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Jamaat Tablighi and negotiation of identity in the global world

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Abstract

The study aims to investigate Jamaat Tablighi and Negotiation of Identity in the global world. The literature study here is an analysis of the study focus above based on related literature data from various sources on Jamaat Tablighi. As a result, some events of Jamaat Tablighi bring together Tablighis around the world to become a field that unites the idea and concept of Tablighis comprehensively. In conclusion, Jamaat Tablighi identifies themselves as a Sufism-Islamic-traditional revivalist movement. By the identity, Jamaat Tablighi comes through barriers of global communities and it becomes the most successful of Islamic transnational movement.

Keywords: Jamaat tablighi, Global world, Islamic.

Jamaat Tablighi y negociación de identidad en el mundo global

Resumen

El estudio tiene como objetivo investigar Jamaat Tablighi y la negociación de identidad en el mundo global. El estudio de literatura aquí es un análisis del enfoque del estudio anterior basado en datos de literatura relacionados de varias fuentes en Jamaat Tablighi. Como resultado, algunos eventos de Jamaat Tablighi reúnen a Tablighis en todo el mundo para convertirse en un campo que une la idea y el concepto de Tablighis de manera integral. En conclusión, Jamaat Tablighi se identifica a sí mismo como un movimiento revivista sufismo-islámico-tradicional. Por su identidad, Jamaat Tablighi atraviesa las barreras de las comunidades globales y se convierte en el movimiento transnacional islámico más exitoso.

Palabras clave: Jamaat tablighi, Mundo global, Islámico.

1. INTRODUCTION

The late 19th century has marked the emergence of a fairly rapid transnational Islamic movement. The rise of the Islamic movement in these years was suspected because of the collapse of the Islamic caliphate of Ottoman Turkey. The Islamic political movement grew in the form of religious movements which later transformed into a transnational Islamic movement. One of the religious movements that grew in the early century was Jamaat Tablighi. A religious movement with a slightly different orientation to religious movements at that time, such as Jamaat Islami (Pakistan), Harakat al-Mujahidin (India), Ikhwanul Muslimin (the Muslims Brotherhood, Egypt), and others. The difference is seen in the orientation of Jamaat Tablighi which

inclines to pure religious movement or purification of Islam compared with political orientation as other religious movements.

Jamaat Tablighiis a religious movement born from Madrasah Dar Al Ulum, Deoband which embraces Hanafi schools. This Madrasah is quite phenomenal considering the emergence of various similar religious movements. Deoband religious teachings and traditions have inspired religious movements, both radical and Sufism.

One interesting thing about Jamaat Tablighias one of the offshoots of Deobandi is the strengthening of religious and cultural teachings which later becomes the brand of the Jamaat Tablighi religious movement. The characteristics inherent in the ritual and appearance of Jamaat Tablighi members make its followers easy to recognize, such as wearing gameez (Indian or middle eastern long outfit) for men, long and veiled veils for women in dark shirts, lengthened beard, and trimmed mustaches. The traditional religious da'wah with khuruj (preaching tour) and a mosque is used as a camp (Markaz) for the movement.

This traditional appearance and style of da'wah make Jamaat Tablighihas a different culture compared to other religious movements. The appearance and method of propagation that tends to be traditionalist, as demonstrated in the early days of Islam or the period of Muhammad SAW and his companions, have made Jamaat Tablighithe most successful transnational Islamic movement in the world (SAID, 2004).

The traditional character and religious teachings of Jamaat Tablighi do not seem to make this movement marginalized in a globalized world. Instead, it becomes the most widely followed religious movement by the global community. Estimated to be 20 to 80 million, the followers of Jamaat Tablighi are scattered across the country on five continents. Tablighis spread to various groups and classes of society. They are not only from the lower-class society or the traditionalist and the followers of the Hanafi School but also from the followers of other schools. In Indonesia, the followers Jamaat Tablighi are also divided into various groups of society, not only from Muhammadiyah and modernist groups but also Nahdlatul Ulama and traditionalist groups (HOMENSTEIN, 2010; AHMAD & SAHAR, 2019).

Here is the interestingness of Jamaat Tablighi to be a study of religious group movements. The author is interested to discuss two questions: 1) how exactly is the construction of religious identity built by Jamaat Tablighi; and 2) how do they negotiate such identities with the global community?

2. METHODOLOGY

This is a composite study of literature studies. The literature study here is an analysis of the study focus above based on related literature data from various sources on Jamaat Tablighi. As the discussion above, the study of Jamaat Tablighi has been widely practiced by social scientists in various disciplines. In addition, this

study is also based on field data that the researcher obtains on several occasions during the study of Jamaat Tablighi (ALI, 2006).

The author has conducted field studies for three different times; firstly, the author has conducted a preliminary study of Jamaat Tablighi generally in Hyderabad, India. The author only looks at the religious practices and teachings of Jamaat Tablighi in the region. The author interacts with members of Jamaat Tablighi and follows several Jamaat Tablighi activities in one mosque in Hyderabad, India. Secondly, the author once conducts interviews with several members of the Jamaat Tablighi in some regions in Central Java and East Java. The author conducts research related to the concept of family and the role of women according to Jamaat Tablighi. Thirdly, currently, the author is doing research related to the practice of marriage among students of Jamaat Tabligh at Pesantren Al-Fatah Temboro Magetan East Java. This pesantren is the largest markaz (office) of Jamaah Tabligh in east Java. The field study experience becomes one of the writing bases in this study (AHMAD & AHMAD, 2019; AZIZ, 2003).

The combination of literature studies and field studies is a capital of discussion in this paper which focused on the negotiation of Jamaat Tablighi identity in a global society. Associated with the study focus on identity negotiation, the author uses the framework of Habitus theory stated by Bourdieu. The theory is used to examine how the identity of Jamaat Tablighi has a dialectics with reality in various communities (ISKANDAR, 2010).

3. RESULT AND DISCUSSIONS

Madrasah Dar al Ulum, located in a small town of Deoband in Uttar Pradesh north India, is an Islamic school based on Hanafi jurisprudential school of Sunni Islam. Deoband Madrasah was founded in the 19th century at the height of colonial rule in the Delhi region of northern India. METCALF (2002) states that the Deoband Madrassa was a madrasah that specifically taught the Quran, Quranic recitation and interpretation, hadith, jurisprudential reasoning based on the holy sources, and ancillary sciences like logic, rhetoric, and Arabic grammar (MA'MUN, 2013).

Deoband Madrasah was a traditional madrassa which was different from the modern school at that time. Deoband Madrasah does not have paid staff and was not supported by the British Colonial government. It did not have modern facilities like any other modern education. The curriculum was based on existing books and there is no neat arrangement.

Students lived in madrasah and were given necessities. Students did not learn English which was the official language of the British colonial government, but they learned Urdu which was used as communication in learning in madrasah. METCALF (2002) stated that ulama (Islamic scholars) who founded the madrasah were all specialists in Prophet Muhammad's speeches and practices that served either orally or analogously to guide every aspect of moral behavior.

Their lives were meant to embody Islamic teaching, as Prophet Muhammad and his companions did.

Deoband scholars not only taught the hadith as knowledge for their students but also became a reference for their lives. They adopted the life-system of the prophet Muhammad and his companions as the best models. Most of the Deoband scholars were Sufi followers, so they taught Sufism to Deoband madrasah students. Deobandis cherished stories about the Sufis and practiced Sufis teaching in their life. They lived modestly (NOOR, 2003; AHMAD & AHMAD, 2018).

The Deoband scholars became the reference to Islamic knowledge to the people of northern India. They responded to various contextual issues of Muslims and issued printed disseminated (disseminated through print) instructions (fatwas). By the end of the 19th century, Deoband had formalized the position of a chief mufti at the school (RANA, 2009; PAKDEL & TALEBBEYDOKHTI, 2018).

Although Deoband Madrasah or the Deoband cleric movement became the center of Islamic references in northern India during British colonial rule, Islam actually faced the challenge of the Hindu Arya Sect movement. This movement threatened Islam because many Muslims still held or practiced the Hindu tradition and the movement accepted Muslim existence during Muslim political hegemony in India. From the Hindu Arya Samaj sect, two proselytizing movements of Shuddi (purification) and Sangathan (consolidation) emerged. Not

surprisingly, there were still many Muslims who did not practice Islam and practiced non-Islamic practices (SHAHAB, 2007).

This condition then encouraged the Deobandis (members of the Deoband movement) to make the movement to go back to Islam purely, and Mawlana Muhammad Ilyas was one of them. Ilyas itself is a product of Madrasah Dar al Ulum education in Deoband. Ilyas was born from a very religious family, his father Mawlana Muhammad Ismail was an esteemed religious teacher. Ismail was also the imam (a leader) of the Banglawi mosque in the Nizamuddin complex and practiced Sufism (a movement within Islam that emphasizes Islamic spirituality).

In addition to studying religion from his father, Ilyas also studied religion from AHMAD (2008) (founder of madrasah Dar al Ulum, Deoband). After Gangohi's death, Ilyas studied religion to AHMAD (2008), a Naqsabandiyah tariqat teacher. Ali noted that most Deoband scholars practiced a simple ascetic lifestyle and this attracts students to follow and not to get caught up in mundane things.

Ilyas was also a member of Tariqat Naqsabandiyah, a Sufi order that considered the observance of shariah as an integral part of their Sufi practices. This basis of education and Sufi teachings seemed to give a distinctive feature to the later Jamaat Tablighi movement. Ilyas, Deoband Madrasah, and Sufism are ideological roots in the Jamaat Tablighi.

But the thing that should be noted also is Deoband madrasah with Hanafi mazhab also related to Islamic orthodoxy. Ali noted that Deoband madrasah also always took inspiration from Saudi Arabia following Wahhabi school, a Muslim revivalist movement founded by Abdul Wahab. Deoband's scholars are deforming the hadith as guidance of life, after the Qur'an. Generally, the Deoband movement's culture style has been text-based and it is uncompromising and confrontational toward bid'a (impermissible innovation).

Jamaat Tablighi appears in a religious ideology and culture closely associated with belief in the Deoband movement. METCALF (2002) calls Jamaat Tablighi the offshoot of Deoband movement. What distinguishes Jamaat Tablighi with another deformation of the Deoband movement is the adaptive ability of Jamaat Tablighi in fighting for its ideology (QASMI, 1995).

As a splinter movement of the Deoband movement, Jamaat Tablighi still favors the original traditions of Deoband but also begins searching for new ways to develop Islamic teachings on Indian society. Mawlana Ilyas develop his way of preaching by teaching at the Madrasah Madzahirul Ulum in Saharanpur North India. The Madrasah itself also has an ideological similarity to Madrasah Dar al-Ulum, Deoband. But Ilyas is not very satisfied with the model of teaching in the madrasah because the development of Muslims who purify the teachings of Islam is very slow. While people converting to Islam

increasingly return to their original religion, namely Hinduism (MASUD, 2000).

This condition led Ilyas out of the madrasah and started a da'wah with a face-to-face, house-to-house, and heart-to-heart approach. Ilyas moved to Basti Nizamuddin, near Delhi and then introduced the da'wah. Ilyas inserts many Sufi teachings, especially the stories of Sufi inspiration that are able to arouse people's religious passion. Ilyas avoids debate with khilafiyah (differences in religion) and invites people back to the tradition as in the hadith of the Prophet Muhammad.

Ilyas' effort quickly receives a very good response from the number of ulama, including Shaikh Rashid AHMAD (2008), Shaikh Abdurrahim Shah, Shaikh Ihtisan (who become his brother-in-law) and Abu Hasan Ali An-Nadwi who is known as the director of Dar Al-Ulum Lucknow. Ilyas teaches Islam in a simple manner. He invites Muslims to come to the mosque, asks Muslims to pray every day, pray together in a mosque, and sees that they become Muslims totally. What he teaches Qur'an and Hadist, as he had learned in madrasah Deabond. His attempts to renew the Islamic faith of Indian Muslims was partially successful. Then, he asked his companions to do as he had done. He said that da'wah (missionary) is responsibility for every Muslim. He creates Islamic clerics who are responsible for the spread of his thoughts in missionary. Ilyas believes that only through physical

movement away from one's place could one leave behind one's esteem for life and its comforts for the cause of God.

Jamaat Tablighi movement is declared by Mawlana Muhammad Ilyas in 1927, in Mewat India. In fact, Ilyas did not name this religious movement as Jamaat Tablighi. He prefers calling the movement by faith movement to Jamaat Tablighi. He realizes if he names the movement, it means he had divided or separated Muslims into two groups, members and non-members. By giving a name to this movement, he means that he creates a new Islamic organization. This is not his main goal. The name Jamaat Tablighi is only given to call the movement by easier nomenclature.

In fact, there are many names given to call the movement. Firstly, it is Jamaat Ilyasiyyah, the congregation of Ilyas. The name refers to the founder, Mawlana Muhammad Ilyas. Ilyas is believed as a central person in the movement, and then followers give the name to the movement to Jamaat Ilyasiyyah. Secondly, Jamaat Tablighiis also called missionary effort. It refers to their association that effortlessly tries to spread Islamic teaching to society. Thirdly, in Indonesia, Jamaat Tablighiis also called as Jaula (proselytizing tour), because they develop the idea of itinerant missionary work. In fact, the term Jaula refers to their activities in da'wah (missionary). Finally, this movement is known as Bhopali Jamaah because after the death of the founder its annual conventions are often held in Bhopal (now in Madhya Pradesh). Perhaps, there are more names besides three names

above; Jamaat Ilyasiyyah, Missionary Effort, Jaulah, and Bhopali Jamaah, this clearly shows how prominently Jamaat Tablighiis proliferating.

Ilyas died in 1944, Mawlana Muhammad Yusuf, son of Ilyas, controlled Jamaat Tablighi. After World War II, from 1945 to the 1960s, Jamaat Tablighi spreads beyond Pakistan and Bangladesh. Now, Jamaat Tablighi has spread in more than 131 countries on all continents. Asian countries are formed the main base for Tablighi Jamaat. It is not only in these countries that Muslim felt in major way countries like Indonesia, Malaysia, Brunei, Iraq, Kuwait, and Syria is predominant, but also felt by the Muslim community Singapore, Thailand, Philippine, Myanmar, Vietnam, Japan, Korea, China, and so on.

4. CONCLUSIONS

Six principles and some da'wah activities of Jamaat Tablighi become spirit for building Tablighi's identity in the global world, even though the principles created after Jamaat Tablighi effort on da'wah activities. In the work of Bourdiou's theory, six principles are doxastic which become a power discourse that reinforces da'wah efforts. The principles become the uncontested truth for Tablighi is and they can articulate their da'wah efforts. Even contra discourse (heterodox) is

raising, yet the heterodoxic will not interfere with the strengthening of the main discourse in Jamaat Tablighi.

Meanwhile culture capital of Jamaat Tablighi, Deoband Sufism tradition, accumulates habitus (doxastic). The culture capital is derived from the Deoband Sufism tradition produced by the Deoband movement and Naqshabandiyah tariqat tradition. In the global context, culture and race of Islamic-India become a social capital that helps Jamaat Tablighi to be received by global communities. Here is the accumulation dialectic of habitus (doxastic) and capital as well as a field such as Jamaat Tablighi gathering during khuruj, ijtimā (gathering), and other Tablighi events. Then the accumulation created social practice.

As a result, Jamaat Tablighi identify themselves as a Sufism-Islamic-traditional revivalist movement. By the identity, Jamaat Tablighi comes through barriers of global communities and it becomes the most successful of Islamic transnational movement.

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