

SUSTAINING FAMILY HARMONY AMIDST THE *KHURUJ* PRACTICES OF THE JAMAAH TABLIGH IN CENTRAL LOMBOK

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Abstract

This study examined the influence of khuruj practices on family harmony within the Jamaah Tabligh community in Central Lombok Regency. Khuruj, as a form of da'wah involving leaving home for a certain period of time, creates unique dynamics within family relationships, particularly regarding economic responsibilities, child and spouse nurturing, and the maintenance of domestic harmony. This study employs a qualitative approach with field research as its research method. Data collection techniques include observation, in-depth interviews with twelve informants, and documentation with informants comprising members of the Tabligh Jamaah family, community leaders, and religious figures in Central Lombok. The research findings reveal that harmony within the households of Jamaah Tabligh families in East Lombok Regency is achieved through three key strategies: (1) establishing open communication between spouses as the foundation of the relationship, (2) agreeing on the time and duration of khuruj in a proportional manner, and (3) optimizing the role of the wife as the guardian of household balance. This study provides insights into the importance of communication and collaboration within Tabligh Jamaah families to achieve harmony in economic responsibilities and child upbringing. The wife's role as a supporter of family stability and agreements regarding khuruj time are key to reducing tension within the household. Thus, this study can serve as a reference for families in managing social and economic dynamics and strengthening family resilience.

Keywords: Khuruj, Jamaah Tabligh, Family Harmony, Household Economy, Family Development, Social Religious

Abstrak

Penelitian ini mengkaji pengaruh praktik khuruj terhadap harmonisasi keluarga dalam Jamaah Tabligh di Kabupaten Lombok Tengah. Khuruj, sebagai bentuk dakwah dengan meninggalkan rumah dalam jangka waktu tertentu sehingga praktik ini menimbulkan dinamika tersendiri dalam konteks relasi keluarga, terutama pada aspek tanggung jawab ekonomi, pembinaan anak dan istri, serta keberlangsungan harmoni rumah tangga. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan dua belas narasumber, dan dokumentasi dengan informan yang terdiri dari anggota keluarga Jamaah Tabligh, tokoh masyarakat, dan pemuka agama di Lombok Tengah. Hasil penelitian memaparkan keharmonisan dalam rumah tangga keluarga jamaah tabligh di Kabupaten Lombok Timur terwujud melalui tiga strategi kunci diterapkan: (1) membangun komunikasi terbuka antara suami-istri sebagai fondasi relasi, (2) menyepakati waktu dan durasi khuruj secara proporsional, serta (3) mengoptimalkan peran istri sebagai penjaga keseimbangan rumah tangga. Penelitian ini memberikan wawasan tentang pentingnya

komunikasi dan kolaborasi dalam keluarga Jamaah Tabligh untuk mencapai harmonisasi dalam tanggung jawab ekonomi dan pembinaan anak. Peran istri sebagai pendukung stabilitas keluarga dan kesepakatan mengenai waktu khuruj menjadi kunci untuk mengurangi ketegangan dalam rumah tangga. Dengan demikian, penelitian ini dapat menjadi acuan bagi keluarga dalam mengelola dinamika sosial dan ekonomi serta memperkuat ketahanan keluarga.

Kata Kunci: *Khuruj, Jamaah Tabligh, Harmonisasi Keluarga, Ekonomi Rumah Tangga, Pembinaan Keluarga, Sosial Religius.*

A. INTRODUCTION

Jamaah Tabligh (JT) is known as a religious group that originated in India and is led by Sheikh Muhammad Ilyas, an Islamic religious leader from New Delhi, the capital of India .¹ In a short period of time, JT has grown to become one of the most influential religious movements of the 20th century in Islam. The organization is estimated to have between 12 and 80 million followers in more than 150 countries around the world, with the majority in South Asia.²

The Jamaah Tabligh arrived in Indonesia in 1952 and has since become one of the most popular Islamic reform movements in the country.³ This significant growth can be seen from its geographical reach and the increase in the number of followers throughout the archipelago. This widespread acceptance is also evident in the number of participants at their annual national meetings; for example, more than 800,000 Muslims attended the annual meeting in 2009.⁴ There is even a perception that “there is no place left in Indonesia where Tabligh has not established itself,” indicating its deep penetration into society.⁵

At the local level, Jamaah Tabligh is also present and active in Central Lombok. However, in this region, JT has been stigmatized by the local Sasak

¹ Saipul Hamdi et al., “GOVERNANCE: Jurnal Ilmiah Kajian Politik Lokal Dan Pembangunan JAMAAH TABLIGH DAN STIGMA SOSIAL MASYARAKAT SASAK” 11 (2024): 97–112.

² Tablighi Jamaah, “Tablighi Jamaah,” 1926, 1–24.

³ E V A F NISA, “Insights Into the Lives of Indonesian Female Tablighi Jama’at,” *Modern Asian Studies* 48, no. 2 (2014): 468–491, <https://doi.org/10.1017/S0026749X13000681>.

⁴ NISA.

⁵ Umdatul Hasanah et al., “The Transformation of Tablighi Jamaah’s Da’wah: Digital Adaptation and Political Engagement in Indonesia,” *Ilmu Dakwah: Academic Journal for Homiletic Studies* 19 (June 28, 2025): 235–66, <https://doi.org/10.15575/idajhs.v19i1.45960>.

community in recent years. This stigma arose because their da'wah methods were considered “foreign and problematic” and their physical appearance often led to generalizations and labels of “radicalism” in the community. Ironically, this stigma contradicts JT's approach to da'wah, which is open to all groups, tolerant of non-Muslims, and more focused on strengthening “faith.” The JT community in Central Lombok views this stigma as *sunnatullah* (prophetic tradition), similar to the challenges faced in the history of Islamic da'wah in the past.⁶

The presence of social stigma against JT in Central Lombok, partly triggered by perceptions of “*foreignness*” regarding their methods of da'wah and physical appearance, can be exacerbated by the practice of *khuruj*. The absence of male family members who perform *khuruj* for a certain period of time can reinforce the image of being ‘different’ or “separate” from the local community. This indirectly contributes to negative generalizations and stigma, creating multiple challenges for families. They must not only cope with the internal impact of *khuruj* itself, but also manage the negative perceptions of the surrounding community. The complex dynamics mentioned in the title of this study involve not only internal family issues, but also external social pressures faced by Jamaah Tabligh families in Central Lombok.

In Jamaah Tabligh, *khuruj* is a central practice of da'wah which means “leaving home to preach in the way of Allah, leaving family, children, wife, work, and possessions.” It is a mission trip that can last for several days, weeks, or even months, with a typical duration of 40 days each year or four months in a lifetime. *Khuruj* is considered an obligation and the pinnacle of JT teachings, with the main purpose of reviving the spiritual soul in every Muslim and enriching the mosque through religious activities. JT members who participate in *khuruj* are considered true followers of this movement.

Scholars have also described the practice of *khuruj* among Tabligh congregations in Indonesia, such as Barqy Nouval et al., in their study entitled

⁶ Hamdi et al., “GOVERNANCE: Jurnal Ilmiah Kajian Politik Lokal Dan Pembangunan JAMAAH TABLIGH DAN STIGMA SOSIAL MASYARAKAT SASAK.”

“The Influence of the *Khuruj* Da'wah Method of the Tabligh Congregation on Family Harmony in Temboro Village, Magetan Regency.” The results of the study show that the challenges faced by the Tabligh congregation are quite complex, including economic problems, children's education, and the social environment of the community.⁷

Research by Abdul Rasid Pakaya et al., entitled “*Problems of Khuruj Fi Sabilillah in Tabligh Families.*” The results of the study show that when husbands go on *khuruj*, families feel marginalized because their husbands are away for long periods of time, up to a year. In addition, protection of the family becomes an issue because the husbands are on *khuruj*. This affects the psychological and security aspects of the family. Furthermore, research conducted by Umdatul Hasanah et al., entitled “*The Transformation of Tablighi Jamaah's Da'wah: Digital Adaptation and Political Engagement in Indonesia.*” The results of the study show that the findings indicate significant conceptual flexibility in the way followers currently carry out da'wah activities, representing a balance between maintaining traditional methodologies and responding to contemporary challenges. This flexibility demonstrates the movement's ability to navigate the modern context without sacrificing fundamental beliefs.⁸

Previous studies conducted by scholars, as described above, have mostly focused on identifying and analyzing the negative impacts of *khuruj* practices on families, including economic, psychological, and family protection aspects. While important, this focus tends to describe the problems that arise without exploring in depth how these families survive or adapt in the face of these challenges in order to maintain their harmony.

A significant gap lies in the lack of understanding of the adaptation mechanisms, coping strategies, and resources (both internal and external) used

⁷ Barqy Nauval Saputra, Dzulfikar Rodafi, and Syamsu Madyan, “PENGARUH METODE DAKWAH KHURUJ JAMA'AH TABLIGH TERHADAP KEHARMONISAN KELUARGA DI DESA TEMBORO KAB. MAGETAN,” *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam* 5, no. 3 (2023).

⁸ Hasanah et al., “The Transformation of Tablighi Jamaah's Da'wah: Digital Adaptation and Political Engagement in Indonesia.”

by Jamaah Tabligh families to maintain harmony amid the complex pressures resulting from the practice of *khuruj*. Existing literature has not comprehensively explained how these families, despite facing documented difficulties, are able to maintain family cohesion and function.

Based on preliminary observations of several wives of Jamaah Tabligh members in Praya Tengah Subdistrict, it is known that *khuruj* activities often place an economic and emotional burden on families. Given the importance of the husband's role as the breadwinner in the family, it is interesting to examine this through Talcott Parsons' theory of family functionalism. This theory emphasizes the importance of harmony and stability in the household, where families consisting of fathers, mothers, and children are formed to have the same goals with their respective roles and functions carried out properly, so as not to cause problems or deviations. Families are bound by norms and rules that must be followed in their homes, so this theory focuses on the relationship between families and the norms and rules that are appropriate for creating balance in building a harmonious household.

Therefore, this study has a significant shift in focus. Instead of merely identifying negative impacts, this study seeks to explain how Jamaah Tabligh families in Central Lombok maintain their harmony amid the practice of *khuruj*. The purpose of this study is to analyze the adaptation and resilience strategies implemented by Jamaah Tabligh families in Central Lombok in facing the challenges arising from the practice of *khuruj*.

This study uses a qualitative method with a sociological approach, which aims to explore the meaning and deep understanding of *khuruj* practices on harmony within Jamaah Tabligh families in Central Lombok Regency. The data collected consists of primary data, obtained through observation and direct interviews with twelve informants, as well as secondary data from relevant literature and documents. With a descriptive analytical approach, this study seeks to provide a comprehensive picture of the social and economic dynamics that occur among Tabligh Jamaah families.

B. FINDING AND DISCUSSION

1. The Importance of Harmony in the Household

In Islam, the family has a central position as the most fundamental social institution and foundation of society. Marriage is seen as a sacred bond (*mithaqan ghalizan*) that aims to achieve *sakinah, mawaddah, wa rahmah*, a state of tranquility, love, and deep compassion.⁹ This concept is magnificently expressed in Surah Ar-Rum: 21, which states that Allah created couples so that humans may find peace and cultivate love and affection between them. This shows that family harmony in Islam is holistic, encompassing spiritual, emotional, and social dimensions that go beyond the mere absence of conflict. This spiritual foundation becomes a powerful internal resource for family resilience, enabling them to face practical difficulties as long as their spiritual and emotional bonds remain strong and aligned with these core values. A family may be willing to endure temporary material hardship if they perceive greater spiritual benefits or are able to maintain inner peace.¹⁰

Within this framework, husbands and wives have complementary rights and obligations. Husbands, as heads of the family, are responsible for protecting and providing for their wives and children, both materially and emotionally.¹¹ Emotional support includes good interaction and emotional attention.¹² On the other hand, wives are expected to obey their husbands in matters of goodness, manage household affairs well, and maintain the family's honor.¹³

⁹ Anung Al Hamat, "Representasi Keluarga Dalam Konteks Hukum Islam," *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam* 8, no. 1 (2018): 139, <https://doi.org/10.21043/yudisia.v8i1.3232>.

¹⁰ Hyang Kinasih Gusti, "Perspektif Hukum Keluarga Islam Tentang Dinamika Peran Orang Tua Dalam Pemilihan Pasangan Pernikahan Menurut Adat Jawa Dan Implikasinya Terhadap Perlindungan Hak-Hak Anak," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3256, <https://doi.org/10.35931/aq.v18i5.3917>.

¹¹ Nilhakim, "Program Khuruj Jamaah Tabligh Dalam Perspektif Maqasid Al-Syari'Ah," *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 7, no. 1 (2021): 1–10, <https://doi.org/10.37567/alwatzikhoebillah.v7i1.396>.

¹² Samsidar, "AL-SYAKHSHIYYAH: Jurnal Hukum Keluarga Islam Dan Kemanusiaan," *Al-Syakhshiyah* 1, no. 2 (2019): 201–12.

¹³ Muhammad Masdar, *DINAMIKA HUBUNGAN PASANGAN SUAMI ISTRI DALAM PERSPEKTIF SOSIOLOGI, Proceedings of the National Academy of Sciences*, vol. 3 (Sumatra Barat: Cendekia Muslim Press, 2023).

More than just an individual role, the family in Islam functions as the primary environment for instilling values of faith, teaching monotheism, and shaping noble character in children. The family is where children first learn about religion, such as prayer, fasting, and reading the Qur'an. Critically, the family is also seen as a protective fortress that shields its members from sin and the torment of hellfire, as emphasized in Q.S. At-Tahrim: 6. This verse, together with the role of the family in instilling religious values, shows that individual spiritual development is closely related to the collective spiritual well-being of the family unit. From this perspective, a husband who performs *khuruj* for self-purification and increased faith is not only pursuing personal spiritual goals, but also contributing to the spiritual strength and protection of the family as a whole. This broader understanding changes the view of *khuruj* from merely an individual act that has the potential to be disruptive to an act which, despite temporary physical sacrifice, can produce long-term collective spiritual benefits for the family, thereby justifying the temporary sacrifice.

a. Family Harmony in Sociological Perspective

From a sociological perspective, the family is recognized as the smallest yet most fundamental social institution, serving as the primary arena for social interaction, communication, and the formation of social roles. The family is the place of initial socialization, where individuals learn and internalize the norms, values, and cultural practices of society.

Sociological harmony in the family is characterized by mutual understanding, effective cooperation, and the fulfillment of roles and reciprocal responsibilities among its members. This requires a careful balance in various dimensions of family life, including emotional, economic, and social aspects. The family is not viewed as a static entity, but rather as a dynamic and interconnected system that constantly strives to achieve balance.¹⁴

Khuruj, with its inherent disruption to established roles and routines, is a significant external disturbance to this system. The success of families in

¹⁴ Samsidar, "AL-SYAKHSHIYYAH: Jurnal Hukum Keluarga Islam Dan Kemanusiaan."

maintaining harmony, therefore, is evidence of their adaptive capacity, which requires active coping mechanisms and renegotiation of roles and expectations to restore and maintain systemic balance. This shifts the focus from simply listing challenges to understanding the active processes of family adaptation and resilience.

Although families cannot avoid problems, the sociological perspective highlights the resilient adaptive capacity of families to navigate and overcome these challenges, preventing them from developing into serious disharmony or breakdown. The ability to “keep the family harmonious” despite problems is a key indicator of family strength.¹⁵

b. Family Harmony of a Psychological Perspective

From a psychological perspective, family harmony is closely related to the well-being and happiness of its members, characterized by reduced tension, disappointment, and satisfaction with oneself and one's circumstances. This involves fostering emotional closeness, deep mutual understanding, unconditional acceptance, and the capacity for forgiveness among family members.¹⁶

The main psychological factors that contribute to harmony include continuous attention to each other's needs, a deep understanding of individual differences, acceptance of strengths and weaknesses, sincere affection, unwavering loyalty, generosity, and the crucial ability to forgive. In addition, intellectual intelligence, which enables meaningful thinking and efficient interaction with the environment, as well as strong faith, are identified as significant contributors to household harmony.¹⁷

When a family member, such as a husband during *khuruj*, is physically absent, direct interaction and instant problem solving become limited.

¹⁵ Muhammad Masdar, *DINAMIKA HUBUNGAN PASANGAN SUAMI ISTRI DALAM PERSPEKTIF SOSIOLOGI*.

¹⁶ Nurul Aini Harahap, Adenan Adenan, and Husna Sari Siregar, “Kecerdasan Intelektual Terhadap Keharmonisan Rumah Tangga Di Kelurahan Tegal Sari III Kecamatan Medan Area,” *Islam & Contemporary Issues* 3, no. 1 (2023): 9–16, <https://doi.org/10.57251/ici.v3i1.918>.

¹⁷ Harahap, Adenan, and Siregar.

Therefore, the ability of the remaining family members (especially the wife) to maintain harmony is highly dependent on existing internal psychological strength that continues to be nurtured. This implies that the quality of emotional bonds, depth of mutual understanding, and cognitive capacity for empathy and acceptance, which are built before and maintained during absence, are more important to these families than constant physical presence. This highlights the psychological resilience built on internal resources.

2. Efforts by Tabligh Congregation Families Who Practice Khuruj to Maintain Family Harmony

Khuruj is a central and frequent activity in the Jamaah Tabligh, defined as a temporary departure from home and daily life to engage in da'wah (spreading the teachings of Islam). Its main purpose is twofold: to invite others to goodness (*amr al-ma'ruf nahy al-munkar*) and to foster spiritual growth and personal improvement (increasing faith and righteous deeds).¹⁸ This practice involves forming small groups (usually 6-12 people) who travel to various regions, even to other countries, to spread the teachings of Islam. During *khuruj*, participants are generally involved in activities such as iktikaf (staying in the mosque), *ta'lim wa ta'allum* (learning and teaching religious knowledge), *mudzakarah* (discussion), and *bayan* (lectures).¹⁹

The duration of *khuruj* is structured into specific periods, namely 3 days per month, 40 days per year, and once every 4 months for life. Another important characteristic is that participants are expected to bear their own travel expenses, which emphasizes the aspect of personal sacrifice. Before starting *khuruj*, members undergo a "*tafaqqud*" process which involves assessing their readiness in five aspects: *amal* (deeds), *maal* (finances), family, work, and health, often involving consultation with their wives.²⁰

¹⁸ Nilhakim, "Program Khuruj Jamaah Tabligh Dalam Perspektif Maqasid Al-Syari'Ah."

¹⁹ Kantor Komunikasi Publik, "Mengungkap Makna Aktivitas 'Khuruj' Dalam Islam," Unpad, 2019, <https://www.unpad.ac.id/2019/02/mengungkap-makna-aktivitas-khuruj-dalam-islam/>.

²⁰ Muhammad Arifin Zubair, "PEMENUHAN NAFKAH ISTRI DAN ANAK OLEH SUAMI YANG MELAKSANAKAN KHURUJ DALAM PERSPEKTIF HUKUM KELUARGA ISLAM (Studi Pada

The practice of *khuruj*, despite enriching the spirituality of its participants, poses several challenges that have the potential to disrupt family harmony:

a. Financial

Financial challenges are one of the most frequently cited and significant problems. Although husbands are expected to prepare for their families' needs before leaving, unexpected expenses can arise, leading to insufficient income and financial hardship for the families left behind.²¹

b. Changing Roles in Parenting and Leadership

The husband's inevitable absence reduces his direct involvement in childcare and daily household management. This places a greater responsibility on the wife, who may face challenges such as taking the children to school independently and fulfilling the roles of both mother and father. The wife's right to attention and emotional support, as well as the husband's obligations, can be neglected if not handled proactively.²²

c. The future of children

The future of Jamaah Tabligh children within Jamaah Tabligh families has become a serious concern and effort for its members, especially when the father must leave the family for *khuruj* activities.

The practice of *khuruj* is intended to increase faith and righteous deeds and build an atmosphere of faith. However, the practice itself has the potential to cause domestic disharmony due to the reduction of the rights of the wife who is left behind (lack of financial support and attention) and the neglect of the obligations that a husband should fulfill. This creates a significant paradox: a religiously motivated action, intended for individual and collective spiritual improvement, can inadvertently create substantial challenges for the family

Jama'ah Tabligh Kota Bandar Lampung)," *Al Maqashidi : Jurnal Hukum Islam Nusantara* 5, no. 2 (2023): 98–116, <https://doi.org/10.32665/almaqashidi.v5i2.1325>.

²¹ Hardianti Rukmana Putri, Saipul Hamdi, and Rosiady Husaenie Sayuti, "STRATEGI SURVIVE ISTRI JAMAAH TABLIGH KETIKA DITINGGAL DAKWAH KHURUJ DI DESA KURIPAN UTARA KECAMATAN KURIPAN, KABUPATEN LOMBOK BARAT," *Proceeding Seminar Nasional Mahasiswa Sosiolog* 2, no. 2 (2024): 107–20.

²² Putri, Hamdi, and Sayuti.

unit, which is also highly respected in Islam. This tension requires active and conscious strategies to resolve it, rather than assuming that religious intentions automatically negate or justify potential negative impacts on the family.

Despite facing various challenges, the families of Jamaah Tabligh members implement various efforts to maintain household harmony, such as:

a. The Economics of Jamaah Tabligh Families

The findings showed that not all Jamaah Tabligh families are financially prepared when the husband goes on *khuruj*. Some families depend on the wife's business, family loans, or assistance from fellow congregants. In other cases, the husband works odd jobs and has an unstable income. As stated by a female member of Jamaah Tabligh, economic conditions vary.²³

The economic conditions of Jamaah Tabligh families in Central Lombok Regency vary significantly, depending on their educational background, occupation, and financial management patterns. In general, most Jamaah Tabligh members who participate in *khuruj* come from lower-middle-class economic backgrounds, with their main occupations being farmers, small traders, daily laborers, and a small number of civil servants or private employees.

In the context of *khuruj* implementation, family economic conditions are one of the most influential factors. Several field findings show that:²⁴

1) Single Source of Income

Most families depend on the husband's income as the backbone of their economy. When the husband is away for 3 days, 40 days, or even up to 4 months, the family's income automatically decreases. This requires the wife or other family members to take over economic responsibilities, albeit in a limited capacity.

2) Dependence on Savings and Social Assistance

Some families rely on personal savings that they have prepared before *khuruj*. However, there are also many who experience shortages and end

²³ Ms, "Wawancara," 2025.

²⁴ Khairul Amri, "Hasil Observasi Lapangan," 2025.

up receiving assistance from relatives or fellow members of Jamaah Tabligh. Solidarity among members of the congregation is quite strong in this regard, and sometimes there are those who help families whose husbands have left for *khuruj* by providing food, money, or childcare services.

3) Limited Economic Resilience

Families without a steady business or additional job skills tend to be more economically vulnerable when the husband is absent. In some cases, wives complain of a double burden because they have to manage the household finances very tightly, while still carrying out childcare and other social duties.

4) Perceptions and Attitudes toward Material Contribution

Many Jamaah Tabligh families view expenses incurred during *khuruj*, including transportation costs, logistics, and loss of income, as a form of sacrifice in the path of da'wah. This attitude is based on the belief that sustenance is a matter for Allah, and that blessings will come as a reward for sacrifices made in the path of religion. However, in practice, there is still financial pressure, especially felt by wives.

5) Imbalance between Da'wah Activities and Family Welfare

In some cases, idealism in preaching is sometimes not accompanied by careful economic planning. This can lead to domestic conflict, especially if the wife feels burdened or the children begin to feel the impact of not having their basic needs met²⁵.

In general, the economic conditions of Jamaah Tabligh families in Central Lombok require more careful financial planning before *khuruj* is carried out. Without such planning, da'wah activities can cause tension in the household and have an impact on family harmony in general.

²⁵ Salmah, "Wawancara Istri Anggota Jamaah Tabligh, Kecamatan Praya Tengah," 2025.

b. Changing Roles in Parenting and Leadership

In an interview with one informant, it was mentioned that the prolonged absence of a husband causes emotional stress, especially when children experience problems or need special attention. Nevertheless, many wives try to replace the role of the father in guiding their children, including in matters of worship and ethics.²⁶ Several other informants mentioned that wives become *murabbiyah* (mentors) for their children in matters of spirituality. For example, by maintaining daily worship routines such as home *ta'lim*, congregational prayers, reading *fadhilah amal*, and teaching Islamic manners. *"When my husband is away, I am the one who keeps the atmosphere at home as usual. The children still pray on time, and there is still ta'lim. Sometimes I read stories about the sahaba."*²⁷

c. The Future of the Children of the Jamaah Tabligh

Based on the author's observations of the Jamaah Tabligh family in Central Lombok Regency, children's education is considered very important and a top priority. Many of them choose not to send their children to formal educational institutions, but instead entrust their children's education to Islamic boarding schools that focus on deepening their knowledge of Islam. The hope is that these children will grow up to be experts in the field of religion.

Based on the results of the researcher's observations and interviews with tabligh congregations in Central Lombok, there are several educational patterns that they apply in relation to their children's education. These patterns include:

1) Children's Education Planning

The majority of Jamaah Tabligh families in Central Lombok place religious education as the top priority in their children's education. They tend to enroll their children in Islamic boarding schools, madrasas, or tahfiz institutions from an early age. This reflects the strong religious values instilled in the family, in line with the missionary work carried out by their fathers during *khuruj*.

²⁶ NA, "Wawancara, Istri Anggota Jamaah Tabligh," 2025.

²⁷ NA, "Wawancara Dengan Anggota Jamaah Tabligh, Praya Tengah," 2025.

However, in some cases, an excessive focus on religious education sometimes sacrifices general education or life skills. Children are more directed towards becoming hafiz or preachers without being equipped with other skills needed in society at large. This raises concerns that children's future will be limited in terms of career choices or independent livelihoods in the future, as expressed by Ustadz Hasyim.

2) The Role of Fathers in Planning Their Children's Future

When fathers are often away from home, their strategic role in planning their children's education and future becomes limited. Many important decisions, such as secondary school, children's social life, and interest development, are left to the wife or extended family. In some families, this works effectively because there is a clear division of roles. However, in families that are less prepared in terms of management, this actually makes planning for the children's future unsystematic.

One informan stated that her husband was not very knowledgeable about their child's academic progress because he was often out of town. Although the husband still supported education in general, this lack of direct involvement could have an impact on the child's motivation and emotional closeness.

3) Psychological Impact on Children

The absence of father figures in childhood growth has the potential to cause psychological impact, especially in aspects of identity and character formation. Boys, for example, need masculine role models to develop self-confidence and leadership. While girls need emotional attention from fathers to build a sense of security and self-worth.

Based on observations and interviews, some mothers admit that their children often ask when they come home and show an expression of longing. Some tend to be closer to uncle or grandfather because they feel less

emotionally familiar with father.²⁸ This situation is a challenge in maintaining the balance of the child's emotions, especially if not offset by routine communication patterns.

4) Environmental and Community Support

In the context of Tabligh Jamaah, the community has an important role as a socialization space for children. Many children from the Jamaah Tabligh family grew up together in daily mosque, halaqah, and khuruj activities. This forms a social environment that supports religious values and minimizes outside negative influences.

However, the community environment can also be closed to the outside world, thus giving rise to wider limitations of insight and social interaction. On the other hand, children who want to take careers outside the religious environment sometimes feel they don't get enough support from family or community.²⁹

d. Sociological Analysis

The sociological analysis of the dynamics of the Jamaah Tabligh family who undergo *khuruj* periodically reflects the relationship between social structure, religious values, and family resilience in the face of socioeconomic reality.

1) Economic and Social Resilience.

Family resilience in economic and social aspects becomes highly dependent on social capital (social capital) in the form of pilgrims, community assistance, and social generosity among Tabligh's internal circles. When the husband leaves home for *khuruj*, this social capital that maintains the economic sustainability of the family. However, it also shows reliance on collective solidarity, not individual economic resilience. In addition, not all Tabligh Jamaah families have a stable economic setting. In low-income families, *khuruj* becomes a significant financial burden, as it adds to the cost of no comparable income.

²⁸ Syamsul Bahri, "Solidaritas Sosial Dalam Komunitas Jamaah Tabligh," *Jurnal Sosiologi Reflektif* 12, no. 2 (2021).

²⁹ Ali Yusuf, "Wawancara Dengan Ali Yusuf, Mantan Jamaah Tabligh," 2025.

This could potentially lead to social vulnerability, especially when the wife does not have independent economic skills.

2) Social Reality and Role Transformation

The *Khuruj* phenomenon also shows how religious values can create social transformation in family units. The Jamaah Tabligh family adjusts the structure and strategy of the household based on the belief in the reward and spiritual good of the *khuruj*. This value is a transcendental motivation that can cover structural and economic burdens, although not all families can adapt optimally.

In this regard, Jamaah Tabligh created a particularistic culture within its community, which means economic sacrifice and the limitations of fathers presence as a form of piety. This paradigm is a challenge to modern sociological approaches, which emphasizes the balance of the role and well-being of psychosocial in the family..

3) Education and Future Dimensions of Children

In the sociological perspective of education, the orientation of the Jamaah Tabligh family that emphasizes religious education gives a strong space for the formation of religious identity, but can limit the social mobility of children in the broader context of society. Children who are equipped with religious skills without general skills are at risk of marginalization amid global competition.

From the psychosocial aspect, the absence of fathers during child development also impacts identity development and emotional stability.³⁰ If not accompanied by enough communication and attention, children can experience affective vacuum and decrease in academic motivation, which ultimately affects the formation of long-term personality.

³⁰ Sri Wahyuni, "Dampak Sosial Ketidakhadiran Ayah Dalam Keluarga," *Jurnal Psikologi Sosial* 10, no. 1 (2019).

3. Strategy Add Stages I of Jamaah Tabligh Family in Order to Live Harmony in Central Lombok Regency

a. Family Strategy in Maintaining Harmony

There are various forms of effort and strategy carried out by members of Jamaah Tabligh in realizing family harmony. These efforts can be classified into several categories. One is an effort to meet the needs of the family economy. In this case, members of Jamaah Tabligh attempt to optimize their working time without interfering with the main profession. The strategy they implement is to take advantage of leisure times, such as holidays or when the work period is completed (e.g. at the end of the work season), to perform *Khuruj* activities. With this pattern, they strive to maintain a balance between the responsibility of supporting the family and the obligation of preaching, so that there is no conflict or inequality in carrying out these two important obligations.³¹

Husband's attention to his wife and family is reflected in his readiness and responsibilities in various aspects, both financially and emotionally, before performing the *khuruj*. This preparation is done so that the abandoned family remains safe, sufficient, and not lonely during the husband's dawwah activity. One of the wives of Jamaah Tabligh members revealed that she was calm and comfortable despite her husband's abandonment for *khuruj*, because her husband always ensured the family's needs had been met before departure. Not only the needs of the family left, but also the needs of the husband during the road are also prepared. Therefore, he said, he had never heard any complaints about fulfilling the needs of the children and families of other members of Jamaah Tabligh in their neighborhood ³².

In the face of the challenges posed by the practice of *khuruj*, the Jamaah Tabligh family in Central Lombok Regency implemented a number of strategies to keep household harmony awake. This strategy includes open communication, time deal and duration of *khuruj*, as well as strengthening the role of wife in

³¹ Kusmayadi, "Wawancara Dengan Tetangga Jamaah Tabligh," 2025.

³² Rohani, "Wawancara Dengan Istri Anggota Jamaah Tabligh," 2025.

family life. These strategies reflect the existence of social, spiritual, and psychological adaptations in the dynamics of the Jamaah Tabligh household.

1) Open Communication

The results of interview with respondents at the research *"My husband is always open. We sat down before she left, discussed finances, children and important things. So I don't feel left behind,"* said a wife of Jamaah Tabligh in Kec Kopang Kopang Regency Central Lombok, In the sociological perspective of the family, communication is an important foundation in building healthy relationships between couples. Communication is not only the delivery of information, but also the way to build common meaning in relationships,³³ In the sociological perspective of the family, communication is an important foundation in building healthy relationships between couples. Communication is not only the delivery of information, but also the way to build common meaning in relationships.

2) Time and Duration Agreement

Many families set the duration limit in order not to interfere with the stability of the family of other Strategy Strategies applied is the agreement regarding the duration of the *Khuruj*. Family usually limit the maximum duration of the husband khuruj so as not to interfere with the stability of the household. For example, some families only allow khuruj for three days or a week if financial conditions are difficult, and only allow longer travel (40 days or 4 months) after preparing household needs first. *"If the child is again exam or I am sick, the husband does not leave. He delayed. We understand each other's time,"* said an informant in Kopang District.³⁴

The concept is in line with the theory of family functionalism according to Talcott Parsons, which emphasizes the importance of coordination between

³³ Nurul Imtihan, "Wawancara Dengan Istri Jamaah Tabligh, Kopang Kab Lombok Tengah," 2025.

³⁴ S.A, "Observasi Lapangan Dan Wawancara Kecamatan Kopang," 2025.

instrumental (husband) and expressive (wife) roles in maintaining family stability.³⁵

3) Wife's Role as a Strengthenener

The wife is instilled an understanding of the importance of the Dawah and given room to convey complaints, the wife in the Jamaah Tabligh family acts not only as the executor of the household, but also as a spiritual and emotional booster in the family. They take an active role in educating children, conducting religious activities, and providing moral support to husbands. This role does not only occur due to coercion, but also the result of internalization of the value of the dawwah in the family. "I'm not just left, I'm also at home. I invite the kids, sometimes attend. *"This is also our version,"" said a housewife in Central Praya"*.³⁶

b. Joint Practice in Family

To maintain harmony, families routinely carry out joint religious activities such as prayers, teaching, and weekly halaqah even without the presence of husbands, the harmony of the Jamaah Tabligh family in Central Lombok Regency is not only maintained through communication and social support, but also through religious practices performed collectively in household. This religious activity becomes a binder of value and strengthens the role of each family member in maintaining spiritual and social harmony amid the dynamics of life, including when the husband performs the khuruj, here are some of the following religious practices in the family as follows:

1) Daily Preacher and Mudzakah

One of the main practices is the daily taklim, namely the small study within the family scope that is usually guided by the husband or replaced by the wife when the husband is khuruj. This activity includes reading of the book Fadhail A'mal, the story of the Prophet's friend, and strengthening of Islamic moral values. In addition, there is also a mudzakah, which is a light religious

³⁵ Alcott Parsons and Robert Bales, *Family, Socialization and Interaction Process* (New York: Free Press, 1955).

³⁶ M L, "Wawancara," 2025.

discussion aimed at instilling religious awareness and strengthening the relationship between family members. *"My kids are used to hearing the story of a little friend. So even if his father left, they still felt close to him,"* said one of the wives of Jamaah Tabligh in Praya

In Talcott Parsons perspective, families have primary socialization functions, which are transferring moral and cultural values to children.³⁷ Family religious practices in Jamaah Tabligh are a form of consistent and repeated internalization of religious values.

2) Prayer and Collective Prayer

Confidential prayers, especially maghrib and Isya, are important moments in building emotional and spiritual closeness of the family. When the husband is at home, he becomes a priest; when not, the boy or wife takes over the role. Prayer prayers are continued with a common prayer, which is often accompanied by hope for the salvation of the husband who is *khuruj*. *"My children always remind me to pray for congregation every night. "That's how we feel whole even if their father is not home,""* said a mother of Jamaah Tabligh in Kopang."

This practice is in line with the concept of family rituals in religious sociology, where repeated spiritual actions in household environments form sacred patterns of interaction and strengthen the moral structure of the family .³⁸

3) Education and Child Responsibility

In the Tabligh worshipper there is certain provisions of the parents can invite the child to khuruj, if the child is 15 years old, then the khuruj can be invited for three days. If you are 18 years old, you can take 40 days. The daughter of her ability to masturah when she is 18 years old, with three days accompanied by her mahram. Great motivation to do khuruj by the Tabligh

³⁷ N K, "Wawancara," 2025.

³⁸ Peter L Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (Anchor Books, 1967).

worshippers, based on religious spirit and desire to improve themselves and the Ummah, so they try to fulfill this by inviting children to get the same priority.

Entering children for school at the cottage pesantren is one way parents of pilgrim tabligh in educating their children. Education pesantren cottage has been mainly and trusted by some communities is able to become a solution of child problems that often occur. This was also done by members of the Tabligh worshippers in East Lombok, even among them focussing their children with only Islamic studies. All this they do with the aim of funding hope forward to become a child of 'alim and useful for the religion of Nusa and the nation. In addition to the practice of worship, many Jamaah Tabligh families emphasize moral education early on. Children are taught the importance of honesty, discipline in worship, and respect for parents. Wife or mother take a strategic role in educating children while husband is khuruj. These values are not only taught orally, but practiced in everyday life. " *I always say to the children, khuruj is jihad, and at home also has to jihad opponents lazy, diligent learning, help mothers,*" said a mother from Central Praya ³⁹

This concept supports the theory of learning by doing, in which children absorb value through direct engagement in religious and social activities, not just through verbal instruction ⁴⁰.

4) Growing Collective Consciousness

The common religious practice creates collective awareness within the family that they are part of the mission of the Da'wah. It fosters a solid religious identity and forms a sense of belonging to the struggle of Jamaah Tabligh. Family no longer feels as a victim of husband's sacrifice, but feels as part of the Da'wah itself.

"We are not only supportive, but participate in the charity of the Da'wah. If husband khuruj, we at home should also preach moral," said a wife of Jamaah in Kopang. Durkheim called this a collective religious consciousness, a feeling of unity in shared values, which strengthens social cohesion in groups.

³⁹ L R, "Wawancara," 2025.

⁴⁰ Albert Bandura, *Social Learning Theory* (Englewood Cliffs, N.J. : Prentice Hall, 1977).

Creating a Harmonious atmosphere in the household is the mind of everyone, especially couples of married couples. Islam has a special term to show harmony called the Sakinah family. Harmony in the family is characterized by lack of tension, dispute, disappointment. Adequacy in fulfilling psychological needs and living also becomes a family factor called harmonious. To create harmony of the family should be to carry out the obligations and fulfill the rights of their spouse. This is explained in the word of Allah which means: O those whom Allah has commanded every believer to be not only responsible for himself, but also for the salvation of his family. This responsibility is realized by guiding them towards obedience, keeping away from the acts, and instilling religious values so as not to fall into the sins that can lead to hell. Husband as head of household has an important role in this, namely building and educating his wife and children to stay on the path of Allah. [66]: 6). Imam Nawawi Al Bantani, viewed the verse giving spirit to the head of the family to optimize education for his family to carry out *amar ma'ruf* and *nahi mungkar* to avoid the acts that violate the commandments of God. In this study, the author found that some informants declared themselves at work, but this does not mean that her husband is not able to make a living. However, it is done as an effort to help meet the needs of the family.

In Islam there is no prohibition of wife assisting husband in the fulfillment of a living. For it is in a History which states that a wife is allowed to make a living in a family, as in the hadith reported by Abu Sa'ad Al-Khudri, that Zainab wife of Ibn mas'ud came to the Prophet, and said, "*O Messenger of Allah, you have given orders for me to be briefed on this day, and admit that I have jewelry of idan I want to give I*",, ten ibn mas'ud said that he and his son are more entitled to receive his alms. Then the Prophet (SAW) said, "*It is true (what ibn Mas'ud said) that your husband and son are more entitled to accept your alms (Al-Asqalani*", 1996). Furthermore in the second point there is a response from the wives of the jamaah tabligh that the husband's living is less fulfilled. However, this is not caused by a husband who neglects the task of giving a living.

But more on the inability of the husband to menu-him only because of the erratic hire. Then when this was asked to their wives, they did not blame the husband and regret when left by *Khuruj*. Because they have the same awareness as their partner about the importance of preaching and invite the Ummah to reprosperate the mosque. And the reward of the prophecy and patience above it is Paradise and the good of the Hereafter. From there the authors argue that fulfilling the breadwin obligation in the community of Jamaah Tabligh in East Lombok Regency is classified as good and unwelcome even though the husband often leaves his family khuruj. Because basically their husbands continue to perform obligations as heads of family well through agreed ways, such as setting as aside most income and saving when not doing khuruj for the benefit of da'wah and family.

The strategy helps them a lot when it comes time they do *khuruj*. Because all needs are met so that the concerns of the family and husband who will be overcome. This is thanks to a pretty good and balanced setting from far in the day. In addition, of course, the needs of various families not only in physical or sexual needs, but also in such a lot that it is not dotted. When the need is not felt anymore, then love fades and wobbles marriage. Without realizing the need for such need is a tip to reach a harmonious family. The fact provides the author with information that *Khuruj* can have a good impact, not only for the husband who is *khuruj* especially for the family left by *Khuruj*. Some informants explain that household harmony is increasing because of the husband who is *khuruj* long enough, giving rise to a great and happy yearning when meeting. On the other hand, the attention and understanding of the husband is getting greater to help the wife take care of household affairs, because the habit of the husband is independent when the *khuruj* has a good impact on his attitude and acts after returning from performing the *khuruj*.

C. CONCLUSION

Financial Responsibility and Family Construction during the *Khuruj* is a major challenge in the household of Jamaah Tabligh, but in practice some family

heads remain home with limited economic conditions. On the other hand, the construction of children and wives is more entrusted to the wife. Families with economic resilience and strong support networks tend to be more stable in this process, as well as childcare patterns are part of the *ihktiar* in the construction and future of the children of the family of *tabligh* pilgrims, Child Education Planning. Family Strategies in Realizing Family Harmonization include open communication between husband and wife, Time and Duration Agreement, and the role of wife as a booster. As for, the limitations of this study include constantly changing social dynamics and limited research focus makes generalizations less comprehensive. In addition, the time constraints and duration of the study may not fully capture long-term developments in the parenting and resilience of the *Jamaah Tabligh* families.

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