



The Concept of Education in the Family of the Tablighi Congregation



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Abstract

A group of people are doing anti-mainstream activities—not doing activities for hedonic things, but willing to sacrifice their energy, thoughts, property, even lives for the sake of Islam. Through peaceful da'wah, this shows that the Tablighi congregation has tasted the sweetness of faith in this journey called the Jamâ'ah Table. The main problem is what is the concept of education in the Tablighi Jamaat family? Through a phenomenological approach, we developed this study in a qualitative design. The findings include the description of the concept of education based on objectives, dominant educational institutions, curriculum content, methods, and evaluations. The purpose of tablighi family education is to make their children as da'i in the perspective of Jamâ'ah Tablighi. The dominant educational institutions are Islamic boarding schools affiliated with the Tablighi Jamaat. The curriculum content is in the form of religious material, namely faith, the Koran, shari'a science, the formation of the character of the preacher, and the science of fadhilah. Educational methods include methods of internalization, example, dialogue, habituation, stories, muhasabah, and methods of God's help.

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1 Introduction

Child welfare development is a fundamental foundation for achieving a practical daily life. In-Law no. 4 of 1979 Chapter 1 article 1 (a), it is emphasized that "child welfare is a system of life and livelihood of children that can ensure proper growth and development both spiritually, physically and socially." Welfare can only be obtained through quality education because quality education is the right of every citizen. This statement is reinforced by Law no. 20 of 2003 concerning the National Education System article 5 paragraph (1) that "every citizen has the same right to obtain a quality education." Furthermore, Article 5 paragraph (5) emphasizes that "every citizen has the right to have the opportunity to improve lifelong education." For this reason, quality education and lifelong educational opportunities are strategic efforts in improving the welfare of every citizen. The synergy between education in the family, education in schools, and education in the community is a collective solution to empower the ecological environment as a system used as a vehicle for educational interaction to fulfill these expectations. For education in the family, for example, how parents' interaction with religious children should receive serious attention. Because the interaction between parents and children is the most essential and primary vehicle for socialization and education, the family has a very strategic role and function in educating children (He et al., 2004; Riviere et al., 2002).

In the Islamic perspective, a child is born in a perfect and holy state, will become a Jew, Christian, or Magian child depending on his parents. The success or failure of a family in fostering children is very dependent on the quality of social interaction between family members, especially parents and their children in the family. Hadratji Maulana Ilyas said, "In our opinion, the origin of the ills of today's ummah is the emptiness of the heart from passion and respect for religion. If they have religious anxiety and passion and feel and attach importance to religion, then their Islam will develop quickly without being felt. The real purpose of our current efforts is to revive the spirit and respect for religion, not just to improve and guide the reading of sentences (shahada), prayer or others" (Assirbuny, 2012). The absence of passion and respect for religion will make life arid, empty and aimless so that negative behaviors emerge, such as crime, violence, juvenile delinquency, suicide, murder, sex outside of marriage, persecution, rape, drug addiction Statistical Catalog Crime, Central Bureau of Statistics, divorce BPS, and deviant sexual behavior and various other moral crises as a result (Nurcholis, 2012). Therefore, it is not surprising that people increasingly covet religious experiences to get the sweetness of spirituality (the teste of spirituality) (Samdani, 2010). Prophet Muhammad SAW said:

حدثنا محمد بن المثنى قال: حدثنا عبد الوهاب الثقفي قال: حدثنا أيوب، عن أبي قلابة، عن أنس، عن النبي صلى الله عليه وسلم قال: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَكْفُرَ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ.

In the hadith, there are three qualities that if a person has it, then he will be able to taste the sweetness of faith, namely first love Allah and His Messenger more than anything, second love someone for Allah, third do not want to return to disbelief (kufr) as do not want to be included in hell. In the thick of the problems that plague modern society, a group of people carries out anti-mainstream activities—not doing activities for the sake of hedonistic things, but willing to sacrifice energy, thoughts, property, and even life for the sake of Islam through peaceful da'wah. This indicates that they have tasted the sweetness of faith in their way; they are the missionary movement of Jamâ'ah Table. The three characteristics contained in the hadith of the Prophet Muhammad SAW are illustrated in the six main foundations held by Jamâ'ah Tabligh; they call it shifts sittah (six traits). The six basic foundations are realizing the Kalimah Thayyibah Laa ilaaha Illallah Muhammadur Rasulullah, praying solemnly and humbly, knowledge with dhikr, respecting every Muslim, improving intentions, da'wah and khuruj (Ali, 2009).

Jamâ'ah Tabligh is an international Islamic da'wah movement that first appeared in India in 1926 AD Founded by Sheikh Maulana Muhammad Ilyas Sheikh Muhammad Isma'il Al-Hanafi Ad-Dyubandi Al-Jisyti Al-Kandahlawi Ad-Dihlawi (1887- 1948 AD), is now based in Nizamuddin, India (Islam, 1996). One of the most well-known concepts in Jamâ'ah Tabligh is khuruj. There are two programs in Khuruj, namely Intiqali and Maqami. The Intiqali program is to go out in the way of Allah to do i'tikaf in the mosque in an orderly manner according to what has been determined, namely three days, 40 days, or four months. Every individual is involved in the mosque practice, namely da'wah ilallah, ta'lim wa ta'allum, dhikr, and 'worship and solemnity. At the same time, the maqami program is to revive the mosque's charity in the Jamâ'ah Tabligh environment that participates (Gallagher, 2007; McNamara & O'Hara, 2008).

Khuruj activities include daily deliberation, friendship programs, mosque studies, home studies, away (I and II), and khuruj in 3 days every month. This activity is a forum for intense riyadhah in the form of the practice of Sufistic values, especially amali/essential, and a means of learning sincerity, tawakkal, qanaah other noble qualities (Samdani). The khuruj fi sabilillah da'wah effort is a means of tarbiyah to gradually shape the characteristics in achieving the perfection of faith. Besides that, khuruj is also a place for them to build communication because communication is complex. It is not easy to achieve communication competence without understanding and skills (Arifin, 2015). Khuruj activities certainly affect the education applied in the family, especially for children. Because in education, there needs to be an interaction between parents and children, while when khuruj takes place, the interaction between father and child will be constrained or even non-existent if the area visited is outside the reach of communication tools.

Jamâ'ah Tabligh entered Indonesia in 1952, but it was only in 1974 that it showed its activeness with its da'wah center at the Kebn Jeruk Mosque, West Jakarta. Until now, the activities at the mosque are still ongoing and have become the center for coordinating the da'wah activities of all its members spread across various regions in Indonesia. According to Yusran Razak, although its spread in Indonesia can be traced back to 1952, the first ijtima' Jamâ'ah Tabligh was held in Medan in 1980. With this assumption, Yusran emphasized that the entry of Jamâ'ah Tabligh started from Medan, North Sumatra. Approximately 1000 members attended the Ijtima'. In the following year, ijtima' was held at the Kebun Jeruk Mosque with 10,000 members. In 1982 the ijtima' was held in Lampung, the following year at Kebun Jeruk again, and in 1984 it was held in Ancol Jakarta (Amin, 2010).

South Kalimantan, which is one of the provinces with a Muslim majority (97%), certainly did not escape the spread of the Jamâ'ah Tabligh da'wah, but because of its positive impact, this da'wah was accepted by the community. Jamâ'ah Tabligh in South Kalimantan has had a very positive impact, including through self-training for amaliyah sunnah, instilling a sense of sincerity in preaching fi sabilillah activities, establishing good relations with Allah and with fellow human beings, and it can be said as the formation of an Islamic society. Not a few of the people who were once far from the religion of Allah but are now devout Muslims who started from their invitations from house to house to pray together. They have an extraordinary passion or enthusiasm to follow the practice exemplified by the Messenger of Allah and his companions, with their guidebook fadha'ilul 'amal and shifatu sahabah. In addition to these positive things, some things make people negatively judge Jamâ'ah Tabligh, including when the economy is not well established and then forces themselves to do khuruj then what happens is family abandonment which happens can result in divorce. Then about mental resilience, if it turns out that this husband and wife disagree on how to preach the Jamâ'ah Tabligh, it is prone to disputes (Interview with KH. Husin Nafarin, as Chairman of MUI South Kalimantan) (Chien et al., 2006; Björklund & Salvanes, 2011).

According to information obtained by researchers from members of the Tablighi Jama'ah in South Kalimantan, the spread of the Tablighi Jama'ah is relatively rapid. This can be seen from several areas where there are markaz such as the Al-Ihsan mosque in the city of Banjarmasin, the Al-Ihsan 2 mosque in the Bentok Bati-Bati village in the Tanah Laut district (Pelaihari), the Baiturrahman mosque in the Panyiuran village in the Hulu Sungai Utara district (Amuntai), and headquarters in Pagatan, Tanah Bumbu district. The life goals of members of the Jamâ'ah Tabligh movement are illustrated in the excerpts of the prayer they always say at every opportunity, especially after the fardhu prayer, as researchers have heard directly, namely:

اللَّهُمَّ اهْدِنَا وَاهْدِنَا وَاجْعَلْنَا سَبِيًّا لِمَنْ اهْتَدَى

They have a powerful desire to become a person who is the cause of God's guidance to others. It is Allah's guidance that a believer expects every time he does something. Hidayah is always accompanied by expecting taufiq (conformity of God's will with human will) to do the act. The existence of guidance and taufiq in action guarantees that the action will be carried out and be happy. Al-Hadi always fulfills the expectations and instructions for His servants who ask (Jahja, 2010). From an educational point of view, it would be fascinating to study how the actual concept of education in the Jamâ'ah Tabligh family can be fully disclosed so that it is hoped that for the next stage, it can produce clear information for people who do not know in detail and allow it to be a reference for education in families in among the general public (Hayllar & Griffin, 2005; Fischer-Cripps, 2004).

2 Materials and Methods

Approach this research is qualitative (Phillippi & Lauderdale, 2018; Holliday, 2010; Marshall et al., 2013; Bengtsson, 2016; Sgier, 2012). Qualitative research is intended to understand phenomena experienced by research subjects, such

as behavior, perceptions, motivations, actions, using various natural methods. We are considering the limitations of time, energy, cost, and researchers' ability; in this study, the selection of subjects was carried out by purposive sampling. This type of research is descriptive qualitative. All data obtained through interview techniques, participatory observation and documentation. The source of the data used is primary data obtained through interviews and observations of the Tablighi Jamaat families who are active in doing da'wah. The subjects in this study were parents and children of the Tablighi Jamaat family in South Kalimantan. The research instrument is the researcher himself. The researcher as a human instrument functions to determine the focus of research, select research subjects as data sources, collect data, assess data quality, and draw conclusions from several findings. To check the validity of the data, the researcher used a triangulation examination of sources and techniques (Chan et al., 2015; Baeurle et al., 2005).

3 Results and Discussions

Family education concept

Concepts are general ideas, understandings, thoughts, designs, and grand plans. The concept is also defined as an abstraction of a series of events that have the same properties so that the concept is the primary basis in constructing a theory (Budiono, 2005). The concept of education is beliefs about what is worth learning and how people should acquire that learning. The concept of group education can be deduced from the dominant educational institutions, objectives, curriculum content, teaching methods, and evaluation techniques found in the group. Concepts of education are beliefs about what is worth learning and how people should acquire that learning. A group's concept of education can be inferred from the dominant educational agencies, objectives, curriculum content, teaching methods, and evaluation techniques found within that group (Smelser & Baltes, 2001). While the concept of education referred to in this study is the concept of education in the Jamâ'ah Tabligh family in the form of educational goals, education persons in charge, educational materials, educational methods, and the educational environment for their families.

The purpose of Islamic education in the family of the tabligh congregation

The purpose of education in Islam is "idealities (ideals) that contain Islamic values to be achieved in the educational process based on Islamic teachings in stages. The concept of education in the Jamâ'ah Tabligh family can be seen from what their primary goals are in educating children; from several interviews and observations, it can be seen that the purpose of education in the Jamâ'ah Tabligh family is to make their children as da'i by having three criteria, namely hafiz, 'alim, Zahid, and mujahid. The preacher does not have to lecture or give a speech; it is enough to influence the people around him wherever they do their activities to obey Allah, at least inviting others to maintain the fardhu prayers in the congregation. In addition to being da'i, generally, the children of Jamâ'ah Tabligh are directed and endeavored to become hafiz of the Qur'an. However, not all children can become hafiz because it depends on various aspects, including the child's ability (Mahayukti et al., 2017; Maba, 2017).

Dominant educational institution

In order to strengthen the education of their children, Jamâ'ah Tabligh generally sends their children to Islamic boarding schools, although there is no prohibition against sending their children to public schools. The boarding school that Jamâ'ah Tabligh is aiming for is a boarding school founded by Jamâ'ah Tabligh. The Islamic boarding schools that will be described below are divided into two types according to the type of education held, namely Islamic boarding schools with non-formal types of education, namely Islamic Boarding Schools of Tahfizh Al-Quran and Da'wah 'AL-IHSAN" Bentok-Pelaihari and Islamic boarding schools whose types of formal education are Islamic Boarding Schools Ummul Qura (UMQU) Amuntai.

Curriculum content

The educational material or curriculum taught in the family should be adapted to the needs and goals of the education itself. The principle or basis of educational material to be given to children should be based on religious principles, philosophical principles, psychological principles, and social principles. The material taught in family education is

religious knowledge because religion is the primary subject of education. In Islam, the Qur'an was introduced and taught first. Even since in his mother's womb, verses of the Qur'an have been heard as did the companions of the Prophet SAW and previous pious people, instilling the Qur'an in question is starting from introducing, memorizing, then practicing, so that it is embedded in the child's self the values contained in the Qur'an and make it the primary standard in life. Shari'a knowledge, in particular, will be taught when children are older, while when they are young, children are more focused on being Hafiz Al-Qur'an.

The material for the formation of da'i character in children through Amar ma'ruf nahi Munkar is hoped that later when he grows up with various professions, he can still spread da'wah to invite people in his environment to obey Allah. Children are given faith material through practice and experience in the khuruj program; when faith is formed, their profession will be based on faith. This is following what Hasan Langgulong that the concept of faith in God is not only understood as a basic concept of monotheism but also its application in children's lives as a way of life, not just norms and dogmatics. The parent's responsibility is to explain to children religious principles and religious law to understand the experience and practice in religion (Langgulong, 1986).

Educational method

Implement educational materials; methods are needed in order to obtain maximum results. Some of the methods used by Jamâ'ah Tabligh in educating children are exemplary, an educational method that is applied by giving suitable examples in the form of actual behavior, especially worship and morals (Syar'i, 2005). So the exemplary method here means that parents start a good habit from themselves to set an example for their children. In addition to exemplary, there is also a dialogue between parents and children in an effort to invite them to do something good. Dialogue is a process of communication and interaction that must be maintained in the family. This method is carried out with intimate, heart-to-heart communication, exchanging ideas between parents and children to solve problems faced by children (Jailani, 2014). When a child behaves poorly, the muhasabah (self-introspection) method. Does not necessarily blame him or see it as a deficiency in himself. However, parents should assess themselves first and correct any shortcomings.

There is also a method of God's help through religious efforts (da'wah). This method is a necessity within the members of Jamâ'ah Tabligh, namely if they help Allah's religion (using preaching), Allah will help him, including his family. Helping Allah's religion in the sense of Jamâ'ah Tabligh means preaching the religion of Allah, while the general interpretation mentions it in the context of jihad fi sabilillah or means war. This is certainly very different from the peaceful da'wah promoted by Jamâ'ah Tabligh. In return, Allah gives goodness to his family members. The story method is also used by Jamâ'ah Tabligh in his education because there is a unique book that tells about the lives of the friends and their struggles in preaching. The book has been named the book "hayatush shahabah," according to the results of observations made by researchers, this book is always read after the Isha prayer on every markaz night, as well as a book that is recommended to be read at home ta'lim activities (other than the book of Fadhilah amal). A story or story will affect the child's soul and mind through the lessons that can be drawn from the story (Jailani). Children from starting to understand words until they enter kindergarten, elementary school, and high school love to hear stories (Lee et al., 1995).

Evaluation

Evaluation of family education cannot be separated from the role of the family environment itself because the family is the smallest social unit possessed by humans as social beings who have a residence consisting of father, mother, and children. Children who are a mandate for their parents, if they are accustomed to, educated, and trained in good things continuously, will grow and develop well. Therefore, in the family, it is necessary to form educational institutions (Nata, 2016). The educational process in the family will run if both parents are aware of and carry out the duties and responsibilities according to their position. In the Jamâ'ah Tabligh family, the general person in charge of family education is the father, but because of the church program that requires the father to preach within a certain period, the mother's duties and responsibilities are taken over. So it is essential for a mother to understand religion, as revealed in the book on the virtue of masturah that the leader in a household is the husband or father, but the most important teacher is the mother or wife. A mother is an ustadzah for her children; her upbringing is the greatest madrasa for her children. Therefore, every woman needs to have a religious mind. If the husband or father only owns religious values, then the religion only reaches the house's doorstep. However, if a mother has a religious thought and practices it, then religion will be lived by the residents of the house (Mustofa, 2015).

The coordination and communication formed by fellow members of Jamâ'ah Tabligh is also a form of moral responsibility to the family whose husband leaves for khuruj. The husband can focus on his da'wah activities. Fellow members of Jamâ'ah Tabligh are responsible for the needs of family members whose husbands are khuruj and caring for and educating children for their parents (husband and wife) who are carrying out the masturah program. Children should not be cared for by their grandmothers or grandfathers because it will be difficult and ultimately negatively impact the continuity of da'wah activities. The spirit of self-improvement and understanding of religion and practicing it is highly sought after in Jamâ'ah Tabligh to educate children further.

Those responsible for education in the Jamâ'ah Tabligh family are the father, mother, and fellow members of the Jamâ'ah Tabligh. The father is responsible as a whole because he is the head of the family, but the role of the mother is much more significant because he is the closest person to the children, especially if the father is out to preach (khuruj). As for fellow members of the Tabligh Jama'ah who are in charge when the father and mother carry out the masturah program, the children who are still under care and care will be cared for by fellow members of the Tabligh Jama'ah, which is determined from the results of deliberation.

Conflict of interest statement

The authors declared that they have no competing interests.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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