



The Management of Jamaah Tabligh's Da'wah in Improving Islamic Education in the Indonesia–Malaysia Border Region

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Abstract

This study aims to analyze the planning, organizing, implementation, financing, as well as supporting and inhibiting factors of Jamaah Tabligh's da'wah management in improving Islamic education in the Indonesia–Malaysia border region. The research employs a qualitative approach with a field study method through in-depth interviews, participatory observation, and documentation. The findings reveal that: (1) the planning of Jamaah Tabligh's da'wah is multilayered, beginning from the central leadership in India, then at the national, and local levels, with deliberation (musyawarah) as the main instrument; (2) organizing is both charismatic and decentralized with collective leadership; (3) implementation is systematically carried out through bayan, ta'lim, musyawarah, and khuruj activities consistently in the border area; (4) financing is derived from members' self-funding and voluntary community support, in line with a voluntary-based funding model; and (5) supporting factors include clear immigration regulations, mosque networks, and social support, while inhibiting factors consist of economic limitations, community resistance, and strict visa regulations. The study concludes that Jamaah Tabligh's da'wah management at the border is participatory, flexible, and based on members' self-reliance. The implication is that this practice can serve as a model of sustainable community da'wah management despite limited resources, while also opening opportunities for further research on evaluation and systematic reporting of da'wah management.

Keywords: Management; Jamaah; Tabligh; Indonesia–Malaysia; Border.

1. Introduction

Islamic education plays a crucial role in shaping the character and morality of Muslim communities. However, in the modern era, the challenges of delivering Islamic education have become increasingly complex, particularly in reaching remote and border areas with limited access to formal educational institutions. This condition creates a significant educational gap, as some border communities do not receive sufficient religious education, which may weaken their understanding of Islam. Islamic education in border regions must therefore be viewed not merely as the transfer of religious knowledge, but also as a strategic effort to safeguard the religious identity of Muslim communities vulnerable to external influences (Salkeri & Usman, 2025). In the Indonesia–Malaysia border region, particularly in Entikong, Sanggau Regency, West Kalimantan, specific issues arise concerning Islamic education. As a busy international border crossing, this area faces unique challenges such as cultural acculturation, high population mobility, limited infrastructure, and a shortage of competent educators. Moreover, socio-cultural influences from the neighboring country can shape local perspectives on religious education, making it necessary to develop an effective and structured da'wah approach to address these challenges. Normatively, Law Number 20 of 2003 on the National Education System emphasizes the importance of inclusive and equitable education across all regions of Indonesia. In addition, regional regulations on the development of border areas in West Kalimantan also stress the need to strengthen the education sector. Thus, this research effort aligns with the existing regulatory framework. Furthermore, the urgency of collective da'wah is underscored in the Qur'an, as stated in Surah Ali Imran (3:104):

يَوْمَ يُدْعَوْنَ إِلَىٰ أَوَّلِيكَ الْمُنْكَرِ وَيَنْهَوْنَ وَيَأْمُرُونَ الْخَيْرِ يَدْعُونَ



Wal takun minkum ummatun yad'ūna ilal-khairi wa ya'murūna bil-ma'rūfi wa yanhawna 'anil-munkar, wa ulā'ika humul-muf'lihūn. "Let there be a group among you who call others to goodness, encourage what is good, and forbid what is evil, it is they who will be successful." (quran.nu.or.id, n.d.-b)

The *asbābun nuzūl* (occasion of revelation) of this verse, as explained in *Tafsīr Ibn Kathīr*, relates to Allah the Exalted's statement: "And let there be [arising] from among you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. And it is they who will be successful." Scholars have interpreted this group as referring to the *mujāhidīn* and the scholars of Islam. Abu Ja'far al-Bāqir narrated that the Messenger of Allah (peace be upon him), after reciting this verse, declared: "Goodness is adherence to the Qur'an and my Sunnah." This meaning is reinforced by a hadith recorded by Muslim on the authority of Abu Hurairah: "Whoever among you sees an evil, let him change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart, and that is the weakest of faith." Another narration states: "Beyond these three actions, there is no faith, not even equivalent to the weight of a mustard seed." Imam Ahmad also transmitted a narration from Hudhayfah ibn al-Yamān in which the Prophet (peace be upon him) said: "By the One in Whose hand is my soul, you must enjoin what is right and forbid what is wrong, or Allah will soon send upon you a punishment from Himself. Then you will supplicate to Him, but your supplication will not be accepted." (Reported by Ibn Mājah and al-Tirmidhī, who graded it as *ḥasan*) (Ar-Rifai, 1999).

In addition, the urgency of *amr ma'rūf nahy munkar* (enjoining good and forbidding evil) is also emphasized in the following hadith:

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ وَلَا يُغَيِّرُونَ إِلَّا أَصَابَهُمُ اللَّهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا (رواه أبو داود وابن ماجه وابن حبان والأصبهاني وغيرهم)

'An Jarīr ibn 'Abdillāh raḍiyallāhu 'anhu qāla: Sami'tu Rasūlallāhi ṣallallāhu 'alaihi wa sallam yaqūl:

Mā min rajulin yakūnu fī qawmin ya'malu fihim bil-ma'āṣī yaqdirūna 'alā an yugayyirū 'alaihi walā yugayyirūna illā aṣābahumullāhu bi 'iqābin qabla an yamūtū. "If there is a person who commits sin among a people, and they are able to stop him but they do not do so, then Allah, Exalted is He, will afflict them with a calamity in this world before they die." (HR. Abu Dawud, Ibnu Majah, Ibnu Hibban, Al-Ashbahani).

This hadith indicates that *amr ma'rūf nahy munkar* (enjoining good and forbidding evil) is a social obligation that cannot be neglected. If a community allows wrongdoing to persist, then Allah's punishment will befall them collectively (Maulana Muhammad Zakariyya Al-Khandalawi, 2020). This principle is highly relevant to the missionary practice of Jamaah Tabligh, which emphasizes collective awareness in da'wah, whether in the form of *da'wah fardiyyah* (individual propagation) or *da'wah jamā'īyyah* (collective propagation). Thus, this Qur'anic verse and hadith serve as important theological foundations for the existence of da'wah organizations such as Jamaah Tabligh, which consistently conduct da'wah activities across various regions, including border areas. This study is significant for several reasons. First, it provides a deeper understanding of the role of non-formal da'wah organizations such as Jamaah Tabligh in filling the gap of Islamic education in strategic border regions such as Entikong. Second, the findings may serve as a reference for local governments and formal educational institutions in Sanggau Regency in formulating more inclusive and effective policies for border areas. Third, this study highlights innovative da'wah models that are relevant to the socio-cultural conditions of the Entikong community. On a broader scale, research on Islamic education in border regions shows that these areas often become spaces of complex intercultural interaction, and non-formal institutions play an essential role in strengthening religious identity (Asari et al., 2020).

The approach of Jamaah Tabligh, which emphasizes both individual da'wah (*da'wah fardiyyah*) and collective da'wah (*da'wah jamā'īyyah*) through the tradition of *khurūj* (missionary journeys), possesses unique characteristics that merit closer examination. Their movement, which is not tied to a single place or physical institution, is highly flexible and capable of reaching remote communities. Its primary aim is to awaken the spiritual consciousness of every Muslim, both in personal and social life (Hasanah, 2017). This distinguishes it from formal educational models, which tend to be more static. The efforts of Jamaah Tabligh to raise awareness of the importance of religious education among border communities in Entikong also deserve attention. Their activities are largely centered on the mosque as the nucleus of da'wah, with *khurūj* (missionary travels) regularly carried out to various regions (Susanto et al., 2025). They not only deliver da'wah messages but also encourage communities to establish majelis taklim, ḥalaqah, and other religious gatherings that indirectly serve as forms of non-formal education. Based on the above, this study focuses on the management of Jamaah Tabligh's da'wah in enhancing Islamic education in the Indonesia–Malaysia border region. Specifically, it seeks to answer questions concerning how Jamaah Tabligh plans, organizes, finances, and implements its da'wah, as well as the factors that support and hinder these processes. Accordingly, this research aims to comprehensively examine the contribution of Jamaah Tabligh's da'wah management to the advancement of Islamic education in the Indonesia–Malaysia border area, particularly in Entikong, Sanggau Regency, West Kalimantan.



2. Literature Review

a. Management

Management is both a science and an art in organizing human resources, finances, time, and facilities to achieve predetermined objectives effectively and efficiently. According to George R. Terry (1972), management is a distinctive process consisting of planning, organizing, actuating, and controlling in order to achieve organizational goals by utilizing available resources. Meanwhile, Harold Koontz and Heinz Weihrich (1990) define management as the process of designing and maintaining an environment in which individuals work together efficiently in groups to achieve common objectives (Koontz & Weihrich, 1990). In its development, management is not only viewed as a mechanical process but also encompasses behavioral and social dimensions. Robbins and Coulter (2016) emphasize that modern management comprises key functions commonly known as *management functions*, as below:

1. Planning (Perencanaan): Defining organizational goals and determining appropriate strategies to achieve them.
2. Organizing (Pengorganisasian): Structuring the organization, distributing tasks, and allocating resources.
3. Leading (Kepemimpinan): Motivating, directing, and influencing members of the organization to work according to plan.
4. Controlling (Pengendalian): Monitoring performance, comparing it with established standards, and implementing corrective actions when necessary.

In addition, through the concept of POSDCORB (Gulick & Urwick, 1937), highlighted that management or administrative functions include:

1. Planning (Perencanaan): Determining the steps required to achieve goals.
2. Organizing (Pengorganisasian): Structuring the organization, roles, and responsibilities.
3. Staffing (Kepegawaian): Managing human resources, from recruitment to development.
4. Directing (Pengarahan): Providing guidance, instructions, and motivation.
5. Coordinating (Koordinasi): Harmonizing all activities so they align effectively.
6. Reporting (Pelaporan): Delivering information regarding progress and results.
7. Budgeting (Penganggaran): Planning, managing, and supervising the organization's financial budget.

The four management functions proposed by Robbins and Coulter and the seven management functions articulated by Gulick demonstrate that management is dynamic, continuous, and interconnected. In the context of this study, management theories and concepts serve as a fundamental framework for understanding how general management principles can be applied to the organization of Jamaah Tabligh's da'wah activities. Thus, the integration of management theory with da'wah practices provides a solid scientific foundation while also creating opportunities for more comprehensive analysis.

b. Da'wah Management

Da'wah management refers to the process of planning, grouping tasks, assigning personnel, and mobilizing all resources toward the achievement of da'wah objectives (Saleh, 1993). In a da'wah organization, each individual has a job description suited to his or her capacity and competence. The success of da'wah does not rest solely on the role of a single da'i but requires the support of a team that works actively, efficiently, and in an organized manner. Da'wah must therefore be managed professionally, making the presence of management in da'wah activities an absolute necessity (Sukayat, 2009). The effectiveness of da'wah is greatly influenced by careful planning. Planning entails defining direction, goals, and predetermined steps to ensure that da'wah activities proceed as expected (Munir, 2006). The primary goal of da'wah management is to regulate, direct, and optimize the entire process of conveying Islamic teachings so that it becomes more organized, systematic, and effective. Consequently, da'wah messages can be received, understood, and practiced by the audience (*mad'u*) in accordance with the guidance of the Shari'ah. Adaptive da'wah strategies must take into account social, cultural, and technological changes to remain relevant (Hadi, 2019). Furthermore, the managerial capacity of a *da'i* plays a significant role in optimizing the potential of the Muslim community to support da'wah objectives (Budiantoro, 2018). Thus, da'wah management is essential for ensuring the realization of the ultimate goals of da'wah: the establishment of a faithful society characterized by noble character and righteous deeds.

The benefits of da'wah management include ensuring that da'wah activities are more focused, effective, and efficient. With proper management, da'wah messages can be conveyed according to the needs of the *mad'u*, minimizing the waste of resources while enhancing public understanding and participation in Islamic teachings. Effective da'wah management also strengthens coordination among members of the *jama'ah*, ensuring greater consistency in da'wah programs (Mustopa, 2025). Moreover, systematic management supports the sustainability of da'wah despite limited resources, while professional governance increases community participation in religious activities (Masrial, 2018). Hence, da'wah management plays a key role in maintaining program consistency, strengthening coordination, and ensuring the continuity of da'wah activities.



Da'wah management is not only understood as a general process of organizing da'wah activities but also involves the application of more specific management functions. In practice, the success of da'wah depends on how effectively planning, organizing, financing, implementation, as well as supporting and inhibiting factors are managed. These functions act as crucial instruments bridging management theory with the realities of da'wah in the field. Accordingly, the following discussion elaborates on each of these functions as understood by scholars and applies them to the context of Jamaah Tabligh's da'wah activities in border regions:

1) Planning

In the context of da'wah management, planning is the initial step to define goals, strategies, and methods for conveying Islamic teachings in line with the needs of the *mad'u*. Terry (1960) defines planning as the process of selecting facts, relating them to one another, making assumptions about the future, and formulating necessary actions to achieve desired outcomes. Similarly, Munir (2009) defines planning as determining direction, goals, and prearranged actions to ensure da'wah proceeds as expected. (Munir, 2009). From this perspective, the planning of Jamaah Tabligh's da'wah can be understood as a systematic process of aligning da'wah objectives with the real needs of border communities, making da'wah activities more focused and contextual.

2) Organizing

Organizing in da'wah refers to structuring roles, distributing tasks, and coordinating individuals to achieve da'wah objectives effectively. Koontz and Weihrich (1990) define organizing as the process of structuring organizational roles so individuals can cooperate efficiently. Robbins and Coulter (2016) add that organizing involves not only dividing tasks but also allocating resources according to individual capacities. Within Jamaah Tabligh, organizing is characterized by a simple structure, clear role distribution, and coordination through *musyawarah* (consultation), which ensures da'wah runs in an orderly, focused, and sustainable manner.

3) Budgeting/Financing

Financing is a crucial aspect of da'wah management, as the success of programs is largely dependent on the availability of funds. Gulick and Urwick (1937) describe budgeting as the process of planning, regulating, and supervising an organization's financial resources. Hadi (2019) also explains that da'wah financing involves managing funds derived from the Muslim community based on principles of efficiency, transparency, and sustainability (Hadi, 2019). In the case of Jamaah Tabligh, da'wah financing is simple, independent, and based on voluntary contributions (*infak*). Although limited, such financing maintains the independence of the movement without reliance on external parties.

4) Actuating/Leading

Implementation in da'wah refers to mobilizing members to carry out programs with awareness and sincerity. Terry (1960) explains actuating as the effort to motivate individuals to work according to plans and achieve established goals. Similarly, Gulick (1937), through the *POSDCORB* framework, defines directing/leading as providing guidance, motivation, and instructions to members. Jamaah Tabligh's da'wah implementation is carried out through regular activities such as *bayan* (lectures), *ta'lim* (learning sessions), *musyawarah* (consultations), *mudzakarah* (discussions), and *khuruj fi sabilillah* (missionary journeys), which consistently serve as forums for training and mobilization.

5) Supporting and Inhibiting Factors

Every da'wah activity is influenced by both internal and external factors. Robbins (2013) notes that supporting factors include effective leadership, member commitment, and social support, while inhibiting factors may involve limited resources, community resistance, or structural barriers (Robbins, 2013). The success of da'wah is therefore determined by the spiritual condition of the *da'i* and the obedience of the *jama'ah* to da'wah principles. In the border context, the supporting factors of Jamaah Tabligh's da'wah include the enthusiasm of members, the mosque network, and the simplicity of methods, while inhibiting factors encompass limited funds, shortages of *da'i*, and socio-cultural resistance from local communities.

c. The Concept of Jamaah Tabligh

Etymologically, the term *jama'ah* derives from *jama'atu an-naas*, meaning "a group of people," while *tabligh* comes from *ballagha-yuballighu-tabligh*, which means "to convey." In the Islamic context, *tabligh* refers to the command of the Prophet Muhammad (peace be upon him) in the hadith: *ballighu 'anni walau ayah* ("Convey from me even if only one verse"). *Tabligh* is one of the essential attributes of the Prophet, namely his duty to convey divine revelation to his community (Aziz, 2003). Jamaah Tabligh was founded in 1926 CE/1345 AH by Shaykh Muhammad Ilyas al-Kandhlawi in India. He came from a family of devout and learned scholars. His father, Shaykh Muhammad Ismail, was a descendant of Abu Bakr al-Siddiq (RA), while his mother, Shafiyah al-Hafizhah, was a memorizer of the Qur'an (As-Sirbuny, 2010). The foundational principles of Jamaah Tabligh, as formulated by Muhammad Yusuf al-Kandhlawi, consist of six core elements:

a) Kalimat Thayyibah (*Laa Illaha Ilallah Muhammadur Rasulullah*)



This declaration has two aspects. The first, *Laa Ilaha Illallah*, affirms that no one is worthy of worship except Allah, entailing obedience to His commands, avoidance of prohibitions, and the internalization of exclusive reliance on Allah. The second, *Muhammadur Rasulullah*, signifies the necessity of following the Prophet Muhammad (peace be upon him) as the divinely guided messenger whose teachings are based on revelation, not personal desire.

b) Performing Prayer with Humility and Reverence (Shalat Khusyu' wal Khudu')

This principle emphasizes the performance of the five daily obligatory prayers with devotion, concentration, and humility before Allah. Prayers should follow the prescribed manner of the Prophet (peace be upon him), including the refinement of recitation, movements, and spiritual presence.

c) Knowledge and Remembrance of Allah (Ilmu wa Dzikir)

Knowledge ('ilm) refers to divine guidance granted to humankind that draws them closer to Allah and benefits their faith. *Dzikr* (remembrance of Allah) serves as the foundation of knowledge, reminding believers that knowledge without constant remembrance of Allah can lead to arrogance and neglect of divine promises.

d) Honoring among Muslims (*Ikramul Muslimin*)

Among Muslims give mutual love, respect, and the fulfillment of fellow Muslims' rights without demanding one's own. It includes concealing others' faults, showing kindness, and cultivating humility and compassion among believers.

e) Sincerity (*Ikhlas*)

Sincerity means purifying one's intention so that every action is performed solely for the sake of Allah. Within the framework of da'wah management, *ikhlas* functions as a motivational foundation that sustains consistency and continuity in religious outreach activities.

f) Striving in the Path of Allah (Jihad fi Sabilillah)

This involves self-purification through the dedication of time, wealth, and personal effort to serve Allah. The aim is to revive the practice of Islam within oneself and to spread it universally by mobilizing one's resources in the service of religion (Al-Khandalawi, 2008).

d. The History and Development of Jamaah Tabligh

Jamaah Tabligh was established in 1926 in India by Maulana Muhammad Ilyas al-Kandhlawi. The movement arose in response to the declining religious observance among Muslims in Mewat, India. The founder's slogan, "Revive religion within ourselves and convey it to others," became the central ethos of the movement.

Jamaah Tabligh spread rapidly to many countries through simple da'wah methods such as *khuruj fi sabilillah* (travelling for missionary work), *bayan* (short preaching sessions), *ta'lim* (scriptural study circles), and *jaulah* (door-to-door outreach). The movement is characterized as apolitical, emphasizing morality, worship, and simplicity. Key figures of Jamaah Tabligh include:

1. Maulana Muhammad Ilyas al-Kandhlawi (India) – Founder of Jamaah Tabligh.
2. Maulana Muhammad Yusuf al-Kandhlawi (India) – The founder's son, who expanded the da'wah network into Southeast Asia and the Middle East.
3. Maulana Istihyamil Hasan (India) – Successor after Maulana Yusuf, who consolidated Nizamuddin Markaz as the global headquarters of Jamaah Tabligh.
4. Maulana Saad al-Kandhlawi (India) – A contemporary leader in Nizamuddin, Delhi, who heads one faction of Jamaah Tabligh.
5. Haji Abdul Wahab (RA) (Pakistan) – Amir of Jamaah Tabligh in Pakistan, based in Raiwind, a prominent figure in South Asia.
6. Malaysia: Abdullah Chong.
7. Indonesia: Maulana Ali Mahfudzi, KH. Usman (Ciputat), KH. Shohibul Faroji (Kediri), and several pesantren scholars who support the movement.
8. Singapore, Thailand, and the Philippines: While fewer prominent individual figures are noted, Jamaah Tabligh in these regions is organized through central mosques, particularly Sri Petaling Mosque (Malaysia), which functions as the Southeast Asian regional headquarters.

Although Jamaah Tabligh has expanded into a global movement, the present study specifically examines its role in the local context of Entikong, at the Indonesia–Malaysia border.



Subsequently, the conceptual framework of this study is grounded in the integration of management theory with the practical implementation of Jama'ah Tabligh's da'wah activities. The managerial functions of da'wah are applied to analyze how Jama'ah Tabligh plans its activities, organizes resources, manages financing, and executes its missions. Islamic education, in this context, is viewed as the outcome of a structured and continuous da'wah process. The conceptual framework of this study is illustrated in Figure 1.



Figure 1. Da'wah Management of Jama'ah Tabligh
(in Enhancing Islamic Education at the Indonesia–Malaysia Border Region)

Based on the foregoing discussion, this study is designed to address the following research question: How does Jama'ah Tabligh plan, organize, finance, and implement its da'wah activities in the Indonesia–Malaysia border region, and what supporting and inhibiting factors do they encounter? The objective of this study is to describe the da'wah management strategies of Jama'ah Tabligh in the Entikong border area and to identify the supporting and constraining factors. The findings are expected to contribute to the development of da'wah management theory and provide practical insights for Islamic educational and da'wah institutions operating in border regions. Accordingly, this study holds significance both theoretically and practically. This research has strategic significance in practical, theoretical, and academic domains. Practically, it provides a comprehensive understanding of how planning, organizing, financing, implementation, and the interplay of supporting and inhibiting factors within Jama'ah Tabligh's da'wah management contribute to the enhancement of Islamic education in the Indonesia–Malaysia border region. The findings can serve as a reference for local governments, Islamic educational institutions, and da'wah organizations in formulating more contextual policies and programs, particularly in addressing the challenges of education in border areas that are vulnerable to external cultural and ideological influences. Furthermore, this study offers applied insights for da'i and da'wah activists in developing more adaptive, inclusive, and sustainable models of da'wah management. Theoretically, this study enriches the literature on da'wah management within a unique and complex geographical setting, it is cross-border regions. By analyzing the practices of Jama'ah Tabligh, it fills a research gap, as existing studies have predominantly focused on da'wah in urban centers or formal educational institutions. This study expands the horizon of da'wah management theory by introducing a new perspective on how the functions of planning, organizing, financing, implementation, and the dynamics of support and constraints can be integrated within the context of border communities.

Finally, academically, this research has the potential to serve as a significant reference for developing new conceptual frameworks and theoretical models of da'wah management in border regions. Its scholarly contribution is not only relevant to the study of da'wah and Islamic education in Indonesia but also opens avenues for international comparison, particularly in countries with similar socio-geographical characteristics. Thus, this study underscores the strategic role of non-formal da'wah as an instrument for strengthening Islamic education and religious identity in the face of cross-border globalization.

3. Methodology

This study employs a qualitative method with a case study approach. The selection of this method is based on the research objective, namely to describe and analyze the management of Jama'ah Tabligh's da'wah in enhancing Islamic education, viewed from the aspects of planning, organizing, financing, implementation, as well as supporting and inhibiting factors. Through this approach, the researcher is able to gain an in-depth understanding of the potential of Jama'ah Tabligh's da'wah in the Indonesia–Malaysia border region, thereby allowing this potential to be observed more comprehensively and meaningfully. The research was conducted through in-depth interviews, participatory observation, and documentation studies in both written and oral forms.



The study was carried out at the Indonesia–Malaysia border, specifically in Entikong District, Sanggau Regency, West Kalimantan Province. The location was chosen due to its strategic position as an international gateway characterized by complex social and religious dynamics. The distinctive socio-religious context of the border makes the case study approach highly relevant, as it allows for an in-depth exploration of phenomena in their real-life context (Yin, 2018). In qualitative research, the selection of a location is not merely a geographical aspect but also a scientific strategy to understand unique social interactions (Moleong, 2019). Therefore, the presence of Jama'ah Tabligh in this region is essential to examine, particularly concerning its contribution to strengthening Islamic values and enhancing religious education amid limited access to formal education.



Source: forderkantor.blogspot.com

The research subjects consisted not only of one Jama'ah Tabligh leader (A1) and nine members (A2–A10) but also included community leaders as triangulation informants. The data were classified into two categories: primary and secondary data. Primary data were obtained through direct interviews and observations of the leader and members of Jama'ah Tabligh. Secondary data were derived from existing literature, including records, documentation, books, journals, and relevant websites. In qualitative research, the selection of data sources emphasizes depth of information rather than the number of participants, ensuring that the data collected are rich and profound (Creswell, 2014). Combining primary and secondary data is also essential to strengthen the validity of findings by providing a more comprehensive perspective (Sugiyono, 2018). Data analysis was carried out systematically through the examination of interview results, field notes, and supporting documents to generate more holistic findings. The process of data analysis followed several stages. First, data reduction was conducted by simplifying, focusing, and transforming interview data into a more manageable form. Subsequently, the data were presented in the form of narrative text, graphs, or tables to ensure structured and comprehensible information. Data presentation is a crucial stage of analysis as it enables the researcher to trace events sequentially until patterns and conclusions are identified. In qualitative research, data analysis is interactive and continuous until the point of saturation is reached (Miles & Huberman, 2014). After presentation, conclusions were drawn based on the analysis. In addition, the analysis involved the stages of open coding (reading data and labeling key words, sentences, or themes), axial coding (connecting codes into categories or themes), and selective coding (constructing the central narrative or theory from the established categories) to identify core themes relevant to the research focus (Corbin & Strauss, 2008). To ensure the validity of the data, this study applied triangulation techniques. This was conducted by comparing data from interviews, observations, and documentation, and verifying it with information from multiple sources. The purpose of triangulation was to enhance the validity, reliability, and credibility of the findings. In addition to triangulation, member checking was applied by reconfirming findings with informants, as well as peer debriefing through discussions with fellow researchers, thereby ensuring that the interpretation of data was more objective and accountable.

4. Result dan Discussion

4.1. Result

4.1.1. Da'wah Management Planning

The findings of this study indicate that the da'wah management planning process of Jama'ah Tabligh in the border region is primarily conducted through internal deliberation (*musyawarah*). One informant stated, *"We usually deliberate first, discussing which areas need to be visited. In Entikong, we choose small mosques with fewer congregants as the initial focus"* (A1). This statement highlights the centrality of deliberation as the primary instrument in determining target locations. It underscores that strategic da'wah planning requires territorial mapping and prioritization of targets (Antariksa, 2017).



Moreover, planning also takes into account the socio-religious conditions of the local community. Another informant explained, “We assess the condition of the people, whether they have access to religious education or not. If it is still lacking, that becomes the priority” (A3). This finding supports Aziz’s (2003) argument that effective da’wah planning must be responsive to the real needs of the *mad’u* (da’wah audience). Accordingly, Jama’ah Tabligh’s approach can be categorized as needs-based planning. Further insights reveal that da’wah management planning within Jama’ah Tabligh is organized every three months through international deliberations held at Banglawali Masjid, Nizamuddin, India, which serves as the global headquarters of Jama’ah Tabligh. These plans are then disseminated worldwide to regional headquarters, such as the Jama’ah Tabligh Markaz in Jakarta (Masjid Kebon Jeruk, Jalan Hayam Wuruk), as well as in Sri Petaling, Malaysia. In fact, deliberations are held daily at the global headquarters, national centers, and even at the level of local mosques (*mahalla*) where Jama’ah Tabligh is present. The role of leadership in the planning stage is largely limited to providing general guidance without exerting dominant intervention. As one informant affirmed: “The leader only provides general directions. The decisions are made collectively through deliberation” (A5). This leadership model reflects a participatory management style in which decision-making is predominantly collective (Terry, 1960). Nevertheless, the study also shows that Jama’ah Tabligh has not established extensive institutional collaboration. An informant mentioned, “We usually coordinate with local mosque administrators. There is no formal cooperation with the government” (A2). This finding indicates that Jama’ah Tabligh remains focused on community-based da’wah within mosque networks rather than formal institutional partnerships (Hakim et al., 2024). In facing obstacles, a strategy of flexibility is employed. As one informant noted, “If there is rejection, we do not insist. We move to another mosque or village” (A7). This practice reflects the principle of *hikmah* in da’wah as articulated in QS. An-Nahl: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Ud’u ilā sabīli rabbika bil-ḥikmati wal-mau’izatil-ḥasanati wa jādil-hum billatī hiya aḥsan, inna rabbaka huwa a’lamu biman ḍalla ‘an sabīlihī wa huwa a’lamu bil-muhtadīn. “Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ‘alone’ knows best who has strayed from His Way and who is ‘rightly’ guided” (quran.nu.or.id, n.d.-d). Ayat ini menyampaikan da’wah dengan bijaksana tanpa paksaan. According to Ibn Katsir’s exegesis, the *asbāb al-nuzūl* of this verse relates to God’s command to the Prophet Muhammad SAW to convey Islam with gentleness, wisdom, and patience, especially when confronting the polytheists of Mecca. This verse emphasizes that da’wah is not merely about delivering truth but must also consider the psychological and social conditions of the *mad’u*. Thus, Jama’ah Tabligh’s da’wah planning in the border region, characterized by deliberation, community needs assessment, and strategic flexibility rather than formal cooperation with governmental institutions.

4.1.2. Da’wah Management Organization

The findings indicate that the organizational structure of Jamaah Tabligh’s da’wah management has been established in a relatively systematic manner at the international, national, and local levels. At the global level, informants reported that the current leader of Jamaah Tabligh is al-Hafidz Maulana Saad Al-Khandalawi, the grandson of Maulana Ilyas, the movement’s founder. One informant stated: “At present, the central leadership is in India, led by Maulana Saad, the grandson of the founder of Jamaah Tabligh, who serves as the primary reference in da’wah affairs” (A2). This demonstrates the existence of a centralized spiritual authority that remains strongly influential among members, as confirmed by recent studies noting that Jamaah Tabligh’s global leadership continues to be charismatic and oriented around a central figure (Prisgunanto & Pranawukir, 2024). At the national level, the leadership system is known as *amir faisalat* or *suroh*. The *amir* is assisted by the *muin suro*, who acts as a deputy in the absence of the *amir*. As one informant explained: “Each country has an *amir faisalat*. If he is not present, the *muin suro* replaces him. Important decisions are usually deliberated daily” (A5). This system reflects the application of collective leadership based on consultation (*musyawarah*), consistent with the findings of Khotimah et al. (2024), who observed that Jamaah Tabligh’s leadership structure is transnational yet emphasizes deliberation and rotation in the decision-making process. At the provincial level, the organization is led by a *faisalat*, supported by the Provincial Consultation Experts (*Ahli Musyawarah Provinsi* or AMP). One informant noted: “In West Kalimantan, there is a provincial-level *amir*, assisted by the AMP. If the *amir* is unavailable, the AMP may take his place” (A3). This mechanism underscores the principle of distributed authority, enabling the continuity of da’wah activities across different regions. These findings are in line with Hasanah et al. (2024), who found that Jamaah Tabligh in Indonesia tends to apply a model of operational decentralization to sustain its da’wah movement.

Furthermore, at the local level, each province is divided into several *halaqah*, which are further subdivided into *marhalah*. One informant described: “The da’wah structure is divided into *halaqah*, and then into *marhalah*. This makes it easier to manage the scheduling of jamaah activities” (A6). This model illustrates a tiered (hierarchical) organizational pattern that allows for more effective and coordinated management down to the village community



level. In summary, the organization of Jamaah Tabligh's da'wah management displays distinctive characteristics. At the international level, it reflects centralized charismatic leadership; at the national and provincial levels, it adopts operational decentralization through *amir faisalat*, *muin suro'*, and AMP; while the structure itself takes the form of a layered hierarchy, from provinces to *halaqah* and *marhalah*. These organizational dynamics align with recent scholarly findings on the internal development of Jamaah Tabligh (Hasanah et al., 2025; Khotimah et al., 2024; Prisgunanto & Pranawukir, 2024).

4.1.3. Da'wah Management Financing

The findings indicate that the financing of Jamaah Tabligh's da'wah management in the Indonesia–Malaysia border region is not institutional but rather an individual responsibility. One informant explained: *"Each member bears his own expenses, including food, transportation, and other needs during khuruj. There is no funding from the headquarters; everything is based on personal awareness"* (A2). This statement illustrates that Jamaah Tabligh's financing relies heavily on the concept of self-sufficiency grounded in individual independence. In addition to individual contributions, there are also voluntary supports from the surrounding community. Another informant noted: *"Sometimes jamaah members are assisted by local people or wealthy individuals. But this is not regular or binding, only if someone is willing to help"* (A5). This corresponds with the findings of Khotimah et al. (2024), who discovered that external support for Jamaah Tabligh is often sporadic and informal, reflecting the movement's principle of non-political engagement and financial independence. In practice, Jamaah Tabligh's financing mechanism strongly emphasizes sincerity (*ikhlas*) and the avoidance of burdening others. As one informant stated: *"If we intend to go out (khuruj), we must be prepared with our own expenses. One should not set out while troubling others"* (A7). This principle is consistent with the findings of Hasanah et al. (2024), which stress that sincerity and personal independence are foundational values in Jamaah Tabligh's da'wah management. Consequently, despite the absence of a formal financial system, da'wah activities are sustained across regions and countries. In conclusion, the financing of Jamaah Tabligh's da'wah management in the border region can be categorized as an individual-based self-sufficient model, supported by voluntary external contributions, and framed by the principle of *ikhlas* as the movement's core value. This financing pattern enables da'wah activities to continue transregionally and transnationally, even without a well-established formal financial system.

4.1.4. Da'wah Management Implementation

In the implementation stage, the activities of Jamaah Tabligh are carried out through several main forms, namely *bayan* (short sermons), *taklim kitab* (religious study of texts), and the three-day program of traveling from one mosque to another. An informant explained, *"Usually it consists of bayan, taklim kitab, and a three-day program moving from one mosque to another"* (A4). This practice is consistent with the global model of Jamaah Tabligh (Metcalf, 1993), in which the core activity involves the mobility of members from one community to another. In addition, da'wah activities are guided by daily practices. One informant stated, *"Every day in the headquarters and marhalah, we hold morning musyawarah (consultation)"* (A2). This daily consultation serves as a coordination forum, corresponding to the managerial functions of planning and controlling. Night practices also constitute part of Jamaah Tabligh's activities. Another informant explained, *"Night practices usually include allocating time, setting specific hours, taklim at home or in mosques, and jaulah efforts"* (A3). These activities reflect a systematic work organization, even though conducted in a modest setting. Further findings indicate that the implementation of da'wah management during *khuruj fi sabilillah* consists of daily consultation, *ta'lim watta'lum*, *ta'lim kitab*, virtues of the Qur'an, Qur'anic study circles, virtues of prayer, virtues of remembrance, virtues of da'wah, discussions on the decline of the ummah and its remedies, as well as the repetition of the six attributes of the Companions guaranteed Paradise. One informant stated, *"During khuruj, every day we have consultation, ta'lim, Qur'anic virtues, prayer, remembrance, and learning the attributes of the Companions"* (A1). From a technical standpoint, preparation begins with invitations (*taksilan*) during each bayan. An informant explained: *"Before going out, there is an explanatory bayan, orientation, and the formation of groups"* (A5). The jamaah are then divided into groups with their respective leaders and dispatched according to routes agreed upon in musyawarah. Departure takes two forms: by vehicle or on foot, usually beginning with the traveler's prayer (*doa safar*), prayers for the journey, and prayers upon entering villages. Another informant added, *"When on foot, we usually recite prayers, lower our gaze, refrain from excessive talking, and upon entering a village, we are welcomed by mosque caretakers"* (A8).

Activities during *khuruj* also include daily consultation, devotional remembrance, *ta'lim watta'lum*, inviting people to the mosque for congregational prayer, and delivering sermons at dawn, afternoon, and sunset. Moreover, jamaah engage in *mudzakarah* (collective reflection) on proper etiquettes relevant to the needs of da'wah in the field. One informant noted, *"During the day we engage in da'wah, while the evening and night are usually filled with ta'lim, mudzakarah, and sermons"* (A7). At the conclusion of the program, the jamaah conduct *bayan wamsik*, a special



address encouraging participants to continue mosque practices in their respective homes. As one informant mentioned, *“Before returning, there is bayan wamsik, so that we continue mosque practices at home”* (A6).

In terms of cadre development, Jamaah Tabligh employs a structured *khuruj* system. An informant explained, *“We send out jamaah every month, some for 40 days, 4 months, 6 months, and specifically for scholars, up to 1 year”* (A5). This tiered system functions not only as a devotional practice but also as a long-term training strategy to strengthen the quality of da’wah. Regarding participation, one informant revealed, *“Jamaah come from local, provincial, national, and even international levels”* (A7). This indicates that Jamaah Tabligh’s activities possess a wide geographical and cultural reach, reinforcing transnational social networks. The approach to community interaction is carried out persuasively and gradually. An informant stated, *“We approach people kindly, join them first in congregational prayer, and only afterward talk about religion”* (A8). Community responses to Jamaah Tabligh’s da’wah at the border vary. An informant explained, *“Some are happy and immediately join, while others remain indifferent. But gradually, they begin to open up”* (A10). This varied response can be analyzed using Rogers’ (2003) diffusion of innovation theory, which explains that communities adopt new ideas in stages, from innovators to laggards.

In addition to field strategies, Jamaah Tabligh also adheres to specific regulations that guide da’wah practices. These universal rules apply across regions, including border areas, and include: (1) refraining from political discussions, (2) avoiding disputes over jurisprudential differences, (3) not discussing donations, and (4) not exposing community faults. These guidelines ensure that da’wah remains focused on strengthening faith, worship, and morality, while minimizing the risk of social conflict and resistance. Beyond bayan, *taklim*, and *khuruj* programs, this study also found that Jamaah Tabligh’s mobility in border regions is closely linked to immigration legality. Cross-border da’wah activities require compliance with visa regulations, particularly at the Entikong Border Post. Data from the person in charge of Jamaah Tabligh in West Kalimantan indicate that members routinely renew visas to continue their da’wah. This highlights that the implementation of da’wah encompasses not only spiritual and social aspects but also adherence to state regulations.

Table 1. Jamaah Tabligh Members Extending Visas at the Entikong Border, Indonesia–Malaysia

No.	Country of Origin	Number of Members	Program Duration	Note
1.	Bangladesh	7 people	4 months	-
2.	India	10 people	6 months	-
3.	Malaysia	10 people	4 months	-
4.	India	7 people	6 months	-
5.	India	9 people	1 year	Qur’an memorizers in their second year of <i>khuruj fi sabilillah</i>
6.	Malaysia	8 people	6 months	
7.	Malaysia	7 people	6 months	Jamaah deported from various countries.
8.	India	7 people	6 months	General Jama’ah

Source: *Su’bah* (Coordinator), *Jamaah Tabligh West Kalimantan*, 2025.

4.1.5. Supporting and Constraining Factors in Da’wah Management

The findings indicate that the implementation of da’wah management by Jamaah Tabligh in the Indonesia–Malaysia border region is influenced by both supporting and constraining factors. One informant stated: *“We benefit from having clear immigration regulations. Members can travel abroad with official passports and extend their visas if needed”* (A2). This is consistent with Law No. 6 of 2011 on Immigration (Undang-Undang Republik Indonesia Nomor 6 Tahun 2011 Tentang Keimigrasian, 2011) which grants every Indonesian citizen the right to obtain a passport as a valid travel document (Pasal 4 and 27). Such provisions serve as crucial supporting factors that ensure the legal foundation of cross-border da’wah. Another supporting factor arises from the regulatory framework of the host country. An informant explained: *“When we go to Malaysia, we usually use a social–cultural visa, which can be extended. So, it is not a problem as long as we follow the rules”* (A4). This aligns with the Malaysia Immigration Act (Malaysia Immigration Act 1959/63, 1959) which allows temporary residence permits for socio-religious activities, and Regulation No. 29 (Peraturan Menteri Hukum Dan HAM Republik Indonesia Nomor 29 Tahun 2021 Tentang Visa Dan Izin Tinggal, 2021) which governs visa and residence permit extensions. Together, these frameworks provide Jamaah Tabligh with legal certainty to conduct transnational da’wah activities. In addition, the existence of the Entikong Border Crossing Post (Pos Lintas Batas Negara, PLBN) in West Kalimantan serves as another supporting factor. This official border gate connecting Indonesia and Malaysia is equipped with immigration offices authorized to issue and extend residence permits. Such facilities enable Jamaah Tabligh members to process travel documents directly at the border without the need to travel to major cities such as Pontianak or Jakarta. This provision is consistent with Law No. 6 of 2011 and Regulation No. 29 of 2021, which authorize immigration officials at PLBNs to handle visa extensions and residence



permits. Hence, the presence of PLBN Entikong significantly facilitates the smooth conduct of cross-border da'wah. Nevertheless, the study also identified several constraining factors. An informant remarked: *"Our main challenge is usually financial, because not all members have sufficient resources. Some also need to work, so it is difficult for them to leave for long periods"* (A6). This economic barrier reflects the limited financial capacity of individuals, consistent with human resource management theory, which emphasizes the importance of balancing personal needs with organizational commitments (Robbins & Coulter, 2016). Social factors likewise pose challenges. One informant observed: *"In some villages, people do not yet understand our da'wah activities, so sometimes they reject us"* (A7). Such varied responses align with the diffusion of innovation theory (Rogers, 2003), which explains that societal acceptance of new ideas occurs at different rates: some adopt quickly, while others are more resistant. To address this, Jamaah Tabligh employs persuasive and cordial approaches in building communication with communities. From a regulatory standpoint, visa overstay provisions constitute another obstacle. An informant noted: *"If someone is late in extending a visa, the fine is extremely high, sometimes reaching millions per day"* (A9). This reflects Article 78(3) of Law No. 6 of 2011, which stipulates penalties for foreigners who overstay for fewer than 60 days, reinforced by Regulation No. 29 of 2021, which sets the fine at IDR 1,000,000 per day. This demonstrates that, despite the availability of legal provisions, strict administrative compliance remains indispensable. According to Government Regulation No. 31 of 2013 on the Implementation of the Immigration Law (amended by Government Regulation No. 26 of 2016), Article 148(1), visa extensions must be submitted before the current permit expires; otherwise, renewal is no longer possible.

In conclusion, the supporting factors of Jamaah Tabligh's da'wah management in border areas include legal guarantees (Law No. 6/2011), visa provisions in the host country, and the existence of mosque networks and communities. Conversely, constraining factors include members' financial limitations, individual work obligations, social resistance from some communities, and stringent immigration regulations regarding overstay. These dynamics highlight that the management of Jamaah Tabligh's da'wah operates within the interplay of state regulations, socio-economic realities, and community-based da'wah strategies.

4.2. Discussion

4.2.1. Planning the Management of Jamaah Tabligh in Improving Islamic Education at the Indonesia–Malaysia Border Region

The planning of Jamaah Tabligh's da'wah management in the Indonesia–Malaysia border region is carried out through a multi-layered consultative mechanism (*musyawarah*), ranging from the international to the national and local levels. At the international level, strategic planning is centralized at the Jamaah Tabligh Markaz, Banglawali Mosque, Nizamuddin, New Delhi, India, convened every three months. From this central planning emerge general directives concerning the distribution of global da'wah territories, including Southeast Asia, which are subsequently delegated through consultative processes at national and local levels. *Musyawarah* serves as the primary instrument for determining target regions, selecting priority mosques, and formulating da'wah strategies tailored to the socio-religious conditions of local communities. This planning approach emphasizes responsiveness to the real needs of society, prioritizing areas with limited access to religious education. Within management literature, Planning Theory (Terry, 1960) defines planning as the process of selecting and relating facts, making assumptions about the future, and formulating the necessary actions to achieve desired results. This concept resonates with the practice of Jamaah Tabligh, which bases its planning on mapping community needs, environmental conditions, and social dynamics in border areas. Furthermore, participatory planning theory, as also emphasized by Terry (1960), underscores the importance of involving members in the planning process so that decisions gain collective legitimacy. This is evident in Jamaah Tabligh's leadership pattern, where leaders provide only general guidance, while strategic decisions are determined through joint deliberation. From the perspective of *da'wah*, effective planning must be oriented toward the needs of the *mad'u* (target audience). This aligns with the words of Allah SWT in QS. Ali 'Imran (3):110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝١١٠

Kuntum khaira ummatin ukhrijat lin-nâsi ta'murûna bil-ma'rûfi wa tan-hauna 'anil-mungkari wa tu'minûna billâh, walau âmana ahlul-kitâbi lakâna khairal lahum, min-humul-mu'minûna wa aktsaruhumul-fâsiqûn. *"Kamu (umat Islam) adalah umat terbaik yang dilahirkan untuk manusia (selama) kamu menyuruh (berbuat) yang makruf, mencegah dari yang mungkar, dan beriman kepada Allah. Seandainya Ahlulkitab beriman, tentulah itu lebih baik bagi mereka. Di antara mereka ada yang beriman dan kebanyakan mereka adalah orang-orang fasik"* (quran.nu.or.id, n.d.-c)

The *asbabun nuzul* of this verse, as explained in Tafsir Ibn Kathir, states that Allah informed this community that they are the best of nations. Al-Bukhari narrated from Abu Hurairah regarding this verse, in which he said: *"You are the best of people for the benefit of others. Previously, you came to them with your necks chained until you entered Islam."*



Similarly, reports from Ibn Abbas and several *tabi'in* explain that the verse designates Muslims as the best and most beneficial nation for humanity, as they command good, forbid evil, and believe in Allah. Imam Ahmad narrated from Durrah binti Abu Lahab, who reported that a man asked the Prophet (peace be upon him): “O Messenger of Allah, who are the best of people?” He replied: “Those who are most pious, most diligent in enjoining good, most persistent in forbidding evil, and most committed to maintaining kinship ties.” This verse thus applies to the entire ummah across generations, with the best generation being those contemporary to the Prophet, followed by subsequent generations (Ar-Rifai, 1999). This verse and its explanation underscore that da’wah planning must be directed toward collective efforts to uphold *amar ma’ruf nahi munkar* and strengthen the community’s faith. This principle resonates with Jamaah Tabligh’s layered planning through *musyawarah*, which prioritizes da’wah in regions most in need of religious education, such as border communities. However, the findings also reveal limitations in the planning process, namely the absence of institutional collaboration with the government or formal institutions. This finding aligns with the observation that Jamaah Tabligh focuses more on community-based da’wah and mosque-centered networks rather than formal institutions (Hakim et al., 2024). Moreover, the planning of Jamaah Tabligh’s da’wah management in enhancing Islamic education at the Indonesia–Malaysia border can be categorized as needs-based planning, participatory planning, and contingency planning.

4.2.2. Organizing the Management of Jamaah Tabligh in Improving Islamic Education at the Indonesia–Malaysia Border Region

The findings indicate that the organizational structure of Jamaah Tabligh is layered, ranging from global charismatic leadership to more decentralized local structures. At the international level, the leadership of Jamaah Tabligh is centered on charismatic figures, which can be explained through the concept of leadership in classical management theory as described by Terry (1960) and Koontz & Weihrich (1990). These scholars emphasize that leaders with moral or religious authority exert significant influence within religious organizations. The position of Maulana Saad Al-Khandalawi as the central reference figure for Jamaah Tabligh worldwide exemplifies this principle. At the national and provincial levels, Jamaah Tabligh leadership operates collectively through the roles of amir faisalat, muin suro’, and the Provincial Consultative Council (Ahli Musyawarah Provinsi). This pattern aligns with the theory of shared leadership (Robbins & Coulter, 2016), wherein leadership is not concentrated in a single figure but distributed among members, enabling more participatory decision-making. Furthermore, the multi-layered structure, extending from provincial, halaqah, to marhalah levels, reflects the application of decentralization principles within a large-scale organization. This corresponds with Gulick’s (1937) perspective on the organizing function within POSDCORB, which argues that decentralized structures provide flexibility and responsiveness for organizations with extensive networks. To strengthen this contemporary understanding, recent research highlights that in Pekanbaru, Jamaah Tabligh has organized its activities with a relatively clear local structure, distinguishing national headquarters, regional headquarters, and local groups with fixed task divisions (Khotimah et al., 2024). Similarly, a study in Makassar found that organizational elements such as Amir Markas, Suroh Markas, and Amir Jaulah actively perform coordination, task distribution, and the scheduling of sermons and ta’lim sessions as part of Jamaah Tabligh’s internal organizational framework (Rais & Naping, 2022). This is in accordance with the words of Allah in QS. Ash-Syura (42):38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Wa alladzīnastajābū li rabbihim wa aqāmūṣ-ṣalāta wa amruhum syūrā bainahum wa mimmā razaqnāhum yunfiqūn. Artinya: “And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them.”(quran.nu.or.id, n.d.-f)

Thus, the organization of Jamaah Tabligh in enhancing Islamic education in the Indonesia–Malaysia border region can be categorized as a combination of charismatic leadership, collective leadership, and a tiered decentralized structure. This model allows the movement to remain stable, flexible, and well-coordinated across regions and nations, while simultaneously reflecting the implementation of the principle of consultation (*musyawarah*) emphasized in QS. Asy-Syura (42):38.

4.2.3. Financing the Management of Jamaah Tabligh Da’wah in Improving Islamic Education in the Indonesia–Malaysia Border Region

The financing of Jamaah Tabligh activities in the Indonesia–Malaysia border regions demonstrate a self-reliant pattern primarily based on individual contributions. Each member bears their own expenses during *khurūj* (missionary journeys), supplemented by voluntary support from local communities. This model aligns with the Voluntary-Based Funding Theory (Sargeant & Jay, 2014) which asserts that community-based organizations often rely on voluntary contributions from individuals or groups rather than institutional funding. Such a pattern reflects both independence and freedom from external dependency. Furthermore, this practice can be interpreted through the lens of Resource Dependence Theory (Pfeffer & Salancik, 1978), which emphasizes that organizations adapt their operational strategies in accordance with the resources available. In the case of Jamaah Tabligh, the absence of formal financial structures is



effectively addressed through self-sufficiency and voluntary community support. This model enables da'wah activities to continue across regions and nations without reliance on rigid financial systems. Recent research also indicates that the management of financial income and expenditure in mosques in Ranau, Sabah, Malaysia, relies heavily on community donations and individual contributions rather than fixed institutional resources (Lajimin et al., 2024). The study highlights that, although routine operational expenditures exist, the sources of income remain varied and not always stable. From a financial management perspective, principles such as **efficiency** and **sustainability** remain central. The financing model of Jamaah Tabligh resonates strongly with these principles, particularly regarding sustainability through member awareness and the avoidance of burdening the wider community. The spiritual value of sincerity (*ikhlaṣ*) and the principle of not imposing on others dominate financing practices, thereby strengthening social bonds and religious motivation within the congregation. This is consistent with the Qur'ānic principle in Surah al-Ḥadīd (57:18):

إِنَّ الْمُسَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

Innal-muṣṣaddiqīna wal-muṣṣaddiqāti wa aqraḍullāha qarḍan ḥasanan yuḍā'afu lahum wa lahum ajrun karīm. Artinya: "Indeed, those men and women who give in charity and lend to Allah a good loan will have it multiplied for them, and they will have an honourable reward." (quran.nu.or.id, n.d.-a).

From the perspective of management theory, this practice may also be analyzed within the framework of POSDCORB (Gulick, 1937), particularly the function of Budgeting. Although simple, Jamaah Tabligh consistently engages in planning, allocation, and expenditure control for da'wah activities. This voluntary-based budgeting system reflects discipline in financial management, even in the absence of formal institutional frameworks. Thus, the financing of Jamaah Tabligh da'wah management in the Indonesia–Malaysia border regions can be classified as a self-sufficiency model sustained by voluntary community contributions and individual responsibility, grounded in the spiritual principle of sincerity. This model enables da'wah activities to remain resilient and continue to grow despite the lack of formal institutional support.

4.2.4. Implementing Management of Jamaah Tabligh's Da'wah in Improving Islamic Education in the Indonesia–Malaysia Border Region

The implementation of Jamaah Tabligh's da'wah management in the border regions demonstrates a consistent, though relatively simple, structure. It encompasses core activities such as *bayan* (sermons), *ta'lim wa ta'lum*, *musyawarah* (consultation), *khuruj fi sabilillah* (missionary journeys), and routine practices. Additionally, the jamaah conducts *mudzakarah*, a practice of repeating, reminding, and discussing essential matters of religion in a simple, non-debating manner, with the aim of nurturing faith and righteous deeds, focused on etiquettes and the six attributes of the Companions, considered the foundation of past communities' success. These six attributes include: (1) conviction in the *kalimah thayyibah*, (2) devotion and humility in prayer, (3) knowledge accompanied by remembrance of Allah, (4) honoring fellow Muslims (*ikram al-Muslimin*), (5) sincerity of intention (*tash-hih al-niyyah*), and (6) propagation of Islam (*da'wah wa tabligh*). The practical framework of Jamaah Tabligh aligns with these principles, as they mobilize members across borders through structured daily practices, daily *musyawarah*, *ta'lim wa ta'lum*, repetition of the six attributes, Qur'anic study circles (*halaqah*), and organized *jaulah*. These activities are further supported by preparatory elements such as *bayan hidayah* and *mudzakarah amir*, motivation sessions (*taskilan*) and *mahabah* gatherings, as well as group formation. Jamaah members are dispatched along routes determined by consultation, traveling either by vehicle or on foot, beginning with the *du'a safar* (travel prayer) and being welcomed by mosque administrators and local communities.

During *khuruj*, members engage in daily consultations, remembrance (*dhikr*), worship, and *ta'lim wa ta'lum* (including Qur'anic virtues, prayer, remembrance, and preaching). They also deliver sermons after dawn, afternoon, and evening prayers, conduct discussions on etiquettes, and repeat the six attributes of the Companions. The activities culminate in *bayan wafsi*, a concluding exhortation encouraging members to continue their mosque practices at home and in their local mosques. Jamaah Tabligh also dispatches members in cycles: once a month, for four or six months annually, and up to a year for scholars (*'ulama*). They are open to participants from local, provincial, national, and international levels.

The implementation of *khuruj* adheres to strict rules and etiquettes, including:

- Four practices to increase: calling towards Allah (*da'wah ilallah*, collective, individual, private, and public); *ta'lim wa ta'lum* (individual, collective, Qur'anic recitation circles, and the study of *Fadhail A'mal*); remembrance and worship (glorifications, supplications, Qur'anic recitation, and all obligatory, recommended, and supererogatory acts); and service (*khidmah*) to oneself, the group, the local community, and the *amir*.
- Four practices to reduce: time for eating and drinking, sleeping and resting, idle talk, and leaving the mosque without necessity.



- Four practices to maintain: prioritizing collective over individual acts, upholding mosque etiquette, obeying the *amir*, and demonstrating patience and resilience in trials.
- Four practices to abandon: extravagance, dependence on others, asking from people, and using others' belongings without permission.
- Four prohibitions: politics, polemical debates, pursuit of rank or donations, and exposing community faults.
- Four attitudes to avoid: belittling, criticizing, rejecting outright, and engaging in comparisons.
- Four pillars of religion: preachers (*muballigh*), teachers (*tadris*), spiritual guides (*khanqah*), and authors (*musannif*).
- Special etiquettes: mosque etiquette, travel etiquette, study etiquette, eating etiquette, sleeping etiquette, and etiquette of cleanliness (*istinja*).

Observing proper discipline and etiquette is of paramount importance to ensure that the implementation of *khurūj* does not deviate from the true objectives of *da'wah*. This principle is emphasized by the Prophet Muḥammad (peace be upon him) in a ḥadīth narrated by Nu'mān ibn Bashīr (may Allah be pleased with him):

نُعْمَانُ بْنُ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهْمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا؟ فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّى جَمِيعًا.
(L.J. 171 L.J. 172-173)

Anin-Nu'mān ibn Basyīr raḍiyallāhu 'anhu, 'aninnabiyyi ṣallallāhu 'alaihi wa sallam qāla: Mathalul-qā'imi bi ḥudūdillāhi wal-wāqi'ī fihā kamathali qawmin istahāmū 'alā safīnah, faṣāra ba'ḍuhum a'lāhā wa ba'ḍuhum asfalahā, fakānal-ladzī fī asfalihā idzā istawqaw minal-mā'i marrū 'alā man fawqahum faqālū: law annā kharāqnā fī nashībina kharqan walam nu'dzi man fawqonā? Fa in tarakūhum wa mā arādū halakū jamī'an, wa in akhadzū 'alā aydīhim najaw wa najaw jamī'an. "The parable of the one who abides by the limits set by Allah and the one who transgresses them is like a people who boarded a ship: some occupied the upper deck and others the lower deck. When those in the lower deck needed water, they had to pass through those above them. They said, 'If we were to bore a hole in our portion of the ship, we would not disturb those above us.' If those above them leave them to do what they intended, all of them will perish together. But if they restrain them, then they will all be saved together." (HR. Bukhari dan Tirmidzi). This ḥadīth illustrates that adherence to rules and mutual accountability among members of the community is the key to safety and success in the field. In the context of Jama'ah Tabligh, it underscores that discipline and collective responsibility ensure that *da'wah* efforts remain aligned with their authentic purpose (Maulana Muhammad Zakariyya Al-Khandalawi, 2020). From an educational management perspective, Jamaah Tabligh's emphasis on preparation, group division, and leadership assignment reflects the principle of clear distribution of tasks for efficiency. An ethnographic study in Makassar found that this structure includes roles such as *Amir Markaz*, *Suroh Markaz*, and regularly scheduled *Jaulah* and *Ta'lim* (Rais & Naping, 2022). Terry (1960), in the Participatory Implementation Theory, emphasized that implementation must involve full participation of all members rather than one-way instructions. In Jamaah Tabligh, this is evident in the active involvement of members in daily *musyawarah*, task distribution, and participation in *ta'lim wa ta'lum*. Research on Jamaah Tabligh's preaching strategies also indicates that *ta'lim*, *musyawarah*, *jaulah*, and *mudzakarah* of the six attributes are crucial in building community religious understanding, including in border villages (Fatanah et al., 2023). From a management theory perspective, these practices also reflect the directing/leading function of Gulick's (1937) POSDCORB framework. Directing/leading emphasizes leadership's role in guiding, motivating, and supporting members to achieve organizational goals effectively. This is manifested in the role of the *Amir Jaulah* and group leaders, who provide not only technical guidance but also spiritual motivation to ensure consistency in cross-border missionary work. Moreover, Jamaah Tabligh's strategy of employing a friendly, gradual, and non-coercive approach reflects the principle of *hikmah* (wisdom) as conveyed in QS. As-Saff: 4:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ

Inna Allāha yuḥibbulladzīna yuqātilūna fī sabīlihī ṣaffan ka'annahum bunyānun marṣūṣ. Artinya: "Surely Allah loves those who fight in His cause in solid ranks as if they were one concrete structure" (quran.nu.or.id, n.d.-e).

Thus, research on Islamic educational objectives within Jamaah Tabligh confirms that activities such as *bayan*, *mudzakarah*, *ta'lim*, *jaulah*, *musyawarah*, and the repetition of the six attributes of the Companions serve as an effective programmatic framework for nurturing spiritually conscious Muslim individuals (Irpan, 2022).

4.4.5. Supporting and Inhibiting Factors of Jamaah Tabligh's Da'wah Management in Improving Islamic Education in the Indonesia–Malaysia Border Region

The implementation of Jamaah Tabligh's *da'wah* management in the Indonesia–Malaysia border area is shaped by both supporting and inhibiting factors. According to the Internal–External Factor Theory (Steers, 1980), organizational



success is influenced by internal factors (e.g., resource availability, member motivation) and external factors (e.g., social environment, politics, regulations). Within the context of Jamaah Tabligh, internal factors include spiritual motivation, mosque community networks, and a structured system of cadre formation, while external factors involve immigration regulations, community support, and access to cross-border visas. Supporting factors include clear legal frameworks (Law No. 6 of 2011 on Immigration; Malaysia Immigration Act 1959/63) and mosque networks that remain open to Jamaah Tabligh's da'wah. These demonstrate legal certainty and social support as the primary capital for sustaining da'wah activities. Furthermore, the presence of the Entikong Border Post (Pos Lintas Batas Negara/PLBN) in West Kalimantan is a significant enabling factor, as it facilitates visa extensions without requiring travel to major cities. The support of local border communities further highlights the role of social capital in enabling Jamaah Tabligh's da'wah. As a supplementary explanation, the following tables illustrate (2) countries granting visa-free access for Indonesian citizens and (3) types of visas for foreign nationals in Indonesia under prevailing regulations.

Table 2. Visa-Free Countries for Indonesian Citizens (Ordinary Passport Holders)

Benua/Region	Negara & Lama Tinggal Maksimal
Asia	Brunei (14 days), Cambodia (30 days), Hong Kong (30 days), Iran (15 days), Kazakhstan (30 days), Laos (30 days), Macau (30 days), Malaysia (30 days), Myanmar (14 days), Philippines (30 days), Singapore (30 days), Tajikistan (30 days), Thailand (30–60 days), Vietnam (30 days)
Europa	Albania (30 days), Belarus (30 days), Serbia (30 days)
Africa	Angola (30 days), Gambia (90 days), Mali (30 days), Morocco (90 days), Namibia (30 days), Rwanda (90 days)
North America & Caribbean	Barbados (90 days), Dominica (21 days), Haiti (90 days), Saint Vincent & the Grenadines (90 days)
South America	Brazil (30 days), Chile (90 days), Colombia (90 days), Ecuador (90 days), Guyana (30 days), Peru (183 days), Venezuela (90 days)
Oceania	Fiji (120 days), Kiribati (90 days), Micronesia (30 days), Timor Leste (30 days)

Source: Ministry of Foreign Affairs of the Republic of Indonesia, 2024; Directorate General of Immigration, Ministry of Law and Human Rights, 2024.

Table 3. Types of Visas for Foreign Nationals in Indonesia under Law No. 6 of 2011 on Immigration

Visa Type	Purpose	Validity	Legal Basis
Diplomatic Visa	Diplomatic assignments	Duration of assignment	UU 6/2011 Pasal 34
Service Visa	Official non-diplomatic duties	Duration of assignment	UU 6/2011 Pasal 34
Visit Visa	Tourism, business, family, socio-cultural, transit	30–60 days, extendable	UU 6/2011 Pasal 38–44
Visa on Arrival (VoA)	Short-term tourism, business, family visits	30 days, extendable once → max. 60 days	Permenkumham 29/2021
Limited Stay Visa (VITAS)	Work, investment, education, family, retirement	6 months–2 years (convertible to KITAS)	UU 6/2011 Pasal 39–43
Permanent Stay Visa (KITAP)	Permanent residence (spouse of Indonesian citizen, investor, etc.)	5 years, renewable	UU 6/2011 Pasal 54–60

Source: Law No. 6 of 2011 on Immigration; Government Regulation No. 31/2013 jo. Government Regulation No. 26/2016; Minister of Law and Human Rights Regulation No. 29/2021.

In the other hand, inhibiting factors include economic limitations, social resistance, and the risk of visa overstay penalties. Additionally, individual members' commitments, such as work and livelihood responsibilities, pose challenges, as not all members can commit to extended periods of da'wah activities. These economic constraints require the organization to adapt to resource availability for sustainability. Social resistance can be explained through Rogers' (2003) Diffusion of Innovations Theory, which posits that the adoption of new ideas within society occurs gradually, from innovators to laggards. Moreover, strict regulatory frameworks concerning residence permits present additional challenges. As Robbins and Coulter (2016) highlight in the Theory of External Environmental Management, organizations must navigate external regulations to maintain legal operations. In the case of Jamaah Tabligh, compliance with visa regulations is a crucial determinant of the sustainability of cross-border da'wah. In sum, the supporting factors of Jamaah Tabligh's da'wah management include legal certainty, mosque networks, and social support, while the inhibiting factors encompass financial constraints, community resistance, individual time limitations, and strict immigration regulations. The interplay between these internal and external factors underscores the dynamic nature of Jamaah Tabligh's da'wah management, shaped by socio-economic realities and regulatory contexts.



5. Conclusion

This study concludes that the management of Jamaah Tabligh's da'wah activities in the Indonesia–Malaysia border region operates through five key aspects. First, the aspect of planning is conducted in a layered manner, ranging from the international to the local level, with strategic planning held every three months at the Banglawali Markaz, Nizamuddin, India. This planning process is participatory and needs-based, prioritizing regions with limited access to Islamic education. Second, the organization of Jamaah Tabligh is both hierarchical and decentralized, encompassing charismatic global leadership, collective national and provincial leadership through amir faisalat, muin suro', and the Provincial Consultative Council (Ahli Musyawarah Provinsi), and extending to local structures at the halaqah and marhalah levels. This structure ensures that cross-regional and transnational coordination of da'wah remains stable yet flexible. Third, the financing aspect demonstrates a pattern of individual self-reliance and voluntary community contributions, guided by the principle of sincerity and avoiding burdening others. This model of self-sufficiency reflects the budgeting function in Gulick's management theory, albeit outside a formal institutional framework. Fourth, the implementation of da'wah is carried out through activities such as *bayan*, *ta'lim*, *musyawarah*, *khuruj*, and routine practices, led by group leaders (*amir*) who embody the directing/leading function in POSDCORB. This highlights how Jamaah Tabligh integrates spiritual dimensions with modern management principles. Fifth, the supporting factors include clear immigration regulations, the presence of the Entikong Border Post (*PLBN Entikong*), and the support of mosque networks and local communities. Conversely, the hindering factors involve financial limitations, social resistance, the busy schedules of individual members, and administrative risks associated with visa overstay. The implications of these findings indicate that Jamaah Tabligh's management approach can serve as an alternative model for strengthening non-formal Islamic education in border regions. This model underscores the importance of collaboration between community-based da'wah organizations, formal educational institutions, and government agencies, particularly in addressing challenges of access to religious education in remote areas. Furthermore, spiritual values such as sincerity, consultation (*musyawarah*), and financial self-reliance prove to be essential foundations for sustaining cross-border da'wah activities.

This study also offers several recommendations for future research. The aspect of evaluation requires further examination to assess the effectiveness of Jamaah Tabligh's programs in enhancing religious literacy among border communities. Additionally, the reporting or accountability mechanisms within Jamaah Tabligh, in line with the POSDCORB framework, warrant further investigation, as they remain largely unexplored. Comparative studies with other da'wah management models in border regions and inquiries into the use of digital technologies to support Jamaah Tabligh's da'wah are also recommended, considering the importance of innovation in addressing the needs of Islamic education in the modern era.

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