



Inclusive Islamic Education Through Jama'ah Tabligh: Community-Based Religious Engagement for Vulnerable Urban Groups in Surabaya and Malang

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Abstract

Urban vulnerable populations frequently experience barriers to accessing sustained Islamic education, particularly those living in marginalized socioeconomic conditions. This study explores how Jama'ah Tabligh facilitates religious learning among vulnerable communities in Surabaya and Malang, including homeless individuals, older people, beggars, scavengers, and socially excluded groups. A qualitative case study design was employed, utilizing participant observation, semi-structured interviews, and documentary analysis involving Jama'ah Tabligh activists, mosque administrators, local community leaders, and participants from vulnerable communities. Data interpretation followed the Miles and Huberman interactive framework and was strengthened through source and method triangulation. The study found that Jama'ah Tabligh employs informal, relational modes of religious engagement through outreach activities, neighbourhood visits, and small-group learning sessions that emphasize lived religious practice over formal instruction. Such approaches were found to create accessible learning environments for individuals often excluded from institutional religious education. Participants reported greater involvement in worship, stronger spiritual motivation, improved everyday conduct, and increased participation in communal religious life. In addition, mosque-based activities promoted stronger interaction between marginalized groups and surrounding communities, contributing to broader social inclusion. This study expands current discussions on Islamic education by demonstrating how faith-based grassroots movements can function as educational actors for underserved populations. Rather than operating solely as a missionary movement, Jama'ah Tabligh may serve as a complementary pathway for extending religious learning to communities with limited institutional access. The findings also indicate the importance of collaboration between non-formal religious movements and established Islamic educational institutions to support more comprehensive and sustainable learning opportunities for vulnerable urban populations.

Key words: Jama'ah Tabligh, Islamic education, Vulnerable groups, Inclusive education, Community-based da'wah, religious transformation.

Abstract

Kelompok masyarakat rentan di wilayah perkotaan sering menghadapi hambatan dalam memperoleh pendidikan Islam yang berkelanjutan, terutama mereka yang hidup dalam kondisi sosial ekonomi yang terpinggirkan. Penelitian ini mengeksplorasi bagaimana Jama'ah Tabligh memfasilitasi pembelajaran keagamaan bagi komunitas rentan di Surabaya dan Malang, termasuk tunawisma, lansia, pengemis, pemulung, serta kelompok-kelompok yang mengalami eksklusi sosial. Penelitian ini menggunakan desain studi kasus kualitatif dengan memanfaatkan observasi partisipatif, wawancara semi-terstruktur, dan analisis dokumen yang melibatkan aktivis Jama'ah Tabligh, pengurus masjid, tokoh masyarakat setempat, serta peserta dari komunitas rentan. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman serta diperkuat melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa Jama'ah Tabligh menerapkan pendekatan pembinaan keagamaan yang bersifat informal dan relasional melalui kegiatan dakwah lapangan, kunjungan dari rumah ke rumah, serta kelompok-kelompok belajar kecil yang menekankan praktik keberagaman dalam kehidupan sehari-hari dibandingkan pembelajaran formal. Pendekatan tersebut terbukti mampu menciptakan lingkungan belajar yang mudah diakses oleh individu-individu yang selama ini sering terpinggirkan dari pendidikan keagamaan formal. Para peserta melaporkan adanya peningkatan keterlibatan dalam ibadah, motivasi spiritual yang lebih kuat, perbaikan perilaku sehari-hari, serta meningkatnya partisipasi dalam kehidupan keagamaan masyarakat. Selain itu, kegiatan berbasis masjid turut mendorong interaksi yang lebih erat antara kelompok marginal dengan masyarakat sekitar sehingga berkontribusi pada penguatan inklusi sosial. Penelitian ini memperluas kajian tentang pendidikan Islam dengan menunjukkan bahwa gerakan keagamaan berbasis akar rumput dapat berfungsi sebagai aktor pendidikan bagi kelompok masyarakat yang kurang terlayani. Jama'ah Tabligh tidak hanya berperan sebagai gerakan dakwah, tetapi juga dapat menjadi jalur alternatif dalam memperluas akses pembelajaran keagamaan bagi komunitas yang memiliki keterbatasan akses terhadap lembaga pendidikan formal. Temuan penelitian ini juga mengindikasikan pentingnya kolaborasi antara gerakan keagamaan nonformal dan lembaga pendidikan Islam yang mapan guna mendukung terselenggaranya kesempatan belajar yang lebih komprehensif dan berkelanjutan bagi kelompok masyarakat rentan di kawasan perkotaan.

Key words: *Jama'ah Tabligh, Pendidikan Islam, Kelompok Rentan, Pendidikan Inklusif, Dakwah Berbasis Komunitas, Transformasi Keagamaan.*

INTRODUCTION

Islamic education plays a vital role in shaping the character, morals, and spirituality of individuals (Fatah et al., 2025; Ihsan et al., 2025; Permadi et al., 2025; Salamah et al., 2025). However, access to such education remains uneven, particularly for vulnerable groups such as the homeless, beggars, the elderly, and marginalized communities in urban areas. This inequality highlights the need for an educational approach that is more inclusive and adaptive to social conditions (Banks, 1993, 2015). In this context, the cities of Surabaya and Malang, as urban centers, possess high social complexity, including an increasing number of vulnerable groups whose religious education services have not been optimally reached.

One alternative approach developing in society is the *da'wah* method practiced by Jama'ah Tabligh, which emphasizes direct interaction, personal guidance, and daily religious practices. This movement prioritizes the principle of *da'wah bil hal* through activities such as *keburuj*, *ta'lim*, and *halaqah* as a form of community-based non-formal Islamic education (Ali, 2003). This approach is considered effective in reaching marginalized groups because it does not depend on formal structures and is more flexible toward social conditions (Masud, 2000).

Jama'ah Tabligh is a religious movement active in the field of *da'wah*. In conveying Islamic teachings, they strive to emulate methods believed to originate from the Prophet Muhammad

PBUH and his companions. This group has its own distinct characteristics in spreading its understanding, which differ from those of other religious groups. This uniqueness lies in their movement patterns and *da'wah* methods, specifically through the practice of *keburuj fi sabilillah* (going out in the way of Allah) and preaching by moving from one place to another, often on foot (exposeindonesia.com). Several studies indicate that community-based approaches in religious education can increase the participation of marginalized groups and strengthen social cohesion (Putnam, 2000; Usman et al., 2026). Therefore, it is crucial to examine how the methods of Jama'ah Tabligh can contribute to Islamic education for vulnerable groups, particularly in Surabaya and Malang.

The novelty of this research lies in its specific focus on urban vulnerable groups, such as the homeless, beggars, the elderly, scavengers, and other marginalized communities, as the primary subjects in the study of Islamic education. This topic remains relatively underexplored in previous research. Furthermore, this study offers a new perspective by analyzing Jama'ah Tabligh not merely as a *da'wah* movement, but as an inclusive model of Islamic education capable of reaching those outside the formal education system. The novelty lies in integrating educational, missionary, and social empowerment aspects within a single analytical framework. This demonstrates that Jama'ah Tabligh's religious activities not only improve religious understanding but also encourage behavioral changes, spiritual strengthening, and social integration for vulnerable groups.

This research also provides an empirical contribution through field studies in two major cities, Surabaya and Malang, which represent urban dynamics with high levels of social vulnerability. Consequently, this study generates a new concept regarding community-based Islamic education as a strategic alternative to complement formal education in reaching marginalized segments of society.

Research Methods

This research employs a qualitative approach with a case study design. The research was conducted in the cities of Surabaya and Malang, focusing on vulnerable groups including the homeless, beggars, the elderly, and marginalized communities involved in Jama'ah Tabligh activities. Data collection techniques were carried out through participant observation, in-depth interviews, and documentation. Data analysis utilized the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing or verification (Ridder, 2014). Data validity was ensured through triangulation of sources and methods to guarantee the authenticity of the research findings.

Based on data summarized from scopus.com regarding research themes of "Islamic education" and "religion," there are 1,573 documents recorded from 1972 to 2026. The dominant sources of these articles originate from Indonesia, the United States, Malaysia, and the United Kingdom. Bibliometric data from Scopus provides researchers with an overview of "research gaps" or themes yet to be addressed by other scholars, particularly within the topics of Islamic education and religious studies (Mulianah et al., 2025; Puerto et al., 2024; Usman et al., 2025).

The following is a list of categorized interview questions for informants from the Jama'ah Tabligh volunteers. In this study, interview questions for Jama'ah Tabligh members are focused on their backgrounds, methods, and experiences in conducting *da'wah* to vulnerable groups. Informants will be asked about their reasons and motivations for joining Jama'ah Tabligh activities, as well as their specific drive to mentor marginalized groups such as the homeless, beggars, the elderly, and displaced persons. Furthermore, the researcher explores the *da'wah* methods employed, including activities such as *keburuj*, *ta'lim*, and *halaqah*, and how these methods are adapted to the social and psychological conditions of vulnerable groups (Birt,

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2001). Questions also address strategies for building trust with the target groups, obstacles encountered during the *da'wah* process, and the efforts made to overcome them. Additionally, informants are asked to explain the changes they have observed in these vulnerable groups, both in terms of religious practice and social behavior, as well as the success indicators used to assess the effectiveness of these activities (Ali, 2003).

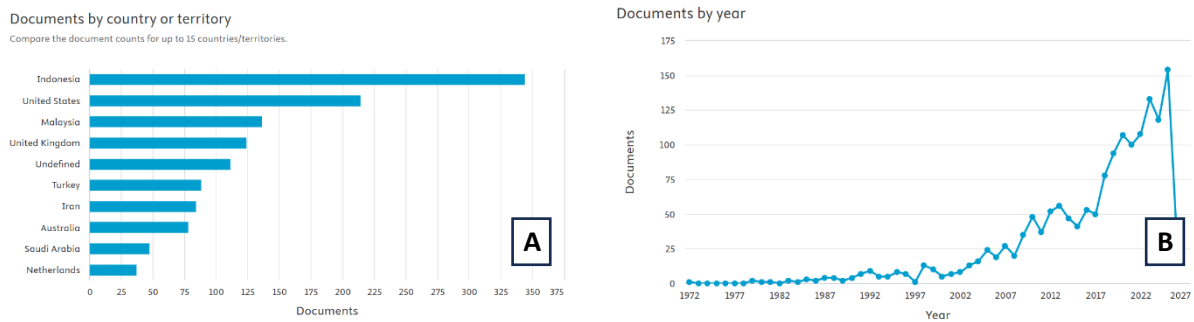


Figure 1. (A) Country of origin of authors on Islamic education themes; (B) Articles in Scopus from 1972–2026.

Meanwhile, interviews with vulnerable groups are conducted using a simpler and more communicative approach to explore their subjective experiences. Informants will be asked to describe their life conditions before participating in religious activities, including whether they had received any prior religious education. The researcher then explores how they first became acquainted with Jama'ah Tabligh activities, the types of activities they participated in, and their impressions and experiences during these sessions. Questions are also directed toward the changes they have experienced in terms of religious understanding, worship practices, and daily life. Moreover, informants are asked to provide an assessment of the delivery methods used, including the ease of understanding and the factors that interest them in continued participation. The researcher also explores any barriers or difficulties they experienced while participating in these activities.

Next, interviews with community leaders or mosque administrators aim to obtain an external perspective on the presence and role of Jama'ah Tabligh in the local environment. Questions cover their views on Jama'ah Tabligh's activities, specifically in mentoring vulnerable groups, as well as the social and religious impacts emerging within the community. Informants are also asked to explain the community's response to these activities and whether there have been significant changes in the religious life of the public. Additionally, the researcher explores potential collaborations between Jama'ah Tabligh and other institutions, such as mosques, the government, or social organizations, in supporting Islamic religious education for vulnerable groups.

To strengthen the data, the researcher may also interview experts or observers of Islamic education to obtain a conceptual analysis. Questions focus on their views of the Jama'ah Tabligh method from the perspective of Islamic education, its effectiveness as a form of non-formal education, and its relevance to the concepts of inclusive and transformative Islamic education. Alongside these interviews, field observations are conducted by monitoring the interaction between the *da'i* (preachers) and the vulnerable groups, the atmosphere of religious activities such as *ta'lim* and *dhiker*, the level of participant engagement, and directly visible behavioral changes during the activities.

RESEARCH RESULTS

Characteristics of the Jama'ah Tabligh Method

The methods employed by Jama'ah Tabligh in Islamic education are non-formal and based on direct experience. Activities such as *khuruj* facilitate intensive interaction between the teacher and the student, ensuring that the educational process occurs in a personal and contextual manner. This approach aligns with the concept of experiential learning, which emphasizes learning through direct experience (Kolb, 2014). The missionary education of Jama'ah Tabligh focuses on a non-formal and practical approach to strengthen faith and revive the *Sunnah* of the Prophet Muhammad PBUH in daily life. It emphasizes the concept of "missionary effort" through routine activities such as *bayan* (explanation or speech), *ta'lim* (religious teachings), and *khuruj* (going out for *da'wah* in the path of God) to increase religious awareness among Muslims. Several informants from the Jama'ah Tabligh community have diverse backgrounds in choosing this path of *da'wah*. Mr. Mashudi, a Jama'ah Tabligh activist in Semolowaru, Surabaya, stated that:

"One of the things that motivated me to become active in studying religion and pursuing Islamic da'wah through Jama'ah Tabligh is the simplicity of their missionary methods. As an engineering graduate, my time for religious study is very limited amidst my responsibilities as an engineer. The method is practical, flexible, and not restricted by rigid learning schedules, as Tabligh da'wah only requires a limited amount of time. For instance, even if the three-day religious study session with a khuruj group usually falls on a weekend—Friday, Saturday, and Sunday—and I still have to go to the office on Friday, I can simply join the group at the mosque for i'tikaf (spiritual retreat) in the evening after work. The curriculum is quite comprehensive, covering daily prayers and etiquette (adab) for daily life such as the manners of eating, sleeping, and traveling—while also learning how to preach the matters of faith and Islam to the neighbours around the mosque where the group is staying."

The learning methods of Jama'ah Tabligh indeed appear very simple and tend not to follow the religious education curricula implemented by the government or other formal religious institutions. However, significant changes are observable in those who have recently joined the *khuruj* activities of Jama'ah Tabligh. Riyanto Sigit, a Jama'ah Tabligh activist, shared the drastic changes he experienced after participating in *khuruj* while he was still an active student at a state university in Sukolilo.

"The learning method offered by Jama'ah Tabligh is very simple; when I was an electrical engineering student at ITS, I joined a khuruj group for just one day. It wasn't a week or a month of regeneration training, but less than 24 hours. Upon arriving at the target mosque, we immediately built rapport with the takmir (mosque management) to announce the group's arrival. Before resting, a learning circle (majelis) was held to discuss the etiquette of eating according to the Sunnah of the Prophet PBUH and the manners of sleeping, followed by dinner and rest. Early in the morning around 3:00 AM, we all learned to perform the night prayer (tahajjud), followed by the dawn prayer (subuh). One of us then shared the importance of the 'Six Qualities of the Prophet's Companions' with the mosque congregation through a morning lecture (bayan subuh). Towards the dhuha hour, we had breakfast and conducted a morning ta'lim by reading the book Fadhiblah Amal until the noon prayer (dzuhur). After dzuhur, the group had lunch and a midday rest, then woke up before the afternoon prayer (ashar) for evening dhikr. Before the sunset prayer (maghrib), we conducted an activity called jaulah, which involves visiting the mosque's neighbors to invite them to perform the maghrib prayer in congregation at the mosque. After the prayer, we continued with a bayan maghrib, followed by socializing with the local congregation until the evening prayer (isyah). Afterwards, the group prepared to return to our respective homes, stopping first at our original departure mosque to listen to a closing briefing or bayan wabsyi. In this final lecture, we

were reminded to maintain politeness in community life, strive to always perform prayers in congregation at the mosque, and routinely attend the reading of Fadhilah Amal at our local mosques."

Several informants also highlighted the constraints and challenges of Jama'ah Tabligh's missionary activities, as organizational funds or any external sponsorship do not support their da'wah efforts. These activities are limited to the personal funds of each individual within the missionary group. If they have sufficient funds and a long enough holiday period, they can carry out their *da'wah* activities further and for longer durations, from one week, one month, or 40 days, four months, or one year. Furthermore, Jama'ah Tabligh's *da'wah* is not restricted by national administrative borders because all members can participate in activities in neighbouring countries such as Singapore, Malaysia, and Thailand, or travel to countries such as India, Pakistan, Bangladesh, Australia, the United Kingdom, Germany, and others.

Implementation among Vulnerable Groups

In Surabaya and Malang, the implementation of this method is carried out through a persuasive approach in public spaces such as mosques, transportation terminals, and other marginalized areas. Vulnerable groups who previously lacked access to religious education have begun to engage in religious activities such as congregational prayers, *ta'lim*, and *dhiker*. This indicates that a flexible and informal approach is more readily accepted by marginalized communities (Andriana et al., 2025; Nizami, 2020). There are two types of Jama'ah Tabligh activities used to interact with the public: *jaulah*, which involves visiting the mosque's neighbors to invite Muslims to come and enliven the mosque; and *kebususi*, which aims to visit specific individuals such as religious figures, the elderly, mosque administrators (*takmir*), and others. Figure 2A illustrates the activities of Jama'ah Tabligh visiting mosque neighbors. In contrast, Figure 2B shows Tibyani (co-author) engaging in a visit to a person with a disability (hearing impaired) as part of a *kebususi* activity or a social outreach to vulnerable groups in society.



Figure 2. (A) *Jaulah* to mosque neighbours; (B) Tibyani (co-author) with a family of people with disabilities.

The missionary and educational activities of Jama'ah Tabligh are indeed unlike formal education with a set curriculum; consequently, there are no educational levels for its members, nor is there an organizational structure under the auspices of government ministries, such as the Ministry of Education for public schools, the Ministry of Religious Affairs for *madrasahs*, or legal-entity community organizations under the Ministry of Law and Human Rights. Jama'ah Tabligh's activities toward vulnerable groups, such as the homeless, displaced persons, and marginalized communities, are primarily social and voluntary in nature (Nizami, 2020). Budi

Susilo, a member of the underprivileged community living in Sukun, Malang, shared his perspective regarding the *jaulah* activities conducted by Jama'ah Tabligh.

"They came together and spoke about the importance of faith (iman) and righteous deeds (amal shaleh) for Muslims. To be honest, I was already familiar with the things they mentioned, but I eventually went to the mosque where they were holding their tabligh activities. At that mosque, I received guidance and was encouraged to practice the religion in earnest. One sentence that deeply touched me at that time was: 'If we want our problems to be resolved, then help the affairs of ALLAH.' I then asked, 'What exactly are the affairs of ALLAH?' They replied, 'The same as the duties and responsibilities of the prophets: to spread the word of ALLAH and to convey the message of tawhid (the Oneness of God).' At that time, I was indeed facing many problems unpaid debts, family economic issues, school tuition fees for my children, and so on. Ultimately, I began to draw closer to ALLAH because, until then, I had wandered too far from His path."

Each encounters a different impression of Jama'ah Tabligh. In contrast to Budi, a waste picker named Joko Supriadi in the Sawojajar area of Malang was also approached by Jama'ah Tabligh while he was working collecting trash.

"A group from Jama'ah Tabligh came to see me while I was busy collecting trash. I was initially afraid, wondering why I was being approached by so many people wearing robes and turbans. With a sense of suspicion, I listened to their invitation to come to the mosque and hear a religious lecture on the importance of faith and righteous deeds. The most interesting part for me was when I was invited to have lunch together using a large tray (nampan) filled with rice and side dishes, which was shared with four other people. While eating, I was taught the manners of eating according to the teachings of Prophet Muhammad PBUH, the prayers used during meals, and the etiquette to be observed while eating."

The need for proper and correct Islamic education is essentially not limited by time or place (Chalim et al., 2024; Cholid et al., 2026). It is not only school activities that require religious lessons; individuals from all different economic and social strata still need religious learning tailored to their respective needs (Chalim et al., 2024).

3. Impact on Religious Behavioral Changes

The research results indicate an increase in religious awareness and behavioral changes among vulnerable groups, such as enhanced worship practices and more positive social interactions. These findings align with previous studies stating that community-based religious education can improve social integration and individual morality (Hefner, 2023; Zaman & Hefner, 2010). Irzan Ikhwan, the administrator (*takmir*) of Al-Ikhlas Mosque in Landungsari, DAU, Malang, shared his views on the Jama'ah Tabligh groups that have stayed at his mosque:

"The activities carried out by Jama'ah Tabligh during their program at Al-Ikhlas Mosque are excellent. I highly appreciate their initiative, especially the practice of visiting the mosque's neighbors. Sometimes, as a mosque administrator, I cannot identify which residents are active or inactive congregants. The arrival of Jama'ah Tabligh, who visit every Muslim neighbor, significantly impacts the number of people coming to the mosque. The mosque becomes crowded and its activities more vibrant. I am very pleased when the mosque is full of worshippers, as it serves as a continuous charity (amal jariyah) for the donors who built this mosque."

In reality, Jama'ah Tabligh consists of a very heterogeneous social group. A single group can consist of 7–12 people from diverse educational and social backgrounds. Occasionally, one group might include teachers, high school students, university students, factory workers, private employees, civil servants, lecturers, *ustadz*, and Quranic teachers. This heterogeneity often has a positive psychological impact both on the group members themselves and the community being visited. This is reflected in the statement by Bambang, a mosque administrator in Keputih, Sukolilo, Surabaya:

"Jama'ah Tabligh sometimes consists of many people from different professions, and what amazes me is how they execute their programs. They can sit together, conduct ta'lim, listen to religious texts together, teach each other short Quranic verses, and learn how to preach the 'Six Qualities of the Prophet's Companions.' Despite their different backgrounds, they remain harmonious; no one feels they are the most knowledgeable in practicing Islam everyone is learning together."

The methods of Islamic education within the Jama'ah Tabligh movement are indeed unique, differing significantly from formal education restricted by curricula and other formal levels of learning. Nevertheless, Kyai Asep Saifuddin Chalim, a religious figure and owner of the Amanatul Ummah Islamic Boarding School in Surabaya, offered his perspective:

*"It would be beneficial for Jama'ah Tabligh's da'wah to refer to a specific curriculum, especially regarding Islamic learning, which should be tiered rather than repeatedly studying the same book. Jama'ah Tabligh's reading material is limited to the book *Fadhilah Amal*, yet Islamic education covers more than just that; there are other Islamic texts that are perhaps more crucial, such as those on *Tawhid* (Monotheism), *Fiqh* (Jurisprudence), *Aqidah* (Creed), *Akhlak* (Morals), history, and so forth."*

In contrast to Kyai Asep's view, a Jama'ah Tabligh activist provided a rational explanation for why the movement primarily refers to the book *Fadhilah Amal* by Maulana Zakariyah Al-Khandalawi. Ust. Sobari, a senior member of Jama'ah Tabligh, explained:

*"The book read by Jama'ah Tabligh is indeed only *Fadhilah Amal*, as it is one of the easiest books for the layperson to understand. Other Islamic subjects such as *Ushul Fiqh*, *Tawhid*, and *Aqidah* can be studied with the respective *ustadz* or *kyai* in their home areas. Jama'ah Tabligh consists of people from various Islamic backgrounds, such as *Nahdlatul Ulama*, *Muhammadiyah*, *Persis*, *Al-Irsyad*, *LDII*, and others. Therefore, *khuruj* activities only involve reading a book that can be accepted by all groups and sects, as *Fadhilah Amal* focuses solely on the virtues (*fadhilah*) of worship, such as prayer, *sholat* and *dhikr*."*

Every figure and social group has a different perspective on the Jama'ah Tabligh movement. Nevertheless, in general, Jama'ah Tabligh's activities are perceived as very positive, provided they do not disrupt or damage the existing religious and social order in society.

Relevance to Inclusive Islamic Education

The Jama'ah Tabligh method demonstrates that Islamic education does not always have to be based in formal institutions but can be developed through an inclusive community approach. This model is relevant to the concept of transformative Islamic education, which emphasizes social change and community empowerment (Hu & Shao, 2025). Despite being in a digital age with massive smartphone usage, Islamic education in reality still requires face-to-

face activities, meetings, and direct interaction, especially between teacher and student (Ahadiyah et al., 2024; Ekasari et al., 2021; Faizah et al., 2025; Fiftiyansyah & Ali, 2024).

The Indonesian government issues no specific advisories or prohibitions regarding Jama'ah Tabligh. Furthermore, a fatwa from Dar al-Ifta al-Misriyyah (Egypt) regarding Jama'ah Tabligh states that the movement and its *da'wah* have made a significant contribution to spreading Islam across the globe, with no evidence of deviant practices. Therefore, Jama'ah Tabligh is not prohibited from interacting with the public or performing *kburuj*, as long as it does not lead to the neglect of other obligations (hidayatullah.com). Figure 3A shows general *janlah* activities (exposeindonesia.com), and Figure 3B is a photograph of a Jama'ah Tabligh group from Bangladesh performing *kburuj* in Indonesia (hidayatullah.com). Figure 3. (A) General *janlah* activities; (B) Jama'ah Tabligh group from Bangladesh performing *kburuj* in Indonesia.



Figure 3. (A) Jama'ah Tabligh performing *janlah*; (B) A Jama'ah Tabligh group from Bangladesh.

According to several reliable sources, particularly from Jama'ah Tabligh activists at their center of activities in Kebon Jeruk, Jakarta, the movement is not affiliated with any government-owned religious organizations, nor is it directly affiliated with established religious organizations in Indonesia such as Nahdlatul Ulama, Muhammadiyah, LDII, or others. This lack of affiliation would theoretically limit their movement and activities as a mass-mobilizing organization due to the absence of operational funding from Islamic organizations or the government. In reality, however, Jama'ah Tabligh remains highly mobile, sending its groups even abroad. Ustadz Khusnul from Malang stated that:

"Jama'ah Tabligh operates by utilizing their own wealth and lives, without requesting any donations from the government. Nevertheless, the Jama'ah Tabligh from Malang is able to send its groups to neighboring countries, Saudi Arabia, America, and even Europe. All of this is done bi amwalikum wa anfusikum (with their own wealth and souls) and not with the wealth of others."

As an inclusive form of Islamic movement and education, the educational service system is independent. It provides the broadest possible opportunity for all members of the Jama'ah Tabligh missionary movement to receive equal and equitable Islamic educational services. They study and participate in religious education together, even alongside other members who come from diverse backgrounds and different economic and social strata.

DISCUSSION

The research results indicate that the Jama'ah Tabligh method is highly effective in providing Islamic religious education to vulnerable groups in Surabaya and Malang. Vulnerable groups such as the homeless, beggars, the elderly, waste pickers, and marginalized communities generally experience limited access to both formal education and sustainable religious guidance. In this context, Jama'ah Tabligh's approach, which is flexible, informal, and reaches directly into the community, has proven capable of bridging the gap in religious education services. The missionary approach conducted through direct visits, *jaulah*, *keburuj*, and *ta'lim* provides a space for more personal interaction, allowing the target groups to feel accepted without social stigma.

These findings confirm that formal institutional systems, standardized curricula, or rigid organizational structures do not always determine success in religious education. On the contrary, vulnerable groups find it easier to accept learning models that are simple, communicative, and based on exemplary behaviour and good deed (*amaliyah*) (Lestari et al., 2025; Nisa et al., 2025; Rafiola et al., 2023). Jama'ah Tabligh places interpersonal relationships at the core of education, where the learning process occurs through togetherness, direct worship practices, the habituation of etiquette (*adab*), and spiritual strengthening. This model is relevant to experiential learning theory, which emphasizes the importance of real-life experience as a means of effective learning (Adiansah et al., 2026; Suryanti et al., 2025).

Furthermore, this study found changes in the religious and social behavior of the participants. Several informants reported an increased awareness of performing congregational prayers, attending mosque activities, improving daily behavior, and finding new motivation to overcome life's challenges (Raikhan, 2024; Safrilsyah et al., 2024). This suggests that the religious education provided is not merely cognitive but also transformative. Religion functions as a source of hope, psychological tranquility, and energy for social change for groups that have long lived in vulnerable conditions.

On the other hand, this research also notes challenges within the Jama'ah Tabligh method, particularly regarding learning materials that tend to be limited to motivational themes and the virtues of deeds (*fadhilah amal*). Criticism from several religious figures indicates a need to strengthen the substance of Islamic education more comprehensively, covering *aqidah* (creed), *fiqh* (jurisprudence), *akhlak* (morals), and systematic Islamic literacy (Aziz et al., 2025; Irfani et al., 2025). Therefore, the Jama'ah Tabligh model can be viewed as an effective entry point for basic religious guidance. Yet, it still requires synergy with other Islamic educational institutions such as *pesantren*, *majelis taklim*, and local mosques to ensure a more sustainable learning process.

Socially, the presence of Jama'ah Tabligh also has a positive impact on revitalizing the function of the mosque. Their missionary activities encourage increased congregational participation, enliven the atmosphere of worship, and strengthen relationships between residents. Thus, this method contributes not only to individual education but also to strengthening community social capital through interaction, solidarity, and a collective religious culture.

Reflecting on these results, it is clear that inclusive Islamic education for vulnerable groups requires an approach that is adaptive to social realities. Marginalized groups often do not need formal and bureaucratic educational models, but rather an approach that is present directly in the midst of their lives. Consequently, the experience of Jama'ah Tabligh can serve as an inspiration in formulating community-based Islamic education strategies that are more humanistic, participatory, and reach segments of society that have been neglected thus far.

The results of this study not only reinforce existing knowledge in the field but also provide new insights that broaden our understanding of the topic. Compared with previous research, which emphasized Islamic education for marginal and vulnerable people in the urban area, our findings highlight about flexibilities of Islamic education from jama'ah tabligh activities and

dakwah method, suggesting that methodological differences or contextual factors may play a role in shaping outcomes. While these contributions are valuable, it is important to acknowledge certain limitations, such as quantitative analysis with huge data from member of jama'ah tabligh and Muslim communities, which may influence the generalizability of the conclusions. Nevertheless, the implications of this work are significant, offering practical relevance for better method of Islamic education, and pointing toward future directions where further investigation could explore respondent from women and Islamic educator such as teacher in Islamic school or Islamic boarding school. Taken together, this study provides a foundation for continued inquiry and underscores the importance of integrating diverse perspectives to advance both theory and practice.

CONCLUSION

The Islamic religious learning method of Jama'ah Tabligh has proven effective in providing religious education to vulnerable groups in the cities of Surabaya and Malang. A flexible, persuasive, and community-based approach is capable of reaching groups that are inaccessible to formal education. This research underscores the importance of developing inclusive Islamic education models that are adaptive to social conditions, particularly for marginalized groups.

This study concludes that the Jama'ah Tabligh method makes a tangible contribution to the religious education of vulnerable groups in Surabaya and Malang. Through a persuasive, simple, and community-based approach, Jama'ah Tabligh can reach individuals untouched by formal religious education. The applied educational model has been shown to encourage changes in religious behavior, increase participation in worship, and build spiritual and social awareness among marginalized groups. Additionally, Jama'ah Tabligh's activities play a role in revitalizing the social function of the mosque as a center for community guidance.

Nevertheless, strengthening teaching materials and fostering collaboration with formal Islamic educational institutions such as Islamic boarding school (*pesantren*) remain necessary to ensure that religious guidance occurs more systematically and sustainably. Consequently, the Jama'ah Tabligh method is worthy of consideration as an alternative model for inclusive Islamic education for vulnerable groups in urban areas.

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