

Internalizing the Value of Patience through Islamic Education Based on the Tablighi Jamaat Movement

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Abstract

This research examines the role of Islamic education based on the Jamaah Tabligh movement in shaping the character of patience among its followers. Patience is one of the fundamental values in Islam that plays a crucial role in shaping a resilient Muslim personality capable of facing various life challenges. Jamaah Tabligh, as a global Islamic missionary movement, has a distinctive educational method that emphasizes direct practice through the khuruj (going out for missionary work) program. This research aims to analyze the concept of patience character education from the perspective of Islamic education, identify the educational model applied by Jamaah Tabligh, and evaluate the effectiveness of this method in shaping the character of patience. The approach used is qualitative with a descriptive-analytical method, collecting data through observation, interviews with followers, and document studies. The results show that Jamaah Tabligh implements patience character education through several main strategies: regular worship during khuruj, learning to obey decisions resulting from consultations, learning the stories of the prophets and companions, direct experience in challenging missionary work, and a continuous mentoring system. The khuruj program serves as a practical laboratory that trains patience in facing rejection, material limitations, and adaptation to new environments. The internalization of the value of patience is manifested through dhikr (remembrance of God), mudzakah (discussion), obedience to the results of consultations, and the exemplary behavior of the followers. This research concludes that Islamic education based on the Jamaah Tabligh movement has been effective in shaping the character of patience through a holistic approach that integrates spiritual, emotional, and social aspects, emphasizing experiential learning and continuous guidance within a supportive community.

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1. INTRODUCTION

Character education is one of the fundamental aspects of the national education system, aiming to shape students' personalities to be morally upright, resilient, and responsible. In the context of Islamic education, character formation is not only oriented towards achieving cognitive goals, but also emphasizes the internalization of spiritual and moral values derived from the Al-Qur'an and As-Sunnah. One important character that forms the foundation of a Muslim's personality is patience. Patience from an Islamic perspective is not merely a passive attitude in facing trials, but an active

attitude that involves mental, spiritual, and emotional resilience in facing various life challenges. (Sapiuddin, 2025)

However, data shows that in today's modern era, the value of patience is increasingly eroded by the pragmatic culture that dominates life. The younger generation tends to want quick results without going through an adequate process of struggle. This phenomenon has led to an increase in cases of stress, depression, social conflict, and even criminal acts caused by a person's inability to manage emotions and face problems patiently. Data from various psychological studies shows that low levels of patience contribute to various social and mental health problems in society. Amidst this character crisis, various Islamic educational institutions are striving to develop effective educational models to cultivate the character of patience. One of them is the Islamic da'wah movement that has a distinctive method in character education, namely Jamaah Tabligh.

The Tablighi Jamaat has a very unique educational approach, namely through the khuruj program, which involves going out to preach for 3 days a month, 40 days a year, and 4 months in a lifetime. This khuruj activity requires every member of the Tablighi Jamaat to leave their routines and temporary worldly comforts to preach from mosque to mosque. This method indirectly becomes an intensive means of character education, including the development of patience. The members are trained to face various challenges such as rejection, material limitations, adaptation to new environments, and interaction with diverse human characters. Within the khuruj program, the Tablighi Jamaat implements a community-based education system through majelis ta'lim (religious gatherings), bayan (lectures), muzakarah (discussions of knowledge), and infiradi amal (individual acts of worship) such as dhikr. Learning is not only theoretical through the study of classic books such as Riyadhush Shalihin and Fadha'il A'mal, but also practical through direct experience in preaching. This experiential learning approach is believed to be more effective in internalizing character values, including patience. (Karlina Putri et al., 2024)

The uniqueness of the Tablighi Jamaat's educational method in shaping the character of patience lies in several aspects. First, it involves experiential learning that places members in real-life situations demanding patience. Second, it utilizes a mentoring and role-modeling system from senior members with extensive experience. Third, it provides continuous guidance within a supportive community, ensuring a consistent character development process. Fourth, it integrates spiritual dimensions through worship and remembrance of God, emotional dimensions through self-control, and social dimensions through interaction with the community surrounding the mosques where Tablighi Jamaat members conduct their outreach activities. (Susanto et al., 2025) Previous research has examined various aspects of the Tablighi Jamaat, but studies specifically analyzing the movement-based Islamic education model in shaping the character of patience are still limited. Understanding the mechanisms and effectiveness of character education implemented by the Tablighi Jamaat can provide a significant contribution to the development of Islamic character education models in Indonesia, particularly in the context of formal and non-formal education.

2. METHOD

This research uses a qualitative approach and a descriptive analytical research type. The qualitative approach is used to deeply understand the phenomenon of character education processes in shaping patience within the context of the Jamaah Tabligh movement, involving the experiences,

perceptions, and social interactions of the research subjects. Descriptive analytical research is used to systematically describe the Islamic education model based on Jamaah Tabligh in shaping the character of patience, and then analyze its processes, mechanisms, and effectiveness. The research paradigm used is the interpretive paradigm to understand the subjective meaning of the experiences of the congregation members in the process of developing patience.

The research was conducted in several locations of Jamaah Tabligh activities, namely the Markaz Mosque as the center of coordination and training, mosques that serve as centers for Jamaah Tabligh halaqahs (study circles), and groups of congregation members who are currently on khuruj (missionary trips) to observe the implementation at the grassroots level. The selection of locations was done purposively, considering that these locations are active and organized, have systematic education programs, have congregation members from various levels of experience, ease of access for the researcher, and the willingness of the congregation members to be studied. The research was conducted over six to twelve months, divided into a one-month preparation phase, four to eight months of data collection, one to two months of data analysis, and one month of report writing.

The research subjects were individuals who were directly involved in the educational process of the Tablighi Jamaah, consisting of five to seven active members of the congregation, congregants who were in khuruj, beginner congregations who had just joined, and families of the congregation. Research objects include the applied Islamic education model, methods and strategies for forming patient character, educational programs, learning materials, the process of internalizing the value of patience, changes in congregational behavior, and factors that influence the success of character formation.

Data sources are divided into primary data and secondary data. Primary data was obtained directly through observing the activities of the ta'lim assembly, bayan, khuruj, muzakarah, interactions between congregations, and worship practices, as well as in-depth interviews about educational experiences, understanding patience, learning methods, character changes, challenges and supporting factors. Secondary data was obtained from written documentation such as Tablighi Jamaah reference books, lecture materials, congregational journals, as well as supporting literature such as books and scientific journals on Islamic education, previous research.

This research uses a moderate participatory observation technique, where the researcher is involved in the activities of the Tabligh Jamaat while observing the learning process, methods of delivering material, interactions among members, religious practices, khuruj activities, and the members' responses to situations requiring patience. Secondly, in-depth semi-structured interviews were conducted through individual interviews and Focus Group Discussions to explore the subjects' experiences, perceptions, and understanding of their reasons for joining, the concept of patience, experiences with educational programs, effective methods, challenges, perceived changes, and the application of the value of patience. Thirdly, documentation was used to collect data from primary and secondary documents as well as visual documentation, which was useful for data triangulation.

The researcher served as the primary instrument, assisted by several supporting instruments, namely an observation guide containing aspects that needed to be observed, a semi-structured interview guide with core questions that could be developed according to the subject's responses, a documentation guide containing a list of documents that needed to be collected, recording equipment

consisting of an audio recorder, still and video cameras, as well as writing materials, and a field notebook to record observations, reflections, and analytical memos during the research.

Data analysis was conducted using the interactive analysis model of Miles and Huberman with four components. First, data collection through observation, interviews, and documentation resulted in field notes, interview transcripts, and relevant documents. Second, data reduction involved creating summaries, coding data based on themes, selecting relevant data, and organizing it into categories. Third, data presentation involved using narrative text, matrices, charts or diagrams, and direct quotes to support the findings. Fourth, drawing conclusions and verification involved checking field notes, member checking, and data triangulation. The analysis process was cyclical, allowing researchers to return to the data collection stage if additional data was needed to strengthen the conclusions.

The validity of the data was confirmed through four criteria. First, credibility was ensured through extended engagement of six to twelve months, persistent observation, triangulation of sources, methods, time, and theory, member checking, and peer debriefing. Second, transferability was ensured by providing detailed descriptions of the research context and subjects, as well as presenting comprehensive data with verbatim quotations. Third, dependability was ensured through systematic documentation of the entire research process, an audit trail, and consistency of research procedures. Fourth, confirmability was ensured by preserving all raw data, conducting a confirmability audit, separating facts and interpretations, and reflecting on researcher bias.

3. RESULTS AND DISCUSSION

1. The Concept of Patience in Character Education from the Perspective of Islam and the Tablighi Jamaat

a. The Concept of Patience in the Quran and Hadith

Based on the results of documentation studies and interviews with the congregation, the concept of patience in Islam has a very broad and profound meaning. Patience, or *ash-shabr*, comes from the word *shabara*, which means to restrain, control, or master oneself. In the Quran, the word patience and its derivatives are mentioned more than ninety times in various contexts, indicating the importance of this value in the life of a Muslim.

The Tablighi Jamaat implements a community-based education system through *majelis ta'lim* (religious study groups), divided into three main categories. First, patience in obedience to Allah, which means consistently carrying out Allah's commands even if they are difficult, such as waking up at night for *tahajjud* prayer, fasting during hot days, or striving in the way of Allah. Second, patience in avoiding sin, which means refraining from actions forbidden by Allah even though the soul strongly desires them, such as refraining from looking at what is forbidden, refraining from backbiting, or refraining from stealing. Third, patience in the face of Allah's destiny, which means accepting with contentment various misfortunes and trials decreed by Allah, such as illness, poverty, loss of loved ones, or failure in business. These three categories of patience are interrelated and form a complete Muslim personality. (Jawahir & Andaryuni, 2025).

The hadiths of Prophet Muhammad (peace be upon him) also emphasize the virtue of patience. In a hadith narrated by Muslim, the Prophet said that there is no gift better and more

comprehensive than patience. Another hadith states that patience is light, and those who are patient will be rewarded without limit. Based on interviews with key informants who are religious scholars, patience is not merely a passive acceptance of fate, but an active spiritual strength that involves mental, emotional, and physical resilience in facing various life challenges while remaining optimistic and striving to the best of one's ability.

b. The Concept of Patience in Character Education within the Tablighi Jamaat

The Tablighi Jamaat has a unique approach to understanding and teaching the concept of patience. The concept of patience in the Tablighi Jamaat is integrated into the six characteristics of the companions of the Prophet, which form the main curriculum of their da'wah (preaching). These six characteristics are: certainty in the kalimah thayyibah or true faith, prayer with humility and devotion, knowledge with remembrance of God, ikramul muslimin or honoring fellow Muslims, sincerity or pure intention, and tabligh or preaching and spending time in the way of Allah. In each of these characteristics, patience is a fundamental foundation that must be possessed.

The education of patience in the Tablighi Jamaat is not taught solely theoretically, but through direct practice in the khuruj (outreach) program. When the jamaat goes out to preach for three days, forty days, or four months, they are faced with real situations that demand patience, such as leaving family and work, sleeping in mosques with simple facilities, eating simple meals, walking from house to house inviting people to the mosque, facing rejection and even insults, adapting to new environments, and interacting with various types of people. All these experiences become a very effective means of character education because the jamaat not only hears about patience but also experiences and practices it directly.

The patient education material in the Tablighi Jamaah is mainly taken from the book *Fadha'il A'mal* written by Maulana Muhammad Zakariya al-Kandahlawi which contains a collection of hadiths about the virtues of righteous deeds including patience, as well as the book *Hayatus Shahabah* which contains stories of the lives of the Prophet's friends which are full of examples of patience in preaching and fighting. Through reading and discussing these stories in the ta'lim assembly, the congregation gets inspiration and motivation to imitate the patience of previous friends. One person from the congregation revealed that hearing the story of Bilal bin Rabah who was tortured under the hot desert sun but still said Ahad, Ahad made the trials he faced in preaching feel very light.

Another important concept in the Tablighi Jamaah's patient education is the concept of mahnath or difficulty which is considered a blessing and a means of educating the soul. The amil always remind the congregation that every difficulty in preaching is actually a test from Allah to increase their level. This philosophy means that the congregation does not complain when facing challenges, but instead is grateful and sees it as an opportunity to practice patience. A novice congregation member admitted that at first he complained when he had to sleep on a thin mat on the mosque floor, but after being given the understanding by seniors that this was an exercise in leaving the comforts of the world and experiencing the life of friends, he began to accept it sincerely and even felt closer to Allah.

2. The Islamic Education Model Applied by the Tablighi Jamaah in Forming the Character of Patience

a. Khuruj Program as the Main Method

The khuruj program or going out to preach from the mosque to the mosque is the main educational method of the Tablighi Jamaah which is very effective in forming patient character. Based on observations and interviews, the khuruj program has several levels, namely khuruj three days every month for the entire congregation, khuruj forty days a year for more mature congregations, and khuruj four months for life as the peak of education in the Tablighi Jamaah. Each level has different learning goals and focuses but they all train patience in various dimensions.

Since the beginning of the Khuruj departure, the congregation has been trained to be patient. They had to leave their families, jobs and daily routines to focus on preaching. Preparations for departure are carried out with great care, including asking for permission and approval from the wife, parents or superiors. During the khuruj, the congregation follows a strict schedule starting from waking up a third of the night for tahajjud, morning prayers in congregation, morning ta'lim, jaulah, namely going around visiting houses and taking them to the mosque, afternoon and evening ta'lim, congregational Maghrib and Isha prayers, evening bayan, muzakarah, and sleeping. This schedule trains patience in congregation members' obedience to Allah and time discipline

The most challenging aspect of khuruj is when going away or visiting houses to invite people to come to the mosque. Congregants sometimes face rejection and even harsh words from the homeowner. On one occasion, a house owner spoke harshly and kicked out the congregation, but the congregation continued to smile kindly, apologize, and pray that the person would receive guidance. After the distance was over, the Amir gave a targhib about the patience of the Prophet Muhammad SAW, who had dirt and blood thrown at him while preaching in Taif but still prayed for goodness for them. This targhib calms the hearts of the congregation and makes them understand that rejection is part of their preaching and a test of their patience.

The forty-day and four-month Khuruj programs provide a more intense experience because the participants have to endure being away from their families and comfort zones for a longer period. A participant who had completed a four-month Khuruj program recounted that the first month was the most difficult due to intense homesickness, but the senior members taught him to redirect his longing by increasing his worship and remembrance of God. The second month began to feel easier because he had become accustomed to it, and by the third and fourth months, he didn't even want to go home because he felt an extraordinary sense of peace and closeness to God. This experience shows that patience is a process that can be trained and becomes stronger over time.

b. Majelis Ta'lim and Bayan (Religious Study and Explanation Sessions)

A senior speaker explained the philosophy behind using these stories: stories are easier to remember and more touching than abstract advice. When the congregation hears real-life stories about people who successfully overcame difficult trials with patience and ultimately received glory from Allah, they will be motivated to emulate that patience in their own lives. These stories also make the trials faced by the congregation seem small compared to the trials experienced by their predecessors.

The learning method in ta'lim and bayan also trains the congregation's patience to listen attentively. The duration of ta'lim ranges from thirty minutes to one hour, while bayan can last one to two hours. The congregation is expected to sit quietly, listen attentively, not be drowsy, and not talk to others. For novice members, sitting still and listening for a long time is a challenge that trains their patience. Observations show that in the early weeks, some novice members appeared restless and drowsy, but over time they became more accustomed to it and even enthusiastic about listening.

c. Muzakarah and Infiradi

Muzakarah is a group discussion or deliberation conducted regularly to discuss various matters related to da'wah (Islamic propagation), evaluate programs that have been implemented, plan future programs, and remind each other of good deeds. Muzakarah is usually held after the evening bayan (lecture) or at certain agreed times. In muzakarah, each member is given the opportunity to speak, express opinions, share experiences, or discuss problems they face. Senior members then provide input, advice, and solutions based on the Al-Qur'an, Hadith, and their experiences.

Muzakarah is very effective in shaping the character of patience because it trains members to patiently listen to the opinions of others even if they differ from their own, to refrain from interrupting others, and to accept criticism or input with an open mind. In one muzakarah observed by the researcher, there was a difference of opinion between two members regarding the da'wah strategy in a certain area. One member insisted that the approach they used was correct, while the other suggested a different approach. The senior leader patiently listened to both opinions, then explained that in da'wah, the most important thing is sincere intention for the sake of Allah and following the sunnah of the Prophet Muhammad, so there is no need to argue about technical methods. Both members finally accepted and agreed to perform istikharah (seeking guidance from Allah). This process trains patience in deliberation and accepting differences.

Infiradi is individual guidance or personal coaching conducted by senior members to junior members. Each new member is usually accompanied by a more senior mentor to guide their spiritual and character development. Infiradi is done informally on various occasions such as walking together to the mosque, during meals together, or other free time. In infiradi, the mentor asks about the member's condition, the problems they face, the progress of their worship, and provides advice and motivation as needed.

A new member recounted that his mentor was very patient in guiding him. When he confessed to having difficulty waking up for Tahajjud prayer due to work fatigue, his mentor didn't scold him but patiently explained the virtues of Tahajjud, gave practical tips such as going to bed earlier and setting an alarm, and even offered to call him every night to wake him up. This mentor's patience and attentiveness made him feel valued and motivated to keep trying until he finally succeeded in consistently performing Tahajjud prayer. This individualized approach demonstrates that character building requires patient and continuous personal guidance, not just mass lectures.

d. Exemplary Behavior and Mentoring System

Exemplary behavior, or *uswah hasanah*, is a very powerful educational method in the Tablighi Jamaat. Senior members and leaders serve as living role models for junior members on how to practice patience in daily life. Based on interviews with members at various levels, almost all mentioned that they learned patience not from lectures but from directly observing the patience of their seniors.

A middle-aged member recounted his experience during a forty-day *khuruj* (religious journey) with a seventy-year-old *amir* (leader). Despite being old and frail, the *amir* still participated in the *gasht* (walking from house to house), woke up for *tahajjud* (night prayer) every night, and never complained about uncomfortable food or sleeping arrangements. When asked why he still wanted to go on *khuruj* at his advanced age, the *amir* replied that as long as Allah granted him health, he wanted to continue preaching until the end of his life. This exemplary behavior had a profound impact on the member and made him ashamed to complain about trivial things.

The mentoring system in the Tablighi Jamaat operates naturally and organically without a rigid formal structure. Every senior member feels responsible for guiding junior members, and every junior member feels the need to learn from their seniors. This mentor-mentee relationship does not only last during mosque activities or *khuruj*, but continues in daily life. Mentors and mentees communicate through phone calls or messages, visit each other, and pray for each other. This strong emotional bond makes the transfer of values and character, including patience, very effective.

e. Dhikr and Worship as a Means of Strengthening Patience

Dhikr and worship play an important role in the cultivation of patience in the Tablighi Jamaat. Based on interviews and observations, the members strongly emphasize the importance of *dhikr* and worship as a means to strengthen patience. In the Quran, Surah Ar-Ra'd verse 28 states that hearts find peace in remembering Allah. This peace of heart is what enables a person to be patient in facing various trials.

Every day, the members perform *dhikr* regularly, both individually and in congregation. The most frequently practiced *dhikr* are *tahlil*, *tasbih*, *tahmid*, *takbir*, *istighfar*, and *salawat* to the Prophet. In addition to the prescribed *dhikr*, the members also read the Quran every day with a target of at least one *juz* (section). This reading of the Quran is not just about reading, but also about contemplating the meaning of the verses, especially those related to patience, such as Surah Al-Baqarah verses 155-157 about the trials that believers will experience and the rewards for those who are patient, Surah Ali Imran verse 200 about the command to be patient and to compete in patience, and various other verses about patience.

3. Implementation of Education Based on the Jama'at Tabligh Movement in the Formation of Patience Character

a. Stages of Patience Character Formation

Based on the research results, the formation of patience character in Jama'at Tabligh takes place through several systematic stages. The first stage is the introduction or *ta'aruf* stage where novice members are introduced to the basic concepts of Islam, the six characteristics of the companions, and the importance of patience in a Muslim's life. In this stage, members are given theoretical understanding through *ta'lim* and *bayan* about the definition of patience, types of

patience, the virtues of patient people, and exemplary stories of patience from the prophets and companions. This stage lasts about one to three months for members who actively participate in activities at the mosque.

The second stage is the habituation or ta'wid stage where members begin to be encouraged to practice patience in small daily matters such as consistently performing congregational prayers at the mosque, waking up for Tahajjud prayer, attending ta'lim and bayan regularly, fasting voluntarily, and performing dhikr regularly. In this stage, members still need motivation and supervision from mentors because they are not yet accustomed to it. Some members admitted to feeling overwhelmed and wanting to give up, but encouragement from seniors and a strong desire to change made them persevere. This stage lasts about three to six months and is a critical stage because many novice members drop out during this phase.

The third stage is the deepening or ta'miq stage where members who have become accustomed to basic activities are then invited to go on a three-day khuruj (preaching trip). In this stage, the patience of the members is tested at a higher level, namely leaving their families and jobs, living simply during the khuruj, facing rejection during gasht (preaching visits), and adapting to new environments. This three-day khuruj experience becomes a turning point for many members because they directly experience the challenges of da'wah (preaching) and how to practice patience in real situations. One member admitted that before the khuruj he felt he was already patient enough, but during the khuruj he realized that his patience was still very weak and needed a lot of practice. The fourth stage is the strengthening or tatsbit stage, where congregants who have already participated in several three-day khuruj (religious journeys) are then invited to participate in a forty-day khuruj. In this stage, the congregants' patience is trained over a longer duration and with higher intensity. They have to be separated from their families for a longer period, face more challenges, and manage their emotions and thoughts to remain stable. This stage is usually reached after congregants have been active for one to two years and already have a sufficiently strong spiritual foundation. Many congregants experience significant character transformation after the forty-day khuruj; they become calmer, more patient, and more mature in dealing with problems.

The fifth stage is the perfection or takmil stage, where mature congregants are invited to participate in a four-month khuruj as the pinnacle of education in the Tablighi Jamaat. At this stage, the congregants' patience has been thoroughly tested, and they are able to serve as role models and guides for junior congregants. Not all congregants reach this stage because it requires a very high level of commitment and permission from family and work. However, those who successfully complete the four-month khuruj experience an extraordinary spiritual transformation and become valuable assets to the Tablighi Jamaat movement.

4. CONCLUSION

Based on the study's findings, it can be concluded that Islamic education based on the Jamaah Tabligh movement makes a significant contribution to shaping the character of patience in individuals. The educational process is not only cognitive but emphasizes the internalization of values through consistent religious practices, such as khuruj fi sabilillah (going out in the way of Allah), ta'lim (religious instruction), dhikr (remembrance of God), and the habituation of daily good deeds.

The educational pattern that emphasizes role modeling, simplicity, togetherness, and self-control effectively trains individuals to face various situations with patience.

The character of patience is formed through a process of habituation and direct experience in communal life, including facing limitations, differences in background, and the challenges of preaching in society. The value of patience is not taught merely as a normative concept, but is manifested in an attitude of acceptance, perseverance, and maintaining good character even in difficult conditions. Thus, Islamic education within the Jamaah Tabligh movement can be seen as an effective model of character education based on religious praxis in cultivating patience as part of noble character. These findings indicate that an Islamic educational approach that emphasizes direct spiritual and social experience has great potential in shaping character, particularly the character of patience, which is relevant to the needs of moral development in contemporary society.

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