deliberation on behalf of Maulana Sa'ad, under the leadership of Maulana Samin. That's where tensions arise between the two parties, at least verbally. In short, there were two groups at that time. First, those who want Maulana Sa'ad as amir of JT. Second, the group that wants the congregation to be controlled by a shuro council of 13 people. At that meeting the most vocal was Ust. Lutfi, one of JT Indonesia's shuro council. He criticized Maulana Sa'ad's leadership for carrying out many additional programs into JT without any consultation with other shuro' "So all this time it was bullshit" (Ust. Hikam interview, 2017).

This initiative happened even more excitingly in Bandung. Still in February a week after the Cikampek deliberation, precisely on the eve of the weekly Bandung deliberation, Tuesday night, the congregation split into two. Not only were there harsh words, there were almost physical clashes. The conclusion of this deliberation is to wait 40 days, the mrkas cannot be used by any party. That was the opinion of H. Dodi Kasum, as wakif of the Antapani Headquarters. Abdullah Awang padlocked the headquarters as a supporter of the shuro council and chairman of DKM Al-Madinah (headquarters). However, the padlock was dismantled by Iskandar Bule, as a representative of Maulana Sa'ad's supporters, until the case was investigated.

There is a common thread in the dispute cases. Maulana Sa'ad's group (called MS) consists of a group of ex-Bangladeshi Indian alumni thugs. Meanwhile, the Shura Council (SA) group is supported by Pakistani alumni and consists of some of the ulama groups, such as Maulana Baban, Maulana Harun and Maulana Nanang. The weakness of this last group is not the mobile troops, but the elite in JT Bandung. However, this group is mostly ulama and old people in Bandung. Meanwhile, the first group is generally ordinary people and many of them are former thugs who are less educated. But their advantages are ready to sacrifice for religion and movement experts. This group is like the legs in a body. While the first group is like the head in the body. The congregation will be strong if these two groups unite. Roughly speaking, the first group only thinks and talks a lot, while the second group lacks calculations but is ready to move. This division is very unfortunate, even among JT circles. This is a fact that results from these two groups deifying the community as sacred humans. In fact, if we return it to the Al-Qur'an and the stories of friends, there really is no need for this to happen. They donot know. However, this group experienced difficulties. They inevitably have to think and think that their group is the most correct. The MS group called SA a heretic and false (Bayan Maulana Samin). Meanwhile, SA, on the other hand, calls MS false (Interview sith Ust. Tatang and Abdullah Awang, 2017). JT members inevitably have to take sides and express a firm stance regarding their alignment. This is a compulsion that is very heartbreaking and confusing for the Tablighi congregation itself.

In terms of the number of MS supporters, there are a lot more. Meanwhile, SA is elitist, dominated by the JT elite group. Even though they are an elite group of policy holders, they can only do a little if the grass roots leave them behind. "We are back to the beginning again (meaning fighting again just as JT started in Bandung), said JT Bandung senior, Dr. Eng. Awang, to the author, 2017. The saddest thing was one day, when a group of pilgrims had just returned from abroad, the headquarters was very quiet. Astonishment overwhelmed them. There was no welcome and there was a banquet as usual. This question was answered some time later after the first weekly deliberation in early February 2017: Now JT is split: MS and SA.

This dispute also had an impact on Parongpong. After the Cikampek deliberation in February 2017, JT figures came to the writer's house. They verbally communicated with the ulama, he said. However, in fact they are campaigning to get the writer to side with one of the two groups. The SA group calls MS vanity. Medium MS

group. they claimed that SA had been infiltrated by the Shiites, whose aim was to destroy JT. Those who came included delegates from Bandung Headquarters, Halakoh Cibodas and Parongpong. In this case the author is neutral. The author could only listen and be silent to hear their discussion. However, in the writer's mind, this case is similar to what happened to Ali Bin Abi Talib and Mu'awiyah bin Abi Sufyan. Maulana Sa'ad as the MS block, is the family and grandson of the founder of JT, namely Sheikh Maulana Ilyas. Meanwhile, SA, which at that time had all the remaining shuro councils, was under the command of H. Abdul Wahab (Sheikh Abdul Wahab or known as Bay Wahab) who was a student of Sheikh Maulana Ilyas and not his descendant.

Boarding school

There is something quite interesting about the term *kyai*, in the author's findings. Again, it is found in Urdu, which is the language that is the Lingua Franca of Muslims in India and its surroundings (Dhofier, 1982). In Urdu the word *kyai* comes from two words *kya* and *Hi*, which means person, which in Arabic is called man. The word *kya* is the same as, especially if it is kept at the beginning of a sentence, becoming the letter *istifham* (who). Like *af kya hi?* (What's your name?). Thus *kya hi*, can be interpreted as person in Indonesian. Orang here has a connotative meaning, which means a person who has certain advantages, in this case deep knowledge and sacredness. So there will be a big difference between *ustadz* and *kyai* (Haedari et al., 2004; Ismanto, 2018). *Ustadz* In Indonesia, the connotation is a religious teacher who has no magical content. But a *kyai* is a religious expert who is full of *karomah*. Not just a religious expert. Even in the NU tradition, the meaning is more specific—namely a religious expert who has students. So there are special requirements to become chairman of Central Management, you must have a boarding school and students. These are the twists and turns in the history of the words of the *kyai*. Finally, in the latest development, the term *kyai* is a religious expert who has a boarding school and specializes in the NU tradition, not other mass organizations. This is the first element of Islamic boarding school (Kadir, 1999).

In Parongpong, specifically at the Madinatul Ulum Islamic Boarding School, the establishment of the school coincided with the Islamic boarding school. Because the basis of this school is an Islamic boarding school (Boarding School). As mentioned above, this school was founded in 2013, to be precise on May 1 2013. The following is an explanation or profile of the Madinatul Ulum Parongpong school. The establishment of this school is a specialty of JT Parongpong. It is called typical, because there is no school tradition in the JT environment, at least in Bandung. All education affiliated with JT is different from school in the modern sense. For example, there are at least 17 JT huts in Greater Bandung, not to mention JT huts outside of that. If you add up all the JT boarding schools in Bandung, there are 20 Islamic boarding schools. Everyone does not like school. Even though school in the JT environment is not prohibited, in fact, they are less appreciative of school. They prefer to choose Islamic boarding schools that include *hafid* and *alim* programs. They say that this is closer to the *sunnah*, namely education in the style of the Prophet and his friends. Only a small number of JT members send their children to school, and even then not according to their parents' wishes but their wishes. So JT people's favorite thing is how to get their children into regional-scale JT Pondok, such as the Temboro Islamic Boarding School, East Java and the Kerincing Magekang Islamic Boarding School, Central Java. In these two Islamic boarding schools there are no schools except as supplements. This actually goes against the principles of the community in India and Pakistan who encourage *Karkun* never to stop going to school and working. But this is the reality. In fact, according to trusted sources, Maulana Sa'ad was surrounded by 20 professors as his advisors (interview with Soleh, 2007). Prof. Dr. Abdurrahman is a *Mayak* JT from India, also Prof. Sanaullah from Pakistan. Sheikh Abdul Wahab, emir of Pakistan was an electrical engineer. The important thing is that scholarship is dedicated to religion and *da'wah*. So there is no prohibition against going to school at JT (Mazidah, 2011).

In fact, in the author's opinion, as stated by Imam Ghazali in *Minnhajul Abidin* and in the chapter on knowledge in the book *Ihyaulumuddin*, it is said that there are two types of knowledge, *ulumuddin* and *ulumuddunya*. He said: Donot be surprised by my opinion, that "in fact, natural sciences, life sciences, mathematics are *faridhu kifayah* (Imam Ghazali, Minhajul Abidin). For example, if in a village there are no Muslims who can do mathematics, then the entire population is sinful. Because it is *faridhu kifayah*, there is no need for the entire village population to know about it, just one person is enough, as an atonement for the sins of all Muslims. Then Imam Ghazali in his *Ihya* quoted the verse *Syahillahu annahu la ilaha illa huwa walmalaikatu wa ulul ilmi bilqisthi...* (Q.S. Ali Imron: 70). Then the author emphasizes in *al-hujrat*: 34, *yarfaillalahladzina amanu minkum wa utul ilma darajat*. Allah has only exalted two groups, namely those who

believe and have knowledge. Therefore, seeking knowledge is an obligation for every Muslim, as confirmed in many famous hadiths.

According to KH. Hamdun Ahmad, Imam Ghazali's epistemology is the basis for NU Islamic boarding school education in Indonesia, where many NU Islamic boarding schools open schools next to Islamic boarding schools, as in West Java there are Al-Mashthuriyah Sukabumi, Cipasung Tasikmalaya and other cities in Indonesia, where NU Islamic boarding schools combine between Islamic boarding schools (Ulumuddin) and schools (Ulumuddunya). Likewise with Madinatul Ulum Parongpong. He built an educational institution in which a school was based on an Islamic boarding school. OK, let's discuss the aspects of Islamic boarding school-based schools in Madinatul Ulum which really differentiate them from JT educational institutions in other places, which consist of teachers, curriculum and infrastructure.

First, teachers. Teachers are the most important aspect of an Islamic educational institution. There is a saying in modern Islamic boarding schools: *al-thoriqoh ahammu minal madah. walakin al-mualim ahammu minthoriqoh* (methods are more important than materials. But teachers are more important than methods). At Madinatul Ulum Parongpong (MUP) initially there were 20 teachers, consisting of religious and general teachers. What is meant by religious teachers includes tahfidz teachers. In the beginning there were 3 tahfidz teachers. The two tahfidz teachers also teach in middle and high schools. Meanwhile, the other one teaches in elementary school and at the boarding school in religious subjects (fiqh, monotheism and Arabic). Meanwhile, other teachers, like general teachers, teach according to their field. Specifically for exact sciences teachers, JT members, who are UPI alumni, are held. Likewise, religious teachers are held by JT members. These two teachers originally did not have permanent jobs except as charity Qur'an teachers. Then the author was appointed as a teacher because of his qualifications in his field. In general, the teacher alums consist of Islamic boarding schools, such as Tahfidz teachers, UIN Bandung, STAI in Bandung, STKIP and so on. Besides these teachers there are also service teachers. They are students who graduated from MUP High School. Before going to college or getting STTB, they are required to serve one year with the aim of self-development and helping the foundation economically, educationally and administratively. These service teachers receive pocket money as an incentive. Their number reaches 6 people every year.

Second, students. There are two types of students—those who stay and go home. For boarding students, it is only required for middle and high school students. The goal is to be able to study religion and develop character intensively. Phenomenally, students who are boarding will change their behavior more quickly than those who are not. Elementary school students usually come from around Parongpong. They went to school using vehicles provided by the Foundation. They pay fees through the school initially. Then, due to streamlining management, direct payments to drivers and no fees became a matter for the foundation. In this way, thank God, many unwanted things can be handled well. Now there are almost 300 elementary school students, with middle class economic status. Some students are from economically disadvantaged groups. Therefore it seems like they are collected as much as possible, but their numbers are very small.

Meanwhile, junior high school students came from various regions. The majority are from Greater Bandung. The rest are from Jakarta, Bekasi, Sukabumi, Garut and Subang. In contrast to elementary school, junior high school students are required to go to boarding school, the aim of which is to intensify and accelerate attitudes and behavior or character. About 10% have less well-off parents. They are free to pay donations or pay whatever they can. Those who are less capable are given special tasks as compensation. The number of junior high school students has increased from year to year. What was initially only 6 students has now reached 150 students who come from the various areas mentioned above. For student recruitment, the committee uses the congregation. Then it spread from the congregation to the general public. Therefore, many of the students at MUP are JT activists around Bandung and Subang.

Third, infrastructure. At the beginning, it was stated that MUP land is entirely land of residents. They are H. Usep, a Cibitung vegetable entrepreneur, H. Kemal, a Cibitung vegetable entrepreneur, Abah Ace, a farmer and of course the IKAMAH family, as pioneer wakif. The IKAMAH family inherited a plot of land and a house covering an area of around 289 square meters and a mosque, waqf from Bah Zusa of around 231 square meters. This mosque has two floors. It is in this mosque that generations of MUP students live. While the waqf house is used, to this day, as a women's dormitory.

Meanwhile, the land of H. Usep and Abah Emang covers an area of 420 m. square, originally used as a junior high school building. Initially this building was 2 local. Then it increased to 2 floors with 5 local. And now this building has 3 permanent local 3 floors. In 2014, there was a mosque donor from Saudi, namely the Nawar Ibad Sulami family. Then this mosque continued to develop, apart from being used for worship, it was

also a place for teaching and learning activities. Development is increasingly rapid, local capacity is no longer sufficient. In 2020, H. Usep built a hall next to the mosque and women's dormitory, in the form of a two-story building made of concrete and WF construction. This building is approximately 70 m wide. square with spandex. Finally, this building has become versatile. Besides the auditorium, it also serves as a place for teaching and learning activities for class 9 of junior high school.

Fourth curriculum. Basically the curriculum at this school follows the JT curriculum. The essence of the JT curriculum, wherever it is, is based on three things; namely, Tahfidz madrasah, 'alim madrasah and Intiqoli madrasah. Madrasah Tahfidz aims to produce hafidz-hafidz of the Al-Quran, as guardians of the preservation and authenticity of the Al-Quran. "Alim, is a madrasa whose task is to deepen religious knowledge. Among its standards is mastering tafsir and memorizing up to 5000 hadiths as stated in the poleussittah, at least. Intiqoli, aims to make the santri amudh practice religion. Intiqoli is also sometimes referred to as a madrasa of faith. Because By means of intiqoli, faith can be achieved.

To enable lending to school programs, modifications are made according to capabilities. For tahfidz, for example, it is held every day according to class hours. In this case, 2 main teachers are needed plus several service teachers who are all alumni. A surprising achievement occurred in 2015, a student was memorizing 30 juz in 8 months. Others need to reach 10-15 chapters. This outstanding student immediately received a full scholarship from Sulaeminiyah Turkiye. After 3 years, he returned to Indonesia and served for 3 years in Sulaiminiyah before returning to his hometown. Then others obtained scholarships at Arabic and Middle Eastern schools, including Ma'had Imam Syafi'i, Za'dul Ma'ad, Wadil Mubaraok and Al-Maghfiroh, all of which are in the peak area of Bogor Cianjur. Apart from that, there are several Ma'had Ibnu Abbas in Wonogiri, Central Java.

Usually after they return home, the santri will be more active and diligent in practicing Islamic teachings, especially the five daily prayers. As far as the author's observation, the endurance, this khuruj and the spirit of worship can last up to 2 weeks. Therefore, it is mandatory to have a sentry bag for at least one day a month. The activity is good for middle school and high school students. The establishment of SMA, is carried out after the first class of SMP, has graduated. Namely in 2016. The first alums of SMP, almost all of them, namely 6 people entered SMA, plus other alums. Some students go to SMA Negeri Parongpong but study at boarding schools.

Social, Religious and Economic Impact

The impact of JT's presence at the Karyawangi Parongpomg can be seen in at least two ways: religion and economics.

1. Religion

This impact can be seen on the students and their parents. Another impact is on the population. It is clear to the students from the daily life of the students. 80 boarding students come from diverse religious backgrounds, from abangan, priyai to santri groups (Gertz, Santri, Abangan, Priyai, Pustaka Jaya, 2020). There are one or two masters, and of course their children who have santri and priyai culture. However, most of the students' parents are of abangan culture. However, when they enter the boarding school and school, they are accustomed to religious customs—for example, congregational prayers during midday and Asr prayers and other religious events. And the religion of the students, whether in middle school or elementary school, has a little influence on the religious behavior of their parents.

It is a fact that some parents become diligent in going to the mosque because they are often invited by their children and grandchildren who attend elementary and middle IT schools. Once there was a story, a family was walking in Alun-Alun Bandung, when the Dzhur call to prayer arrived, the child forced his parents to pray together at the mosque. In fact, according to his son's confession, our grandfather was involved in a banned ex-organization. And so it is. When the writer saw his WA status he still needed to be dressed in Islamic clothes. This is a small example of the impact of religion on society, especially students.

There was another case of an elementary school student who invited his grandfather to pray. Even though his grandfather was not the one who went to the mosque. Because it was their grandson who invited them, they couldnot help but obey his grandson's invitation. This case has occurred with students in Bekasi and Parongpong. The author experienced the impact of JT's religion on society, especially Karyawangi, from 2003-2008. Until 2008, JT members in Karyawangi had reached 17 people. Three of them have spent 40 days, 4 months, and some have even been to IPB (India, Pakistan, Bangladesh). The impact of this growing membership

includes the rise of congregational prayers at all times. For example, if before the da'wah effort the morning prayer was only attended by 5 to three people, then after the tablig effort it increased to 25 people. The Maghrib prayer, which was initially only 10 people, increased to 4 prayers, around 70 people. Some people who never go to the mosque except Fridays, they become diligent in praying five times a day in congregation. Except when you're not in your hometown.

In the past, before there was a tablig effort, there was no permanent mu'adzin. But after the dakawah effort was established, there were 2 mu'adzins, namely Mang Agud and Bah ACa. Even Bah Aca, according to parents' sources, is an activist of a banned organization in Indonesia. However, thanks to Tablighi's efforts, he became diligent in worshipping and became a permanent mu'adzin.

In other places in Parongpong, for example in Barunagri there are more than 70 people who have been tasykil. This of course has a strong influence on the prosperity of the mosque. At Gudang Kahuripan there is a former Karyawangi of Advent. After following JT, they became the driving force in congregational prayer in their camp. Similarly, a stencil maker from East Java. He lived in Gudangkahuripan to be a driving force in preaching. Even more heroic in the village of Cihideung Parongpong. They are called heroic because they are the majority of former or thugs. The number of merka is quite large, more in other places in Parongpong. But after following the efforts of tabligh they became the driving force in prospering mosques in their villages. It is said mamtan because they generally, according to his confession, used to smoke gaja and distribute or other illegal drugs. What if the problem is drinking alcohol, they have all done it. By following the efforts of tablig, they repented and became members of the mosque. To this constant tends to be steady. Unless they are separated from the tablig effort and stop.

There is another type of tablig business. They sometimes go to the mosque diligently, but sometimes they donot. Even though some of them had participated in the Tablighi business for 3 days. Because they were separated from the congregation, their religious affiliation was no longer maintained. This is the importance of not being separated from the congregation, so that the religious atmosphere is maintained.

2. Economy

This impact began with Tablighi activities, then establishing formal and informal educational institutions. From this education many people come and gather. This gathering of people becomes the center of economic activity. That is what happened in Parongpong, West Bandung. At the Nur Al-Hidayah Foundation, there are educational institutions from kindergarten to high school. In fact, from time to time Sabili High School holds remote classes every week. In this place there are no less than 600 students and santri as well as parents. Of course, this constant crowd is an economic source for the residents of Karyawangi in particular and Parongpong in general.

The author once interviewed elementary school students, they brought 10 to 15 thousand daily allowances. Middle school students, it can be bigger than that. Because they not only need culinary needs but also clothing and stationery. The author estimates that daily turnover could reach 9 million rupiah. There has yet to be money for going in and out of the boarding school and school. The monthly cottage expenditure to residents' shops is 12 million at maximum. Because cottagers also like to shop in town for fantastic items.

The agents who utilize this economic resource consist of natives and immigrants. For natives, for example, 4 large and small stalls supply the needs of the students. Among other things, the Fikrijaya shop. This shop is quite complete with competitive prices. This shop is the largest in Karyawangi area and its surroundings. In Temangi, currently, this shop is the most complete and largest after the Mulya shop. It is in this shop that the cottage's needs are supplied every day except vegetables. The Mang Ita vegetable stall also supplies some of the cottage's vegetables and fish if it runs out of kitchen stock. Apart from the two stalls mentioned above, there are also culinary stalls, namely Warung Ibu Baso, Warung Agus, Warung Teti and Warung Noneng. These stalls come alive with the presence of students. However, when the students go home, they generally close temporarily.

The second type comes from outside Panyairan village. They come from around Parongpong or others further away. They are traveling sellers of culinary delights and children's toys. There are around 30 of them who hang out around the Islamic boarding school every day. They sell starting in the morning and peak at break time at 10.00 am. There are one or two traders who hang out until the afternoon around the cottage. That is the daily life at the Madinatul Ulum Islamic boarding school which is not only a religious center but also the economic center of the people.

Health institutions, such as midwives, are patronized by students when they are sick. Namely illnesses that do not require going to a clinic or health center. The students complained of various illnesses, they first went to Midwife Evi. If then it is not resolved, then go to a team that is further away. Midwife Evi, as first aid for the students. Its existence is very helpful for the students. Thus, Islamic boarding schools have more or less brought prosperity to some of the residents of Karyawangi and Parongpong.

CONCLUSION

Parongpong Tablighi Jama'ah has a uniqueness that is not possessed by other halakoh, especially in Bandung. Or perhaps in other places. This uniqueness is that it started from a da'wah movement that penetrated the world of modern education. Namely an Islamic boarding school-based education system. So it started from a da'wah basis. then established Islamic boarding schools and at the same time formal schools, in this case elementary, middle and high school. The Parongpong Tablighi Jamaah, apart from being correlated with the establishment of education, also expanded into other fields, namely aspects of the religious life of the community and the economy of the people. Thus, the Parongpong Tablighi Jamaah has participated giving color to Islamic education and the economy of the people. Personal and social factors cause this. Personally, the Parongpong Tablighi Jamaah, among its figures, is a group of educated UIN alumni. This factor is what makes the Parongpong Tablighi Jamaah have a unique insight in addressing education, in appeal to Tablighi Jamaah in other places. UIN's characteristic of always presenting Islam in a very broad framework and being moderate in attitude has had a strong influence on its alums. This is what happened to UIN, not being doctrinaire in responding to one school of thought or sect but rather being cross-school and tolerant and moderate. This is what characterizes UIN when it returns to society.

Socially, there is a lot of pressure from society to create higher and more advanced educational institutions than before. From the family side, it seems like there is pressure, if the UIN alums cannot improve their education to a higher level, the management of the waqf will be transferred to another party who is more competent, in this case a particular mass organization or party that usually works hard in education. From this da'wah movement, which started only dealing with matters of faith and the hereafter, developed towards modern and planned education. Then, this education also gives birth to positive dimensions in religious life and economic prosperity. In economic prosperity, at least it can be seen in the reduction of unemployment and the increasing number of traders in daily life. Unemployed, for example, the Foundation permanently employs 3 logistics people and 5 daily employees in the building. This fact clearly addresses population unemployment to some extent. Not to mention other jobs that are temporary. And this clearly improves people's standard of living. Apart from that, what is most obvious is that traders who make a profit and provide for students' needs have contributed to increasing the prosperity of society. This kind of research needs to be developed. Namely how religion can be a positive catalyst for strengthening social and economic resources. So that the impression of religion as a negative factor can at least be minimized. It would be good if this research were continued with other research. The point is how religion in this case can become a positive ethos for people's lives.

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