

Fulfillment of Family Support Rights in Khuruj Jamaah Tabligh Activities in Manado City

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Abstract

This study aims to analyze the fulfillment of family maintenance rights in Jamaah Tabligh khuruj activities. The city of Manado is the focus because 2,750 members of the Tabligh Jamaah have thrived in this city. Tabligh pilgrims who preach are faced with the cost of food, transportation and other needs, and are obliged to meet the needs of their families without a sponsor. Thus, the economy becomes a crucial issue in the way of preaching the Tabligh Jamaah, especially for those who are economically weak. This phenomenon prompted this study to describe the strategies that the Tabligh Jamaah uses to overcome economic challenges, especially in fulfilling family income. This study applied a field approach and a descriptive-qualitative method to collect and analyze data. Data collection through observation, documentation and literature, as well as interviews with informants using a purposive sampling technique to 52 members of Jamaah Tabligh on the basis that they have represented Shura, Amir and Karkun/Masturah for more than 5 years, have a family and perform khuruj for 40 days up to 4 months. The results of the study found that apart from preaching, they still work to meet the needs of their families. The Tabligh Jamaah in their khuruj activities still prioritize fulfilling the family's right to support in their own way and ability, all of which have gone through deliberation and obtained an agreement from the family. Fulfilling the right to support the family in khuruj Tabligh Jamaah activities is carried out in five ways, namely: (1) fulfilled according to custom for those who can afford it; (2) discussed with the wife for those who are less able; (3) through infaq/alms from wealthy members of the Tabligh Jamaah; (4) through ikram al-Muslimin (dues/donations) from fellow members of the Tabligh Jamaah for

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those who are very poor; (5) through nushratullah ghaibiyah, namely God's unexpected help. The study concluded that the Tabligh Jamaah continues to pay attention to the right to support the family in khuruj activities and does not make economic problems an obstacle to the da'wah process. These principles are upheld by the Tabligh Jamaah of Manado City and are used as a way for them to survive and exist in preaching Islam to the people.

Keywords: Tabligh Congregation, Family, Khuruj, Da'wah Method, Livelihood, Da'wah Strategy

Introduction

The phenomenon of the Tabligh Jamaah has been a concern for many years and often reaps pros and cons in society, especially regarding their ideology and methods of da'wah that are different from the others, as well as about fulfilling the living rights of families left behind, especially for families who are economically weak. Janson said the Tabligh Jamaah had developed into what is perhaps indeed the largest Islamic movement in contemporary times. In line with Janson, Lone said among various and major Islamic movements, Jamaah Tabligh has emerged as arguably the most widely followed movement in the Islamic world.. Lone even said that the Tabligh Jamaah is embraced by around 100 to 150 million members, spread across 150 countries in the world. This number is greater than Pieri's research in 2019 which stated that around 80 million Muslims in the world took part in Jamaah Tabligh activities.. However, it is not a matter of numbers but what is most important according to Lone these followers are mainly because of the unique ideology that is pursued in his da'wah, and have further capacities not only in the field of religion but to develop in various social and political environments..

The religious movement of the Tabligh Jamaah has received quite a variety of assessments from various previous studies. Ali and Sahib identify within the ideology of Jamaah Tabligh a hierarchy of grievances that justify the necessity and efficacy of preaching and serving Allah SWT. Their analysis says that the ideological dimension model of Tabligh mobilization explains both the strategic and discursive structure of Tabligh ideology and its mobilization potential. Ali and Sahib's analysis is in line with Rauf, Prasad, and Razzaque saying that discursive planting of ideology is used by Tabligh Jamaah to achieve their spiritual goals.. So this, according to Siddiqi, made the initial success of the Tabligh Jamaah in Mewat what motivated the early leaders to expand the activities of the Tabligh Jamaah in various parts of the world.. Expansion of Jamaah Tabligh in Ali and Amin's analysis is to revive Islam and return society to a stable and harmonious state. However, Pool's study said that the Tabligh Jamaah is faced with the challenges of modernity along with the times.

In addition, Ma'mun's study shows how scholars debate the existence of the Tabligh Jamaah and their possible involvement in acts of radicalism. The first group identifies Jamaah Tabligh as an Islamic group that propagates only Islamic missions or as an Islamic da'wah movement that appears to respond to social, cultural, and religious phenomena. Scholars who are in this group for example, Masud, Metcalf, Aziz, Ali, Bustaman-Ahmad, and Noor. Some of their studies, for example, Aziz classifies the Jamaah Tabligh movement as a peaceful fundamentalist movement,¹ while Metcalf who studies aspects of the Tabligh Jamaah such as the roots of the movement and the role of women in Jamaah Tabligh identify the Jamaah Tabligh movement as a unique Islamic revival movement same as Masud's view to the Tabligh Jamaah. Meanwhile, the study by Bustaman-Ahmad and Noor which focuses on Southeast Asia can also be considered. Bustaman-Ahmad studying the Tabligh Jamaah in Malaysia and Aceh (Indonesia) found that the Tabligh Jamaah not only preached religion to Muslims but also had an impact on Islamic organizations, especially in Malaysia. Meanwhile, Noor, who collected data from the Tabligh Jamaah in Southeast Asia, such as Singapore, Indonesia, Malaysia and Thailand, found that the Tabligh Jamaah used a network of Indian descent in spreading and introducing their teachings. In addition, Ali classifies the Jamaah Tabligh movement as a transnational Islamic movement and an Islamic traditionalist movement which has great power in the world making it survive in the modern era, especially when faced with the West because basically the Tabligh Jamaah is less influenced by modernity.

In a different understanding from the first group, this second group seems to be very careful in classifying the Tabligh Jamaah as a radical movement, and considers the Tabligh Jamaah to be a group that propagates Islam. In 2009, Rana's study stated that the Tabligh Jamaah was not a terrorist group, but he did not deny several facts that dragged the Tabligh Jamaah into a number of terror acts. In line with Rana, Gaborieau's study sees the Tabligh Jamaah as different from radical groups because they tend to practice Sufi practices in preaching, and believe that every Muslim must participate in jihad in the way of Allah but not jihad with the sword. However, looking at Gaborieau's previous studies, he said that there were a number of Tabligh Jamaahs who supported the Taliban movement which had been associated as a radical group.

Unlike the scholars who were included in the first and second groups previously, the third group claims the Tabligh Jamaah is a fundamentalist movement that has links with terrorist networks and radicalism movements. Alexiev noted that the Tabligh Jamaah had participated in supporting terrorist groups, further mentioning that the Tabligh Jamaah had adopted the radical Wahhabi-Salafi group.

According to him, it is difficult to distinguish which is the jihadist ideology of the Tabligh Jamaah and which is the Wahhabi-Salafi jihadist ideology. Meanwhile, Ali's study identified the Jamaah Tabligh movement as the same as Hizbut Tahrir, which is known as a transnational Islamic political organization. Ali believes that although Hizb ut-Tahrir is organizationally different from Jamaah Tabligh, both have the same goal. He then called the Tabligh Jamaah as a driving force for radical movements, while Hizb ut-Tahrir was a radical Islamic political movement.

However, apart from the debate above, some believe that the Tabligh Jamaah doctrine requires discipline, sincerity, and a strong commitment to preaching Islam to society.. Tabligh Jamaah must preach for 3 days, 40 days, 3 months and 1 year depending on their respective abilities. However, in realizing this da'wah, it takes a lot of money for food, transportation, and other needs, especially if preaching abroad requires a lot of money.. In addition to preaching they also have to meet the needs of their families at home. Without any sponsors for their da'wah activities, the economy becomes a crucial issue, especially for Tabligh Jamaah who live and are in the middle to lower economic class. Not infrequently, among the Tabligh Jamaah have to sell assets, land, and so on to cover and fund their da'wah activities. This phenomenon prompted this study to outline what strategies the Tabligh Jamaah uses to overcome economic challenges, especially regarding the fulfillment of the living rights of the families they live in as a consequence of their way of preaching.

Judging from the research focus, this study is different from previous studies in that they only concentrated on discussing and debating the ideology of the Tabligh Jamaah, while how the fulfillment of family maintenance rights when members of the Tabligh Jamaah carried out or were in the process of preaching Islam escaped their study. This is important, especially for Tabligh Jamaah who are married and have families because it involves their responsibility or obligation to provide for their family apart from the obligation to preach Islam to the people. This study, apart from wanting to fill in the gaps in previous studies, wants to prove the accusations of some people who think the Tabligh Jamaah does not provide a decent living for the families they leave behind. In addition, the responsibilities of a Tabligh Jamaah towards the family can be identified, including their pattern of preaching in the community. This article can contribute positively to the academic debate regarding the issues of the Tabligh Jamaah.

This article is based on field research during 2021 in Manado City which was carried out intensely and continuously. Researchers applied a field approach and a descriptive-qualitative method to collect and analyze data. Data mining techniques through observation, documentation, literature, and interviews. Data were obtained from

informants who were selected using a purposive sampling technique to 52 members of the Tabligh Jamaah in Manado City with the argument that they had represented Shura, Amir, and Karkun/Masturah who had been members of the congregation for more than 5 years and had families and performed khuruj for 40 days up to 4 months. The researcher observed and participated in the religious preaching activities of Jamaah Tabligh, where in some cases the researcher was involved with them in the mosques. The researcher also interviewed leaders and members of the Tabligh Jamaah to understand their responses to religious teachings, especially regarding the fulfillment of family income in activities khuruj.

By examining the current Tabligh Congregation in Manado City about the extent to which the family's right to support is fulfilled in activities khuruj has created its own challenges for those who may be different from the way of preaching in general, where on the one hand worship and da'wah are obligations of Muslims but on the other hand, being responsible for the family at home is also an obligation, this study argues that Tabligh Jamaah in Kota Manado in their khuruj activities still prioritizes fulfilling the right to support the family in their own way and ability and activities khuruj they get approval from the family, especially permission from the wife. Based on field research for 2021, this study explores and attempts to answer questions: What are the obligations of a Karkun (husband) to support his family, especially his wife and children according to Islamic law and the laws in force in Indonesia? How is the phenomenon and development of the preaching of the Tabligh Congregation in Manado City? How to prepare and what conditions need to be met before performing khuruj, and what if these preparations and requirements are not met in carrying out khuruj? In activities khuruj to preach Islam from one mosque to another and from one house to another away leaving the family for days and months and even years, how and in what way do they provide for the family left behind?

The responsibility of the karkun (husband) for family maintenance

Obligations are all things that must be fulfilled by every individual or group, while rights are everything that must be received by every individual or group.. Thus, obligations are all actions that must be carried out by individuals or groups in accordance with the provisions stipulated by religion and law. Its relationship with the husband's obligations to the family is closely related to his obligations to his wife and children, one of which is the fulfillment of a living.

Living for his wife and children is legally obligatory, this is in accordance with the word of Allah in Surah at-Talaq verse 7 and al-Baqarah verse 233.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مِمَّا ءَاتَاهُ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Meaning: Let people who are able to provide a living according to his ability. And the person whose sustenance is limited should provide a living from the wealth that Allah has given him. Allah does not assign a burden to a person but what Allah gives him. Allah will later give spaciousness before kempunan. (QS. at-Talaq [65]: 7)

...وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ...

Meaning: ...And the father's obligation to feed and clothe the mothers in a ma'ruf way... (QS. al-Baqarah [2]: 233)

The Marriage Law stipulates that the husband is obliged to protect his wife and provide everything necessary for household life according to his ability. According to Khallaf, the husband's obligations to his wife include dowry (dowry), maintenance (clothing, food, and shelter/place to live, having good intercourse with his wife, protecting his wife from sins), and giving love and affection..

Apart from being obliged to fulfill the rights of the wife, the husband (father) as a parent is also obliged to fulfill the rights of the child. According to al-Zuhaili, the obligations of parents to children include lineage, radha', hadhanah, walayah (guardian), and nafaqah. In Indonesia, parents' obligations to children are regulated in Law no. 23 of 2002 in conjunction with Law no. 35 of 2014 concerning Child Protection, which includes four things, namely: (1) Nurturing, nurturing, protecting, and educating children, (2) Growing children according to their abilities, interests, and talents, (3) Preventing children from marrying at an early age, and (4) Providing education character.

The obligation to provide for the family has a significant impact on household stability so that in the perspective of maqashid al-syariah, the fulfillment of a living occupies a dharuriyat position. Negligence in terms of fulfilling a living will lead to poverty, while poverty tends to lead a person towards disbelieving situations and conditions.. Rasulullah SAW. said:

عن أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ: كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا، وَكَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ.

Meaning: From Anas r.a., said that Rasulullah SAW. said: Poverty is almost disbelief, and envy is almost ahead of fate. (HR. al-Baihaqy, No. 6612)

While in the hadith narrated by Abu Hurairah r.a, Rasulullah SAW. said:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ

Meaning: Rich is not because of many possessions. However, rich is rich in soul. (HR Bukhari, No. 6446)

The hadith above reminds us that a person who is rich in wealth may actually be a poor person due to a weak soul or faith. Such a person is called a spiritual poor person. Spiritual poverty can be as dangerous as material poverty. It is not uncommon for us to find some rich people reluctant to give zakat and alms because their souls or hearts are indeed poor. They actually have disbelieved or disobeyed Allah's commands.

In addition, it is not uncommon for us to find some rich people cheating in doing business or paying taxes in order to get the maximum profit. It is greed that denotes spiritual poverty. Also, not a few of us meet people who are already materially wealthy, but they carry out massive corruption that is detrimental to the state and brings misery to the people. Such people are actually poor people. They are poor not because of a lack of worldly goods but because of a lack of faith in Allah SWT.

By looking at the social facts above, the hadith of Rasulullah SAW. as stated at the outset, it is not only meant to remind them of the materially poor, but also of those who are spiritually poor. Both of them can be kufr or deny what Allah SWT has ordered and prohibited. Of course it is even more dangerous when someone experiences material poverty as well as spiritual poverty. Therefore, fulfilling the rights of Allah (worship) and fulfill the rights of Adam (support for wife and children) are two obligations that must be carried out properly and in balance by a husband.

The phenomenon and development of the Da'wah of the Jamaah Tabligh

Jamaah Tabligh is a religious movement founded by Maulana Muhammad Ilyas al-Kandhlawi (d.1944) with the aim of carrying out tabligh and da'wah, namely inviting people to the path of Allah by upholding what is right and forbidding what is wrong (amar ma'ruf nahi munkar). This movement was originally born and limited in India¹ as a response to the condition of Indian Muslims who were in a crisis of morality and faith, and at the same time, there was no Islamic teachings in their community, even a mixture of faith and shirk, and sunnah and heresy were often happened to make the world's Muslims sympathetic to this movement. ² In its development, this movement expanded throughout the region including Asia as in Indonesia and the city of Manado in particular, which until now has become the basis of the Tabligh Jamaah movement.

The Tabligh congregation entered Manado around 1986 brought by pilgrims from Bangladesh to the al-Masyhur Istiqlal Mosque located in Kampung Arab. So naturally, the al-Masyhur Istiqlal Mosque is currently used as the Headquarters of the North Sulawesi Tabligh

Jamaah. Not limited to the al-Masyhur Istiqlal Mosque, they performed khuruj to several other mosques in Manado City as part of Islamic da'wah. The people of Manado began to participate in khuruj activities in 1986-1988 including by Salim Bachmid, Habib Zeet Syawi, Habib Qadri Minabari, Habib Naser al-Hasni, Habib Noval Wakid, and Fahmi Minabari. Through Habib Zeet Syawi, the Tabligh Congregation in Manado City grew, especially in the 1990s, which was marked by the participation of Manadonese Muslims who were religious and pluralist, both parents and youth and youth.

At present, members of the Tabligh Jamaah in Manado City have experienced rapid growth and the number has reached 3,439 with the following details:

Table 1: Data Jamaah Tabligh (Karkun dan Masturah) Manado City 2021

No	District	Jumlah	
		Man (Karkun)	Women (Masturah)
1	<i>Halaqah</i> Singkil	1044	117
2	<i>Halaqah</i> Utara	661	47
3	<i>Halaqah</i> Molas	504	48
4	<i>Halaqah</i> Selatan	649	91
5	<i>Halaqah</i> Barat	278	-
		3136	303
Total		3.439	

Data source: Syura of the Manado City Tabligh Jamaah in 2021

The data above shows that even though the Tabligh Jamaah Headquarters is located in Tuminting District, the majority of the Tabligh Jamaah (Karkun and Masturah) communities in Manado City are in Halaqah Singkil with a total of 1,161 worshipers. The data on the number of Tabligh Jamaah from the Tabligh Jamaah Syura is different from the data collected from Amir Halaqah (administrator of the Tabligh Jamaah at the sub-district level. The difference can be seen in the following table:

Table 2: Differences in Data on the Number of Tabligh Jamaah in the City of Manado in 2021

No	Amir Syura		Amir Halaqah	
	Karkun	Masturah	Karkun	Masturah
1	3.136	303	2.521	229
		3.439	2.750	

Data Source: Amir Halaqah Manado City in 2021

Table 2 shows the differences in data between the data presented by Amir Halaqah and the data presented by the Syura Jamaah Tabligh of Manado City. The difference in the data is due to several reasons: (1)

the mahalla members who should have joined the Mapanget Halaqah actually actively participated in the activities and joined the Singkil Halaqah, as did several other members in certain areas; and (2) there are members of the Tabligh Jamaah who are members of the regular monthly meeting at the Manado City level but are not included in any mahalla or Amir.

However, to facilitate this study, the data that the researcher made as the main data was the number of Karkun and Masturah registered in the data issued by Amir Halaqah of Manado City, namely 2,750 pilgrims consisting of 2,521 (91.7%) Karkun and 229 (7,3%) Masturah. Referring to Amir Halaqah's data, it shows that 1.3% of 212,021 the number of Muslims in Manado City in 2021 is the Tabligh Jamaah.

Referring to the data previously stated, it was found that out of 2,521 people, 1,451 people had carried out the 3-day khuruj but had not yet implemented it. khuruj 40 day and 4 month. Then, as many as 710 people had carried out 40-day khuruj but had not yet carried out 4-month khuruj, and as many as 360 people had carried out 4-month khuruj, even IPB (India, Pakistan and Bangladesh), and Neja (Far Countries outside IPB).

Additionally, from 2.521 Karkun, 1.616 (64,1%) are married or have a family, and 905 Karkun (35,9%) not married/married. Of the 1,616 married Karkuns, almost all have jobs with the following types of livelihood:

Table 3: Livelihoods of Karkun with Family in 2021

No	Profession	Halaqah					Total	%
		Singkil	North	Molas	South	West		
1	PNS/ABRI	42	33	4	9	3	91	5,6
2	Employee	51	41	11	21	16	140	8,7
3	Salesman	332	181	27	108	90	738	45,7
4	Fisherman	58	94	83	7	2	244	15,1
5	Farmer/ gardeners	16	22	17	4	5	64	4
6	Laborer	118	48	21	56	38	281	17,3
7	odd	10	14	6	12	8	50	3,1
8	etc	2	1	-	1	4	8	0,5
Total		629	434	169	218	166	1.616	100 %

Data source: Amir Halaqah from Manado City

Thus it can be stated that the condition of the Karkun Jamaah Tabligh in Manado City, namely: (1) 79.1% (1,277 Karkun) have jobs as (PNS/ABRI, employees, traders, fishermen, and farmers/planters) with an average income 3 to 6 million per month which allows Karkun Jamaah Tabligh Manado City to save and utilize their savings to

regularly attend khuruj for 3 days, 40 days and 4 months. (2) 20.4% (331 Karkun) have jobs with erratic income (under the UMR Manado City in 2021) which positions Karkun only occasionally to be able to save because he has to meet family needs, so he cannot routinely use his savings even though to follow khuruj 3 days. (3) 0.5% (8 Karkuns) do not have a job so that the person concerned can participate in khuruj if they receive a supply of funds from other Karkuns. Because they are still assisted by their parents/siblings to support their family. Meanwhile, for data on the number of Masturahs in Manado City, there are as many as 229 people, with the largest composition working as housewives (IRT), as follows:

Table 4: Livelihoods of Married Masturahs in 2021

No	Profession	Halaqah					Total
		Singkil	North	Molas	South	West	
1	PNS/ABRI	1	-	-	-	1	2
2	Employee	6	4	-	-	2	12
3	Salesman	35	18	11	5	6	75
4	Fisherman	-	-	-	-	-	-
5	Farmer/ Gardeners	-	-	2	-	-	2
6	Laborer	-	-	-	-	-	-
7	Self-employed	10	3	2	4	1	20
8	Housewife	57	24	19	14	4	118
Total		109	49	34	23	14	229

Data Source: Amir Halaqah from Manado City

The data above shows that out of 229 Masturahs in Manado City, 118 (51.5%) work as Housewives (IRT), 14 people (6.1%) work as Civil Servants/employees, 75 people (32.8 %) as traders, 20 people (8.7%) as entrepreneurs, and 2 people (0.9%) as farmers/planters.

The preaching activities of the Tabligh Jamaah have colored Islamic da'wah in mosques in the city of Manado. So when you stop at a mosque for the purpose of performing one of the obligatory prayers (fardhu), often encountered a group of worshipers who are believed to be Tabligh Jamaah because it can be seen from their bearded appearance, pants and robes above the ankles, wearing robes and turbans, or veiling for the akhwat.

Khuruj in preaching jamaah tabligh

Tabligh is a term that is closely related to da'wah. Tabligh means broadcasting the teachings of Islam, or convey Islamic teachings to others. While the culprit is called muballigh. Tabligh in this sense is found in the Qur'an:

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: O Messenger, convey what has been revealed to you from your Lord. And if you don't do (what was ordered, it means) you don't convey His message. Allah protects you from (disturbing) humans. Surely Allah does not guide those who disbelieve. (QS. Al-Maidah [5]: 67)

In another verse it is stated that the task of the prophet and preacher in general is preaching to his people. Meanwhile, whether they follow or not, it is not a business nabi/da'i. Allah SWT. said:

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Meaning: If they convert to Islam, in fact they have received guidance, and if they turn away, then your obligation is only to convey (the verses of Allah). And Allah is Seeing of His servants. (QS. Al 'Imran [3]: 20)

While the word jamaah/congregation in KBBI is defined as a group or group of worshipers. Thus, the meaning of Jamaah Tabligh is a group/group of people who broadcast Islam to other people regardless of the type of religious organization they belong to.

This movement is based on Islamic principles. In practice, they try to realize Islamic teachings in everyday life. The main aim of this movement is to spread Islam and live the meanings contained in the traditions of the Prophet.

In conveying his da'wah, Shahab said that the Tabligh Jamaah has ushul al-sittah (six pillars/doctrine) which became the basis of his da'wah, namely: First, the creed. The creed consists of two testament sentences called Syahadatain, ie Ayshadu An-la ilaha illallah (I testify that there is no god but Allah, wa Ayshadu Anna Muhammada Rasulullah (and I bear witness that Prophet Muhammad is the Messenger of Allah). Second, uphold the prayer. The obligation of prayer is carried out in full khusu', inner concentration, and low self-esteem as exemplified Rasulullah SAW. According to Sayani, the intent and purpose is to bring the characteristics of obedience to Allah in prayer into everyday life. Prayer is a ritual of worship as a way to connect the relationship between His servant and Allah. Third, knowledge and remembrance. Knowledge and remembrance are a unity that cannot be separated. People who do dhikr without knowing any knowledge will do it carelessly. Likewise knowledge without remembrance, is like walking without a destination. Knowledge is to know God's commands in every situation, while remembrance is to present God in every command. Carry out God's commands in each and every situation by presenting His majesty following the way of the Prophet. Science is divided into two, knowledge fadlail dan ilmu masa'il. To gain knowledge ma'a dzikir is the preaching of the importance of knowledge fadlail, multiply sitting on halaqah taklim,

practice it and pray to Allah SWT. Meanwhile, to get the essence of masa'il knowledge is to follow preaching halaqah masa'il and ask the clergy. Sayani said that to get the essence of dhikr is to read a lot of the Qur'an, recite the sentences tayyibah, and practice prayers masnunah. Fourth, glorify every Muslim (ikramu al-Muslimin). Fulfilling obligations to fellow Muslims without demanding that our rights be fulfilled, and not causing inconvenience to other Muslims. According to the teachings of the Tabligh Jamaah, causing trouble for other Muslims can damage charity. The purpose of glorifying fellow Muslims is so that we can convey rights and obligations to others. Fifth, sincere. According to Shahab, sincerity is straightening, repairing, and cleaning intentions in charity solely for the sake of Allah. Sixth, khuruj fi Sabilillah. Anshari said the khuruj activities were intended to improve oneself, namely to use oneself, wealth and time as well as possible as ordered Allah.

The preaching teachings of Jamaah Tabligh are not their monopoly but there are differences in their version of da'wah with other Islamic movements. Da'wah of the Tabligh Jamaah, including: visiting Muslims on their own without being invited; Da'wah capital is wealth, self and time; The Da'wah of Jamaah Tabligh relates to the core of Islamic teachings, namely monotheism (roots) and not matters of fiqh (branches); The preaching of Jamaah Tabligh does not carry over to local conditions and does not affect it because it is avoidant khilafiah; The Da'wah of the Tabligh Jamaah starts from the virtue of charity; The target of da'wah is those whose faith is weak among Muslims; The Da'wah of Tabligh Jamaah avoids politics or power; The Da'wah of the Tabligh Jamaah is not impressed with wealth; and the Da'wah of the Tabligh Congregation does not expect a reward.

In addition to the doctrines that are the pillars of the Tabligh Jamaah, they have several basic principles in preaching, viz: Inviting Muslims to preach and spread Islam, which is the responsibility of every Muslim; Not waiting for people to come, but taking the initiative to come to them; Mingle with society regardless of social status; The basic object is da'wah material regarding belief or faith; The best ummah is a preacher who directly attracts non-Muslim congregations; Don't mind the difference of opinion (khilafiyah) and not interfere in political matters.

The Tabligh Jamaah in carrying out their da'wah has its own way that is different from the Islamic da'wah movement in Indonesia in general, for example what is carried out by NU, Muhammadiyah, Hizbut Tahrir Indonesia, LDII, and so on. The Tabligh congregation carries out its da'wah by traveling from mosque to mosque. They assume that from the mosque, Islamic da'wah was first spread by the Prophet Muhammad. The existence of the mosque was so significant in the early days of the development of Islam. 1 The mosque also had a

strategic place to convey da'wah. At the time when the Prophet SAW spread Islam, the mosque really played a multifunctional role, namely as a place for prayer, deliberations, recitations, a place to organize war strategies and deal with political, social and economic problems of the people. That's why this congregation uses the mosque as a place for them to carry out da'wah activities that are different from those carried out by other Islamic organizations. In Jalil's terms, the Tabligh Jamaah is referred to as phenomenal da'wah, which is a form of da'wah that is factually designed, in accordance with the reality that occurs in society..

The method or model of the Da'wah of the Tabligh Jamaah is made different in order to attract the attention of the public. The da'wah activities of the Tabligh Jamaah are usually carried out with da'wah bi al hal bi al lisan. In applying this da'wah, the Tabligh Jamaah forms several da'wah models consisting of: khuruj fi sabilillah and jamaah jaulah. Selain itu, mereka menjadikan masjid sebagai basis pergerakan dakwah. Cakupan gerakan dakwah Jamaah Tabligh di Kota Manado masih terbatas pada masjid-masjid, mungkin daerah lain di Indonesia sudah lebih maju kalau melihat studi Nisa about the role of Tabligh pesantren in shaping and transmitting religious knowledge to its followers.

As mentioned earlier that one of the Da'wah activities of the Tabligh Congregation, including the congregation in the City of Manado, is in the form of khuruj (out of the village to preach at a certain time). Activity khuruj carried out in groups (between 8 to 10 people) to visit areas according to predetermined da'wah targets. For that every Tabligh Jamaah who wants to follow khuruj must meet a number of requirements known as the term tafaqud, which means forming a congregation by adjusting the composition of people who deserve to be formed in one congregation before going out in the way of Allah (khuruj fi Sabilillah).

Tafaqud includes five things, viz: First, charity maqami (infradi and ijtima'i), yakni amalan yang dilakukan di masjid tempat tinggal (mahalla) in an effort to maintain the faith, both alone (infradi) as well as collective (ijtima'i). Amal maqami divided into five matters, namely: deliberation/daily thought; silaturahmi at least 2½ hours a day; ta'lim mosque and house; jaulah I and II; and khuruj a minimum of three days a month, 40 days a year, and 4 months a lifetime. Those who are consistent with these five things are considered to be in the category of Karkun or Masturah who meet the first requirement. Second, health. Karkun/Masturah must be ensured to be physically and mentally healthy in carrying out activities khuruj. Third, work. On the one hand, the human task is to call and invite people to goodness and truth (QS. Ali Imran [3]: 110). On the other hand, working to make ends meet is also mandatory. Therefore, implementation khuruj do not

interfere with work Karkun/Masturah. For members of the Tabligh Jamaah who work in agencies that are bound by time, khuruj activities can be carried out three days a month. In such conditions, Habib Naser al-Hasni said Karkun/Masturah can carry out khuruj, namely leaving Friday after work until Monday morning, even with their return time, without returning to their homes they go straight to work. In this way, they don't forget what a job is to make ends meet. Fourth, family. At the time of leaving for khuruj, the family is in normal condition both economically, socially, health, and the family (especially the wife) gives the husband's consent to follow khuruj. Fifth, supplies (amwal). This provision is related to administrative arrangements (if any), as well as living expenses and transportation to the location khuruj as well as when you return home. All costs are borne personally, and every effort made is deliberately set aside for da'wah. Usually, within 3 days of khuruj, a Karkun requires a minimum of 60 thousand to pay for food.

It should be noted, not all Karkuns are equal in terms of the economy. Often a Karkun has fulfilled his family's living but the provisions for khuruj are not enough. In this context, one of the five steps in fulfilling family maintenance is applied to Karkun that the implementation of khuruj may not be carried out by Karkun who does not fulfill tafaqud as well as research Nuraedah and Mutawakkil because it will only cause slander that denigrates the dignity of the Tabligh Jamaah in society.

Fulfillment of family maintenance rights

Khuruj activities for a Karkun or Tabligh Jamaah who have a family in practice have consequences, namely leaving the family within a certain time. While being a Karkun as well as a husband/father, he has the obligation to provide for his family. The standard of living for Tabligh Jamaah families in Manado City is not based on the UMP (North Sulawesi) or the UMK (Manado) of Rp. 3,377,265 (TMT. 01 January 2021) but based on the consensus submitted by Amir Shura Manado City, which is a minimum of 20 thousand per day or 600 thousand per month.

Everyone who wants to carry out khuruj activities must prioritize the interests of providing for the family, ensure that the family left behind is in good condition, and obtain permission from the family, especially the wife. Mantali said there were five ways that a Karkun did to provide for his family, namely fulfilling it according to custom for those who could afford it, discussing it with his wife for the less fortunate, infaq/alms, giving ikram to those who really couldn't afford it, and giving nusrah It's for those who have a strong desire but can't afford it.

First, fulfilled according to daily habits. The amount of income for the family during the leave of khuruj for each Karkun is different, due to

differences in income and habits. Some left an income of 50,000 per day or more, some left 40 thousand per day, and some even left a living up to the minimum standard imposed by Amir Syura among Tabligh Jamaah, which is 20 thousand per day. Fulfilling a living with this model or habit is considered the most ideal and has never caused economic problems in the Tabligh Jamaah household because their family is taught to live simply and always be grateful for what Allah SWT has bestowed. So that the Tabligh Jamaah family has become accustomed to earning 20,000 a day for the family. However, for those who are used to providing a living of more than 20 thousand per day, that habit is used as a standard in providing a living for their family when they are left behind. khuruj. For example, if every day the maintenance for his wife and children is 50 thousand, then when khuruj is 3 days a Karkun leaves the family income of 50 thousand multiplied by 3 days to 150 thousand. If the khuruj is 40 days, then a Karkun leaves a living of 50 thousand multiplied by 40 days to become 2 million rupiah. If the khuruj is 4 months, then a Karkun leaves a living for his family of 50 thousand multiplied by 4 months/120 days to 6 million.

Second, discussed with the wife. For Karkun who has enough provisions but is unable to provide for his family or is less than standard (under 20 thousand per day), this model is discussed with his wife/family. For example, for a 3-day khuruj that should be a minimum of 60 thousand maintenance for the family, but it turns out that they only have 40 thousand maintenance money, then to get permission from the wife or family, approval is asked for such a situation, whether the wife can accept it or not. If you can accept, then the Karkun concerned will still go to khuruj but if the wife is not happy, a Karkun conveys his problem to the Team Tasykil, and Team Tasykil request Amir Mahalla uto be able to provide a solution, which among other things is done by applying the third model, namely infaq/alms.

Third, infaq/alms for the aghniya'. For Karkun who have khuruj provisions but no livelihood for the family, then if the Tasykil Team agrees to the departure of the karkun, they work together with Amir Mahalla to visit the houses of the aghniya' (tabligh Jamaah who are classified as wealthy) to be willing to spend their infaq/alms to help support their living for the Karkun concerned. If this method still doesn't work, then the next step is to apply the fourth model, namely ikram al-Muslimin.

Fourth, ikram al-Muslimin. Ikram al-Muslimin is a model for fulfilling family maintenance for Karkun who wants to be khuruj by way of contributions/donations among the Tabligh Jamaah in each mahalla. For example, if the Mahalla Al-Magfirah Singkil is the one who is going to perform khuruj, then the members of the Mahalla and other Mahalla members in Singkil are asked to participate in helping to

support the Karkun family who have supplies but cannot afford to leave a living for their family. If this method still doesn't work, the tasykil team, which decides to send Karkun to go to khuruj, work together with Amir Mahalla to carry out the fifth model, namely nusratullah ghaibiyah.

Firth, nushratullah ghaibiyah. Nushratullah ghaibiyah is God's unexpected help. For example, there is a Karkun who has the ability (provisions and family maintenance) but for some reason, either because of time or work and because of other reasons, so he is unable to go khuruj. So this kind of Karkun usually gives up supplies and a living for the family to be given to the underprivileged Karkun.

Basically, with regard to the living being left behind, tafakud is decided based on the results of deliberations with the family between husband and wife to determine how much is the value of the living being left behind during khuruj or during a Karkun leaving his family. This income includes the fulfillment of the maintenance of the wife and children.

Conclusion

In closing this article, there are several things that the author would like to point out in connection with the conclusions from the results of the analysis or discussion. First, the Jamaah Tabligh family in Manado City is a family that in life tries to meet the needs of their family both physically and spiritually, but at the same time, they also carry out the demands of da'wah as devout Muslims through wasilah khuruj. Even though among Jamaah Tabligh families there are families that are not balanced in fulfilling these two obligatory needs, in reality most of them have jobs as civil servants, private employees, traders, fishermen and farmers with an average income of 3-6 million per month. which enables them to save and utilize the savings to routinely participate in activities khuruj for three to forty days, or even four months. Second, fulfilling the right to support the family in khuruj Tabligh Jamaah activities in Manado City is carried out in five ways, namely: (1) fulfilled according to custom for those who can afford it; (2) discussed with the wife for those who are less able; (3) through infaq/alms from wealthy members of the Tabligh Jamaah; (4) through ikram al-Muslimin (iuran/sumbangan) from fellow members of the Tabligh Jamaah for those who are very poor; (5) through nushratullah ghaibiyah, namely God's unexpected help.

The results of this study have several significance both theoretically, practically, and implementatively. Theoretically, this research has academic significance in that it can add information and enrich the body of knowledge about Jamaah Tabligh, especially regarding fulfilling the right to support a family in khuruj activities. Practically, this research becomes a guideline for activists/followers of the Tabligh

Jamaah in carrying out their rituals in society. Implementively, this research contributes positively to the Ministry of Religion, the Indonesian Ulema Council, Islamic religious organizations, and other interested parties in enlightening and coaching Muslims through preaching in a better direction.

Suggestions or recommendations for future research projects, namely researchers who focus on the Tabligh Jamaah can broaden the focus of their studies to cover the North Sulawesi region because this area is the basis of their da'wah. Furthermore, the ideology of the Tabligh Congregation in Manado City and North Sulawesi in general can be used as a focus of study.

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