

# TRANSNATIONAL ORGANIZATION: RELIGIOUS MODERATION AMONG JAMAAH TABLIGH (JT) IN PEKANBARU CITY

**Khotimah<sup>1</sup>, Abd. Ghofur<sup>2</sup>, Alpizar<sup>3</sup>, Ridwan Hasbi<sup>4</sup>**

<sup>1</sup>Universitas Negeri Sultan Syarif Kasim Riau, Indonesia, E-Mail: [khotimah@uin-suska.ac.id](mailto:khotimah@uin-suska.ac.id)

<sup>2</sup>Universitas Negeri Sultan Syarif Kasim Riau, Indonesia, E-Mail: [abdghofur@uin-suska.ac.id](mailto:abdghofur@uin-suska.ac.id)

<sup>3</sup>Universitas Negeri Sultan Syarif Kasim Riau, Indonesia, E-Mail: [alpizar@uin-suska.ac.id](mailto:alpizar@uin-suska.ac.id)

<sup>4</sup>Universitas Negeri Sultan Syarif Kasim Riau, Indonesia, E-Mail: [ridwanhasbi@uin-suska.ac.id](mailto:ridwanhasbi@uin-suska.ac.id)

\*Corresponding Authors



©2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI: [10.30983/islam\\_realitas.v10i2.8669](https://doi.org/10.30983/islam_realitas.v10i2.8669)

Submission: October 16, 2024	Revised: December 12, 2024	Accepted: December 25, 2024	Published: December 31, 2024
------------------------------	----------------------------	-----------------------------	------------------------------

## Abstract

While the Tabligh Jamaat is perceived as phenomenal in its acts of worship (appearing distinct from most other Muslim groups), it demonstrates moderate behavior in societal interactions. In line with other research findings, the Tabligh Jamaat is regarded as a politically neutral organization, which calls for further exploration of its position in implementing the values of religious moderation. Thus, the study of religious moderation becomes a significant area of focus. This paper presents research findings on the extent to which the values of religious moderation are implemented by the Tabligh Jamaat community in Pekanbaru, while also introducing a new orientation in their da'wah (Islamic preaching) as a form of novelty. This study employs a qualitative method with a snowball sampling technique. This method was chosen because snowball sampling facilitates the identification of key informants or leaders within community groups. Starting with one primary informant, the researcher can gain access to other individuals with relevant knowledge or experience. The findings reveal that the development of Tabligh Jamaat's da'wah in Pekanbaru has progressed beyond grassroots efforts to become a movement with clear directions and trends, particularly in educational institutions (pesantren). It was found that the implementation of religious moderation in Pekanbaru is characterized by respect for differences in Islamic schools of thought (madhhab), avoidance of fanaticism, and prioritization of the unity of the ummah (Muslim community). The orientation and methods that have emerged include the adjustment of da'wah methods, a contextual da'wah approach, collective and pragmatic involvement, as well as active and dialogical engagement.

**Keywords:** Jamaah Tabligh (JT), Religious Moderation, Preaching

## Abstrak

Jamaah Tabligh (JT) di Kota Pekanbaru memiliki fenomena menarik, meskipun Jamaah Tabligh (JT) terlibat fenomenal dalam beribadah (terlihat berbeda dengan kelompok muslim pada umumnya) akan tetapi memiliki perilaku moderat dalam bermasyarakat. Bersinergi dengan hasil penelitian lain bahwa Jamaah Tabligh (JT) diklaim sebagai organisasi yang netral terhadap negara sehingga posisinya dalam mengimplementasikan nilai-nilai moderasi beragama perlu adanya eksplorasi kembali, karena itu moderasi beragama menjadi kajian penting. Tulisan ini memaparkan hasil penelitian tentang sejauhmana nilai-nilai moderasi beragama diimplementasikan oleh Komunitas Jamaah Tabligh (JT) di Kota Pekanbaru sekaligus menjelaskan sebuah orientasi baru dalam dakwahnya sebagai sebuah novelty. Penelitian ini menggunakan metode kualitatif dengan teknik pengambilan sampel snowball sampling, metode ini dipilih karena Snowball sampling memfasilitasi pencarian informan kunci atau pemimpin dalam kelompok komunitas. Dari satu informan utama, peneliti dapat melanjutkan untuk mendapatkan akses ke individu lainnya yang memiliki pengetahuan atau pengalaman terkait. Hasil dari penelitian menunjukkan bahwa Perkembangan dakwah Jamaah Tabligh (JT) dewasa ini di Pekanbaru tidak hanya berkibrah dikawasan akar rumput saja, namun sudah sampai pada pergerakan yang memiliki arah, kecenderungan (trend) pada lembaga pendidikan (pesantren). Ditemukan bahwa implementasi moderasi beragama di Kota Pekanbaru adalah Menghormati perbedaan madzhab, Menghindari Fanatisme dan memprioritaskan Persatuan Umat. Orientasi dan metode yang terbangun adalah penyesuaian metode dakwah, Pendekatan Dakwah Kontekstual, Kolektif, Pragmatik Keterlibatan aktif dan dialogis

**Kata Kunci:** Jamaah Tabligh (JT), Moderasi Beragama, Dakwah

## Background

Jamaah Tabligh (JT) is a transnational religious organization in Indonesia. Historically, this organization originated in India and was founded in the 1920s by an Islamic scholar named

Maulana Muhammad Ilyas. The Jamaah Tabligh movement first emerged in Indonesia in 1952 and was introduced by Miaji Isa. One of the most intriguing aspects of the Jamaah Tabligh (JT)

movement is the attention it receives, particularly regarding its dress code, eating habits, preaching activities, and the "khuruj" routine, which involves dedicating time away from home for several days. A key characteristic of their identity is wearing traditional Afghan-style clothing, typically in white and gray, complemented by ankle-length trousers (*cingkrang*)<sup>1</sup>. Moreover, their eating habits differ from the norm, as they gather in a circle around a large tray filled with rice and various dishes, eating together directly from the tray. Additionally, some members of society perceive Jamaah Tabligh (JT) as an exclusive community due to their religious practices, which differ from those of the general public. Interestingly, Jamaah Tabligh (JT) is not categorized as a dangerous or radical organization that threatens Indonesia's diversity. However, a notable concern is that Jamaah Tabligh does not address nationalism or patriotism. In this context, Jamaah Tabligh (JT) does not discuss the relationship between religion and the state. This indicates that Jamaah Tabligh (JT) is a significant movement concerning the state, with its members generally maintaining a neutral stance toward the country in which they reside. They prioritize faith and personal spiritual development as Muslims. This phenomenon and mindset are considered a weakness in Jamaah Tabligh's position within the government of the countries where they live. Although Jamaah Tabligh (JT) is regarded as a passive organization, the community has experienced rapid growth in membership.<sup>2</sup>

Although Jamaah Tabligh (JT) is considered a passive organization, the community has experienced rapid growth in membership. Specific research on Jamaah Tabligh (JT) in relation to religious moderation has not yet been deeply explored. However, some related studies include a survey by Risalan Basri in the *Al-Maqasid* journal, titled *Jamaah Tabligh: A Phenomenon Between Preaching and Family*. This study explains both the

positive and negative aspects of the *Khuruj* practice in preaching. On the positive side, *Khuruj* is essentially a training process for Jamaah Tabligh (JT) members to develop a proper understanding of *tawhid* and on maintaining steadfastness (*istiqamah*) in their beliefs. Additionally, through *Khuruj*, Jamaah Tabligh (JT) members are expected to engage in self-learning as a form of devotion to fellow Muslims, study together, foster a sense of brotherhood (*mahabbah*), and implement social and community life. However, one aspect not addressed in this research is the absence of an explanation regarding behaviors related to religious moderation as promoted by the government, particularly by the Ministry of Religious Affairs. Criticism of this study also highlights the negative aspects of *Khuruj*. For instance, the structured and long-term nature of *Khuruj*, which can last for several months, may negatively impact family life, especially if other family members do not fully understand or accept this practice. This can affect family economic stability and overall household dynamics. Similarly, other related studies, including Risalan Basri's survey in the *Al-Maqasid* journal, titled *Jamaah Tabligh: A Phenomenon Between Preaching and Family*, discuss both the positive and negative aspects of the *Khuruj* practice. On the positive side, the essence of *Khuruj* is to train its members to develop a proper understanding of *tawhid* and continuously strengthen their faith, with the primary priority being steadfastness (*iqamah*) in their beliefs. Additionally, through *Khuruj*, Jamaah Tabligh (JT) members are expected to engage in self-learning as a form of devotion to fellow Muslims, study together, foster a sense of brotherhood (*mahabbah*), and implement social and community life.<sup>3</sup> Another related study, published in *Al-Hikmah: Jurnal Dakwah* by Yono, titled *Analysis of Jamaah Tabligh's Preaching Methods in Indonesia*, explains that Tabligh is an Islamic preaching movement that conveys Islamic values

---

<sup>1</sup><https://Bbs.Binus.Ac.Id/Business-Creation/2020/10/Karyawan/>, 'Karyawan', *Binus*, 2020.

<sup>2</sup> Berita Hari Ini, 'Jamaah Tabligh: Sejarah Dan Perkembangannya Di Indonesia', *Kumparan*, 2021.

---

<sup>3</sup> Risalan Basri Harahap, 'JAMAAH TABLIGH, SEBUAH FENOMENA ANTARA DAKWAH DAN KELUARGA', *AL-MAQASID: Jurnal Ilmu Kesyarahan Dan Keperdataan*, 7.1 (2021), 34–46.

to promote better religious practices for both individuals and society. In carrying out its mission, Jamaah Tabligh (JT) employs several approaches and methods that reflect its unique characteristics, namely *Khuruj*, *Jaulab*, *Masturoh*, and *Ijtima'*. The core activities of these methods include *Ta'lim wa Ta'allum* (teaching and learning), *Bayan* (sermons), and *Musyawarah* (consultative discussions).<sup>4</sup> Another closely related study discusses Jamaah Tabligh's (JT) views on politics. The findings of this research indicate that Jamaah Tabligh (JT) instills religious values and ideology in its members, including a prohibition on discussing political and sectarian issues during *Khuruj* (preaching activities). However, over time, various perspectives have emerged within the group. Some members strictly avoid involvement in politics, state affairs, or the concept of *Khilafah*.<sup>5</sup> Meanwhile, some members feel encouraged to embrace and consider the importance of *Khilafah* ideology or political discourse. Some even engage in practical politics, such as campaigning for specific groups. Therefore, there is a need to integrate previous research to the Jamaah Tabligh (JT) community, particularly regarding their religious moderation behavior.

Another interesting research related to religious moderation, especially in Indonesia, is the article Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations, Another interesting research related to religious moderation, especially in Indonesia, is the article Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations This article explains an understanding of how Muslim-majority countries adapt to moderate Islamic discourse in their political life. This article explains that the decision to apply discourse in domestic politics is

---

<sup>4</sup> Muria Khusnun Nisa, 'MODERASI BERAGAMA: Landasan Moderasi Dalam Tradisi Berbagai Agama Dan Implementasi Di Era Disrupsi Digital', *Jurnal Riset Agama*, 1.3 (2021), 76–96.

<sup>5</sup> Dedy Sukma Indra, 'PANDANGAN JAMAAH TABLIGH TERHADAP POLITIK: STUDI DI KECAMATAN NANGGALO KOTA PADANG', 9.2 (2019).

influenced by the domestic political configuration. In the Indonesian context, the unwillingness and inability of political leaders to confront Islamist groups was a crucial factor that limited the influence of the moderation discourse during the leadership of Presidents Megawati and Yudhoyono. During this period, the two presidents used moderation discourse mainly to send a signal to the international community that Indonesia did not side with transnational terrorist networks. In contrast to his predecessor, President Widodo used this discourse to weaken the influence of Islamist groups, in order to neutralize challenges and strengthen his political power.<sup>6</sup>

Similar research is also found in the article The understanding of Islamic Moderation (*wasatiyyah al-Islam*) and the hadiths on inter-religious relations in the Javanese Islamic boarding school The Wasatiyyah of Islam has been described as the value of moderation in Islam, emphasizing justice, balance, and tolerance. The Quran and al-Hadith contain these values, but they are often misunderstood and misapplied. The pesantren or Islamic boarding school, is an educational institution close to the community and it plays a key role in instilling the moderate values of Islam. This article aims at discussing the moderation of Islam in relation to other religions and religious communities as taught through the hadith and as understood among the teachers and students of three pesantrens in central Java. It investigates the teachers' and students' views of Islam as a religion among other religions, and their attitudes as the pesantren community toward other religious believers. It combines textual research employing a *mukhtalif al-hadiṣ* approach and living or lived hadith research. It argues that the hadiths on inter-religious relationship are understood as a necessity to be just towards faith, which means that one should believe that his own faith is correct but should keep tolerant towards other

---

<sup>6</sup> R. A Alvian and I Ardhani, 'The Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations', *Al-Jami'ah: Journal of Islamic Studies*, 61.1 (2023), 19–57.

faiths. This means giving others the right to choose and implement their own faiths, behaving in a balanced way, and conducting healthy competition in various fields, especially the proselytization or *dawah*. With this textual understanding, the students have generally been quite well informed about the values of Islamic moderation and they seek to apply it in their religious and social life.<sup>7</sup>

This study aims to examine the extent to which *Jamaah Tabligh (JT)* implements the values of religious moderation and their orientation in preaching activities. Data collection in this research employs snowball sampling to identify and select relevant respondents. This method was chosen because the *Jamaah Tabligh (JT)* community has a close-knit network and is often somewhat closed off to outsiders, making it difficult to access through conventional sampling methods. Through snowball sampling, researchers can reach this hard-to-access community and gather rich, diverse data on the implementation of religious moderation values within *Jamaah Tabligh (JT)*

The idea of moderation is based on at least two things. First, discursively, the Muslim moderation movement is believed to support the creation of social harmonization in society in the multicultural era. Thus, religious exclusivity is believed to be totally religious truth (religious truth) which usually becomes an ideological stumbling block to solving the problem of pluralism in Indonesia. Second, practically, the practice of religious life with claims of truth and salvation within each religious community must be completely eradicated so that there is no mutual blaming between one religion and another.<sup>8</sup>

---

<sup>7</sup> A. D. J. Kubro and M Ali, 'The Understanding of Islamic Moderation (Wasatiyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens', *Indonesian Journal of Islam and Muslim Societies*, 11.2 (2021), 377–401.

<sup>8</sup> Hasani Ahmad Said, 'RADIKALISME AGAMA DALAM PERSPEKTIF HUKUM ISLAM', *Al-'Adalah*, 12.1 (2015), 593–610.

To understanding the internal dynamics of the *Jamaah Tabligh (JT)* community and enriching discussions on religious moderation in Indonesia. The results of research related to the implementation of moderation values in Islamic education at the Al-Fattah Siman Sekaran Lamongan Islamic Boarding School show that: Understanding the values of moderation in Islamic education is the basis for forming the character of students who in practice adhere to the principles of understanding Ahlussunnah wal Jama'ah with a tendency towards moderation or *wasatiyyah* through understanding *aqidah*, *sharia* or worship, and morals. Implementation of moderation values in Islamic education is carried out through several stages, namely planning, implementation and evaluation. The application of moderation values in Islamic education is applied to three activities, namely teaching and learning activities, religious-spiritual activities, and skills supporting activities. Implementation of moderation values in Islamic education uses four strategies, namely introduction, habituation, example, and practice.<sup>9</sup>

The results of this research begin with a brief history of *Jamaah Tabligh (JT)* in Pekanbaru. The *Jamaah Tabligh (JT)* movement first entered Pekanbaru around 1980. Historical records indicate that its early promoters were Cikgu Hamidun from Johor, Cikgu Norwho founded the *Markaz Tabligh* Malaysia at Sri Petaling Mosque in Kuala Lumpur and Cik Wan Sudin, who was the group's *amir* at the time. These three individuals were from Malaysia and Singapore. *Jamaah Tabligh (JT)* continued to grow; in 1987, there were only seven members in Pekanbaru. However, the movement experienced significant growth each year. Ustadz Hermanis Hashim, an imam at Baitul Hikmah Mosque in Pekanbaru, joined *Jamaah Tabligh (JT)*. He had also served as an imam at the An-Nur Grand Mosque for five

---

<sup>9</sup> Zakariyah Zakariyah, Umu Fauziyah, and Muhammad Maulana Nur Kholis, 'Strengthening the Value of Religious Moderation in Islamic Boarding Schools', *Tafkir: Interdisciplinary Journal of Islamic Education*, 3.1 (2022), 20–39 <<https://doi.org/10.31538/tijie.v3i1.104>>.

years and as a member of the DPR representing the PPP party. Later, he became the first administrator of a foundation in Pekanbaru. Subsequently, Ustadz Hermanis Hashim pursued further studies in Saudi Arabia and India. After six months, he returned to Pekanbaru to continue teaching at a *madrasah* and resumed his role as an imam. However, historical records indicate that the foundation accused Ustadz Hermanis Hashim and all Jamaah Tabligh members of being Ahmadiyah followers, which led to his dismissal from his positions as imam and *madrasah* teacher. Between 1983 and 1987, Jamaah Tabligh (JT) established its first *markaz* at Masjid Raya Pasar Bawah. The *markaz* later moved to Muslimin Mosque on Jl. Sudirman from 1987 to 1988, and then to Al-Falah Mosque on Jl. Sumatera, where it remained from 1988 to 2013. It was later relocated to Al-Ghufron Mosque on Jl. Cipta Kaya from 2013 to 2017. Due to parking limitations, the *markaz* was moved to Jl. Kubang Raya, and since 2017, it has been located on Jl. Labersa, where it remains until 2024. Currently, the Jamaah Tabligh (JT) community consists of approximately 1,000 members, with around 800 actively participating. Its members come from various educational, occupational, and age backgrounds, with nearly 45% working as civil servants and the rest as entrepreneurs.<sup>10</sup>

### **Implementation of Religious Moderation Among Jamaah Tabligh (JT) in Pekanbaru**

The indicators and values of religious moderation are outlined in the Decree of the Minister Religious Affairs of the Republic of Indonesia Number 3 of 2024, Article 1, Paragraph 1, regarding the procedures for coordination, monitoring, evaluation, and reporting on the implementation of religious moderation reinforcement. The decree states:

"Religious moderation is a perspective, attitude, and practice of religion in communal life by embodying the essence of religious teachings and beliefs that uphold human dignity and

promote the common good, based on the principles of justice, balance, and adherence to Pancasila and the 1945 Constitution of the Republic of Indonesia as a national consensus."<sup>11</sup> According to the four indicators of religious moderation, which include national commitment, tolerance, anti-violence, and accommodation of local culture, several sub-indicators that fall under these indicators are:

1. Recognition of Pancasila as the foundation of the state.
2. Obedience to the Constitution (UUD 1945).
3. Support for diversity and the Unitary State of the Republic of Indonesia (NKRI).
4. Loyalty to national symbols, such as the flag and national anthem.
5. Rejection of separatist or radical movements that contradict national values.
6. Respect for individual rights to practice their religious beliefs.
7. Not imposing religious beliefs on others.
8. Avoiding hate speech and religiously motivated provocations.
9. Openness to interfaith dialogue.
10. Providing space for minority groups to practice their worship.
11. Rejecting anarchism in religious practice.
12. Using peaceful means to resolve conflicts.
13. Avoiding hate speech that could trigger violence.
14. Building constructive dialogue to mitigate potential conflicts.
15. Rejecting extremism in any form.
16. Respecting local customs and traditions that do not contradict religious teachings.
17. Supporting the preservation of local arts and culture.

---

<sup>11</sup> Kementerian Agama Republik Indonesia, Peraturan Menteri Agama Nomor 3 Tahun 2024 Tentang Tata Cara Koordinasi, Pemantauan, Evaluasi, Dan Pelaporan Penyelenggaraan Penguatan Moderasi Beragama, <https://cdn.kemenag.go.id/storage/archives/pma-nomor-3-tahun-2024-tentang-tata-cara-koordinasi-pemantauan-evaluasi-dan-pelaporan-penyelenggaraan-penguatan-moderasi-beragamapdf.pdf>.

---

<sup>10</sup> Abd. (Jama'ah Tabligh) Hamid, *Interview*, 26 July 2024.



18. Integrating religious values with local culture.
19. Rejecting the claim of singular truth that erases local culture.

The values of religious moderation in Islam are reflected in various attitudes and behaviors that promote balance, justice, tolerance, and harmony<sup>12</sup>

Moderation in Islam is not merely a "third and new attitude" but is also a manhaj (method) that mediates two opposing extremes, by rejecting excesses (excessive attitudes) on one side which ultimately gives rise to partiality towards one of the two poles. contradictory. Moderation in the Islamic concept is a principle that requires every Muslim to be able to embrace and combine elements can be synergized in harmony that is not hostile to each other at the two opposite poles.<sup>13</sup>

One of these values is Tawassuth, which refers to taking the middle path in religious practices, avoiding both extremes of excessive strictness (*ifrath*) and neglect (*tafrith*). By adopting a balanced approach, Islam becomes a way of life that is easily accepted by people from all walks of life, ensuring inclusivity and mutual respect.<sup>14</sup>

Another essential value is Tawazun, which emphasizes balance in all aspects of life, both worldly and spiritual. This value involves applying principles that distinguish between deviation (*inhiraf*) and legitimate differences (*ikhtilaf*), and it ensures that rights are upheld without excess or deficiency. Tawazun leads to true happiness, achieved through harmony between outer and inner peace, creating a sense of stability and calm in daily life.<sup>15</sup>

I'tidal, which means being straight and clear, highlights the importance of justice in Islam. This

value ensures that all rights and responsibilities are distributed proportionally, maintaining fairness in all aspects of life. Justice, as guided by Islamic teachings, promotes equality and balance, while also encouraging excellence (*ihsan*) in behavior and interactions.<sup>16</sup>

The value of Tasamuh, or tolerance, involves recognizing and respecting differences in beliefs, traditions, and practices. Tasamuh encourages mutual understanding and accommodation, fostering a conducive social environment without requiring one party to conform to the other. This attitude strengthens social cohesion and respect among diverse communities.<sup>17</sup>

Musawah, meaning equality, reinforces the idea that all humans have the same dignity and worth, regardless of gender, race, or ethnicity. This value opposes discrimination and promotes the recognition of universal human rights, ensuring that no individual is treated unfairly due to differences.<sup>18</sup>

Syura or musyawarah, which refers to consultation or deliberation, is another vital value of religious moderation. It involves discussing and exchanging opinions to solve problems collaboratively, promoting democratic principles and mutual understanding. Syura helps create strong bonds of brotherhood (*silaturahmi*) and results in solutions that benefit all parties without causing harm.

Ishlah, meaning improvement or reconciliation, reflects the effort to resolve conflicts and accommodate changes for the community's benefit while maintaining adherence to traditions. This value highlights the importance of progress and modernization in a way that preserves the community's moral and cultural integrity.

Aulawiyah, or prioritization, is the ability to identify and focus on tasks or issues that are most

<sup>12</sup> Dera Nugraha, 'Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Islam Cendekia Kabupaten Cianjur', 225.

<sup>13</sup> Muhammad Harfin Zuhdi, 'Tipologi Pemikiran Hukum Islam: Pergulatan Pemikiran Dari Tradisionalis Hingga Liberalis', *Ulumuna*, 16.1 (2017), 41-70 <<https://doi.org/10.20414/ujs.v16i1.189>>.

<sup>14</sup> Mohamad Fahri and Ahmad Zainuri, *Moderasi Beragama*.

<sup>15</sup> Kementerian Agama Republik Indonesia, *Implementasi Moderasi Beragama*.

<sup>16</sup> Junaidi and Tarmizi Ninoersy, 'Nilai-Nilai Ukhuwwah Dan Islam Wasathiyah Jalan Moderasi Beragama Di Indonesia', *Jurnal Riset Dan Pengabdian Masyarakat*, 1.1 (2021), 98.

<sup>17</sup> Kementerian Agama Republik Indonesia, *Implementasi Moderasi Beragama*.

<sup>18</sup> Puspo Nugroho, 'Pendidikan Kerukunan Umat Beragama: Telaah Konsep Kerukunan Umat Beragama Perspektif Pendidikan Islam', *Jurnal Mudarissa*, 4.2 (2012), 306.

urgent and significant. This value provides guidance in resolving disagreements and social conflicts by applying principles of prioritization, ensuring that resources and efforts are directed towards addressing the most pressing needs, such as moral education or community welfare.<sup>19</sup>

The value of *Tathawwur wa Ibtikar*, meaning dynamic and innovative, encourages open-mindedness towards progress and new ideas that benefit humanity. In the context of Islamic education, this value promotes strategies to address contemporary challenges and adapt to changing circumstances without compromising Islamic principles.<sup>20</sup> Finally, *Tahaddhur*, which involves upholding noble morals, integrity, and a strong sense of identity, ensures that actions and behavior reflect the values of the best community (*khairu ummah*). In today's world, where misinformation and disputes are common, *tahaddhur* plays a critical role in fostering harmony, safety, and tranquility within society by promoting careful verification of information and thoughtful actions.<sup>21</sup>

Through these values *Tawassuth*, *Tawazun*, *I'tidal*, *Tasamuh*, *Musawah*, *Syura*, *Ishlah*, *Aulawiyah*, *Tathawwur wa Ibtikar*, and *Tahaddhur* Islamic teachings guide individuals and communities to achieve balance, justice, and harmony in their lives, contributing to a peaceful and inclusive society.

In the teachings and activities of the *Jamaah Tabligh (JT)*, moderation is reflected in the core teachings that are practiced in their daily lives.<sup>22</sup> The teachings include:

### **The phrase *Kalimat Thayyibah* "La Ilaha Illa Allah, Muhammad Rasulullah"**

The declaration of the *Shahada*, "La ilaha illa Allah" and "Muhammad Rasulullah." This means fully believing in Allah S.W.T and rejecting belief

in other than Him. Prayer with *khushu'* (devotion and humility) is a fundamental and very important religious command. *Khushu'* is understood as having a deep sense of fear in the heart, accompanied by tranquility in bodily movements.

### **Respecting and honoring every Muslim**

In this regard, *Jamaah Tabligh (JT)* respects and honors every Muslim. This does not mean they harbor hostility towards non-Muslims; on the contrary, non-Muslims should be treated with affection and kindness, not as enemies but as fellow human beings. "Prophet Muhammad did not hate non-Muslims; he actually felt compassion for them because they had not yet received guidance to embrace Islam."<sup>23</sup>

Respect for fellow Muslims among the *Tablighi Jamaat (JT)* is manifested in various forms that reflect the values of religious moderation, particularly in the aspect of tolerance. One way this is demonstrated is through the practice of *ukhuwah Islamiyah*, which involves respecting and honoring fellow Muslims as part of the larger Muslim community, as well as showing solidarity and concern for their well-being. This attitude reflects a deep sense of brotherhood and spiritual connection among Muslims.

Moreover, the *Tablighi Jamaat* emphasizes tolerance and understanding of differences in religious practices, views, and backgrounds. They recognize that every individual has a diverse understanding of religion, making it essential to respect each other's beliefs and perspectives. This approach fosters an atmosphere of harmony where differences are seen as strengths rather than sources of conflict.

Maintaining healthy relationships with fellow Muslims is also a key focus of the *Tablighi Jamaat*. They strive to nurture positive interactions by avoiding negative behaviors such as slander, gossip, and disputes that can harm relationships. Instead, they work towards reconciling and resolving conflicts peacefully and constructively, ensuring the bonds within the community remain strong. In addition, the *Tablighi Jamaat* demonstrates care and support by assisting fellow Muslims in various aspects of life,

<sup>19</sup> Dera Nugraha, 'Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Islam Cendekia Kabupaten Cianjur', 225.

<sup>20</sup> Hamdi Abdul Karim, 'Implementasi Moderasi Pendidikan Islam Rahmatallil "Alamin Dengan Nilai- Nilai Islam', *Jurnal Ri'ayah*, 4.1 (2019).

<sup>21</sup> Karim.

<sup>22</sup> Abd. (Jama'ah Tabligh) Hamid, *Interview*, 26 July 2024.

<sup>23</sup> Rifaldi (Jamaah Tabligh), *Interview*, 26 July 2024.

whether materially, emotionally, or spiritually. This support is offered as an expression of compassion and responsibility towards one another, reflecting the spirit of togetherness in Islam.

The Tablighi Jamaat also commits to being good role models through their actions and words. By exhibiting noble character in all interactions, they embody the values of Islam as a blessing for all creation (*rahmatan lil alamin*). This makes it evident that the values of religious moderation, particularly tolerance, are firmly established within the Tablighi Jamaat and are internalized through the teachings and practices of their community.

### **Jihad in the path of Allah**<sup>24</sup>

In Jamaah Tabligh (JT), jihad in the way of Allah focuses on peaceful and loving efforts to spread the teachings of Islam, self-improvement, and making a positive contribution to society. This devotion involves efforts in da'wah (preaching), self-development, and harmonious social interactions. A term often taught by Jamaah Tabligh (JT) is the concept of Khuruj means to go or leave, involving the sacrifice of time for da'wah. In terminology, khuruj means allocating time, sacrificing wealth and effort, and leaving family to engage in da'wah while nurturing faith, acquiring knowledge, and increasing worship. In general, khuruj is an effort to revive the works of Prophet Muhammad (PBUH) in the world, following his methods. According to them, khuruj is specific to Jamaah Tabligh (JT), and if someone is not involved in khuruj, they are not considered part of Jamaah Tabligh (JT). Khuruj is considered an "extraordinary" practice; if given a choice between khuruj and hajj, they would choose khuruj because they believe that performing khuruj is equivalent to performing hajj. For

---

<sup>24</sup> All teachings and the six core principles of Jamaah Tabligh are not without criticism, but there are also efforts to neutralize the accusations directed at Jamaah Tabligh. One such critique comes from Dr. Taqiyuddin al Hilali, who states: "La Ilaha illa Allah will not be beneficial except for the person who utters it with their tongue, understands its meaning, believes in its meaning with their heart, and acts accordingly with their limbs."

Jamaah Tabligh (JT), khuruj is a form of jihad, especially jihad fi sabillillah, and the highest effort in establishing the teachings of Islam in the way of Allah SWT. Based on the tafsir of Surah Ali Imran verse 110, the term *ukhbrajat* in the verse is understood as going on a da'wah journey. The duration of khuruj can vary from six months, three months, forty days, twenty days, seven days, or three days. During khuruj, they move from mosque to mosque. Jamaah Tabligh (JT) uses the mosque as a place to sleep, bathe, wash, cook, worship, and preach. From the mosque, they walk to homes, shops, offices, or other places, trying to invite the people they meet to attend meetings at the mosque and deliver religious messages. Therefore, khuruj is an activity that demands effort, time, and resources, with the only reward being blessings from Allah SWT.<sup>25</sup>

The strength of Jamaah Tabligh (JT) lies in their teachings about khuruj. The teachings of Jamaah Tabligh (JT) are primarily guided by the book *Fadboilul 'Amal*, which serves as the main reference for their da'wah activities. Internally, they believe that there is no significant difference between Islamic organizations; they view all organizations as equal as long as their practices align with the Sunnah of the Prophet. Although they have distinct characteristics, they consider all Muslim organizations to be part of a united ukhuwah (brotherhood). According to Jamaah Tabligh (JT), differences in religious practices are not seen as controversial; there is no problem with differing practices between organizations, as each organization has a valid religious basis for their worship. Externally, in their interactions with other religions, The Tablighi Jamaah (JT) views religious beliefs as fundamental and absolute, and emphasizes that Muslims must not deviate from their own beliefs. Issues regarding other religious beliefs are not a problem, however, they continue to maintain good social relations and comply with government recommendations in interacting with other people, following the example of the Prophet Muhammad (PBUH).

---

<sup>25</sup> Hasan (Jamaah Tabligh), *Interview*, 26 July 2024.



Their focus in da'wah is mainly aimed at fellow Muslims, because many have not fully practiced the Sunnah taught by the Prophet Muhammad SAW.<sup>26</sup>

The goal of Jamaah Tabligh (JT) is to consistently practice the six core teachings (ushul al-sittah) both day and night. One of the indicators of religious moderation is a commitment to nationalism, which is reflected in their objectives, including *Ikratul Muslimin* (honoring Muslims) and performing *khuruj* (outreach) with gentleness. Da'wah cannot be separated from people.<sup>27</sup>

The implementation of religious moderation within Jamaah Tabligh (JT) is evident in their khuruj teachings and various da'wah strategies. One significant approach is their emphasis on a friendly and inclusive method of delivering Islamic teachings. This involves presenting religious messages in a pleasant, non-preachy manner, while fostering tolerance, appreciation for differences, and openness to understanding diverse religious beliefs. Another key strategy is encouraging regular worship habits, such as performing the five daily prayers, reading the Qur'an, and engaging in dhikr. This encouragement is carried out without placing undue judgment on an individual's level of success or adherence in worship. Additionally, Jamaah Tabligh places a strong focus on empowering women in da'wah and religious education. This empowerment aligns with the principles of gender equality, emphasizing the appreciation of women's significant contributions to community development. Through these strategies, Jamaah Tabligh embodies the values of religious moderation and inclusivity in their practices and teachings.<sup>28</sup>

The values of religious moderation that exist in the life of the Tablighi Jamaat are, First: Leadership Empowerment: Building the capacity of women to lead religious activities in the community, such as teaching, participating in

social activities, and other educational endeavors. Second: Participation in Social Activities: Male members of Jamaah Tabligh (JT) allow women to actively participate in social and humanitarian activities organized by Jamaah Tabligh (JT), such as hospital visits, aid for those in need, and more. Third: Da'wah Among Women: Facilitating women to spread da'wah among other women, whether in the family, neighborhood, or community.

Fourth: Education and Skill Development: Providing opportunities for women to attend training, courses, or seminars that enhance their knowledge of Islam and the skills needed to be more active in da'wah and community activities. Fifth: Personal Development and Emotional Support: Offering support and guidance for women in personal development, religious matters, and daily life, ensuring they feel supported and valued in the community. Sixth: Involvement in Community Decision-Making: Ensuring that women have a voice in the decision-making process at the community level regarding religious activities and general community affairs.

Empowering women in Jamaah Tabligh (JT) emphasizes an approach aligned with Islamic values that respect their role in society. This allows them to make meaningful contributions to spreading and practicing the teachings of Islam in their communities. Seventh: Spreading the Message of Islam: Emphasizing humanitarian values, peace, tolerance, and justice in the messages of Islam and teaching Muslims to be agents of positive change in society. Eighth: Forming Noble Character: Prioritizing the development of virtues such as patience, honesty, and compassion, and stressing that religious practice is not limited to rituals alone but includes behavior and ethics in everyday life.

### **Orientation of Jamaah Tabligh (JT) in Da'wah**

The orientation of Jamaah Tabligh (JT) in their da'wah reflects an adaptation to the challenges and changes of the times while

<sup>26</sup> Hasan (Jamaah Tabligh).

<sup>27</sup> Azriadi (Jamaah Tabligh), *Interview*, 26 July 2024.

<sup>28</sup> Abdullah (Jamaah Tabligh), *Interview*, 29 July 2024.

maintaining their core principles. Jamaah Tabligh (JT) in contemporary da'wah represents their effort to remain relevant and effective in the modern context. By adjusting their da'wah methods, focusing on education and guidance, engaging in social activities, emphasizing tolerance and interfaith dialogue, and enhancing human resource quality, Jamaah Tabligh (JT) aims to face challenges and seize opportunities in the digital era. Through a flexible and responsive approach, they hope to continue spreading the teachings of Islam peacefully, constructively, and beneficially to society.

As one of the community groups involved in da'wah, Jamaah Tabligh (JT) is engaged in various activities aimed not only at influencing society but also at influencing the Jamaah Tabligh (JT) itself. Jamaah Tabligh (JT) has undertaken various initiatives to minimize religious deviations in society and improve the understanding and practice of religious teachings in Pekanbaru. These efforts are realized in activities that are part of their religious practices, one of which is performing congregational prayers at the mosque with the community. In addition, Jamaah Tabligh (JT)'s da'wah activities are also reflected through their participation in local religious events organized by religious leaders, such as Subuh Berkah activities. One of the da'wah activities conducted by Jamaah Tabligh (JT) involves maintaining relationships not only with the general public but also with community leaders and religious figures to seek permission and convey the da'wah activities carried out by Jamaah Tabligh (JT) itself. Jamaah Tabligh (JT)'s activities in society contribute to improving the religious atmosphere in several areas of Pekanbaru.

Here are some important aspects of Jamaah Tabligh (JT)'s orientation in their da'wah efforts:

#### 1. Adjusting Da'wah Methods

Jamaah Tabligh (JT) is an Islamic da'wah movement known for its simple approach, focusing on spreading Islamic teachings through religious practices and field da'wah activities. Since its establishment in the early 20th century, Jamaah Tabligh (JT) has grown

rapidly and reached various parts of the world. However, in facing the contemporary era marked by social and technological changes, Jamaah Tabligh (JT) faces new challenges and opportunities in their da'wah efforts. Reorienting their da'wah approach is crucial to ensure that the message of Islam remains relevant and effective in the modern context. Jamaah Tabligh (JT) is currently adjusting their da'wah methods and strategies to address the challenges of the present time. Jamaah Tabligh (JT) has been known for its conservative da'wah approach, which focuses on direct interactions such as house-to-house visits, gatherings at mosques, and da'wah journeys (khuruji) to invite Muslims back to the pure teachings of Islam. However, with advancements in information and communication technology, some have started to utilize this technology to support their da'wah activities.<sup>29</sup> The use of information technology in da'wah by Jamaah Tabligh (JT) can include:

#### 2. Social Media

Use social media platforms such as Facebook, Instagram, and WhatsApp to share religious messages, lecture videos, and information about da'wah activities. The use of technology by Jamaah Tabligh (JT) in their da'wah activities covers several aspects, namely Video and Audio Lectures. They utilize video and audio recordings to share lectures and religious teachings. These materials are available on various platforms to reach a wider audience. Other media used are also applications and websites. Mobile applications and websites were created to disseminate missionary materials, announce event schedules, and provide religious education resources.

Other media such as Instant Messaging and Online Groups: Platforms like WhatsApp, Telegram, and other instant messaging services are used to form discussion groups and quickly

---

<sup>29</sup> Abdullah (Jamaah Tabligh).

disseminate information among members and supporters.

There is also Digital Content Creation: Jamaah Tabligh (JT) uses social media, online platforms, and modern communication technologies to spread their da'wah messages. This includes creating digital content such as videos, podcasts, and articles to reach a broader audience. However, the use of this information technology is more individualistic and is sometimes not officially adopted by the more traditional organizational structure of Jamaah Tabligh (JT).<sup>30</sup>

### 3. *Contextual Approach*

Jamaah Tabligh (JT) strives to adjust their da'wah methods to suit the local social and cultural context. This means that they try to understand the needs and challenges faced by the local community and adjust their messages and delivery methods to make them more relevant and acceptable. The contextual approach in da'wah for Jamaah Tabligh (JT) involves adapting both the process and content of their messages according to the situation, conditions, and characteristics of the audience.<sup>31</sup>

The contextual approach commonly practiced by Jamaah Tabligh (JT) involves several key strategies that emphasize engagement, respect, and exemplarity in their da'wah efforts. One of their primary methods is through a personal approach, where they engage directly and personally with individuals. This often includes visiting homes or workplaces to invite people back to the teachings of Islam. In these interactions, preachers strive to use language and expressions that are simple and accessible, ensuring their message resonates with people from diverse social and educational backgrounds.

---

<sup>30</sup> Abdullah (Jamaah Tabligh).

<sup>31</sup> Harifuddin Halim, 'Sosialisasi Pendidikan Agama Dalam Metode Kelompok Jamaah Tabligh', *Jurnal Kuriositas: Media Komunikasi Dan Keagamaan*, 1.4 (2011), 94–106.

Another important aspect is their respect for local culture. Jamaah Tabligh is known for understanding and accommodating local customs and traditions, provided these do not conflict with Islamic teachings. They adapt their clothing and behavior to align with local norms, allowing them to be more readily accepted by the communities they engage with.

Simplicity and exemplarity are also central to their approach. Members of Jamaah Tabligh often model simplicity in their appearance and daily lives, using their conduct as a living example of Islamic values. Their da'wah emphasizes demonstrating faith through actions and behavior rather than mere words, which helps to build credibility and trust within the community.

The collective aspect of their da'wah activities is equally significant. Jamaah Tabligh encourages people to gather in assemblies or halaqah (study circles) to learn about Islam collectively. Activities like *keburuj* where groups travel together to various locations for da'wah are integral to their methodology. These gatherings focus on strengthening basic Islamic practices, fostering good character, and steering away from divisive theological debates or sectarian differences. Instead, the emphasis is on the practical application of Islamic teachings in daily life.

Storytelling and personal experiences also play a crucial role in their approach. By sharing inspiring stories of prophets, companions, and scholars, as well as their own da'wah experiences, they provide concrete examples and motivation for others. This method not only makes the teachings relatable but also encourages individuals to implement these lessons in their lives without asserting an exclusive claim to truth for their group. Through these strategies, Jamaah Tabligh exemplifies a moderate and inclusive approach to religious outreach.

### 4. *Pragmatic Approach*

Identifying needs and challenges such as family, social, or economic issues, and offering Islamic solutions is a key approach emphasized by Jamaah Tabligh (JT). In this process, they encourage individuals to start making changes through small and gradual steps to enhance their faith and obedience. This pragmatic approach is designed to make their da'wah more relevant, effective, and impactful in addressing the real-life circumstances of their audience.

Through this method, Jamaah Tabligh not only strives to provide solutions that align with Islamic principles but also aims to inspire deep motivation for individuals to draw closer to Allah. They emphasize that self-improvement does not need to happen in drastic measures but can occur through a continuous process that aligns with each person's capacity. This approach highlights the importance of taking a moderate and balanced path, where Islamic practices are carried out with harmony avoiding both extremes of excess and neglect. By doing so, Jamaah Tabligh seeks to inspire every individual to practice Islam in a way that is meaningful, relevant, and aligned with their daily lives.

#### 5. *Focus on Education and Training*

Jamaah Tabligh (JT) has developed more structured and professional religious education programs, such as establishing schools or pesantren (Islamic boarding schools). This includes organizing religious classes, seminars, and workshops that teach Islamic teachings and practical skills in worship as well as interacting with the community. Through this approach, Jamaah Tabligh (JT) aims to ensure that Muslims have sufficient knowledge and can practice Islam effectively. Reorientation also includes emphasizing moral and character development. Jamaah Tabligh (JT) realizes the importance of shaping individuals who understand religious teachings and demonstrate good character in everyday life. These training programs involve teaching

social ethics, self-control, and respectful behavior toward others.

#### 6. *Active behavioral involvement*

This approach has become an important aspect of implementing the values of religious moderation. Jamaah Tabligh (JT) is now more actively engaged in social and humanitarian activities. They recognize that da'wah is not only conducted through lectures and teachings but also through tangible actions that benefit society. Social welfare, health, and education programs have become part of their activities, helping while practically demonstrating Islamic values. To expand their da'wah impact, Jamaah Tabligh (JT) collaborates with social institutions and foundations with similar visions. This collaboration allows them to implement broader and more coordinated programs, reaching more people in various aspects of life. Among these social activities are blood donation, community service projects, and assistance for disaster victims.<sup>32</sup>

#### 7. *Dialogical*

One of the urgent aspects of religious moderation is adopting a tolerant attitude. In the era of globalization, interfaith dialogue has become increasingly important, both directly and indirectly, fostering good communicative behavior. Jamaah Tabligh (JT) engages in dialogue and cooperation with other religious communities to build understanding and tolerance through their da'wah efforts. They participate in discussions and joint events that involve various religious groups, which helps reduce tensions and strengthen interfaith harmony. Jamaah Tabligh (JT) also emphasizes tolerance among fellow Muslims. They recognize that spiritual practices and understanding can vary, and respecting these differences is part of their da'wah approach. With a tolerant attitude, they aim to build a harmonious and mutually supportive community. Jamaah Tabligh (JT) strives to be flexible in their da'wah activities. They

---

<sup>32</sup> Abdullah (Jamaah Tabligh).

understand that the needs and challenges of society evolve, so their da'wah efforts must adapt to current conditions. This effort includes adjusting the methods or focus of da'wah according to situational developments.

## Conclusion

The foundation for the implementation of religious moderation among Jamaah Tabligh (JT) in Pekanbaru is rooted in the core teachings of the organization itself. The characteristics of Jamaah Tabligh's (JT) teachings in the concept of khuruj illustrate that Jamaah Tabligh (JT) must maintain a moderate attitude in their religious behavior and practices. While Jamaah Tabligh (JT) continues to use traditional methods in their da'wah, the values of religious moderation remain an integral part of their practices and understanding. Therefore, Jamaah Tabligh (JT) in Pekanbaru requires a reorientation their da'wah efforts. Based on the results of this study, several orientations that can be undertaken include: (1) Adjusting Da'wah Methods, (2) Contextual Approach, (3) Focus on Education and Development, (4) Involvement in Social Activities, (5) Tolerance and Interfaith Dialogue.

## References

### Book

Fahri, Mohamad, and Ahmad Zainuri, *Moderasi Beragama*

Kementerian Agama Republik Indonesia, *Implementasi Moderasi Beragama*

———, 'Peraturan Menteri Agama Nomor 3 Tahun 2024 Tentang Tata Cara Koordinasi, Pemantauan, Evaluasi, Dan Pelaporan Penyelenggaraan Penguatan Moderasi Beragama', [https://cdn.kemenag.go.id/storage/arc\\_hives/Pma-Nomor-3-Tahun-2024-Tentang-Tata-Cara-Koordinasi-Pemantauan-Evaluasi-Dan-Pelaporan-Penyelenggaraan-Penguatan-Moderasi-Beragamapdf.Pdf](https://cdn.kemenag.go.id/storage/arc_hives/Pma-Nomor-3-Tahun-2024-Tentang-Tata-Cara-Koordinasi-Pemantauan-Evaluasi-Dan-Pelaporan-Penyelenggaraan-Penguatan-Moderasi-Beragamapdf.Pdf).

Azriadi (Jamaah Tabligh), *Interview*, 26 July 2024

Berita Hari Ini, 'Jamaah Tabligh: Sejarah Dan Perkembangannya Di Indonesia', *Kumparan*, 2021

<https://bbs.binus.ac.id/business-creation/2020/10/karyawan/>, 'Karyawan', *Binus*, 2020

Nugraha, Dera, 'Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Islam Cendekia Kabupaten Cianjur', 225

Indra, Deky Sukma, 'Pandangan Jamaah Tabligh Terhadap Politik: Studi Di Kecamatan Nanggalo Kota Padang', 9.2 (2019)

### Journal

Alvian, R. A, and I Ardhani, 'The Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations', *Al-Jami'ah: Journal of Islamic Studies*, 61.1 (2023), 19–57

Halim, Harifuddin, 'Sosialisasi Pendidikan Agama Dalam Metode Kelompok Jamaah Tabligh', *Jurnal Kuriositas: Media Komunikasi Dan Keagamaan*, 1.4 (2011), 94–106

Harahap, Risalan Basri, 'JAMAAH TABLIGH, SEBUAH FENOMENA ANTARA DAKWAH DAN KELUARGA', *AL-MAQASID: Jurnal Ilmu Kesyarifan Dan Keperdataan*, 7.1 (2021), 34–46

Junaidi, and Tarmizi Ninoersy, 'Nilai-Nilai Ukhuwwah Dan Islam Wasathiyah Jalan Moderasi Beragama Di Indonesia', *Jurnal Riset Dan Pengabdian Masyarakat*, 1.1 (2021), 98

Karim, Hamdi Abdul, 'Implementasi Moderasi Pendidikan Islam Rahmatallah "Alamin Dengan Nilai- Nilai Islam"', *Jurnal Ri'ayah*, 4.1 (2019)

Kubro, A. D. J., and M Ali, 'The Understanding of Islamic Moderation (Wasatiyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens', *Indonesian Journal of Islam and Muslim Societies*, 11.2 (2021), 377–401

Nisa, Muria Khusnun, 'MODERASI BERAGAMA: Landasan Moderasi Dalam Tradisi Berbagai Agama Dan Implementasi Di Era Disrupsi Digital', *Jurnal Riset Agama*, 1.3 (2021), 76–96

Nugroho, Puspo, 'Pendidikan Kerukunan Umat Beragama: Telaah Konsep Kerukunan Umat Beragama Perspektif Pendidikan Islam', *Jurnal Mudarissa*, 4.2 (2012), 306





Said, Hasani Ahmad, 'RADIKALISME AGAMA DALAM PERSPEKTIF HUKUM ISLAM', *Al-'Adalah*, 12.1 (2015), 593–610

Zakariyah, Zakariyah, Umu Fauziyah, and Muhammad Maulana Nur Kholis, 'Strengthening the Value of Religious Moderation in Islamic Boarding Schools', *Tafkir: Interdisciplinary Journal of Islamic Education*, 3.1 (2022), 20–39  
<<https://doi.org/10.31538/tijie.v3i1.104>>

Zuhdi, Muhammad Harfin, 'Tipologi Pemikiran Hukum Islam: Pergulatan Pemikiran Dari Tradisionalis Hingga Liberalis', *Ulumuna*, 16.1 (2017), 41–70  
<<https://doi.org/10.20414/ujis.v16i1.189>>

#### Interview

Hasan (Jamaah Tabligh), *Interview*, 26 July 2024

Rifaldi (Jamaah Tabligh), *Interview*, 26 July 2024

Abdullah (Jamaah Tabligh), *Interview*, 29 July 2024

Hamid, Abd. (Jama'ah Tabligh), *Interview*, 26 July 2024