



Fostering Democratic and Openess in Internal Organizational Communication of *Jamaah Tabligh*

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ABSTRACT

Islam *Jamaah* in the context of their practices in society, is often perceived as a group, primarily because most members of society are unaware of their workings. The problem of this research is to prove that *Jamaah Tabligh* is an organization, not a group. The study aims to find out the internal organization communication the members of *Jamaah Tabligh* (a religious meeting/congregation) and the patterns of *dakwah* (missionary endeavor) they apply. The study employs the Goldhaber model of organizational communication with a downward model in relation to leadership, the relationship between superiors and subordinates and the selection of leaders. The study uses the qualitative method. Data is obtained through interviews with seven active members of *Jamaah Tabligh*. The results of the study reveal that the internal organizational communication of *Jamaah Tabligh* is a large organization because it has international, national and local headquarters. The organizational communication model is very open and democratic. The leaders try to serve the members of the congregation instead of governing them. The openness of this organizational communication model can be seen in deliberations and has caused *Jamaah Tabligh* to be favored by lower and middle class people.



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INTRODUCTION

Humans are group creatures who work together and socialize with one another (das communal) to achieve their goals because it is impossible to do it alone. The same things also occur in conducting dakwah. Some people form jamaah (group of people) Islam to do da'wah, and some people think of them as 'gang.' The term 'gang' nowadays is not pleasant to the ear because it has experienced a shift into a negative meaning. The term 'gang' nowadays is more suitable for their pretty "wild" gang (pwnu.co, 2016).

The members or followers of Jamaah Tabligh (an Islamic organization that focuses on encouraging Muslims to engage in religious activities, particularly spreading the teachings of Islam and inviting others to the faith) often meet accidentally in one place and walk together. As a result, the Islamic congregation's work system model is considered unclear and unshaped. Such a working system model is also considered less professional because that there is no leadership.

The patterns of the relationship between superiors and subordinates as well as a regulatory system in the membership system are not elaborated elaborated. The lack of working with definite goals and also a strict recruitment system is a picture of a mob or gang in a group context. Everything tends to be in a non-formal form and the work system just

goes on without form. The groups do not have strict binding rules among members one to another so they are considered anarchists. These are several characteristics of Jamaah Tabligh.

The image of the group is also closely related to the description of Jamaah Tabligh in Indonesia. Jamaah Tabligh is an Islamic congregation that preaches by directly engaging in society with the uniqueness of carrying out 'khuruj fisabilillah' activities (Rosyidi, 2019).

These activities require the members of the group to preach from one place to another place to revive taklim and taklum so that the message of Islam is maintained and spread throughout the world.

The members of a jamaah tabligh frequently leave their homes to wander and perform 'khuruj' to spread Islamic da'wah, starting from three days, forty days to four months. Based on the khuruj activity, many people believe that jamaah tabligh has a strict organizational system as well as in Islamic da'wah to revive taklim with morning, afternoon, and evening chants (Bustamam-ahmad, 2008).

Are there strict organizational arrangements in implementing the khuruj? This question often haunts the views and minds of people who want to join Jamaah Tabligh, especially the karkun who will do khuruj fisabilillah, following the da'wah work carried out by



its central headquarters. The research aims to find out the existing organizational communication of Jamaah Tabligh, the work patterns, and the relationship between the leader and the followers in selecting leaders through the organization's deliberations.

METHODOLOGY

The study employs the study of Goldhaber's organizational communication. The study mainly discusses the patterns of internal organizational communication structures that exist in the management of Jamaah Tabligh. The research uses downward organizational communication flow analysis with several indicators used, namely; organizational structure, leadership, relations between superiors and subordinates up to deliberations as the management of authority (Siregar, Robert Tua et. al, 2021).

The research is carried out by processing the qualitative data through in-depth interviews with seven resource persons who are active members of Jamaah Tabligh. The category of informants are those who were once karkun or did khuruj fisabilillah in da'wah work.

RESULTS AND DISCUSSIONS

Organizational Structure of Jamaah Tabligh

Viewed from the perspective of an organizational context, Jamaah Tabligh is considered to have an organizational model, in the sense that Jamaah Tabligh is a very neat and well-organized organization at the local, national and even international levels. As it is well known, the international center of Jamaah Tabligh is located in Nizamuddin, India.

Meanwhile, the national headquarters in Indonesia is located at Masjid Jami Kebon Jeruk, Jakarta. Jamaah Tabligh has a systematic and detailed organizational structure in its working operations. It has also a detailed system from the smallest local division to the largest at the international level (Santoso et al., 2022).

The international headquarters of Jamaah Tabligh as mentioned above is located in Nizamuddin, India, and each country has its respective national headquarters. The international headquarters is further divided into several regional headquarters led by a shura. Then, the regional headquarters is divided again into hundreds of small headquarters called halaqah. Every halaqah conducts weekly deliberations, and once a month they do khuruj for three days.

Khuruj is spending time preaching which is usually conducted by moving from a mosque to another mosque led by an Amir. People who are conducting khuruj may not leave the mosque without permission from the Amir of khuruj. However, employees are allowed to continue working and directly participate in da'wah activities after working hours. People who have finished taking part in a khuruj are called karkun, and they are graduated without any particular pledges.

A khuruj will be done through several activities, such as taklim (reading hadith or stories of Prophet's friends, usually taken from Fadhilah Amal, a book written by Maulana Zakaria), jaulah (visiting houses around the mosque where the khuruj is held to invite them to go back as Muslims who are kaffah), bayan, muzzakarah (memorizing) six characteristics of Prophet's friends, karkuzari (giving daily reports to Amir), and deliberations. During the khuruj



period, karkuns are required to sleep in the mosque (Nilhakim, 2021).

The activities of the regional headquarters are almost the same as the central one. Usually, the regional headquarters handle khuruj within forty days or four months. Apart from that, they also hold ijtima' (gathering) nights, where the ijtima' will be filled with bayan (religious lectures), delivered by scholars or guests from abroad who are doing khuruj there, as well as ta'lim wa ta'alum.

Once a year, a general ijtima' is held at the central national headquarters

which is usually attended by tens of thousands of karkun coming from all corners of the region. For karkun coming from the middle class above, they are expected to come to the axis of the central headquarters (India-Pakistan-Bangladesh/IPB) to see a strong religious atmosphere to strengthen the faith of the congregation.

Furthermore, the organizational system of Jamaah Tabligh can be described as follows:

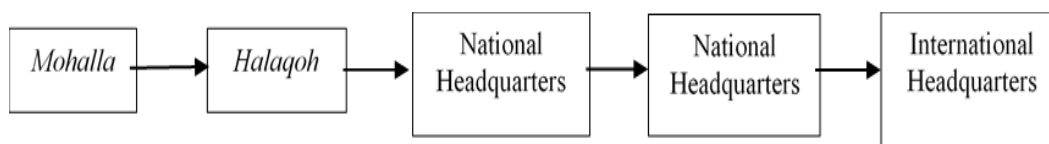


Illustration 1 – Jamaat Tabligh Organizational Structure

Mohalla is the smallest organizational level unit in Jamaah Tabligh organizational system. It is usually in the form of a mosque or musholla (prayer room) which manages the lowest da'wah efforts and directly touches the community. This mohalla can be in the form of only one mosque or several prayer rooms. Usually, this place is also interpreted as the residence of da'wah experts in the real field of business amid the local community (Nilhakim, 2021).

This is where local practices (maqomi) are revived as well as preaching directly to the community in everyday life. Thus, it is proven that Jamaah Tabligh seeks to reach the grassroots layer of society and is therefore in demand, as in the case of Bajo community in Southeast Sulawesi (Baskara, 2020).

A higher level than mahalla is halaqoh that can work on and coordinate

several other mahallas around it, so that it is formed into a halaqoh (a collection of several mahallas) to facilitate coordination in the working program of maqami and intiqoli, then this halaqoh is formed. In a halaqoh, the scope of the area may be the same as a sub-district area in the context of a regional government.

The regional headquarters is a meeting place or meeting point to harmonize tabligh activities, form congregations and expel congregations in the way of Allah SWT.

This markaz (headquarters) coordinates several halaqohs and it equals to the system of covering a province. Each markaz in every province in Indonesia has a provincial headquarters responsible for halaqoh's work.

Above a markaz (a regional headquarters), there is a national markaz for regions in Indonesia, located at Masjid Jami, Kebon Jeruk, Gajah Mada,

Central Jakarta. Certainly, this national headquarters coordinates all regional headquarters, especially in managing the distribution of karkun, both to Indonesia and outside Indonesia. Everything is recorded and administered neatly in this markaz.

The followers of Jamaah Tabligh believe that it is well organized, and even has strict and detailed records of each congregation's work that becomes karkun. Therefore, there is peace of mind for the karkun when they do khuruj. Thus, in carrying out khuruj, the members of jamaah (congregation) must report to task team, so that there is a strict recording of who, where and when they finish khuruj.

Indeed, each division at the level of the Jamaah Tabligh organization has a person in charge, starting from a small mohalla level to a worldwide country. Of course, these people in charge have full responsibility for all activities in maqomi where they are. At the markaz level, the term zumidar is known as a person who is considered fully responsible for the tasks of da'wah and preaching.

In contrast to zumidar, there are people called masyaikh—those people who are considered qualified and have more ability in preaching—that are considered to have big roles in preaching and all activities of the congregation. A masyaikh group is called syuro or shura council. To harmonize and evaluate the work of da'wah and tabligh, the syuro council will gather together. The group will be called kudama (the group of old/more senior people).

It is necessary to note that this kudama is a group of syuro who can be put at the international level. Kudama is a group of old or more senior people who usually contain shuros representing each part of the world. These syuro are parties who have full responsibility for world

missionary work. Later, they will bring the results of the da'wah work to Mecca and return the inheritance to the Arabians who have to do the da'wah work.

As we all know, one of the requirements of a well-managed organization is the existence of registered members about administrative order. Thus, there is an upper and lower structure that is connected with the patron-client in the superior and subordinate relationship organization. Each organization must have one goal and the same mission agreed upon by each member. Without these elements, the organization cannot run well because the essence of the organization is a collection of people who work together in the need to achieve the same goals and desires (Sopyan, 2019).

Less than optimal communication can cause important information not to be obtained by all group members, but only a few members. The most influential impact of unhealthy communication is the burden of the organization that only rests on a handful of people and the emergence of an indifferent attitude towards the work of organizational members (Asa'di, 2020). The members of the organization must obey and comply with the rules and code of ethics of the organization.

Otherwise, they can get punishment and reward for the behavior they make. Thus, the organization becomes strong and can be used as a place to assemble and gather for one purpose, namely to determine the goals to be achieved. Organizations in some thoughts are often analogous to humans or organisms that live and grow.

Organizations can be born, grow and die like living things. Thus, it is known that this large congregation does not have provisions on how to become a



member or leave the membership. Everything is made so flexible and not binding because in essence humans are creatures that are free and change quickly. The flexibility of this organizational system makes Jamaah Tabligh so attractive because it follows human nature which is not too binding.

Jamaah Tabligh, also known as Tablighi Jamaat, consists of individuals from various backgrounds who share a common interest in spreading the teachings of Islam. Its members come from different countries and cultures, and there is no formal membership process or centralized list of members. People who participate in Tablighi activities and events are generally considered part of the movement, but there is no official roster or membership structure as you might find in an organization. Group communication can also be used to develop emotional closeness between members of the community (Rakhmawati, 2019).

It's important to note that Jamaah Tabligh operates as a loosely organized movement focused on religious activities and outreach, rather than a traditional membership-based organization. As mentioned at the beginning of this paragraph, the members of Jamaah Tabligh are spread all over the world, depending on the da'wah efforts that are being carried out. The similarity of thoughts and intentions among members of the congregation makes this organization strong. Da'wah activities set examples for the community and foster a sense of brotherhood and religious commitment among members (Riauan et al., 2022).

This organization does not have a system for recording members and extending the validity period of membership. Everything is handed over

to the members with the meaning that the board or those at the management level do not feel as great, compared to those who are just members. Among the members, there is a mutual understanding with each other, regardless that one is greater and more superior than the others.

Having an open system and sticking to true Islamic principles are the true attractions of this congregation. Moreover, being non-commercial or looking for profit in an organization causes people not to have a profit-seeking perspective in relation about factors.

It is well known that this congregation in its principle of life strongly rejects worldly elements, including the implementation of the organizational system that exists within this congregation. Organizational members who are spread all over the world have led to the emergence of a network system among members who are not registered with the registration system in the organization.

The membership is associated with legitimacy recognition that exists in each member. Thus, the recognition that is raised is the feeling that is in the hearts of the members of the congregation. This becomes stronger than the existing organizational system. It can be said that the organizational communication system that exists among the members of Jamaah Tabligh prioritizes the models of interaction between its members that are included in the level of a subjectivist point of view.

Here, there is an equal position among the members of the organization by applying the concept of ikromul Muslimin. There is nothing superior to the position of the congregation. In fact, there are many fantasy stories that mention a masyaikh (a high position in the congregation) being very subtle and



humble when dealing with anyone. This makes the congregation's organization stronger in the context of an organization.

The Relationship Between Amir and Makmur

The relationship between amir (leader) and makmur (members) at Jamaah Tabligh emphasizes a relationship like a family. Of course, there must be sensitivities in a family between one member and another. This is the focus of the relationship in the view of Jamaah Tabligh. In the family, all complaints and inputs from its members are important because they are a unit in the family (Engkizar et al., 2021).

There is no private ownership and there is shared ownership. The relationship between the members and halaqoh and markaz is considered important, apart from attending meetings, such relationships also fosters friendly relations. Certainly, this is important so that the direction and strategy of the congregation's da'wah is known. Many incidents or disputes of karkun breaking up with halaqoh caused their da'wah not to be by what markaz wants. As a result, the da'wah of Jamaah Tabligh becomes confusing with one another.

The bond in Jamaah Tabligh is not real and written. It is informal recognition; in this case, it is even more powerful than ordinary recording. Such a bond is a humanistic interaction that exists in an informal context that is not rigid, relaxed, flexible and peaceful within the organization. Such a relationship makes it easy for the members of Jamaah Tabligh to enter every circle in society.

Such bonds are embodied in family relationships which are the core of the movement. Longings for each other and longing for the khuruj situation will

be created in the process of getting to know each other. The karkun will leave the children and the wife. Persons who will substitute the position of the children and wife are fellow friends or other karkuns who are in khuruj.

As a result, in khuruj there will be a feeling of brotherhood within the family among them. The feeling of shared fate and suffering, because they have the same goal, causes the bond between them to be stronger and thicker than anything else. The strong relationship which is the character of Islam exists and forms like a family.

The interaction between a congregation and another congregation is so fluid and close. Such interaction between them is so warm and they feel the same fate. Thus, there is no limit to interacting with one another. One thing that needs to be known among the members of the congregation is that they do not show a limiting socioeconomic status and they do not let the status become a barrier in the interaction of fellow congregations.

This condition causes the relationship between congregations to be so close and full of love between one another. There is no introductory orientation about initiation between congregations. Consequently, they are considered equal.

This very fluid and seamless relationship pattern shows that Jamaah Tabligh is so democratic and does not look at the congregation's origins. Therefore, this Jamaah Tabligh is well known in the community because it gives an outburst of emotions to the congregation. Many congregations come from various groups, ranging from officials to criminals who are repenting, even those who are still committing



crimes are allowed to join the congregations.

This so close and non-partition relationship comes from the awareness of each congregation that dissolves into a one and equal assembly. The assembly is believed to be attended by angels and witnessed by Rasulullah SAW. As a result, they keep their words, hearts and feelings towards the assembly with a sense of sincerity, humility and sincerity.

It is necessary to understand that most members of Jamaah Tabligh come from diverse and unique groups of layers of society. It means that the differences among the members are not clear. The members can be unemployed, a bank director, a lecturer, a general or an army commander and even a regent.

However, they do not want to mention such status as well as the uniforms that can carry their dramaturgical characteristics in society. The existing status disappears and melts in an understanding that they are now in the same position to do da'wah work and dissolve in the self-anxiety experienced by the Prophet Muhammad and his companions.

They feel that members who have just joined and joined the congregation are those who receive guidance and instructions directly from Allah. They are considered as chosen people who cannot be chosen randomly. Therefore, they give a sense of pride to those who have just joined the da'wah business and joined Jamaah Tabligh.

The older or more senior members of Jamaah Tabligh give high appreciation and admiration to the new members. There is a fundamental understanding that there is no guarantee that members who have participated in da'wah and khuruj for four months and have been to India, Pakistan and

Bangladesh—are much more powerful and capable than those who have only participated in khuruj for three days.

On the other hand, there is an understanding that the members who have just participated in khuruj for three days could already have asbab guidance and a deeper attitude of thawajuan than the older members. Thus, the older members or congregations of Jamaah Tabligh do not feel that they are more senior than the new ones in the context of da'wah efforts in the congregation.

They altogether do khuruj (going out) and try to improve themselves but they do this activity silently. The point is that groups in Jamaah Tabligh are interconnected with one another without any boundaries.

In Jamaah Tabligh, there is also a feeling of being one family. They can be seen as a family from the way they understand the behavior and attitudes of the individuals who become their traveling companions in performing khuruj. It is known that being a member of Jamaah Tabligh does not feel like an individual because there is an understanding that individualism belongs to Satan and the devil and they must be fought in this life.

Here, Jamaah Tabligh considers that infirodi practice is a practice that needs to be done, but it is not the main one. Infirodi worship can be a luxury and a private property. This is what the congregation needs to avoid to build faith and practice as well as trust in Allah the Almighty. Thus, it is clear that Jamaah Tabligh prioritizes togetherness rather than individuality.

Of course, the practice of ijtimai becomes very important when looking at the statement above. In this case, it can be seen that prioritizing the practice of ijtimai, rather than infirodi is



what exists in carrying out the practice of the people. Ijtimai is for the common good, while infirodi is an individual who is considered only for himself. Prioritizing togetherness is the most important feature of Jamaah Tabligh.

Collectivistic understanding in Jamaah Tabligh is so strong and prioritized, rather than for individual and individual interests. Ijtimai can be believed to be able to raise sensitivity and humane nature among fellow worshipers and outsiders. This can be seen from how they try to glorify others; such as asking khidmat or jaulah to invite other people to perform ijtimaiyah worship, such as congregational prayers for adult boys. By frequently going to the mosque, there will be strong interaction and understanding of their position in society and that is conditional on the value of communication.

In the context of closeness among the members of the congregation (Jamaah Tabligh), it is not only seen in normal or routine life, but also in worship. For example, in prayer, Jamaah Tabligh considers that congregational prayer in the mosque or musholla is an obligation and a must. Especially for those who have no obstacles or old age, praying in congregation only hopes for the pleasure and benefit of Allah to seek reward for oneself.

For those who still value the benefits of fantasy, it can still be the main thing. Fantasy is more about ordinary people who still judge things from the advantages that exist on this earth. In its nature, humans are always looking for benefits in their lives, including in terms of rewards. This is by what is contained in the fadhilah amal which is always repeated in the congregation's taklim. In the book, it is stated that various

interpretations of this meaning are carried out by the priests or preachers.

Jamaah Tabligh, in relation to da'wah work, knows the term Amir as the appointment of a leader who is responsible for the work of the congregation for the people. Amir is a leader who is considered fully responsible for what is and happens in every tabligh activity.

It should be understood that the existence of a leader in Jamaah Tabligh is considered very important. The Amir in Jamaah Tabligh is chosen in a deliberation, held by the congregation, especially for mohalla, halaqoh and markaz regional levels.

As for the national markaz, a direct appointment from the Leader in Nizzamuddin upon the submission and recommendation from Syuro Council in Indonesia. International leaders are selected on the recommendation of the International Syuro Council which are selected through deliberations of the International Syuro Council.

The existence of deliberations is very important and it is even considered as an effort to think and help find the truth that is pleasing to Allah. Jamaah Tabligh prioritizes deliberations, which then the leader makes his choice based on various considerations and thoughts, of course. The selection of leaders usually does not have specific criteria that are grandiose with certain abilities in the teachings of Islam or other things.

The selection of Amirs for mohalla and halaqoh levels is usually carried out by deliberations conducted by the congregation. Thus, it is clear that Jamaah Tabligh prioritizes democratic patterns in determining the leadership of the organizational context in which it is run.



The existence of an organization in a guided form can show the awareness within Jamaah Tabligh for the existence of a strong management system in the interest of obeying administration and organization. This is what we think the differences and the uniqueness of Jamaah Tabligh compared to other congregations. Thus, there is an awareness that the congregations need to be organized from the lowest level.

The selection of leaders in Jamaah Tabligh organization is transparent, open and everything is handed over to the congregation through deliberations that will be held. In this organization, it can be seen that each member can be categorized as a candidate for leader position and person in charge of markaz. Thus, in the context of organizational communication, Jamaah Tabligh is very conditional on the values of democracy and openness.

Organizations within Jamaah Tabligh highly uphold equality and this is what has allowed the emergence of new hopes in religious organizations in Indonesia. There is a new hope emerging in response to opportunities in involvement and organization. There is a unique incident, that in one halaqoh the leader and person in charge are ordinary people, even former thugs.

His figure or background tells that it is impossible for him to be chosen as an amir and it turns out that he is not an expert or a person who has qualified knowledge of the Islamic religion. But an ordinary person who has just joined and is serious about doing worships for the needs of the faith can be chosen as a leader.

At the time of khuruj, there is a very strict organizational system and it is understood and recognized by all congregations. At each halaqoh, there is a

person in charge and is selected in the deliberation process. It could be that the person in charge of halaqoh is an ordinary person who may not have adequate knowledge of Islamic religious teachings.

The existence of this open model gives rise to a kind of model of a democratic system in organizations that does not exist in other religious institutions. This is what makes the added value and uniqueness of Jamaah Tablighi (Aqil, 2020). Because there is a possibility that all individuals can become an amir and lead the organization. Of course, the organization should not be seen as an object but as an interaction between people.

The existence of this organizational model creates new excitement among the members of the organization. An open, transparent and accountable organization is the main focus of the congregation as the reason why they choose Jamaah Tabligh over the others.

This leads to a new hope in the new religious organization, whereas in the past, it was believed that the communication of religious organizations was so old-fashioned and preaching was only left to kyai, ustadz and dai. The Jamaah Tabligh congregation's internal organizational communication can be seen in the da'wah communication strategy which is so tight and planned (Nuraedah & Mutawakkil, 2020).

The organizational system of Jamaah Tabligh still has a leader called Amir. Many people still consider that such leadership system is old-fashioned and far from the values of equality and equality. The amir is in charge of leading and making important decisions on all matters for the benefit of the people. Especially when Amir is doing khuruj, he has a big responsibility. Jamaah Tabligh



is firmly aware of the division of tasks and specifics in their work movements in da'wah.

Thus, it is clear that Jamaah Tabligh has a very strict organizational system like institutions in general. The proof is that this congregation has international and national headquarters as well as halaqohs that will coordinate da'wah. Thus, the democratic elements in Jamaah Tabligh organizational system are very strong in the model they created. There is no lineage, education level and special religious expertise in order to become amir halaqoh. This is what can turn the understanding of Jamaah Tabligh into an open, transparent and democratic understanding.

Besides an amir, in Jamaah Tabligh organization there is also another leadership, called a person in charge. The selection of amir and the person in charge is not a direct appointment from the international or central Amir, but rather from the results of the members' deliberations. The value that is prioritized in the election of a leader depends on the wisdom and ability of the Amir candidate to make strategic and appropriate decisions in addressing the problems facing the people.

The emphasis is on the interactional values between humans. So what is prioritized is *hablum minannass* and *ikromul muslimin*. The main priority is not those who are too expert in worship and hafidz Al-Quran. But what is assessed is the genuine attitude of individuals who are strong and possess a wise attitude in responding to current problems.

The members of Jamaah Tabligh mostly work wholeheartedly and have no ambition to become Amirs. They think they do not deserve to be an amir or a leader because they are still far from the

existing criteria which according to them are very far from existing capabilities. Thus, there is no excessive ambition to become an amir because that is Satan.

They believe that an amir or a leader has a heavy burden and sins that must be accounted for before the court of Allah SWT because it is very close to worldly matters. Of course, for this criterion no ability or skill that can be obtained from Islamic boarding schools or religious education.

They all claim that they get this all by self-taught which is the result of interacting with others. So the closer he is to the members, the more sensitive he is to know the work and behavior of the people and how to be an amir. The pattern of interaction is more directed when doing away or visiting the community because it will be very visible from the way they interact with other people.

There is no ambition showing that the congregation does not need to associate worldly desires in interacting with religion as well as religious institutions because that is love for the world and followers of Satan and the Devil. Of course, this needs to be avoided by every member because this is what must be fought against. Therefore, an amir is so important and glorified in *khuruj* because an amir is the determinant of the success of *khuruj*. The Amir also determines all policies that can be said to be the representations or extensions of *markaz* or *halaqoh*.

The strongest bond between an amir and his members can be seen from the recognition that the Amir is a determinant of success in this world and the hereafter (Tsaqib, 2022). In *khuruj* and *itikaf* everything depends on the prayers and pleasure of the Amir for his members.



They believe that Amir as the leader of the khuruj will determine whether or not their worship is accepted. Their belief and conviction in self-improvement and no attempts at disobedience are the values of a strong bond of interaction within the organization. A strong figure of the leader or Amir is an extension of Allah SWT which is passed on through the Prophet and his companions which are passed on to the Shura Council which then from the results of the deliberations will determine who is the amir/ leader in the organization or amir in khuruj.

Therefore, the members of Jamaah Tabligh respect and listen to the amir or their leaders (Irpan; et al., 2020). They consider their leaders are more than anything and every order from them is the embodiment of Allah and His Messenger. They assume that if the leader takes the wrong step and makes a decision, then it is all his responsibility. Because of that, being a leader in Jamaah Tabligh is difficult and the person must be wise.

It acknowledged that in practice, amirs or leaders in Jamaah

Tabligh are often younger and inexperienced, especially during khuruj. This is the source of conflicts between amir and makmur. There is an assumption that if a leader is incompetent and unqualified in the teachings of the Islamic religion, he will make the members of the congregation doubtful about the actions and policies taken. For some of the makmur, it is a test and needs to be taken asbab guidance in normal life.

Thus the existence of a leader can also be a test in the implementation of khuruj to worship Allah. Therefore, being patient, being pleased, and accepting the way it is, are the most appropriate attitudes that are often taken by the members of Jamaah Tabligh.

Of course, it is not easy to carry out this kind of attitude because it requires mujahadah to Allah. This is a test that is given by Allah because it is clearly stated in the Qur'an that obedience and submission to superiors is a form of trust and faith in Allah.

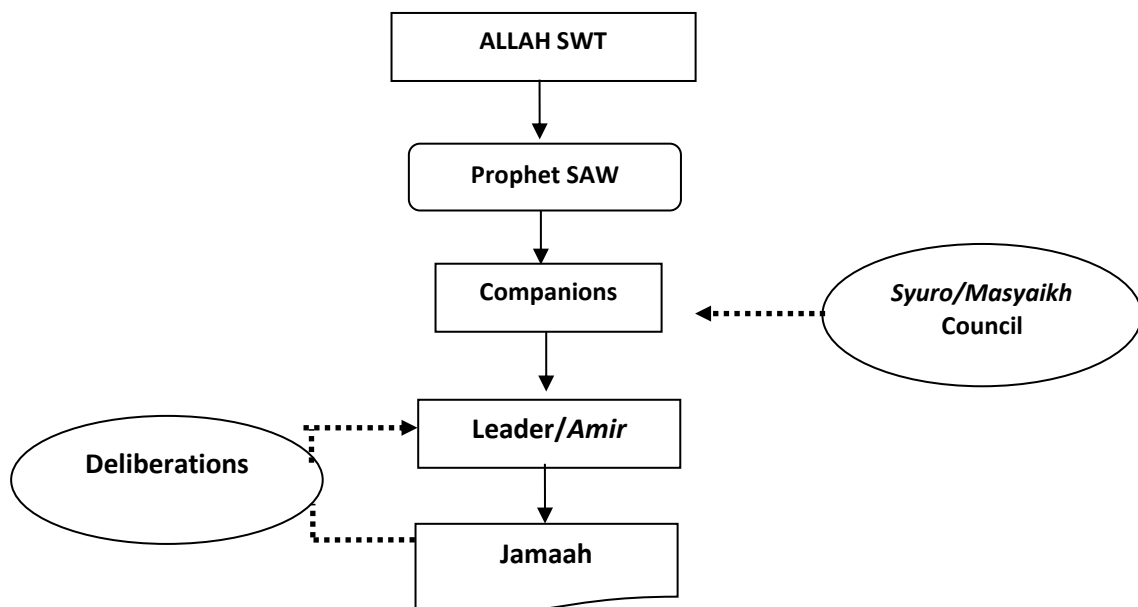


Illustration 2 - Leadership Structure in Jamaah Tabligh Organization



It is possible that there is a conflict of causes as it is known that the leader (amir) of khuruj is chosen by being appointed by the amir or the person in charge of the markaz. Of course, this election is based on the wisdom of the amir of the markaz who is responsible for the preaching efforts of Jamaah Tabligh. The mistake in selecting an amir of khuruj is the responsibility of the amir of markaz as the person in charge. Leaders also cannot play a role in forming a certain brand or image because this is indeed prohibited (Prisgunanto, 2014).

Deliberations at Jamaah Tabligh

The strength of an organization can be seen from the patterns of openness and prioritization in understanding and listening to patron-client relationship between members and leaders. The acknowledgment that leaders have weaknesses causes the congregation to prioritize inputs from each member openly. The pattern of democracy in management and decision-making is a priority in this unique characteristic of Jamaah Tabligh.

Deliberations are the best means in the need to raise voices and opinions among the members of Jamaah Tabligh which can be appointed to be decided by the amir (leader). Of course, deliberation is a bridge of direct communication between the congregation and the leadership with no barriers and filters. So, it is not true that the leader (amir) has an absolute voice but instead asks for consideration from the congregations.

By prioritizing this deliberation, *khuruj* in *Jamaah Tabligh* can be directed and follow what the congregation intends to. Thus, deliberation is a strength possessed in the communication model of *Jamaah Tabligh* organization in its activities, especially in carrying out *khuruj*, the *Jamaah Tabligh* conducts several deliberations, namely:

1. Morning meetings—the meetings are usually opened and performed by the

Amir of the group and each member explains what he has done in the previous day, both private worship (*infirodi*) and joint worship (*ij'timai*). In the meeting, everyone's opinions and suggestions (*usuli*) on what to do next will also be heard and who will be visited to invite the people to join the *khuruj*. In the morning meeting, a cooking leader (*amir khidmat*) will usually be appointed; who will be on duty on that day as well as how much money will be collected from the congregation as sacrifice (Zamhari & Riadi, 2022). To make it easier for the next *khidmat* officer, the previous officer will mention what food items are still there and not (run out). The amount of money for this sacrifice is the result of a joint agreement with the determination of *Amir* of *khuruj*. In this morning deliberation, several officers will also be appointed to carry out their duties that day: who will lead the morning *taklim*, noon *taklim*, *Amir muzzakarah* to *bayan Ashar* (afternoon).

2. Afternoon meetings—the meetings usually discuss about *adab jaulah* or *jaulah* procedures that will be carried out by the congregation. *Jaulah* is to visit people's homes to discuss the importance of religion and the presence of Islam in their lives. Here, it will be determined who will be each officer and the final decision is in the hands of *amir khuruj*. Of course, there is an openness that each member is free to volunteer if he feels able to do the work. But, the final decision still lies in the hands of *amir khuruj* by prioritizing careful considerations (Saepuloh et al., 2022). Deliberation is the main thing, not just



questioning the wishes of the *amir* or the leader in the congregation. The congregation must prioritize deliberation by asking for the pleasure of Allah. This is because most congregations must follow the wishes of other groups or congregations, rather than their wishes and will, which are mostly thought to have come from *Satan*, who is the enemy of humans in this world. The virtue of deliberation is also narrated in the story of the Prophet SAW who is more concerned with deliberation than anything else. Rasulullah SAW himself prioritized deliberations in every movement and behavior that he did not understand and without a guidance from Allah SWT. Thus, this hadith emphatically states that discussing and thinking for a moment is tantamount to worshiping for sixty years. It is not surprising that deliberations are highly prioritized in the work and organization of *Jamaah Tabligh*. Everything is conducted by following the example of Prophet Muhammad and his companions.

Several elements must be known in deliberation *adab*, namely:

- 1) *Amir*—deliberations are always led by *amir*, preferably an *amir shaf* and an *amir* must clean himself and distance himself from his thoughts and plans.
- 2) Starting with reading *basmalah*, *hamdalah* and *shalawat* (blessings).
- 3) *Musyawwirin*—reporting program activities that have been carried out (*kargozari*).
- 4) *Zihin*—It must be done shortly to shape the *musyawwirin*'s thoughts about the meaning, aims and objectives of deliberations.
- 5) *Amir* deliberation—asking for suggestions from the right to the left sides (preferably all deliberation experts provide suggestions).
- 6) If a suggestion is accepted, immediately say *istighfar*, because the suggestion may bring harm to other people. Conversely, if the suggestion is rejected, say *Alhamdulillah*.
- 7) Do not interrupt the conversation; wait for the other persons to finish talking and don't reinforce other people's opinions.
- 8) The decision is not a majority vote, the decision should be by with reports (*kargozari*) or existing data.
- 9) Do not propose yourself in a task, except the *khidmat* and *mutakallim* officers.
- 10) Accept decisions resulting from deliberations and being ready to implement (*sami'na wa atha'na*). Accept deliberation decisions as a gift not as a burden. *Takaza* comes from Allah SWT, people who always take *takaza*, Allah will increase their worship in *da'wah* efforts.
- 11) Do not speculate so that it can provide opportunities to be divided because *Satan* likes this. Accept suggestions even if they do not satisfy you.
- 12) Differences inside deliberations are mercy, but differences outside of deliberations are anathema.
- 13) Deliberations end with *tasbih kifarah* assemblies (Ibid, 2006).



There are clear *adab* (rules) in deliberations so that the congregation understands how they should act. The deliberations that they hold follow the examples of Rasulullah SAW. Deliberations become strong and meaningful because everyone only pursues *takaza* and the blessing of Allah. Such a model is in accordance with downward communication where there is a flow of communication within the organization from the bottom up in a democratic model (Kalogiannidis, 2020).

CONCLUSION

Based on the results elaborated above, it can be concluded the following things:

1. Jamaah Tabligh is a large, strong organization because it has an international headquarters located in India, a national headquarters located at Kebon Jeruk mosque, North Jakarta. There are already arrangements in the Islamic *da'wah* work system in selecting places and sending *karkun* periodically. Thus, there is a strong recording and management system in *da'wah* work that monitors the movement of Jamaah Tabligh *da'wah* at the grass root level. Having confidence in record keeping and clear management makes the congregation calm and enjoy every activity they do.
2. The communication pattern of the internal organization of *Jamaah Tabligh* has a downward communication model from the

bottom up because all conditions are met, such as: there is a strong organizational structure, the interaction of subordinates and superiors is so fluid that they are tied together in a family context that has the same interests and goals, namely to go to God's heaven. In practice, this organization prioritizes deliberations and interactions and close relationships between congregations like a family.

3. The internal organizational communication of Jamaah Tabligh is so democratic and creates a strong depiction of Islamic character. Here, it can be seen that by linking leadership, the relationship between leaders and members of the congregation as well as relations with outsiders is always connected with a strong Islamic foundation with the concept that everything is already in the provisions of Allah SWT; it must not deviate so that the attitude of the leader seeks blessings and the pleasure of Allah SWT in carrying out mandate as a leader to his congregation

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DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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