

Spiritual Migration and Social Response: The *Khuruj fi Sabilillah* Program of Tablighi Jamaat Movement in Palopo City

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Abstract

This study aims to describe the community response and implementation of the *Khuruj fi Sabilillah* program using the *Tarbiyah Islāhiyah* method as an effort to improve the community by the Jama'ah Tabligh in Palopo City. The type of research used is qualitative descriptive analysis with a phenomenological approach. Data collection was conducted using in-depth interviews, participant observation, and documentation studies. The collected data were analyzed using an interactive analysis model with three forms of activities: data condensation, data display, testing the validity of data, data triangulation, then drawing research conclusions as the final process to answer questions from the research. The results of the study show the response of the Palopo community to the *khuruj fi sabilillah* program is generally positive as an expression of religious life, supported by the charismatic ulama known as the "Lima Serangkai" and reinforced through synergy with traditional leaders, government authorities, and established Islamic organizations, while any opposition identified is individual in nature and does not reflect collective public attitudes. The implementation of the program largely depends on the capacity of the *murabbi* as the main field executor, making the selection of individuals with strong religious competence, emotional stability, and experience in mentoring new participants crucial; although the program has reached all segments of society, its sustainability and fidelity to core values require consistent follow-up, continuous supervision, and objective evaluation down to the lowest *mahallah* level. This study highlights the importance of cultural context and leadership in the success of the *khuruj fi sabilillah* program in Palopo. Theoretically, it demonstrates the strength of community-based movements with *murabbi* as key spiritual leaders, while practically it calls for adaptive *tarbiyah islāhiyah* to develop the program as a model for empowering religious practice.

Keywords

Khuruj fi sabilillah, *Tarbiyah islāhiyah*, *Jamaah* Tablighi

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1. INTRODUCTION

A shift in culture and lifestyle among the younger generation began in 1990 and peaked in Palopo City in 1996. The rampant conflict, caused by the division and segregation of youth into specific gangs, triggered clashes between youth groups, even resulting in casualties. However, this shift in culture and lifestyle among the younger generation was mitigated by the ancestral heritage, a symbol of the Luwu kingdom: "Adat Basandi Syara', Syara' Basandi Kitabullah," and paved the way for the Jamaah Tabligh movement to implement its *Khuruj fi Sabilillah* program using the Islamic education method in Palopo City. The phenomenon seems to be replaying the history of Islamic civilization, when the Prophet Muhammad arrived. emigrated to Yaşrib against all the background of conflict and ignorance so as to change the dark Yaşrib into Medina al-Munawwarah which radiates light. The same thing happened in



Palopo City. The situation at the end of time, the dispute that peaked in 1996 among the younger generation was finally calmed when the *Jamaah Tabligh* movement was well received by traditional leaders and religious leaders with full support from the Palopo City government. 1997 was the beginning of a massive movement carried out by the *Jamaah Tabligh* in the *khuruj fi sabilillah* program by reviving the principle of cooperation between *Muhajirin* and *Anṣar* as created by Rasulullah saw (Rayhan, 2024).

The *Jamaah Tabligh Harakah* is a transnational movement by the world leader of the *Jamaah Tabligh* in Nizamuddin India with one direction of obedience based on the decision of Hadraji Maulana Muhammad Saad al-Kandahlawi as the emir of the *Jamaah Tabligh* movement throughout the world. The *Jamaah Tabligh* is an Islamic movement that is not affiliated with political parties and does not touch on the issue of khilafiah so it is easily accepted by the people, because it can be clearly seen that the *Jamaah Tabligh* does not bring a particular sect or school of thought in carrying out the *Khuruj fi sabilillah* program (M. A. Mahfuẓi, 2020). The *Jamaah Tabligh* is an Islamic *harakah* which was resurrected by a *mujaddid* cleric, namely Maulana Muhammad Ilyas al-Kandahlawi, since 1926. It started out of concern about the religious condition of Muslims which had greatly declined in practice, especially in the Mewat region of India. The deep concern regarding the decline of the people has made Shaykh Ilyas take his concerns to the *hijaz* ulama, so that he based the improvement on the people on the emigration order that had been carried out by the Messenger of Allah together with *al-sābiqun al-awwalun* from among the friends who were in the position of *Muhajirin* and then became brothers with the *ahlul madinah* as the *Anṣar* as explained in the Al-Qur'an QS al-Taubah/9:100.

The efforts and efforts to improve the people that have been undertaken by various Islamic movements mostly only touch certain groups within a certain scope, so Shaikh Ilyas is trying to make efforts to improve the people that can touch all groups by reviving the atmosphere of *hijrah* and *nuṣrah* at the end of time (Al-Kandahlawi, 2020). The *hijrah* that was carried out by the *Muhajirin* of Makkah and the *nuṣrah* that was carried out by the *Anṣar* of Madinah have become the cause of guidance, in fact the verse above gives space to people who want to follow them well so that it becomes a cause of Allah's blessing for them (Abdullah, 2019). The practice of *hijrah* and *nuṣrah* as *Muhajirin* and *Anṣar* in the context of the life of the end-time people from the perspective of Masyaikh Maulana Muhammad Ilyas al-Kandahlawi is packaged in the *Khuruj fi Sabilillah* program, so that the movements and programs carried out have been identified as the *tabligh jamaah* movement. Hadraji, as the leader of the *Jamaah Tabligh* movement, never gave labels, names, symbols, emblems or even flags regarding the term *Jamaah Tabligh*. However, the movements carried out are always in the form of congregations and every follower of the *Jamaah Tabligh* only tries to keep themselves busy with efforts to invite and convey the message of *ma'ruf* so that they are nicknamed the *Jamaah Tabligh*.

Hadraji Maulana Muhammad Ilyas al-Kandahlawi and the hadrajis after him up to Maulana Muhammad Saad al-Kandahlawi will not give names to the *Jamaah Tabligh* movement as a form of anticipation of the emergence of a new disease, namely *aṣabiah* and to maintain the purity of the struggle for *li i'lāi kalimillah* (exalting the word of Allah) (M. A. Mahfuẓi, 2020). As stated in the Al-Qur'an Āli Imrān/3: 103. The verse above gives a call for the importance of presenting feelings about the *ummatah wāhidatan* to remain united and together in the struggle, because the division of the *ummah* will bring disaster, disaster and calamity in general (Şihab, 2020). When the feeling of the *ummah* is present within a person, the enthusiasm to achieve a position as the best *ummah* becomes a motivation that continues to peak, so that members of the *Jamaah Tabligh* understand that *ukhrijat li al-nas* (visiting people) is an absolute requirement in the Al-Qur'an to achieve a position as *khairah ummah* which has

been packaged in the *Khuruj fi Sabilillah* program. Referring to the statement in the Al-Qur'an Äli ImrÄn/3:

The title of *khairah ummah* has been obtained by one hundred and twenty-four thousand companions of the Prophet SAW. and take them to the peak of success. When the end-time people follow the path and orderliness as previously done by the friends of the prophet, without the tendency to struggle and are willing to sacrifice themselves, wealth and time for religion, then the hope of achieving the glory that was once given to the friends of the prophet will be given by Allah SWT. as in QS al-Şaff/61: 11. The essence of the struggle that Shaykh Ilyas hopes for is to encourage sacrifice of personal wealth and time for religion, as explained by Şihab (2020) regarding the interpretation of the jihad verse that jihad is not only about war but real jihad is sacrificing what is most loved in the form of wealth, self and time in a servant to uphold religion in himself and spread the message of religion according to his capacity and abilities.

Khuruj fi Sabilillah which is implemented in the *Jamaah Tabligh* movement is based on the tarjih issued by Shaykh Ilyas, with a period of three days, forty days and four months. The *khuruj* period is a stage with a time conversion of ten percent of the course of human life, that is, in the thirty days of each month, ten percent of the time for religion is given, meaning three days per month, likewise in the three hundred and sixty days of each year, ten percent of the time for religion is donated, meaning thirty-six days and rounded up to forty days. month at least once in a lifetime (M. A. Mahfuzi, 2020). *Tarjih* regarding the period of three days, forty days and four months has gone through a process of *tashihan* among Hijaz scholars and this practice is based on the Al-Qur'an al-AnÄm/6:160. The terminology of *Khuruj fi Sabilillah* is going out on the path of Allah by bringing oneself, wealth as a form of sacrifice within a certain period of three days, forty days and four months as an effort to fight for the religion so that it can be practiced within oneself and become the cause of the spread of guidance to the entire community.

Maulana Muhammad Ilyas al-Kandahlawi as a figure who reformed the spirit of *Khuruj fi Sabilillah* refers to the *maqashid sharia* of sending congregations of friends to all corners of the world which was carried out by the Messenger of Allah, so that Islam could spread throughout the world and evidence of the spread and sending of these congregations can be found in the graves of friends in various countries. The manifestation of the *Khuruj fi Sabilillah* program has been stated in the Qur'an in al-Şaff/61:11 (Al-Nazr, 2019). The general and well-known term of combining two words to become *idafah* with *tarbiyah islÄhiyyah* is used by the *Jamaah Tabligh* as an internal method to guide new followers (*tasykilan*), so that they can follow the stages and levels of *tarbiyah islÄhiyyah*. However, if we look at the *tarbiyah manhaj* of Ibn Qayyim al-Jawziyyah (1340 AD) which divides the *tarbiyah manhaj* into nine parts, then the entirety of the *manhaj* is fully implemented in the *tarbiyah islÄhiyyah* method. The division and types of *tarbiyah* based on the *manhaj* of Ibn Qayyim al-Jawziyyah are an inseparable part of the *tarbiyah islÄhiyyah* as follows: *tarbiyah imaniyah* (faith education), *tarbiyah rühiyah* (spiritual education), *tarbiyah fikriyah* (mind education), *tarbiyah 'Ätifiyah*, (feeling education), *tarbiyah khulüqiyah* (moral education), *tarbiyah ijtimÄiyah* (community education), *tarbiyah irÄdiyah* (ideal education), *tarbiyah badaniyah* (physical education) and *tarbiyah jinsiyah* (moral education), 14th century period (Ibnu Qayyim, 2020).

Tarbiyah islÄhiyah which is used as a method, can only be applied intensively in the *Khuruj fi Sabilillah* program. Just as certain methods are applied at certain places and times, the *tarbiyah islÄhiyah* method is more appropriate to apply when a new follower (*tasykilan*) is following the *Khuruj fi Sabilillah* program for a certain period that has been determined in the congregation's *tafaqud* sheet.

Maulana Muhammad Ilyas al-Kandahlawi is a religious figure known as a spirit reformer in the *Jamaah Tabligh* movement, from naşab Sayyidina Abu Bakar to his father Maulana Muhammad Ismail who was famous for his fame as a pioneering cleric of Dar al-'Ulum Deoband al-Hindustani in India. Shaykh Ilyas has donated his life and even sacrificed all his wealth and time just for the benefit of the people and to strive to restore perfect faith in Allah SWT. and religious practice based on the Sunnah. The followers of the *Jamaah Tabligh* movement do not give the movement a name, as it is not affiliated with any national or international political party. This Islamic movement inspires the hearts of the people to sacrifice their wealth, self, feelings, and time to realize the essence of faith. Maulana Muhammad Ilyas stated that if he were asked to name the *Jamaah Tabligh* movement, he would name it "Efforts for Faith" (Muhammad, 2022). The purity of the *Jamaah Tabligh* movement, as opposed to an organization, is evident in its lack of a constitution, bylaws, or even a management structure, and membership registration (Sahab, 2019). Operating solely on its own resources without financial assistance, it does not allow members the opportunity to ask for assistance.

Based on a review of previous research, it appears that studies on the *Jamaah Tabligh* are generally partial and fragmented, both in terms of focus and analytical perspective. Previous research has focused more on family education (Dzaky, 2019), household income management (Yanti, 2021), da'wah communication (*jaulah*) (Sembiring, 2021), social prejudice against transnational Islamic movements (Sulistio, 2020), and the strengths and weaknesses of the *Jamaah Tabligh* da'wah method in general (Hasanah, 2024; Razak, 2018). However, no research has been found that specifically and comprehensively examines the implementation of the *Khuruj fi Sabilillah* program as an applied educational method (*tarbiyah islāhiyah*) through the direct involvement of researchers as participant observers. Furthermore, the local context of Palopo City, with its historical and cultural background as the center of the Tana Luwu Islamic Kingdom, has not been a primary focus of previous studies, even though these local cultural dynamics have the potential to influence the implementation, acceptance, and internalization of *tarbiyah* values within the *Jama'ah Tabligh* movement. Therefore, this research fills this research gap by presenting an in-depth phenomenological analysis of the practice of *khuruj fi sabilillah* based on the Islamic outreach method in the Palopo socio-cultural context. This is expected to provide a more comprehensive and contextual theoretical and empirical contribution.

This study aims to systematically and in-depth describe community responses and perceptions, as well as the implementation of the *Jama'ah Tabligh* program using the Islamic outreach method in Palopo City. The urgency of this research lies in providing accurate empirical data as a basis for evaluating and improving religious development programs, as well as contributing theoretically to the study of transnational Islamic movements that still maintain classical Islamic outreach methods in the modern era. Practically, this research is expected to be a reflective reference for *Jama'ah Tabligh*, Islamic organizations, traditional leaders, as well as the government and Ministry of Religion in responding to the dynamics of religious development in the multi-ethnic community of Palopo City.

2. METHODS

This study employs a qualitative research design with a phenomenological approach, chosen because the primary objective is to gain an in-depth understanding of subjective experiences, religious practices, meanings, and behavioral changes among new followers (*tasykilan*) after participating in the *khuruj fi sabilillah* program using the *tarbiyah islāhiyyah* method within the *Jama'ah Tabligh* movement in Palopo City. The phenomenological approach is particularly appropriate as it seeks to uncover the essence of participants' lived experiences—spiritual, emotional, and social—as they are consciously

perceived and interpreted by the individuals themselves, rather than measured through numerical indicators. This approach emphasizes process, meaning, and social interaction, enabling the researcher to capture the complexity and depth of religious experience that cannot be adequately represented through quantitative methods. Palopo City was selected as the research site due to its role as a central *markaz* of the Jama'ah Tabligh in the Tana Luwu region, encompassing five active *halaqah* (Wara Kota, Wara Utara, Wara Barat, Wara Selatan, and Wara Timur) that function as hubs for *intiqa'li* and *maqami* practices and display distinctive socio-religious dynamics.

Sampling was conducted using purposive sampling, based on the assumption that participants must possess direct involvement, experience, and adequate understanding of the *khuruj fi sabilillah* program. The sampling criteria included: (1) *faizalat markaz* as central leaders responsible for policy direction and decision-making at the city level; (2) *faizalat halaqah* as sub-regional leaders who manage and oversee activities at the district level; (3) implementors or *murabbi* who serve as *amir* of *jama'ah* and directly apply the *tarbiyah islâhiyyah* method in practice; and (4) *tasykilian*, namely new participants who have undertaken *khuruj* for three days, forty days, or four months. The sample size was not predetermined numerically but was determined progressively until data saturation was achieved, indicated by the repetition of information and the absence of new, meaningful insights.

Interviews were employed as the primary data collection technique because they allow for deep exploration of participants' experiences, interpretations, and meanings. Structured interviews were used with key informants such as *faizalat markaz* and *faizalat halaqah* to obtain systematic, policy-related, and organizational data that required consistency and comparability. Semi-structured interviews were conducted with implementors (*murabbi*) to explore pedagogical strategies, implementation dynamics, and field challenges while still maintaining a guiding framework of questions. Unstructured interviews were applied to *tasykilian* in order to provide maximum flexibility and openness, allowing participants to narrate their spiritual experiences, perceived transformations, and personal reflections in their own terms, thereby capturing emotional and experiential nuances more authentically.

Data triangulation was carried out by systematically integrating interviews, field notes, and documentary sources. Interview data were cross-checked against participant observation conducted by the researcher during direct involvement in *khuruj* activities, including worship practices, deliberative meetings (*musyawarah*), and everyday social interactions. Field notes—comprising both descriptive and reflective records—were compared with interview narratives to examine consistency between expressed statements and observed behavior. Documentary materials, such as internal *markaz* records, *tasykil* data, deliberation reports, and activity documentation, were used to verify timelines, organizational structures, and programmatic claims made by informants. This process involved repeated cross-checking across different sources, informants, timeframes, and methods to ensure data credibility and trustworthiness.

The coding process was conducted in several stages, beginning with open coding, in which meaningful units were identified from interview transcripts, field notes, and documents relevant to the research focus. These initial codes were then organized through axial coding to identify relationships among categories, such as the implementation of *khuruj fi sabilillah*, the *tarbiyah islâhiyyah* method, spiritual experiences, commitment to *istiqaamah*, and field-based challenges and solutions. Finally, selective coding was applied to determine core categories that best represented the central phenomenon of the study, which were then synthesized into coherent and interrelated themes. Data analysis followed an interactive qualitative analysis model, consisting of data reduction, data display, and conclusion drawing carried out in a cyclical and continuous manner. Data reduction involved selecting, focusing,

and simplifying relevant information while discarding extraneous material. Data were then presented in thematic narrative form, supported by direct quotations from participants to preserve the authenticity of meaning. Conclusions were drawn by linking empirical findings with the theoretical framework and the local socio-religious context, and were continuously verified through triangulation and researcher reflexivity. This rigorous analytical process ensured that the findings are valid, consistent, and academically accountable.

3. FINDINGS AND DISCUSSION

Palopo City Community Response to the *Khuruj fi Sabilillah* Program

I'tibā', as the main foundation in the *Jama'ah Tabligh* movement, is the effort to follow and emulate the practices carried out by the Prophet Muhammad (peace be upon him). Whatever situations arise at the end of time are considered repetitions of events that occurred during the Prophet's era, including the acceptance and rejection he received from his people, which reflect the four types of human character. These patterns are believed to recur in the end times, and therefore, the problems faced today should be addressed by seeking solutions in the same way the Prophet once did (A. Mahfuẓi, 2023b).

a. Response to Acceptance and Participation of the 'Ulama

The offering of religion by the Tablighi Jamaat in Palopo City reflects a phenomenon similar to the time of the Prophet Muhammad (peace be upon him), where not everyone who accepted the message immediately became actively involved in religious practices. However, just as Sayyidina Abu Bakr (may Allah be pleased with him) became a role model through his wholehearted acceptance and active participation alongside the Prophet, Palopo has also seen figures who responded positively and engaged in the *khuruj fi sabilillah* program. The initial encouraging response to the movement came from five charismatic scholars known as the "Lima Serangkai": Prof. Dr. H. M. Said Mahmud, Lc., M.A., Drs. K.H. Jabani, Sr., Dr. K.H. Syarifuddin Daud, M.A., Drs. K.H. Zainuddin Samide, M.A., and Drs. K.H. Ruslin. These scholars have been pioneers in establishing Palopo as a "City of Religion" from 1960 to the present day.

Khuruj fi sabilillah is a program run by the transnational Islamic group *Jama'ah Tabligh*, which has elicited a variety of responses from the public, as explained by AABU:

"The general view regarding the public's response to the *Jama'ah Tabligh*, which offered the *Khuruj fi sabilillah* program when it first arrived in Palopo City, or to those who had just seen and interacted with *Jama'ah Tabligh*, indicates that the public will naturally fall into three responsive clusters: accepting, community, and indifferent, each with their own reasons based on the level of interaction, understanding of the background, and socio-cultural approach."

Their acceptance and participation in the Tablighi Jamaat's call to da'wah reflect a deep appreciation and understanding of the Prophetic tradition (*sīrah nabawiyyah*), as well as a collective sense of responsibility toward the betterment of the Muslim ummah. Their involvement has been recorded as a monumental contribution in the annals of Tablighi Jamaat history and is even presented as *karqozari* (dakwah reports) at the global consultation (*musyawarah*) in Niẓamuddīn. These scholars are referred to as *ulama haqqānī*—those granted not only knowledge but also deep understanding and sincere devotion to putting that knowledge into practice (Massimpuang, 2024). With illuminated hearts (*baṣīrah*), they are guided by Allah to recognize, accept, and uphold the truth, despite the difficult and often painful path that demands both outward and inward striving (*mujāhadah*).

A group of people responded to the Prophet Muhammad's (peace be upon him) call with sympathy but without direct involvement in his struggle, exemplified by his uncle, Abu Talib. Despite offering

full protection and material support, Abu Talib never embraced Islam or joined in the struggle for the faith. His sympathy did not suffice to earn divine guidance, as *hidayah* (guidance) must be sought through action, not inherited or gifted merely through emotional support (A. Mahfuẓi, 2023b). This is affirmed in Surah al-Qaṣaṣ (28:56): “Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills...”

Guidance is a divine light bestowed by Allah upon those He chooses. Even the families of prophets—such as Kan'an (the son of Prophet Noah), Wahilah (Noah's wife), and Walighah (Lut's wife)—were denied guidance despite their proximity to righteousness. This underlines that guidance is not passed down by lineage or association. As stated in Surah al-Taḥrīm (66:10) (Faudah, 2019), righteous spouses were unable to save their unbelieving partners, emphasizing that spiritual stagnation can occur when verbal expressions of faith are not followed by sincere actions and religious practice.

In Palopo City, the Tablighi Jamaat has seen significant growth and impact since its introduction, culminating in notable developments by the end of 2024. However, there remains a segment of sympathizers who, while supportive in words, have yet to engage in the religious practices offered. Their spiritual condition remains stagnant, highlighting the urgent need for collective prayer and concern that they may be guided toward active participation and true religious transformation.

b. Response to Rejection that Ends with Guidance

The guidance sought will be realized if the efforts made can touch the physical and spiritual. Just as the outward efforts are visible through various interactions, the inner efforts made in the *Jamaah Tabligh* movement to touch a person's inner self are explained by GW as follows:

"The efforts to touch the inner self, which relate to the heart, are efforts that have their own value in the *Jamaah Tabligh* movement, because these efforts can be felt directly by changing the state and mood of *Jamaah Tabligh* followers. Although the inner efforts undertaken are not as easy as they are said and witnessed, for members of the congregation who are able to follow all stages of the agenda and program well, they will experience an inner influence that is directly proportional to the impression they leave in their hearts. For new followers (*tasykulan*) who lack sincerity or are simply trying, the impression they receive will not be much different from the intention and effort they will make to seek guidance for themselves, their families, and their families." it even becomes a cause of guidance to people throughout the world."

A group of intellectuals who firmly held to their beliefs often rejected the Prophet Muhammad's message openly, exemplified by Abu Sufyan. As a respected strategist and leader, Abu Sufyan initially opposed the Prophet after observing the growing influence of Islam. Despite his opposition, he continuously studied the changes occurring among the Prophet's companions and family who had embraced the faith. The Prophet's deep concern for Abu Sufyan was shown through persistent efforts and prayers for his guidance. Eventually, the tension between Abu Sufyan's inner restlessness and the Prophet's heartfelt da'wah bore fruit, leading to Abu Sufyan's acceptance of Islam. His transformation was complete—he became a devout defender of the faith, even risking his life for Islam (A. Mahfuẓi, 2023b).

A similar scenario can be observed in the modern context, particularly among law enforcement officials, specifically in the intelligence sector. Initially approaching the *khuruj fī sabilillāh* activities of the Tablighi Jamaat with deep suspicion and close surveillance, some officers—through their continuous observation and internal questioning—found themselves drawn toward the very message they once scrutinized. The parallel between Abu Sufyan's journey and the experiences of modern observers

highlights how divine guidance can emerge through both concern from the da'wah side and restlessness from those who critically examine it (Massimpuang, 2024).

c. Total Rejection Response

Perception is a series of meanings that emerge through an active and dynamic process based on the senses, then processed in the mind to interpret a particular situation. The diverse perceptions of the people of Palopo City regarding khuruj fi sabilillah are also influenced by several factors, the most influential being their social and educational backgrounds. Perception is a prerogative that cannot be interfered with and will develop naturally, as expressed by TP:

"*Khuruj fi sabilillah* is leaving one's family to seek out people in order to improve themselves. This is an activity that contradicts my reason. How can someone be asked to leave their family, when the need for protection, support, and education for their children and wife is obligatory? Abandoning obligations means being completely irresponsible, while the area visited may be far better than the one left behind, and the people encountered may be richer, more prosperous, and more intelligent than those they encounter. Personally, I reject anything that contradicts my reason and thoughts. No matter how many reasons are presented, I will not accept them, even if they are explained religiously."

Rejecting the Prophet Muhammad's call without any clear reason and showing no intention to seek clarification, even until death without receiving guidance, was the case of Abu Jahl. However, later studies by historians have explained that his rejection was likely due to his fear of losing influence over his people and his view of the Prophet as a personal rival who was building a competing base of influence (Firdaus, 2020). Abu Jahl's rejection, therefore, stemmed more from pride and power dynamics than from reasoned opposition.

The character and traits of Abu Jahl can still be found in families, communities, and societies of the present age—especially when individuals or groups invite others to goodness and religious values. Aligning with sinful acts and those who commit them, and promoting immoral behavior, only serves to preserve and perpetuate the legacy of Abu Jahl's character. "So seek refuge in Allah from misleading traits and characters."

In Palopo City, rejection of the Tablighi Jamaat's *khuruj fi sabilillah* program has also occurred on a personal level. Some individuals expressed discomfort with the repeated visits and invitations to perform good deeds. Their rejections were not grounded in specific reasons but rather based on vague feelings, stating that they were already content with their current way of life and did not wish to cause disturbance in their community or environment (Gunawan, 2024).

d. Response to Internal Factors of the Jama'ah Tabligh Movement

The very diverse Islamic movements in the Indonesian archipelago, coupled with local culture and wisdom, should become a potential for the revival and progress of Islam. This great power risks becoming a source of conflict that can lead to khilafat (discord), so special attention and wise handling are essential, as explained by AY:

"An unconscious contrast has emerged within the contextual Islamic movement in the Indonesian archipelago, in the form of Juz'iyah, which refers to symbols of partial understanding and action, leading to khilafat (discord). Islam, a mercy to all mankind, should be a global understanding of *kulliyah*, demonstrating the beauty of *khilafat* (discord) without sharpening differences that could trigger division. Harmony in one color and movement is commonplace, but harmony in diverse shades of color is rare. *Maqalah* (Islamic discourse) is renowned among observers of the ummah (being different does not mean conflicting), because accepting differences demonstrates maturity

in religious understanding. The main principle of the *Jamaah Tabligh* movement, which is not an organization, does not engage in practical politics, and does not direct individuals to a particular school of thought, is a magnet that can attract all Islamic movements in the archipelago in one effort." noble sacrifice of wealth, self, time, and even feelings to achieve excellence as *khairah ummah* (community servants). The *Khuruj fi sabilillah* program applies the Islamic education method."

Islamic boarding schools affiliated with the *Jamaah Tabligh* spread across the archipelago are branches of two large Islamic boarding schools, centered in Magetan, East Java, better known as the Al-Fatah Temboro Islamic Boarding School, and the Sirajul Mukhlisin Islamic Boarding School, centered in Krincing, Magelang, Central Java. Islamic boarding schools affiliated with the *Jamaah Tabligh* movement do not instruct their students on good internal behavior, even within the majority community, as explained by AY:

"Since the *Jamaah Tabligh* movement first entered Palopo City, the frequency of sending students to all provinces and across the country has been very high, directly proportional to the number of young people sent to Islamic boarding schools. The first generation was sent to study full-time for eight years at the Sirajul Mukhlisin Islamic boarding school in Magelang, and was only given one opportunity per year for a vacation to return to their hometown to gather with family. Generally speaking, when someone spends a long time in a community, it influences all their words, actions, and behavior, which are closely associated with that community. However, personally, I feel more open and loyal, without labelling myself as a particular group, even though I am under the guidance, direction, and teachings of the scholars of the *Jamaah Tabligh* throughout the year."

The feelings of the people that are being brought back into the *Jamaah Tabligh* movement are part of an early effort to avoid division in Islam. *Ummatun marhumah, ummatan wāhidah* will exist when there is a forum that can collect and embrace all the *firkah*, *harakah* of Islam in a movement that does not aim to invite people to certain *harakah*, as explained by AY below:

"The efforts made in the *Jamaah Tabligh* movement are not to increase the mass because they do not have membership, not to gather strength and then carry out heroic actions but only to invite the people so that every human being can get closer to Allah. Putting things in their place, such as the efforts made to experts in immorality to start with repentance, efforts to lay people who are not immoral but have not yet been able to practice their religion perfectly who are in a stagnant condition with a *ta'lim faḍail* approach to stimulate them in charity, efforts for worship experts who have started to maintain practices with an approach to *muraqabah* and efforts for scholars to fulfil the rights of scholars with *ta'zim* glorifying them with *mahabbah*. All forms of efforts carried out, it can be explicitly stated that every human being has internal potential and can make a real contribution to efforts and endeavours for the betterment of the people."

The presence of the *Tablighi* congregation in a region, region or even country can be well received because it makes *uṣul* a rule symbol and direction that must not be violated as a condition for connecting *ijtima'iat* in the practice of the *Tablighi* congregation. Maintaining obedience in *uṣul* means maintaining the sanctity of the *nubuwwah* efforts that were made by the Prophet and his companions, so that the *Jamaah Tabligh* maintains four things in the following *uṣul*:

- 1) The *Tablighi Jamaat* consistently refrains from engaging in both domestic and international practical politics. This non-affiliation with political parties, religious sects, or ideological organizations demonstrates the purity of its religious practice, which transcends social, cultural, and political boundaries. The *Jamaat* believes that involvement in political matters can cause division among Muslims, whereas religious efforts should aim to unite the *ummah*. Their stance

is not one of political resistance or silent opposition but a conscious decision to delegate political affairs to experts. Accusations of political apathy, such as abstaining from elections, are unfounded, as participating in democratic processes is left to the individual's discretion and guided by personal conviction and prayerful consideration (*istikharah*) (Hamdi et al., 2023).

- 2) The Jamaat also avoids engaging in controversial religious debates (*khilafiyah*). Despite originating from India, a predominantly Hanafi country, the movement does not promote any specific sect or school of thought. Instead, it emphasizes universal values and the importance of mutual respect. Their slogan—“*One heart, one thought, one effort*”—reflects their aim to bring people closer to Allah without causing sectarian rifts (A. Mahfuzi, 2023b). Debates over minor jurisprudential differences only distract from the core religious obligations and weaken the community's spiritual strength. Therefore, Tablighi Jamaat focuses on love, unity, and collective worship while deliberately staying away from theological disputes (Al-Sirjani & Ihsan, 2021).
- 3) Moreover, the movement does not distinguish between social classes or demand donations. A key aspect of the *khuruj fi sabilillah* effort is leaving behind worldly titles, positions, and wealth to blend into the broader community and foster humility. True honor in Islam is measured by *taqwa* (piety), and letting go of worldly attributes is a step toward achieving it. Sacrificing both time and wealth for the sake of religion is emphasized, while seeking financial support from others is discouraged, as it may lead to dependency, harm one's integrity, and jeopardize the spirit of perseverance in religious service (M. A. Mahfuzi, 2020).
- 4) The Tablighi Jamaat also upholds a strong principle of avoiding the exposure of others' faults. During *khuruj*, members are trained to develop *husnu'zzan* (positive assumptions) about fellow Muslims and reflect on their own shortcomings. Through sincere self-evaluation (*muhasabah*), they learn to remain humble and treat others with honor and respect. Revealing another's sins is seen as a serious offense, both in this world and the hereafter, supported by clear scriptural evidence (A. Mahfuzi, 2023a). The movement encourages believers to conceal faults and focus on improving themselves, fostering a spirit of compassion and solidarity.
- 5) The structure of the Tablighi Jamaat is rooted in *uṣūl* (foundational principles) derived from the *Hayatus Sahabah*, which in turn references the Qur'an and Hadith. One of these principles is not to touch upon societal flaws or individual faults. This foundational approach helps explain how the Tablighi Jamaat has achieved widespread acceptance as a transnational movement. Its disciplined adherence to these principles under the guidance of scholars like Maulana Saad from the Nizamuddin Markaz has allowed the movement to grow while maintaining harmony, unity, and focus on spiritual development (Shameem, 2023).

1. Implementation of the *Khuruj fi Sabilillah* program in Palopo City

Manhaj which is used as a reference for Islamic harakah is the order that applies internally, including those implemented in the *khuruj fi sabilillah* program using the *tarbiyah islāhiyah* method as a means to get closer to Allah. The principles encapsulated in order are the efforts made to provide maximum results in the program being implemented, as AIM explains below:

“The implementation of the *khuruj fi sabilillah* program is understood as an invitation to step away from worldly routines, social status, and material comfort in order to draw closer to Allah. By temporarily leaving positions of honor and worldly privileges, participants are encouraged to cleanse the heart from arrogance, self-admiration, and ostentation. Living simply and mingling with people from diverse social backgrounds—sharing space, food, and daily activities without

distinction—is seen as a challenging but essential early stage of spiritual struggle, as it contrasts sharply with habits formed in a life of comfort and social recognition.

The process of temporarily abandoning all attributes is a process that every human being will inevitably go through. When death arrives, the attributes of luxury and worldly pride must be abandoned forever. The implementation of the *Khuruj fi sabilillah* program is to make preparations to abandon the world for a temporary period, three days, forty days, four months towards the pleasure of abandoning the world forever..

a. Recruitment Process (*tasykil*) for Implementation Objects

The various factors that mutually support the implementation of a program with the best results are inseparable from the hierarchical systematic stages, including the implementation of the *Khuruj fi sabilillah* program. This hierarchical systematic process cannot be ignored, as it has been carried out in practice by the *Masyaikh* and predecessors in the *Jamaah Tabligh* movement. The hierarchical stages in the implementation of the *Khuruj fi sabilillah* program will provide maximum results, as explained in the following LA:

“*Tasykil* is a distinctive and essential element of the *Jama’ah Tabligh* movement, as the recruitment of new followers (*tasykilian*) is regarded as a divine gift and a sign of public acceptance of the *khuruj fi sabilillah* program. This recruitment practice follows an established tradition traced to the Prophet Muhammad, who invited his companions to carry out religious outreach through a structured call (*takāzā*). *Jama’ah Tabligh* adopts this model to guide the recruitment of new participants. The *tasykil* process is systematically regulated through *mudzākarah* stages—*ta’āruf*, *ta’āluף*, *targhīb*, and *tasykil*—to ensure effective recruitment and readiness for *khuruj*, beginning at the *mahallah* level and continuing through the *halaqah* and *markaz*.”

The *Jamaah Tabligh* is not an organization but has a hierarchical structure, a unique feature that requires further study. This is to obtain a detailed explanation without creating multiple interpretations that differ from the actual situation. An explanation of the *tasykil* process was delivered by Faizalat, who specifically handles *tasykil* at the *Jamaah Tablighi* headquarters in Palopo City, as explained by LA below.:

“*Mahallah* is the setting where the outcomes of *khuruj fi sabilillah* are practiced in everyday life and serves as a key indicator of the program’s success. As a permanent place of residence, *mahallah* becomes the space to sustain *maqāmī* practices based on personal awareness and a sense of responsibility toward the community, without coercion or hierarchical pressure. For local residents—especially those with a troubled past—maintaining consistency (*istiqāmah*) in living these practices within their own community is both a challenge and a hope, requiring readiness to face praise or criticism while actively reviving religious practice in society.”

In line with these circumstances, the Islamic education method can be implemented sustainably, not only when participating in the *Khuruj fi sabilillah* program but also when returning to one's hometown as an *ahbab* by reviving the *maqami* practice. The results of the interview with RMP are as follows:

“The activities carried out during *khuruj* are referred to as *intiqaļi*, conducted for a specific period and route determined by the *markaz* based on considerations of personal conditions and resources. The new and unfamiliar environment is expected to motivate *tasykilian*, although the effectiveness of the program is strongly influenced by the competence of the implementor. A key indicator of successful implementation of *khuruj* with the *tarbiyah islāhiyyah* method is the active involvement of *tasykilian* in *maqāmī* programs upon returning to their home communities. When *tarbiyah*

islâhiyyah is well implemented, it leads to significant personal transformation, fostering concern for the surrounding environment and a commitment to maintaining *istiqāmah*.”

b. Standardization (*Tafaqud*) of Implementers in the *Khuruj Fi Sabilillah* Program

The main component of the program is role models, which are based on the implementers, who must have a good understanding of the program and be worthy of being used as examples in practice. The standardization (*tafaqud*) of implementers in forming congregations is explained in the following RMP:

“The core principle of *tarbiyah islâhiyyah* in the Jama’ah Tabligh movement is sacrifice, as intellectual ability without sacrifice may lead to deviation and self-defined discipline based on personal understanding. Therefore, the stages of *tafaqud ahrwāl* and *‘amal* also apply to implementors to ensure obedience and consistency in carrying out *tarbiyah islâhiyyah*, in accordance with the agreed *uṣūl tartīb* established under the guidance of Maulana Muhammad Sa’ad al-Kandahlawi at the Nizamuddin world *markaz*.”

Tasykilian as a new follower and ahab who has regularly participated in the *khuruj fi sabilillah* program using the *tarbiyah islâhiyyah* method provides comments based on the experience he has had and needs to be used as a reference, criticism and suggestion in the following interview with WD:

“Since the early presence of Jama’ah Tabligh in Palopo, participants have routinely joined the *khuruj* program—three days each month, forty days annually, and several four-month periods both domestically and abroad. Through guidance from different *amirs*, it became evident that leadership styles vary significantly, especially during longer *khuruj*. Although guidance and discipline originate from the same source and are delivered in the same *bayan hidayah* gatherings, differences in implementation are strongly influenced by the personal character of the *amir* as the implementor. Amirs with a pesantren educational background affiliated with Jama’ah Tabligh tend to demonstrate a more polite and wise approach in practice.”

Various characters with diverse backgrounds can gather in the *Jamaah Tabligh* movement and it is inevitable that this situation will occur in one *Khuruj Jamaah*, so the way to anticipate failure in implementing the *Khuruj* program by applying the Islamic *Tarbiyah* method is explained in the following interview with LA:

“Hadraji Maulana Muhammad Sa’ad al-Kandahlawi envisioned an ideal *khuruj* group consisting of ten members (*asyratun kâmilatun*), including one *hâfiẓ al-Qur’an* and one scholar proficient in classical Islamic texts. Such a composition qualifies as a *jama’ah khawāṣ*, considered capable and prepared to be deployed to various regions, including responding to *taqāzā* by opening new or previously resistant and isolated areas.”

The criteria for establishing a *Khawās* congregation cannot be fully met, while the *tasykil* process is ongoing and will continue to add new followers every day. The policies to be implemented must refer to the directives discussed in the deliberations, as explained by the *Faizalat Markaz* of Palopo City, which has successfully created internal policies by referring to the *muzakarah tasykil* of the *Faizalat* in international deliberations in the following interview with AIM:

“Order in the *Jamaah Tabligh* is standardized and centrally directed by the global *markaz* in Nizamuddin. Exceptional or emergency conditions are discussed in *markaz* deliberations as *taqāzā* and then responded to by *halaqah* and *mahallah*. Although such situations fall within the realm of *faizalat*, obedience remains paramount, based on the belief that adherence to *suhbah* and collective religious practice (*ijtima’i ‘amal*) will invite divine help and bring benefit to the community.”

The description that can be obtained from several situations that have occurred to provide clearer

information about conditions that do not apply generally will be explained based on the experience and experience that has been carried out as a joint deliberation decision by the *Faizalat Markaz* of Palopo City in a follow-up interview, as follows:

“When the full criteria of a *jama’ah khawāṣ* cannot be met, practical experience shows that adjustment is made by ensuring experienced members are included. A four-month *khuruj* group should include at least two members who have previously completed a four-month *khuruj* with proper orderly, while a forty-day group should include at least one member with four-month experience and one with forty-day experience who has consistently practiced *amalan maqāmī* for at least one year.”

The collective action is a unified whole, so if any deviation occurs within one congregation, it will tarnish the reputation of all congregations worldwide. The efforts made by the *Jamaah Tabligh* movement to minimize such deviations are explained by LA below:

“The supervision of *khuruj* groups sent out and visiting groups within the Palopo *markaz* is conducted daily. The *markaz* holds daily evaluations starting at 8 a.m. through routine deliberations to receive *karqozari* reports from *halaqah* and *mahallah*, including cross-*markaz* reports for groups sent outside the region or abroad. If reports indicate deviations or internal or external problems, they are followed up within 24 hours to prevent misunderstandings and to conduct renewed *tafaqud* for the affected group.”

c. Obstacles in the Implementation of the *Khuruj Fi Sabilillah* Program

The maximum efforts undertaken are filled with great hope for the realization of a religious community through the *Khuruj fi sabilillah* program. However, the obstacles that frequently arise sometimes cannot be permanently resolved. Crucial obstacles that arise internally within the congregation and are experienced by members of the *Tabligh Jamaah* are personal, both for those sent from Palopo City and those visiting Palopo City, as explained by the following LA:

“*Tarbiyah islāhiyah* shapes *tasykilian* outwardly through religious practice and inwardly by strengthening correct belief, requiring total commitment and consistency. Fluctuations of inner *jazbah* are part of faith dynamics that implementors must understand. When *jazbah* increases in a member, the implementor must play a dual role: giving special attention to the affected individual while calming the rest of the group. Generally, only one- or two-members experience *jazbah* at a time, and it has never occurred in Palopo that all ten members are affected simultaneously. With an appropriate approach, early *jazbah* during a four-month *khuruj* can be managed well. The success of a *jama’ah* lies in maintaining unity of heart and completing the journey, as internal division and early withdrawal risk causing public misunderstanding and the possibility of members returning to past immoral behaviors.”

Another obstacle faced by the congregation is external problems, although external problems are not as difficult as internal ones. However, handling external problems still requires the attention and supervision of the implementer as a role model within the congregation. The inherent nature of *tasykilian* (*tasykil*) in the *tarbiyah* stage within the congregation requires the attention and caring attitude of the implementer, as explained by LA below:

“The essence of *islāh* is learning and striving to become better, as patience can only be developed through interaction with challenging personalities. Diversity of backgrounds and characters within a *jama’ah* should be viewed positively and can contribute to collective growth. *Tarbiyah islāhiyah* fosters *mahabbah* and mutual care, encouraging members to protect one another’s shortcomings, especially when facing external issues. Common external problems include perceptions of

untidiness, such as disorganized clothing, leftover food around mosques, or using prayer mats for sleeping, which can lead to controversy and tension with the wider community and mosque congregations.”

The implementation of the *Khuruj fi sabilillah* program in Palopo City takes place through a structured yet flexible system, emphasizing the Islamic *tarbiyah* (Islamic education) method as the core of spiritual and social development. This program is not merely understood as a temporary da'wah activity, but as a deliberate process of self-transformation through the release of worldly attributes, the adoption of a simple lifestyle, and interactions across social backgrounds. The hierarchical recruitment (*tasykil*) stages—from *mahallah* (Islamic boarding school), *halaqah* (Islamic circle), to *markaz* (Islamic center)—are crucial in ensuring participants' spiritual and social readiness. The success of Khuruj implementation is measured not solely by the implementation of *intiqālī* practices during the journey, but primarily by the sustainability of *maqāmī* practices after participants return to their home communities, which signifies the ongoing internalization of Islamic *tarbiyah* values.

The quality of program implementation is largely determined by the standardization (*tafaqud*) of implementers as role models within the congregation. The diversity of the *amir's* background and character directly influences the leadership style, discipline, and effectiveness of the congregation's guidance during *khuruj*. To minimize deviations, the *Jama'ah Tabligh* in Palopo City implements an intensive monitoring mechanism through daily evaluations, *karqozari* reports, and rapid follow-up based on *markaz* deliberations. Internal obstacles such as fluctuations in the *jazbah* and potential conflicts between members, as well as external obstacles such as social resistance and community misunderstandings, are responded to through an educational approach, patience, and strengthening of *ukhuwah* (brotherhood). Thus, this study found that the success of the *khuruj fi sabilillah* program depends not only on structural adherence to the *manhaj*, but also on the implementer's ability to manage human dynamics wisely and contextually.

The implementation of Islamic education (*tarbiyah islâhiyyah*) in the *Khuruj fi sabilillah* program in Palopo City demonstrates a strong link between the initial development stages, the implementation process, and the sustainable impact after the *Khuruj*. Strengthening new followers (*tasykilan*) through bayan *hidayah* before departure serves as a conceptual and psychological foundation so that participants have the correct *tashhīh al-niyyah*. In this context, the role of *mubayyin* is a key variable that bridges normative Islamic values with the practical reality of the congregation. Systematic provision can shape individual readiness to synergize within the congregation, obey the results of deliberations, and internalize collective discipline as part of the *tarbiyah* process. Research findings indicate that implementation failure is often not caused by the program structure, but by a weak initial understanding that has implications for resistance, misunderstanding, and internal disharmony during the *Khuruj* (Ahmad Yasir, 2020).

Furthermore, the substance of *targhib*, which is oriented towards the five principles of religious perfection—*imaniyah*, *ubudiyah*, *muamalah*, *muasyarah*, and *akhlak*—becomes the conceptual core that integrates the spiritual, social, and moral dimensions in *tarbiyah islâhiyyah*. This framework emphasizes that *khuruj* is not interpreted narrowly as a da'wah ritual, but rather as a holistic educational process that simultaneously fosters individual and social piety. The strengthening of the values of *wasathiyah* and religious nationalism in bayan *hidayah* is also an important finding that confirms the compatibility of *Jama'ah Tabligh's* teachings with the Indonesian national context. Understanding of pluralism, Pancasila, and Bhinneka Tunggal Ika (Unity in Diversity) is positioned as a manifestation of comprehensive Islam based on *rahmatan li al-'ālamīn*, so that the more mature the *tarbiyah islâhiyyah*

undertaken, the less potential for the emergence of exclusive, radical, or anarchic attitudes (Firdaus, 2020).

Research findings on the implementation of the *Khuruj fi sabilillāh* program in Palopo City can be analyzed by referring to established literature on transnational da'wah and the formation of religious discipline. Metcalf (2003; 2014) explains that the *Jama'ah Tabligh* developed a transnational da'wah model that functions as a mobile pedagogy, namely religious education that occurs through travel, collective discipline, and submission to the leadership structure of the *emir*. This framework aligns with research findings that indicate that *khuruj* in Palopo is not understood as a temporary da'wah activity, but rather as a process of self-transformation through the shedding of worldly attributes and the adoption of a simple lifestyle. The emphasis on the continuity of *maqāmī* practices after participants return to their home communities demonstrates that the primary goal of *khuruj* is the internalization of pious values in daily life. Metcalf emphasizes that the success of the *Jama'ah Tabligh* is measured by changes in religious habitus, not solely by the intensity of sermons or organizational expansion.

From the perspective of Islamic pedagogy and the study of post-conflict communities or marginalized groups, these findings are also relevant to the analysis of Hefner (2007) and Feener (2013), which emphasizes the importance of an educational, gradual, and role-modeling approach to religious development. The mechanisms of *tasykil*, *tafaqud*, daily evaluation, and *musyawarah markaz* (religious meetings) in Palopo function not only as tools of structural control but also as spaces for the formation of moral discipline and social negotiation that are sensitive to local dynamics. Consistent with Gade (2004), religious discipline in Islam is formed through repeated and socially institutionalized practices, rather than through formal indoctrination. Therefore, the implementation of *khuruj fi sabilillāh* in Palopo City can be understood as a contextual adaptation of the transnational da'wah of *Jama'ah Tabligh* which plays a role as a socio-religious pedagogy in strengthening the cohesion, collective ethics, and spiritual resilience of local communities.

Thus, the implementation of Islamic education (*tarbiyah islāhiyyah*) is a systemic process that begins with observation of social reality, theoretical strengthening through literature review, and empirical verification through field data collection. These three elements form a complementary flow of understanding and produce valid and contextual analysis. This discussion confirms that the success of the *Khuruj fi sabilillāh* program cannot be separated from the continuity between the conceptual framework, practical implementation, and strengthening of national values. Thus, this study contributes to clarifying the position of Islamic education (*tarbiyah islāhiyyah*) as a transformative Islamic education model that is relevant to Indonesia's pluralistic society.

4. CONCLUSION

This study concludes that the public response in Palopo City to the *khuruj fi sabilillāh* program is generally positive, marked by strong enthusiasm from the charismatic "Lima Serangkai" scholars and supported by traditional leaders, local government, and established Islamic organizations. Although some individual rejections were found, they were based on personal reasons and did not reflect a collective societal stance. The success of the program's implementation largely depends on the competence of the *murabbi* (spiritual mentor) as the key field implementer. Therefore, careful selection based on religious knowledge, emotional stability, and mentoring experience is crucial. However, without consistent supervision and systematic evaluation down to the grassroots (*mahallah*) level, the program risks deviating from its foundational values and objectives. This research enriches contemporary Islamic studies by highlighting the importance of community-based strength and

spiritual leadership in the success of local religious movements. In practice, the *khuruj fi sabilillah* program still requires the development of an adaptive and gradual *tarbiyah islāhiyah* mechanism to serve as a model of synergistic religious empowerment. Recommendations from the study include: maintaining public trust through collaborative efforts with scholars and community leaders, strengthening public sympathy by contributing to religious and social activities, improving the qualifications of *murabbi*, and ensuring discipline and proper conduct during the execution of the program.

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