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PROSELYTIZING EXPANSION OF TABLIGHI JAMAAT IN WETU TELU INDIGENOUS COMMUNITY IN BAYAN, NORTH LOMBOK

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Abstract

Tablighi Jamaat's (TJ) proselytizing activity has had a significant impact on improving the religious practices of the community not only in India, where TJ was born and evolved, but also in other nations where they preach, including Indonesia. TJ's da'wah has reached rural places with strong customs. The purpose of this study is to investigate the growth and influence of TJ's da'wah movement in the Wetu Telu Bayan indigenous community in North Lombok. This study employs qualitative data collection approaches such as participant observation, in-depth interviews, and focus group discussions. According to the findings of this study, the beginning of TJ's da'wah expansion began with the movement of young people from the hamlet who were still in high school to Jamaah Tabligh's da'wah. He was successful in enticing the community to join by presenting various programs such as Safari Friday (Safari Jumat), a three-day khuruj for spiritual growth. This program was strengthened by the Lombok Utara Regent's program, namely emotional treatment (Termos) through khuruj, particularly Haji Bakrie, who is also a Tablighi Jamaat figure. This approach is highly effective and has a significant impact on the religious reformation in the Bayan customary region. Another study indicates that TJ members have successfully negotiated their teachings with traditional practices. The society began to renounce traditional practices that were seen incompatible with Islamic teachings.

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A. INTRODUCTION

A religious group that engages in da'wah is known as Tablighi Jamaat, also known as “the stove preacher” (da'i kompor). Shaykh Maulana Ilyas Al Kandahlawi founded Tablighi Jamaat Tabligh in India in 1926, and it has since spread to many other nations around the world, especially Southeast Asian nations like Indonesia, Singapore, Thailand, Brunei, and Malaysia. The pattern of diversity among local Asian communities has taken on a new hue thanks to the existence of Tablighi Jamaat throughout Southeast Asia (Abdullah, 1997; Ali, 2010; Janson, 2014; Noor 2012). The Tablighi Jamaat community offers a free space for individuals to realize their capacity for da'wah both internally and externally so that everyone is not only a devoted listener but also actively participates as a da'i (Hamdi 2020; Horstmann, 2007; Hedges, 2008).

Tablighi Jamaat had built headquarters and conducted khuruj in a number of areas, including on the island of Lombok, West Nusa Tenggara Province. The island of Lombok, sometimes known as the "island of a thousand mosques," is incredibly rich in religious and cultural customs. Tablighi Jamaat entered to advance their da'wah after recognizing the still limited possibilities for religious propagation among traditional groups. The obstacles of da'wah are more complex, therefore the growth of Tablighi Jamaat's da'wah to Indonesia's remote regions, which is noted for its diversity of ethnic cultures and strong customs, has taken on a life of its own. In fact, the presence of Tablighi Jamaat received various responses from indigenous peoples regarding the da'wah activities they carried out (Budiwanti, 2000; Smith, 2014; Hamdi & Smith, 2012).

Tablighi Jamaat's primary goal is to advance Muslims' religious convictions and humanitarianism through constant congregational prayer in the mosque and preaching at all appropriate times (Masud, 2000; Metcalf, 2002; Hamdi, 2022). The purpose of this article is to explain the commencement of Tablighi Jamaat's da'wah expansion in the wetu telu Bayan indigenous population of Lombok, West Nusa Tenggara, as well as their efforts to forge ties with the local populace and administration. It also looks into the services they provide to the native population and how they compromise and negotiate between their da'wah beliefs and regional customs.

There hasn't been any research on Tablighi Jamaat pertaining to the growth of Tablighi Jamaat's da'wah among the Wetu Telu Bayan indigenous community. Efendi (2021), Husada (2020), Pieri (2015), Rana (2009), Scott (2007) have written about the Tablighi Jamaat issue. They cover the organization's history, activities, and reactions from the local population. Furthermore, according to Uswatun (2017) and Kankan (2010), the Tablighi Jamaat community and religion have a mutually beneficial relationship that affects all aspects of doctrine, teaching, ritual, appreciation, and experience. Due to the motivational orientation and value orientation of the West Bandung community, the communication or social

interaction that arises between the two is dialectically entwined (concern) and associated (Siddiqi, 2012; Sikan, 2006).

Maisarah (2021), Tittensor, (2014) Rahmat (2005), Hamdi, 2021 shows the Tablighi Jamaat technique of preaching is discussed. This method involves sending safaris to locals' houses under the guise of friendship in order to propagate religion among those who adhere to religious principles. The jaulah technique, which was developed as a means of promoting religion and deepening public comprehension of the Prophet teachings, was effectively put into practice and received favorably by the local populace. The Tablighi Jamaat's da'wah approach, which emphasizes the idea of five flawless actions, namely deliberation, friendship, gentleness, adhering to the sunnah, and restarting taklim activities (see Hamdi, 2015; Kamrudin, 2021).

The aforementioned research demonstrates how my research has a different focus, one that is more focused on the growth of Tablighi Jamaat's da'wah in the wetu telu Bayan traditional community. Andalan village, Bayan Subdistrict, North Lombok is renowned for its strong wetu telu Islam adherent customary tradition system, and several hamlets in Andalan Village claim to have embraced Islam. However, a closer look reveals that their Islamic paradigm is still very much tied to the ceremonial hue of the forefathers. The indigenous people in the wetu telu village have varying opinions about the dynamics of Tablighi Jamaat's struggle to spread their message. Tablighi Jamaat must be ready to compromise between their own values of da'wah and evolving customary customs.

B. METHODS

This study was carried out in the village of Andalan in the North Lombok Regency's Bayan District. The Tablighi Jamaat's central office for khuruj fi sabilillah preaching is located in Embar Embar Hamlet, one of the hamlets in the village. An observational, interview-based, and documentation-based approach to data collecting is used in the study process. Using a case study approach to data analysis, this research was carried out over a 6-month period (June–November 2022), examining the experiences and methods used when preaching in indigenous communities. There were 15 informants in all for this study, including the amir, members of the Tablighi Jamaat, local officials, and traditional leaders.

C. RESULTS AND DISCUSSION

In Lombok, in particular, Tablighi Jamaat, also known as the Da'i stove, is a well-known name among Indonesian Muslims. When practicing khuruj, Tablighi Jamaat travels from mosque to mosque while carrying a stove as one of their

cooking tools. Tablighi Jamaat is currently split into two camps, the Syuro Alam camp with its headquarters in Pakistan and the Maulana Saad camp with its headquarters in India. There are two Tablighi Jamaat headquarters in the province of NTB: Syuro Alam's party has a headquarters in the in-Taqwa Mosque in Mataram, while Maulana Saad's Tablighi Jamaat has a headquarters at the Nurul Qomar Ampenan Mosque. On the other side, this religious community offers a public platform for all groups, especially indigenous peoples, to engage in preaching. One characteristic aspect of this movement is preaching out (khuruj), which involves leaving one's house and family and traveling for a while. Tablighi Jamaat also targets and disperses in the North Lombok region of Bayan District in order to advance its preaching. This organization promotes avoiding politics, public shame, social rank, and khilafiyah while also encouraging communal prayer and upholding good deeds.

Tablighi Jamaat is an organization with a mission to strengthen people's religion and advance Islamic civilization in the locality or region. The Jamaah continues to view North Lombok as a region with strong customs, but it has come to light that these customs or teachings of wetu telu diverge from those of da'wah or Islamic principles. This is due to a history that keeps the wetu telu Bayan customary cultures ingrained with Hindu religious practices, according to data collected in the field. According to additional historical evidence, the North Lombok Bayan sub-district was once a Balinese Hindu kingdom colony. During its colonization, the Balinese Hindu kingdom was able to create various sites for religious ceremonies in Bayan.

As a result, a number of the ancestor worship practices that are practiced on Lombok in general and in the Bayan subdistrict in particular are robust and highly unified. Traditions that are seen as departing from Islam are the customary rites that grow in the Bayan community. M, a traditional figurehead nominated by the village authority who is 49 years old, stated the following:

"The Balinese king once ruled here, so at the time of begawe or other traditional events, Bayan is well known everywhere with drinks because of their influence," our parents claimed. The Balinese king once colonized Bayan, Bayan and even North Lombok in general, so according to our parents, they prayed secretly at three times, namely maghrib, isya, and dawn."

Aware of this situation, Tablighi Jamaat intervened to promote knowledge and cultural practices of customs that, in the opinion of Tablighi Jamaat, are appropriate and should be followed in accordance with the Sunnah. In recent years, the emergence and growth of Tablighi Jamaat in North Lombok a region with a well-known traditional community has become a novel and intriguing phenomenon that merits further investigation to learn more about the tactics the organization employed to carry out and spread its da'wah mission in the Wetu telu Bayan traditional community.

The Beginning of the Expansion of the TJ in the Wetu Telu Indigenous Community in Bayan, North Lombok

Tablighi Jamaat actively promotes its message in a number of locations or areas where it is supposed to be preached, one of which being the Bayan District in North Lombok. A young man who was still in high school at the time joined the 3-day and 40-day khuruj in 1985, which marked the beginning of Tablighi Jamaat's involvement with the traditional wetu telu Bayan community. (going out). The young man then brought Tablighi Jamaat's teachings, which might inspire the neighborhood to preach with him. Young people who engage in khuruj (getting out) subsequently impart excellent behavior, words, attitudes, or attitudes to the community. One of the da'i stated in an interview that:

"In the past, there was a young person who participated in this village for the first time since he was a high school student. He initially came out around the 1980s and came repeatedly, and after that, there were those who wanted to follow him. The mosque was only open once a week on Friday before the da'i's arrived, and I admit that there used to be a lot of religious awareness in this area".

When Tablighi Jamaat entered the indigenous community, there were a variety of reactions from the community about the da'wah efforts carried out by Tablighi Jamaat. Not everyone could accept Tablighi Jamaat's presence. According to H.M. and M. from the interview:

"Here at first we rejected the existence of Tabligh with the big clothes, thinking it was Wahabi, but after we knew all the true teachings, like food before we eat we look around first after we eat it tastes good, but there are not a few who reject the da'i, especially from the traditional leaders here, until they argue and even compete in knowledge," the speaker said".

The aforementioned quotation demonstrates that although some indigenous tribes are impacted by Tablighi Jamaat's da'wah activities, Tablighi Jamaat is not always welcomed as it is. Instead, there is opposition from these communities, which uphold their pre-existing cultural practices. According to M's interview testimony, "when I first started attending this congregation, I was once face a resistance by the pembekel. Due to their using black magic, the Friday preacher at the time fainted all of a sudden".

The history of Tablighi Jamaat's introduction into the indigenous society was brought about by the enthusiasm of young people who engaged in carrying out khuruj (going forth), then provided doctrine to the community with positive attitude behavior, according to some of the interview excerpts mentioned above. Generally speaking, indigenous villages with strong cultural traditions are distinct from other areas of the Lombok region. Deep observation reveals, in Tablighi Jamaat's opinion, that indigenous peoples' religious practices have no bearing on those prescribed by the Prophet Muhammad's sunnah.

In the Bayan customary area of Batu Gembung Hamlet, the practice known as "Namain" entails bringing agricultural products to the customary forest for communal consumption, followed by a time of prayer under a sizable tree that is regarded as sacred, led by the customary kyiai. Maleman pitrah is also practiced, which is similar to the practice of Tablighi Jamaat or other Muslim communities paying zakat fitrah. In comparison to Tablighi Jamaat or other Muslim groups, the Wetu Telu tradition differs in some ways from how it is practiced. Community members gather fitrah to give to kiai who had fasted in accordance with the Wetu Telu tradition known as maleman Pitrah.

According to the principles of Tablighi Jamaat, zakat fitrah is only given to living individuals and can be paid with commodities like rice. For either the living or the deceased, the fitrah in the Wetu Telu tradition may take the shape of food, farm produce, money, or historical currency. And the fitrah is known as Fitrah Urip for those who are alive while Fitrah Pati for those who have passed away. Another ritual occurs at the gawang au ceremony (akikah/circumcision), where prayers are spoken by the traditional leader after every action is completed and offerings are burned on a container.

While in other parts of Lombok, festivities for akikah or circumcision are typically integrated with prayer gatherings by inviting family members and close friends to engage in dhikr or attend lectures. There is a chasm between Tablighi Jamaat and the indigenous community because of this difference in tradition. As a result, the level of faith the local indigenous community has in Tablighi Jamaat as newcomers to the area is influenced by the difference or gap between them.

Fukuyama's (1995, 2002) concept of trust is offered in social capital where trust can make people build cooperation more effectively because they are willing to put group interests above individual interests.

According to Francis Fukuyama (1995), there are two types of societies: those with a high level of trust and those with a low level of trust. A society that has a high level of trust in someone has a long or wide spectrum of trust, whereas a society that has a low level of trust in someone has a narrow spectrum of trust. Typically, an inward-looking community or society will focus more on the group ego and have a negative view of the outside world, or negative externalities. This is generally how traditional communities are set up. Field data indicates that there is a traditional black magic (seher) reaction to the Tablighi Jamaat's presence, which is being rejected or resisted. As reported in the interview with informant Marzuki said, " Since they were viewed as disturbing every day they were visited, Tablighi Jamaat was previously resisted by using black magic seher, especially by elders who had previously served as pemekel."

In the case of the wetu telu Bayan indigenous community and Tablighi Jamaat, there is a form of resistance from indigenous peoples who uphold cultural traditions inherited from ancestors related to the existence of Tablighi Jamaat. As

a result, the level of trust from the community towards Tablighi Jamaat is very weak because it is perceived as a new thing.

However, over time, the local indigenous population became more accepting of Tablighi Jamaat's presence and began sending their kids to the boarding school run by Tablighi Jamaat. The openness of the native population is a result of a new generation that is not overly obsessive in their comprehension of the significance of the rites passed down from their ancestors. The emergence of the open information age, which includes the dissemination of religious understanding via social media and other channels, is another element that influences how accepting the community is. By exposing themselves to the culture taught by Tablighi Jamaat, the indigenous people's orientation, which had previously been inward-looking, changed to an outward-looking one. The majority of the neighborhood gradually grew more confident in Tablighi Jamaat. The findings of an interview with informant H. Zul support explained that "Today, the majority of students from above, particularly the resilient indigenous people, attend this school; we provide them with excellent care so that they can serve as role models everywhere.

The local strategy, specifically the educational strategy used by Tablighi Jamaat to provide free education for indigenous children, was successful as evidenced by the excitement of the indigenous population in submitting their children for education to the Tablighi Jamaat boarding school. Tablighi Jamaat's entry with religious symbols attached to physical identity can affect indigenous peoples with many people adhering to the teachings of da'wah, especially in Embar-Embar Hamlet, where the majority of the residents have participated in Tablighi Jamaat's activities, such as carrying out khuruj (going out), while in Batu Gembung Hamlet, Terbis Hamlet, Dasan Gelumpang Hamlet, Pawang Tenun, and Batu Jingkiran.

Tablighi Jamaat's Cooperation with the Community and Local Government

Changes in current cultural and traditional activities are greatly influenced by Tablighi Jamaat's activity in the Wetu Telu Bayan traditional community. The community gradually became aware of and embraced the Tablighi Jamaat's teachings of da'wah, and as a result, local brem liquor drinking stopped at every traditional event that took place. But the native population is not at all passive in its opposition to Tablighi Jamaat's existence. Resistance or rejection by the community to the Tablighi Jamaat's presence is typical for Jama'ah in its mission of evangelizing. Local communities that have embraced Tablighi Jamaat's da'wah work with the village administration to create a variety of initiatives.

According to H Muizul Mukhtiar (the Tablighi Jamaat's village leader) in an interview with academics at Pondok Darul Bayan, Tablighi Jamaat collaborates in creating its da'wah mission through creating programs;

"Friday safari is a program that we provide to the people above in conjunction with the village government. The teachings of da'wah are, however, communicated over the course of three days of khuruj, from Friday to Sunday, as well as by the participating village government, in order to give program participants access to information about the village fund budget, village activities, and other matters.

The aforementioned interview confirms that the government can play a part in assisting Tablighi Jamaat's entry into indigenous communities by creating a legitimate program, such as Friday Safari, with the aim of reaching indigenous people who have not been impacted by village programs due to the geographical distance between several hamlets in the village work area. Therefore, Tablighi Jamaat, which had the responsibility of disseminating the authentic Islamic doctrines, participated in the government's socialization program.

The program includes three days of Tablighi Jamaat and village government activities, including jaulah (inviting people to pray in congregation at the mosque), listening to Bayan (religious lectures), reading books and engaging in social activities in the village, budget transparency in the village, and village programs. These activities are conducted in the hopes that those who take part may understand the value of religion and abandon harmful cultural customs. On the other hand, Tablighi Jamaat aspires for the leaders or government representatives who take part in the program to purify themselves in order to prevent them from wanting to abuse their power.

Additionally, H Zainal Abidin expressed the same in an interview pertaining to the Tablighi Jamaat program;

"In the past, our da'i friends have provided programs in addition to safari jumat, such as the selakaran, yasinan, sholawatan, etc. that we hold every Friday night. It is hoped that many of their kids will be interested in attending and later studying at our ponpes in darul bayan as a result of the program. The program is going well, and parents' children are participating and attending our ponpes in Darul Bayan as promised. We provide the community above a program called "Safari Friday" in collaboration with the local administration. To provide transparency of the village fund budget and other matters, the village government also participated in the khuruj, which runs from Friday to Sunday. Yesterday, we also held a competition in the month of Maulid, such as the azan competition, in which many parents of pembekel (traditional leaders) were interested in competing.

Tablighi Jamaat uses its network of contacts as capital to win over the public's trust as it expands into indigenous areas. The social network is a component of social capital that depends on the support of other components since social networks and cooperation cannot be developed without mutual trust and adherence to rules. Putnam (1995) claims that the network is the social capital component's infrastructure in the form of interpersonal networks. While the

social network, according to Lawang (2004), is a source of knowledge that serves as a benchmark or foundation for building trust. In this instance, Tablighi Jamaat makes use of the network to support one another by working with the local administration to develop initiatives that foster public trust. The community is the most effective tool for transferring knowledge and for facilitating interactions between people on a personal level, between people in groups, and between people in groups and their social networks. The programs that Tablighi Jamaat runs, such as Friday Safari, which fills time for three days by inviting indigenous people from Friday to Sunday, show the development of Tablighi Jamaat in the Wetu Telu Bayan indigenous community. This program has been run since Tablighi Jamaat entered the indigenous community area.

The program was modified by the Bayan local Tablighi Jamaat after the North Lombok regency government, specifically the Regent Mamiq Bakrie, created a program with the Tablighi Jamaat called Termos (emotional therapy) in an effort to spread da'wah efforts and instill da'wah values to appease themselves and government officials where at that time North Lombok Regency was officially definitive as a Regency after separating from West Lombok Regency. As Ustdaz Slamet said in an interview at the North Lombok Grand Mosque;

"Mamiq Bakrie once created a Termos program (emotional treatment) as a result of North Lombok's recent official blooming as a district from West Lombok under his administration. Because he had previously participated in da'wah efforts, the program was carried out with Tablighi Jamaat da'wah friends. He claimed that at the time, government funding was not yet available to make or build in KLU, so he created the program starting with building these human resources to become obedient officials, not corrupt."

On the other hand, the local Tabligh Jamaah has developed a strategy that focuses on religious education in the hopes that the younger generation of indigenous peoples, who will eventually become the new generation, will be able to alter cultural traditions that are deemed to be at odds with religion. H Zul and Ramadhan stated as much in the interview,

"We start by having a heart-to-heart conversation with them, then we touch their parents and kids, especially their kids for their regeneration. There are many who follow their children, but it is tough or rather slow since if their parents have said A, it is difficult to say B. One of the benefits of having children attend boarding school is that some parents follow suit, although occasionally, for instance, when their kids return from boarding school, they feel embarrassed to drink beer in front of them. Because these parents want their kids to become better people than them when they grow up."

With various tactics or strategies carried out by Tablighi Jamaat, Fukuyama (1995, 2002) defines trust as an attitude of mutual trust in society that allows the community to associate with others and contribute to the increase of social capital

(in Hasbullah, 2006). Only in societies with strong levels of social cohesiveness and solidarity and an outward-looking perspective can one find a long radius of trust. Open to the hopes of advancement and the spirit of healthy competition based on universal principles, honest humanity (altruism), the spirit of reciprocal help (social reciprocity), the spirit of dependability, and the spirit of doing no damage to others. (*homo est homo homini*). The community is categorized as having a high level of trust because the indigenous people's belief in the value of education for their kids is demonstrated by allowing them the freedom to attend the Tablighi Jamaat boarding school. Tablighi Jamaat's use of education as a tool to increase the reach of its message, particularly among indigenous peoples, was successful.

Negotiation of Da'wah Values and Adat values

In order to carry out da'wah activities like *khuruj*, *jaulah*, *bayan*, *ijtima'*, *infirodi da'wah*, and others, Tablighi Jamaat, who arrived from India, brought teachings on da'wah in accordance with what the *masyaikh* had to say. In the Tablighi Jamaat da'wah plan, there are 4 items that are prohibited from doing or approaching. First of all, discussing *khilafiyah* topics, like as disagreements over the four *madhabs*, is prohibited. Second, refrain from discussing practical politics and other political topics. Third, Tablighi Jamaat is prohibited from discussing the community's social standing and social resources. Fourth, it is against Tablighi Jamaat policy to bring up or debate the community's shame.

Tablighi Jamaat carries out its purpose by instilling Islamic principles such as the performance of *amar makruf*, *nahi mungkar* in line with religious orders, and the apostle's *sunnah*. Tablighi Jamaat believes that the regional traditions that emerge in NTB are reasonable and do not go against the law or existing religious or secular norms. In an interview they gave in the hamlet of Embar-Embar, H.Zul and H.Mukri said,

"In reality, this custom needs to be updated to reflect the customs that are acceptable or teach our future generation. Because many of the customs listed in this adat do not follow the law of Islam, while others do. In this adat, we do acknowledge that the unity is really powerful, particularly during a begawe pass. It will be an incredibly powerful emotional tie if he is that way, strongly religious."

In the same way that the head of the hamlet and village staff in Embar-Embar Hamlet stated in the interview, informants Ramli and Iswandi said the following:

"The customs of the community above, if we in Embar-Embar hamlet, on average, we have been out (khuruj) so that we understand what the terms haq and batil are. Anybody in this group who is found to be drinking tuaq, whether they are begawe or

simply lounging by the side of the road, will be expelled. We have agreed that they will be removed from this village."

From the aforementioned interview excerpts, it is clear that there are unwritten rules or local awig-awig that have been implemented in indigenous communities, particularly in a number of hamlets where the majority of people have taken part in the Tablighi Jamaat program. It is hoped that there won't be any deviations in the customs or cultural traditions practiced. Both the norms that exist in society as a whole and the norms that exist in a particular community are crucial components in the growth or extension of Tablighi Jamaat's da'wah since they are related to the social regulations that are in effect. A sense of security and comfort is provided by these norms, which also include calls to the community to preserve peace and comfort during both traditional cultural events and other occasions.

Norms that the community has adopted, created, and decided upon collectively. These regulations are inextricably linked to the Islamic principles that Tablighi Jamaat propagates through its da'wah efforts. These guidelines have been implemented in various traditional hamlets where daily living and religious occasions or cultural traditions that Tablighi Jamaat values do not conflict with Islamic teachings are important parts of the community's social life. Mutually beneficial interactions give rise to norms. That is, the next social trade will undoubtedly not take place if the benefits of the exchange are exclusively experienced by one person. A second transaction will take place in the hopes that it will also be advantageous if the initial exchange is mutually beneficial. As a result, both sides have gained from the transaction. (Blau, 1963., Fukuyama, 1999., in Lawang 2004). There are rules called awig-awig that apply in the traditional wetu telu Bayan community with Tablighi Jamaat when both sides engage in activities, including da'wah and cultural activities. Cultural practices in this case have not deviated since the Tablighi Jamaat entered the area and began preaching to the populace in order to impart religious knowledge; instead, the community feels aware and at peace and refrains from doing things that may be harmful, such as the custom of drinking local booze.

The social capital between Tablighi Jamaat and the indigenous Bayan community is well-established, as can be seen from the idea of social capital, which refers to trust, networks, and norms that exist in the community where their trust in Tablighi Jamaat began to grow with the children of the indigenous group to study at the Tablighi Jamaat boarding school foundation. The local administration and the Tablighi Jamaat network then worked together to implement programs as a means of Tablighi Jamaat expansion in the wetu telu Bayan indigenous population in order to win over the trust of the locals. Tablighi Jamaat had already ingrained Islamic principles so that there was no aberrant behavior in both traditional rituals and daily activities. However, Tablighi Jamaat

was successful in negotiating da'wah values and imposing unwritten regulations in the community.

E. CONCLUSION

The In the Wetu Telu indigenous village in Bayan, North Lombok Regency, the Tablighi Jamaat da'wah movement has succeeded in transforming religious rituals and cultural traditions to become more Islamic. The indigenous population of Wetu Telu Bayan is recognized for its strong cultural ritual customs, but the presence of Jamaah Tabligh has succeeded in establishing Islamic ideals throughout the region through da'wah. Despite huge problems and obstacles, the presence of young people who joined Jamaah Tabligh in the beginning immensely aided the development and success of Jamaah Tabligh's da'wah. The number of residents who participated in the Safari Friday Khuruj program centered on preaching for three days demonstrates its achievement. Abandon conventional activities that were deemed incompatible with Islamic teachings. The village government backed this scheme. Furthermore, the assistance of Regent H. Bakrie at the time enabled Jamaah Tabligh's da'wah objective to be realized by encouraging his subordinates and staff to participate in the emotional treatment program. (Thermos). The structural power's support made Jamaah Tabligh's teachings more acceptable, while Jamaah Tabligh members managed to negotiate their teachings with local customary practices that emerged in the community.

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