

Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar

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ABSTRACT

Tabligh Akbar has become a tradition that is inherent and ingrained in Indonesian society, in which there are strings of holy verses of the Qur'an and chanting blessings accompanied by melodious Islamic tones, which add to the specialness. This study used a qualitative method with a descriptive approach and ethnographic research. The data sources were taken from respondents in the form of several Darul Falah SMA students in grades X, XI, and XII, which are teenagers who often participate in Tabligh Akbar activities in various places, using data analysis techniques including data collection, data reduction, data display, and conclusion drawings or verification. In this study, it was found that Darul Falah High School students were in their teens and took part in the Tabligh Akbar to find identity and experience during the transition period, so that there was a comparison between the experience of academics in schools and religious experience in society, because there were still students who had not fully entered the formal operational stage, but still in the transitional stage from the concrete to the formal operational stage, the doctrines that were assimilated in the Tabligh Akbar activities and accepted by students can be realigned or classified as good and bad indicators with true religious lessons.

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1. INTRODUCTION

Lately, both urban and rural areas have been busy conducting Tabligh Akbar by inviting and also bringing in well-known Muslim preachers or *da'i* in Indonesia (Charelia, 2023). The implementation of this grand *tabligh* is usually held at certain moments, especially on the Commemoration of Islamic Holidays, such as the commemoration of the mawlid of the Prophet Muhammad SAW, Isra Mi'raj, Islamic New Year, and so on (Arifin, 2017; Arifin, Siddiqi, Hamdun, & Rahmi, 2021). There are also grand *tablighs* outside Islamic holidays, such as thanksgiving for the independence of the Republic of Indonesia, thanksgiving for circumcision, weddings, and *haol* for religious figures (Saputra & Muhajir, 2019).

There are several researches that discuss about Tabligh Akbar but none of them focuses on behavior change. For example, firstly, Tanjung, Hasibuan, & Jannah (2023) observed about the role of KKN 144 UNISU students in building a religious and cultural community through Tabligh Akbar and trash can-making initiatives. They did the study in South Merbau village, Merbau subdistrict, North Labuhan Batu. The aim of their study was to support people of South Merbau village, Merbau District, North Labuhan Baru regency in maintaining a clean and healthy lifestyle. Secondly, Amalia Faisal, Rahman, & Surasa (2020) studies about android-based application of Tabligh Akbar information in Makassar using prototype method. Their study aimed to design a large android-based *tabligh* information application. Besides that, there are some researches that observe about behavior change but none of them happen due to Tabligh Akbar. For example, firstly, Youstin (2022) discussed about affirmative consent on campus that dealt with student understanding, perceptions of effectiveness, and behavioral change. His study was to recognize students about self-identified understanding of affirmative consent, perceptions of affirmative consent policy effectiveness at decreasing sexual assaults on campus, and self-reported behavior change. Secondly, Hu, Fang, Yu (2020) studied about enhancing individual commitment to energy conservation in organizational setting that dealt with identity manipulation for behavioral changes. Their study tried an innovative behavioral intervention strategy, for example identity manipulation in order to curb energy use in organizational settings. Based on the previous studies above, it can be concluded that this study is different with the previous ones because this study focuses on Tabligh Akbar that results particular behavior change.

Akbar has become an inherent and ingrained tradition for the Indonesian Muslim community, with full solemnity, an attitude of reverence, and joy in carrying out Tabligh Akbar activities. The strands of the holy verses of the Qur'an and the chanting of blessing or *shalawat* with the accompaniment of Islamic tunes add to the solemnity and peak of excitement and joy at the celebrations of the Commemoration of the Islamic Holidays. Tabligh Akbar is not only held by the general public but also government elements, educational institutions, and Islamic organizations. They are accustomed to holding Tabligh Akbar (Aqbar & Alam, 2020). In addition to broadcasting Islam, the purpose of the grand *tabligh* itself is to take advantage of the knowledge, dhikr, and advice delivered by the preacher from these activities (Patahuddin & Dunia, 2020).

Tabligh Akbar is a large-scale Qur'an recitation event or mass religious gathering held throughout Indonesia (Wasehudin & Syafei, 2021). This event often accompanies khutbah, dhikr, and da'wah. The scale of Tabligh Akbar varies greatly, from the local level that suits the local mosque to those that gather thousands of congregants in sizable numbers (Suardika, Mas, & Lamatenggo, 2022). Religious activities in the form of Tabligh Akbar will certainly give birth to positive values, such as

friendship, *tholabul ilmi*, and *tausiah-tausiah*, to produce economic value for the surrounding business stakeholders (Yamin, Nelson, & Baryanto, 2020).

The purpose of this study is to obtain an overview of the activities and changes in religious attitudes among adolescents of Darul Falah Senior High School students after attending the Tabligh Akbar. It is hoped that this study can find out the positive and negative impacts of Tabligh Akbar activities, and can pay attention to factors that allow these impacts to arise.

2. METHODS

This study used a qualitative method with a descriptive approach and ethnographic research type as a research source by observing the behavior of subjects in the research environment and developing with data collection techniques in the form of interviews, documentation, and observation. The descriptive approach is useful for accurately explaining phenomena or characteristics of individuals, situations, or social groups (Creswell, 2010).

The subjects in this study were teenagers who often participated in Tabligh Akbar activities in the West Bandung Regency area. The data that will be processed by researchers is primary data, namely data obtained directly from informant or research subjects (Creswell, 2010). Then primary data is obtained by means of interviews. The source of the data taken comes from informant in the form of a number of Darul Falah High School students in grades X, XI, and XII with the provisions of adolescent age who are said to be able to think independently (Ibda, 2015) and often participate in Tabligh Akbar activities in various places. Data analysis techniques used in this study include data collection, data reduction, data display, and conclusion drawing or verification (Miles & Huberman, 1992).

3. FINDINGS AND DISCUSSION

Research Findings

The positive values of Tabligh Akbar on religious attitudes for students in adolescence include: (1) There is a relationship of friendship that strengthens *ukhuwah islamiyah*; (2) Dhikr and prayer together are more solemn; (3) Get advice and understanding of the science of Islam; and (4) For traders to get more profit with the large number of congregations who attend. The negative impacts of the grand tabligh itself include (1) If the grand tabligh activity is held at night, the *mustami* or congregation who participates in the grand tabligh the next day will feel tired, especially for teenagers who are still in school, sometimes they cannot attend school because they are sleepy; (2) Prone to the unification of male and female congregations in one location, especially if the committee does not provide rules or place dividers for male and female congregations; (3) Not a few religious activities in the form of grand tabligh are used as a place to be together not with their *mahrms*; (4) It becomes an opportunity for irresponsible people to do things that are not justified by Islamic law, such as theft, shoplifting, and pushing the body of the opposite sex to satisfy their lust; (5) The doctrine of the preacher that enters the subconscious of the *mustami'in*, if it is filled with lectures that contain goodness and advice, it will become a good doctrine for the *mustami'in*, otherwise if the preacher conveys material in the form of provocation, insults, and blasphemy with engineered arguments, of course this will have an impact on the *mustami'in* to dislike the person or group mentioned by the preacher, until finally embedded in the heart an attitude that violates the rules of Islam.

Doctrine is very influential on the religious attitude of adolescence (Risaldy & Sitorus, 2023). It has been known that a lecture is a doctrine. If the doctrine is good, it will have a good impact; otherwise, if what is delivered is bad, it will have bad consequences for the listeners. Especially teenagers who can swallow without filtering what they get, hear, and receive without confirming the truth first.

The lecture method must take into account that oral speech must contain safety (Aziza, 2021). This can be seen from the word *qolu salaman*; the word *salaman* is taken from the root word *salima*, whose meaning revolves around safety and the avoidance of all that is despicable. Salvation is the boundary between harmony, or closeness, and separation, and the boundary between mercy and torment. If understood in this sense, the greeting implies that there is no good relationship between us that would result in a positive gift from me to you or from you to me, but there is also no bad relationship that would result in quarrels and fights between us.

In order to maintain the safety of the people or *jamaa'ah* who attend the grand tabligh, the things that need to be considered by the organizing committee in presenting preachers who will give the *tausiah* or material are as follows: (1) The preacher keeps his tongue free from words that contain negative elements; (2) the ability of the preacher in determining the material and its suitability to the situation and conditions of the environment in which the grand tabligh is held; (3) the preacher does not cause unrest to the community in religion and socializing; and (4) the preacher must stick to the Qur'an and Al-Hadith so that there is no deviation of understanding that will be accepted by the congregation.

The values of Islamic religious education in Tablig Akbar activities can foster a sense of students' awareness to be able to carry out religious activities properly and correctly, as well as gain additional knowledge provided by the preacher. The value here deals with firm belief in the power of Allah SWT and in the sunnah of the Prophet Muhammad SAW in which the Qur'an and Al-Hadith are the only source of glory in this world and the hereafter. Moreover, students are expected to improve their good deeds, especially doing five prayer times so that they can attain the essence of prayer which can bring or invite help from Allah SWT as the Prophet's prayer. They are also expected to pay attention to the reading of the prayer so that it will become totally perfect. For example, the recitation of dhikr, how is good dhikr recitation? By attending Tablig Akbar, students can deeply about those aspects in which the discussion is broader than what is explained by their teacher in classroom. It should be highlighted that knowledge and dhikr are related to each other and cannot be separated because knowledge is like a road and dhikr is light. What will happen if we walk on the road without a light? Of course, we will not get to the destination that we want before, we will get lost. Therefore, knowledge and dhikr complete each other.

Tablig Akbar is a crucial effort that can be attended by individuals, families, and all Muslims, including students, especially Darul Falah Senior High School students, in order to improve themselves to do religious deeds perfectly. By attending Tabligh Akbar, it is hoped that students, after graduating from Darul Falah Senior High School, can build their identity very well, know the ways how they should face the fact of mortality and ethics that exist in their surroundings with a strong mentality and good deeds. They will be a strong and pious generation with a good heart. They will know how to carry out Allah's commands with a sincere heart. Moreover, they will be individuals who do not expect the reward of their kind actions and stay away from His prohibitions without any fears from the creatures of Allah SWT. Lastly, it is hoped that students can straighten

their intentions, especially seeking knowledge with the intention of cleaning their hearts from every single thing that can harm them.

Table 1. The Role of Muslim Preacher in Changing Students' Behaviors

The role of Muslim preacher	Action
Facilitator	The role of Muslims preachers as a facilitator is to facilitate the students by anything, including inviting them to attend Tabligh Akbar
Motivator	The role of Muslim preachers as a motivator is to motivate, encourage, and support the students so that they can attain all things that they want to achieve and take the advantage from attending Tabligh Akbar.
Advisor	The role of Muslims preachers as advisor is to guide students to carry out religious deeds sincerely so that they can change their behavior to be better than before and make them a better person according to Allah SWT.
Educator	The role of Muslim preachers as educator is to be role models or figures for the students and provide the best examples so that their deeds can be imitated by students.
Demonstrator	The role of Muslim preachers as demonstrator is to demonstrate something creative, productive, and innovative to the students so that it can be imitated by them flawlessly.

By attending Tabligh Akbar, Darul Falah Senior High School students obtain the value of *ta'lim*. It deals with the value of knowledge that provides experiences which connect the Al-Quran and the Al-Hadith. The value of *ta'lim* in the Al-Qur'an and the Al-Hadith is immense. Students who obtain this value will be able to (1) develop a deep understanding of the Al-Quran and the Al-Hadith. They will be able to live in accordance with Islamic principles and make wise judgments about their life as a result of this; (2) connect their knowledge to their daily lives. The Qur'an and the Hadith offer instruction on many facets of life, including interpersonal relationships, social difficulties, and political matters. By knowing them, students can use the Islamic principles in their own life and change the world for the better; and (3) become lifelong learners. The quest for knowledge is an endless one. *Ta'lim* instills in its students a sense of curiosity and a constant desire to learn new things. They will be able to keep informed about current events and continue to develop as people as a result of this. Moreover, *amar ma'ruf* can assist the students to get closer to Allah SWT because it is a way of obeying Allah SWT., helps students to develop character traits, and helps them to create a more just and equitable society. Thus, from the explanation above, it can be concluded that the values of Islamic religious education in Tabligh Akbar have important roles in students' lives, namely guidance for them in order to be a precious opportunity to change their behavior to be better than before as exemplified by Rasulullah SAW.

Discussion

Tabligh comes from the words *بَلَّغٌ - يَبْلُغُ - تَبْلِيغٌ* (*balagha - yuballighu - tablighan*), which means to convey or inform orally (Pito, 2019). In the language, tabligh means conveying something to other people, and in essence, the grand tabligh activity is a concept to build communication in the context of silaturahmi between fellow believers. In terms of giving and sharing religious knowledge in certain conditions and situations, this means sharing and giving about goodness and truth, so that the activity is filled with religious lectures, or taushiyah.

Tabligh Akbar is actually an effort to build the unity of the *ummah* to communicate intellectually, spiritually, and socially among others so that religious and social goals can be properly realized. Tabligh Akbar is also an effort to build the unity of the people, both in upholding religious sariah and in building social commitment. Related to Tabligh Akbar, it is clearly contained in the Al-Quran letter Ali Imran [3]: 104, "And let there be among you a group of people who call to virtue, enjoining to the *ma'ruf* and preventing from the *munkar*; they are the lucky ones" (RI, 2009).

Attitude is the main thing and the most visible difference in each individual. Not infrequently, in each place, an individual has their own characteristic attitude. Indonesian people who dominantly adopt eastern culture are known to have a friendly, polite, and courteous attitude. Some important points that must be explained in relation to attitude are as follows (Rahayuningsih, 2008): (1) Attitudes are response-oriented; attitudes form from a feeling that supports, favors, or does not support an object; (2) Attitudes lead to the readiness to react to an object by paying attention to certain ways. However, if faced with a stimulus with the possibility of requiring a response to a pattern of behavior or anticipatory readiness in order to be able to adjust to existing social situations; and (3) Attitude is a constellation or part of cognitive and affective components that intersect and interact with each other to be able to feel, understand, and have wise behavior toward an object in the environment. This allows what is said by a layman in trying to put himself in the position of others in both good and bad definitions.

The factors that influence attitude formation include; the first factor is personal experience, which we have experienced and are experiencing, will shape and influence our appreciation of social stimuli (Fasya, Darmayanti, & Arsyad, 2023; Komalasari, Maharani, & Nurulloh, 2023; Mu'min, 2023). Responses will be one of the bases for attitude formation. To be able to have responses and appreciation, a person must have experiences related to psychological objects that will form positive and negative attitudes. The formation of responses to objects is a complex process within the individual involving the individual concerned, the situation in which the response is formed, and the objective characteristics possessed by the stimulus (Sirojuddin, Ashlahuddin, & Aprilianto, 2022). To be the basis for attitude formation, personal experience must leave a strong impression. Therefore, attitudes will be easier to form if the personal experience occurs in a situation that involves emotional factors. In situations involving emotions, the appreciation of the experience will be deeper and longer-lasting (Zaini, Barnoto, & Ashari, 2023).

The second factor is the influence of others, who are considered important by others around us, is one of the social components that influence our attitudes. Someone we consider important will greatly influence the formation of our attitude towards something (Fathullah, Ulfiah, Mulyanto, Gaffar, & Khori, 2023; Meliani, Basri, & Suhartini, 2023). People who are usually considered important to individuals are parents, people of higher social status, peers, close friends, teachers,

coworkers, wives or husbands, and so on. Then cultural influences culture, which has a great influence on the formation of our attitudes, especially the culture in which we live and grow up. Culture has instilled the direction of our attitude towards various issues. Culture has colored the attitudes of members of its society because culture also gives a pattern to the experiences of individuals who are members of a community group. Only an established and strong individual personality can diminish the dominance of culture in the formation of individual attitudes (Latifa, Fahri, Subchi, & Mahida, 2022).

The third factor is mass media. Various forms of mass media such as television, radio, newspapers, magazines, and so on have a significant influence on forming the opinions and beliefs of others. As the main task in conveying information, the mass media carries messages that contain suggestions that can lead to a person's opinion (Alkouatli, 2018; Aprilianto, Rofiq, Sirojuddin, Muchtar, & Mumtahana, 2023). Information about something will provide a new cognitive basis for the formation of an attitude towards this matter. Suggestive messages carried by informants, if said to be strong enough, will provide an affective basis in assessing something so that an attitude is formed. Although the influence of mass media is not as great as the influence of direct individual interaction, in the process of attitude formation and change, the role of mass media can be underestimated.

The fourth factor is educational institutions and religious institutions, both institutions have an influence on attitude formation because they lay the foundation of understanding and moral concepts in individuals. Understanding of good and bad is obtained from education and religious centers and their teachings. Because moral concepts and religious teachings greatly shape the belief system, it is not surprising that these concepts play an active role in determining individual attitudes towards something. The fifth factor is the influence of emotional factors: Sometimes a form of attitude is a statement based on emotions that function as a channel for frustration or diversion of ego defense mechanisms. This attitude can be temporary and soon pass once the frustration has gone, but it can also be an attitude that can last a long time.

Religious means "to embrace (practice) religion". Religion is "all beliefs (in God, gods, and so on) as well as devotional teachings and obligations related to those beliefs" (Krisdiyanto, Muflikha, Sahara, & Mahfud, 2019). Religion comes from the root word religion, which in *The Encyclopedia of Philosophy* says, "Religion is belief in God who is always alive, namely the soul and divine will that governs the universe and has a moral relationship with mankind" (Indarti, 2020). In general, "religion" is considered a word that comes from Sanskrit, which means "not chaotic". Religion is taken from two root syllables, namely *a*, which means "not" and *gama*, which means "chaos". It implies that religion is a rule that regulates human life so that it is not chaotic (Ananda, 2017).

Adolescence is also called pre-puberty, which is a transitional period from school to puberty (Alwi & Bari, 2021). A child who feels like an adolescent wants to act like an adult, but he is not ready to become an adult. In other words, adolescence is a transitional period that a person goes through from childhood to adolescence, or an extension of childhood before entering adulthood (Hurlock, 1949; Reinodt, Haglund, Bremander, Jarbin, & Larsson, 2022).

The development of adolescence is directly influenced by physical and spiritual development, meaning that adolescents' appreciation of religious teachings and practices has a lot to do with their development (Diananda, 2019). One of the signs of the end of adolescence is its success in achieving a sense of responsibility and consciously accepting a philosophy of life effectively,

because adolescence occupies a progressive stage in its life that causes mental turmoil, doubts, and vacillation in attitude and action. In this period, adolescents begin to construct definitive foundations for their personal formation process (Madkan & Mumtahana, 2022). In connection with this event, it turns out that his personality and fate as an adult are influenced and determined by events or experiences in the present (adolescence), which is given a background by experiences at puberty, so it can be said that adolescence is the last struggle for children in adolescence, which definitively determines the style, shape, and attitude of maturity that will be carried out in his life.

4. CONCLUSION

In this study, it was found that Darul Falah Senior High School students who are in their adolescence and attend Tabligh Akbar find their identity and experience in their transition period, so that there is a comparison of academic experience at school and religiosity experience in the community. In participating in the Tabligh Akbar, it was found that students who are in puberty need the cultivation of responsibility values to be able to regulate every decision and action that anticipates negative factors that will occur. Tabligh Akbar, which takes place at night, also needs education that can be followed by students on days that do not interfere with their school activities for the next day, with various notes to be followed on weekends, or can be followed at a time that is not too late at night.

The doctrine assimilated in the Tabligh Akbar activities and accepted by students can be straightened out or classified into good and bad indicators with the correct religious teachings because the basis of doctrine can be subjective or objective depending on a perspective. A student who, in this case, is still in the transition stage towards adulthood must always be guided and directed to avoid thinking anomalies, which in this case can be equilibrated by constructing his cognition and affection continuously and sporadically, because cognitively, there are still students who have not fully entered the formal operational stage but are still in the transition stage from the concrete to the formal operational stage.

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