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|  | <p>Solo International Collaboration and Publication of<br/>Social Sciences and Humanities<br/>E-ISSN: 2988-3512<br/>Vol.4, No.2, 2026, pp. 773-788<br/>DOI: <a href="https://doi.org/10.61455/sicopus.v4i02.561">https://doi.org/10.61455/sicopus.v4i02.561</a></p> |  |
| <p>Received<br/>January 08, 2026</p>   | <p>Revised<br/>April 29, 2026</p>   | <p>Accepted<br/>May 29, 2026</p>   |

## Khuruj as Transformational Pedagogy: The Mobilization of Da'wah and the Formation of Spiritual Capital in Jamaah Tabligh

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### Abstract

**Objective:** This study aims to analyze the concept of khuruj in Jamaah Tabligh as a model of transformational pedagogy that shapes the militancy of da'wah, religious identity, and spiritual capital amidst the challenges of modernity and materialist culture. **Theoretical framework:** This study draws on transformational pedagogy, experiential learning theory, Pierre Bourdieu's habitus theory, and the concept of spiritual capital to explain the internalization of values, the formation of religious identity, and the transformation of spiritual awareness through the practice of khuruj in Jamaah Tabligh. **Literature review:** This study examines the concept of khuruj as a method of da'wah within the Jamaah Tabligh, experiential pedagogy, the formation of religious habitus, and spiritual capital within the transnational Islamic movement. **Method:** This study uses a descriptive, qualitative approach, drawing on library research and socio-religious observations. Data were obtained through a literature review in the form of books, journals, documents of the Jamaat Tabligh, as well as observations of da'wah activities such as khuruj, jaulah, bayan, musyawarah, and communal life of the Jamaat Tabligh. Data analysis was conducted descriptively-interpretatively through theme classification, theoretical interpretation, and source triangulation. **Results:** The study indicates that khuruj in the Jamaat Tabligh not only serves as a method of spreading da'wah but also functions as a transformative education system that shapes members' religious character, da'wah militancy, and spiritual capital. The practice of khuruj builds spiritual discipline through the habituation of worship, material sacrifice, simplicity of life, Islamic brotherhood, and direct involvement in door-to-door da'wah. This system results in the transformation of religious identity, strengthens the sense of belonging to Religion (sense of belonging), and forms a da'wah habitus based on devotion and social service. The study also shows that the Jamaat Tabligh presents a form of spiritual resistance to the culture of materialism, individualism, and the commodification of Religion in the modern era. **Implications:** Khuruj becomes a model for da'i cadre formation, grounded in spiritual experience, religious habituation, and social solidarity, to strengthen the moral integrity of da'wah practitioners. **Novelty:** This study examines khuruj as a transformative pedagogy that shapes the habitus and spiritual capital of the Jamaat Tabligh as a form of resistance to modern materialism.

**Keywords:** khuruj, transformational pedagogy, jamaat tabligh, spiritual capital, transnational da'wah.

## INTRODUCTION

Da'wah is one of the fundamental instruments in the Islamic tradition, functioning not only as a medium for conveying religious teachings but also as a means of moral, social, and civilizational transformation of the people. In an Islamic perspective, da'wah is understood as a religious obligation inherent in every Muslim to call people to the values of monotheism, morality, and a life oriented towards the benefit of the people [1]. However, the dynamics of modern society present increasingly complex challenges to preaching. Modernization, initially expected to advance civilization, has also given rise to a culture of materialism, hedonism, individualism, and consumerism, slowly shifting society's spiritual orientation. Modern life is no longer measured by moral and spiritual depth but is increasingly determined by material possessions, social status, and symbols of luxury [2]. In such a situation, da'wah faces a serious challenge in maintaining the relevance of Islamic values amidst the dominance of global capitalist culture.

This phenomenon is reinforced by the development of mass media and digital technology, which have transformed the religious communication patterns of contemporary Muslim society. Da'wah no longer occurs conventionally through religious study groups or traditional religious spaces, but has moved into the media industry and popular culture. Television, YouTube, Instagram, TikTok, and various other digital platforms have given rise to the phenomenon of celebrity preachers, or “celebrity da'i,” who have made da'wah part of the modern entertainment industry. On the one hand, digital media has massively and efficiently expanded the reach of da'wah. However, on the other hand, this phenomenon has given rise to new problems, including the commodification of Religion, as da'wah activities begin to be tied to market logic, popularity, ratings, sponsorships, and capitalist economic interests. Da'wah is no longer positioned solely as a mission of spiritual transformation, but also as a commodity with high economic value in the media industry.

This situation creates a paradox in contemporary preaching practices. Preachers appear as conveyors of moral messages and religious asceticism [3], but at the same time, some of them also represent modern consumer culture through luxurious lifestyles, involvement in commercial advertising, and the exploitation of religious imagery for entertainment. This situation creates ambivalence within Muslim society, particularly when spiritual messages are delivered by figures who socially represent material prosperity and elite lifestyles. In this context, da'wah has the potential to lose its moral role model and be reduced to mere religious performativity in the media public sphere. Consequently, fundamental questions arise regarding how to build a da'wah cadre system capable of producing da'i with spiritual integrity, social militancy, and moral resilience amidst the currents of modern materialism.

These issues demonstrate that the challenges of today's da'wah are not only related to religious communication methods, but also to the model of da'i education and training. Da'wah requires a cadre system that produces not only popular preachers but also da'wah actors with spiritual depth, moral exemplars, social solidarity, and the ability to carry out religious transformation at the grassroots level. In this context, Jamaah Tabligh is one of the transnational Islamic movements that offers an alternative model of da'wah training through the khuruj system. Unlike modern da'wah models that rely on media and personal branding, Jamaah Tabligh builds da'wah through direct experience (experiential da'wah) through outreach activities for a certain period of time, leaving behind worldly routines for the sake of spiritual strengthening and religious service within the community [4].

The khuruj system within the Jamaat Tabligh serves not only as a method for spreading da'wah (Islamic preaching), but also as a mechanism for spiritual education and religious character formation. Through the khuruj process, Jamaat Tabligh members live a simple life, practice disciplined worship, engage in collective social interaction, make material sacrifices, and engage in experiential learning. These practices shape a religious habitus that emphasizes simplicity, brotherhood, devotion, and militant da'wah. From an Islamic pedagogical perspective, khuruj can be understood as a form of transformational pedagogy that places

religious experience at the heart of the educational process and the formation of religious identity [5], [6]. Da'wah in the Jamaat Tabligh is not only understood as verbal preaching, but also as a process of internalizing values through ongoing social and spiritual experiences.

Theoretically, this study uses a transformational pedagogical approach and the concept of spiritual capital to analyze the practice of khuruj in the Jamaat Tabligh. Transformational pedagogy views education as a process of changing an individual's awareness, identity, and life orientation through reflective experience and social practice [7]–[9]. Meanwhile, the concept of spiritual capital explains how religious practices can generate moral resources, social solidarity, an ethos of devotion, and religious militancy that influence society's social life [10]–[12]. In the context of the Jamaat Tabligh, spiritual capital is built through disciplined worship [13], self-sacrifice, collective living, and ongoing da'wah mobilization.

Research on the Jamaat Tabligh has been extensively conducted by academics, both from the perspectives of Islamic studies, the sociology of Religion, and transnational social movements. A study by Khotimah positions the Jamaat Tabligh as a transnational da'wah movement oriented toward revitalizing individual piety and purifying religious practices [14]. In another study by Atra Guswarif, Jamaah Tabligh was highlighted as an Islamic reform movement based on grassroots mobilization that emphasized the formation of Muslim morality through khuruj activities. In a more contemporary study, Ali examines the transformation of Islamic movements in the face of modernity and global media [15]. Sahib highlights the Jamaat Tabligh's da'wah practice in building community solidarity and religious identity in modern urban society [16].

However, most previous studies have been descriptive, focusing on khuruj as a da'wah method, a religious ritual, or a social mobilization strategy within the Jamaat Tabligh. These studies have not elaborated much on khuruj as a transformational pedagogical model that operates through experiential religiosity, the formation of a spiritual habitus, and the internalization of anti-materialist values in the da'i cadre formation process. Furthermore, the relationship between khuruj practices and the construction of spiritual capital in a modern society dominated by a consumer culture has also been relatively rarely discussed in depth. Therefore, this study seeks to fill this academic void by analyzing khuruj as a form of transformational pedagogy within the Jamaat Tabligh through an experiential pedagogy approach and the spiritual capital theory, thereby generating a new perspective on the study of da'wah and contemporary Islamic education.

Previous research has also been limited in explaining the relationship between the Jamaah Tabligh's cadre development system and the construction of spiritual capital in a modern society increasingly trapped in consumer culture and the logic of capitalism. Yet, the practice of khuruj serves not only as a means of spreading da'wah but also as a mechanism for the formation of religious identity, spiritual discipline, collective consciousness, and the transformation of its members' life orientations. Based on these conditions, there is a research gap in the study of da'wah and contemporary Islamic education, particularly regarding how khuruj works as a transformational pedagogical system in fostering religious militancy and resistance to modern materialist culture.

Departing from this research gap, this study offers novelty by positioning khuruj as a model of transformational pedagogy within Jamaah Tabligh through an experiential pedagogy approach and the spiritual capital theory. This study not only analyzes da'wah as a religious communication activity, but also as a transformational educational process that shapes religious habitus, moral resilience, social solidarity, and da'wah militancy at the grassroots level. Thus, this study offers a new perspective on da'wah and Islamic education, particularly regarding a model of da'i cadre formation grounded in spiritual experience as a form of resistance to the culture of materialism and the commodification of Religion in the modern era. Based on this description, this study aims to analyze khuruj as a model of transformational pedagogy within Jamaah Tabligh, understand the pattern of da'wah

mobilization that emerges from this practice, and explain the construction of spiritual capital produced during the process of da'i cadre formation in Jamaah Tabligh.

## LITERATURE REVIEW

### Khuruj in Jamaat Tabligh

Etymologically, khuruj comes from the Arabic kharaja-yakhruju, meaning to go out. In the Jamaah Tabligh tradition, khuruj is defined as leaving one's home to conduct da'wah (Islamic outreach) for a specific period of time, with the goal of self-improvement (ishlah al-nafs) and of drawing the community closer to Islamic teachings. This activity is at the heart of the Jamaah Tabligh's da'wah system, as it is seen as a means of spiritual formation, strengthening faith, and developing da'i (preacher) cadres.

According to Pieri, khuruj is not just an ordinary da'wah journey, but a process of moral transformation that shapes individual piety through direct social and spiritual experiences [17]. In Atra Guswarif's view, khuruj is a form of collective spiritual practice aimed at building religious discipline, social solidarity, and commitment to da'wah among Jamaat Tabligh members. Meanwhile, Muhammad Khalid Masud believes that khuruj functions as a mechanism for reproducing religious identity and forming a da'wah habitus within the Jamaat Tabligh community.

From a contemporary da'wah perspective, khuruj can be understood as an experiential da'wah model, namely the process of internalizing religious values through direct practice within the community. Through this activity, members of the Jamaat Tabligh not only learn to convey religious messages but also experience spiritual learning through simplicity of life, material sacrifice, social service, and collective living.

### Transformational Pedagogy

Transformational pedagogy is an educational approach that emphasizes changes in individual awareness, identity, and behavior through reflective experiences and in-depth learning processes. This approach aims not only to transfer knowledge but also to shape students' perspectives, values, and life orientations. Jack Mezirow's thinking heavily influences transformational pedagogy theory through the concept of transformative learning. According to Mezirow, transformational learning occurs when individuals experience a change in perspective through critical reflection on their life experiences [18]. This process results in changes in a person's way of thinking, identity, and social actions.

In the context of Islamic education, transformational pedagogy places spiritual experience and social practice as crucial elements in shaping religious character. This approach is relevant to the practice of khuruj (Islamic outreach) within the Jamaat Tabligh (Jabligh Jamaat), as da'wah activities are conducted through direct fieldwork, social interaction, self-sacrifice, and intensive worship. Thus, khuruj serves not only as a da'wah method but also as a transformational educational process that shapes the religious militancy and spiritual awareness of Jamaat Tabligh members.

### Experiential Learning in Da'wah Pedagogy

The concept of transformational pedagogy is also closely related to the experiential learning theory developed by David Kolb. Kolb explains that effective learning occurs through concrete experience, reflection, conceptualization, and hands-on practice [19]. From this perspective, experience is the primary source of knowledge formation and behavioral change.

The practice of khuruj within the Jamaat Tabligh reflects an experiential learning model, as members learn da'wah through direct involvement in the community's social life. They experience the educational process through congregational worship, door-to-door da'wah,

deliberations, community service, and practice in simplicity. Therefore, khuruj can be understood as a form of experiential da'wah pedagogy that emphasizes the development of character and spirituality through direct practice.

## METHODOLOGY

This study employed a descriptive qualitative research method with a library research approach and socio-religious observation. The qualitative approach was used because the study aimed to deeply understand the practice of khuruj within the Jamaat Tabligh as a phenomenon of da'wah, spiritual education, and socio-religious mobilization that is rich in meaning. Meanwhile, the descriptive nature of the study aimed to systematically describe the pattern of da'wah cadre formation, the process of spiritual capital formation, and the practice of transformational pedagogy that developed within khuruj activities. The library research approach was used to examine relevant literature, including books, journal articles, Jamaat Tabligh documents, and prior research on da'wah pedagogy, transnational Islamic movements, spiritual capital, and religious transformation in modern society [20].

In addition to a literature review, this study also utilizes socio-religious observation to gain an empirical understanding of the practice of khuruj and the dynamics of Jamaah Tabligh's da'wah in the field. Observations were conducted on da'wah activities such as jaulah, bayan, musyawarah, communal life in the mosque, and social interactions among Jamaah Tabligh members during khuruj activities. Through these observations, the researcher seeks to understand how the processes of internalizing religious values, developing spiritual discipline, and strengthening social solidarity are enacted in the daily lives of Jamaah Tabligh members. This socio-religious observation approach is important because the practice of khuruj is understood not only as a ritual da'wah activity but also as a social and spiritual experience that shapes the religious habitus of its members.

Data analysis was conducted descriptively and interpretively by reviewing and thematically linking data from literature studies and field observations. The data were then classified according to the research focus, including transformational pedagogy, da'wah mobilization, religious experience, and spiritual capital within the Jamaat Tabligh [21]. Next, the data were analyzed using an interpretive approach to understand the meaning and social construction of khuruj as a model of experiential da'wah education. To maintain data validity, this study employed source triangulation and theory triangulation through comparisons of various literature, observational results, and theoretical perspectives on transformational pedagogy and spiritual capital [22]. With this approach, this research is expected to produce a comprehensive analysis of khuruj as a model for cadre development in da'wah and spiritual resistance to modern materialist culture.

**Table 1. Research Method Used in This Study**

| Aspect                 | Description   |
|------------------------|---|
| Type of Research       | Qualitative descriptive research.   |
| Approach               | Qualitative approach focusing on understanding social and educational phenomena in natural settings.  |
| Research Objective     | To analyze the role of Islamic Religious Education (PAI) teachers in building students' character at Muhammadiyah Elementary School 12, Pamulang. |
| Rationale for Approach | Chosen to explore meanings, experiences, and teacher–student interactions in depth.   |
| Key Figures Analyzed   | Islamic Religious Education teachers and students.  |
| Main Data Sources      | Observation, in-depth interviews, and documentation (photos,  |

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|                              | activity records, school archives).  |
| <b>Method of Analysis</b>    | Miles and Huberman interactive analysis model.   |
| <b>Theoretical Framework</b> | Character education and the role of Islamic Religious Education teachers in moral and character development. |
| <b>Focus of Analysis</b>     | Teacher roles include educator, mentor, motivator, role model, and creator of religious school culture.      |
| <b>Expected Outcome</b>      | A comprehensive understanding of how PAI teachers contribute to students' character formation.               |

## RESULTS AND DISCUSSION

### Getting to Know the Jamaat tabligh: Genealogy and Movement Transformation

The Jamaat Tabligh is a transnational Islamic missionary movement that emerged in response to the socio-religious crisis of Muslims in India in the late 19th and early 20th centuries. The movement's emergence is inextricably linked to the decline of Muslims under British colonialism, which led to a weakening of religious identity, social fragmentation, and a decline in religious practices within Indian Muslim communities. In this context, various Islamic reform movements emerged, seeking to revive religious awareness through education, preaching, and the purification of Islamic teachings. One such movement was the Jamaat Tabligh, pioneered by Muhammad Ilyas Kandhlawi in the 1920s in the Mewat region of North India. This movement emerged not as a political organization, but as a missionary movement oriented toward revitalizing faith and fostering individual Muslim piety through a direct, grassroots approach to preaching [23].

Historically, the emergence of the Jamaat Tabligh is closely linked to the intellectual and spiritual tradition of the Deoband madrasas that developed in India after the collapse of Mughal rule and the consolidation of British colonialism. The Deobandi tradition emphasizes the purification of faith, the strengthening of sunnah practices, Islamic boarding school-based religious education, and the revitalization of Islamic spirituality in daily life. From this perspective, the Jamaat Tabligh can be understood as a manifestation of Islamic orthodoxy combined with the reformist Sufi tradition. The influence of figures such as Shah Waliullah Dehlawi, Ahmad Sirhindi, and Sayyid Ahmad Bareilvi is evident in the orientation of the Jamaat Tabligh movement, which emphasizes moral reform, the strengthening of monotheism, and the cultivation of individual piety as the basis for social transformation within the Muslim community.

The birth of the Jamaat Tabligh was also influenced by the dynamics of interfaith relations in India at the time. This movement emerged in response to the activities of the Shuddhi and Sangathan movements, which aggressively sought to convert Muslims back to Hinduism. This situation raised concerns about the weakening of the Islamic identity of the Muslim community, particularly in the Mewat region, where the majority of the population were marginalized Muslims with syncretic religious practices. It was in this context that Muhammad Ilyas Kandhlawi saw the need for a da'wah movement that was not only oriented towards formal religious teaching but also directly affected the community's social life through the formation of religious habits and the practical internalization of Islamic values [24].

In the early stages, Maulana Ilyas's da'wah strategy focused on establishing a network of mosque-based madrasas to strengthen the Muslim community's religious education in Mewat. However, he later realized that the formal education model alone was insufficient to produce da'wah cadres capable of directly transforming society. Maulana Ilyas's main criticism of the traditional education system was the emergence of "religious functionaries" who possessed Islamic knowledge but lacked da'wah militancy and the ability to reach the

grassroots. This realization prompted him to leave his academic position at the Mazharul 'Ulum Saharanpur Madrasah and initiate a new da'wah model based on socio-religious mobilization through the khuruj system [25].

The Jamaat Tabligh's da'wah model is built through the formation of small groups (jama'at) consisting of several members to undertake da'wah journeys from one place to another. These groups visit mosques, people's homes, and social spaces within the Muslim community to encourage people to revive basic religious practices, such as congregational prayer, dhikr (remembrance of God), Quran reading, and moral improvement. From a sociological perspective, this method demonstrates grassroots religious mobilization grounded in direct social interaction and moral example. The Jamaat Tabligh emphasizes da'wah not through theological debate or political confrontation, but rather through a persuasive approach, social service, simple living, and the building of religious solidarity among community members.

The uniqueness of the Jamaat Tabligh lies in its da'wah cadre system, which is based on direct religious experience (experiential religiosity). Khuruj activities are at the heart of the identity formation and da'wah militancy of Jamaat Tabligh members. In practice, members are invited to temporarily leave their economic, family, and social routines to participate in da'wah journeys for a specified period. During this process, they live collectively in mosques, strengthen their worship, conduct house-to-house outreach, and engage in various social service and da'wah activities. This process fosters spiritual discipline, group solidarity, and a religious habitus that serve as the primary foundation of the Jamaat Tabligh movement [26].

From an Islamic pedagogical perspective, the khuruj system can be understood as a form of transformational pedagogy that places religious experience as the primary medium of learning. Da'wah is understood not only as the activity of conveying religious messages, but as a process of character formation and the transformation of spiritual awareness through direct experience. This practice aligns with Jack Mezirow's transformative learning theory, which emphasizes the role of reflective experiences in shaping changes in an individual's identity and life orientation. In addition, the learning pattern of the Jamaat Tabligh is related to David Kolb's experiential learning concept, as the educational process occurs through the direct involvement of members in the life of da'wah and in socio-religious practices.

The Jamaat Tabligh developed rapidly after Muhammad Yusuf Kandhlawi succeeded Maulana Ilyas as leader following the latter's death in 1944. Under his leadership, the Jamaat Tabligh grew from a local movement in Mewat into a transnational da'wah network spanning South Asia, Southeast Asia, the Middle East, Africa, Europe, and North America. The Jamaat Tabligh's da'wah mobilization was supported by a network of mosques, international ijtima' activities, and a culture of cross-country da'wah travel that enabled the formation of global religious solidarity among its members. One strong indicator of this development was seen in the holding of the international ijtima' in Tongi, Bangladesh, which was able to attract millions of participants from various countries.

The transformation of the Jamaat Tabligh into a transnational movement demonstrates that its primary strength lies not in its formal organizational structure or political power, but in its ability to build spiritual capital and religious solidarity based on collective da'wah experiences. In a modern context dominated by a culture of materialism and individualism, the Jamaat Tabligh offers an alternative da'wah model that emphasizes simplicity of life, sacrifice, social service, and spiritual discipline. Therefore, this movement can be understood not only as an ordinary da'wah community but also as a form of religious resistance to the spiritual crisis of modern society. The practice of khuruj within the Jamaat Tabligh serves as an important mechanism for constructing religious identity, reproducing religious habitus, and forming spiritual capital that enables its members to maintain a transcendental orientation in life amidst the hegemony of global materialistic culture.

## The Curriculum and Strategy of the Jamaat Tabligh's Da'wah

The Jamaat Tabligh has developed a da'wah system that serves not only as a medium for disseminating Islamic teachings but also as a mechanism for spiritual education and the formation of members' religious identities. From an Islamic pedagogical perspective, the Jamaat Tabligh's da'wah system can be understood as a structured socio-religious curriculum, although not formalized in the modern education system. This curriculum is built through a combination of textual learning, worship habits, collective experience, and direct da'wah practices within the community. Unlike modern da'wah models that rely heavily on digital media and mass communication, the Jamaat Tabligh has developed an experiential religiosity-based approach that positions da'wah activities as a space for character formation and spiritual transformation.

Ideologically, the Jamaat Tabligh's primary vision is to seek God's approval through the revival of Religion (ihya' al-din) and the perfection of the faith of individual Muslims. This vision demonstrates the movement's orientation, which is highly focused on fostering personal piety as the basis for social change. From a sociological perspective, this orientation demonstrates that the Jamaat Tabligh places individual moral transformation as a primary prerequisite for the revival of the Muslim community. This aligns with Max Weber's view of the relationship between religious ethics and the formation of social action. Weber emphasized that Religion can shape life orientations, moral discipline, and collective action patterns in society [27]. In the context of the Jamaat Tabligh, the formation of individual piety is believed to give birth to broader social transformation through the reproduction of religious behavior in everyday life.

The Jamaat Tabligh's mission is to develop individuals who are responsible for their Religion, willing to make sacrifices for the sake of preaching, and able to emulate the morals of the Prophet Muhammad (peace be upon him). This mission demonstrates that the Jamaat Tabligh is not merely producing "religious preachers," but rather is developing a model of cadre development that produces individuals with high religious militancy. From a transformational pedagogical perspective, this model demonstrates an educational process that not only transfers knowledge but also shapes students' awareness, life orientation, and spiritual identity. This is relevant to Jack Mezirow's transformative learning theory, which explains that true learning occurs when individuals experience a change in perspective through reflective experience and direct engagement with social reality.

The primary goal of the Jamaat Tabligh's da'wah is to invite humanity to return to obedience to Allah and His Messenger through a process of self-improvement or internal spiritual improvement. The concept of *ishlah* within the Jamaat Tabligh demonstrates that social transformation must begin with individual transformation. Therefore, da'wah is understood not merely as an activity of calling others to prayer, but as a process of self-improvement through active involvement in da'wah activities. This perspective demonstrates the close relationship between da'wah and the formation of religious habitus. In Pierre Bourdieu's habitus theory, repeated social practices will shape specific patterns of behavior, awareness, and life orientations [28]. The Jamaat Tabligh's da'wah activities, which are carried out regularly through *khuruj*, *jaulah*, and *ta'lim*, form a religious habitus that is firmly embedded in the lives of members.

One important aspect of the Jamaat Tabligh curriculum is the concept of sacrifice in da'wah. Jamaat Tabligh members are encouraged to temporarily abandon economic, family, and worldly activities to participate in *khuruj fi sabillillah* activities. From a sociological perspective, this practice demonstrates a form of religious asceticism that places sacrifice as a means of developing spirituality. Émile Durkheim explained that collective rituals build social solidarity and strengthen the community's collective consciousness. In Jamaat Tabligh, living together during *khuruj* creates emotional solidarity and a religious identity that strengthens members' loyalty to the da'wah movement.

The Jamaat Tabligh curriculum is also built around a system of religious study, which is a routine activity for every member. This system demonstrates that religious learning is not confined to formal classrooms but occurs collectively in everyday life. Reading the *Fadha'il al-A'mal* book, attending halaqah (religious gatherings), and participating in bayan (religious study groups) and mudzakah (religious study groups) are the primary means of internalizing religious values [29]. From an Islamic pedagogical perspective, this system demonstrates a community-based learning approach that emphasizes the active involvement of all members in the educational process [30].

The concept of *ta'lim wa ta'allum* within the Jamaat Tabligh also demonstrates the close relationship between knowledge and social practice. Religious knowledge is not understood as a mere intellectual instrument, but must be realized in *da'wah* actions and daily behavior. This perspective aligns with David Kolb's experiential learning theory, which emphasizes that effective learning occurs through concrete experiences and direct reflection on them. The Jamaat Tabligh uses the experience of preaching as a primary means of spiritual learning and religious character formation.

The six main principles of Jamaah Tabligh, or the six qualities of the Companions, form the core of this movement's spiritual curriculum. These six principles include the statement of monotheism (*tauhid*), devout prayer (*khusyuk*), knowledge and *dhikr* (remembrance of God), honoring fellow Muslims, sincerity (*ikhlas*), and *da'wah* (preaching). These principles are not only taught verbally but are also directly practiced in the daily lives of members. Thus, the Jamaah Tabligh curriculum emphasizes the internalization of values rather than merely the cognitive transmission of religious knowledge.

**Table 2. Core Curriculum of Jamaat Tabligh Da'wah**

| Component                       | Main Substance  | Focus of Coaching   |
|---------------------------------|---|---|
| Vision and mission              | Allah's pleasure, strengthening of faith, practicing complete Islam                         | Formation of a community of Muslim friends with good morals |
| The Purpose of Da'wah           | Obedying Allah and the Messenger, enlivening the sunnah, global da'wah                      | Self-improvement and community reconciliation               |
| Ta'lim wa Ta'allum              | Study of the book <i>Fadha'il A'mal</i> , halaqah after prayer                              | Strengthening knowledge, faith, and good deeds              |
| Six Characteristics of a Friend | Thayyibah sentences, solemn prayer, knowledge & dhikr, Muslim commitment, sincerity, da'wah | The foundation of the character of Islamic cadres           |
| Daily Etiquette                 | Manners of the mosque, eating, sleeping, traveling, etc.                                    | Cultivating Islamic morals                                  |

The concept of the "six characteristics of the companions" demonstrates that the Jamaat Tabligh views the generation of the Prophet's companions as ideal models for Muslim character development. From the perspective of classical Islamic education, role models (*uswah hasanah*) are a crucial educational method because moral formation is more effective through concrete examples than through verbal instruction [31], [32]. Therefore, members of the Jamaat Tabligh are required to emulate the simplicity, sacrifice, and preaching spirit of the Prophet's companions in their daily lives. In addition to the six main principles, the Jamaat Tabligh also emphasizes four core practices: preaching faith, religious instruction (*ta'lim wa ta'allum*), worship and remembrance (*dhikr*), and service to fellow human beings. These four aspects demonstrate that spirituality within the Jamaat Tabligh is not individualistic, but rather embodied in social service and harmonious social interactions. In this context, *da'wah* is understood as a social practice that connects the relationships between humans and God and between humans and others.

The concept of social service or service is a crucial element in the Jamaat Tabligh educational system. Members are trained to serve fellow congregants, the community, and even themselves. This practice fosters an ethic of humility, solidarity, and social responsibility. From Robert D. Putnam's perspective on social capital, the practice of social service and community solidarity can strengthen social trust and group cohesion [33]. The Jamaat Tabligh draws on this social solidarity to mobilize da'wah at the grassroots level. The Jamaat Tabligh also developed a system of spiritual discipline based on the "20 principles of da'wah." This system regulates members' behavior in detail, from diet and social relationships to self-control and communication ethics. This detailed regulation of daily behavior demonstrates that the Jamaat Tabligh is building an educational system based on habituation. In Pierre Bourdieu's habitus theory, continuous social habituation leads to deeply ingrained patterns of behavior and awareness within the individual [34], [35].

The prohibition on discussing practical politics, caliphate, social status, and economic issues demonstrates the Jamaat Tabligh's orientation, which seeks to keep the movement focused on spiritual preaching and avoid socio-political conflict. This strategy is one factor that has enabled Jamaat Tabligh to be accepted in various countries and Muslim communities of diverse backgrounds. The movement adopts a non-confrontational approach and emphasizes individual moral development over the struggle for political power. Jamaat Tabligh's emphasis on etiquette also demonstrates a strong moral pedagogy. Nearly all daily activities are governed by specific etiquette, from eating and sleeping to traveling to the mosque. From a character education perspective, moral formation through habitual daily behavior is an effective way to build individual integrity and discipline. This system makes Religion present not only in worship rituals but also in all aspects of members' social lives.

Jaulah activities are one of the main da'wah strategies of the Jamaat Tabligh, which involves visiting people's homes to encourage them to improve the mosque and improve their religious practices. From a da'wah communication perspective, this method demonstrates an interpersonal approach based on direct interaction and emotional closeness. Unlike media da'wah, which is one-way, jaulah creates a more personal, participatory social relationship between the da'i and the community.

Through Jaulah, the Jamaat Tabligh (Islamic outreach) builds a model of da'wah based on exemplary behavior and a persuasive approach. Members do not come to judge the community, but rather to invite it politely and respectfully. From the perspective of Herbert Blumer's symbolic interaction theory, social meaning is constructed through everyday symbolic interactions. Jaulah activities facilitate the exchange of religious meanings, thereby strengthening the community's religious identity [36], [37].

The Jamaat Tabligh's cadre development strategy is implemented in stages through the concepts of tarhib, tasykil, and tahayya. This approach demonstrates that the Jamaat Tabligh understands the importance of psychological and emotional processes in building a person's commitment to da'wah. Individuals are not immediately asked to participate in long-term khuruj (religious gatherings), but are first introduced to the benefits of da'wah and congregational life. This staged strategy demonstrates a systematic cadre development model oriented toward the gradual internalization of values.

**Table 3. Jamaah Tabligh's Preaching Strategy**

| Strategy                | Form of Activity                               | Objective   |
|-------------------------|--|---|
| Go away                 | House-to-house visits                          | Inviting to congregational prayer & religious study |
| Targhib–Tasykil–Tahayya | Motivation → invitation → readiness for khuruj | Recruitment of Islamic missionary cadres            |
| Khuruj fi Sablillāh     | Da'wah 3 days, 40 days, 4                      | Field preaching practice & faith                    |

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|                     | months                            | development                        |
|---------------------|-----------------------------------|------------------------------------|
| <b>Deliberation</b> | Daily planning & evaluation       | Coordination and division of tasks |
| <b>Bayan</b>        | Short sermon after prayer         | Strengthening faith and good deeds |
| <b>Service</b>      | Congregation & community services | Formation of a spirit of devotion  |

The khuruj activity is the core of the Jamaat Tabligh's pedagogical system. This activity is a form of da'wah journey that requires members to leave worldly comforts and live simply in the mosque with other members. From the perspective of religious anthropology, khuruj can be understood as a liminal ritual that separates individuals from their normal lives and leads them into a space of spiritual transformation. This experience results in changes in members' identity and life orientation.

During the Khuruj, all life activities are directed toward strengthening spirituality and establishing religious discipline. A structured daily schedule, ranging from congregational prayer to bayan (religious study) to dhikr (remembrance) and even jaulah (religious study), demonstrates the existence of a total educational system (total institution) that intensively shapes the behavior and awareness of its members. From Erving Goffman's perspective, an organized collective life system can shape a new social identity by controlling individuals' daily activities [38], [39]. The khuruj routine also demonstrates the reproduction of religious habitus through the continuous repetition of worship and preaching practices. The experience of living simply, sleeping in the mosque, eating together, and sharing service tasks fosters social solidarity and spiritual discipline among members. These practices generate spiritual capital in the form of piety, devotion to preaching, and a transcendental orientation, distinguishing the Jamaat Tabligh from the materialistic culture of modern society.

Morning prayer, deliberation, and mudzakah are important instruments in the collective reflection process of the Jamaat Tabligh. Through these forums, members share their da'wah experiences, evaluate their activities, and strengthen their spiritual motivation. From Paulo Freire's perspective, collective dialogue builds students' social awareness and reflection [40]. The Jamaat Tabligh uses deliberation forums as spaces for social and spiritual learning through shared experiences. The practice of kalkuzari, or the sharing of preaching experiences, demonstrates that the Jamaat Tabligh places empirical experience as a crucial source of knowledge in preaching education. Members' field experiences serve as material for collective reflection and evaluation. This approach embodies the character of participatory learning, enabling members to learn from real-life experiences rather than just from religious texts.

The division of tasks during the khuruj, such as devotion, taqir, istiqbal, and mudzakkir, demonstrates that the Jamaat Tabligh has built an educational system based on collective participation. Each member has specific responsibilities that must be carried out to ensure the continuity of da'wah activities. This system fosters a sense of responsibility, leadership, and social solidarity within the community. Khuruj activities can also be understood as a form of resistance to modern consumerist and individualistic culture. In a modern society dominated by the logic of capitalism and materialism, the Jamaat Tabligh offers a model of a simple life that emphasizes sacrifice, social service, and an orientation towards the afterlife. This perspective is relevant to Jean Baudrillard's critique of a consumer society that makes luxury and material symbols central to social identity [41], [42].

In the context of globalization, the Jamaat Tabligh's success in becoming a transnational movement demonstrates the strength of the community-based da'wah mobilization model. This movement does not rely on political power or mass media, but rather relies on interpersonal networks, religious solidarity, and the reproduction of the da'wah habitus

through khuruj (community gatherings). Therefore, the Jamaat Tabligh can be understood as a grassroots religious movement that has successfully built spiritual capital across countries and cultures.

### **The Advantages of the Jamaat Tabligh Curriculum and Preaching Strategy**

As mentioned above, khuruj is the Jamaat Tabligh's main activity. This is the main characteristic of the Jamaat Tabligh. There is no Jamaat Tabligh without khuruj. To join the Jamaat Tabligh, we will not be asked to fill out forms, pay registration fees, or handle other administrative matters. We are also not asked to follow a particular religious sect (school of thought). The only conditions are intention, sincerity, and willingness to make sacrifices to preach by performing khuruj. It is through the khuruj that we can join the Jamaat Tabligh. So khuruj is the main identity of the Jamaat Tabligh. Khuruj is a process of forging oneself, learning, cadre formation, and the practice of preaching directly (all in one). Khuruj was the lifeblood of this movement.

*Khuruj* is a concept of da'wah that influences four important domains within a person: mental, emotional, spiritual, and physical. This is the true educational model that, according to Robert T. Kiyosaki, can transform humans. It's an educational model that can transform a caterpillar into a butterfly. It empowers a bird to fly from its nest to explore its new life. Most of our educational models, including da'i training, also focus heavily on cognitive material.

This model was frowned upon by Maulana Ilyas. He was dissatisfied when the madrasas he founded only produced preachers whom he called "religious preachers." He wanted preachers who dared to go the extra mile, who truly dared to take to the field of preaching, who were willing to make sacrifices and endure the hardships of the field. He even wanted all Muslims to carry out the task of preaching, because preaching is the duty of all Muslims. All Muslims must set aside time to go to the field of preaching, sacrificing their wealth and even their lives. In this way, preaching would be carried out together on a massive scale, so that Islamic progress could be achieved. And the khuruj method has proven capable of producing the militant preachers Maulana Ilyas desired.

Through khuruj, a person learns valuable lessons, including: first, practice making sacrifices on the path of da'wah. The cost of the khuruj is borne entirely by the concerned person. So these karkuns try to apply the concept of jihad with their wealth and themselves (QS. at-Taubat: 89) [43]. This concept of "sacrifice" makes a preacher truly sincere in his preaching. He did not expect honors at all in preaching. Second, deepen your faith. During the khuruj, a karkun (a member of the Jamaat Tabligh) is required to deepen their faith by performing dhikr, reading the Koran, meditating, engaging in muhasabah, training, and maintaining noble morals. Third, practice preaching directly (door-to-door), conveying religious teachings, reminding people to do good deeds, and inviting them to make the mosque prosperous.

This is where the true experience of preaching can be experienced. They often face insults, reviling, and even being banished by those who dislike them. This experience sharpens their spiritual reasoning and deepens their emotions as a preacher. They truly experience the bitterness and bitterness of the preaching field. This is what fosters a sense of belonging and a deepening love for Islam. It's not surprising that upon returning from the field of preaching, their Islamic militancy increases, and most Khuruj alumni experience extraordinary personal change and transformation. This is the process of a caterpillar becoming a butterfly.

*Fourth*, practicing simplicity. One of the strong characteristics I observed in the Jamaat Tabligh was their profound asceticism. During the Khuruj (prayer gathering), they brought minimal provisions. They cooked for themselves and ate together with whatever side dishes were available. The recommended attire was also simple, an affordable Arabic-style robe. This is where my friend, when viewing the Jamaat Tabligh's appearance as an expression of fundamentalist-traditional Islam, saw a positive side. I thought that if this Jamaat Tabligh

"uniform" were widely adopted, I could serve as a counter to Western-style fashion, thereby boosting domestic products.

*Fifth*, train brotherhood (ukhuwwah). During the Khuruj, they truly appreciate the importance of togetherness. How could they not? They cook together, recite the Quran together, advise each other, and share. In short, they share the same fate and suffering in the field of preaching. This is also their principle, which seeks to create a brotherhood like that of the Companions. Within the Jamaat Tabligh, regardless of their origins, a close brotherhood is forged. It is very strange for them when a Muslim travels elsewhere hungry and confused about where to stay, or for those with wealth to stay in a luxury hotel that wastes a lot of money. Aren't there Muslims everywhere? Why do fellow Muslims feel alienated from each other? This strangeness is what they try to overcome by fostering brotherhood.

*Sixth*, the Jamaat Tabligh represents genuine resistance to materialism. Their principles oppose the materialistic, hedonistic culture that currently permeates our society. They are trained to focus on the afterlife. This doctrine can at least provide a bargaining position against the culture of materialism.

These are some of the positive values and advantages of the Jamaah Tabligh preacher training model. Finally, the author would like to emphasize that khuruj does not lead people to change their sect, let alone go astray. Khuruj can be practiced by anyone, regardless of their school of thought. In fact, one of its rules prohibits discussing matters that could lead to debate. Khuruj is simply a method of preaching. In writing, the khuruj doctrine is actually very ideal. If, in practice, there are any apparent deviations, they are due to misunderstanding and over-interpretation of the concept.

## CONCLUSION

This study acknowledges that the practice of the Jamaat Tabligh, particularly the concept of khuruj, is not free from various criticisms that have developed in academic and socio-religious spaces. Some of these criticisms are valid and constructive, but others are not entirely accurate in understanding the epistemological and practical context of this movement. Therefore, this study does not focus on the pros and cons debate as a whole, but rather positions khuruj as a potential transformational pedagogical model for the development of da'i cadres, grounded in spiritual experience, collective discipline, and strengthened da'wah commitment. From this perspective, khuruj is understood as a space for the character formation of da'i that demands sincerity, sacrifice, and a high spiritual orientation. This study also highlights that the involvement of preachers in modern da'wah spaces, such as television and digital media, is, in principle, undeniable and can be highly effective in expanding da'wah's reach. However, the problem that arises is not with the da'wah medium itself, but rather with the lack of a solid epistemological and spiritual framework among some media da'wah actors. This condition has led to a tendency towards the commercialization of da'wah and "celebrity syndrome," with the potential to shift da'wah's orientation from a prophetic mission to the logic of the entertainment industry. This indicates the urgency of reconstructing the da'i cadre development paradigm that emphasizes not only popularity but also spiritual integrity and the depth of an Islamic worldview. This study concludes that, if managed systematically and proportionately, the khuruj concept has great potential as a da'i cadre model, producing militant da'wah cadres with character and strong spiritual capital. The principle of collective involvement in khuruj functions not only as a distribution mechanism for da'wah tasks but also as an instrument for internalizing the values of faith, strengthening a sense of belonging, and deepening love for Religion. Thus, khuruj can be understood as a form of spiritual jihad (khuruj fī sabīlillāh) that contributes significantly to the formation of da'is with moral resilience and readiness to face the complexities of contemporary da'wah, in line with the transformational pedagogical approach in modern da'wah studies.

## Acknowledgments

We extend our heartfelt gratitude to the Universitas Muhammadiyah Prof Dr. Hamka, Jakarta, Indonesia, for the invaluable support and resources provided throughout this research journey. Your esteemed institution has not only facilitated our academic pursuits but has also offered an environment that encouraged innovation and critical thinking. This accomplishment would not have been possible without the dedication and assistance of the faculty and staff, whose guidance proved instrumental. We are profoundly grateful for the University's commitment to advancing knowledge and fostering academic excellence, and we look forward to contributing to this esteemed institution's legacy.

## Author's Contributions

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

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