

UNDERSTANDING LEVEL OF TABLIGH JAMAAT MEMBERS AT AN-NAHL Verse 125

(Case Study at Mosque of al-Falah II Jl. Sumatra Pekanbaru)

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Abstract

This study studied the level of understanding of the Tabligh congregation members about the letter of al-Nahl verse 125 which contains about methods in preaching. Tabligh Jamaat is one group of Muslims who could be called active in proselytizing. They were proselytizing door to door or directly into the homes of Muslims to invite to goodness. Da'wah in the congregation sermons made by all members, because they think that the task of the mission is not only clerical duties. Al-Qur'an as a book of guidance has explained how the procedures or methods in carrying out da'wah. In Surat al-Nahl verse 125 explained that there are three methods of da'wah; bil hikmah, al-mau'izhah al-hasanah, and jadilhum billati hiya ahsan. From research conducted found that the level of understanding and practice of members of Tabligh congregation was very varied; some have a good understanding and practice, there are less in understanding the verses about methods of da'wah but its practices is good, as well as small part that have a poor understanding and its practice.

Keywords: *The level of understanding, Tabligh Jamaat, and Da'wah*

Introduction

Etymologically, *da'wah* implies to invite something and call to a problem. While in terminology it has meaning to spread and convey Islam with all its teachings.¹ Al-Qur'an is often referred to as a book of da'wah, that al-Qur'an is the basic reference and authentic source of knowledge about *da'wah* (propaganda). Sayyid Qutb explains al-Qur'an is a book of propaganda which has a plant spirit, and serves as an amplifier. Al-Qur'an serves as a guard, lights, explanatory, and legislation, as well as global concepts in da'wah. Moreover, the Koran is also the only place to return to the caller of propaganda in taking

reference in proselytizing activities, as well as in developing a concept of the next missionary movement.²

Da'wah is the command of Allah SWT in His words. Among the verses that command to perform the mission is:

قُلْ هٰذِهِ سَبِيْلِيْ اَدْعُوْا اِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا وَمَنْ اَتَّبَعَنِ

وَسُبْحٰنَ اللّٰهِ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ

Say: "This is the (religious) me, me and the people who follow me invites (you) to God with real proof, Glory to God, and I'm not

¹Lajnah Ilmiah bi Ma'had al-Aimmah wal Khutaba, *Sirah Nabawiyah dan Dakwah* (Jakarta: Wamy, 2004), 63-64.

²Asep Muhyiddin dan Agus Ahmad Safe'i, *Metode Pengembangan Dakwah* (Bandung: Pustaka Setia, 2002), 15; see, Sayyid Quthb, *Fiqh Dakwah* (Jakarta: Pustaka Amani, 1995), 1.

including people who are idolaters” (QS. Yusuf: 108).

Previous paragraph describes most of the human condition that are reluctant to accept the truth and explained also that the truth is the Oneness of Allah SWT. In a letter Joseph paragraph 108, it is described by the condition of the people like it, then Rasul SAW was given the task to protect and invite (preach) them to the ways of Allah. Furthermore, M. Quraish Shihab explained this verse also implies that the correct method in running patron propaganda is *da'wah* carried out by the Prophet Muhammad SAW.³

Da'wah must be implemented by Muslims in order to teach and develop the teachings of Islam. One group that involves actively in the missionary movement is Tablighi Jamaat. Jamaat was founded by Sheikh Muhammad Ilyas Kandahlawi (1303-1364). He was born in Kandahlah, a village in Saharnapur, India. At present, Indian Muslims have damaged in faith, and tremendous moral degradation. Muslims have no longer familiar with the symbols of Islam. Tablighi Jamaat believes that the mission was an attempt to obtain guidance and to keep one's faith.

Pekanbaru as one of the areas with different ethnic, religious pilgrims is also being a place of development of these sermons. Their learning places are mosques. The place of their major study is called the headquarter. Among mosque in Pekanbaru which became the headquarters of the congregation sermons is al-Falah mosque in Jl. Sumatra.

From the above, it is understood that the congregation in preaching sermons have their own characteristics. However, whether this group in carrying out *da'wah* in accordance with the explanation of al-Qur'an on the implementation of propaganda is still in question. Therefore, it is

interesting to study further and explore how the level of understanding and Tablighi Jamaat members in Pekanbaru about its practice to the letter al-Nahl verse 125 which contains about methods of *da'wah*.

The type of research is field research, the research taking place directly in the field or a form of research that obtain data by using information obtained from research destinations.⁴ The instrument is used in the form of questionnaires and try out. Moreover, in terms of sources and ways to analyze this study are included in the *quantitative research*, the research model by using numbers, both at the stage of data collection, data interpretation and on the stage of the appearance of the data.

Method of *Da'wah* in Surat al-Nahl verse 125

Allah says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ
بِآيَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call upon (human) to the way of your Lord with wisdom and good lessons and disputing them in a good way. Surely your Lord is the one who knows more about who stray from His path and He who knows best those who receive guidance” (QS. Al-Nahl: 125).

In this verse, there are three methods of *da'wah* that we have to do:

1. Preaching with *Hikmah*

Preaching with the *hikmah* method means to preach by the way always pay attention to the atmosphere, situation, and condition of the person who are propagated

³M. Quraish Shihab, *Tafsir al-Misbah Pesan Kesan, dan Kekeragaman Al-Qur'an*, Vol. 6 (Jakarta: Lentera Hati, 2000), 533-534.

⁴Amirul Hadi, *Metodologi Penelitian Pendidikan* (Bandung: Pustaka Setia, 1998), 40; see, Abudin Nata, *Metodologi Studi Islam* (Jakarta: Rajawali Press, 2009), 173.

(*mad'u*). This method is applied by using methods that are relevant and realistic according to the need, with due regard to the intellectual level, the atmosphere of psychological, social and cultural situation *mad'u*.⁵

In Tafsir of Ibn Kathir, quoting the opinion of Imam Ibn Jarir it is mentioned that the purpose of the word of wisdom is the revelation that has been revealed by Allah in the form of al-Qur'an and as-Sunnah.⁶ In addition to the meanings of *hikmah* with the revelations, M. Abduh found *hikmah* is to know the secrets and benefits in each case. *Hikmah* is also be interpreted by saying that little lafadz but has many meanings or could be interpreted as to put something fitted in proper place. People who have *hikmah* called *al-hakim*, the person who has the ultimate knowledge of everything⁷. Wahbah al-Zuhaili in Tafsir al-Munir give meaning to the words of *hikmah* as clear with the light proposition, which can deliver the truth and expose the doubt⁸. Moreover, Al-Zamaksyari interpret the word of *al-hikmah* in al-Kasyaf with something that is certainly true. *Al-Hikmah* is the proposition that eliminates any doubt or ambiguity. Furthermore, he mentioned that *al-hikmah* can also be interpreted as the Koran that invite people take books containing *al-hikmah*.⁹

From the above definition it can be understood that *al-hikmah* is the ability of preachers to select and sync preaching

techniques with the objective conditions *mad'u*, as well as propaganda material adjusts to the person who will be propagated. In addition, *al-hikmah* is also a preacher's ability to explain the doctrines of Islam and the reality that exists with logical argument and clear language, easily understood / communicative. Therefore, *al-hikmah* is a system that brings together the theoretical and practical abilities in preaching.

2. Preaching with *al-Mau'idzah al-Hasanah* (a good lesson)

In the tafsir of al-Baghawi, it is explained that preaching with *al-mau'idzah al-hasanah* is to invite people to provide motivation and also the threat of bad things. In addition, it also means that the intent of *al-mau'idzah al-hasanah* is gentle speech that contains no violence.¹⁰ In the tafsir of al-Manar, *al-Mau'idzah* is isim form of lafadz *wa'adza* which means testament to the truth and goodness are also testament to abstain from evil and ugliness by giving motivation and threats, where by it will be up to a heart that given the will that will make the person do good and leave the evil.¹¹

The contents of the above it can be concluded that *al-mau'idzah al-hasanah* will contain the meaning of the words that touch the heart with love and into a feeling of tenderness with which it is able to make an impact on people who is propagated. The method that uses *al-mau'idzah al-hasanah* is seen in some of the following:

- a. Advice
- b. Exemplary Stories
- c. Good news and warnings
- d. Probate (positive messages)

⁵Asep Muhyiddin dan Agus Ahmad Safe'i, 79.

⁶Ibnu Katsir, *Tafsir al-Qur'an al-Azhim*, 1 (Beirut: Dar Ibnu Hazm, 2000), 1081.

⁷Muhammad Abduh, *Tafsir al-Qur'an al-Hakim*, 14 (Kairo: Dar al-Manar, 1947), 302.

⁸Wahbah al Zuhaili, *Tafsir al-Munir fi al-Aqidah wa al-Syari'ah wal Manhaj*, 7 (Beirut: Dar al-Fikr, 2009), 590.

⁹Abu al-Qasim Mahmud bin 'Amru Al-Zamakhshyari, *al-Kasysyaf 'an Haqiqi Gawamidh al-Tanzil wa 'Uyun al-Aqawil fi Wujud al-Ta'mil*, 1 (t.tp: Maktabah al-Abikah, 1998), 480.

¹⁰Al-Baghawi, *Ma'alim al-Tanzil*, 4 (Dar Tayyibah), 52.

¹¹Muhammad Abduh, *Tafsir al-Qur'an al-Hakim*, 14 (Kairo: Dar al-Manar, 1947), 303.

3. Preaching to do rebuttal in a good way

In terms of language, the word of *Mujadalah* is taken from the word *jadala* with the meaning of spinning or twisting. Then, the word is included in *wazan fa'ala* being said *jadala* that means debate or argue with.¹² In terms, *Mujadalah* has several meanings, among which are as follows; according to al-Zuhaili Wahbah *mujadalah* means an attempt to beat the opponent with the opinion provides strong arguments and evidence.¹³ Moreover, according to Al-Nasafi interpretation of the word means to argue with the best possible way, among others, the soft, gentle words, not with harsh words or by using a word that can awaken the heart, awaken the spirit and illuminate the mind.¹⁴

From the above, it is understood that the method of *jadilhum billati wa hiya ahsan* is propaganda effort through remonstrance, discussion, or debate with the best way, courtesy, mutual respect, and not arrogant. The third method is not intended for people who easily accept and be invited to the truth, but it is for those who like to argue, arrogant and haughty do evil, difficult to accept the truth, and arrogant toward propaganda.

Brief Introduction of Tabligh Jamaat Pekanbaru-Riau

Tabligh Jamaat literally means a group of transmitter. While the term is transnational Islamic missionary movement which was founded in 1926 by Muhammad Ilyas in India. The group moves from the lower classes and embrace the entire Muslim community regardless of social and economic levels in the draw closer to the teachings

of Islam as brought by Prophet Muhammad SAW.¹⁵

Jamaat was founded by Sheikh Muhammad Ilyas Kandahlawi (1303-1364H). He was born in Kandahlah, a village in Saharnapur, India. Indian Muslims when it was damaged in faith, and tremendous moral degradation. Muslims have no longer familiar with the symbols of Islam. In addition, it also occurred mixing between good and evil, between faith and shirk, between the sunnah and *bid'ah*. Moreover, it has also been a wave of superbly orchestrated polytheism and proselytizing by Christian missionaries in which England was entrenched to colonize India at present.

British missionary movement that is supported by a very large fund that has tried to flip the truth of Islam, to blaspheme his teachings and discredit the Prophet. How to overcome Christianization and restore the Muslims who "escape" into the lap of Islam. Da'wah of jamaat was born from the idea of its founder, Maulana Ilyas that he can get through the inspiration of the interpretation of the word of God in the letter of Ali Imran verse 110, which reads:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best people are born to men, sent to the ma'ruf, and forbidding evil, and faith in God.

Interpretation is understood from the above verse is *أُخْرِجَتْ* or exit point of the pilgrims that have to go out to travel in the delivery of preaching to the people in the whole universe. Aside from the above verse that the reason the implementation of the congregation in proselytizing sermons was the behavior of the Prophet Muhammad SAW., which he always sent his

¹²A.W. Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 1997), 906.

¹³Wahbah al Zuhaili.

¹⁴Imam Abul Barokat Abdulloh bin Ahmad bin Mahmud An-Nasafi, *Madarikut Tanzil Wa Haqo'iqut Ta'wil* (Saudi Arabia: Maktabah Nazar Musthofa al-Baz, t.th), 602.

¹⁵http://id.wikipedia.org/wiki/Jamaah_Tabligh, diakses tgl 29 September 2013.

friends to come out to convey the Islamic da'wah to the Jews and Christians. Like the Prophet once sent *Mua'az* to the country of Yemen to explain Islam to the people of Yemen.¹⁶

Da'wah of Tabligh congregation aims to restore Islam to its nature, namely al-Qur'an and Hadith. Therefore, in this congregation they always try to convey their purpose. Because they often convey so they are named the group of pilgrims sermons¹⁷. The attempts to convey Islam is what is known as the missionary movement. They named *da'wah* that is made it with "effort on faith / faith movement".

Da'wah in the tabligh congregations is made by all members. As for the reasons given as to which are described in the book of *fadhail a'mal*, in general the Muslims assume that the task of the mission is the task of the clergy alone. When it should be, preaching was done by everyone, because everyone is obliged forbidding or do something to stem and let him go. If propaganda is only done by scholars alone, and if there is a situation that does not allow a cleric delivering propaganda, the propaganda of responsibility borne by whom? Therefore, the obligation of propaganda should be done by every Muslim. Author of the book further explains that every Muslim should be taking part in the propaganda according to their respective capabilities, as well as the need to take the time to perform this missionary task.¹⁸

In the Jamaat, it is known that there are six principles (doctrine), which become the principles of teachings, namely: the great sentence (shahada), prayer enforce, science and dhikr, glorify each Muslim, sincere, struggling *fisabilillah* (*exit/khuru*). This congregation

proselytizing methods grounded to the sermons in the form of *targhib* (giving glad news) and *tarhib* (threatening). They have managed to attract more people into the lap of faith, especially those whose are immersed in the delights of the world and sin. People are transformed into the full life of worship, dhikr and reading al-Qur'an.

In Indonesia, Tablighi Jamaat supposedly evolved since 1952, brought by a group from India led by Miaji Isa. But this movement began to bloom in the early 1970s. They use the mosque as a center of activity. It is unclear how many they are, because statistically it is difficult to calculate. But clearly, they exist everywhere throughout the archipelago.

Tabligh Jamaat has come to Pekanbaru, Riau province, especially as provincial capital in 1985 brought by preachers from Malaysia. At that time the join between scholars in Pekanbaru, like Jauhar Arifin, H. Zamzami, Hafis Ahmad, Abd. Kamis, Yusuf (late.). Three years later (1988), their pilgrims have appointed al-Falah mosque located at Jl. Sumatra as the main headquarter in Pekanbaru. From this mosque, they coordinate and control the missionary movement in every city/regency in Riau Province. As for the propaganda that is carried out in the provinces in Indonesia is coordinated with the headquarter based in Jami' mosque in Kebun Jeruk, Jakarta and the entire headquarters in the countries of the world are coordinated here.¹⁹

There are several headquarters in Riau province, namely:

1. The central headquarter of Riau province, al-Falah mosque in Jl. Sumatra,
2. Dumai Headquarter, Istiqlal mosque on Jl. Yos Sudarso,
3. Bengkalis Headquarter, Nurul Hasanah mosque in Pedikik,
4. Duri Headquarter at al-Falah mosque in Jl. Pertanian.

¹⁶Ibrahim Suriawan, *Peran Dakwah Jama'ah Tabligh dalam Mendukung Visi Riau 2020* (Pekanbaru: Nuansa Karya, 2010), 52.

¹⁷http://id.wikipedia.org/wiki/Jamaah_Tabligh diakses tgl 29 September 2013.

¹⁸Maulana Muhammad Zakariya al-Kandahlawi, *Kitab Fadhail A'mal (Terj)* (Jakarta: Ash-Shaff, 2011), 340.

¹⁹Ibrahim Suriawan, 85.

While in some cities/counties, there are some halaqah, namely:

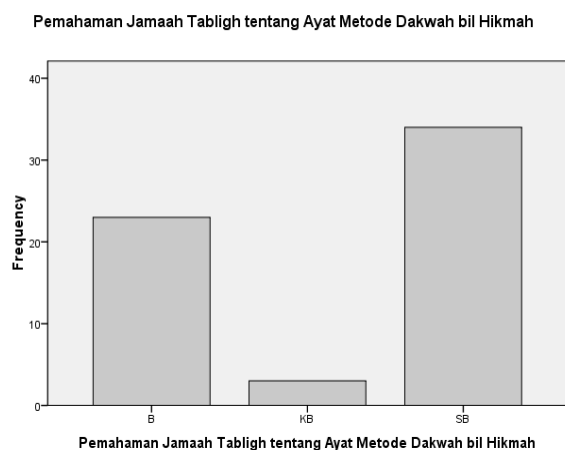
1. Indragiri Hilir, in Telaga Biru mosque,
2. Indragiri Hulu, in Taqwa mosque in Rengat,
3. Kuantan Singingi, in Kuantan mosque,
4. Pelalawan, in Kerinci,
5. Siak, in mosques around Istana Raja,
6. Kampar, in Kampar mosque,
7. Rohul, in the al-Ikhlâs mosque, Koto Tinggi village, District of Rambah,
8. Rohil, in Raya Tanah Putih mosque,
9. Pekanbaru, there are some halaqah located in Sukajadi, Gobah, Tangkerang, Kulim, Arengka, Panam, and others.

The level of understanding of Tabligh Jamaat members on the verses of *Da'wah* Method

There are three (3) methods of *da'wah* that is described in al-Qur'an. As stated in the letter of al-Nahl verse 125; namely (1) *bil hikmah*, meant to preach in a way always pay attention to the atmosphere, situation, and condition of the person who are propagated (*mad'u*). This method is applied to the preaching using clear language, easily understood, and provide a reasonable explanation. (2) *Mau'izah al-hasanah*, preaching means using words that touch the heart and feelings, with love, with tenderness in which it is able to make an impact on people who are given *da'wah*. (3) *wa hum jادل billati hiya ahsan* means preaching in a way to argue, discuss, or argue with the best way, courtesy, mutual respect, and not arrogant. This method is intended for people who like to argue, arrogant and haughty do evil, it is difficult to accept the truth, and arrogant toward *da'wah*.

This study aimed to determine how the understanding of members of the *tabligh jamaat* against three methods above that are shown with their attitudes in preaching. The research was done by distributing questionnaires, by asking questions with the indicators that show an understanding of the three methods of *da'wah* by al-Qur'an that have been described above.

As noted previously, there are three methods of *da'wah* that will be answered in this study; methods of *da'wah* : *bil hikmah*, *mau'izah al-hasanah*, and *Mujadalah*. From the research that has been conducted on 60 respondents who had completed and returned the questionnaire result of understanding on the methods of *da'wah* of *bil hikmah* was 34 people (56.7%) or have a very good understanding, and it was seen by their attitude that strongly agree with the propaganda methods using clear language, a reasonable explanation, pay attention to the situation and *mad'u* condition, as well as materials to be tailored to the people who is propagated. A total of 23 people (38.3%) have a good understanding, it is also seen by their attitude that agreed *bil hikmah* in using this method and 3 (5%) had a poor understanding of the visible with the attitude they disagree when preaching should pay attention *mad'u* circumstances, as well as material that must be adapted to the object of *da'wah*. For more details, it can be seen from the table and graph below:

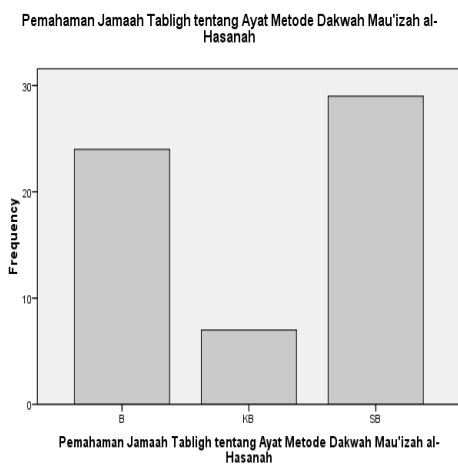


Description:

- SB = Very Good
- B = Good
- KB = Less Good

The *Tabligh Jamaat's* understanding of the methods of propaganda by *al-hasanah mau'izah* of the questionnaire that was collected, the result as much as 29 people (48.3%) or had a very good

understanding. It is characterized by their answers that strongly agree with preaching answer using words that touch the heart and feeling, with compassion, and tenderness that can have an impact on people who is propagated. The total of 24 people (40%) or had a good understanding characterized by their agreement in using the method of *mau'izah al-hasanah* in developing *da'wah*. While 7 person (11.7%) had a poor understanding, because they did not agree to implement preaching in a gentle way or affection, so that they can be understood more like *da'wah* in a way that is firm, not containing softness. Here are more clearly seen in the table and graphs:

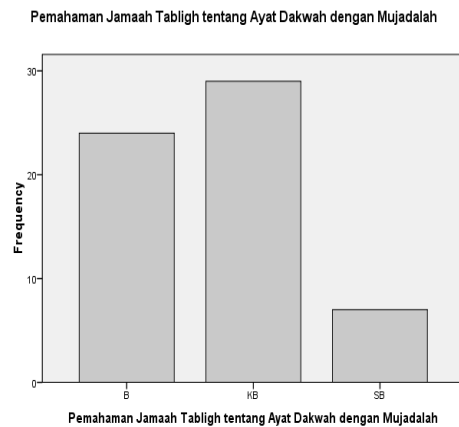


Description:

- SB = Very Good
- B = Good
- KB = Less Good

The third method used in *da'wah* is *Mujadalah* method in a good way. From the questionnaire that had been collected, the result of understanding of the verse by carrying out missionary *da'wah* methods with *Mujadalah* was 7 people (11.7%) or have a very good understanding. This can be seen from their answers that strongly agreed when preaching to people who like to argue or rather difficult to accept the truth that is a way to invite them to discuss with a good way. A total of 24 people (40%) have a good understanding of the methods of *da'wah* with *Mujadalah*, characterized by an attitude that agreed

the preaching by using this method. While as many as 29 people (48.3%) had a poor understanding, it is marked by their disagreement to preach people who like to argue or persuade a discussion of people who like to argue it. For more clearly description, it can seen in the table and graph below:



Description:

- SB = Very Good
- B = Good
- KB = Less Good

From the data that has been described above on the understanding to carry out missionary *da'wah* methods with research respondents with total of 60 people, it can be calculated that there were 23 people (38.3%) who had a very good understanding, 24 people (40%) who had a good understanding, and 13 persons (21.7%) who had a poor understanding.

From these data, it can be seen that the understanding of the members of the members of tabligh jamaat about the most used method was good with a percentage of 40% or as many as 24 people. From three methods described in al-Qur'an, the method that was most widely and frequently used is in the form of *targhib* (giving glad tidings) and *tarhib* (threatening).

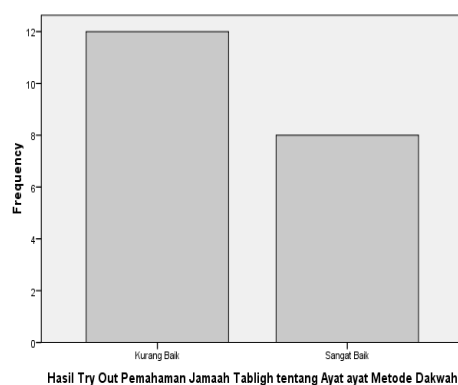
It is also evident from the reference of *da'wah* they use is the book of *fadhail a'mal* (charity of *fadhilah*). This book contains the traditions that contains stories of Rasulullah's companions, fadhilah of prayers, fadhilah of tabligh, fadhilah of zikr, fadhilah of al-Qur'an, fadhilah of Ramadan, as well as how to improve

the deterioration of the people. The issue of proselytizing was especially discussed in chapter fadhilah of *tabligh*. In their preaching in the form of delivering good news for the people, so they can provide the motivation for certain people to practice their religion.

Moreover, as noted earlier, that the most important *da'wah* is forbidding the highly precise. In forbidding the highly precise, it's correct in using *targhib* (giving glad tidings) and *tarhib* (threatening). In addition to questionnaire data, this study also obtained data from *try out*. From the calculation of test results, as many as 40% of respondents could answer correctly so that it can be concluded that their understanding of the verses method of *da'wah* is quite good. While as many as 60% of them answered less precise, so we concluded that their understanding of the verses of *da'wah* methods is less.

From 2 data above, there was a significant difference, because the data from the questionnaire that has a good understanding of the verses of *da'wah* methods was as much as 78.3%, while the data of the test was only as much as 40% that had a good understanding of the verses of the methods of *da'wah*. From the second data, it is understood that there are several members of the *tabligh jamaat* were able to implement the verses of *da'wah* methods, even though they do not understand directly from the verses of al-Qur'an. For more details, it can be seen in table and graph below:

Hasil Try Out Pemahaman Jamaah Tabligh tentang Ayat ayat Metode Dakwah



Conclusion

From the research data that has been presented before, it can be concluded that the members of the congregation sermons (*Tabligh Jamaat*) have various level of understanding about the verses of *da'wah* methods. The first level; *Tabligh* congregation members who have a good understanding and they understand the implementation in their preaching activities. The second level, there are some people who are able to implement the verses about the methods and rules of *da'wah*, but they do not know and refer directly to the verses of the al-Qur'an as the source. The third level; *Tabligh* congregation members who have a poor understanding, so they could not carry out their *da'wah* in accordance with the guidance of al-Qur'an, and they tend to be emotional in carrying out *da'wah*, so that there was a case that reduced their position as the best people.

As perpetrators of *da'wah* or position as a preacher, they should follow the example of the methods that have been taught by al-Qur'an. The method includes delivering technical in preaching to others who can be understood from the interpretation that has been put forward by *tafseer* scholars. If they are not implemented according to instructions of al-Qur'an, *da'wah* will not obtain the success or the things that are not desirable can happen. A case was ever published by *Riau Pos* (newspaper media) about one member of the *Tabligh Jamaat* was beating when they were not allowed to settle in one of the mosques in Pekanbaru.

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