

Understanding of Tablighi Jamaat Islamic Law on Family Responsibility in Medan North Sumatra Indonesia

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Abstract: *Tablighi Jamaat in the city of Medan is one of the groups, different from any other group, conducting specific Islamic preaching or da'wah by enticing Muslims residing around a mosque for congregational prayers. This activity is one of the implementation of khuruj teachings they refer to. By practicing Khuruj they leave their family for days, weeks and even months, and consequently passing their family unnoticed and abandoned. This study is focused on tracking the real understanding of Tablighi Jamaat on family responsibility. . The purpose of this study was to assess and explain the understanding of Tablighi Jamaat Islamic Law on family responsibility in Medan. The research result shows that the Tablighi Jamaat have an understanding that providing a living is obligatory for a husband. In the understanding of Tablighi Jamaat a living is divided into two: the first is Jahir living in the forms of clothing, food and shelter. The second is mental living covering religious values of monotheism, jurisprudence, morality and some other points having the nature of uplifting the family.*

Keywords: Khuruj, responsibility, living

1. Introduction

The rise of religious activities in Medan lately is a social phenomenon quite interesting to observe, as most of the religious organizations are enthused by various communities, showing enthusiasm in spreading the mission of Islam. This phenomenon is easy to spot because of their physical performance in religious symbolization, commonly different from most of the Islamic societies in general.

Along with the dynamics of society and the continual growing demands of the times, preaching, as an effort of socialization and internalization of Islamic teachings, is also progressing in matters of method, strategy and model. Historically, the development of preaching in Medan is performed by religious social organizations, such as Al-Washliyah, Muhammadiyah, Nahdlatul Ulama, al-Ittihadiyah, the Muslim Brotherhood, Salafi, Hizbut Tahrir (HTI), Majelis Tafsir of the Qur'an (MTA) and the Jamaat Tabligh (JT). The style of the religious movements are diverse. Some are oriented to political struggle, purification and revivalism, the interpretation of the Qur'an, social, religion and education, some others to unisex preaching movement such as Tablighi Jamaat.

The Tablighi Jamaat came to Indonesia in 1952, but it was only in 1974 the activities were seen intensively having the center of preaching in the mosque of Kebun Jeruk, West Jakarta. Until now, the activities of the mosque are still ongoing, and the mosques has become the coordination center of preaching activity of for all the members in various regions of Indonesia. [1] According Yusran Razak, though the spread in Indonesia could be traced till 1952, the Tablighi Jamaat ijtima was first held in Medan in 1980 and by that assumption Yusran confirms that Tablighi Jamaat started from Medan, North Sumatra. The ijtima is attended by more than 1000 members. [2] The rapid development of

Tablighi Jamaat in Medan until now in terms of the quantity of followers is because the Tablighi Jamaat has a neutral strategy without heeding various views on Islamic movements so that everyone could nicely attend to this movement.

Tablighi Jamaat is a missionary movement, quite unique in nature with different features compared to other religious preaching organization movement. The different characteristics can be seen from the concept of khuruj in their mission. Khuruj means going out of home to preach in the ways of Allah leaving the family, children, wives, jobs, possessions and heading out to all corners of the world to meet other Muslims inviting them to participate in missionary activities with a predetermined time of four months for a lifetime, 40 days in every year, three days every month, or twice going around each week settling in from one mosque to another in different areas. But often the problem comes in time of khuruj, that is some husbands as leaders, being responsible for the family do not meet the needs of livings which are the rights of the wife or family and in many cases it is seen that the families are displaced owing to the khuruj of the husbands.

Based on the fact found by the researchers some families left in time of *khuruj* do not have enough money to support their living. Some families of Tablighi Jamaat have to take loans to meet their livings and even some of the children have got some hindrances in schools as they do not have enough attention from their parents. All of this is caused by the lack of money left by the husbands in time of *khuruj*. [3] The same idea is proposed by some religious scholars stating that many families are abandoned and unnoticed because of this problem. The main issue is the money left is not enough to meet all the needs. The consequences go around the same circle that they have no enough money to support all the

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needs of the families when the husbands are away for *khuruj*. [4]

On the other hand, everyone should understand that it is not easy to be a husband having such a big responsibility to support the family. All the needs, such as those of physics and spirituality, are to be fulfilled proportionally.

Allah says in Surah an-Nisa ': 34;

Meaning: Men are in charge of women, because Allah has preferred some of them (men) on some others (female), and because they (men) have spent out of their possessions.

In the surah of al-Baqarah: 233;

Meaning: Mothers should breast-feed their children for two full years, that is for those who want to enhance the breastfeeding and the obligation of the father to feed and clothe the mother in ma'ruf way.

The above verse shows the duty of the husband to give a living. Therefore, this verse is put into the point of obligatory that to make a living must be borne by a husband to his wife and family. [5]

In the compilation of Islamic law, is also described in Article 80 paragraph 1-4 of the obligations of a husband, it is stated that:

- 1) A husband is a counselor to his wife and his household, but on matters of domestic affairs the essential points are decided by both husband and wife.
- 2) A husband should protect his wife and provide every necessity of home life according to his ability
- 3) A husband is obliged to provide religious education to his wife and give the opportunity to learn a knowledge beneficial to religion and nation.
- 4) In accordance with the income, a husband is responsible for:
 - a) Living, *kiswah* and dwelling place for the wife.
 - b) All the costs of the household, together with the maintenance and medical treatment for the wife and children.
 - c) Cost of education for the children. [6]

The provisions of the articles above show that the husband is responsible for the family he guides, both in terms of providing guidance, protection, family education, and family income. The real living is the responsibility of the husband, though the wife is willing to help out, but this does not reduce the obligation of the husband towards his family living.

In the conception of Tablighi Jamaat, a person will be considered a follower of Tablighi Jamaat, if he has already participated in *khuruj*. For *khuruj* for Jamaah Tabligh is an obligation and is the culmination of the teachings. [7] In this regard, the practice of *khuruj* conducted by Tablighi Jamaat of Medan tends to leave most of the obligations, and this is not in accordance with Islamic law understanding on the necessity of providing a living by a husband to the family left behind.

Based on the previous illustrations, it is certainly interesting to do a research related to the understanding of Tablighi Jamaat Islamic law on the family responsibility in Medan because, so far the problem of family negligence in most of the families of Tablighi Jamaat is a practice that is well known, but there is no special study on this problem and there is no single book ever written about this, either by the members of Tablighi Jamaat or by some other persons. In addition to this, this research is expected to explain and give contribution to the real viewpoint of the family responsibility. And so goes the title, 'Understanding Of Tablighi Jamaat Islamic Law on Family responsibility In Medan

2. Research Method

This is a field research, giving a focus on observation and data collection from the field. [8]The source of data consists of two parts. The first is primary data taken directly from the objects in the field by directly taking the data as the main source of information to be obtained. The primary data is decisive in this research because the writers are much inclined to the data such as important documents of Tablighi Jamaat, books made as the guidelines of Tablighi Jamaat, and bulletin released by Tablighi Jamaat. The key informants are the leaders (syura) of Tablighi Jamaat of Medan. The second is the secondary data, taken from other parties, those which are not taken directly from the research objects. The secondary data are books written by third parties related to Tablighi Jamaat, viewpoints of the relatives, and neighbours of Tablighi Jamaat and also religious leaders.

In this study the writers used descriptive analytical method and the analytical process begins by analyzing all available data from various sources, such as interviews, documentation and data obtained from literature. Data reduction is done, that is the data obtained in the field are summarized by selecting related issues systematically into the data that are specifically related to the issues discussed. [9] Analytic descriptive describes the implementation, in this case focused on the understanding the Tablighi Jamaat Islamic law on family responsibility in Medan.

3. Definitions of Responsibility

Responsibility, according to General Indonesian Dictionary, is a state of obligation to bear everything; obliged to bear any form of obligation or to give responsibility and take the consequence of responsibility. [10]

Various types of responsibilities are as follows:

1. Responsibility and Individual

Basically only individual has responsibility, only those who bear the consequence of their actions. Therefore, the term personal responsibility or the responsibility itself is actually "*mubajir*". A society that does not recognize that every individual has his own value and entitled to attend it as a matter of fact is not able to appreciate the dignity of the individual and to recognize the nature of freedom.

2. Responsibility and freedom

Freedom and responsibility are inseparable. People who can be responsible for their actions and accountable for their actions are only those who freely make decisions and act without pressure from any other party. Liberalism requires a form of life of togetherness allowing everyone to decide things about himself. Therefore, for a liberal society, the basic thing is that every individual must take responsibility. It is the opposite of the socialist concept of delegating responsibilities, if necessary, to the community or state. Freedom means responsibility; That is why most men are afraid of it.

3. Social Responsibility

In a political discussion it is often mentioned the term social responsibility. The term is considered a special form, higher than general responsibility in general. However, different from the existing language usage, social responsibility and solidarity arise from personal responsibility and at the same time demanding freedom and competition in high size.

To compensate for the "social responsibility", the government has made a number of systems, ranging from the Federal Agency of Employment to insurance of pension fund financed by tax money or donation coercion. The respective institutions are determined by coercive membership. Therefore these institutions do not have moral quality of the organization in voluntary. People involved in such organizations those carrying out personal responsibility for themselves and others. The general slogan of all bureaucrats is protection instead of responsibility.

4. Responsibility towards others

Every human being has the possibility and in many situations also has moral or legal obligation to take responsibility towards others. Traditionally the family is a place where humans provide mutual responsibility. The parents are responsible for their children, family members and they have mutual responsibility. Family members help each other in difficult circumstances, taking care of each other in old age and in sickness. This is particularly concerning people who for various reasons are not able to be responsible for themselves fully. This is regardless of whether life is shaped in a marriage or not. Responsibility towards others such as this of course can be applied outside the family. The form can be diverse. The most important thing is the principle of sincerity on both sides. Accountability of a person towards himself should not be replaced with guardianship.

5. Responsibility and risk

In modern society, people face various risks. Risks could make people ill and may be in need of costly medical treatment. Risks may even make people lose their jobs and even property. There are various ways to secure these risks, for example by insurance. This does not need government organizations, as this is only a matter of responsibility and wisdom. [11]

4. Responsibility of Husband in Perspective of Islamic Law

The *mahzab* scholars agree that there are three forms of living that are mandatory for a husband to fulfill: food, clothing and shelter. They also agreed that the size of living depends on the state of both parties. If the husband and wife are financially strong then the livings are to be adjusted according to their strong finance and they are poor then again the livings should be adjusted according to their financial standing. Basically a living must be given by a husband to his wife. It is based on the Koran, hadith and ijma '(agreement of scholars or ulama). To clarify the legal basis of this, the writers will present some verses, hadith and ijma 'as follows:

The commandments of Allah Swt in the Quran are:

Meaning: men are in the leaders of women, because Allah has preferred some of them (men) on some others (female), and because they (men) have spent out of their possessions. Therefore, the virtuous woman, must be obedient to God take care of her chastity when the husband is away because God has kept (them) women whom you fear of their disobedience (faithless), therefore you must admonish them and send them to their beds, and beat them. then if they obey you, seek not a way against them. Allah is Most High, Most Great. (Q.S.An-Nisa` : 34)

In the above verse, the scholars agree that al-mas'ul (object) that is intended on living is the obligation of the husband. Therefore, this verse becomes obligatory rule that the living for the wife and family is to be the responsibility of the husband.

b. Words of the Prophet, such as:

In a story narrated by Imam Muslim from the source of the companion Jabir bin Abdullah, the Prophet. said:

Meaning: The Messenger of Allah said: "Dinar (treasure) which ye spend in the way of Allah and dinar (treasure) which ye give to a female slave, and the dinar which you donate to the poor and the dinar you spend to your family; so the greatest reward is the one you spend for your family. " (Muslim No.1661) [12]

In another narration narrated by many hadith narrators from 'Aisha r.a., Messenger of Allah said:

Meaning: "From 'Aisha: Hind actually said: Messenger of Allah: Abu Sufyan (her husband) is stingy. He did not provide enough income for me and my son, unless I take from him without his knowledge. Then he answered: Take what is sufficient for you and your child in a way that is ma'ruf "(as enough as possible). (HR. Al Jama'ah). [13]

Imam Ash-Syaukaniy in his book al-Authar Nail explained that the above hadith became a rule, the obligation for the husband to provide his wife and children (his family), and this is already a consensus among the Mujtahid (the law experts). The livings to be provided by the husband are as follows:

a. Food and clothing

Food and clothing is the husband's responsibility to fulfill. It is based on the word of Allah:

Meaning: and the obligation to feed and clothe the father to the mother with ma'ruf (good). (QS. Al-Baqarah: 233)

The food is a staple of human beings to work, pray, conduct a wide range of activities properly and the need food as well as clothing should be enough to the cover aurat, the body armor and this is the complementary points of prayer.

b. Dwelling Place

A house, as a family residence, is also the duty of the husband. Husband is responsible for providing the dwelling place (house) for her family. Words of Allah:

Meaning: Lodge them (the wives) where you dwell, according to your means, and do not trouble them to constrict (the hearts of) them. (Q.S.At-Talaq: 6)

A house is an important meeting place for a husband and a wife, as a place of rest and, children caring.

c. Education of children

Children's education expenses including family living must be met the husband. The word of Allah swt:

Meaning: O ye who believe, guard yourselves and your families from a Fire (Q.S.At-Tahrim: 6)

Education is an important tool for every man for a good knowledge either religious knowledge or social science relating to the life and natural surroundings. To understand these sciences, they have to learn in educational institutions, especially nowadays, that takes considerable amount of expense, and therefore the cost of children's education also includes the family living which must be met the husband.

d. Medical Treatment Cost

Another obligation of the husband is to provide medical treatment cost if a wife needs. Medical treatment cost is equal to basic needs. In connection with the fulfillment of all the kinds of living the husband must be able to pay a living for his wife. Some points to be considered:

- 1) The amount of the living should be adequate for the needs of the wife, related to food, clothing and dwelling place and this should be adjusted to the financial standing of the husband.
- 2) The living should be available in time of need; so the husband has to determine the appropriate time to give the living to the wife; if may be once in a week, a month, in time of harvest and so on.
- 3) The living should be appropriate to the basic needs, not according to the amount of money. This is tied to the standing of money that is not stable all the time and prices of stuffs are all the time fluctuating.

Family living covers a living for the wife, children (including the cost of education), housekeeper (if any), and all the dependents such as parents and siblings who are not able to bear a living, and legally this is also be borne by the head of the family concerned.

Allah will not burden a person beyond his limits. Although the levels of income that must be given by a husband are according to his ability, but the husband should make every effort in order to meet the family living and work on it lawfully, and obtain good way anyway to get the blessing of Allah. In addition, the husband should not be stingy to his dependents. He should provide the living sincerely as he hopes to get the blessings of Allah and for the sake of his family happiness. [14]

e. Spiritual Living

Speaking of spiritual sustenance the Fiqih has clarified that the husband has an obligation to fulfill the living. As the obligation to do good in terms of physical needs, the husband is also obliged to do good in matters relating to the spiritual needs of his wife, and in this case it is closely related to human biological needs. The biological Hajat is the nature of life including the vital needs of human needs. The will to have sex includes in biogenesis motive for humans, namely the need to continue the procreation.

The Commandment of Allah:

Meaning: cite It is created beautiful (in the view) of humans the love to things they wish, those are women and children. (Q.S. Ali Imran: 14)

Islam is a religion that has had complex rules, including the issue. There are some ethics with regard to sexual intercourse, and one of them is prohibitions or association that can stimulate sexual desire. It is said that the unfulfilled sexual stimulation causes anxiety and soul and can endanger health.

So is in household life. Tranquility and harmony of marriage among others are determined by biological necessities. Disappointment on this issue could cause a rift in the household life. Clearly, intercourse satisfaction is the climax biological satisfaction always dreamed by everyone, especially the wife, then the wife is allowed to propose divorce if this need is not met because if passed on and there is no change in efforts, the wife would be discouraged, even would make an affair outside. [15]

It is mandatory for the husband to do sex with his wife at least once during her clean condition, if he is able for it. If this is not done, then indeed he has been adulterous to God. This is according to Ibn Hazm. Allah SWT. says:

Meaning: When they are clean, then do sex with them in the place commanded by Allah to you. For Allah loves those who repent and loves those who purify themselves. (Q.S. Al-Baqarah: 222)

The majority of scholars are of the same opinion with Ibn Hazm that the husband is obliged to do sex with his wife if there is no obstacle to it. While imam ash-Shafi'i said "there is no obligation for a husband to do sex with his wife, because it is their right (husband) as well as other rights of the husband."

While Imam Ahmad assigned that matter to a maximum of four months. If the husband is traveling and leaving his wife,

and there is no obstacle for him to come home, then in this case Imam Ahmad gave a deadline of six months. [16]

Imam Ghazali said, "that a man should do sex with in his wife once every four nights, and that is fairer, because the amount of immorality of the wife is four. So this allowed him to end in such restrictions. It is still possible to do it less than that, according to the needs of maintaining them (wives). For maintaining them (the wives) is also an obligation for him (husband)."

f. Spiritual needs

In addition to providing good spiritual and physical living, a husband also has an obligation to give good guidance to his wife and children. The husband should always strive to improve the standard of religion, morality, and knowledge of them, educating and guiding his wife and children to always have faith, to pray, and fear of Allah.

While the most important type of education and guidance given by the husband to his wife is education related his wife's daily life, such as legal issues of *thaharah*, menstruation, parturition, and morality..

If the husband has the ability to teach his wife himself, then she should not be out of the house to ask other people. But if her husband is not able to do so owing to the lack of knowledge possessed, or because there is no time because of his work, then his wife shall go out to study anything unknown yet. If the husband forbids her, the husband will be sinned. For God has said that the husband is obliged to maintain and preserve the family and be free from the fire of Hell. [17]

Meaning: O ye who believe, guard yourselves and your families from Fire of Hell. (Qs. At-Tahrim: 6)

Actually, there are a lot of roads that can be taken to fulfill the rights of the wife, such as through reciting study groups, courses, social activities, books, magazines, etc.

Regarding the levels of provision limitation of livelihood, Shafi'i sect state that living minimum limit should be given by a husband to his wife, that is commonly applicable in both parties. If a woman is used to having a maid, then she should have at least one and the husband has to try his best to find one. While minimum income limit should be given by a husband to his wife is as much as for a person's body to be straight when fed less. The standard amount is a cup every day with the standard of the Prophet, consisting the local standard of the husband and wife. And for a month there will be 30 cups and this is also applied similarly to the maid.

Some scholars say that the wife's living for a month is a four slice of meat, and on every Friday given one slice. The wife is also stipulated for the type of clothes commonly used by women in the country. When the husband is rich enough then he is allowed to give a living for his wife as many as 2 mud meals a day (the mud is equal to 6 ounces), and also provide dishes and meat in excess of what has been mentioned. Furthermore, if a man has got *dukkhul* with his wife and then disappear with the goal of anything, and the

wife demands a living from him and swears that the husband has never given a living, then it can be determined to get the living from the husband's property by selling the property if any cash is not found, and so if the husband comes and shows all the proofs of the selling, or the living given by another person, the wife has to confess what she has done and the husband has got right to sue his wife and the wife has to return all the things already sold excluded the obligaroty living. When the husband leaves his wife for a long time and she does not ask anything from the husband and at the same time does not fee the husband from his living obligation, then she (wife) could demand her living and the living is counted from the departure of the husband. [18]

Meanwhile, according to the Hanafi school of law, there is no provision related to the amount of living, and that the husband is obliged to meet her needs adequately comprising snacks, side dishes, meat, vegetables, fruit, oil, butter, and all that is consumed to sustain life in accordance with applicable regulations in general, and that it varies according to the different places, times and circumstances. The husband is also required to meet the needs of clothing for his wife both in summer and winter. They argued that the amount of living that is borne by the husband is determined by the condition of the husband in terms of spaciousness or difficulties, regardless the condition of the wife. [19] The rule is based on the commandment of Allah., swt,

It means: "Let those who are able to give a living according to his ability. and those with narrowed earning make a living from the treasures that God had given him. Allah does not impose a burden on anyone, but merely concerned with what Allah has given him. Allah will soon give spaciousness after narrowness." (Qs. At-Talaq: 7)

And also the word of Allah:

This means: put them (the wives) where you dwell, according to your means, and do not trouble them to constrict (hearts) (Qs. At-Talaq: 6)

While the Mahzabs of Hanbali and Maliki argue that if the condition of the husband and wife is different, one is rich and the other is poor then the amoung of the living is determined in the middle level of both. [20]

Furthermore, the majority of scholars of the mahzab of Imami issue an opinion that the living is measured by his wife's needs includeing food, dishes, clothing, shelter, waiters, household appliance, according to the level of life of people of locality, while another school of scholars say that what makes the measure is the condition of the husband, and not the wife's condition. However, the condition of the husband should be the first consideration, as described (QS. Ath-Talaq: 7 and 6).

5. Responsibility Of Husband In Law Perspective

Living obligation on husband in a family life has been legitimized by some of the legal provisions in f Indonesia. The law is derived from Article 1 of the law No. 1 of 1974 on marriage, UUP (Marriage Law) and Instruction of

President No. 1 of 1991 which is usually called the Islamic Law Compilation (KHI). Article 32 paragraph (1 and 2) UUP explains that the husband and wife should have a fixed residence and the residence is determined by the agreement of husband and wife. [21]

Then in the article 34 paragraph (1) UUP it is explained that the husband is obligated to protect his wife and provide rules on compliance purposes and their families and stay together in a family life.

Compilation of Islamic Law also contains several articles concerning living, for example, in article 80 paragraph (6):

In accordance with the income, the husband bear:

- a) Livelihoods, kiswah, and a residence for his wife.
- b) Cost of household, nursing care and medical treatment for his wife and children.
- c) Cost of education for children.

While the content of Article 80 paragraph (2) together with the provisions of article 34 paragraph (1) UUP, "Husband shall protect the wife and provide every necessity of home life according to his ability" provisions of this article shows that the administration of income by the husband to his wife is adjusted to the ability.

Of the various legal basis above, it is clear that a husband is obliged to provide maintenance to his wife, children and their families and that obligation cannot be denied and cannot be switched to other people. Thus the husband who is able, shall give adequate living to his wife, and sayyids (slave owner) shall give sufficient living to slaves, and relatives then the relatives who are able must provide sufficient living to other relatives who ca not afford their lives. The needs and the adequacy cover food, clothing, shelter and other necessities that are interrelated.

Legal liability in civil law is in the form of individual responsibility to act against the law. An act against law has a broader scope than the criminal act. An unlawful act not only covers actions contrary to the criminal laws alone, but the act is contrary to other laws and even with the provisions of the unwritten law. The statutory provisions of tort aims to protect and provide compensation to the injured party. [22]

According to Article 1365 of the Civil Code, a legal violation is an act that is against the law committed by a person who because of his fault has caused losses for others. In the law study it is known of three category of an act against law, they are as follows:

- a) Tort due to deliberate act.
- b) Tort without a mistake (without the element of intent or negligence)
- c) Tort for negligence.

Then the models of liability are as follows: [23]

- a) Responsibility with the elements of fault (intentionality and negligence) Based on article 1365 of Civil Code, namely: "each act violating the law, which brings harm to another person, requires a person, who because of his fault issuing losses, replaces such losses"

- b) Responsibility with particular fault elements of negligence as found in Article 1366 of the Civil Code, namely: "everyone is responsible not only for losses caused by his actions, but also for the loss caused by negligence or Carelessness.
- c) Absolute liability (no errors) as contained in Article 1367 of the Civil Code, namely:

- 1) A person not only be responsible for damages caused by his own actions, but also for damages caused by the act of the dependents or caused by the goods which are under his supervision;
- 2) Parents and guardians are responsible for losses, caused by immature children, who live with them and with whom the power of parents and guardians lie;
- 3) Employers and those who raise other people to represent their affairs, are responsible for damages issued by servants or subordinates them in doing the work for which these people use;
- 4) School teachers and heads of the mechanics are responsible for damages issued by students and workers during the time these people are under their supervision;
- 5) Responsibilities mentioned above expires, if the parents, guardians, teachers and heads of mechanics prove that they ca not prevent the actions for which they should be responsible.

Aside from tort liability, the Civil Code spawns civil legal liability based on wanprestasti, beginning with the treaty which create rights and obligations. If a legal relationship based on such agreements, the offending party liability (debtor) does not conduct or violate the duties assigned to him, he can be declared negligent (defaults) and on that basis he should be accountable for the law based on breach of contract. While the responsibility for civil law is based on an unlawful act based on their legal relationship owing to rights and obligations that stem from the law. [24]

6. Tablighi Jamaat Profile in Medan

Tablighi Jamaat is a group of Muslims who look exclusive, dressed like the tradition of the Arabs with long cassock (mostly white), white hat called lobe wear and lengthened beard.

They usually stay in the mosque visited for four days or more for preaching. They conduct *jaulah*, visiting houses located around the mosque and inviting the Muslims around the mosque to pray in congregation. After the congregational prayers any one of them would give lectures and mostly the lecturer is not free, but bound to reading a book, named *Himpunan Fadillah* by Maulana Muhammad Zakariyya Al-Kandahlawi that has been translated into Indosesian. During their stay in the mosque they perform religious activities, namely *zikir* or remembrance, tahajud, reading the Koran and others to get closer to Allah swt.

Their activities are very intense in the mosque, and they almost spend 70% of their time to convey knowledge to other people. In addition they also hold nightly astral conjunction or *Ijtima* (gathering), where the *Itjima* will be filled with Bayan (religious services) by religious teachers or *ulama* or guests from abroad who are are doing *khuruj* there,

and *also ta'lim wa ta'alum*. They usually invite preachers outside of the area to give lectures at the mosque during the congregation activities.

For the members of Tablighis who happen to be working in an institution and bound to time, still *khuruj* cannot be ignored. But the point is they have to be sincere or *ikhlas*. Sincerity is embedded among the members of Tablighi Jamaat. For those who happen to be bound by the work time, they can conduct the *khuruj* three days a month. For instance, they leave on Friday afternoon after the work till Monday morning and they do not have to be back home; they could directly go to their work. By this they do not have to forget their work. They are active in managing their time in this matter.

They never neglect the *khuruj* though some of them work as employees and tied to work time. But any time they have got some free time they would do their *khuruj*. Tablighi Jamaat do not matter the congregation; the essence is they are loyal in carrying out the congregational activities.

Transnational Islamic missionary movement proposed by Muhammad Ilyas, founded in 1926 is the first entrance to the city of Medan in 1970 brought directly by the Indians to the mosque of Islamiyah Hidayatul on Jl.Gajah located in Medan. The mosque is the center of Tablighi Jamaat's coordination area of Medan and North Sumatra. Here, in the mosque is the gathering of the members of Tablighi Jamaat who come from various areas in North Sumatra and even from outside Sumatra, for example, from Papua, Aceh and others. Ustaz H. Badruddin Amir, the *Amir* or *Syura* also resides next to the mosque. Under his coordination, members of *Tablighi Jamaat* will go to foreign countries like India, Pakistan, Bangladesh and others.

Tablighi Jamaat in Medan city do not have an organizational structure like other groups, however, their activities do not walk alone, but there is someone, the elder and considered more experienced to coordinate the activities and he is referred to as *Amir* or *Syura*. That is why their numbers cannot be known with certainty but the number is quite a lot in Medan city and may be the number has reached to hundreds.

Tablighi Jamaat in the city of Medan are not bound by any streams or specific schools. *Tablighi Jamaat* accept anyone who is willing to join the preaching or *dakwah* and invite people to the path of God. In addition to the Quranic verse or Hadith asking to preach, they also have certain teachings known teachings of six points (six teachings) and one of the teachings is preaching or *dakwah*, which is obligatory (asking and informing [25]) and this is done by conducting *khuruj* (going out) from the place where a person resides.

7. Terms To Conduct Khuruj

According to the teachings of *Tablighi Jamaat* one is obliged to do *khuruj* (going out) to preach out for four months once in a lifetime, 40 days in each year, three days every month, or twice around each week to settle from one mosque to another in different areas. To do *khuruj* every member of *Tablighi Jamaat* should meet the following terms:

1. Righteous intention.

Tablighi Jamaat members who want to do *khuruj* must install the righteous intention meaning to have sincere intention merely a wish to seek the blessing of Allah swt. Righteous intention, and being sincere to preach and help the religion of Allah, will help a person to be facilitated by God. In all his affairs. [26] They cite Quranic verse,:

Meaning: O ye who believe, if you strive to defend Islam Allah will help you and affirm your steps. (Qs. Muhammad: 7)

If someone has already got a genuine intention to preach or convey religious messages then all the family matters are to be submitted to Allah swt, it is Allah swt who will keep and maintain his family. This refers to the events of Prophet Ibrahim who left his wife Siti Hajar with her child Ishmael in the barren desert (Mecca) and he returned after her son got adult. The Word of God:

Meaning: O Our God, indeed I had put parts of my offspring in a valley that has no plants near the your house (Baitullah) the one respected, Oh our God (as such) that they establish the prayer, then make the hearts of some people tend to them and give them living of fruits, hopefully they are grateful. (Qs. Ibrahim: 37) Although the natural conditions at the time was not conducive to human life, but it is Allah who helped to the survival of Siti Hajar with her son Ishmael as. [27] *Tablighi Jamaat* members of Medan do a lot of *khuruj* to preach on *fi sabilillah* for weeks and some even leave their families for months. The practice done by *Tablighi Jamaat* is identical to what was once done by the Prophet. With nine wives, children and grandchildren, but the family did not prevent him from spreading the religion. The same thing ever conducted by the companions of the Prophet. who left the family for months to do Islamiyah preaching.

2. Having sufficient funds either for travel destination and living for the family, wives and children. Readiness for all the budgets should be told transparently before *Syura* or *Amir*. Points to be asked by *Amir* or *Syura* will be around the funds to be used for the travelling and the family left. All should be adjusted to the travelling condition covering the duration and destination. If the budget is not enough, the person concerned would be given another place according to the budget. This is based on the view that the family is not to be neglected as giving a living to the family is mandatory and if not will be considered sinful. Some other questions to be given by *Amir* are about the jobs and family.

3. Readiness costs and funds held for *Tablighi Jamaat* which will *khuruj* be delivered openly and in detail in the presence of *Shura* or *Amir*. Things asked by *Amir* or *Shura* is about *Amwal* (assets) that issues related to the issue of costs, meaning costs for during the trip and the cost to families left behind. All were adjusted to the length he would go out and areas that will be addressed. If funds are insufficient for the area that will be addressed, then he will look for another area corresponding to the amount of funds available. This is done to anticipate that families left behind are not neglected, because they think that providing for the family and if it is obligatory to displaced families so this is a mistake and is considered a sin. Included also were asked by the *Shura* is *ahwal* (condition) that *Tablighi Jamaat* conditions related to

family, work and others associated with the pilgrims who will perform khuruj. In the implementation of this khuruj, Tablighi group will form tafaqqud a team whose task is to monitor the families of Tablighi Jamaat doing khuruj. The team will visit to the homes of members of Tablighi Jamaat doing khuruj. If the khuruj is done for 40 days or months then the tafaqqud team will make a visit once a week. The Team will come by bringing their wives. The men will not enter the houses of the members doing the khuruj, that is why they bring their wives to know more about the family left. To visit is to know the condition of the family left and if the fund given is not enough that the financial needs of the family left will be given the team. The members will usually help each other. [28] The team will also see the health condition, security and some other things of the family left for khuruj. The visit aims to find out whether the living left behind is still insufficient or has run out. If the living left behind is up and insufficient, while her husband had not come home, then the cost of living while her husband was not home yet to be addressed by the other members of Tablighi Jamaat. This was done as a manifestation of solidarity and mutual help among members of Jamaah Tabligh. Likewise team tafaqqud see the state of the bereaved family good health problems, security and others.

- 1) The occurrence of several cases where family members of Tablighi Jamaat are displaced when the husband is away for khuruj, is caused by the person concerned who does not attend the rules to be attended by those who wish to do khuruj. The jamaah does not tell the real things to Amir probably he is ashamed or his desire to do khuruj is higher than his capability and finally he gives up everything to Allah swt. This means that the person does not make a coordination with Amir. [29]
- 2) A member of Tablighi Jamaat who wants to do khuruj should ask permission from his wife and if there is a sign of objection from the wife, the husband should give a good understanding that khuruj is obligatory and also a demand of religion and must be supported fully. As a matter of fact the wives of members of Tablighi Jamaat give permission to their husbands and even some urge their husbands to do khuruf to preach on religious matters.

8. Law Understanding of Tablighi Jamaat on Family Responsibility

1. Responsibilities of husband in Zahir Livelihood Issues

As has been described above that a husband who would do da'wah (khuruj) has to leave a living for his wife and children, they argue that providing a living for the family left behind in order to preach is obligatory meaning if he does not provide a living to the bereaved family, he has made a mistake. Based on the interviews done by the researchers it is stated that that according to Tablighi Jamaat, providing a living is mandatory and is the responsibility of the husband.

The same result is also obtained from Syuro or Amir stating that providing a living consisting of wife and children is obligatory and all should be adjusted to the needs of the family and because of this any member of the Jamaat is not allowed to do khuruj is he cannot provide a living to his family.

However, the researchers observed that some members of Tablighi Jamaat give priority to inner living, and it does not mean leaving the obligation to provide a living of Jahir at all, but they are trying to gain ascetic life meaning working merely for the needs. This ascetic attitude is to follow and imitate the Prophet Muhammad. and his companions. The asceticism of Prophet. and the companios are an epitome to attend to.

2. Responsibilities if husband in Inner Livelihood Issues

The inner living according to the understanding of Tablighi Jamaat is a spiritual living form of understanding religious values that should be given to the wife and children. Religious values are cultivating the values of faith (tauhid), theology and sharia (laws) relating to obligatory things, , optional obligation, prohibition, optionality or permissibility . The inner living according to the understanding of the Tablighi Jamaat is more important than the living of Jahir form of clothing, food and other outward nature. [30]

If this inner living is not met, this is the cause of a household clutter and the house will be away from the blessings of Allah swt. The Word of Allah swt:

Meaning: "O ye who believe, guard yourselves and your families from a Fire of Hell (Qs. At-Tahrim: 6)

During the revelation of the verse above, Umar bin Khattab asked Rasulullah saw , The Messenger of God, O Rasululah we have kept ourselves, how to maintain our family? The Prophet said: "You prevent it from those prohibited by Allah and tell them, to do what is commanded by Allah. That would prevent them from the fire of hell. [31]

The biological relationship problems (jima') to the wife is not an obligation. They argue that doing jima' to the wife is not an obligation. Husband could do jima' whenever he wants, and when the husband has the opportunity and ability. If the husband does not have the ability or do not have the opportunity to do so, then the wife is required to be patient. Here lies the role of the values of faith that must be imparted to the wife. The Prophet says sourced from Aby Zar:

It means: "do jima' to your wife is charity. (H.R.Muslim)

The mplementation of the teachings of Tablighi Jamaat in the city of Medan having some of the members impressed leaving family responsibilities for months, according to the observations of researchers are still normative doctrine meaning that the influence the norms of Islamic law is still inherent but in its practice unconsciously influenced by reason (creativity), emation (feeling) and will (intention) are quite high and excessive. If the excessive influence of these three things are big, it will cause people's judgment of religion to be unreasonable. [32] Excessive actions that has been done by Tablighi Jamaat to leave the family resulted in the negligence of other obligations, such as children's education and compassion do not get any impression. Then the job as the source of economic support is lost and some Tablighi Jamaat willingly quit his job in order to do khuruj. This is so with a view that the inner living inner takes precedence over the Jahir livelihood.

Jamaah Tabligh in the city of Medan is one portrait of Tablighi Jamaat in Indonesia whose roles keep developing and the number the jamaat is growing more and more. The existence of Tablighi Jamaat in the city of Medan has a significant role to encourage Muslims to pray in congregation at the mosque. They do not feel offended if some invited do not want to follow them or even some give blasphemous remarks, because they carry an obligation that must be carried out.

Closing

Tablighi Jamaat in the city of Medan is a portrait of Tablighi Jamaat in Indonesia getting to Medan in 1970 and they directly go to the mosque of Hidayatul Islamiyah on Jl.Gajah. They have the understanding that every member of Tablighi Jamaat should do khuruj to leave the family. However, they still leave a living for the family, because they are of the view that giving a living for the family is obligatory. However, the inner living form of religious values is more important than the Jahir living the form of food and clothing.

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