

The Role of *Mastûra Da'wah* in Forming A *Sakînah* Family in the Jama'ah Tabligh of Manado City

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Abstract: *The Role of Mastûra Da'wah in Forming A Sakînah Family in the Jama'ah Tabligh of Manado City.* This paper discusses the formation of the *sakînah* family through the role of *mastûra da'wah*, a Jama'ah Tablighi's program, namely da'wah efforts among women. Because the task of reviving religion lies not only on men but also on women, a *sakînah* family will be formed when every family member is obedient to Allah. This study aims to determine the role of *mastûra da'wah* in forming a *sakînah* family in Jama'ah Tabligh in Singkil District, Manado City. This research is field research with a qualitative nature whose data is collected through observation, interviews, and documentation related to the focus of research on the Jama'ah Tabligh in Singkil District, Manado City. The results of this study show that *mastûra da'wah* is very influential in forming a *sakînah* family in Jama'ah Tabligh in Singkil District, Manado City. There are 3 (three) indicators that *mastûra da'wah* plays an important role in forming a *sakînah* family. *First*, every family member is obedient in carrying out religious orders. *Second*, husband and wife understand their rights and obligations. *Third*, children are expected to be a pious and/or pious generation.

Keywords: *mastûra da'wah*; *sakînah* family, Jama'ah Tabligh

Abstrak: *Peran Dakwah Mastûra dalam Membentuk Keluarga Sakînah Jama'ah Tabligh Kota Manado.* Tulisan ini membahas tentang pembentukan keluarga *sakînah* melalui peran dakwah *mastûra* (dakwah di kalangan wanita) yang merupakan salah satu program Jama'ah Tabligh, karena keluarga *sakînah* akan terbentuk ketika setiap anggota keluarga taat kepada Allah, dan tugas untuk itu tidak saja terletak pada laki-laki, tetapi juga menjadi tugas wanita. Penelitian ini bertujuan untuk mengetahui bagaimana peran dakwah *mastûra* dalam membentuk keluarga *sakînah* pada Jama'ah Tabligh di Kecamatan Singkil Kota Manado. Penelitian ini merupakan penelitian lapangan (*field reasearch*) yang bersifat kualitatif. Data dikumpulkan melalui observasi, wawancara, serta dokumentasi yang berkaitan dengan kegiatan Jama'ah Tabligh di Kecamatan Singkil Kota Manado. Hasil dari penelitian ini menunjukkan bahwa dakwah *mastûra* sangat berpengaruh dalam pembentukan keluarga *sakînah* pada Jama'ah Tabligh di Kecamatan Singkil Kota Manado. Hal ini ditunjukkan dengan adanya 3 (tiga) indikator. *Pertama*, setiap anggota keluarga taat dalam menjalankan perintah agama. *Kedua*, suami dan istri memahami hak dan kewajibannya. *Ketiga*, anak-anak diharapkan menjadi generasi yang sholeh dan/atau sholehah.

Kata kunci: dakwah *mastûra*, keluarga *sakînah*, Jama'ah Tabligh

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Introduction

Islamic law places marriage in a noble frame as a sacred bond between a man and a woman based on feelings of love and affection. Marriage is part of the practice recommended by the Prophet Muhammad, as a hadith of the Prophet says: Marriage is from my *sunnah* (tradition), so whoever does not practice my *sunnah*, then not from my party.¹

The consequence of marriage is the formation of family relationships because the purpose of marriage is to form a *sakina* family, a family life carried out by the commands of Allah SWT and the sunnah of the Prophet Muhammad SAW.

The family is the most critical institution in the life of Muslims. Within the family, there is a husband, wife, and children. So it is natural that a family needs a family leader who guides and even directs the household. This position aims to realize the desired family, *sakina, mawadda wa rahma* (peaceful, harmonious, and prosperous) family.²

A husband and wife will achieve *sakina* family if they know, understand, and practice religious teachings, every family member needs to get da'wah splash as Muh. Fuad Abdul Baqi mentions the word "dakwah" In the Qur'an was repeated 213 times.³ This number shows that da'wah is an essential religious order, considering Islamic teachings can spread worldwide due to da'wah efforts. In general, da'wah means to invite, to call, as mentioned in Allah's word SWT QS. Fushshilat verse 33:

¹ Darmoko Yuti Witanto, *Hukum Keluarga: Hak dan Kedudukan Anak Luar Kawin: Pasca Keluarnya Putusan MK Tentang Uji Materiil UU Perkawinan* (Jakarta: Prestasi Pustaka, 2012), p. 45.

² Fiqih Iqbal Agustadz Ilahi, Suwarjin Suwarjin, and Iim Fahima, 'Pola Relasi Suami Istri Pada Keluarga Jama'ah Tabligh di Kecamatan Ratu Samban Kota Bengkulu Perspektif Hukum Islam', *Qiyas: Jurnal Hukum Islam dan Peradilan*, 5.1 (2020), 23–28. See also Abdul Qodir Zaelani, Issusanto Issusanto, and Abdul Hanif, "Konsep Keluarga *Sakinah* dalam Alquran." *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 2.2 (2021): 36-60. Imam Mustofa, "Keluarga *Sakinah* dan Tantangan Globalisasi." *al-Mawarid Journal of Islamic Law*, 18 (2008): 56787. Siti Chadijah, "Karakteristik Keluarga *Sakinah* dalam Islam." *Rausyan Fikr: Jurnal Pemikiran dan Pencerahan*, 14.1 (2018). Muhammad Al Faruq, and Rohmahtus Sholihah. "Konsep Keluarga *Sakinah* Menurut Muhammad Quraish Shihab." *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, 1.4 (2020): 112-130. Marmiaty Mawardi. "Keluarga *Sakinah*: Konsep & Pola Pembinaan." *International Journal Ihya' Ulum al-Din*, 18.2 (2016): 253-67.

³ Hamiruddin, *Gerakan Dakwah al-Nadzir* (Makassar: Alauddin University Press, 2014), p. 32.

"Who has a better speech than one who calls to Allah and does good deeds and says: "Surely I am of those who submit?"

Some commentators interpret the verse above as "whoever calls people to the way of Allah in any way, then he is entitled to the honour of good news and praise," Da'i preach with their words, mujahids preach with their swords, the scholars preach with their knowledge, so did the *muezzins* (prayer caller) preaching with the call to prayer. Anyone who calls on Allah deserves that honour, both those who invite *zâhir* (real) practices and inner practices, as Sufism invites *ma'rifatulla* (knowing Allah).⁴

The purpose of da'wah is not solely to invite others to obey Allah but also to improve oneself. In the Qur'an, Allah SWT says, "O you who believe, fear Allah and speak good words" Allah will correct and enhance the deeds of his servants who obey Allah and His Messenger and promise them victory. Scholars interpret "good words" as da'wah, so that for those who preach, Allah will improve their deeds and souls, from not knowing Allah to knowing, from disobedience to obedience in carrying out Allah's commands.

Da'wah order is universal, in other words, preaching is given to men and women. Word of Allah SWT QS. Ali Imran verse 104:

"And let there be among you a group of people who call to goodness, enjoin the right and forbid what is evil. They are the lucky ones."

The verse above explains that to create *umma* (Muslim society), Allah strictly ordered Muslims worldwide to preach Islam.⁵ As mentioned in the verse above, the word "group of people" is not only for men but also for women. So that women are also ordered to preach by Islamic law.

All Muslims dream of a *sakîna* family, a happy, peaceful, and prosperous one. Happiness is not limited to physical, biological, psychological, social, and religious. A *sakîna* family will undoubtedly

⁴ Maulana Muhammad Zakariyya al-Kandahlawi, *Fadhilah Amal* (Yogyakarta: Ass-shaff, 2018), p. 23.

⁵ Maulana Muhammad Zakariyya al-Kandahlawi, *Fadhilah Amal*, p. 23.

be achieved by every family if family members know the true meaning of Islamic family law for Muslim families.⁶

Unfortunately, forming a *sakîna* family is not an easy thing. Various problems arise in the life of married couples, ranging from domestic violence (KDRT), infidelity, and economic and moral problems that provoke conflicts and even result in divorce. One factor that encourages the family problem is that husband and wife do not practice religious knowledge in forming a *sakîna* family.

Because of the importance of carrying out da'wah (*amar ma'rûf nahyi munkar*), some people feel the need to invite other people having the same mind to create a particular forum or association (because they don't want to be called an organization, ed) to accommodate their activities, namely in the form of da'wah or *tablîgh*. Among the Muslim groups or congregations focusing on the field of da'wah, one of which is quite significant is the Jama'ah Tabligh community.⁷

The Muslim community, in general, has practised a lot of da'wah methods, such as those commonly used by preachers. Jama'ah Tabligh, abbreviated by the initials JT, is also active in voicing da'wah. The uniqueness of the method they apply in preaching activities is the program to leave the house and family for some time to go around doing da'wah to several places. This method is known as *khurûj fi sabilillah* (leaving the house towards Allah's path) or "*Tablîgh*." The *khurûj* may last for three days, 40 days, or even four months to maximize full-time preaching under the leadership of an Amir and carried out from mosque to mosque.⁸

⁶ Amin Suma Muhammad, *Hukum Keluarga Islam di Dunia Islam* (Jakarta: PT. Raja Grafindo Persada, 2004). Read Qurrotul A'yun, and Wiwin Ainis Rahtih, "Konsep Membangun Keluarga Muslim dalam al-Qur'an (Analisis Deskriptif QS. al-Nur: 26 QS. Al-Furqon: 74 dan QS. Al-Rum: 21)." *Ma'fhum*, 6.1 (2021): 10-16.

⁷ Husein bin Muhsin bin Ali Jabir, *Membentuk Jama'atul Muslimin*, trans. by Supriyanto (Jakarta: Gema Insani Press, 1998). Read Didi Junaedi, "Memahami Teks, Melahirkan Konteks: Menelisik Interpretasi Ideologis Jamaah Tabligh." *Quran and Hadith Studies*, 2.1 (2013): 1.

⁸ Khusniati Rofiah, *Dakwah Jama'ah Tabligh & Eksistensinya di Mata Masyarakat* (Ponorogo: STAIN Press Ponorogo, 2010). See Umdatul Hasanah, "Keberadaan Kelompok Jamaah Tabligh dan Reaksi Masyarakat (Perspektif Teori Penyebaran Informasi dan Pengaruh)." *Jurnal Indo-Islamika*, 4.1 (2014): 21-44.

With so many activities of the Jama'ah Tabligh in preaching, it is not surprising that many complain arise among the abandoned wife and even end in divorces. To overcome this problem and maintain the continuity of the dakwah activities, the Jama'ah Tabligh community has developed a program called *mastûra da'wah*, namely an internal da'wah activity to provide mental-spiritual strengthening to fellow members. Through this da'wah activity, the wives understand that their husband is a preacher who is always on the move to preach Islamic teachings. It requires the sacrifice of both property, self, and family.

Meanwhile, the Singkil sub-district is one of the sub-districts in Manado City, which has many members of the Jama'ah Tabligh. The uniqueness of their da'wah compared to other communities is their ability to survive various life problems. Even though some wives were not ready to be abandoned in some areas, and some even asked for a divorce, such a phenomenon did not happen in Singkil District. As stated by one of Jama'ah Tabligh, SH's wives, there were cases where wives objected to their husbands leaving the family to preach for some time. But in Singkil, the trend is the opposite. The wives did not object, they encouraged their husbands to join the Jama'ah Tabligh group to carry out da'wah in the way of Allah.⁹ The wives realize that their husband is preachers in the way of Allah, religious worker, therefore, they must help their husbands in da'wah work.¹⁰

Moreover, in Singkil District, the activities of the Jama'ah Tabligh are growing rapidly because most Jama'ah Tabligh member wives are also involved in the *mastûra da'wah*. Such a phenomenon is interesting to study, to find out the role of *mastûra da'wah* in forming a *sakînah* family among the Jama'ah Tabligh community of Singkil District, Manado city.

⁹ Sartika Hintia, 'Interview on August 18th', 2021.

¹⁰ Maulana Mubashir, 'Bayan Masturah Jamaah India' (Gorontalo, 2018). See Uswatun Hasanah, "Jama'ah Tabligh I (Sejarah dan Perkembangan)." *Jurnal Pemikiran Keislaman dan Tafsir Hadis*, 1.1 (2017): 1-10.

Research Method

This type of research is a combination between normative legal research and empirical legal research. In developing this type of research, both must be combined to provide comprehensive results.¹¹ The research uses a qualitative approach focusing on the general principles underlying the realization of meaning from social phenomena in society. The authors collected data through observation, interviews and documentation in this study. This method is very important in a study because the good or bad of research depends on the data collection technique.

The Role of *Mastûra Da'wah* in Forming a *Sakîna* Family

In terms of language, the word "*mastura*" means "veiled". However, in the Jama'ah Tabligh tradition, *mastûra* is defined as a female preaching activist within the Jama'ah Tabligh neighbourhood. Thus, *mastûra* represents da'wah activities carried out by women.

Mastûra da'wah has the same principles as men, but it is carried out by women, specifically within the Jama'ah Tabligh community. The presence of this institution in the Singkil Jama'ah Tabligh community is based on the understanding that the responsibility to spread the message of Islam does not only lie on the shoulders of men and women. If this da'wah activity is not encouraged early, Muslims will lose the momentum to become the best people among human beings.

Three components become the target of Jama'ah Tabligh da'wah activities: adult men, women and children. Women and children are considered very important targets of the three targets because currently, the number of women is more than the number of men. Also, the number of children is greater than the number of women. Mothers are one of da'wah's targets, which is quite strategic because the initial Madrasah for children is in the mother's lap. It is the mother who is closest to and understands the physical and psychological development of the child. Mothers also have a very big influence on the formation

¹¹ Zainal Asikin, 'Amiruddin. *Pengantar Metode Penelitian Hukum*, (Jakarta: Raja Grafindo Persada, 2004), p. 65.

of a child's personality. If mothers have a deep religious foundation and knowledge, the process of fostering Islamic character towards children will be easier and more effective. Conversely, if the wives do not have a deep religious foundation and knowledge, a religious atmosphere will certainly not emerge in the household environment. The child's personality will develop without control and be coloured more by environmental influences outside the household.

Mastûra da'wah activities in Singkil Regency can be an example for the entire Jama'ah Tabligh community in Manado City. One of the activities that began to be developed in the da'wah model among the Jama'ah Tabligh is "*Khurûj Jama'ah Mastûra*". Through the *mastûra da'wah* program, women in Singkil District take an active role in da'wah activities, participating in *khurûj* with their husbands to preach and learning to live within Islamic teachings.

There are several husband and wife couples in the Jama'ah Tabligh Community in Singkil District to tour from one mosque to another in the context of preaching Islam. Based on the data obtained, in 2021, there were 49 husband and wife couples carrying out *khurûj* activities for three days. In addition, as many as 31 couples carried it out for 10 to 15 days, some carried out *khurûj* for 40 days (6 couples), there were even as many as four married couples who carried out da'wah for two months, namely in Bangladesh and India.¹²

One of the objectives of the *mastûra da'wah* activities is to form a *sakîna* family. A *sakîna* family is a family that can achieve happiness and prosperity in life, as explained in the word of Allah SWT QS. Ar-Rum verse 21:

"And among the signs of His power is that He created for you wives of and between you love and compassion. Verily in that are signs for a people who think."

Mastûra da'wah is carried out with the intention that women become the best women for themselves, their families and their husbands. *Mastûra*

¹² Jama'ah Tabligh Singkil's document (compiled by the author).

da'wah are efforts specifically intended for women, both at home, outside the house, or outside the area. Activities outside the house are called *khurûj mastûra*. *Khurûj mastûra* must be accompanied by a husband or a *mahram* (close relatives).¹³

Mastûra da'wah is very influential in forming a *sakîna* family. At the theoretical level, forming a *sakîna* family is not difficult.¹⁴ The hard thing is maintaining and nurturing the family to achieve the coveted level of happiness and well-being together. When the congregation of *mastûra* leaves *khurûj*, they will participate in *ta'lim wa ta'lûm* activities using the *mudzâkara* (discussion) method. One of the points emphasized in the *mudzâkara* is that women must have the ability to carry out six roles, namely: as *'Âlima* (a person who has deep religious knowledge), as a *Zâhida* (a person who lives simple and humble), as an *'Âbida* (a person who are active in worship), as a *Murabbiya* (teacher), as a *Khâdimah* (servant) and, lastly, as a *Da'iya* (preacher).

The six kinds of roles above can be explained as follows. First is the role of *'Âlima*. Women must have in-depth religious knowledge and maintain continuous *ta'lim* (learning activities). *Ta'lim* is the order of Allah and one of the *sunnah* of the Prophet Muhammad SAW. It is also the spirit of religion and one of the entrances for religion into the home.

Second, *Zâhida* or simple life. A simple life is also one of the *sunnah* of the Prophet Muhammad SAW. With simple clothing, food, housing, appearance and lifestyle, reckoning on the last day will be easy and light.

Third, *'Âbida* or diligent worship. This role can be seen in several examples of behaviour, including observing prayers at the beginning of time, performing *sunnah* prayers, fasting both obligatory and *sunnah* fasting, *dhikr* in the morning and evening, *istiqâma* (continuous) reading the Qur'an, and giving alms.¹⁵

¹³ Sukron Ma'mun, 'Konsep Keluarga dan Perempuan dalam Perspektif Jamaah Tabligh: Analisa Normatif-Sosiologis', *MISYKAT: Jurnal Ilmu-Ilmu al-Quran, Hadist, Syari'ah dan Tarbiyah*, 4.1 (2019): 55–78.

¹⁴ Taqwatul Uliyah et.al, 'Pelaksanaan Dakwah Jamaah Tabligh dalam Membina Keluarga Sakinah', *Nizham Journal of Islamic Studies*, 7.02 (2019): 237–51.

¹⁵ Suratno Suratno and Dodi Yudo Setyawan, 'Program Masturah Jama'ah Tabligh dan Implikasinya Terhadap Keluarga Samara', *Jurnal Dakwah Tabligh*, 20.2 (2019): 267–80.

Fourth, *Murabbiya* (religious counsellor), this role is shown by efforts to educate children in Islam as exemplified by the Prophet Muhammad SAW. There are several forms of this education which include: *tarbiyatul dîn* (religious education), *tarbiyatul adab* (character education), *tarbiyatul jism* (physical education), *tarbiyatul wilâda* (education after childbirth), etc. Children's education carried out from a young age, aims to train children to always surrender to Allah, love Allah and His Messenger, and love their family, friends, and all followers.

Fifth, *Khâdim* (servant). Wives are expected to always serve their husbands and children in fulfilling their needs sincerely and properly.

Sixth, *Da'iy* (preacher). Wives are also expected to invite people to obey Allah and His Messenger by instilling faith in Allah and the hereafter.

The Da'wah Masthurah aims so that every woman: (1) can pray the five times daily prayers, both individually and in the congregation. (2) Revive *ta'lim wa ta'lîm* (learning and teaching). Wives are always expected to carry out education in the family. (3) *Dhikr*, and read the Qur'an. Women should adorn themselves with *dhikr* and recite the Qur'an; (4) Educate children in an Islamic manner, i.e. following the *sunnah* of the Prophet Muhammad SAW; (5) Maintain genitals and living with gratitude and *qanâ'a* (feeling enough). When outside the home, women are directed to protect their genitals and dignity by always being accompanied by their *mahram* (close relatives) and not living excessively. (6) Encourage their husbands or *mahrams* to *khurûj fi sabilillah*, to direct people towards religion with great compassion, love (*mahabba*) and wisdom.¹⁶

The six targets and objectives of the *mastûra da'wah* above can be achieved through routine *mudzâkara* activities to learn Islamic teaching, education, household etiquette, etc.

Mastûra da'wah has also significantly changed the Jama'ah Tabligh

¹⁶ Sakdiah Sakdiah, 'Masthûrah dalam Dakwah Jama'ah Tabligh (Analisis Metode dan Praktik)', *al-Idarah: Jurnal Manajemen dan Administrasi Islam*, 1.1 (2017): 67–86.

family in Singkil District. This tendency was revealed by one of the *Mastûra da'wah* work team, which said:

"When the women/wives of Jama'ah Tabligh have not been involved in Mastûra work, the family life of Jama'ah Tabligh activists often experiences conflicts or problems. This tendency is generally due to the wife or husband not understanding the science of religion, especially about the rights and obligations of each. However, when the wife joins the khurûj mastûra program, there appears to be a significant change in the attitudes and tendencies of the wives, such as being active in worship and obedient to their husbands, so that family life among Tabligh congregation becomes harmonious."¹⁷

The Role of Mastûra Da'wah in Establishing Religious Community

The concept of the ideal family in Islam is as explained in the word of Allah SWT QS at-Tahrim verse 6: *O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; their guardian angels are harsh, harsh, and never disobey God for what He tells them to do and always do what He tells them to do.*

The verse above clearly explains that the ideal family in Islam is a family that obeys Allah and keeps away from what Allah has forbidden. Therefore, every family member must try to practice Allah SWT's commands to avoid hell's fires. For the Jama'ah Tabligh, doing da'wah work is a form of faith in Allah and is a mandatory requirement for its members.¹⁸ In carrying out *mastûra da'wah* activities, some practices must be carried out in the homes of the congregation's families, including regularly holding *ta'lim* assemblies, doing *dhikr* together, reading the Qur'an, and so on.

Based on the results of an interview with a member of the Jama'ah Tabligh, it can be explained that the purpose of home recitation is to carry out the obligations as Muslims, following the hadith of the Prophet Muhammad, which confirms that seeking knowledge is mandatory for

¹⁷ Tim Mastura, 'Interview on Agustus 29', 2021.

¹⁸ Ma'mun.

every Muslim. By convening a *ta'lim* assembly, members can increase their knowledge about religion because religious material is also taught there, such as interpreting the Qur'an, Hadith, Fiqh, and others. So that indirectly means they have carried out one of the religious orders, namely studying Islam.

Another benefit of the existence of a *ta'lim* assembly is that members can establish friendly relations with each other so that social bonds will become stronger. With this regular meeting, each member will compete to do good and remind each other to remain *istiqâma* (consistent) in carrying out the commands of Allah SWT and the sunnah of the Prophet Muhammad SAW. Suppose a member is sick or has economic difficulties. In that case, the other members can help pray for a speedy recovery or jointly find solutions to overcome the difficulties experienced by a member together.¹⁹ From this description, it is clear that *mastûra da'wah* has a strategic role in realizing a Muslim society that adheres to religion and has a strong spirit of unity and oneness among fellow members.

The Role of *Mastûra Da'wah* in Reaching the Rights and Obligations of Husband and Wife

Even though a husband has a very dominant role in household life in Islam, this does not rule out the possibility for him to discuss all household matters with his wife.²⁰ Islam even encourages husband and wife to always consult in solving every household problem because, in essence, husband and wife have the same rights and obligations in domestic life, as stated in QS. al-Baqarah verse 228: "*.....and women have rights in proportion to their obligations in a virtuous manner. But Husbands have a degree of advantage over their wives. And Allah is Mighty, Wise.*"

The verse above explains that the wife has equal obligations and rights to her husband and vice versa. The wife's obligation to her husband is the husband's right to his wife, and the wife's right to her husband is also

¹⁹ Zulfikar, a Jama'ah Tabligh member, 'Interview on September 07', 2021.

²⁰ Amir Syarifuddin, *Hukum Perkawinan Islam di Indonesia* (Jakarta: Pranada Media, 2006). p. 73.

the husband's obligation to his wife. Specifically regarding maintenance, it is an absolute obligation of a husband towards his wife, whether in the form of physical (material) or spiritual (sexual) maintenance.²¹

Related to the influence of *khurûj li da'wah* activities, a member of the Jama'ah Tabligh explained that *khurûj mastûra da'wah* greatly influenced the understanding and practice of Islamic teachings for husband and wife. This is because in the tarbiyah process during *khurûj*, a good husband and wife will practice the results of the *mudzâkara* regarding household manners, which in his study discusses the rights and obligations of husband and wife. So, after finishing *khurûj* and returning home, the husband and wife will try to practice what they got during *khurûj*. If before *khurûj* the wife sometimes often disobeyed her husband's orders or the husband often acted rudely to his wife, then after *khurûj* and obtaining enlightenment that women must always obey their husbands and husbands must be kind to their wives, then the couple will change their bad behavior and habits into good behavior.²²

Based on the interview above, it can be concluded that *mastûra da'wah* has a strategic role in forming a *sakîna* family. One of the indicators is that the husband and wife know each other's rights and obligations.

Furthermore, related to the problem of providing a living for the family who will be left behind, one of the people in charge of the Tabligh Congregation in Singkil Regency stated the following:

"Members of the tabligh congregation generally have jobs such as civil servants, lecturers, police, military, traders, self-employed, and others. The obligation to provide a living when preaching is adjusted to members' conditions and situations. Suppose a husband does not have sufficient economic capacity to provide a living for the family left behind. In that case, it is enough for him that khurûj is only three days long. If the amputee is sufficient, he may attend khurûj for

²¹ Samsidar Samsidar, 'Khurûj dan Keharmonisan Keluarga Jamaah Tabligh di Kabupaten Bone', *al-Syakshiyah: Jurnal Hukum Keluarga Islam dan Kemanusiaan*, 2.1 (2020): 1–20.

²² Muhammad Donal Dunggio, a member of Jama'ah Tabligh in Manado, 'Interview on September 12', 2021.

*40 days, or the longest is four months. Before carrying out khurûj, each member who will preach will first take part in an audit of abilities related to work, income, and family circumstances, including the health of the person concerned. If there are problems with the results of the audit, then he is not allowed to go out to preach. If he passes the audit, he is allowed to khurûj; members who do not go out to preach are required to supervise and assist the families left behind. So that if there is a problem with a family member who is left behind, other congregation members can immediately assist. Therefore, if there is a statement that the Jama'ah Tabligh neglects his wife/family, that is not true because every member of the Jama'ah Tabligh has preached.*²³

What was conveyed by Mr John Sulaiman above is in line with what was conveyed by one of the wives of the Tabligh Congregation, who said:

*"When my husband was active in preaching, I was still not ready to leave, but after I joined khurûj jama'ah mastûra, I finally understood that preaching is God's command, and I had to encourage my husband to do that activity. Furthermore, before the time for the husband to preach the da'wah arrived, we had prepared everything for that purpose, including saving the provisions that would be brought and those that would be left at home. Thank God, as long as the husband went out to preach, we felt calm and sincere. If there were a financial shortage, other friends would help cover our household needs.*²⁴

From the interviews above, it can be concluded that *mastûra's da'wah* is very influential in forming a *sakîna*, harmonious and loving family. When a *khurûj* husband preaches, the husband will carry out his responsibilities by leaving physical sustenance, while the wife will try to carry out her obligations during her husband's leaves.

²³ Agus Suleman, a member of Jama'ah Tabligh in Manado 'Interview on September 19', 2021.

²⁴ SH, a member of Jama'ah Tabligh in Manado 'Interview on September 25', 2021.

The Role of *Mastûra Da'wah* in Children's Education

As mentioned in the previous description, one of the goals of *mastûra da'wah* is to make the wife a *murobbiya* (educator). This goal means that every housewife in the Jama'ah Tabligh community is obliged to carry out early education for their children, as the hadith of the Prophet Muhammad saw emphasized that mothers are early madrasas. This means that a mother must teach Islam to her children.²⁵

Wives in the Jama'ah Tabligh community are encouraged to become *Murabbiya* (educators) to educate their children in an Islamic way. in their respective families. Reflecting on history where friends like Usamah bin Zaid, and Tariq bin Ziyad when they were 18 to 20 years old, were able to bring troops numbering in the tens of thousands to spread Islam abroad. When compared to current conditions, it is very much different. Children in their 20s can only waste time or even spend their parents' wealth, and what's worse is that they no longer have a future. This tendency indicates that the wife's position is important in educating and fostering her children to obtain a good future generation.

In general, Muslims only think that educating children is by sending children to school and leaving children's education to teachers. The most important education for children is in their own family, especially from a mother.

Mastûra da'wah, through *muzhâkara* activities, will provide knowledge and ways to educate children in an Islamic way. One way is by sending children to Islamic boarding schools so that they can become pious people, have in-depth religious knowledge, and become *hâfidz* (memorizers of the Qur'an). A member of *Mastûra da'wah* explained:

"In the past, women who did not participate in Mastûra activities did not consider enrolling their children in Islamic boarding schools to study religion while memorizing the Qur'an. However, after the wives of the Tabligh congregation participated in mastûra da'wah activities, they were moved to try to educate their children with religious knowledge

²⁵ Maulana Ruslan, 'Ta'lim *Mastûrah* Lecture in Singkil District', (Manado, 2021).

*from a young age. Most children were sent to Islamic boarding schools to study religion when they finished elementary school.*²⁶

The above statement is supported by the fact that at the Singkil District Islamic Boarding School, Manado City, many Jama'ah Tabligh's children from certain mosques study at the Pondok. Based on the search that the author conducted at several specific mosques, data was obtained that there were 26 Jama'ah Tabligh children studying at the nearest Islamic boarding school with details. From the al-Hasanah Mosque, there were eight children (4 boys and four girls). From the Nurul Huda Mosque there were six children (3 boys and three girls). From the Darul Arqom Mosque there were two children (1 boy and one girl). From the al-Muhajirin Wonasa Mosque there were three children (2 boys and one girl). From al-Amanah Mosque there are two children (1 boy and one girl). From the al-Muttaqin Mosque there was one son. From the Nurul Amin Mosque there are three sons, and from al-Muhajirin Mosque Kapleng there is one son. While the number of children who have completed their education at Islamic boarding schools is five people, namely from the Darul Arqom Mosque, there is one person (boy). From the al-Nikmah Mosque, there are two children (boys), and from the al-Ikhlâs Mosque there is one child (girl).²⁷

The data above shows that in forming a *sakîna* family, the members of the Jama'ah Tabligh in Singkil District, Manado City, do not only establish husband and wife relationships or create peace and happiness for every family member but also educate and guide their children to the good path, one of which is by sending their children to Islamic boarding schools. They realize that religious knowledge will greatly influence the behaviour or morals of children. By sending their children to Islamic boarding schools, parents may expect their children to be well-mannered, religious and stay away from things that can destroy their future, such as promiscuity, consuming drugs, committing crimes, or other bad behaviours.

²⁶ LK, 'a member of *Mastura Da'wah*, Interview on October 02', 2021.

²⁷ LK, 'a member of *Mastura Da'wah*, Interview on October 02', 2021.

Conclusion

Based on the description above, it can be concluded that *mastûra da'wah* has a significant role in creating a *sakîna* (loving) family among the member of Jama'ah Tabligh in Singkil District, Manado City. Each member of *mastûra* is targeted to be: *Âlima* (teacher), *Zâhida* (simple and humble in life), *Âbida* (hard in worship), *Murabbiya* (teacher), *Khâdima* (servant) and *Da'iyah* (preacher). The six goals so far have succeeded in forming a *sakîna* family by making each member obedient in carrying out religious orders. Husband and wife understand their rights and obligations, and the children of members of the Tabligh congregation become pious children.

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