

Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation

 Busral Busral¹,  Khairul Fadli Rambe²,  Rizky Gunawan³,
 Azhar Jaafar⁴,  Usman Arif Habibi²,  Engkizar Engkizar^{4,5}

¹STAI Balaiselasa YPPTI Pesisir Selatan, Indonesia

²Universitas Islam Negeri Imam Bonjol, Indonesia

³Universitas Pamulang, Indonesia

⁴UCYP University, Malaysia

⁵Universitas Negeri Padang, Indonesia

Email: khairulfadlirambe@uinib.ac.id

JID | 377

Article Information:

Received:

7 August 2025

Revised:

30 September 2025

Accepted:

9 December 2025

Keywords:

Self-improvement,
traditional da'wah in
the modern era,
jemaah tabligh,
khuruj, islamic living.

Abstract

Purpose - The main objective of this study is to understand the daily routine of Jemaah Tabligh deeply and to analyze how they integrate various aspects of da'wah (proselytizing) into their daily practices.

Method - This research employs a qualitative method, specifically phenomenology, and the data source consists of individual in-depth interviews. All data were analyzed using the Miles and Huberman technique.

Result - The analysis shows that the khuruj activities carried out by the Tabligh Jamaat group are divided into four daily routines: from early morning to morning, with seven activities; in the afternoon, with six activities; in the evening, with four activities; and at night, with six activities. This demonstrates that the Jamaah Tabligh group is a highly structured, disciplined, and organized entity in its missionary work.

Implication - Based on studies of the Tabligh Jamaat movement, da'wah in the modern era can adopt several key strategies. First, it is important to establish consistent, structured routines, as demonstrated by the Tabligh Jamaat, to maintain the enthusiasm and commitment of members. Second, participatory learning methods such as halaqah should be intensified so that congregants can actively engage in discussions rather than merely passively receiving information. Third, focus on self-improvement (ishlah diri) and setting a good example (uswah hasanah), which are essential points, as da'wah must begin with oneself and be demonstrated through daily behavior. Fourth, the use of symbolic values through simple activities such as eating together can be an effective way to strengthen brotherhood and Islamic values.

Originality/Value - The originality of this study lies in its in-depth analysis of Jemaah Tabligh's daily lifestyle and da'wah routines, which emulate the Prophet Muhammad's da'wah practices, providing a unique insight into the implementation of traditional da'wah in the modern era.

JID
JURNAL
ILMU DAKWAH



Jurnal Ilmu Dakwah
Vol. 45 No. 2 (2025)
1693-8054 (p)
2581-236X (e)
377-398
<https://doi.org/10.2158/jid.45.2.28479>

For citation: Busral, B., Rambe, K., Gunawan, Jaafar, A., Habibi, U., & Engkizar, E. (2025). Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation. *Jurnal Ilmu Dakwah*. 45(2). 377-398. <https://doi.org/10.2158/jid.45.2.28479>.

***Corresponding author:** Khairul Fadli Rambe, khairulfadlirambe@uinib.ac.id, Universitas Islam Negeri Imam Bonjol, Balai Gadang, Padang City, West Sumatra Indonesia 25586

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Kata kunci:

Peningkatan diri,
dakwah tradisional di
era modern, jemaah
tabligh, khuruj, gaya
hidup Islam.

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Abstrak

Tujuan - Tujuan utama penelitian ini adalah untuk memahami rutinitas harian Jemaah Tabligh secara mendalam dan menganalisis bagaimana mereka mengintegrasikan berbagai aspek da'wah (penyebaran agama) ke dalam praktik harian mereka.

Metode - Penelitian ini menggunakan metode kualitatif, khususnya fenomenologi, dan sumber data terdiri dari wawancara mendalam individu. Semua data dianalisis menggunakan teknik Miles dan Huberman.

Hasil - Analisis menunjukkan bahwa aktivitas khuruj yang dilakukan oleh kelompok Tabligh Jamaat dibagi menjadi empat rutinitas harian: dari pagi buta hingga pagi hari, dengan tujuh aktivitas; siang hari, dengan enam aktivitas; sore hari, dengan empat aktivitas; dan malam hari, dengan enam aktivitas. Hal ini menunjukkan bahwa kelompok Jemaah Tabligh merupakan entitas yang sangat terstruktur, disiplin, dan terorganisir dalam pekerjaan misionarisnya.

Implikasi – Berdasarkan studi tentang gerakan Tabligh Jamaat, dakwah di era modern dapat mengadopsi beberapa strategi kunci. Pertama, penting untuk menetapkan rutinitas yang konsisten dan terstruktur, seperti yang ditunjukkan oleh Tabligh Jamaat, untuk mempertahankan antusiasme dan komitmen anggota. Kedua, metode pembelajaran partisipatif seperti halaqah harus ditingkatkan agar jemaah dapat aktif berpartisipasi dalam diskusi daripada hanya menerima informasi secara pasif. Ketiga, fokus pada perbaikan diri (ishlah diri) dan memberikan teladan yang baik (uswah hasanah), yang merupakan poin penting, karena dakwah harus dimulai dari diri sendiri dan ditunjukkan melalui perilaku sehari-hari. Keempat, penggunaan nilai-nilai simbolis melalui aktivitas sederhana seperti makan bersama dapat menjadi cara efektif untuk memperkuat persaudaraan dan nilai-nilai Islam.

Orisinalitas/Nilai - Keaslian studi ini terletak pada analisis mendalamnya terhadap gaya hidup sehari-hari dan rutinitas da'wah Jemaah Tabligh, yang meniru praktik da'wah Nabi Muhammad, memberikan wawasan unik tentang implementasi da'wah tradisional di era modern.

Introduction

The da'wah movement in Islam continues to evolve in response to changing times. In the midst of rapid modernization and digitalization, crucial questions arise regarding the effectiveness and relevance of traditional da'wah methods (Rachman et al., 2025). One movement that consistently maintains the conventional approach is Jamaah Tabligh. The group is known for its khuruj, or leaving home to preach for a specified period, whose practices center on communal living and strict worship routines (Asroni, 2024; Irpan, 2022).

This phenomenon is very important to study because, although it appears simple, Jamaah Tabligh's daily routine is highly organized, which demonstrates a holistic and comprehensive da'wah system. From the tahajud prayer to studying the books *Fadilah Amal* and *Muttakad Hadith*, and communal activities such as eating together, each activity has a clear meaning and purpose in da'wah (Machmudi & Ardhani, 2020). The group originated on the Indian continent about fifty years ago in Mewat, an area south of New Delhi. It was led by two scholars named Muhammad Ilyas bin Muhammad Ismail al-Kandahlawi (Göktaş et al., 2022). Its main goal is to remind Muslims worldwide about the essence of spirituality.

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Understanding the Jamaah Tabligh proselytizing movement cannot be separated from the history of its formation. The group was founded after a teacher from Yemen had a dream of meeting the Prophet Muhammad ﷺ. In his dream, the Prophet ordered the revival of da'wah activities as in the past, because he saw the people of the last days who had forgotten the essence of knowledge within themselves (Ali & Sahib, 2022).

Initially, Maulana Saad financed all these da'wah activities with his personal wealth, even paying everyone willing to participate (Rofi'ah & Munir, 2019). However, over time, and with the da'wah program yielding positive results, Maulana Saad's personal funds began to dwindle. The positive response from the paid pilgrims encouraged them to finance further activities with their own money voluntarily. This transition in funding demonstrates that this da'wah movement was not only spiritually successful but also fostered a sustainable collective commitment among its followers (Handriana et al., 2020; Wu & Mursid, 2019).

Amidst the dominance of modernization and digital technology, the majority of preachers have now turned to social media as their main channel for delivering messages. In contrast to this modern trend, Jamaah Tabligh consistently maintains its unique khuruj approach, centered on strict routines and communal living, and chooses not to rely on digital media (Purwatiningsih et al., 2024). Instead of taking advantage of technological advances and the speed of the internet, preachers from this group adhere to the traditional method of preaching from house to house, emulating the Prophet's way of moving from one place to another. This contrasting choice makes the Tabligh Jamaat's preaching activities very distinctive and worthy of further study.

By analyzing this highly organized system, which includes self-development (Tarbiyah Dhatiyah), participatory learning, and Dakwah Bil Hal, this study provides strong empirical evidence. The results show that spiritual discipline and direct interaction, although traditional, remain effective models in shaping a strong Islamic identity and fostering collective commitment among its members (Hidayat et al., 2024). Jamaah Tabligh's consistency in maintaining this conventional method demonstrates that the success of da'wah depends not only on technological

reach but also on the quality of behavior and the depth of spiritual training offered (Emra et al., 2025; Furqan et al., 2025a).

JID | 380 This makes it interesting to study the Jamaah Tabligh's da'wah method scientifically. What is their reason for preaching in this way, even though preaching through social media is easier to convey because most people already have gadgets and cannot be separated from them? An interesting social fact is that the object of this group's da'wah is different from modern da'wah (Harifuddin et al., 2021; Sonafist, 2022). Many of their congregants are individuals who used to be far from religion and get guidance through these activities, not even a few who are former thugs or ordinary workers (Maidin, 2020). Because of this difference in the object of da'wah, researchers conducted research by living with them for a day to gain an understanding of the routines they carry out.

Several researchers have studied plurality in Islam and the phenomenon of religious groups such as Jemaah Tabligh. However, there are limited studies that specifically address the reasons behind Jemaah Tabligh's continued use of traditional da'wah methods in the digital era, as well as the impact of their daily activities on enhancing individual spirituality (Achmad, 2021; Billah et al., 2025), like the research conducted, whose study examines two significant religious movements in Islam, namely Jamaah Tabligh and Jamaah Ahmadiyah. Their research focuses on describing the differences and similarities in the da'wah approach carried out by Jamaah Tabligh and Jamaah Ahmadiyah only (Khotimah et al., 2024; Wulandari & Bawono, 2023). While the research conducted only explores the impact of parental education on children's religious habits in the Tabligh Jama'ah family, it identifies seven themes as evidence that the education provided by parents in the Tabligh Jama'ah family has a positive effect on children's religious habits. Furthermore, research conducted also (Erkham Maskuri, 2025) only discusses the concept of a sakinah family according to Jama'ah Tabligh in Ambarawa, Semarang Regency, focusing on the criteria for a sakinah family, the fulfillment of the rights and obligations of the wife when the husband goes khuruj fi sabilillah, and efforts to realize it. This study successfully identified the primary principles employed by the Tabligh Jama'ah family, including al-karamat al-insaniyah, kafa'ah, morals, clear marriage objectives, deliberation, expression of love, and justice in household life (Jaafar et al., 2025; Suhaili et al., 2020; Suratno et al., 2021).

Finally, research conducted examines Jamaah Tabligh's da'wah strategy in improving mosque practices in West Bajo District, Luwu Regency, South Sulawesi. The novelty of this research, which makes it worthy of publication, lies in its empirical phenomenological approach to the daily lifestyle of Jamaah Tabligh, a significant distinction from previous studies. While previous studies, such as those conducted by Sulaiman (2025), were limited to analyzing da'wah strategies in specific geographical contexts and outcomes (e.g., increased mosque attendance in Luwu Regency), our study offers a full day of direct observation. This approach enables us to comprehensively map their structured routines—from tahajjud prayers to jaulah—and analyze how each ritual activity, learning (halaqah), and communal practice (da'wah bil hal) holistically shape spiritual identity (tarbiyah dhatiyah) and strengthen the sense of brotherhood (ukhuwah Islamiyah) among its members. The unique contribution of this research is that it presents in-depth primary data on the internal mechanisms that keep the Jamaah Tabligh's traditional da'wah methods effective and relevant in the face of modernization. This dimension has not been thoroughly explored in previous studies.

they conducted their three-day khuruj (Hamper et al., 2025; Ibrahim et al., 2024; Ouédraogo et al., 2023). The entire interview process was recorded using a cell phone audio recorder and noted using word on a laptop, after obtaining informed consent from the informants regarding the research objectives, data confidentiality, and their right to withdraw at any time (Rashid et al., 2021; Rutakumwa et al., 2020).

All collected interview data were transcribed verbatim (word for word) to preserve the authenticity of the information. Data analysis was then conducted using the technique proposed by Miles and Huberman, which includes three main interacting streams: data reduction, data presentation, and conclusion drawing (Oktavia et al., 2024). After transcription, the researchers began the coding process in stages: starting with open coding to label concepts in the data, followed by axial coding to group codes into categories, and finally selective coding to identify the main themes relevant to the research objectives. This complex analysis process is supported by the use of qualitative analysis software (CAQDAS - Computer-Assisted Qualitative Data Analysis Software), namely NVivo 12 (Dalkin et al., 2021; Niedbalski & Ślęzak, 2024). This software support is crucial given the large amount of data from five informants and the in-depth phenomenological nature of the analysis (Rahman et al., 2024; Ronzani et al., 2020).

Results and Discussion

Jamaah Tablig Group Routine

A significant finding of this study lies in the identification and in-depth analysis of the daily routines of Jamaah Tabligh as a highly structured and integrated da'wah curriculum, which distinguishes it from general religious practices. Unlike other studies that may only record aspects of worship, this study focuses on the systematization of activities as the foundation for forming a true da'i identity (Aida et al., 2024). In line with the research objectives, in this section the author will describe all findings based on interviews with informants, which clearly show that the da'wah activities of the Jamaah Tabligh group are divided into four phases of programmed daily activities: morning activities (at least seven mandatory routines), afternoon activities (six routines), afternoon activities (four important activities), and evening activities (six routines for individual strengthening).

All forms of activities carried out in these four phases will be described in detail and depth, and these findings will then be discussed in relation to various theories, expert opinions, and relevant previous research results to demonstrate the significance of these findings in the context of contemporary da'wah science.

As the author discussed in the previous section, there are four phases of activities carried out by the Tablig congregation group in conducting Islamic preaching activities within the Muslim community. The four phases begin with the morning tahajud prayer, followed by the shubuh prayer in congregation, and then reading fadilah amal. This is continued by reading muttakad hadith, after which everyone eats together from a single tray, accompanied by Tahsin Al-Qur'an, and then rests, waiting for the entry of dzuhur time (Fathih et al., 2024). Then, enter the second phase, which involves activities after the afternoon dzuhur prayer. This includes reading fadilah amal, followed by reading muttakad hadith, and engaging in mudzakah (discussion) together. Afterwards, eat lunch together and return to rest, waiting for the arrival of the ASR time (Kadri, 2022). The next

phase is the third phase of activities in the evening, starting with the Ashar prayer in congregation, continuing with reading fadilah amal and muttakad hadith, and conducting deliberations (discussions) among fellow congregation groups while waiting for the entry of maghrib time. Next comes the fourth phase, which involves activities at night after the maghrib prayer. The Tablig congregation groups continue their routine activities. Beginning with the Maghrib prayer in congregation, followed by a lecture until the time for the call to prayer, Isha. After performing isya prayer in congregation, they continue with reading fadilah amal and muttakad hadith, then have dinner together, and end with rest (Mutiarra & Arrohmatan, 2024; Ni'am & Suraya, 2021).

To provide a more detailed and easy-to-understand account, the author categorizes the series of activities of the Tablig congregation group, which were researched from morning to evening, in the form of pictures and explanations. JID | 383

The first finding: (*midnight to morning activities*) In order to easily understand the routine that begins at midnight until morning, it can be seen in Figure 2 below:



Figure 2. First Finding

Activity **First**: (in the early morning), the Tablighi Jamaah groups perform the Tahajud prayer individually at night. This is a routine for the Tabligh Jamaah group to do because it refers to the Sunnah of the Prophet Muhammad SAW.

Tahajud prayer is a worship that most people rarely perform because it is done after waking up from sleep at night. Because of the difficulty of performing this worship, the reward obtained by those who do it is also proportional to what is done.

Tahajjud prayer is a sunnah prayer that is performed in addition to the five obligatory prayers. Sunnah prayer is a famous term from the word nawafil prayer or tathawwu', the meaning of tathawwu' is carrying out a job sincerely, which means carrying out goodness that is not obligatory to be carried out(Nurkhalizah et al., 2023).

Tahajjud prayer has numerous advantages and should be an integral part of our lives. According to Machfud & Lessy (2022), the tahajjud prayer is a sunnah prayer that has its own advantages and benefits; however, not everyone is capable of performing it. Because the entry and end of time are when most people are resting, its advantages include various validity of daily routine habits. Some

of them erase sins, expand the doors of sustenance, and indirectly build time discipline (Juliyan Saputra et al., 2023; Munsoor, 2021). The discipline of the Tablig congregation is a differentiator among the general public in their pursuit of spirituality towards God. This activity has become a basic part of carrying out worship and has become a routine for the Tablig congregation groups (Hamdi, 2021)

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Activity **second** as well as activity **third**. After performing the tahajud prayer, the Tablig congregation group will rest again, waiting for the time for the dawn prayer. The activity will be continued by reading the virtues of charity after the Tablig congregation group is ready to perform the obligatory prayer, which is done before sunrise. All Tablig congregation groups will sit cross-legged or kneel neatly to form a halaqoh. An Amir will lead the learning process contained in the virtues of charity. Halaqoh is a learning process where students will sit in a circle around their teacher. Halaqoh is a learning forum that sharpens the understanding of learning as a whole (Yunus et al., 2024). This activity is also a routine for the Tablig congregation group because Fadilah Amal is one of the main lessons that are studied every day after performing the five obligatory prayers. The lessons in this fadilah amal encompass the Muslim's morals in life, the laws of worship, the stories of exemplary companions, and many other topics. When the Fadilah Amal learning activity is in progress, this Tablig congregation group focuses on listening to the amir, who explains the content. Not only is learning important, but what has been studied should also be immediately practiced (Sholeh et al., 2023; Zahira et al., 2024). Ikramul Muslimin is an example practiced by the Tablig congregation group. Ikramul Muslimin is to honor fellow Muslims, the Tablig congregation group will not burden its followers who have just migrated to practice religion or criticize their past. However, it will be guided slowly until the nature of a true Muslim is embedded in their hearts and becomes a habit in living life (Zubaidillah & Nuruddaroini, 2020). Because the principle of Ikramul Muslimin is that fellow Muslims are equal in the sight of Allah SWT, except that what differentiates them is faith and piety. It means that there is no obstacle for someone to receive guidance within themselves, and no one has the right to judge others, except the creator, who determines who has the right to be judged in practicing their religion. Ikramul Muslimin is one of the exemplary characteristics of the companions that the Tablighi Jamaah group should memorize (Islam & Islam, 2020; Pratiwi & Mukhtaruddin, 2023).

According to Bukhori & Rahman (2024), the Tablighi Jamaah group consistently practices six exemplary qualities of companionship. First, upholding the sentence 'Lailaha illallah Muhammadur Rasulullah' means that this sentence will always be upheld until the end of life, and no one may belittle these two sentences, because this sentence is the key in spiritual studies, which is usually referred to as the sentence of tauhid.

Then, the second characteristic, solemnity and humility, is always conveyed by every individual from the Tablighi congregation group in their worship of God. Khusyuk in Indonesian means surrender, earnest, and humility. We can find several definitions of khusyuk in Islam. Some scholars interpret Khusyuk as meaning bringing a feeling that one is facing Allah SWT. Then Khusyuk is juxtaposed with khudu, which means humility towards oneself in relation to God, the creator of the universe (Sahibu et al., 2025). Khudu is explained by that a servant humbles himself before the creator when carrying out spiritual matters in the Islamic religion and is consistent in the

movements used, meaning that they do not violate the existing pillars (Khan et al., 2024; Shahid et al., 2025).

The third characteristic is knowledge and dhikr, which they practice in every movement and activity they undertake. Each individual of the Tablighi Jamaah group will not know the time and place to seek and spread knowledge and accompanied by dhikr and their lips of the Tablighi Jamaah group will not be wet except with dhikr (Zamhari & Riadi, 2022).

The fourth characteristic, honoring fellow Muslims, means not demeaning someone who believes in Allah SWT because of their bad behavior or the sins they have committed (Abdulrahman, 2025). Moreover, the fifth characteristic, sincerity, is a pure work of the heart, characterized by clean intentions in doing good deeds, with no element of showing off or flexing to attract social approval. The point of sincerity is doing good deeds solely with the hope of Allah's pleasure. The sixth nature, da'wah and tablig, is derived from the Arabic word da'a, which means 'inviting', and tablig, the beginning of which is balgha, meaning 'conveying'. This nature is instilled in every individual so that wherever they are, they always invite and convey the teachings of Islam.

The fourth activity will then be for the Tablig congregation group to continue reading the muttakad hadith, which is one of the main books that is routinely read. Everyone will sit neatly to form a halaqoh, just as when reading the virtues of charity, an amir will lead the learning process from the muttakad hadith. The hadith of the Prophet will be read by someone who is entrusted by the amir from one of his groups. The hadith will be read three times; each individual will focus and reflect on the hadith that is recited. Every time the name of the Prophet Muhammad SAW is read, each individual will spontaneously read the solawat. They are very enthusiastic about the solat because of the many benefits it offers. Praying to the Prophet Muhammad SAW is proof of his people. The solawat will be a witness in the afterlife that we deserve the intercession of the Prophet Muhammad SAW.

On the other hand, apart from solat as a form of concrete proof of being a follower of the Prophet Muhammad, solat also has fadilah, which is very useful for maintaining peace of mind. Research conducted by Nawawi (2021) has previously produced evidence that reciting solat alawat creates a sense of calm in one's heart. Effective aspects, such as soul, determination, and love, drive a person who feels calm in their heart. Calmness is an element of happiness that cannot be easily obtained, even if bought with wealth. A person who wants to achieve their desires must, by nature, have peace of mind in all aspects of life, including work, socialization, and spirituality. The Tablig congregation is consistently dedicated to practicing salat because they have studied its virtues, and each individual has personally experienced its benefits.

The fifth activity involves several main events, and the Tablighi congregation groups will prepare dishes to eat together. Each individual has their own tasks to prepare the dishes. There is a cooking section, where various utensils are prepared for eating, including large vessels, glasses, and drinking water.

All groups of Tablighi Jamaat will sit around a tray, each tray containing a maximum of five people. Each lifts his right leg with his knee on the stick, and his left leg is sat on as the Prophet Muhammad SAW ate. The Prophet Muhammad did not eat excessively; instead, he ate according to his needs. This refers to the hadith narrated by Ahmad and Abu Dawud, *"You should eat, drink,*

and dress without excess and arrogance." The Messenger of Allah also recommends eating together on one tray, as exemplified by the Tablig congregation group. "*The Messenger of Allah never ate alone*". This hadith originates from the narration of Anas RA, which is one of the proofs that eating together is a sunnah of the Prophet Muhammad SAW. Then the Messenger of Allah also ate using his right hand because of its benefits and properties. Scientists have also found that eating with the right hand is beneficial for health, especially in training the sensory nerves in the hand. As the Prophet SAW said, "*You should eat with your right hand, because the devil eats and drinks with his left hand*". (HR Muslim). These hadiths serve as role models for the Tablig congregation group to follow the sunnah in eating dishes (Hamdi et al., 2023).

The sixth and seventh activities involve the Tablig congregation groups lining up to form a halaqoh with an amir in the middle. Their activity involves learning to read the Quran, starting from the makhrajul letters, tajwid, and waqf, which are usually referred to as Tahsin Al-Qur'an. Tahsin comes from the Arabic word "*hassana-yuhassinu-tahsiinan*", which means to correct. This sentence is in the form of a masdar from the verb tsulasi mazid, one letter chapter 2 (Julaeha, 2023). Judging from the Arabic meaning above, tahsin of the Qur'an can be interpreted as correcting or perfecting the reading of the Qur'an. Each individual will come forward to face the emir to read the Koran. The Amir will review each reading, and any incorrect readings regarding qoidah tajwid, makhraj, or waqof will be taught slowly.

This activity is routinely carried out every morning until the reading of each individual in the Tablig congregation group fits the qoidah qoidah tajwid, makhorj, and waqf. Correcting the reading of the Qur'an is mandatory because each letter that comes out of the mouth has its own qoidah and different meanings. The risk of not correcting the reading of the Qur'an can be said to be sinful when reading it, because the makhorijul letters that do not fit the qoidah will alter the meaning of the reading, making it different from the actual meaning. Therefore, an imam in prayer must be fluent in reading the Qur'an so that the meaning of the reading of the Qur'an in prayer is not wrong (Ismail et al., 2022; Tabroni, 2023).

The second finding (afternoon activities) is illustrated in Figure 3 to make the routine that starts in the afternoon easier to understand.

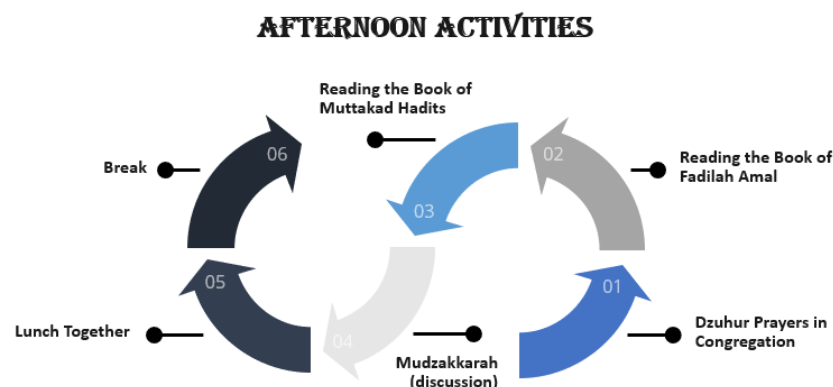


Figure 3. Second Finding

Similarly, the Tablighi Jamaah groups carry out one of the obligations as Muslims in general, namely, establishing Dzuhur prayers in congregation. The Tablighi Jamaah groups also believe that the obligation to pray is a command from the creator which has been summarized in the concept of the second pillar of Islam. However, what is interesting to discuss in this section is the inclusion of procedures for prayer, as the study's results show that members of the Tablighi Jamaah group establish five daily prayers at the nearest mosque/prayer room from their domicile, to carry them out in congregation. As recommended by the Prophet Muhammad SAW.

After performing the Dhuhur prayer in congregation, the Tablighi congregation groups resumed their routine activities, namely ta'lim wa ta'lum, by reading the book of Fadilah Amal and the book of Muttakad Hadith. The book by Fadilah Amal and muttakad hadith serves as a guide for the Tablighi congregation in strengthening their piety and faith. This book is sourced from the writings of their teacher, Sheikh Muhammad Ilyas Al-Kandalawi. The Book of Fadilah Amal and Muttakad Hadits is recommended to be read daily, after completing the obligatory prayers five times a day and at night. As the Prophet Muhammad did in the past, to convey ta'lim (preaching) to his friends, the Tablig congregation also emulates this by immediately forming a circular sitting position and listening solemnly to what is read by the leader of the ta'lim.

After ending the ta'lim with the closing prayer kafaratul majlis, the tablig congregation group continued the Mudzakah agenda (Hairil et al., 2023). The purpose of the Mudzakah agenda is to discuss materials that are in accordance with the agreed-upon decision from the deliberation. Such as the sunnah and manners in daily life, while also discussing the six characteristics of friends (believing in the sentence lailahaillallah muhammadarrasulullah, Khusyuk and tawadhu', knowledge and fikir, Honoring fellow Muslims, Ikhlas, Dakwah and tablig) in order to establish the personality of a Muslim who is ihsanul kamil (Qudsy et al., 2020).

Not only that, after finishing the ta'lim and Mudzakah routines, the Tablig congregation groups continue their routines by eating together. They will divide into one circle consisting of four or five people with one tray. Eating together from one tray, as practiced by the Tablig congregation groups, is one way to strengthen the bonds of intimacy. Because, indirectly, the benefits of eating together are to realize the humble nature of fellow members, even though they are from different social statuses. The impression obtained from this way of eating is also positive, namely, creating a life of simplicity and togetherness without feeling awkward.

The third finding: (evening activities) To facilitate understanding of the routine that begins at noon, it is illustrated in Figure 4 below.

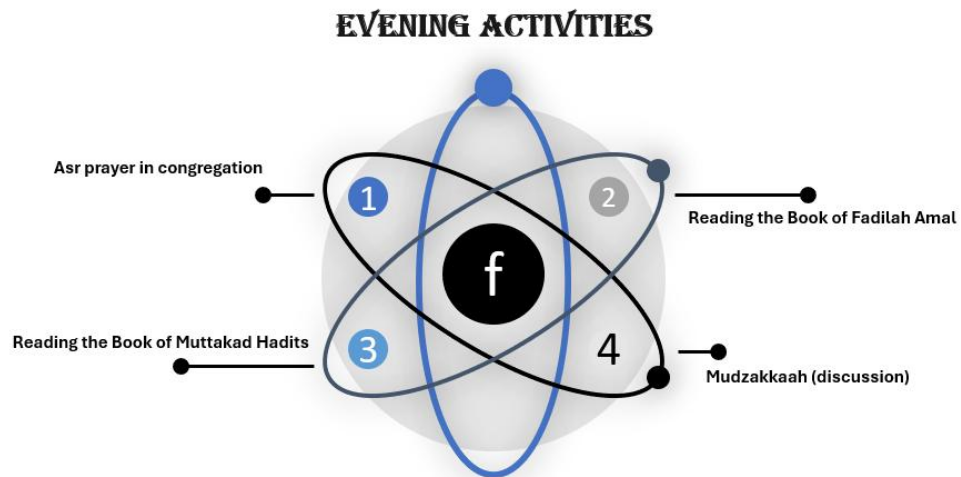


Figure 4. Third Finding

The Tablig congregation group, after the Asr prayer in congregation, carried out ta'lim wata'lum by reading the book of Fadilah Amal and Muttakad Hadith, which became their guide in living a social life (Pieri, 2019). Then, while waiting for dusk to arrive as a sign that the time for Maghrib is about to begin, the Tablighi congregation group fills their free time with discussion activities between leaders and group members to evaluate the programs that will be implemented in the local environment where they stop preaching. To be able to find solutions in dealing with the problems they have experienced.

Fourth finding: (final activities in the night) To facilitate understanding of the routine that begins at the end of the night activities, Figure 5 below illustrates this process.



Figure 5. Fourth Finding

At the beginning of the night, the Tablighi Jamaah groups perform the Maghrib prayer in congregation, then continue with a lecture (da'wah). In this section, the target group for delivering the lecture (da'wah) is the community in the area near the mosque where they stop by. The results of the author's research indicate that the lecture (da'wah) methods employed vary significantly. One

method that effectively reflects the Tablighi Jamaah groups' approach to delivering lectures (da'wah) is by knocking on one door after another. The concept of da'wah that they carry out is called jaulah (silaturahmi), which involves visiting the doors of neighbors' houses to preach about strengthening their faith in Allah SWT and all the teachings of Islam, as exemplified by the Prophet Muhammad saw.

Apart from that, they concluded the lecture (da'wah) activities and proceeded to perform the Isha prayer in congregation, as previously explained in this discussion. Furthermore, they also carried out and completed the program that they had previously agreed upon, namely ta'lim wa ta'lum at night, by reading the virtues of charity and muttakad hadith, and continued with a dinner together, which is their characteristic, by saying "*Insyallah Insyallah*" (Gusnawaty et al., 2022). Then, the end of the daily agenda for the Tabligh congregation group is to rest, as is done by the general public.

Integrating Aspects of Da'wah Science into Daily Practice

Narratively, the findings of this study illustrate how Jamaah Tabligh integrates various aspects of da'wah knowledge into their daily practices. Structured routines, participatory learning methods, materials that focus on self-improvement, role models, symbolization of values, improving the quality of worship, and active dissemination of messages are important elements in this group's da'wah approach. These elements are illustrated in Figure 6 below.

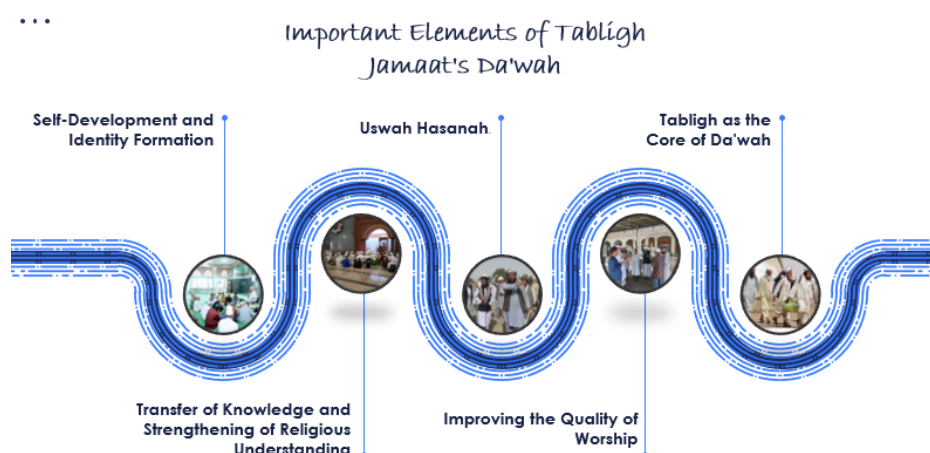


Figure 6. Integrating Aspects of Da'wah Science into Daily Practice

First, the strict daily worship routine for Jamaah Tabligh is not just a ritual practice, but rather the foundation of self-development (tarbiyah dhatiyah), which is essential in the science of da'wah. Consistency in performing tahajud, congregational prayer, reading the Qur'an, and dhikr becomes a spiritual mujahadah that strengthens the personal quality of a da'i. Moreover, uniformity in this routine fosters a strong group identity. It strengthens the bonds of brotherhood (ukhuwah Islamiyah) among members of the congregation, thereby distinguishing them through their shared spiritual experience.

Second, in the realm of ta'lim wa ta'allum (learning and teaching), Jamaah Tabligh effectively applies the halaqah (learning circle) method (Hamdi, 2021). Through this forum, a deep and interactive transfer of knowledge occurs between the amir, serving as a guide, and members of the congregation. The reading and understanding of the Fadilah Amal and Muttakad Hadith books in the halaqah not only improves the cognitive aspect but also emphasizes the implementation of teachings in daily behavior.

Third, the concept of good role models (uswah hasanah) is manifested in the Tabligh Jamaah's emphasis on practicing the six characteristics of companions. Efforts to emulate monotheism, devotion, knowledge, and dhikr, honoring fellow Muslims, sincerity, and the spirit of da'wah and tabligh are the foundations of a da'i's behavior. Internalization of these characteristics is expected to be able to radiate a positive example for the mad'u (object of da'wah) (Hasanah et al., 2022; Hasbullah et al., 2022).

Fourth, the Jamaah Tabligh's preaching material, which is centered on the books Fadilah Amal and Muttakad Hadith, reflects a curriculum that emphasizes ishlah diri (self-improvement) and the exemplary life of the Prophet Muhammad SAW and his companions. The contents of these books serve as a comprehensive guide in the aspects of morality, worship, and Islamic history, systematically directing members of the congregation to internalize basic religious values. More than just a tradition, the practice of eating together on one tray for the Jamaah Tabligh is a strong representation of da'wah bil hal (da'wah through deeds). This action symbolically conveys a message of equality, togetherness, and simplicity, eliminating the barriers of social status among members of the congregation while also being a concrete form of emulating the sunnah of the Prophet Muhammad SAW.

Fifth, as the core of da'wah activities, the principle of tabligh (conveying) is realized by Jamaah Tabligh through the jaulah method (door-to-door da'wah) (Furqan et al., 2025b). This personal approach opens up space for direct interaction with the community, allowing the delivery of religious messages that focus on strengthening faith and emulating Islamic teachings as exemplified by the Prophet Muhammad SAW.

The significance of this research lies in its ability to dissect the daily routines of the Tabligh Jamaat as a proven system of da'wah, which differs from general studies on religious routines. While it is true that other congregations have worship activities, this study specifically highlights how the routines of the Tabligh Jamaat explicitly function as a structured training curriculum. First, routines that include night prayers, congregational prayers, and recitation of the books Fadilah Amal and Muttakad Hadith are not mere rituals; they form the foundation of systematic Tarbiyah Dhatiyah, which deepens an individual's Islamic identity and enhances their personal qualities as a dai. Second, the application of the halaqah method not only transfers cognitive knowledge but also emphasizes the implementation of the six characteristics of the companions into daily behavior. Thus, this study demonstrates that the consistency of these routines functionally transcends ordinary worship; it becomes a major catalyst in character building, strengthening ukhuwah Islamiyah, and preparing individuals to become preachers.

The most notable contribution of this study is the affirmation of the effectiveness of Dakwah Bil Hal amid the dominance of social media. Our findings suggest that practices such as eating from a single tray and jaulah (door-to-door preaching) symbolically convey the message of equality,

simplicity, and faith-strengthening, which are the distinguishing features and advantages of the Tabligh Jamaat compared to other preaching groups. These implications are highly significant for modern da'wah science, as they demonstrate that traditional methods, which prioritize authenticity and direct interaction, remain relevant and effective in shaping spirituality in the digital age. Despite the limitations of a single-day observation, these results provide a strong basis for recommending longitudinal or comparative studies, which position the Jamaah Tabligh methodology as an important case study on resilience and models of collective character building on the global stage (Izudin, 2021; Karim et al, 2021).

Conclusion

This study demonstrates that the daily routine of the Jamaah Tabligh group during khuruj activities constitutes a highly structured, cohesive, and holistic da'wah system, rather than merely a ritual practice. Through mapping the four phases of activities (morning, afternoon, evening, and night), this study demonstrates how Jamaah Tabligh has successfully integrated various aspects of da'wah knowledge into daily life. The core of this finding is that discipline in worship routines (Tarbiyah Dhatiyah), participatory learning methods (halaqah), and an emphasis on Dakwah Bil Hal—symbolized by eating together to create ukhuwah Islamiyah—serve as powerful mechanisms for forming a deep and lasting spiritual identity for its members. This finding is significant because it demonstrates that traditional da'wah methods, centered on direct interaction and character building, remain highly relevant and effective in the face of digitalization, offering a valuable model for revitalizing da'wah that focuses on real behavior.

This study makes a significant contribution to the scientific community. It goes beyond a mere description of group activities and presents a functional analysis of how routines (empirical data) are translated into religious identity and commitment (theoretical context). The implication is clear: for da'wah practitioners and academics, the Jamaah Tabligh approach shows that the success of da'wah does not always depend on the most advanced technology, but rather on consistent spiritual discipline and authentic role models. This research confirms that da'wah strategies rooted in the values of brotherhood, simplicity, and internal self-improvement have proven capable of attracting and retaining followers, even among individuals who were previously distant from religion. Although limited to a single day of observation, the results of this study lay the foundation for further study of the resilience and effectiveness of non-technological da'wah movements in the modern era.

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