

# Communication Pattern of Islamic Religious Group

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**Abstract**—Tablighi Jamaat in Indonesia experienced a significant progress as well as in Bandung City, one of the progress happened because the communication pattern that they make to the community occurred effectively, through activities that are usually known as Jaulah, which is the invitation of Tablighi Jamaat Members to the society with a structured pattern and use role's played by the members. This research used Phenomenology's Method with Qualitative Approach. The research data obtained through interviews, observation, and document study. The research results revealed that in the Jaulah activities, the roles of each member are divided into two groups. The first group, those who were in the mosque with the division of roles, namely Mudzakkir, Muqarrar and Istiqbal. While the second group, those who are outside the mosque and visit communities around the mosque with the division of roles, specifically Amir, Dalil, Mutakallim, and Makmur. Each of these roles has a different task with the aim of inviting people to pray especially for men, so they are able to perform prayers in the mosque.

**Keywords**— *Communication Pattern, Tablighi Jamaat, Jaulah*

## I. INTRODUCTION

Tablighi Jama'at is one of the streams in the spread of Islam with certain characteristics. The Tablighi Jama'at was founded by Sheikh Muhammad Ilyas bin Sheikh Muhammad Ismail, with the Hanafi school, Dyupandi, al-Jisyti, Kandahlawi (1303-1364 AH). Sheikh Ilyas was born in Kandahlah a village in Saharnapur, India. Ilyas previously a Pakistani military leader who studied religion, studied in his village, then moved to Delhi until he successfully completed his studies at the Dioband School, then was accepted in Jam'iyah Islamiyah, the Shari'ah faculty completed in 1298 H / 1882 M. This Dioband School is the largest school for followers of Imam Hanafi in the Indian subcontinent which was founded in 1283 H / 1867 AD [1].

One of the activities carried out by members of the Tablighi Jama'at is to preach to the community by way of visiting several mosques that are in one particular area for several days or even weeks or months. They will stay in the mosque and hold a number of activities such as recitation and usually they invite the community around the mosque to take part in the recitation or just to join the prayers in the mosque because they think that this is actually the preaching like what Hasan said was one of the members of the Tablighi Jama'at in Bandung "In ancient times, the Prophet Muhammad (PBUH) throughout his life was carried out to

preach, and at this time we as His people cannot possibly compete with the Messenger of Allah to preach but this is one of the efforts we can do in carrying out da'wah." [2]

There is a lot of research on the activities of the Tablighi Jama'at that has been carried out, such as the research of Rivan Revinda from Unikom who behaves communication with Jamaah Tabligh congregation which is seen from verbal and non-verbal messages from members of the Tablighi Jama'at, but at this time only serves members of the Deaf Tabligh Congregation [3].

In contrast to the research of the Saepuloh Examination in the Journal of Da'wah Science, UIN Sunan Gunung Djati Bandung, which discusses the Communication Model of the Members of the Tablighi Jama'at, in the results of his research, the Communication Model conducted by Tablighi Jama'at members with several models such as Ifrodi, Ijtima and others [4].

Aina Al Mardhia Ismail from the Antarbangsa Islamic University Selangor Malaysia, Jamaah Tabligh activities from discourse analysis based on the concept of Bayan using words and language in preaching [5].

Other research from Niko Hayadi and Rusmadi Azwa in his article in the Journal of the University of Riau the form of communication by members of the Tablighi Jama'at is a form of persuasive communication [6].

Liza Rahmawati from UIN Sultan Syarif Kasim Riau who carried out the research by observing the commitment of Jamaah Tabligh members to their families is currently conducting da'wah to the community [7].

Because in that case there is nothing related to the communication pattern of Jamaah Tabligh members through Jaulah activities, because the researcher considers that Jaulah is the most important da'wah activity of Jamaah Tabligh in the process of disseminating its propaganda to the public.

## II. METHOD

The research method is a procedure carried out in an effort to obtain data or information to obtain answers to research problems that have been proposed.

Therefore, the determination of the research stages and the techniques used must reflect the relevance of the research phenomenon. In this study the author uses a qualitative method with a phenomenological approach. In this regard, phenomenology reflects human direct experience, insofar as that experience is intensively related to an object.

Phenomenology is a way that humans use to understand the world through direct experience. Maurice Merleau-Ponty in Littlejohn and Foss who are experts in this tradition, writes that "all knowledge of the world, even my scientific knowledge, is derived from some experience of the world". Thus, phenomenology makes real experience a basic data of a reality.

Everything you know is what you experience. "Phenomenology means letting things become clear as they really are" [8].

The determination technique of this research informant uses purposive technique that is determining the group of participants who become informants in accordance with the relevant selected criteria

In determining the informants in this study, the author will select several members of the Tablighi Jama'at in the city of Bandung from several groups in it who are still active in da'wah activities carried out in the form of regular recitations or *Khuruuuj* activities or outreach activities to the community. The following informants that the researchers took in this study:

TABLE 1. RESEARCH INFORMANTS

No.	Name	Origin
1	Suherman	Padalarang
2	Hasan Basri	Padalarang
3	Ustad Taufik	Padalarang

Source: Research 2014

### III. RESULT AND DISCUSSION

The Tablighi Jama'at is a group with centralized activities, meaning that every activity carried out by each member of the Tablighi Jamaah group is based on directives given by the *Sheikh* or leaders who are in the center of the world namely in Nizamuddin India. Directives given by *Sheikh* will be delivered to all members of the Tablighi Jama'at throughout the world to every representative in each country. Nizamuddin themselves as centers worldwide Tablighi Jamaat, daily visited by members from around the world anyway so the direction given *Masyeikh* will be delivered fairly easily or direction given can be also presented at the meeting *astral conjunction* or Tablighi Jamaat members from around the world. Directions from *Sheikh* will respond to and carried by all members of the worldwide Tablighi Jamaat gradually that these referrals received and disseminated from Markaz center of each country and then delivered to each Markaz center of each area and eventually to every *halaqoh*. An example of one of these directives was when the *Sheikh* gave direction to all members of the Tablighi Jama'at to multiply *Amalan* in every business activity of the da'wah he did. This information is conveyed to each central markaz of each country which is forwarded to the central markaz of each region to every *Halaqoh* to be carried out properly.

One of the main activities when this *Nisab* is besides *Bayan* and *Ta'lim* is *Jaulah* (traveling) where members of the Tablighi Jama'at come out to invite the community to the mosque to pray and also invite them to

participate in this missionary effort, this is one feature typical of the Tablighi Jama'at or that distinguishes it from other Islamic organizations. *Jaulah* can be said as one of the souls in this missionary effort, *Jaulah* is one of the virtues in the da'wah efforts carried out so that in carrying out the *Jaulah* this must be carried out with full order and sincerity in its implementation.

The implementation of *Jaulah* is not as simple as imagined, when the first writer took part in this *Nisab* the writer assumed that if *Jaulah* only came out of the mosque then he went to the community and invited him to come to the mosque to pray together for male Muslims. In the implementation of *Jaulah*, the group was divided into two parts, the silent part of the mosque and the part outside the mosque.

The first part is the group that is in the mosque, they have their respective duties, namely the first is *Mudzakir* or *Dzakirin*, the members who are tasked with dhikr with *Khusyu'* and are full of concentration during *Jaulah*, this *Mudzakir* also *prays* from within the mosque to his friends who serving outside the mosque may Allah SWT make it easy for them to invite the surrounding community to come to the mosque and to be more obedient to Allah SWT. Then there is also *Muqararr* or *Taqrir* in charge of repeating talks about faith and righteous deeds in the mosque, the other being *Mustami*, the member who is *Tawajjuh* or earnestly listens to *Muqararr*. In addition, there is also *Istiqbal*, the Jamaah who serves as a greeter if there are people or people who come to the mosque to let him enter and sit listening to the *Taqrir* delivered by *Muqararr*.

Other parts of the Jama'at when performing *Jaulah* are those who are in charge of going out of the mosque to invite people to the mosque to pray in congregation and listen to conversations about faith and good deeds. This section is also divided into several tasks in its implementation, the first is the so-called *Dalil* namely members of Tablighi Jama'at who serve as road guides, preferably this *argument* is those who come from the area so that he can show the houses of people in the area with a background behind each of them, such as the homes of Muslims and non-Muslims, ulama, people who often go to mosques, people who have never been to a mosque and so on. Second is the *Mutakallim* or the mouthpiece or spokesperson between the Jamaah to the community, the task is to explain the purpose of his arrival and invite the community or invite the community to come to the mosque and pray together there and listen to the lectures delivered by the Jamaah in the mosque.

Third is *Makmur* or Jamaah duty to dhikr in the liver and do not talk while doing *Jaulah* the *Makmur* is *Khusyu' dhikr* in his heart and also *Makmur* is expected to concentrate on Dhikr by not doing movements that can disturb his concentration expected them to live with the position of the body strapping and head bowed down, but it *Makmur* also in charge of delivering the Jamaah *Cash* to the mosque or community when invited to come to the mosque when *Jaulah* was committed, the person is willing and able to immediately come to the mosque, at the time the duty of a *Makmur* who deliver it to the mosque.

Fourth, *Amir Jaulah* or the leader of *Jaulah* who was carried out and responsible for the group of pilgrims, *Amir* ensured that *Jaulah's* procession *proceeded in an orderly manner* and if anyone violated the *Jaulah* order then *Amir* said *Subhanallah* and the *Jamaah* members immediately corrected themselves without having to see the fault of another person and if the violation of the order is still carried out then *Amir* has the right to decide whether *Jaulah* is continued or the *Jamaah* is told to return to the mosque.

The orderly *Jaulah* is an important matter because it determines the quality of *Jaulah* that is done, so that the creation of order is there are some manners in doing *Jaulah*, among them namely being prayed in an open place before carrying out *Jaulah* usually done outside the mosque area like in the yard, prayer is to request the guidance of Allah SWT so that in the activities of *Jaulah* there are many people who come to congregate and obey Allah SWT. The next Adab is recommended to walk on the right and in the journey it is also intended to maintain his view by bowing along the journey like a person who is looking for lost items. This is intended because when we travel we may see or our eyes are fixed on things that can damage our faith is like seeing awrah and so on because when we see this it can damage *Jaulah's* practice. The other Adab is endeavored when *Jaulah*, *Dalil* and *Mutakallim* are in front and *Amir* with the others behind, when he gets home the person being addressed, *Dalil* knocks at the door and says hello if the homeowner does not respond then *Dalil* repeats it again with a pause for a while and this is done up to 3 times, if there is still no response, *Amir* will decide to move to another house with positive prejudice. If the homeowner accepts and invites in, all enter the house and *Mutakallim* who speaks and the others *Tawajjuh* or concentrate and earnestly pray that the guidance comes to that person. *Mutakallim* spoke conveying the intent and purpose of his arrival and conveying about the greatness of God and the importance of faith and pious deeds which were closed with *Tasykil* or invite the person to go to the mosque to pray together and listen to lectures or *Bayan*. *Jaulah* is usually done at the time before the maghrib prayer or well adapted to the conditions of the community if they are mostly home from work or sitting at home at night then *Jaulah* can be carried out at night as well as ahead of or after the Isha prayer. In *Jaulah* the writer sees when observing that the members of the Tablighi Jama'at are very committed to doing it, they are worried about their brothers who have not received the guidance to be able to obey in the way of Allah SWT and in *Jaulah* we are required to be patient in carrying it out because it is not also a little when they do *Jaulah* they get rejection from the community. Order in the implementation of *Jaulah* they are very concerned because they think this is the *spirit* of the da'wah effort they are doing.

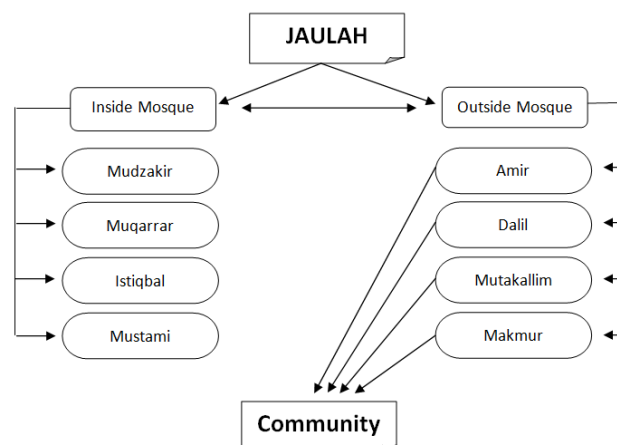


Fig.1. Communication Patterns of Members of Tablighi Jama'at in Jaulah Activities Source: Research 2014

## VI. CONCLUSION

This study revealed that one of the advancements occurred because the communication patterns they made for the community which are usually known as *Jaulah* which in the activity the role of each member was divided into two groups. The first group, those who were in the mosque with the division of roles, namely *Mudzakir*, *Muqarrar*, and *Istiqbal*. While the second group, those who are outside the mosque and visit the community around the mosque with the division of roles, especially *Amir*, *Dalil*, *Mutakallim*, and *Makmur*. Each of these roles has a different task with people to pray especially for men, so they can pray at the mosque.

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