

“Selling Sunnah”: Business Practices among The Jama’ah Tabligh in Medan City

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ABSTRACT

This research relates to business practices of sunnah commodities among the Jama’ah Tabligh in Medan City. On the one hand, this business is part of preparing sunnah needs, but on the other hand, there is also a profit interest. The question was asked what form of commodity is related to the sunnah and what is the profit orientation of the business run by the Jama’ah Tabligh. The qualitative research was carried out by collecting data through observation, interviews, and documentation. Data analysis was carried out by collecting, reducing, and presenting data. The types of commodities in the business are related to tools efforts to revive the sunnah and the needs of the Jama’ah Tabligh, such as clothing, siwak, perfume, traditional medicine, and others. Another finding is that the other side of the business being run is also profit-oriented. So, it can be emphasized that the preservation of the sunnah cannot be separated from its economic interests.

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1. INTRODUCTION

In the view of Muslims, the Hadith is considered the second source of Islamic teachings after the Quran. Hadiths, as long as they are authentic, occupy a very strategic position in the treasury of Islamic law. It can even independently form its own law, when the legality of the Quran is not found in resolving a case. This is a necessity, because hadiths are the words, actions and decrees of the Prophet Muhammad. The authority of hadith in Islam has been recognized, the Qur'an in

several verses legitimizes this. Allah SWT in the Qur'an recognizes the position, authority and authority of the Messenger of Allah (Mustafa al-Siba'i, 2003).

Because of its authority, Muslims find various information and historical facts about the condition of Islamic teachings that have been revealed by God, then interpreted and actualized by the Prophet Muhammad so that it really shows its practicality. Practicality and religious attachment make hadith more popular in shaping the social and religious behavior of Muslims (Fahyuni & Najib, 20018).

As a form of the Prophet Muhammad's efforts and actions to ground the Quran as the source of Islamic teachings, the hadith will face various social dynamics that surround it. Sometimes it even becomes a place of attraction and negotiation between the social reality at that time and the ideal norm. It usually ends in a compromise and forms an order in reality that is integrated with ideal moral values. This is because in general every problem that occurred during the Prophet's time was recorded and revealed in the hadith and became an ideal source in determining the next reality. In addition, the hadith reveals the laws that are still universal in the Qur'an so that they become clearly operational (Subhi Shalih, 2005).

In addition to demonstrating their authoritativeness, hadith in terms of transmission actually display a network of hadith centered on the authoritativeness of the Prophet. The formation of the hadith network shows the relationship between one scholar and another in narrating the hadith. It is true that the hadith network was not specifically formed, but the pattern of the relationship between teacher and student in rihlah li thalab al-hadis was interwoven into the relationship in the network of a scientific discipline. The same phenomenon is also in the network of scholars of the archipelago described by Azyumardi Azra in his work (Azyumardi & Azra, 2018).

Hadith networks are more interesting to study when focusing on hadith among the Tabligh Jama'at in Southeast Asia. The spread of the Tabligh Jama'ah which is increasingly widespread throughout the world including Southeast Asia certainly forms a hadith network among the Tabligh Jama'ah. The Hadith that serves as the basis for Tabligh pilgrims to practice the Sunnah is as follows :

MUI in issuing its fatwa uses arguments which include the Prophet's traditions, as contained in the fatwa as follows:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"And if you love Allah then follow me (Muhammad), surely Allah will love you and forgive you your faults" (Q.S. Ali Imran: 31).

من تمسك بسنتي عند فساد أمتي فله أجر مائة شهيد

"Whoever adheres to my Sunnah during the destruction of my Ummah, his reward will be like that of a hundred martyrs." (Al-Baihaqi, 2013).

ومن أحيا سنتي فقد أحبني ومن أحبني كان معي في الجنة

"Whoever lives my Sunnah loves me, and whoever loves me will be with me in paradise." (at-Tirmidzi, 2018).

2. METHODS

The qualitative research was carried out by collecting data through observation, interviews, and documentation. Data analysis was carried out by collecting, reducing, and presenting data. In qualitative research methods, data is usually collected using several qualitative data collection techniques, namely; 1). interviews, 2). observation, 3). documentation, and 4). focus group discussions.

An interview is a process of communication or interaction to gather information by means of questions and answers between the researcher and the informant or research subject. With the advancement of information technology as it is today, interviews can be conducted without face-to-face, namely through telecommunications media. In essence, interviews are an activity to obtain in-depth information about an issue or theme raised in research. Or, it is a process of proving information or information that has been obtained through other previous techniques.

Apart from interviews, observation is also one of the most common data collection techniques in qualitative research methods. Observation is essentially an activity using the five senses, which can be sight, smell, hearing, to obtain the information needed to answer research problems. The results of observation are in the form of activities, events, events, objects, certain conditions or atmosphere, and a person's emotional feelings. Observation is carried out to obtain a real picture of an event or incident to answer research questions.

Apart from interviews and observations, information can also be obtained through facts stored in the form of letters, diaries, photo archives, meeting results, souvenirs, activity journals and so on. Data in the form of documents like this can be used to explore information that occurred in the past. Researchers need to have the theoretical sensitivity to interpret all these documents so that they are not just meaningless items.

The final method for collecting data is through Focus Group Discussion, which is an attempt to find the meaning of an issue by a group of people through discussion to avoid misinterpretation by a researcher.

3. FINDINGS AND DISCUSSION

3.1. General Description of Jamaah Tabligh

Jamaah Tabligh is an Islamic religious organization that works in the field of da'wah. This group first appeared in India initiated by Maulana Muhammad Ilyas bin Ismail al-Kandahlawi al-Deobandi al-Jisyti. The term kandahlawi used in the name is the name of a village called Kandaha in Shafaranfur in India. Likewise, the term Deobandi is a term used to refer to one of the names of the village, known as Deoban. It is an area dominated by a majority of Muslims, generally of the Hanafi school of thought (Nuraedah & Mutawakkil, 2020).

Muhammad Ilyas, born in 1303 AH and died in 1363 AH/1944 AD, was a central figure in shaping and developing the Tabligh Jama'ah. Seen from family life, Muhammad Ilyas was born into a family that was very thick with religious nuances, his father Muhammad Ismail was a Sufi and Hanafi fiqh school. This condition will certainly influence Muhammad Ilyas to make religion his main goal. Based on family conditions, it is certain that the life of Muhammad Ilyas' educational career began with family life, and under the care of his family, Muhammad Ilyas intensely interacted with the Koran. While his formal education began at the Deoband Madrasah. Muhammad Ilyas also studied the sahih books of Bukhari and Tirmidzi under the tutelage of a teacher who was an expert in the field of hadith, namely Mahmud Hasan (Hasanah, 2018).

Muhammad Ilyas read to him from Sahih Bukhari and Sunan Tirmidzi. After completing his formal education at the Deoband Madrasah, Muhammad Ilyas then devoted his knowledge by helping to teach at the Mazahirul Ulum Madrasah, an educational institution founded in 1866 in Deoband India. During his tenure at the madrasa, Muhammad Ilyas performed the Hajj. Being in Mecca, Muhammad Ilyas utilized various conditions to study and discuss with the most prominent scholars. One of the important issues discussed by Muhammad Ilyas was the condition of Muslims in India who were experiencing moral decadence, especially since India was a British colony, further opening up opportunities for missionaries to carry out Christianization efforts (Nuraedah & Mutawakkil, 2020).

The discussion had a great influence on Muhammad Ilyas' psychology to find a solution, so that when he was in Medina Muhammad Ilyas spent his time ber'tikaf to

ask for guidance about the problems that were plaguing India at that time. According to Muhammad Ilyas, the inequalities that occur in his area are not unreasonable, of course there are other factors that shape it. Furthermore, with all his abilities Muhammad Ilyas sought a solution to the problem. From these efforts, Muhammad Ilyas found a solution by means of preaching that must be done sincerely, bravely sacrificing, and always expecting the pleasure of Allah SWT alone, without expecting help and strings from humans. The interpretation and actualization of this attitude is practiced in khuruj. Carrying out khuruj for Jamaah Tabligh is done with self-sacrifice (Lailatus, S., & Musawwamah, 2018).

After returning from Makkah, Muhammad Ilyas began to carry out a da'wah movement with his khuruj pattern, which aims to return people to the right path of Islam. Initially, Jamaah Tabligh's da'wah movement under the leadership of Muhammad Ilyas was only in the Mewat area. As an effort to improve the faith of the Mewat community, which according to Muhammad Ilyas had been contaminated with various Hindu teachings. Such as making requests to Brahmins to determine the date of marriage in the population, they also mix up Islamic holidays with Hindu celebrations. From traveling and observing the reality that was considered deviant, Muhammad Ilyas intended to make changes to the deviant social reality, so in 1920 Muhammad Ilyas founded the Jamaah Tabligh organization. As the name implies, Muhammad Ilyas focused the main purpose of forming Jamaah Tabligh is to carry out da'wah to invite Muslims at that time to return to true Islam (Hasanah, 2018).

The word Jamaah Tabligh is defined as a "group of preachers". In Urdu it is called *تبلېغ جماعت* in Arabic it is called *جماعة التبليغ*, then they are also known as a group of preachers who not only preach from the pulpit but also socially. At that time Jamaah Tabligh had not yet developed rapidly, only around the Indian region. The rapid development became after the death of Muhammad Ilyas, then replaced by his son Maulana Muhammad Yusuf. Maulana Muhammad Yusuf was able to develop Jamaah Tabligh to various countries outside, including Southeast Asia, so that in 1950, Maulana Muhammad Yusuf opened the first khuruj to various regions in India, and other countries, including Southeast Asia (Ikbar, Nurrahmi, & Syam, 2019).

In Malaysia, Jamaah Tabligh entered around 1952 and developed in 1960 brought by Professor Abdul Rahman from India (Tamil), a Zoologist in New Town. The condition of the entry and development of Jamaah Tabligh in Malaysia did not always run smoothly, various negative treatments and actions were shown by the Malaysian community. In 1967, Malaysian society resisted the existence of Jamaah Tabligh. However, in the following period, the existence of Jamaah Tabligh has begun to be

accepted after Prof. Abdul Rahman had the opportunity to preach at the university mosque and several mosques in the city center (Khummaini & Mamun, 2020).

In the same year (1952), Jamaah Tabligh also entered Indonesia, led by Miaji Isa who came from India. In 1954, Jamaah Tabligh had progressed, and by 1970 it had spread in various parts of Indonesia until now. The spread of Jamaah Tabligh in Indonesia was initially only in the form of one shura, then over time it split into two camps, namely first, the camp of Cecep Firdaus based in Kebun Jeruk; second, the camp of Muslihuddin Jafar located in Madjris al-Muttaqin Ancol. This development shows that Jamaah Tabligh is able to develop its network in various parts of the world. Especially during Muhammad Yusuf's leadership, Jamaah Tabligh has reached Southwest Asia, Southeast Asia, Africa, Europe, and North America. Of these countries, the most followers of Jamaah Tabligh are in Egypt, Iraq, Sudan, Bangladesh, Syria, Pakistan, Lebanon, and Jordan (Kamaluddin, 2018).

3.2. The Style of Hadith Understanding of the Tabligh Jamaah

From the description of the reality of Jamaah Tabligh above, the formation of Jamaah Tabligh is inseparable from Muhammad Ilyas' anxiety about the reality of religious life in India. Muslims in Muhammad Ilyas' view are in a stage of degeneration. Misinterpreted forms of pluralism are often practiced. Muslims often engage in various Hindu religious traditions, both in the order of worship and in Hindu celebrations. This condition awakened Muhammad Ilyas' religious soul to carry out an ideal da'wah movement by relying on sincerity, sacrifice, and selflessness. From this, if it is related to the hadith network relationship, Muhammad Ilyas became the first pioneer of the hadith network among Jamaah Tabligh. Although Muhammad Ilyas did not produce a work on hadith, his existence and work have shaped the foundations and style of hadith among the Tabligh Jama'at. It even inspired successors to the study of hadith (Abdillah, 2018).

The understanding of hadith among Jamaah Tabligh is certainly inseparable from its religious teachings and ideology. Likewise, in defining hadith, the influence of efforts to emulate the Prophet Muhammad Saw in total has an impact on the meaning. Among Jamaah Tabligh, hadith is interpreted as the words, deeds, taqrir, physical and non-physical characteristics of the Prophet Muhammad. The interpretation of physical and non-physical characteristics as part of the hadith is inseparable from the understanding and efforts to ground everything about the Prophet Muhammad. This is as seen from their behavior, attitude, and appearance, such as wearing a cap, surban, gamis, maintaining a beard, shaving the head, eating together with three fingers,

using eyebrow wax, and so on. For Jamaah Tablig, what they do is an order and has its own wisdom in religion. Therefore, it must be emulated and practiced, the Sunnah of the Prophet Saw is not only words and deeds, but also includes sirah which is the implementation of the attitude and appearance of the Prophet Saw (Supian & Farhan, 2021).

When viewed, the definition of hadith according to Jamaah Tabligh tends to be the same as the definition put forward by hadith scholars. By relying on hadith not only after being appointed as the Messenger, but even before being appointed. Therefore, it becomes a necessity for Jamaah Tabligh to follow everything that is in the Messenger, both before and after being sent as a Messenger. For Southeast Asia, the existence of Professor Abdul Rahman and Maji Isa became the development of Jamaah Tabligh's hadith network for Indonesia and Malaysia. Both figures are Jamaah Tabligh figures who brought changes in Malaysia and Indonesia. The relationship and network between these two figures continued until the next Jamaah Tabligh figures in Southeast Asia (Zaki, 2018).

From the relationship that is formed, it can be seen that the Jamaah Tabligh hadith network is not formed specifically, because the relationship between Jamaah Tabligh figures is not only a relationship in the narration and transmission of hadith but also a relationship in the spread of Jamaah Tabligh's religious ideology. Because the basis for the formation of teachings and ideology is oriented and the Qur'an and Hadith, of course the development of Jamaah Tabligh's ideology cannot be separated from referring to the Qur'an and Hadith. This shows that Jamaah Tabligh in delivering da'wah seeks to revive the sunnah in every action it takes. Hadith or reviving the Sunnah characterizes the Jamaah Tabligh group, especially the fadhail Amal traditions. Therefore, every religious and social behavior tends to integrate the hadith text in their lives. The problem is how they define hadith, whether it tends to be the definition of hadith scholars or fiqh scholars (Metcalf, 2018).

Related to this, Jamaah Tabligh is very likely to define hadith as explained by hadith scholars, namely Hadith is everything that comes from and relies on the Prophet in the form of qaul (words), fi'l (actions), taqrir (decrees), physical and non-physical characteristics, before being sent as an apostle such as resolving the dispute over hajar aswad and khalwat in the Cave of Hira. Likewise, for the Tabligh Jama'at group, the hadith for them is everything that existed in the Messenger of Allah. However, in this case they divide the hadith in the form of Sunnah surah, sirah, and sarirah. Surah is the physical aspect of the Messenger of Allah or physical appearance, such as beard, clothes, turban, skin color, and so on. While sirah is the daily life and

journey of the Prophet's life from waking up to not returning, such as how to pray. While sarirah is the inner things such as the thoughts and feelings of Hadith (Hakim, 2022).

For Jamaah Tabligh, these three forms of Sunnah are ideal examples of preaching. The absence of these elements cannot be said to be preaching, because true preaching is practiced by the Prophet. The life of the Prophet in his various activities is only actualized in the Prophet's traditions. This shows that hadith has a very significant function in the life of Jamaah Tabligh (Shahab, 2017). If the phenomenon is seen from social construction theory, the hadith shows significance in religion and is believed to be an ideal reference in carrying out da'wah, worship, and behavior. For example, the hadith about gamis clothing:

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا أَبُو ثُمَيْلَةَ وَالْفَضْلُ بْنُ مُوسَى وَزَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الْمُؤْمِنِ
 بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ الْقَمِيصُ

“Narrated Muhammad ibn Humaid Ar Razi, narrated Abu Tumailah and Al-Fadhl ibn Musa and Zaid ibn Hubab from Abdul Mukmin ibn Khalid from Abdullah ibn Buraidah from Umm Salamah who said: The garment most favored by the Prophet, peace be upon him, was the robe”(at-Tirmidzi, 2013).

The hadith explains about Gamis or kuarta, which is a long garment that covers the whole body. According to Maulana Zakaria, using gamis as clothing can provide charm and modesty. In addition, when viewed from the redaction of the hadith that talks about the gamis, according to Jamaah Tabligh, it is a surah hadith because it shows the Prophet's clothing. When referring to the definition of hadith put forward by Jamaah Tabligh which includes various elements of the Messenger, both before and after being sent as a Messenger, wearing a robe becomes part of the hadith that must be followed by all Muslims (Hakim, 2022).

Meanwhile, the color chosen is white as said by the Prophet:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ
 مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَسُوا الْبَيَاضَ
 فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفَّفْنَا فِيهَا مَوْتَاكُمْ

“Muhammad bin Basyar narrated to us Abdurrahman bin Mahdi narrated to us Sufyan from Habib bin Abu Tsabit from Maimun bin Abu Shabib from Samurah bin Jundub, who said: The

Messenger of Allah (saw) said: Wear white clothing, for it is purer and better, and use white cloth to cover your dead” (at-Tirmidzi, 2013).

Both traditions describe the ideal clothing and the ideal colors to use. Since the fashions and colors were worn by the Prophet, they became the Sunnah which was verbalized in the hadith texts. At a later stage, it will become a guideline and guide in practicing the religion. For groups that interpret the hadith, all elements of the Prophet's life, before and after being appointed as the Messenger, certainly use gamis clothing, as worn by the Prophet for one form of actualizing the teachings of the Prophet Muhammad Saw in everyday life (Hartati, 2018).

Likewise, what is seen in Jamaah Tabligh, wearing gamis is an effort to follow the Sunnah of the Messenger. Through the concept of the surah that he put forward, Jamaah Tabligh gamis clothing is part of the physical aspects that are seen on the physical Prophet Muhammad Saw, and this is the same position in the provisions of legal standards in religion. Although this is understood by groups that interpret hadith only from the legal aspect and distinguish between Muhammad's position as a Prophet or Messenger and his position as an ordinary human being. For them, dressing as practiced by the Prophet Muhammad Saw is part of the Prophet Muhammad Saw as an ordinary human being who follows and also implements the traditions of the Arabs which are considered in line with the teachings of Islam (Komara & Prasetya, 2019).

Thus, it becomes a garment that must be used in an effort to actualize the Sunnah in real life. Therefore, for Jamaah Tabligh, it is necessary to adapt at this level, called the externalization process. The adaptation that is intended is that the Tabligh congregation adjusts to the clothing system that has been sacralized. For the Tabligh congregation, wearing a robe is not only a measure of Islam, but also a symbol and identity of the congregation's dress pattern. This can be seen in the reality of the community who identify the gamis as a symbol of Tabligh Jamaah. Apart from this issue, another issue that arises is whether the gamis clothing that has become the identity of Jamaah Tabligh is representative of the Prophet's gamis clothing. This is where the creativity of Jamaah Tabligh in actualizing the Sunnah can be seen. As an actor, Jamaah Tabligh is not entirely within the norms, but sometimes goes out of the standard norms (Hartati, 2018).

In this process, humans can be faced with two possibilities that are influenced by self-adaptation or post-adaptation factors. In addition, the externalization process is also influenced by educational and social factors, it is possible that a student is different from ordinary people in carrying out the externalization process. In the

context of Jamaah Tabligh, the strength of the organization's ideology that dominates more than the world before becoming Jamaah Tabligh, Jamaah Tabligh members tend to follow and use as religious clothing. When examined in the gamis used by Jamaah Tabligh, it is clear that the congregation's creativity in internalizing gamis clothing, both in shape and color. Although in general, the gamis have the same shape, but over time, the shape of the gamis continues to change by following the style of the era (Maidin, 2020).

After adapting, it then becomes a habitulization process. This habitulization process is part of the objectivation process, namely the formation of trust to follow. At this stage, the trust in Jamaah Tabligh members certainly does not arise by itself, but there are other media or institutions that influence it and form trust. In this case, Jamaah Tabligh figures become part of individuals or institutions forming beliefs about the ideal dress system that can increase charm and modesty. In addition, the figure who plays a role in shaping ideology also said that wearing gamis clothes includes practicing the sunnah, but it includes the sunnah.

However, the problem is that shaping ideology into a habitualization process is not easy. Cultural diversity, and the basic ideology of the participants become the biggest obstacle for Jamaah Tabligh. Moreover, the ideology offered is not the result of negotiation but rather the imposition of culture. This is where the obstacle is seen when Jamaah Tabligh offers religious ideology to a society with a culture that has been formed with a new culture that is different from the situation and conditions so that there is rejection in various regions, although it is not denied that some accept it (Ikbar, Nurrahmi, & Syam, 2019).

After generating beliefs, the next stage is social construction or called internalization. At this stage, social formation is still in various subjective possibilities. Seeing the tendency of Jamaah Tabligh to practice hadith in every aspect of life, of course, white gamis clothing as Arab clothing is the only model that must be used. But in reality, among Jamaah Tabligh, they still use a type of Gamis from India instead of Arabic. Although hadith in textual understanding is a reference in actualizing religion, Jamaah Tabligh cannot eliminate the bias before becoming Jamaah Tabligh in shaping their hadith thinking. This can be seen from the daily life of Jamaah Tabligh who wears gamis with various colors and in the form of Pakistani gamis (Hasanah, 2017).

In this case, it can be seen that the role of Indian Jamaah Tabligh figures as cultural brokers has a strong position, so that opportunities for internalization with other cultures in various parts of the world are difficult to do. Moreover, if we pay attention

to the study of hadith, all of them refer to hadith books authored by Jamaah Tabligh India figures. The strong influence of Indian-Pakistani culture is a manifestation of the authority of the figures in Jamaah Tabligh who came from India-Pakistan to form habits in the organization, up to Jamaah Tabligh in Southeast Asia. This authority also forms the Hadith network in the Jamaah Tabligh organization in various countries, including Southeast Asia. This can be seen in every meeting and preaching in the community, they always recite the hadith book *Fadhail Amal* by Shaykh Muhammad Zakariyah al-Kandahlawi (Ikbar, Nurrahmi, & Syam, 2019).

The hadiths in the book cover the issues of proselytization carried out by Jamaah Tabligh, including the hadith about evil. This hadith becomes the main trading in the book because in contextualization, the hadith becomes the main reason for Jamaah Tabligh to carry out its various activities. Second, the hadith about da'wah, this hadith is used as a development of the first hadith and then the hadith about dhikr, then all the hadith quoted become material when delivering da'wah.

4. CONCLUSION

Jamaah Tabligh is a religious organization engaged in spreading da'wah. This group is also called the Sunnah group because they claim to be living Sunnah in various aspects of life, especially in appearance, clothing, and eating. The traditions presented are those collected in the book of *fadhail amal*. In positioning the hadith, Jamaah Tabligh tends to classify the hadith from three forms, namely *surah*, *sirah*, and *sarirah*. In actualizing the hadith in real life, there is a cultural dialectic that precedes or coincides with the internalization of the hadith.

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