



DOI: 10.24014/Jush.v28i2.8601

p-ISSN: 1412-0909

e-ISSN: 2407-8247

## The Method of Da'wah of Jama'ah *Mastūrah* in Increasing Religious Awareness of Women in Aceh Besar

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### Article Information

Submitted: December 18, 2019

Revised 1: January 14, 2020

Revised 2: April 27, 2020

Accepted: December 16, 2020

### Keywords

*The method of da'wah, Jama'ah Mastūrah, Jama'ah Tabligh*

### Abstract

*Jama'ah Mastūrah refers to a congregation of women division of Jama'ah Tabligh. As is the case of the male counterpart, Jama'ah Mastūrah also takes part in Islamic missionary activities. However, this group does not carry out da'wah in an open space or in front of the congregation. This study aimed to analyze the method of da'wah carried out by Jama'ah Mastūrah in raising women religious awareness in Aceh Besar. The study used qualitative approach and the descriptive analysis method. Data were collected by interview and documentation study. The results showed that the da'wah method carried out by Jama'ah Mastūrah was the method of da'wah bi al-lisān, bi al-kitābah and bi al-hāl. The bi al-lisān method is carried out by inviting the surrounding community to invite people to pray, wear a headscarf, recite the Qur'an and attend ta'lim activities in their homes. The bi al-kitābah is a method of da'wah by means of written materials, such as books, billboards, banners, bulletin boards, or pamphlets, containing messages of da'wah to mad'ū. The bi al-hāl method is carried out by showing noble morals, maintaining the limits of the genitals and avoiding meeting with men who are not mahram.*

### Kata Kunci

*Metode dakwah, Jama'ah Mastūrah, Jama'ah Tabligh*

### Abstrak

*Jama'ah Mastūrah merupakan kelompok da'wah perempuan dari Jama'ah Tabligh. Sama halnya dengan kaum laki-laki, Jama'ah Mastūrah juga mengambil bagian dalam kegiatan da'wah Islam. Namun, kelompok ini tidak melaksanakan da'wah di ruang terbuka atau di depan jama'ah, melainkan berda'wah di dalam rumah tangganya dan juga terhadap masyarakat sekitarnya. Penelitian ini bertujuan untuk menganalisis metode da'wah yang dilakukan oleh Jama'ah Mastūrah*

dalam meningkatkan kesadaran beragama perempuan di Aceh Besar. Penelitian menggunakan pendekatan kualitatif dan metode analisis deskriptif. Pengumpulan data dilakukan dengan wawancara dan studi dokumentasi. Hasil penelitian menunjukkan bahwa metode da'wah yang dilakukan oleh Jama'ah Masturah adalah metode da'wah bi al-lisān, bi al-kitābah, dan bi al-hāl. Metode bi al-lisān dilakukan dengan cara mengajak masyarakat sekitar untuk mengajak masyarakat untuk shalat, memakai jilbab, mengaji dan menghadiri kegiatan ta'lim di rumah mereka. Metode bi al-kitābah adalah metode dakwah melalui bahan tertulis, seperti buku, baliho, spanduk, papan buletin, atau pamflet yang berisi pesan dakwah ke mad'u. Metode bi al-hāl dilakukan dengan cara memperlihatkan akhlak yang mulia, menjaga batas aurat dan menghindari pertemuan dengan laki-laki yang bukan muhrim.

## Introduction

Da'wah (inviting people to Islam) is a structured effort carried out by any Muslim to manifest Islamic teachings in the society. Without da'wah, the Muslim community will not be properly established. Da'wah is an activity to transform Islamic teachings in the lives of all Muslims.

Da'wah is an obligation for any Muslim. Therefore, performing da'wah applies not only for Muslim men, but also for Muslim women, in which they carry out da'wah based on their own circumstances and abilities. Allah Swt. says in the Qur'an Surah at-Taubah (9): 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ  
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*“And [as for] the believers, both men and women, are guardians of one another. They enjoin good, and forbid evil, establish prayers, pay alms-tax, and they obey Allah and His Messenger. On them will Allah pour His mercy; Verily Allah is Almighty, All-Wise.”<sup>1</sup>*

This verse explains that all Muslims who are in the Eastern and Western hemispheres are united in their hearts, and they are loyal to Allah and His Messenger and to every faithful servant of Allah. They are hostile to the enemies of Allah and His Messenger and enemies of the believers. Their hearts are always sincere, and their prayers are always kind. For truly they are invincible warriors and the army that will not be abandoned. They are a group that always wins until the Day of Resurrection. This verse also explains that the duty of da'wah, or calling for goodness and prohibiting evil from wrongdoing, is not specifically assigned for men, but is also for women.<sup>2</sup>

From this verse, it can be understood that there is no difference between men and women in regard to performing da'wah. Therefore, women should have the same knowledge, willingness and opportunity as men to do da'wah. By doing so, their da'wah activities can obtain optimal results.<sup>3</sup>

Da'wah refers to Islamic activities done to raise religious awareness for Muslims. According

<sup>1</sup>Terjemahnya (Madinah Munawwarah: Yayasan Penyelenggara Penterjemah/Pentafsir al-Qur'an, 3561H), 291.

<sup>2</sup>Syaikh Muhammad Sulaiman al Asyqar, *Zubdatu al-Tafsir min Faṭ al-Qadir*. Retrieved 17 January 2019 from tafsirweb.com.

<sup>3</sup>Dyah Siti Nura'ini, “Corak Pemikiran dan Gerakan Aktivis Perempuan (Melacak Pandangan Keagamaan Aisyiah Periode 1917-1945),” *Profetika: Jurnal Studi Islam* 14, no. 2 (2013): 129.

<sup>1</sup>Indonesian Ministry of Religious Affairs of, *Al-Qur'an dan*

to Alport, religious awareness is a process of maturing the understanding of religious teachings that grows as a result of reflection and development of religious character, and then is contemplated as a wish and spiritual journey.<sup>4</sup> Wotson also states that religious awareness is a process of accumulating all life experiences that are recognized as a reflection of philosophy and outlook on life so that a person presents a positive value system according to religious teachings.<sup>5</sup> According to Jalaluddin Rahmat, religious awareness is a condition of knowing and understanding the potential for diversity in a person.<sup>6</sup> Religious awareness includes a sense of religion, experience of divinity, faith, and religious attitude and behavior, which are organized in one's personality.<sup>7</sup>

From those expert opinions, it can be concluded that religious awareness is an attitude of life for a person who is aware that he/she must always maintain a good relationship with his/her God. Thus, he/she tries to practice worship well, maintain relationship, cover the *aurah* (intimate parts), and deepen religious knowledge in accordance with what has been prescribed in the religion.

Religious awareness in a person is often dynamic and changing. Many factors influence such awareness, and so it is often unstable. At this point, one's soul requires spiritual cleansing from *dā'i* (male preacher) or *dā'iyah* (female preacher). In this paper, the study concerns the da'wah methods used by Jama'ah *Mastūrah* in increasing women religious awareness in Aceh Besar.

In Aceh Besar, there is a group of congregation that carry out da'wah consistently. Those people

<sup>4</sup>Hasyim Hasanah, "Peran Strategis Aktivistis Perempuan Nurul Jannah Al Firdaus dalam Membentuk Kesadaran Beragama Perempuan Miskin Kota," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 7, no. 2 (2013):475.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., 474.

<sup>7</sup>Syamsidar, "Strategi Komunikasi Majelis Taklim Nurul Ishlah sebagai Media Pendidikan dalam Meningkatkan Kesadaran Beragama," *Jurnalisa* 4, no. 1 (2018): 127.

have given up their normal lives for the sake of proselytizing in Islam. This group of people are commonly known in the society as Jama'ah Tabligh.<sup>8</sup> Their da'wah focuses on increasing faith and righteous deeds.<sup>9</sup> The main target of their da'wah is individuals who have low spiritual levels.<sup>10</sup>

In carrying out the da'wah, the Jama'ah Tabligh employ several unique methods, such as *khurūj fī sabīlillāh*, *jama'ah jawlah* and *'amal maqāmi*.<sup>11</sup> *Khurūj fī sabīlillāh* refers to devoting time completely to da'wah, which is usually done from mosque to mosque and led by an emir (leader). *Khurūj fī sabīlillāh* also includes going from house to house, usually on foot. Often times they go outside the city, even abroad, with the cost of the da'wah being borne by the members themselves.<sup>12</sup> Jama'ah *Jawlah* is the effort of a member of *khurūj fī sabīlillāh* to do *silaturahim* (visiting) the Islamic scholars and local people at the place where they carry out this *khurūj fī sabīlillāh*. *'Amal maqāmi* is an attempt to liven up the religious atmosphere in the mosque environment, especially for those returning from *khurūj fī sabīlillāh*. *'Amal maqāmi* is performed in order not to drastically change the environment, but to make the environment to be more religious.

There are two kinds of activities for *khurūj fī sabīlillāh*, namely *khurūj fī sabīlillāh rijāl* (*khurūj* for men) and *khurūj fī sabīlillāh mastūrah* (*khurūj*

<sup>8</sup>Jama'ah Tabligh is one of the Sufism da'wah movements that have spread to various Muslim countries and even non-Muslim countries. Jama'ah Tabligh is an international Islamic movement that first emerged in India, founded by Sheikh Maulana Ilyas (1887-1948M) and now based in Nizamuddin, India. Islamic da'wah carried out by Jama'ah Tabligh has reached almost the entire world. The largest followers are in India, Pakistan and Bangladesh. Abdul Aziz Dahlan et al. (Eds.), *Ensiklopedi Islam*, vol 3 (Jakarta: Icthar Baru van Hoeve, n.d), 278.

<sup>9</sup>Jama'ah Tabligh invites and communicates to people about the interests of faith and righteous deeds. As said by Shaykh Muhammad Ilyas, the initiator of the movement, this movement is a movement solely to renew and perfect faith. Dahlan et al. (Eds.), *Ensiklopedi...*, vol. 3, 278.

<sup>10</sup>Ibid., 4.

<sup>11</sup>Abdul Jalil, *Fenomena Da'wah Jama'ah Tabligh: Studi Kasus di Temboro Magetan, Jawa Timur* (Surabaya: Penelitian Individual Lemlit IAIN Sunan Ampel, 2007), 54.

<sup>12</sup>Dahlan et al. (Eds.), *Ensiklopedi...*, vol. 3, 278

for married couple).<sup>13</sup> *Khurūj fī sabīlillāh* consists of *khurūj* in one day, three days, 40 days, and one year.

The activities of *khurūj fī sabīlillāh mastūrah* must be accompanied by their mahrams or their husbands for those who are married.<sup>14</sup> *Khurūj fī sabīlillāh mastūrah* aims to guide families, including wives, mothers, or sisters of Jama'ah Tabligh so that they can observe religious practices at home, making their houses function like a mosque.<sup>15</sup> After following the stages in *mudhākarah*<sup>16</sup> at the place where the *khurūj fī sabīlillāh mastūrah* is held, the Jama'ah will return to their respective homes. At home they are obliged to deliver the knowledge obtained during *khurūj fī sabīlillāh mastūrah* to their children. Jama'ah *Mastūrah* can participate in *khurūj fī sabīlillāh mastūrah* repeatedly as they wish to, whether it is a three-day, 15-day, 40-day, or four-month program, both domestically and abroad, especially in India.<sup>17</sup>

The inclusion of women in the activities of *khurūj fī sabīlillāh mastūrah* has several objectives: *first*, they become *da'iyah* who are responsible for establishing the religion of Allah on earth; *second*, they become *'ābidah* who keep their obedience to Allah and enforce His shari'a; *third*, they become *muta'ālimah* who always enliven the atmosphere of learning science; *fourth*, they become *murabbiyah* who educate their children and their families; *fifth*, they become *khādimah* who serve the needs of their husbands and family members; and *sixth*, they become

*zāhidah* who simplify the necessities of life and perfect one's religious life.<sup>18</sup>

One of the goals of *khurūj fī sabīlillāh mastūrah* is to prepare Jama'ah *Mastūrah* to be *dā'iyah* for their children, their families, and the surrounding community. As *dā'iyah*, they have several duties, those are: *first*, encouraging their husbands to pray in congregation at the mosque, carry out da'wah, and perform *khurūj fī sabīlillāh*; *second*, preparing their children to become *dā'i/dā'iyah*, *'alim/'alimah* and *hafidz/hafidzah*; *third*, instilling thinking and concern about women; and *fourth*, reviving da'wah among women.<sup>19</sup>

Jama'ah *Mastūrah* has the obligation to carry out da'wah efforts at home and to continue to support the da'wah of their husbands in the community. Da'wah at home will greatly influence the birth of the generation fighters for the religion of Allah and future *dā'i*.<sup>20</sup> From the da'wah efforts made by Jama'ah *Mastūrah*, it is found that they have taken the first and second duties, but they are still lacking in carrying out the third duty which is to instill thinking and concern for women and the fourth which is to revive da'wah among women.

Based on a preliminary study conducted in the village of Gampong Neuheun, Aceh Besar, Jama'ah *Mastūrah* always preaches in their respective households to support their children and their family members. Rarely do they participate in da'wah activities to women outside their homes as other *dā'iyah* usually do in Aceh Besar.<sup>21</sup>

However, what the people of Gampong Neuheun have observed is different from what Jama'ah *Mastūrah* has done. Jama'ah *Mastūrah*

<sup>13</sup>*Mastūrah* is an Arabic term taken from the root word *satarayasturu-satran* which means to cover, veil, hide, protect. In its *isim maf'ul* form, it becomes *mastūrun* meaning someone who is covered. For the *muannath* word, it becomes *mastūrat* meaning a woman who is covered, veiled, hidden and protected. A.W. Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap*, 14th Edition (Surabaya: Pustaka Progressif, 1997), 609.

<sup>14</sup>Maulana Muhammad Manshur, *Keutamaan Mastūrah: Usaha Da'wah di Kalangan Wanita menurut Petunjuk Sunnah* (Bandung: Pustaka Ramadhan, 2010), 12.

<sup>15</sup>*Ibid.*, 5.

<sup>16</sup>The word *mudhākarah* is derived from the word *dhākarayudhākiru-mudhākarah*, which means to study or learn. Munawwir, *Kamus...*, 448.

<sup>17</sup>Manshur, *Keutamaan Mastūrah...*, 12.

<sup>18</sup>Ibrahim Latepo and Suharto, "Pengembangan Da'wah Jama'ah *Mastūrah* dalam Membina Rumah Tangga Sakinah di Kota Palu," *Jurnal al-Mishbah* 10, no. 2 (2014): 220-221.

<sup>19</sup>Gina Nurvina Darise and Sunandar Macpal, "Masturah; Kerja Da'wah Istri Jama'ah Tabligh," *Farabi: Jurnal pemikiran Konstruktif bidang Filsafat dan Da'wah* 16, no. 1 (2019): 68.

<sup>20</sup>*Ibid.*, 56.

<sup>21</sup>Preliminary observation via interview with Sakdiah conducted on 1 April 2019.



also preach out of the house by inviting women in their neighborhood to attend *ta'lim* (religious education gathering) held in the houses of Jama'ah Tabligh. This *ta'lim* activity is carried out regularly every twice a month for about two hours, starting at 2 pm until Aṣr prayer. However, only a few people participate in *ta'lim* activity.<sup>22</sup>

Thus, there are different views in understanding the meaning of da'wah between Jama'ah *Mastūrah* and the local people. The people consider that Jama'ah *Mastūrah* do not carry out da'wah for the people as other *dā'iyah* do in Aceh Besar. In contrast, Jama'ah *Mastūrah* think they already perform da'wah in their households and also in the community.

For some people, da'wah is understood only as an activity to give advice (*tausiyah*) to others in open spaces such as pulpits, mosques, and *ta'lim*. Meanwhile, the works in the household carried out by Jama'ah *Mastūrah*, such as preparing the needs of their children and their families and educating them to be pious, are not considered part of da'wah. Thus, these people will assume that Jama'ah *Mastūrah* has never implemented any da'wah activities for the people of Aceh Besar.

In light of these arguments, this study aimed to analyze the method of da'wah carried out by Jama'ah *Mastūrah* in order to raise religious awareness for women in Aceh Besar.

## Research Methods

This study is a field research, where in the primary data source comes from the research site. Field research intends to intensively study the background of the current situation and social interactions of individuals, groups, institutions and communities.<sup>23</sup> This study employed a qualitative approach aimed at describing and analyzing phenomena, events, social activities,

attitudes of belief, perceptions and thoughts of people individually or in groups.<sup>24</sup>

The study also used the descriptive analysis method that seeks to describe and interpret the object as it is. This method also collects data from the research site and analyzes and draws conclusions from the data.<sup>25</sup>

The purposive sampling technique was used to select the subjects of the study. Purposive sampling is one strategy to determine the respondents in the qualitative research, which define the respondents in accordance with the selected criteria that are relevant to specific research problems.<sup>26</sup> The subjects in this study were 10 people consisting of three Jama'ah *Mastūrahs*, four *ahbabs* and three local people. The selection criteria for the subjects of this study included: 1) the Jama'ah *Mastūrahs* are people who practice Jama'ah Tabligh teachings, 2) the *ahbabs* are active members of Jama'ah Tabligh who engage in all activities from *ta'lim*, *bayān*, *jawlah* to *khurūj fī sabīlillāh*, and 3) the local people are those involved in Jama'ah Tabligh activities, either in Jama'ah Tabligh activities such as *ta'lim* and *bayān*, or in research activities on Jama'ah Tabligh and Jama'ah *Mastūrah*.

The data collection techniques utilized in this study were interview and documentation study. The results of the interviews were the responses of the respondents to the research questions and became the primary data in this study. The interview was conducted to 10 respondents who were considered representative in providing the data needed.

To collect more complete and accurate data, the documentation study was carried out. The term "documentation" is derived from the

<sup>22</sup>Ibid.

<sup>23</sup>Husaini Usman and Purnomo Setiady Akbar, *Metodologi Penelitian Sosial*, 5th edition (Jakarta: Bumi Aksara, 2014), 4.

<sup>24</sup>M. Djunaidi Ghony, *Metodologi Penelitian Kualitatif* (Jogjakarta: Ar-Ruzz, 2012), 25.

<sup>25</sup>Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2003), 106.

<sup>26</sup>Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2011), 107.

word “document”, which means written matter.<sup>27</sup> Documentation study is collecting data through documents.<sup>28</sup> In this study, the researchers collected the data from various documentation such as photographs, archives, notes about da’wah activities of Jama’ah *Mastūrah*, and other documents related to the study.

Data analysis is the process of systematically finding and compiling data obtained from interviews, field notes, documentation and others to be easily understood by oneself and others.<sup>29</sup> Data analysis in the qualitative research can be carried out before entering the research field, while in the field, and after completing research in the field.

To check the validity of the data in this study, the researchers used a triangulation technique. According to Sugiyono, triangulation is checking data from various sources in various ways and at various times. There are three types of triangulation: triangulation of source, triangulation of data collection techniques, and triangulation of time.<sup>30</sup> Verifying data through the triangulation technique is to combine the data from various data collection techniques.

To ensure the validity of the data on the method of da’wah of Jama’ah *Mastūrah* in this study, the researchers tested the data validity through three triangulation techniques. *First*, source triangulation was done by interviewing multiple data sources including Jama’ah *Mastūrah*, *ahbab*, and local people involved in activities related to the da’wah of Jama’ah Tabligh and Jama’ah *Mastūrah*. *Second*, technical triangulation was conducted by carrying out several data collection techniques. In this study, technical triangulation referred to interviewing data sources and then

conducting documentation study. *Third*, time triangulation was when the researchers collected the data at different times. Some of the data sources were interviewed before *Zuhur* prayer, some were after *Zuhur*, and some were after *Aṣr* prayer. Also, some were interviewed at the beginning of 2019 and some were at the end of 2019. All of these data were grouped and analyzed, and then the conclusions were drawn.

### **The Method of Da’wah Carried Out by Jama’ah *Mastūrah* in Increasing the Religious Awareness of Women in Aceh Besar**

After doing the *khurūj Mastūrah*, Jama’ah *Mastūrah* are obliged to conduct da’wah in their own homes and in their neighborhoods. This activity is called a *‘amal maqami* within Jama’ah Tabligh, which refers to a program or practice provided to people within the neighborhood of Jama’ah *Mastūrah* members. *‘Amal maqami* are categorized into two: mosque-based and family-based. Mosque-based *‘amal maqami* is carried out by the group of Jama’ah *Rijāl* or *ahbab*, whereas family-based one is conducted by Jama’ah *Mastūrah*. The purpose of performing *‘amal maqami* is to build an *istiqamah* (steadfast) attitude in da’wah; what is obtained during the *khurūj Mastūrah* can be applied in their households and the environment in which they live. This *‘amal maqami* is generally felt harder because it is directed to their home environment, families, and neighbors that they are already familiar with.<sup>31</sup>

Doing da’wah to people who already know each other has its own advantages and disadvantages. It will be easier for Jama’ah *Mastūrah* to relay da’wah messages when they can customize the da’wah content and methods that are appropriate and suitable to the conditions *mad’ū* (da’wah audience). For example, for *mad’ū* who do not observe the regular five daily prayers, Jama’ah

<sup>27</sup>Etta Mamang Sangadji and Sopiah, *Metodologi Penelitian: Pendekatan Praktis dalam Penelitian* (Yogyakarta: Andi, 2010), 153.

<sup>28</sup>Husaini Usman and Purnomo Setiady Akbar, *Metodologi Penelitian...*, 69.

<sup>29</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, 13th ed. (Bandung: Alfabeta, 2011), 244.

<sup>30</sup>Ibid., 273.

<sup>31</sup>Ibrahim Latepo and Suharto, “Pengembangan Da’wah Jama’ah Masturat dalam Membina Rumah Tangga Sakinah di Kota Palu,” *Jurnal al-Mishbah* 10, no. 2 (2014), 221.

*Mastūrah* can deliver material about prayer and Islamic rules for people who leave the prayers, using the method befitting the psychological state or characters of the people. On the other hand, Jama'ah *Mastūrah* will find difficulty to give da'wah to people they know due to public lack of trust to the Jama'ah.

The results of this study revealed that there are several da'wah methods carried out by Jama'ah *Mastūrah*, as follows:

### 1. Da'wah *bi al-lisān*

There are two views regarding the definition of da'wah *bi al-lisān*. The first view is supported by Hamzah Yaqub and Siti Uswatun Hasanah who define da'wah *bi al-lisān* as da'wah delivered orally and directly. The *dā'i* and *mad'ū* must be face-to-face in the same place and at the same time without intermediaries. If it is recorded and then conveyed through other media such as television, LCD projector or internet streaming, it does not meet the criteria of da'wah *bi al-lisān*. The second view is supported by Samsul Munir Amin, who states the definition of da'wah *bi al-lisān* as da'wah delivered orally by *dā'i* either directly face-to-face or using other media such as television or internet.<sup>32</sup> Thus, da'wah *bi al-lisān* can be carried out by way of *dā'i* conveying messages verbally to *mad'ū* or speaking directly with *mad'ū*.

In this case, Jama'ah *Mastūrah* used da'wah *bi al-lisān* when they met with the community or the women in their neighborhoods. They did da'wah while doing routine activities such as shopping for basic necessities or visiting neighbors' houses. Jama'ah *Mastūrah* also invited the neighbors to observe prayers, wear *hijab/veil*, recite the Qur'an and bring them to *ta'lim* activities in the houses of the Jama'ah *Mastūrah* members.<sup>33</sup>

The *ta'lim* activities are held every night after Isha prayer. The weekly *ta'lim* is done once a week attended only by the Jama'ah *Mastūrah* and no male *ahbab*. Meanwhile, *bayān* activities are carried out once a month attended by both Jama'ah *Mastūrah* and *ahbab*.<sup>34</sup>

When the *bayān* activities are held, there are provisions that should be followed by the congregation, such as Jama'ah *Mastūrah* and *ahbab* should sit separately, bounded by a curtain. *Bayān* activities are organized in the houses of Jama'ah who have already performed *khurūj fi sabīlillāh*.<sup>35</sup>

Most local people do not realize that they have become the da'wah audience of Jama'ah *Mastūrah* since the da'wah methods are very normally done, including calling people for prayers, requesting women to wearing veils, inviting people to reciting the Qur'an, and inviting to *ta'lim* activities.

### 2. Da'wah *bi al-kitābah*

Da'wah *bi al-kitābah* is a method of da'wah by means of written materials, such as books, billboards, banners, bulletin boards, or pamphlets, containing messages of da'wah to *mad'ū*. In today's digital era, da'wah *bi al-kitābah* can be in the form of short messages, scientific writings or videos that can be sent within seconds through social media.

Da'wah *bi al-kitābah* is often referred to as da'wah *bi al-qalam*. Da'wah *bi al-qalam* means da'wah through writing in newspapers, magazines, books or the internet. Da'wah *bi al-qalam* covers a broader range than the verbal media, and it also does not require special time to spread da'wah contents. Da'wah *bi al-qalam* can be undertaken anytime and anywhere as long as the *mad'ū* can access the written da'wah materials.

<sup>32</sup>Rofiq Hidayat, "Manajemen da'wah Bil Lisan Perspektif Hadits," *Jurnal al-Tatwir* 6, no. 1 (2019): 38-39.

<sup>33</sup>Evi, Jama'ah *Mastūrah*, interview in Gampong Neuheun, Kecamatan Baitussalam, Aceh Besar, on 6 January 2019.

<sup>34</sup>Elizar, Jama'ah *Mastūrah*, interview in Gampong Neuheun, Kecamatan Baitussalam, Aceh Besar, on 6 January 2019.

<sup>35</sup>Sivia, Jama'ah *Mastūrah*, interview in Gampong Neuheun, Kecamatan Baitussalam, Aceh Besar, on 6 January 2019.

However, da'wah *bi al-qalam* requires specific writing skills since the writing will be disseminated through print media/publications. The writing of da'wah *bi al-qalam* may include Islamic articles, frequently asked questions of Islamic laws, da'wah columns, religious education columns, Islamic columns, religious stories, religious poetry, Islamic sermon publications, Islamic pamphlets, books, and so forth.<sup>36</sup>

In the tradition of da'wah movement of the Jama'ah *Mastūrah*, the method of da'wah *bi al-kitābah* or *bi al-qalam* is applied by providing Islamic books that becomes a reference in worship of Jama'ah *Mastūrah* to the community as the target of the da'wah. The goal is to make the local people read and follow the teachings. The books studied by Jama'ah *Mastūrah* during *ta'lim* include *Muntakhab al-Hadīth*, *Faḍilah 'Amal*, *Faḍilah Ṣadaqah*, *Enam Sifat Sahabat (Six Characteristics of The Prophet's Companions)*, *Pesan untuk Wanita (Messages for Women)*, and *Halaqah Qur'an*.<sup>37</sup>

If Jama'ah *Mastūrah* want to encourage people to wear Islamic clothing, they will provide books for reading which they use in *ta'lim* such as a book about face covering veils (*niqab*), and if they want to promote sunnah (permissible) practices, they will give people *Faḍilah 'Amal* book.<sup>38</sup>

### 3. Da'wah *bi al-ḥāl*

Da'wah *bi al-ḥāl* is derived from Arabic which combines two words with one meaning. Da'wah means calling, inviting, or directing while *bi al-ḥāl* means facts, circumstances, or concrete evidence. Basically, da'wah *bi al-ḥāl* refers to calling or inviting people by using actions or the

state of the real (concrete). Da'wah in this way is considered more effective than da'wah *bi al-lisān*. Da'wah *bi al-ḥāl* can be interpreted as to entice others either individuals or groups to develop themselves and the society so that they can better realize economic and social order as well as needs according to Islamic guidance. Da'wah *bi al-ḥāl* puts more emphasis on social problems such as poverty, ignorance, backwardness, by means of real charity towards the da'wah audience/object (*mad'u*).<sup>39</sup>

Da'wah *bi al-ḥāl* is da'wah through real deeds in which the missionary activities are done by real examples and charitable acts. Da'wah by actions (or deeds) refers to any act that can diminish evil, defend the truth, and make the truth superior. Da'wah by deeds has benefits in which it can promote Islam in the same way as words do, and sometimes even better. This is because through real actions several aspects of the shari'a of Allah Swt. can be established properly. In other words, actions are a silent call to strengthen the existence of Islam, spread its principles, and publish its messages.<sup>40</sup>

Through real works of charity, the results can be felt truly by the community as an object of da'wah. Da'wah *bi al-ḥāl* had been done by the Prophet. The Quba Mosque was built by the Prophet when He first arrived in Medina to unite the Anshar (Helpers) and the Muhajirin (Emigrants). This is a real example of da'wah *bi al-ḥāl* carried out by the Prophet.<sup>41</sup>

Da'wah *bi al-ḥāl* is da'wah implemented in real in order to bring goodness to mankind. Several examples include helping fellow human beings either morally or materially, and building educational institutions, hospitals, or mosques.

<sup>36</sup>Samsul Munir Amin, *Rekonstruksi Pemikiran Da'wah Islam* (Jakarta: Amzah, 2008), 10.

<sup>37</sup>Syamsyidar, Jama'ah *Mastūrah*, interview in Gampong Neuheun, Kecamatan Baitussalam Aceh Besar, on 6 January 2019.

<sup>38</sup>Sakdiah, community figure of Gampong Neuheun, interview in Gampong Neuheun, Kecamatan Baitussalam, Aceh Besar, on 25 January 2019.

<sup>39</sup>Rahmad Hakim, "Da'wah Bil Hal: Implementasi Nilai Amanah dalam Organisasi Pengelola Zakat untuk Mengurangi Kesenjangan dan Kemiskinan," *Iqtishodia: Jurnal Ekonomi Syari'ah* 2, no. 2 (2017): 43-44.

<sup>40</sup>T. Y. al-Wa'iy, *Fiqh Da'wah Ilallah*, Translated by Sofwan Abbas et al. (Jakarta: al-I'tishom, 2011), 403.

<sup>41</sup>Samsul Munir Amin, *Rekonstruksi Pemikiran Da'wah Islam*, 11.



One example of da'wah *bi al-hāl* conducted by Jama'ah Tabligh and Jama'ah *Mastūrah* in Aceh Besar was when Jama'ah *Mastūrah* and *ahbab* took part in addressing the violations of Islamic shari'a in the community of Gampong Neuheun. The shari'a violations included *khalwat* (unmarried man and woman in close proximity in seclusion), gambling, and murder. In the case of online gambling, a murder happened. One person died and another person surrendered to the police. The one who called for the community to deal with the problem of shari'a violations was the Village Head of Gampong Neuheun. Coincidentally, he is also a member of Jama'ah Tabligh.<sup>42</sup>

Apart from that, the daily life of Jama'ah *Mastūrah* who apply the *zuhd* (asceticism) life can be a role model for the people where they live. For example, the clothes they wear are in accordance with shari'a, which cover their faces, are dark in color, are not glamorous, do not show jewelry, and so forth. Likewise, the conditions of their homes are deliberately designed to be simple, do not look luxurious, and have no luxurious furniture, among others. In addition, their way of socializing is to limit themselves from talking to men.<sup>43</sup>

Furthermore, social visit activities to establish friendship are also part of the da'wah *bi al-hāl*. However, not all Jama'ah *Mastūrah* engage in such activities. Generally, they only visit their friends who are also members of Jama'ah Tabligh. But, there is one Jama'ah *Mastūrah* in the village of Gampong Cot Goh who regularly participates in social activities. She frequently visits her neighbors. While talking with her neighbors, she also mentions the messages of da'wah. She also often brings things, such as food, when visiting their neighbors's houses. She can deliver the

da'wah messages through jokes, and visit her neighbors as often as possible as a form of *ikram* to neighbors. Thus, she is very much liked by the people of Gampong Cot Goh.<sup>44</sup>

With the participation of Jama'ah *Mastūrah* in the community, the local people negative perceptions of the existence of Jama'ah *Mastūrah* can eventually be changed for the better.

The finding of this study has found that the most commonly used method of da'wah by Jama'ah *Mastūrah* is da'wah *bi al-hāl*. In principle, this method is very appropriate to be applied anytime and anywhere by the members of Jama'ah *Mastūrah*. Da'wah *bi al-hāl* is indeed more easily done because it does not need any complex preparation to spread da'wah messages. The da'wah *bi al-hāl* can be carried out as long as the members of Jama'ah *Mastūrah* can behave well in front of the congregation whenever and wherever since this method is not bounded by time and place.

## Conclusion

The study concludes that the da'wah methods done by Jama'ah *Mastūrah* for the people in Aceh Besar include: *first*, da'wah *bi al-lisān*, by inviting the neighbors to pray, wear veils, recite the Qur'an, and invite to ta'lim; *secondly*, da'wah *bi al-kitābah* (*bi al-qalam*), by way of giving books or readings used by Jama'ah Tabligh; and *third*, da'wah *bi al-hāl*, by way of showing good behaviors, properly covering aurat, talking less with non-mahram men, simplifying the world needs and improving the deeds for the hereafter.

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<sup>42</sup>Syamsyidar, Jama'ah *Mastūrah*, interview in Gampong Neuheun, Kecamatan Baitussalam, Aceh Besar, on 6 January 2019.

<sup>43</sup>Observation, in Gampong Neuheun Kecamatan Baitussalam and Gampong Cot Goh Kecamatan Montasik, Aceh Besar in 2019.

<sup>44</sup>Masdiana, Jama'ah *Mastūrah*, interview in Gampong Cot Goh Montasik Subdistrict, Greater Aceh District on 15 January 2020.

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