

Da'wah Activities of Jamā'ah Masturah in Aceh Besar

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Abstract. *Jamā'ah mastūrah* is *jamā'ah tablīgh* women who take part in *da'wah* activities. *jamā'ah mastūrah* has different propaganda methods from the usual by the *dā'i* (preacher man) and *dā'iyah* (female preachers) in general who preached in front of an audience. The method of preaching the *jamā'ah mastūrah* is *fardiyah*, which is individual preaching to other women. This study aims to understand the roles of *jamā'ah mastūrah* in preaching activities in Aceh Besar and how their *da'wah* (*athar*) to the community is the object of *da'wah* (*mad'ū*). This article results from field research conducted at three locations: Gampong Luthu, Gampong Cot Goh, and Gampong Neuheun in Aceh Besar. Data collection was through interviews and documentation studies. The findings are twofold: *first*, *jamā'ah mastūrah* role as *da'i* well in conveying Islam to fellow women. The material of the *da'wah* they convey is mainly related to orders to cover the *awrat*, abandon bad behavior, and invite them to attend recitation (*ta'lim mastūrah*); *second*, the effect of *da'wah* (*athar*) takes a relatively long time.

Keywords: *Jamā'ah Mastūrah*, *da'wah*, *dā'i*, *dā'iyah*, *mad'ū*, and *athar*

Abstrak. *Jamā'ah mastūrah* adalah wanita *jamā'ah tablīgh* yang mengikuti kegiatan dakwah. *jamā'ah mastūrah* memiliki cara dakwah yang berbeda dari yang biasa dilakukan oleh *dā'i* (dai laki-laki) dan *dā'iyah* (dai perempuan) pada umumnya yang berdakwah di depan hadirin. Metode dakwah *jamā'ah mastūrah* adalah *fardiyah*, yaitu dakwah individu kepada kelompok perempuan. Penelitian ini bertujuan untuk mengetahui bagaimana peran *jamā'ah mastūrah* dalam kegiatan dakwah di Aceh Besar dan bagaimana dakwah (*athar*) mereka di masyarakat menjadi objek dakwah (*mad'ū*). Artikel ini merupakan hasil

penelitian lapangan yang dilakukan di tiga lokasi: Gampong Luthu, Gampong Cot Goh, dan Gampong Neuheun di Aceh Besar. Pengumpulan data menggunakan teknik wawancara dan studi dokumentasi. Temuan studi ini ada dua: pertama, peran *jamā'ah mastūrah* sebagai *da'i* yang baik dalam menyampaikan Islam kepada sesama perempuan. Materi dakwah yang mereka sampaikan terutama terkait dengan perintah menutupi aurat, meninggalkan perilaku buruk, dan mengajak mereka menghadiri pengajian (*ta'lim mastūrah*); kedua, efek dakwah (*athar*) membutuhkan waktu yang relatif lama.

Kata Kunci: *jamā'ah Mastūrah*, *da'wah*, *dā'i*, *dā'iyah*, *mad'ū*, dan *athar*

Introduction

Da'wah is an activity that must be carried out by every Muslim and Muslimat in all times, wherever and however she/he exists, according to their respective abilities. People who are rich, poor, mature, old, young, men, and women with an equally diverse profession have a responsibility to preach according to the circumstances. The obligation to preach for every Muslim is a consequence of the belief that Islam is a religion that will bring salvation to the world and the hereafter for all humans and responsibility as the people of the Prophet Muhammad. This is confirmed directly by the al-Qur'an, which is the source of *da'wah*. In Q.S. Ali 'Imran verse 110 stated that the people of Prophet Muhammad are the best people are born to men, (for) calling on the good and forbidding and invite the faithful to God. The very broad definition of propaganda because concern with all the good that is delivered through various ways, air-estuary on the belief in Allah. Therefore, it can simply be said that the essence of *da'wah* is an appeal that invites others to believe and obey Allah (Efferi, 2013, 92). Another meaning that can be drawn from Q.S. Ali 'Imran is that the commandment of preaching is aimed universally at Muslims. This means these obligations are not based on differences in social status, occupation, or gender differences. Thus, men and women have the same obligation to call and invite others to Allah way or religion.

The universality of the preaching command is also emphasized in other surahs, including in the Q.S. al-Tawbah verse 71, which reads; "The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and obey Allah and His Messenger". This confirms the equality of responsibilities between men in proselytizing efforts because both are mentioned simultaneously in one verse. In Arabic, male preachers are called *dā'i*. At the same time, a woman who delivers *da'wah* is called *dā'iyah*, the *muannath* (female) form of the word *dā'i*.

According to Umar Hasyim, both *dā'i* and *dā'iyah* are the inheritors of the prophetic duty to invite or invite people to believe in Allah and carry out His teachings (Hasyim, 1983, 135). Therefore, *dā'i* and *dā'iyah*, apart from being required to be an example, must also be able to convey messages of virtue to society. *Da'wah* activities must also have a real change and improvement impact on the condition of society. Therefore, the messages of propaganda delivered by preachers and *dā'iyah* should not only focus on issues of religion but also able to provide the answers to the needs of people today (Risadiana, 2014, 435). Women's issues are one of the socio-religious that need the attention of all circles, especially *dā'iyah*, who because of their gender position, have closeness and importance to these problems.

The role of women in *da'wah* activities has occurred since the early days of the development of Islam. The *ummahat al-mu'minin* (the Prophet Muhammad's wives) faithfully accompanied the Prophet in preaching. They were instrumental in delivering explanations of various problems, especially those related to women, to the *sahabiyah* (the companions' wives) who were reluctant to ask the Prophet directly. Siti 'Aishah is one of the many wives of the Prophet taking the role, which is reflected in the number of hadiths he narrated (Istiqlalayah, 2016, 44). In today world of *da'wah*, the role of preachers is much needed, especially for women. This is because, even though the preachers are active in preaching, society, especially women, is in dire need of preachers who can provide special enlightenment related to female issues that cannot be asked of preachers. There are indeed many taboos for women that make women feel uncomfortable and hesitate to ask *dā'i*. One group of preachers enterprising execute convicted among women is *jamā'ah mastūrah*. *jamā'ah mastūrah* generally is the wife or the family of the preachers of *jamā'ah tabligh*. *jamā'ah mastūrah* is aware that women's problems often cannot be bridged by the *dā'i*. They also developed more personal approach to *da'wah*, name calling or inviting each person. In this context, *mastūrah* can also be interpreted as a *da'wah* system developed for women (Ma'mun, 2019, 72). This paper aims to provide picture of how *jamā'ah mastūrah* in proselytizing activities in Aceh Besar hintestines in Gampong Luthu, Gampong Cot Goh, and Gampong Neuheun and how *athar* (propaganda effect) them to the people who become *mad'ū*.

Jamā'ah Tabligh Mastūrah* in the World of *Da'wah

jamā'ah tabligh is one of the missionary movements aimed revive Islamic teachings *kaffah* and evoke Islam's spiritual values. In his proselytizing efforts, *jamā'ah tabligh* emphasized the importance of traveling to various regions and to other countries to spread Islamic messages. *Da'wah* activities through

traveling around multiple places are known as *khurūj fi sabilillāh*. Because the pattern of propaganda on the move and pass the boundaries of countries, with a network of propaganda, is formed in a flexible manner makes Jamat tabligh included as one among transnational movement engaged in the *da'wah* religion. In addition, *jamā'ah tabligh* also divan as a revivalist movement purely because their proselytizing activities do not intersect with certain political goals. The focus of *jamā'ah tabligh* is to awaken the faith and obedience of Muslims and live up to the Prophet's religious practices and sunnah in *kaffah* in everyday life. The logan that reverberates from this *jamā'ah* is *back to sunnah*, namely the commitment to revive the Islamic tradition at the time of the Prophet Muhammad and his companions. *jamā'ah tabligh* as a *da'wah* movement was officially declared in 1927 in Mewat, India. The missionary movement was initiated by Sheikh Maulana Muhammad Ilyas al-Kandahlawi (1885-1944), which are concerned with the condition of Indian Muslims further away from the values of Islam under British rule. The erosion of Islamic teachings from the souls of the Muslims caused the concern of Sheikh Maulana Muhammad Ilyas so that he began to initiate a *da'wah* movement aimed at guiding Muslims back to Islam's teachings (Ma'mun, 2019, 72). This is the background to the growth of *jamā'ah tabligh* today and explains why India, Pakistan, and Bangladesh are both the center and the main destination of *khurūj* among the followers of *jamā'ah tabligh*.

The characteristic of *jamā'ah tabligh* is flexibility in their *da'wah* movements. They are not a mazhab, let alone an organization with a board of directors or standard teachings. This movement was established to bridge the often sharp differences between the *ahl al-sunnah wa al-jamā'ah* and other groups. Therefore *furuiyah* debates in the field of *fiqh* tend to be avoided. *Khilafiyah* or differences of opinion in *fiqh* include four things that should not be touched in *usul* (basics) of preaching *jamā'ah tabligh*. Apart from *khilafiyah*, other things that must be avoided are political problems, discussing the disgrace of a person and society, and asking for donations and positions (Kamaluddin, 2014, 21-22). The focus of the *jamā'ah tabligh* effort is to prioritize Islamic virtues, strengthen faith and obedience to Allah, and live up to Islamic teachings in everyday life. Shaykh Maulana Muhammad Ilyas himself had always wanted simplicity in the concept and pattern of this *da'wah* movement. This is evident in his reluctance to set a common name with the goals and targets set for this *da'wah* movement (Ma'mun, 62-63).

Another characteristic of *jamā'ah tabligh* is a strong commitment to *da'wah* in order that they are willing to sacrifice their property, energy and time, and other possessions for the sake of Islamic *da'wah*. Their totality in their *da'wah* efforts is reflected in the *khurūj* activities they carry out. The reason is that this

da'wah program requires a lot of money, takes weeks to years, moves from one location to another, and separates from the family because not all family members can be brought. In the activities of *da'wah jamā'ah tablīgh*, some are carried out by men and women. While the activities of the preaching of the *jamā'ah tablīgh* men are witnessed through their *khurūj* activities in various mosques, women's *jamā'ah tablīgh* is relatively more limited. *jamā'ah tablīgh*, this woman is known as *jamā'ah Mastūrah*. They are a group of *da'wah* for women.

The name of this female congregation comes from the shape and pattern of their clothes, namely the *purdah*, which covers all their *awrat* (private body parts). They generally wear a veil. Clothing should not use a pattern and are generally dark/black in color, although different colors are allowed. The word *mastūrah* itself means closed, that is, the closure of all *awrat* behind the veil. Shape clothes them it is the understanding of the full-body commands in Q.S. al-Ahzab/33: 59, which means; "O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed. And Allah is All-Forgiving, Most Merciful". *Jamā'ah mastūrah* generally family members of *tablighi*, consisting of his wife, one daughter of legal age, mothers, and sisters. They have *ghirah* or zeal for preaching because it was given an understanding of the importance of preaching to family and communities, especially women. *jamā'ah mastūrah* strongly emphasizes the necessity to run the practices of religion in the household's life so that most people judge that groups such propaganda is propaganda that space activities Extended circles e the domestic sphere, namely revive practices of the religion in the family environment (Latepo dan Suharto, 2014, 219).

Besides, the adhesion domestic character of *jamā'ah mastūrah* strongly linked with their main aim to educate women to become Gota perfect family for themselves, their families, and her husband. *Jamat* propaganda purposes *masturah* among women; 1) To teach Muslim women to keep their prayers and perform them specifically and *khudu'*, namely at the beginning of time and in congregation at home; 2) Turning on the spirit of studying (*ta'lim wa ta'lum*) in the family; 3) Read al-Qur'an and *dhikr*, especially every morning and evening; 4) Become a teacher who educates children according to Islamic values and in the way of the Prophet; 5) Maintain aurat and simple life; and 6) Sincere and even encourage her husband and mahram to *khurūj fi sabīlillāh* (Ma'mun, 72). The existence of *jamā'ah mastūrah* in the world of propaganda, especially in the movement of *Jamat tablīgh* is a watchman balance between implementing the obligations of propaganda and fulfillment of obligations to the family. In the household's domestic life, they are the stronghold of the family guard and caring

for religious practices among family members. Especially in the form of propaganda activities *khurūj* undertaken by the group *tabligh* male or the husband, the *mastūrah* living at home shortly *anggun* major role in caring for and educating children and other family members, care for ritual, their religious practices, managing family needs, and other household matters. In addition, as a *dā'iyah* they are obliged to maintain a *da'wah* effort around the environment where they live or what in the *jamā'ah tabligh* is called *amal maqami mastūrah*. In the propaganda effort in the form of *charity maqami mastūrah*, *jamā'ah mastūrah* open during the informal program at home to teach reading al-Qur'an for their children themselves and neighbors. They also preach to other women in their families and neighbors who live around their house. *Da'wah*, with a pattern of heart-to-heart dialogue or one by one to discuss religious issues in everyday life, is effective in changing the understanding, acceptance, and habits of the surrounding community.

The *da'wah* activities character, the burden and the big role played by *jamā'ah mastūrah* in the world of *da'wah* are illustrated. The role of *jamā'ah mastūrah* in the world of *da'wah* is increasingly important based on several considerations. The times have often eroded society, especially Muslim women, away from Islamic values. This phenomenon occurs on all fronts and is being worsen by technological advances. On the other hand, women and children constitute the largest number in the entire human population. There are peculiarities in nature, character, psyche, needs, and other issues related to women making a preacher's existence well in the world of preaching the greater meaning. In the simplest context, there are things that are considered taboo by women, which makes them hesitant to ask *dā'i*. One example, in this case, is menstrual or menstrual problems experienced by pre-menopausal women every month. This matter is awkward to ask a *dā'i*, other than because he has not experienced it. *Da'wah* patterns that directly target women's specific problems can be a fundamental advantage of *dā'iyah* in the world of *da'wah*.

The idea that forms the basis of the preaching efforts of the *dā'iyah mastūrah* comes from the view that: *first*, women are the same as men, that is, they are responsible for religion and their actions; *second*, women must decorate themselves with religion so that they become *salihah* individuals; *third*, women are the helpers and supporters propaganda man who became her husband or mahram; fourth, women are the earliest educators for their children. *Da'wah* among women who do the *da'iyah mastūrah* aims to educate women to be a woman for themselves and their families.

The Role of *Jama'at Masturah* in *Da'wah*

The realm of propaganda of the *dā'iyah jamā'ah masturah* is relatively limited given their roles as mothers and wives who also need to take care of their husbands and children. Nevertheless, the propaganda efforts by *jamā'ah masturah* is also the same as the Tablighi male. *Jamā'ah masturah* also has two domains of *da'wah: al-maqami* and *khurūj fī sabīlillāh masturah* (Darise and Macpal, 2019, 67). *Amal maqami* is a *da'wah* activity that is permanent because it is carried out in the hometown or residence of the *dā'iyah*. Meanwhile, *khurūj fī sabīlillāh masturah* is a *da'wah* activity carried out by moving outside the hometown, visiting various regions to other countries. Both of these propaganda efforts are the same as those conducted by *jamā'ah tabligh* men. However, there are specific provisions primarily related to *khurūj fī sabīlillāh masturah* that *dā'iyah* should be based on consent and accompanied by her husband or her mahram. The length of time for *khurūj fī sabīlillāh masturah* is three days, fifteen days, forty days, and two months, each of which has specific rules and conditions.

The implementation of the *khurūj fī sabīlillāh masturah* program as a broader missionary mission is based on the consideration that in fact, the current population of women and children is more than the population of men. Based on the demographic considerations, women actually have a big responsibility to be the *dā'iyah* which conveys religious teachings to his people, who occupy the population. Therefore, proselytizing activities should indeed not only be the domain of men, whereas women must have awareness and commitment to preaching (Darise and Macpal, 2019, 65). Ideally, a *dā'i* should be accompanied by a wife who has an awareness of *da'wah*. In a broader context, it can be said that every family should consist of husbands and wives who have awareness of preaching according to their circumstances and abilities. Many examples in the history of the prophets show two different images of successfully calling people to faith and obedience to God about their spouses. The prophets and apostles whose *da'wah* activities were supported by their wives, generally managed to attract many followers. Prophet Ibrahim, Prophet Musa, and Prophet Muhammad are some of the prophets. On the other hand, the prophets and apostles whose preaching did not support their wives, tended to be less successful in attracting followers and faced many challenges. Examples in this second case are Prophet Nuh and Prophet Lut. The two examples of the missionary journey of Allah's apostles show that the role of women determines the success or failure of a missionary effort. The role of women in the world of *da'wah* is getting bigger. It must be more real according to the times that lead to the destruction of human morals and morals as well as

demographic realities, which show that the population of women and children is more than men (Darise and Macpal, 2019, 66-67).

For the *jamā'ah tablīgh* family, *khurūj fī sabīlillāh mastūrah* aims to guide their families, namely wives, mothers, or sisters, so that righteous practices decorate their residence (Darise and Macpal, 2019, 5). Their *muhrim* or husband must accompany the *khurūj fī sabīlillāh mastūrah* activities followed by the *jamā'ah mastūrah* for those who are married (Manshur, 2010, 12). After following the stages in the *mudhākarah* at the place where the *khurūj fī sabīlillāh mastūrah*, the *jamā'ah* returns and is obliged to apply the knowledge, they have gained to the children and other family members. The hours *jamā'ah mastūrah* can follow *khurūj fī sabīlillāh mastūrah* repeatedly as needed, whether it is a three-day, 15-day, 40-day or four-month program, which is carried out both inside and outside the country. There are many *khurūj fī sabīlillāh mastūrah* activities abroad, especially in India (Manshur, 2010, 12).

The participation of women in *khurūj fī sabīlillāh mastūrah* has several objectives. that the women need to achieve :*first*, *dā'iyah* who play a role in upholding Islamic teachings in the world; *second*, *'ābidah* or servant who maintains obedience to Allah and enforces His shari'at; third, *muta'alimah* (claimants of knowledge) who always enliven the learning atmosphere; fourth, *murabbiyah* (teacher) who will become educators for children and their families; fifth, *khādimah* (servant) who acts as a person who serves the needs of her husband and family members; and sixth, *zāhidah* (humble and not extravagant) which can simplify the necessities of life and perfect their religious life (Ibrahim Latepo dan Suharto, 220-221). One of the goals of *khurūj fī sabīlillāh mastūrah* is to prepare *jamā'ah mastūrah* to become *dā'iyah* to children, families, and the surrounding community. As *dā'iyah*, they have several roles, namely: *first*, *jamā'ah mastūrah* can encourage husbands to pray at the *jamā'ah* in the mosque, perform *da'wah*, and perform *khurūj fī sabīlillāh*; *second*, preparing children to become preachers (*dā'i / dā'iyah*), knowledgeable (*'alim / alimah*), and memorizers (*hāfīz / hāfīzah*); *third*, instill feelings of worry and heartache (mental and mental upheaval) on the condition of women; *fourth*, revive the spirit and *da'wah* activities among women (Darise and Macpal, 68).

jamā'ah mastūrah has an obligation to carry out *da'wah* efforts in the household and continue to support the husband's *da'wah* in the community. *Da'wah* business in the home is a place that has a big influence on giving birth to generations of preachers (Darise and Macpal, 68). Judging from the proselytizing efforts of the *jamā'ah mastūrah*, they have taken the first and second roles as explained above. However, they are still lacking in taking on the

third role, which is to instill feelings of concern and sadness towards the situation of women and the fourth role, namely to revive *da'wah* among women.

Arrangement of *Jamā'ah Mastūrah* in Aceh Besar

Some members of the *jamā'ah mastūrah* in Aceh Besar are immigrants, and this affects the low acceptance of the local community in the early days of their preaching. In the village of Luthu, which is one of the locations of the present study, *jamā'ah mastūrah* settled thereafter the 2004 Aceh Tsunami disaster. They established housing in the village and have remained there until nowadays. In their daily lives, *jamā'ah tablīgh* and *jamā'ah mastūrah* carry out their *da'wah* routines around their place of residence. Initially, the members of the *jamā'ah mastūrah* were called by local residents "ninja" because of the shape of their clothing covering their entire body and the use of the veil is generally dark or black. With different looks by way of dressing people of Aceh in general, *jamā'ah mastūrah* suspected of being deviant. In the face of resistance and ridicule, the local people's attitude, *jamā'ah mastūrah*, and his family to be patient and keep trying to do better. To eradicate the local community suspicion and rejection, one of the *jamā'ah mastūrah* held al-Qur'an recitation for children at his home. This approach is effective because society around the house *jamā'ah mastūrah* began to deliver their children to learn to read the al-Qur'an with members of the *jamā'ah mastūrah* such. While waiting for their children to finish the al-Qur'an, some students' parents also studied religion at the *jamā'ah mastūrah*. Gradually, people began to accept the *jamā'ah mastūrah*, who live near them (Ustadh Aslam, 20 Desember 2019).

In carrying *da'wah*, *jamā'ah mastūrah* approach *fardiyah* or personal or individuals. The characteristic of *da'wah fardiyah* is a call or invitation made through the heart between *dā'iyah* and *mad'ū*. *Da'wah* efforts in the *fardiyah* pattern take place in a non-formal atmosphere even to the point that it does not appear as a *da'wah*. What is emphasized in *da'wah fardiyah* is changes at the individual level. The *dā'i* and *dā'iyah*, who preach with the *fardiyah* approach understand that changes at the individual level generally initiate changes in society. Therefore process *da'i* and *Da'i* well in proselytizing *fardiyah* is a personal relationship with the target of propaganda or *mad'ū*, knowing full well their tendencies, and be patient with them. Before doing *da'wah fardiyah*, *da'i* and *dā'iyah* must have a good relationship with prospective *mad'ū*. Personal relationships between *da'i* and *dā'iyah* with *mad'ū* imminent can foster feelings of affection and trust. Apart from that, *da'i* and *dā'iyah* need to explore the mental state of *mad'ū*, which contains feelings, desires, qualities, dispositions, inclinations, aspirations, etc. This understanding is the key to opening the hearts of *mad'ū* to be easy to listen to and invite. In addition, *da'i* and *dā'iyah*

must also be patient when facing *mad'ū* because *da'i* and *dā'iyah* are faced with the very diverse character and personality of *mad'ū*. There are those among the *mad'ū* who have a very tough character, are angry, get irritated, and others. If *da'i* and *dā'iyah* do not have a patient nature, then he will quickly give up. For the purpose of *da'wah* to be achieved, *da'i* and *dā'iyah* must master their own emotions (Trianingsih, et.al., 2017, 49-52).

Jamā'ah mastūrah applies the *fardiyah* approach in its preaching efforts. *jamā'ah mastūrah* does not preach in aggressive ways, such as gathering large numbers of people. The preaching of *jamā'ah mastūrah* in the community is not *da'wah* as practiced by most of the other *da'iyah* in Aceh. Suppose most of the *da'iyah* preaching more formal and ceremonial manner such as lectures at public recitation, *meunasah*, or small group recitation in mosques. In that case, *jamā'ah mastūrah* preaches individually to fellow women (Trianingsih, et.al., 2017, 49-52). Gampong Luthu *jamā'ah Mastūrah* not ever fills the study of propaganda in the majlis ta'lim mothers (Sibreah, 24 Januari 2019). Likewise, in Gampong Cot Goh (Masdiana, 15 Januari 2019) and Gampong Neuheun (Sakdiah, 25 Januari 2019). The preaching carried out by *jamā'ah mastūrah* in the three gampongs to the surrounding community uses the *fardiyah da'wah* pattern. In Gampong Luthu, *jamā'ah mastūrah* held al-Qur'an recitation for children in his house. Many of the neighbors brought their children to the al-Qur'an there. Every day mothers take their children to the al-Qur'an by themselves; some of them wait until the recitation time is finished. This opportunity was used by *jamā'ah Mastūrah* to deliver the *da'wah fardiyah* to the santri guardians. In the process, the wali santri became interested in listening to religious lessons from *jamā'ah mastūrah* while waiting for their children to recite the al-Qur'an (Aslam, 20 Desember 2019).

An interesting example illustrates the effectiveness of *fardiyah jamā'ah Mastūrah da'wah* in Cot Goh Village, which shows changes of the local community from rejection to acceptance. In Gampong Cot Goh there is a member of the community who is not happy to see the *jamā'ah tablīgh* and *jamā'ah mastūrah*. He is often intimidating family *jamā'ah mastūrah*, sometimes throwing their homes with dirt. Seeing this situation, one of the *jamā'ah mastūrah* made a personal and familial approach. *jamā'ah mastūrah* often visits the person's house until finally, it feels like family. This opportunity was used by *jamā'ah mastūrah* to enter bit by bit the *da'wah* messages in a language so subtle that it was not recognized as *da'wah* by the *mad'ū*. As time goes by, that person begins to open his heart and accept the existence of *jamā'ah mastūrah*. Recently this person has started to pray in congregation at the Cot Goh mosque, the mosque which is the center of the *jamā'ah tablīgh* activities in Aceh (Masdiana, 15 Januari 2020). As a *da'iyah*, the *jamā'ah*

mastūrah knows that people who become *mad'ū* have different natures and characters. They realize that some parts of society will show an attitude of resistance. Therefore, they have to get used to being wise and patient with *mad'ū*.

The *da'wah* strategy used by *jamā'ah mastūrah* varies according to the conditions and existence of the *mad'ū*. In Neuheun Village, for example, *jamā'ah mastūrah* delivers *da'wah* messages while shopping at stalls. Propaganda messages were delivered as invite neighbors prayers, wearing a headscarf, invite *study groups* or invite reciting the community who lived near her home (Evi, 6 Januari 2019). From the description of the preaching efforts of *jamā'ah mastūrah* above, it can be said that they are very instrumental in preaching to the people around them where they live. *Jamā'ah mastūrah's* propaganda is a combination between the method of *bi al-verbal*, propaganda by speech, and *bi al-hal*, namely *da'wah* by demonstrating good behavior. In the presence of *mad'ū* who rejects him, *jamā'ah mastūrah* must be able to guard himself. It is not to show unwholesome *qualities*. This is because every *mad'ū* expects *da'i* or *da'iyah* to be someone perfect in nature. That is, they do not have bad qualities (Fauziah, 2020, 128). The *da'wah* method is carried out with personal or *fardiyah* (individual) approaches. The *fardiyah da'wah* carried out by *jamā'ah mastūrah* is a way of preaching the Prophet Muhammad to those closest to him, visiting his neighbors and to those who gently reject him. *jamā'ah mastūrah* in establishing *friendship* with their neighbors, they observe the changes in the *mad'ū*. *jamā'ah mastūrah* patiently repeatedly approached the *mad'ū* while gently convince them propaganda messages. There are many examples of the success of preaching the *jamā'ah mastūrah* in society with a *fardiyah* approach.

Athar (Da'wah Effect) against Aceh Besar Society

Athar means former, remains signs, and excerpts. However, this term contains various meanings based on different fields of science and the scholars opinions. In the science of hadith, *athar* means speech, but there are differences among scholars regarding its source limitations. Some scholars view that *athar* originates from the Prophet Muhammad and friends, so the term is synonymous with hadith and *khobar*. Some interpret *athar* as everything that only comes from the Prophet Muhammad. Meanwhile, among fiqh scholars, *athar* is defined as a word that comes from salaf scholars, friends, and tabi'in (Damanik, 2017, 85). Another opinion defines *athar* as words and deeds originating from friends or tabi'in. So, it cannot be equated with hadis (Nata, 1998, 363). In the science of *da'wah*, *athar* is one of the main elements in the missionary effort. The aspects of *da'wah* are *da'i* and *Da'iyah* (preachers), *mad'ū* (*da'wah* objects), *maddah* (*da'wah* material), *wasilah* (*da'wah* media), *tharīqah* (*da'wah* methods), and

athar (*da'wah* effects) (Hasan, 2013, 54). All of these elements are interconnected and determine the success of a missionary effort. Aspects *athar* often overlooked because there is a tendency that the required view is delivering propaganda, while the impact on whether or not the missionary activities are not the responsibility of a *da'i* and *da'iyah*. *Athar* can also be defined as a response or feedback shown *mad'ū* on the *da'wah* efforts that have been done by *da'i* and *da'iyah*. *Athar da'wah* to the community is important to be studied and analyzed by a *da'i* and *Da'iyah* to find the weaknesses of previous *da'wah* efforts and formulate better steps and strategies for subsequent *da'wah* efforts.

Athar or *da'wah* effect is the influence or impression received by *mad'ū* when hearing or witnessing the *da'wah*. Thus there is an influence that occurs in the soul *mad'ū*. *Athar da'wah* in *mad'ū* can occur in three aspects, namely in the cognitive, affective, and behavioral aspects. Jalaluddin Rahmat stated that the effect on the cognitive aspect is a change in knowledge and public perception. *Athar* is cognitive is related to aspects of knowledge, skills, beliefs, and information possessed by *mad'ū*. *Athar* in the affection aspect is a change that occurs in the realm of feelings, both happy and hateful, from society, which is related to emotions, attitudes, and values of *mad'ū*. Meanwhile, *attitudes* towards behavioral aspects are behavioral changes that can be assessed or observed, including patterns of actions, activities, or habits (Aziz, 2004, 143).

The influence on aspects of cognition will appear in changes in the views and ways of thinking of *mad'ū* related to Islamic teachings. While *athar* in the affection aspect is seen in the change in the attitude of *mad'ū* after receiving calls from *da'i* and *da'iyah*. Changes in this realm have three levels, namely attention, understanding, and acceptance. At this stage, based on his understanding and understanding of the *da'wah* material delivered by *da'i* and *da'iyah*, *mad'ū* determines the decision to accept or reject the call to *da'wah*. *Athar* behavioral aspects can be seen in their behavior changes *mad'ū* in carrying propaganda messages in his life. The influence on the behavioral aspect occurs after going through two other elements, namely cognition and affection. *Athar da'wah* needs to be evaluated and corrected in-depth and thoroughly, along with other elements of *da'wah*, because all these elements are interrelated. Ideally, the evaluation and correction involve many components, including *da'i* and *da'iyah* themselves, community leaders who are the *mad'ū*, and experts who master the testing method. To that end, *da'i* and *da'iyah* must open toward a variety of evaluation and correction. Furthermore, after producing the evaluation circuit findings, *da'i* and *da'iyah* must take corrective action (*corrective action*) or improvements related to other elements such as propaganda in materials, media, and propaganda methods. Thus, an assessment

of the propaganda will benefit the results over the maximum propaganda (Aminudin, 2016, 43).

A *da'wah* work must be well prepared so that the message can influence *mad'ū*. *Da'wah* efforts need to apply appropriate, systematic, and comprehensive management and approach. The *da'i* and *da'iyah* must have sufficient depth of knowledge covering religious sciences and other sciences and must be highly concentrated and dedicated. Thus, *da'wah* had a significant effect on *mad'ū* (Latepo dan Suharto, 2014, 218). The purpose of any *da'wah* effort is to change for the better in understanding, attitudes, and behavior of the people who are the objects of preaching. This expected change will certainly require earnest effort from the *dā'is* and *dā'iyahs*, preparation, and appropriate approaches. Before carrying out *da'wah*, the members of the *jamā'ah mastūrah* prepare mentally and spiritually through the *mastūrah* program for at least three days along with the *khurūj fī sabīlillāh mastūrah* activities. In these activities, *jamā'ah mastūrah* obtains supplies of science, especially relating to *taharah* (way of purification), religious guidance, guidance read the al-Qur'an, adab eat together with others. The *khurūj fī sabīlillāh mastūrah* program can be followed by *jamā'ah mastūrah* repeatedly depending on the need. Besides, to deepen the religious knowledge and strengthen worship and propaganda motivation, they must follow during informal weekly a right regularly in homes *jamā'ah mastūrah*. Activities the *jamā'ah mastūrah* ready to play a role in the household and the community.

Athar propaganda *jamā'ah mastūrah* to the community is reflected in the Aceh Besar of change denial into acceptance. As explained earlier that *jamā'ah mastūrah* settled in Aceh Besar district after the tsunami in 2004. Thus, they are seen as foreigners by the local community, and the attitude of a lot of resistance shown to them. The attitude of the public rejection Gampong Cot Goh, example of the existence and the *tablighi jamā'ah mastūrah* in the area they were initially quite heavy. The society shows hostility to alienate family and the *tablighi jamā'ah mastūrah*. The local community view that various disaster happens like crop failure, theft, and other evils associated with the presence of *jamā'ah tabligh* and *jamā'ah masturah* in their area. Also, the public thinks that the knowledge of the members of the *jamā'ah tabligh* and the *jamā'ah mastūrah* is inadequate to carry out *da'wah* activities. So, that people do not want to hear their *da'wah* calls (Masdiana, 15 Januari 2020). At the beginning of 2013, when the first once a *jamā'ah mastūrah* Gampong, people around booing the choice of clothing. Clothes of *jamā'ah mastūrah* considered excessive and strange because it's different d ith habits of Aceh's people in general. *Jamā'ah mastūrah* tries to give people an understanding of women's *awrat* limits in Islam, but society doesn't want to understand it. In the end, the *jamā'ah mastūrah* notify ustad

that guides instruction in the Neuheun Village on the public's veil issue. Ustadh is then delivered material genital limit recitation of women in Islam, and the law of veil does not conflict with the sunna of the Prophet Muhammad. After that, several years later, the community began to understand the veil and accepted the condition of *jamā'ah mastūrah*, who wore the veil (Syamsiar, 20 Agustus 2020).

What happens in a society in the Village Aceh Besar Luthu, Gampong Neuheun, and Gampong Cot Goh is evidence of rejection of people of Aceh Besar against Jamat Tabligh and *jamā'ah mastūrah*. This rejection occurred in the early days of their arrival in Aceh. This rejection is also closely related to the strong population division in Acehnese society. There is *asoelhok* which means native people and is opposed to immigrants. *Asoelhok* is a concept of citizenship that is still deeply entrenched in understanding most people of Aceh Besar, especially those who are still very limited in receiving new information and knowledge. Therefore, when new people arrive, or new understandings come, the people of Aceh Besar generally show an attitude of rejection. Similarly, in the case where *jamā'ah tablīgh* and *jamā'ah mastūrah* lot consists of settlers. Tablighis and *jamā'ah mastūrah* tend to be poorly received so many negative perceptions following the rejection of the *jamā'ah* that especially in the early days of their presence.

However, thanks to the consistency and the totality of propaganda and the Tablighi *jamā'ah mastūrah*, the attitude of the public rejection of Aceh Besar turn into acceptance. The proselytizing efforts carried out by *jamā'ah mastūrah* in a very gentle manner, and a heart-to-heart approach had a strong effect on society. The effects felt by society occur in the realms of cognition, affection, and behavior. The view of the people of Aceh Besar that was previously very negative towards *jamā'ah mastūrah* has turned into a positive perspective. They have accepted the presence of *jamā'ah mastūrah* as part of Acehnese society. *jamā'ah mastūrah* is seen as part of a group that implements the concept of faith according to the understanding of *ahl al-sunnah wal jamā'ah* as is the case with Aceh's people in general. In addition, the people of Aceh Besar is living around the mosque Cot Goh (headquarters *jamā'ah* Tabligh Aceh) start the air prayers *jamā'ah* in the mosque. People in Gampong Luthu and in Gampong Neuheun started to attend recitation held at *jamā'ah mastūrah*'s house. Propaganda approach pattern *fardiyah* conducted by *jamā'ah mastūrah* a strong influence on *mad'ū* indeed but it takes a relatively long time. There are a series of levels that must be followed by a *dā'iyah* to influence and shape the views of a *mad'ū*. On the other hand, if it is measured from the effectiveness of *da'wah* efforts, this approach gives very limited results, especially as measured by the quantity of *mad'ū* that can be achieved.

Conclusion

Several conclusions can be drawn from the above discussion. *First*, the role of propaganda *jamā'ah masturah* greater based on the consideration of women and children's population is greater than the male population. The development of the times and the advancement of technology have eroded the morals of women and children. Women also face special problems that are sometimes hesitant to ask a *da'i*. So, the role of *da'iyah* including *jamā'ah masturah* is needed. *Second*, *jamā'ah masturah* in proselytizing activities in Aceh Besar district preach to fellow women in their neighborhood with a personal approach or *fardiyah*. Choose a candidate *mad'u* to be approached personally. They keep a close eye on the development of the understanding of the *mad'u* religion. *Thirdly*, proselytizing *fardiyah*, occur *athar* (propaganda effect) that affect the people of Aceh Besar terms of changes in *jamā'ah Masturah* of initially negative to a positive perception. The community has also accepted the *jamā'ah masturah* as part of the Acehnese society that adheres to the concept of faith in *ahl al-sunnah wa al-jamā'ah*. Besides, some people began to attend recitation held the *jamā'ah masturah* house. *Fourth*, *athar da'wah* with the *fardiyah* approach is manifested in a relatively long time, and the number of *mad'u* that can be preached is limited.

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