



The Da'wah Management of Female Jamaah Tabligh Members In Pontianak City

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Abstract

This study aims to explore in depth the da'wah activities of female Tabligh Masturoh members in Pontianak City, starting from the planning, implementation, and evaluation aspects. The methodology in this study is qualitative with a phenomenological method and a cross-sectional approach. Informants referred to as data mining are leaders of the Masturoh congregation, Tabligh congregations, and Masturoh. Data collection is based on interviews, observations, and document studies. Detailed data analysis refers to Miles Huberman's analysis, namely Collection, Condensation, Presentation, Conclusion Drawing, and Verification. Data validity uses member checks and triangulation of sources, time, and techniques. The results of the study show that planning and da'wah materials are arranged simply and contextually with the social needs of women, based on the story of Shahabiyah, fadhilah amal, and basic Islamic values. Daily activity planning is carried out with high discipline but flexibly, and is guided by the community and amirah to maintain the direction of da'wah according to guidance. Furthermore, da'wah is carried out periodically (3 days, 15 days, 40 days, up to 2 months) with strict Islamic discipline and accompanied by a mahram (leader). Daily programs include ta'lim qitabi (religious study), bayan (religious recitation), muzakarah (six-characteristic recitation), and tasykil (tasykil), reflecting the balance between worship and self-development. Evaluations have shown increased spirituality, religious awareness, and positive attitude changes among members. Social impacts are also evident in the formation of religious study communities in various regions. Challenges such as limited mobility and community response are overcome through an empathetic, patient, and exemplary approach.

Keywords: Preaching Management, Tabligh Jamaah, Masturoh

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi secara mendalam aktivitas dakwah anggota tabligh masturoh jamaah wanita di Kota Pontianak mulai dari aspek perencanaan, pelaksanaan hingga evaluasi. Metodologi dalam penelitian berjenis kualitatif dengan metode fenomenologi dan pendekatan yang digunakan *cross-sectional*. Informan yang dirujuk sebagai penggalian data berupa pimpinan jamaah masturoh, jamaah tabligh dan masturoh. Pengumpulan data berbasis wawancara, observasi dan studi dokumen. Analisis data dengan terperinci yang merujuk pada analisis Miles Huberman yakni pengumpulan, kondensasi, penyajian dan penarikan kesimpulan serta verifikasi. Keabsahan data menggunakan *member check* serta triangulasi sumber, waktu dan teknik. Hasil kajian menunjukkan **perencanaan**, materi dakwah disusun secara sederhana dan kontekstual dengan kebutuhan sosial perempuan, berlandaskan kisah shahabiyah, fadhilah amal, dan nilai-nilai dasar Islam. Perencanaan aktivitas harian dilaksanakan dengan disiplin tinggi namun fleksibel, serta dibimbing oleh masyaikhah dan amirah guna menjaga arah dakwah tetap sesuai tuntunan. Selanjutnya **pelaksanaan**, dakwah dilakukan secara periodik (3 hari, 15 hari, 40 hari, hingga 2 bulan) dengan tata tertib syar'i yang ketat dan didampingi mahram. Program harian meliputi ta'lim qitabi, bayan, muzakarah enam sifat, dan tasykil, yang mencerminkan keseimbangan antara ibadah dan pembinaan diri. Kemudian **evaluasi** menunjukkan peningkatan spiritualitas, kesadaran beragama, dan perubahan sikap positif pada anggota. Dampak sosial pun terlihat dari terbentuknya komunitas pengajian di berbagai wilayah. Tantangan seperti keterbatasan ruang gerak dan respons masyarakat diatasi melalui pendekatan empatik, sabar, dan keteladanan.

Kata Kunci: Manajemen Dakwah, Jamaah Tabligh Perempuan (Masturoh)

1. Introduction

Da'wah represents a central dimension of Muslim life, serving as a vital means of disseminating Islamic teachings across all segments of society. In the contemporary context, da'wah is not only carried out by male scholars or preachers but also by Muslim women who possess a growing awareness of their religious and social responsibilities.



Women in Islam hold a strategic role in nurturing future generations, strengthening families, and contributing significantly to the moral and spiritual improvement of the ummah. This role becomes increasingly evident in the da'wah activities conducted by organizations that provide space for women, such as Jamaah Tabligh Masturoh. *Jamaah Tabligh* is a well-known transnational Islamic revivalist movement that emphasizes non-political, faith-centered preaching through direct, face-to-face interaction, often conducted via door-to-door approaches. The movement deliberately avoids controversial theological debates (*khilafiyah*) and political disputes, instead prioritizing fraternity and solidarity, which has contributed to its wide following across diverse regions (Yono, 2019). It is widely recognized as a movement committed to strengthening Islamic faith and practice among Muslims (Ma'mun, 2019). Within its organizational structure, a special unit exists for women, referred to as *Masturoh*. This group comprises the wives of male members as well as other Muslim women who wish to actively participate in da'wah. Their roles extend beyond domestic religious practice, such as nurturing children with Islamic values and reviving *sunnah* practices at home, toward broader da'wah participation, including accompanying their husbands on missionary journeys (*khuruj fi sabilillah*) (Solekhah, 2024). The presence of *Jamaah Tabligh Masturoh* reflects a distinctive dynamic of women's da'wah. Their activities are not conducted haphazardly but rather through structured da'wah management encompassing planning, implementation, and evaluation. This managerial approach is essential for ensuring that their efforts achieve their intended spiritual objectives effectively and efficiently. Da'wah management in the Masturoh context includes organizing household study circles (*ta'lim*), undertaking missionary journeys, and engaging in spiritual mentoring among Muslim women. Such practices highlight the significance of systematic management, even within informal and community-based settings, for the success of religious movements. Da'wah in this sense refers to encouraging others toward positive action and returning to their innate disposition (*fitrah*), ultimately contributing to the realization of goodness in the world (Elmansyah, 2016).

Despite the significance of this phenomenon, scholarly inquiry into the management of da'wah among Masturoh women remains limited, particularly within the Pontianak context. There has been little research addressing their organizational strategies, structures, resources, or internal dynamics. This gap in scholarship restricts a comprehensive understanding of women's contributions within the Jamaah Tabligh movement, which is often perceived as traditional and closed. The Masturoh group, however, embodies values of sincerity, simplicity, and devotion to the prophetic model of da'wah. Their members temporarily leave behind daily routines and domestic responsibilities to engage in da'wah for varying durations, three days every three to four months, or longer periods such as fifteen days, forty days, or even two months. Their missionary journeys cover both domestic and international contexts, depending on the deployment of their husbands, under whose accompaniment they are required to travel (Suratno, 2019). Pontianak, as a multicultural city marked by ethnic and religious diversity, poses particular challenges for Masturoh da'wah. Such diversity can be a potential source of conflict, thereby requiring da'wah strategies that are contextually sensitive and adaptive. Moreover, the dynamic socio-religious environment, shaped by processes of modernization, secularization, and digitalization, has influenced the worldview of Muslim women, making Masturoh a crucial platform for reinforcing Islamic faith and practice in this setting. In this context, women's participation in da'wah transcends a supplementary role; it constitutes an essential component of the spiritual development of the Muslim community.

Central to the Masturoh da'wah framework are six core principles: *kalimah tayyibah* (the declaration of faith), *'ilm* (knowledge) and *dhikr* (remembrance of Allah), sincerity (*ikhlas*), prayer (*salat*), honoring fellow Muslims (*ikram al-muslimin*), and da'wah itself (*ad-da'wah wa al-tabligh*). These principles serve as the foundation for all missionary activities, aiming solely for the pleasure (*ridha*) of Allah (Al-Kandahlawi, 2010). Effective da'wah management within Masturoh requires strong internal support, spiritual leadership, clear division of roles, and effective communication among members, which, though simple, constitutes a robust managerial system. While existing scholarship has examined *Jamaah Tabligh* in terms of its historical background, ritual practices, and social dynamics, studies focusing specifically on women's da'wah management remain scarce. Previous research has tended either to focus on male activities or to describe Masturoh in general terms, without exploring the managerial strategies that underpin their operations. Yet Masturoh possesses a distinctive, structured system of da'wah rooted in *musyawarah* (consultative decision-making), distinguishing it from conventional models of formal religious organizations. This study thus offers scholarly novelty by exploring in depth the management of Masturoh da'wah, including planning, implementation, and evaluation, while highlighting the role of women as agents of da'wah within traditional frameworks. Theoretically, this research contributes to the field of da'wah management by enriching the literature with insights from a non-formal, women-centered, community-based perspective, thereby expanding discourse in both the sociology of religion and gender studies. Practically, it provides an alternative model of transformative da'wah management relevant to contemporary family- and community-based Islamic movements. It also sheds light on how Masturoh adapts its missionary practices to the socio-cultural realities of Pontianak, while upholding Islamic norms and ethics.



Ultimately, this study aims to examine how Masturoh women manage da'wah activities in terms of planning, implementation, and evaluation, and how they navigate the challenges of their socio-religious environment. The findings are expected to contribute both to the development of knowledge in da'wah management and women's empowerment in religious contexts, while also serving as a reference for Islamic educational institutions, local governments, and women's organizations in designing inclusive and effective community-based da'wah programs.

2. Literature Review

a. Da'wah Management

Da'wah management is defined as the process of planning tasks, organizing them into groups, recruiting and assigning individuals into these groups, and mobilizing them toward the achievement of da'wah objectives (Saleh, 1993). Within da'wah management, every member of an organization has a job description tailored to their respective capacities. Da'wah is not solely dependent on the presence of a preacher (*da'i*), but also requires supporting personnel to ensure its smooth, active, and efficient implementation. Accordingly, da'wah must be managed professionally, which implies that da'wah activities should be systematically designed, planned, executed, and evaluated. The presence of management in da'wah activities, therefore, becomes indispensable (Sukayat, 2009). Da'wah activities can only run effectively and efficiently if preceded by careful planning. Planning, in this context, provides direction and predefined actions, which outline organizational goals and the necessary activities to achieve them (Munir, 2006). The primary goal of da'wah management is to organize, direct, and optimize the entire process of disseminating Islamic teachings in a structured, systematic, and effective manner. Through proper management, the message of da'wah can be communicated, understood, and practiced by the *mad'u* (audience) in accordance with Islamic guidance. Effective da'wah management transforms da'wah from mere routine activities into a strategic effort capable of addressing the needs of the Muslim community, adapting methods to suit the target audience, utilizing resources efficiently, and ensuring continuous evaluation to enhance future outcomes. Thus, da'wah management plays a pivotal role in realizing the ultimate goal of da'wah: the formation of a faithful, virtuous, and righteous society.

The benefits of da'wah management include ensuring that activities are more focused, efficient, and systematic by means of planning, implementation, and evaluation. Good management ensures that messages are delivered according to the needs of the *mad'u*, maximizes resource utilization, prevents the waste of time and energy, and enhances community participation and understanding of Islamic teachings. Moreover, da'wah management ensures program consistency, strengthens coordination among members, and guarantees sustainability, thereby optimizing the achievement of da'wah objectives. The functions of da'wah management can be summarized as follows:

- a. Planning: Defining da'wah objectives, formulating strategies, selecting appropriate methods, scheduling activities, and allocating human and material resources in line with the organizational vision.
- b. Organizing: Assigning roles, structuring tasks, and ensuring effective coordination across different groups within the da'wah organization to improve efficiency.
- c. Actuating: Motivating and mobilizing all involved parties to perform their roles with discipline, enthusiasm, and responsibility, while fostering teamwork and harmony.
- d. Evaluating: Monitoring the implementation of da'wah to ensure alignment with plans, identifying obstacles or deviations, and taking corrective measures to maximize outcomes.

b. Women in Jamaah Tabligh (Masturoh)

Jamaah Tabligh is an Islamic missionary movement that focuses on strengthening faith (*iman*) and righteous deeds (*'amal salih*) by inviting people to return to the fundamentals of belief and practice (Abduh, 2008). Originating in India in the early twentieth century under the leadership of Maulana Muhammad Ilyas al-Kandahlawi, the movement is built upon the principles of faith, practice, and da'wah. It emphasizes six fundamental attributes: belief in Allah, proper and timely prayer, knowledge and remembrance (*'ilm* and *dhikr*), honoring fellow Muslims, sincerity (*ikhlas*), and inviting others toward goodness. These principles are operationalized through *khuruj fi sabilillah*, a practice of leaving home for a specified period (e.g., three, fifteen, or forty days, or up to four months) to engage in da'wah activities



aimed at improving people's faith, worship, and morality (Soekanto, 1994). The methods employed by Jamaah Tabligh are persuasive and exemplary rather than argumentative. Da'wah activities include *ta'lim* (religious study), *muzakarah* (discussion), *bayan* (religious address), *tasykil* (recruitment of participants), and collective worship such as congregational prayers. Gender roles are clearly defined: men carry out public preaching in mosques and communities, while women's participation is organized under a distinct structure known as *Masturoh*. The female branch of Jamaah Tabligh is known as *Masturoh*, a term meaning "protected" or "covered," in accordance with Islamic concepts of modesty and dignity for women. *Masturoh* plays a crucial role in supporting the da'wah movement, particularly by guiding and encouraging Muslim women to strengthen their faith, improve their worship, and uphold moral values. Unlike male members, who conduct da'wah publicly in mosques or open spaces, *Masturoh* carries out its activities in more private settings, such as Muslim households or women-only gatherings, ensuring compliance with Islamic principles regarding gender interaction.

The objective of da'wah among women through the method of *khurūj fī sabīlillāh* is to develop them as *Murabbiyyah* (educators), *Ālimah* (knowledgeable), *Ābidah* (devout worshippers), *Da'iyah* (preachers), *Khadimah* (servants), and *Zāhidah* (ascetic and modest) within their families (Muhamad Bisri Mustofa, 2019). Tujuan wanita diajak untuk keluar di jalan Allah (khuruj fii sabilillah) adalah:

- 1) To preserve the five daily prayers with *khusyu'* (inner concentration) and *khudu'* (humility before Allah). This means that women should perform the prayers at their earliest time, at home, and in congregation.
- 2) To enliven *ta'lim wa ta'lum*. Even at home, they must maintain *ta'lim* sessions with their families.
- 3) To practice morning and evening *dhikr* and recite the Qur'an. Women are encouraged to adorn themselves by increasing *dhikr* and Qur'an recitation.
- 4) To educate children Islamically. Mothers are expected to raise their children according to the methods of the Prophet Muhammad (peace be upon him).
- 5) To observe hijab and live simply. This means that when traveling, women must observe the hijab and be accompanied by a mahram. In daily life, they should live modestly, avoiding extravagance or wastefulness.
- 6) To encourage their mahram or husband to engage in *khuruj fii sabilillah*. If relatives or female friends visit them at home for any purpose, with affection, love, *mahabbah*, and wisdom, they should direct them to practice religion, encourage them to establish *ta'lim* at home, and motivate their husband or male relatives to go out in *khuruj fii sabilillah* (Manshur, 2007).

The theory of social movements provides a strong conceptual foundation for understanding the dynamics of *Masturoh's* da'wah as part of Jamaah Tabligh. According to Snow & Soule (2010) a social movement develops through resource mobilization, issue framing, and social network support. In this study's context, *Masturoh* can be understood as a religious social movement that organizes women to engage in da'wah through structured activities such as *ta'lim*, *muzakarah*, and *tasykil*. Da'wah planning through *musyawarah* (consultation), collective-based implementation, and reflective evaluation demonstrates the practices of resource mobilization and collective identity formation, which are characteristic features of a social movement. *Masturoh's* da'wah is generally conducted in the form of *ta'lim* assemblies at homes or venues provided by the hosts in targeted areas. The activities include the reading of *ta'lim qitabi* (materials from da'wah texts), *muzakarah* of the six principles to reaffirm the core values of Jamaah Tabligh, *bayan* sessions specifically for women, and *tasykil* to invite attendees to participate in subsequent da'wah activities. The duration of *Masturoh's* outings is the same as male *jama'ah*, namely 3 days, 15 days, or 40 days, with daily schedules organized in a disciplined manner. This method emphasizes habituation of worship, enhancement of religious knowledge, and strengthening of *ukhuwah Islamiyah* (Islamic solidarity) among Muslim women.

In addition to da'wah management and social movement theory, gender and religion theories are also crucial in this study since the focus lies on women's roles in da'wah activities. Mahmood (2012) explains that women's involvement in religious movements is not a form of backwardness, but rather a practice of



piety that shapes their identities and social positions. Similarly, Cooke 2004) asserts that women who participate in religious activities are not merely passive but often act as agents who create spaces of spiritual empowerment. Within this framework, Masturoh can be understood as a platform for Muslim women's empowerment, enabling them to manage da'wah activities, strengthen solidarity, and provide tangible contributions to both family and society. Masturoh holds a strategic position in Jamaah Tabligh's da'wah management as the vanguard in nurturing Muslim women across different social levels. Through careful planning of activities, member organization, da'wah implementation, and continuous evaluation, Masturoh addresses aspects often overlooked in general da'wah, namely the cultivation of women as the first madrasa for their children. Masturoh's involvement not only broadens the outreach of Jamaah Tabligh's da'wah but also ensures the sustainability of the movement by fostering strong Muslim families in terms of faith, worship, and morality. Thus, Masturoh makes a substantial contribution to Jamaah Tabligh's mission of building a more devout and harmonious society.

3. Conceptual Framework

The conceptual framework of this study is as follows:

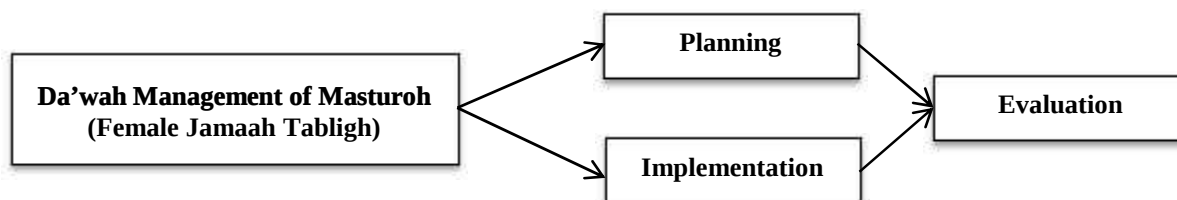


Figure 1. Da'wah Management of Masturoh

4. Research Questions

The formulated research questions are as follows:

- How is the planning of da'wah by Female Jamaah Tabligh (Masturoh) in Pontianak City?
- How is the implementation of da'wah by Female Jamaah Tabligh (Masturoh) in Pontianak City?
- How is the evaluation of da'wah by Female Jamaah Tabligh (Masturoh) in Pontianak City?

5. Research Significance

This research carries substantial theoretical significance by providing an in-depth understanding of da'wah management within a specific religious movement, namely Jamaah Tabligh. The focus on the role of women (Masturoh) in Pontianak City offers a unique perspective that has been rarely explored in previous studies. By identifying the methods, strategies, and challenges faced, this study contributes to the literature on the sociology of religion and gender studies in Islam, filling a knowledge gap regarding women's participation in da'wah movements, which are often dominated by male-centered narratives. Practically, the findings of this research provide tangible benefits for various stakeholders. For preachers (*da'i*) and da'wah organizers, this study presents an effective and structured da'wah management model that can be adapted. The study also highlights the importance of women as agents of social and religious transformation, which can inspire other organizations to empower their members. Furthermore, for local governments and policymakers in Pontianak City, the results of this study may serve as a reference for understanding socio-religious dynamics in the community, thus enabling the design of more inclusive and relevant programs. Additionally, the significance of this study lies in its contribution to public discourse on the role of women in religious spheres. By illustrating how Masturoh in Pontianak manages da'wah while maintaining religious and social values, this study challenges stereotypes about women in religious movements. This has the potential to enhance public appreciation of women's contributions to building a harmonious and religious society, as well as to pave the way for future research exploring women's roles in other religious movements.

6. Research Methodology

This study employs a qualitative research design using a phenomenological method and a cross-sectional approach, aiming to describe and explore in depth the planning, implementation, and evaluation of da'wah management among female Masturoh members of Jamaah Tabligh. The research informants consist of one leader, two male Jamaah Tabligh members, and two wives of Jamaah Tabligh members (Masturoh). Data collection techniques include observation,



focusing on the activities of Masturoh members in conducting da'wah, document study to complement observational and interview data by examining relevant documents, and direct communication to obtain in-depth information that is then converted into research data. Data analysis follows the interactive analysis model of Miles & Huberman, in which data are continuously analyzed until saturation is reached. The steps include data collection, data condensation, data display, and conclusion drawing and verification (Matthew B. Milles, A. Michael Huberman, 2014). Data validity was ensured through member checking and triangulation of sources, time, and techniques to secure credible findings (Sugiyono, 2017). This research adopts a phenomenological qualitative approach to deeply explore the lived experiences and da'wah practices of Masturoh members. The phenomenological method was chosen to understand the subjective meanings behind women's da'wah practices in Jamaah Tabligh within their specific socio-religious context. Informants were purposively selected based on their active involvement in Masturoh activities. Participants included the Masturoh leader, male Jamaah Tabligh members who accompanied them, and several wives (Masturoh) directly engaged in da'wah activities. The limited number of participants was intended to obtain rich and in-depth data, consistent with the principles of qualitative research. Data collection was conducted through semi-structured in-depth interviews, participatory observation, and document study consisting of activity records and Masturoh da'wah materials. Data were analyzed using Miles & Huberman's interactive model, consisting of four cyclical steps: data collection, data condensation, data display, and conclusion drawing/verification until saturation was reached. Data validity was strengthened through triangulation of sources, methods, and time, as well as member checking with informants to ensure the credibility of findings. Moreover, this study obtained ethical approval from relevant institutions and adhered to principles of confidentiality, voluntary informed consent, and gender sensitivity in interactions with female participants.

7. Findings

The study reveals that the planning of da'wah by the female branch of Jamaah Tabligh (Masturoh) in Pontianak is conducted in a structured and collective manner through *musyawarah* (consultative forums). These forums serve not only as spaces for discussion but also as the primary mechanism of decision-making. Within this setting, members collaboratively determine the objectives of da'wah, target audiences, and the themes to be conveyed. The planning process emphasizes spirituality and obedience, with the overarching aim of guiding the community back to the fundamental teachings of Islam. As one informant stated, "We engage in *musyawarah* not only to set schedules, but also to strengthen our intentions so that da'wah is carried out solely for Allah" (Interview, Masturoh A, 2024). This highlights the integral role of spirituality within their da'wah management, in contrast to formal organizations that primarily focus on technical aspects. Decisions made through *musyawarah* are considered collective agreements binding on all members, reflecting a high degree of coordination. Another critical element of Masturoh's planning is the determination of activity types and locations. The findings show that they routinely organize weekly activities such as *ta'lim* (religious study sessions) in members' homes and personal visits (*silaturahmi*) to non-members' residences, allowing for relational and personalized modes of outreach. Planning also involves appointing responsible individuals or small teams to oversee specific activities, ensuring smooth implementation. Time and location are adjusted to members' social conditions and availability, demonstrating organizational flexibility. Furthermore, the study highlights that planning is heavily influenced by available resources, both human and material. Da'wah materials are largely uniform, guided by globally recognized Tabligh texts, ensuring consistency of messaging across levels. Active participation of members is also encouraged, with each individual contributing according to their capacity. This effective planning becomes a solid foundation for the sustained implementation of da'wah in Pontianak.

The implementation of da'wah by Masturoh demonstrates a structured system rooted in interpersonal engagement. Activities are carried out periodically with varying durations, ranging from three days to two months, always accompanied by a *mahram* in accordance with Islamic legal requirements. Daily routines consist of *ta'lim qitabi*, *bayan*, *muzakarah* on the six principles, and *tasykil*, which serve not only to transmit knowledge but also to internalize religious values. One participant explained, "When we go out for three days, we learn patience, discipline, and self-control. Da'wah is not only for others, but also for improving ourselves" (Interview, Masturoh B, 2024). These findings underscore that Masturoh da'wah prioritizes personal spiritual transformation alongside strengthening Muslim women's social networks. The core practice of implementation is *khuruj* (da'wah journeys) with varying durations (three days to one week). During *khuruj*, Masturoh members conduct home visits to convey fundamental Islamic teachings such as prayer, Qur'an recitation, and moral conduct. This method is perceived as highly effective because it fosters emotional bonds with housewives and young girls, creating open and receptive environments for religious learning. In addition to *khuruj*, *ta'lim* sessions are held weekly in homes or mosques, serving both as forums for self-development and platforms for disseminating da'wah messages. Content covers not only jurisprudential matters but also moral exemplars from prophets and companions, thereby ensuring depth and continuity in outreach. A clear division of roles is central to successful implementation. Each member assumes a specific responsibility, ranging from the *amirah* (group leader) coordinating *khuruj* activities to members managing logistics and hospitality. This structured



delegation ensures efficiency, while the active involvement of women across ages and backgrounds reflects strong collaboration and collective spirit, contributing to the sustainability of Masturoh's da'wah movement in Pontianak. In terms of evaluation, the study finds that Masturoh does not employ formal or quantitative methods as seen in modern organizations. Instead, assessment is reflective, conducted through *musyawarah* and *muhasabah* (self-introspection). Success is measured by personal transformation and heightened spirituality rather than numerical recruitment. One informant remarked, "We feel successful when, after *khuruj*, our hearts are calmer, our worship more focused, and our family relations improved" (Interview, Masturoh C, 2024). Evaluation serves as a collective learning mechanism, with members' experiences informing adjustments in future strategies. Importantly, Masturoh's evaluation framework is deeply subjective and spiritual. Success is determined by improvements in patience, humility, and self-restraint during da'wah activities. This reflects the philosophy of Jamaah Tabligh, where self-reform is prioritized as the ultimate goal of da'wah. Consequently, evaluation operates as a process of introspection that reinforces members' religious commitments. Outcomes of this informal evaluation directly shape subsequent planning, with adjustments made based on consensus and lived experiences rather than statistical measures. Overall, the findings indicate that Masturoh's da'wah management is characterized by spirituality, collectivity, and exemplification (*dakwah bil hal*). Despite operating within limited and non-formal spaces, Masturoh has built strong social solidarity and established women's study circles across local communities. This demonstrates the pivotal role of women in traditional da'wah movements as active agents of spiritual and social transformation. Their cyclical management process (planning–implementation–evaluation) represents an organic, flexible, and integrative approach rooted in the values of Jamaah Tabligh.

7.1 Perceptions

The study further shows that Masturoh's perception of da'wah extends beyond merely transmitting religious teachings. For them, da'wah is a process of self-purification and personal spiritual growth. It is regarded as a means of cultivating patience, sincerity, and humility. This perception significantly shapes their methods, which prioritize personal and humanistic approaches, such as home visits and building emotional connections, rather than mass preaching. Success is therefore not measured by the number of followers but by the extent to which both the preacher and the audience experience enhanced faith and moral improvement. This perception also informs their understanding of women's roles in da'wah. Contrary to the view that da'wah is predominantly a male domain, Masturoh believes that women play a crucial role, particularly in reaching out to other women. In doing so, they challenge gendered assumptions within religious movements. Their conviction is rooted in the belief that da'wah is a universal obligation for all Muslims regardless of gender. This motivates Masturoh women to participate actively, positioning themselves not as passive objects but as agents with full agency and moral responsibility in religious outreach.

8. Discussion

The Planning of Da'wah among Masturoh Female Members of Jamaah Tabligh

The findings of this study demonstrate that the management of da'wah within Masturoh in Pontianak operates through three principal stages: planning, implementation, and evaluation. These findings can be analyzed using the lens of Social Movement Theory, which underscores the importance of resource mobilization, issue framing, and social network support (Snow & Soule, 2010). Da'wah planning through *musyawarah* (consultative deliberation) reflects the mobilization of internal resources such as time, energy, and commitment among Masturoh members. The implementation of activities such as ta'lim, muzakarah, bayan, and tasykil illustrates collective practices that foster a shared identity as a women's da'wah group. Meanwhile, reflective evaluation indicates a continual reframing of da'wah messages to maintain their relevance for participants. Thus, Masturoh's activities can be regarded as a form of organized religious social movement that operates outside formal institutional frameworks. From a da'wah management perspective, Masturoh's activities exhibit the systematic application of core managerial functions. The use of *musyawarah* for designing programs indicates strategic planning, while role distribution within the group demonstrates effective organizing. The consistent execution of da'wah activities through structured methods represents successful implementation, and internal evaluations serve as mechanisms of quality control. These findings align with the arguments of Munir (2006) dan Saleh (1993) that well-managed da'wah is more likely to be sustainable and goal-oriented. *Musyawarah* serves as the central pillar of Masturoh's planning process. Beyond functioning as discussion, it is perceived as a spiritual practice where members share experiences, offer advice, and collectively seek divine guidance through sincere intentions. These deliberations, usually held at *markaz* centers or members' homes, also carry strong pedagogical value (*tarbiyah*) for both preachers and audiences. The process cultivates patience, mutual respect, and wisdom in speech, thereby nurturing character development alongside religious transmission. Decisions made in *musyawarah* are accepted as collective agreements rather than directives from an individual leader, reflecting a participatory and egalitarian ethos.

The primary targets of Masturoh's da'wah are their closest social circles, family, neighbors, and fellow women. This focus underscores their belief that da'wah must begin with oneself and one's immediate community, in line with



Islamic teachings. Women are viewed not only as recipients but as key educators and transmitters of Islamic values within the family. This orientation ensures that Islamic teachings are instilled from within the household, thereby laying a strong foundation for future generations (Aziz, 2003). Masturoh's da'wah planning incorporates both general and specific goals. The general objective is to enable women to actualize Islam fully within the home and encourage their male *mahram* relatives to uphold Islam in the public sphere. More specifically, Masturoh aspires to shape women into *da'iyah* (preachers), *abidah* (worshippers), *muta'alimah* (learners), *murabbiyah* (educators), *khadimah* (servants of the community), and *zahidah* (ascetics) (Assirbuny, 2020). The planning of da'wah materials is generally based on the stories of female companions (*shahabiyah*), the virtues of deeds (*fadhilah amal*), and fundamental aspects of religion such as prayer and morality. These materials are delivered in simple, easily understandable language that is relevant to the daily lives of women, while avoiding overly theoretical or controversial discussions. In preparing the da'wah materials, Masturoh members use standardized modules provided by the Jamaah Tabligh. These materials consist of topics on faith, daily practices, the importance of family ta'lim, and calls to uphold Islamic manners and morals within household life. In terms of scheduling, the implementation of *khuruj* is designed to be flexible yet disciplined. Masturoh members also prepare detailed daily activity schedules. These include times for congregational prayers, ta'lim, meals, rest, and visits to the homes of local Muslim women. This disciplined time planning helps ensure that da'wah activities are carried out effectively and efficiently. Although they are not a formal organization, the Masturoh Jamaah maintains neat documentation systems. Reports of *khuruj* outcomes are recorded and presented in *musyawarah* forums to be evaluated and used as references for subsequent activity planning.

The da'wah efforts of the Masturoh women include the following:

- a. Women are responsible for their religious deeds just as men are. The position of women in Islam is vastly different from that before Islam. In essence, Islamic teachings give full attention and honorable status to women. The Qur'an speaks of women in many of its verses, covering various aspects of life. Some verses discuss rights and obligations, while others describe the virtues of female figures in religious or human history.
- b. Women are the adornment of the world and are generally admired by men. Without religion, women become adornments that are condemned, but with religion, they are beloved and approved. Women are considered to possess greater value than men; thus, an irreligious woman is deemed more destructive than one thousand wicked men. Conversely, a pious woman is considered better than seventy male saints of Allah.
- c. Women are entitled to a good life in this world and the hereafter.
- d. Women serve as a source of balance, support, and motivation for men's da'wah efforts.
- e. Women (mothers) are the first school (*madrasah*) for their children (Sakdiah, 2017).

The planning of Masturoh members' da'wah is inseparable from the role of senior mentors (*Masyaikhah*). They act as facilitators of *musyawarah*, provide guidance, and ensure that every da'wah step is aligned with the principles firmly held by the Jamaah. Their directions serve as the primary reference in decision-making. Structurally, Masturoh does not have a hierarchical leadership system, but instead appoints an "Amirah" or da'wah coordinator through *musyawarah*. The Amirah coordinates all preparations for departure and acts as a liaison between the women's Jamaah and the central markaz structure. The most important aspect of their da'wah planning is intention (*niyyah*). Before beginning any form of planning, members are required to purify their intentions solely for the sake of Allah SWT. Strong and sincere intention is considered the key to success, far more important than complex strategies or tactics. Since Masturoh members have restrictions on interacting with non-mahram men, their da'wah planning automatically focuses on a limited scope. This makes their da'wah highly effective within women's communities, compelling them to develop strategies centered on personal relationships and empathy. Masturoh's da'wah planning tends to be short-term, aimed at immediate activities, but it also contains a long-term vision of fostering sustainable religious awareness among women. This is reflected in their consistency in da'wah practice. The planning of activities involves not only one markaz but also inter-regional collaboration. This strengthens *ukhuwah Islamiyah* and supports the dissemination of da'wah values across regions and even countries.

The collective planning process through *musyawarah* strengthens social bonds and solidarity among Masturoh members. This social network becomes a strong support system where every member feels supported, appreciated, and motivated to continue da'wah. Da'wah planning in this group is not viewed as an additional task but as an integral part of daily deeds. Every action, from dress to family interaction, is considered a form of da'wah. Therefore, their planning encompasses broader aspects of life beyond simple visitation schedules. In *musyawarah*, emotional and spiritual experiences (*hal*) are highly valued. Members often share stories of how they felt inspired to engage in da'wah or how they experienced positive transformations within themselves and others. These subjective experiences serve as motivation and the foundation for future planning. The main challenges in planning are limitations of time and resources, as well as rejection from others. Masturoh members overcome these challenges by holding firmly to their intentions, strengthening one another, and considering rejection as a test of patience. Their solutions tend to be spiritual



rather than technical. The planning process is free from pressure to achieve quantitative targets, such as the number of people persuaded to worship. Instead, members focus on the quality of intention and the perfection of deeds. This creates an environment free from competition and more oriented toward spiritual brotherhood. The Masturoh planning model can be considered an antithesis: it is human-centered, rooted in interpersonal relationships, and guided by the Sunnah as the primary reference. Overall, Masturoh da'wah planning is a unique phenomenon grounded in spiritual values, collectivity, and tradition. It reflects the principle of da'wah bil hal, preaching through exemplary conduct. Their simple lifestyle, politeness, and sincerity in da'wah convey a powerful message that is more effective than lengthy sermons. As a result, their da'wah activities not only run smoothly but also have a transformative impact on their surrounding environment.

Implementation of Da'wah by Tabligh Masturoh Female Congregants

The implementation of da'wah by Tabligh Masturoh members, particularly female congregants, represents a tangible form of women's participation in a transnational da'wah movement rooted in individual and communal piety. These activities are carried out periodically within a predetermined time frame, as regulated by the internal structure of the congregation. The female Tabligh jamaah follows a distinct and structured da'wah pattern. Typically, they conduct da'wah activities over a fixed period, three days every three or four months. Others may join longer programs lasting 15 days, 40 days, or even up to two months. One of the unique features of Masturoh da'wah is the active involvement of women in leaving behind domestic routines to directly propagate Islamic values. They are accompanied by their respective mahram, in accordance with the internal regulations of the Jamaah Tabligh. In practice, Masturoh da'wah activities, structured in the form of *khuruj*, *ta'lim*, *bayan*, and *muzakarah*, reflect an integration between spiritual development and the strengthening of social capital. These activities not only reinforce discipline in worship but also foster networks among Muslim women that contribute to the formation of grassroots religious communities. This finding confirms theories of religious social movements that emphasize the importance of routine, symbolic, and collective practices as instruments for internalizing values and shaping communal identity. Thus, Masturoh da'wah may be viewed as a form of *everyday religiosity* that is transformative, where daily religious practices become both a medium of da'wah and a vehicle for social empowerment.

According to Mansur in (Yono, 2019), the objectives of Masturoh are as follows:

- 1) For women to observe the five daily prayers with *khushu'* and *khudu'*, meaning to perform them punctually at the beginning of time at home and in congregation.
- 2) To cultivate *ta'lim wa ta'lum* within the family.
- 3) To perform morning and evening *dhikr* and recite the Qur'an.
- 4) To educate children in an Islamic manner, following the way of the Prophet.
- 5) To uphold hijab and live simply.
- 6) To encourage their mahram or husband to engage in *khuruj fi sabilillah*.

Masturoh da'wah is usually conducted in a mobile fashion, or safari-style, across different areas, within cities, between cities, across provinces, or even across countries, depending on the decisions of the *markaz* and the readiness of the assigned congregation.

Several rules must be observed during Masturoh *khuruj*, including:

- 1) Through *musyawarah markaz*. Every *rijal* (male member) accompanying Masturoh must attend *musyawarah markaz* and be registered through the *markaz*.
- 2) Conducted based on *taqwa*, not merely a *fatwa*.
- 3) Initiated with *bayan hidayah* and concluded with *bayan wapsi* at a designated house determined by *musyawarah*.
- 4) Accompanied by a legitimate *mahram* (by blood relation or marital bond), i.e., wife, daughter, mother, or sister.
- 5) For missions exceeding one day, only with the wife.
- 6) With a complete hijab (100%) from the moment of departure after *bayan hidayah* until arrival at the destination home, covering the face, feet, and hands.
- 7) Wearing plain-colored *purdah*.
- 8) Masturoh programs are determined through male *musyawarah*.
- 9) No *Amir* (leader) exists among women.
- 10) Must obtain consent from the host household.
- 11) Routes of Masturoh jamaah across regions must be approved by the *markaz* of the destination area.
- 12) Absolutely no children under the age of are brought along.
- 13) Participation must be full, both for *Rijal* and Masturoh.
- 14) Not conducted under coercion.



15) Minimum of four couples and maximum of seven couples per Masturoh jamaah.

16) Not conducted during pregnancy, except between the fourth and eighth months (Assirbuny, 2020).

From the perspective of Gender and Religion Theory, this study shows that women's involvement in Masturoh da'wah is not merely complementary but serves as an agent of spiritual transformation. Mahmood (2012) emphasizes that women's religious practices can function as vehicles for identity formation and spiritual empowerment. This aligns with the Masturoh phenomenon in Pontianak, where women can manage da'wah activities, lead study sessions, and drive the cultivation of faith within families and communities. Similarly, Cooke (2004), asserts that women's participation in religious activities opens spaces for solidarity and enhances their social roles. Thus, this study affirms that Masturoh are not only objects of da'wah but also active and transformative subjects. In every da'wah activity, Masturoh participants bring personal supplies, religious books, and lists of materials to be delivered. The venues are often the homes of fellow members or designated local mosques. The main activities include recitation of *Fadhail Amal*, mutual exhortations (*tausiyah*), self-reflection (*muhasabah*), and purification of the soul (*tazkiyah an-nafs*). All these aim to enhance piety and Islamic consciousness, both among members and hosts.

Da'wah implementation is also complemented with non-formal educational activities such as teaching women to read the Qur'an, memorizing short *hadith*, and improving daily religious practices. These are conducted through simple yet systematic direct teaching methods. Da'wah materials focus on the six core attributes of the Tabligh movement: *kalimah thayyibah*, focused prayer (*shalat khushu' wal khudu'*), knowledge and *dhikr*, honoring Muslims (*ikramul muslimin*), sincerity of intention (*tashihun niyat*), and *da'wah wa tabligh*. These attributes are taught gradually and applied in daily life, not merely as theory but as practical realities that yield positive transformation. Although limited public roles remain a challenge for female congregants, within the Masturoh framework they possess their own authority. Women serve as preachers, community mobilizers, and role models within both family and society. Their da'wah journeys are conducted with strict discipline. The female jamaah are well-trained in maintaining prayer times, group etiquette, and the ethics of visiting and preaching. All activities are carried out in accordance with sharia, under the guidance of their husbands or mahram.

The Programs of Jamaah Masturoh can be seen as follows:

JAMAAH MASTUROH PROGRAMS		
Origin of Jamaah :		
Duration of Khuruj :		
Mahalla Location :		
Day :		
Program	Time (Hour)	Assigned Person
Adab Ta'lim		
Ta'lim Qitabi		
Muzakarah of the Six Qualities		
Bayan		
Tasykil		
Dhuhr Prayer		
Muzakarah		
Lunch		
Rest		
Ta'lim before Ashar		
Ashar Prayer		
Bayan		
Tasykil/Da'wah Infirodi		
Maghrib Prayer + Infirodi		
Muzakarah		
Isya Prayer		
Muzakarah		
Dinner		
Ta'lim + Targhib Tahajjud		
Lights Out + Rest		
Shubuh Prayer		
Halaqah Quran		
Repetition of the Six Qualities		



Wafsi		
Morning Advice		
Breakfast		
Istikbal		
Tasykil		
Khidmat		

In addition, several materials of **Muzakarah** include the following:

1. Principles of Da'wah
2. The Six Qualities
3. The Importance of Going Out in Masturoh
4. Etiquette of Individual Da'wah
5. Advice for Women
6. Amal Maqomi Rizal
7. Educating Children Islamically
8. Etiquette of Istinja (Purification)
9. Etiquette of Eating and Drinking
10. Etiquette of Sleeping
11. Etiquette of Traveling
12. Etiquette of Household Life
13. Etiquette of Tasykil
14. Etiquette of Istikbal

One of the most tangible impacts of Masturoh da'wah activities is the emergence of women's religious study groups (pengajian) and halaqah in various areas they have visited. The continuity of these da'wah activities creates a strong religious network at the grassroots level. Jamaah Masturoh also plays a central role in shaping Muslim women's character to be active, disciplined, and independent. Although largely operating within domestic spheres, these da'wah activities significantly contribute to nurturing religious communities. Organizationally, the implementation of Masturoh da'wah is structured according to schedules prepared by the markaz or the central Jamaah Tabligh office. Women's groups strictly follow this plan, including in logistics preparation, da'wah materials, and travel routes. In practice, Masturoh not only conducts da'wah among women but also inspires young girls and children in cultivating worship discipline and moral formation. These activities often spark broader social changes. For instance, a mother active in da'wah may invite her neighbors to join study groups, or initiate women's religious gatherings in local mosques. In terms of challenges, Masturoh da'wah frequently encounters transportation barriers, family permissions, and acceptance by local communities. However, these are overcome through intensive communication and the involvement of community leaders. The exemplary character of Masturoh members—maintaining Islamic manners, wearing syar'i clothing, and speaking gently, serves as the main foundation of their da'wah success. Ultimately, success is determined more by the sincerity and character of the jamaah members. In practice, Masturoh da'wah also functions as a spiritual learning process for its members. During the khuruj (missionary journeys), members are trained to be patient, grateful, disciplined in speech, and to foster Islamic brotherhood (ukhuwah Islamiyah). A rotation system ensures that each member takes turns delivering da'wah and presenting materials. This nurtures confidence and religious communication skills among women.

In the long term, Masturoh da'wah has become an important pillar in strengthening the identity of Muslim women who are militant yet modest and humble. Women in Jamaah Tabligh are not merely complements but essential actors in spreading da'wah. The implementation of Masturoh women's da'wah has proven that women possess extraordinary capacity in nurturing the ummah, strengthening social morality, and establishing sustainable religious communities, even from behind the curtain and within limited spaces. This practice also demonstrates that women's da'wah remains relevant and transformative in the modern world.

Evaluation of the Da'wah Activities of Masturoh Female Members of Jamaah Tabligh

The da'wah activities carried out by female members of the Masturoh Jamaah hold a strategic role in conveying Islamic values within society. The evaluation of female members' missions is conducted periodically with careful planning, covering orientation, the selection of *mahalla* locations, and the assignment of responsibilities according to each member's capacity. Most members of the Jamaah recognize the importance of leaving household routines for a certain period to focus on da'wah. This indicates a deep spiritual understanding of the mission they carry. The evaluation of Masturoh's da'wah also reveals fundamental differences compared to modern da'wah organizations. Instead of relying on quantitative indicators, success is measured through spiritual improvement, discipline in worship, and personal transformation. This approach aligns with the paradigm of transformative religious practice, which places self-change



at the core of da'wah. Reflection-based evaluation and *muhasabah* not only strengthen individual commitment but also build a sustainable learning mechanism within the community. This illustrates that Masturoh has developed a unique management system of da'wah: simple, non-bureaucratic, yet effective in fostering spiritual and social cohesion. In practice, programs such as *Ta'lim Qitabi*, *Muzakarah of Six Qualities*, and *Tasykil* are implemented according to schedule. Daily evaluations are conducted by the *amirah* (female leader) to ensure that every member performs her duties responsibly. The daily program review shows that *adab ta'lim* is the first activity carried out each day, serving as the foundation for shaping the character and da'wah attitude of members while strengthening their morality in delivering Islamic messages. In *ta'lim qitabi* practice, members study foundational texts such as *Fadhilah Amal* and *Riyadhus Shalihin*. These activities not only enhance religious knowledge but also foster discipline in structured reading and discussion. Spiritually, evaluations indicate an increase in worship awareness among members, who feel closer to Allah after participating in collective and orderly da'wah programs. On the other hand, evaluations also highlight several challenges, such as limited interaction time with the wider community due to most activities being conducted within women's houses or centers. This is largely due to the socio-religious boundaries of the local community. Nevertheless, these constraints do not diminish the spirit of members in spreading the da'wah message through interpersonal approaches, such as greeting neighbors, sharing food, and giving small gifts containing moral messages. Evaluations of the *Amirah's* role show that leadership within the Masturoh Jamaah is strong and effective. The *Amirah* motivates, guides, and manages group dynamics with gentleness and exemplary conduct. In terms of participation, most members are housewives from various educational backgrounds who demonstrate strong adaptability to new environments where da'wah is conducted. Their attitudes toward life have become more positive, with many reporting increased patience, more frequent remembrance of Allah, and greater personal organization after joining Masturoh's programs.

Family support, especially from husbands and children, is identified as a crucial factor. Most members receive approval and encouragement from their families, which strengthens the sustainability of da'wah activities. The organizational structure within Masturoh is also well established, with systematic scheduling, task distribution, and documented reporting. In terms of output, although success is not always measured by the number of people repenting or changing lifestyles, small but significant changes in the community, such as increased mosque attendance and growing awareness of hijab use, are observed during the Jamaah's presence. Closing activities such as final *mudzakarah* and collective prayers provide emotional and spiritual reinforcement among members, enabling them to share experiences, challenges, and renew their intentions to remain steadfast in da'wah. However, the evaluation of Masturoh female members' da'wah activities demonstrates a positive impact on personal spirituality, women's leadership development, and the dissemination of Islamic values at the community level. Despite challenges, the Jamaah's commitment to da'wah remains strong, positioning them as an important pillar in family-based contemporary da'wah movements. Furthermore, theoretically, this study affirms that da'wah management should not only be understood within formal and institutional frameworks but also through non-formal, spirituality-based community models. These findings enrich the sociology of religion and gender studies by demonstrating how women in traditional communities can develop effective, relevant, and socially transformative managerial practices. Thus, Masturoh's da'wah offers an alternative model of women-based da'wah management rooted in *musyawarah* (consultation), exemplary leadership, and spiritual solidarity, which may serve as a reference for developing theories of da'wah management and contemporary religious movements.

9. Conclusion

This study concludes that the da'wah of the Masturoh women in the Jamaah Tabligh represents a systematic, structured, and spiritually committed form of female participation in disseminating Islamic values. Their management of da'wah activities in Pontianak follows three main stages: *musyawarah*-based planning, disciplined yet flexible implementation, and spiritually oriented collective evaluation. This model highlights women not merely as supporters but as active religious leaders with managerial and spiritual capacities. The da'wah approach is centered on family, neighbors, and women's communities, with simple, practical, and socially relevant teaching materials inspired by the Qur'an, hadith, and the lives of female companions. The role of female leaders (*masyaikhah* and *amirah*) is vital in providing guidance, coordination, and direction to ensure alignment with Islamic principles. The implementation process, through organized short- and long-term programs, integrates ritual practices, self-development, and community engagement, resulting in increased spirituality, religious awareness, and positive behavioral transformation among members and surrounding communities. Evaluation reveals that Masturoh da'wah fosters grassroots change, such as the emergence of study groups and women's religious circles, while overcoming challenges through empathy, patience, and exemplary conduct. Their emphasis on *dakwah bil hal*, embodying Islamic teachings in daily life, proves more effective than verbal preaching alone, creating strong moral and spiritual influence within the community. Theoretically, this study enriches the literature on da'wah management by introducing a non-formal, women-centered community model that integrates spirituality, consultation, and social solidarity. Practically, the findings offer insights for Islamic organizations, educational institutions, and local governments in designing inclusive, sustainable women's



da'wah programs. Nevertheless, the study is limited by its narrow scope and small sample size; future research should involve more diverse participants, multiple locations, and broader theoretical perspectives to strengthen its validity and contribution to contemporary Islamic studies.

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