

Khurūj Fī Sabīlillāh Jama'ah Tabligh: Fulfilment of Alimony, Implications for Household Harmony and Wife Psychology

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Abstract

This article reveals the household conditions of the Tabligh Jama'ah in the context of fulfilling the husband's livelihood towards his wife. The fulfilment of livelihood in the *Tabligh Jama'ah* is interesting to study because the followers of Jamâ'ah Tabligh apply a pattern that is often done, namely *Khurūj fī sabīlillāh* *Khurūj*. The purpose of this article is how is the practice of fulfilling husband's alimony to his wife in Tabligh Jama'ah and its impact on the household from the perspective of wife's psychology? The type of this article is qualitative, analysing in depth related to the fulfilment of maintenance and wife psychology with the aim of revealing the practice of fulfilling the husband's maintenance obligations towards the wife of *Jamâ'ah Tabligh*, this field research was conducted in Metro City, the primary data source of this article is the husband of Jamâ'ah Tabligh followers and the wife left behind by her husband *Khurūj fī sabīlillāh*. The results of the study found that the fulfilment of maintenance for Tabligh followers in Metro City who perform *Khurūj Fī Sabīlillāh* to provide maintenance for their wives is divided into three categories; first, well fulfilled, second less fulfilled, and third unfulfilled. However, the practice of *Khurūj Fī Sabīlillāh* causes a lot of household disharmony because the maintenance is not fulfilled, this has an impact on the wife's mental psychological burden, because the wife has to play a dual role, taking care of household affairs while earning a living.

INTRODUCTION

Jamâ'ah Tabligh is an Islamic da'wah movement. The concept of religious movement carried out by Jamâ'ah Tabligh uses a da'wah method often known as *khurūj fī sabīlillāh* (Anwar et al. 2020) *Khurūj* is taking the time to totally preach, which is usually from mosque to mosque and led by an *Amir* (Rofiah, 2010). The *Khurūj* carried out by Jamâ'ah Tabligh is by leaving one's environment to improve one self by learning to spare some of one's wealth and time from the busyness of work, family and other affairs, in order to increase faith and good deeds solely for the sake of Allah SWT. Another term, *Khurūj*, is going from house to house, from one village to another and even abroad (Nata, 2012). The concept of *Khurūj* in its application consists of three stages, namely 3 days in a month, 40 days in a year, and 4 months once in a lifetime (Samsidar, 2021).

The purpose of the da'wah movement with the *Khurūj* method is to invite others to pray in congregation, hold *ta'lim-ta'lim* which is intended to prosper the mosque, and invite the surrounding community to love da'wah. Someone who has become a member of the Tabligh Jama'ah is known as *Karkun* for male members, and *Mastūrah* for female members (Shahab, 2001).

In principle, what is called da'wah to spread Islamic values is a noble movement, but what if the da'wah movement carried out turns out to cancel or even damage other obligations, such as the obligation to fulfil physical and mental sustenance (Santoso 2019) Given that da'wah with the *Khurūj* method in practice the husband leaves his family, wife and children for a long period of time (Mani', 2003) Although not all husbands as Jamâ'ah Tabligh when *Khurūj* neglect their obligations as husbands, there are also husbands when *Khurūj* beforehand have also prepared everything, especially the material left behind for the needs of their wives and children who are left behind when the husband will do *Khurūj* (Jailani 2014) Ideally, the concept of *Khurūj* requires that the provision of maintenance must be prepared before travelling on *Khurūj* and must be commensurate with the needs and length of *Khurūj*. This is of course by getting support from the family (Khalid, 2023).

But what about when preaching with the *Khurûj* method, in fact, the husband's obligation to provide physical and mental sustenance for his wife and children cannot be fulfilled optimally (Akbar, 2023). As in this study, based on the results of research observations conducted, the fact that the husband as a Tabligh Jama'ah when preaching with the *Khurûj* method, a problem was found, namely when the husband wanted to do *Khurûj*, he did not leave material for the needs of the family he left behind, both the necessities of his family's life, the cost of education for his children and so on. This *Khurûj* problem occurs in the Tabligh Jama'ah in Metro City. It cannot be denied that, in this condition, the rights and obligations that should be fulfilled are not fulfilled to the fullest. Whereas in a family, the husband acts as the head of the family and is responsible for the continuity of his household. One of the responsibilities of a husband is to provide for all members of his family. In addition to the nafkah that must be fulfilled by the husband, the husband is obliged to carry out household affairs including caring for educating children, another obligation is to treat the wife well, teaching her the things needed related to religious matters. Meanwhile, the right of the wife and all family members is to get good treatment from the husband (Apriana, 2023). The rights of children within the scope of the family are to get an affection for both parents, get pocket money if they go to school and so on.

Another problem is found that not all wives can really understand and understand the activities carried out by their husbands, especially when the husband's da'wah activities are carried out by leaving him for a long period of time. This has a major effect on the fulfilment of rights and obligations between husband and wife which are not carried out optimally. When nafkah is not maximally obtained, wives who are left behind in reality in order to meet family needs, wives who are left behind also work odd jobs, wives earn a living to meet their daily needs, even when household needs are not met, wives owe a lot to relatives, neighbours, this is done by wives just to meet the needs of life that have not been maximally obtained from their husbands. The problems mentioned above raise concerns that will allow the wife to commit nusyuz which can disrupt domestic harmony, even wives who feel unable to bear the burden of life experienced intend to file for divorce in a religious court.

The reason why this research is important to do, that the preaching of *Khurûj* carried out by Jama'ah Tabligh in Metro City has an impact on the fulfilment of the husband's obligations towards his wife, this is interesting if analysed with a normative study of marriage law. Because the marriage law has clearly regulated the rights and obligations of husband and wife in building a household. Another reason is because the fulfilment of the rights of the wife and family is the responsibility of the husband, and providing for the fulfilment of the family is an act of worship and this is a jihad in the way of Allah, but in fact the concept of jihad is only narrowly interpreted, where the concept of jihad seems to be only da'wah and preaching Islam to the community by means of *amr al-ma'rûf nahi al-munkar*, even though providing for the family is also a jihad in the way of Allah. This is understandable, because so far the legal basis for *Khurûj* carried out by the Tabligh Jama'ah is based on the interpretation of the verse QS. Ali Imran [3]: 110. Although basically, the concept of *Khurûj* which is carried out for 3 (three) days a month, 40 (forty) days a year, and 4 (four) months once in a lifetime, basically the count is determined without knowing whether the *hujjah* is shakhih or not.

The book that guides every da'wah delivered by the Tabligh Jama'at is the book of *Fadhîlah Amal*, a book compiled by Muhammad Ilyas Zakariya al-Kandahlawi (1885 AD/1303 AH). As is known in the book there are many Hadiths that are weak in quality and even false. It can be assessed that in fact the concept of *Khurûj* carried out by the Tabligh Jama'at does not have a strong foundation from the Qur'an and Hadith (Siyami, 2015). However, *Khurûj* has become a dogma among the Tabligh Jama'ah, including members of the Tabligh Jama'ah who live in Metro City.

There are several similar studies with this research, including research conducted by Desti Riyana (Riyana, 2020), This research analyses the preaching of *Khurûj* carried out by Jama'ah Tabligh which is analysed by Islamic law. The results of this study reveal that the *Khurûj* da'wah method carried out by Jama'ah Tabligh has caused a lot of harm in Islam, the fact is that many of the husband's obligations that must be fulfilled are not carried out properly. Another research was conducted by Muammar Khadapi, this research is related to the practice of fulfilling rights and obligations in the Tabligh Jama'ah family, this research was analysed from the perspective of the Sociology of Islamic Law (Khadapi, 2017). Another research was conducted by Rusdiana (2017). This research reveals the practice of da'wah carried out by *Jama'ah Tabligh* which is correlated with a sakinah family. While the novelty of this article is the mental condition of the wife's psychology towards the practice of *Khurûj*. The questions to be answered in this article are how the fulfilment of maintenance for wives for husbands who do *Khurûj Fi Sabillillah*; what is the impact of *Khurûj Fi Sabillillah* on household harmony; then what is the mental psychological condition of the wife due to the husband *Khurûj Fi Sabillillah*.

METHODS

The method used in this article is qualitative, in-depth analysis that will be revealed is the mental condition of the wife due to the husband doing *Khurûj Fi Sabillillah*. This type of research is *Field Research*, or field research, the object of research in Metro City. This research approach is a phenomenological approach, which is a factual phenomenon of the da'wah movement with the *Khurûj* method carried out by *Jama'ah Tabligh* in Metro City. The primary data source of this article is the husband and wife followers of Jama'ah Tabligh specifically in Metro City. While the data collection technique in this article is done with several stages, including through observation, interviews and documentation. Observation was conducted to observe the relationship

pattern between husband and wife of Tabligh Jama'ah followers in fulfilling their livelihood, as well as the psychological mental condition of the wife who was left behind by her husband *Khurūj Fī Sabīlillāh*.

RESULT AND DISCUSSION

Terminology of *Khurūj Fī Sabīlillāh*

Khurūj comes from the Arabic word *kharaja*, which means going out. "Going out" means a charitable effort to go out to preach in order to invite people to worship Allah and leave what He forbids." The concept of *Khurūj Jamā'ah Tablīgh* is the departure of a person from the environment in which he lives to improve himself (*Islah*) by learning to spend some time, property and self, in order to increase faith and good deeds solely for the sake of Allah. *Khurūj* encourages Muslims to learn to focus and care for their faith and to fight for it so that their faith can increase and they can further perfect their deeds in life. *Khurūj* is a training programme to practice one's sacrifice in the way of Allah.

In the conception of Jamā'ah Tablīgh, a person will be considered a follower of Jamā'ah Tablīgh if they have participated in *Khurūj*. *Khurūj* for Jamā'ah Tablīgh is a must. "Khurūj or going out to preach is the zakat of time. When it reaches the nishab, then they are required to preach or in other words spend their time for the sake of religion and fighting in the way of Allah. The nisaab of time is 1.5 hours for one day, 3 days for one month, 40 days for one year, and if possible 4 months for a lifetime.

Khurūj is only one tenth of the other activities, ninety percent, is the Maqomi programme, which is a programme to revive religion at home and in the village itself." In carrying out *Khurūj Jamā'ah Tablīgh* is not uncommon outside the city, even abroad according to the route that has been deliberated. For those who can afford it, it is expected to *Khurūj* to the axis of the headquarters of the Jamā'ah Tablīgh movement, namely, India-Pakistan-Bangladesh (IPB). So, they can see a strong religious atmosphere and are expected to strengthen their faith and to give rise to noble traits as they have obtained during the *Khurūj*. Therefore, the author is interested in examining how the concept of *Khurūj Fī Sabīlillāh Jamā'ah Tablīgh* is.

The Impact of *Khurūj Fī Sabīlillāh* on Wife's Maintenance

Based on the research findings, the practice of fulfilling the obligations of husbands towards wives for Tabligh Jama'ah adherents when going on *Khurūj Fī Sabīlillāh* is that first management of family development will be carried out which will be left behind by their husbands, especially the wives are held a ta'lim called *masturah*, meaning: closed or veiled. In that coaching, the wives are trained to be able to live independently. So that when left behind by *Khurūj Fī Sabīlillāh*, the wives can already act as the head of the household.

There are several typologies of fulfilment of the husband's obligation to provide maintenance for his wife when the husband is doing *Khurūj Fī Sabīlillāh*. Namely, first, well fulfilled, second less fulfilled, and third not fulfilled. The results of researchers' interviews with members of Jamaah Tabligh are as follows:

First, an interview with a man with the initials MH, who does *Khurūj Fī Sabīlillāh* for 3 (three) days a month, he said, and the author narrates the results of the interview as follows.

"...His intention to do *Khurūj* did not necessarily leave his obligation as a husband to fulfil his wife and children's livelihood. MH himself long before deciding to join the Tabligh Jama'ah made preparations to strengthen the economy, this was done to ensure that his wife and children when left behind by *Khurūj Fī Sabīlillāh* for 3 days a month did not lack in daily needs. One of the businesses that MH has is working at Panaragan Jaya Market, MH owns a vegetable shop and other basic necessities, so when MH goes on *Khurūj Fī Sabīlillāh* his wife replaces his position to look after his shop at the Market. He added that so far his family has been safe in terms of their living needs..."

From the results of these interviews, the practice of fulfilling his obligation to provide for his wife and children is going well and the needs of his family are met. Because so far MH has gone to preach, the period of time is not too long, which is done only for 3 days a month. Secondly, an interview with a man with the initials SF, who does *Khurūj Fī Sabīlillāh* for 40 (forty) days a year.

"...SF admitted that he has been a follower of Jama'ah Tabligh for a long time, because preaching *amr al-ma'rūf nahy al-munkar* is an obligation as a believing Muslim. At first, SF's wife did not really agree if her husband would do *Khurūj Fī Sabīlillāh* for 40 days, SF said that his wife was hard to leave because SF has 4 (four) children who are still young and one of them is still a toddler. However, by following the *Masturoh* programme, SF's wife then gave her permission with sincerity. SF's wife gave permission because SF owns a credit counter business..."

From the results of the interview with SF, it can be found that the fulfilment of maintenance for his family is less fulfilled, because the *Khurūj Fī Sabīlillāh* that SF did was quite long, namely for 40 days, with an unstable income plus SF has children who are still relatively young. Third, the next interview was with a man with the initials H, who does *Khurūj Fī Sabīlillāh* for 4 (four) months once in a lifetime. The results of the interview with H found that.

"...H is currently in the process of *Khurūj Fi Sabilillāh*, the da'wah carried out has not been completed, there are still 2 weeks left, H admits that for almost 4 (four) months walking from Mosque to another Mosque. H when leaving his family, only left savings to his wife to be managed as well as possible and H himself so far does not have an independent productive business field, so far he has only followed other people as an employee to sell sunnah products such as robes, miswak, Islamic books, perfume and others ..."

Based on the results of the interview with H, that the condition of fulfilling his wife's livelihood has not been fulfilled properly, besides H has children who are still in school, plus the need for daily living expenses, coupled with an income that does not quite meet the standard. Another source of researchers explored from a wife related to how the fulfilment of husband's maintenance towards his wife. As an interview with the wife with the initials LY who was left by her husband *Khurūj Fi Sabilillāh*, LY said that.

"...Her husband does not have a job and does not even own a house. Previously LY's husband owned three houses, then the three houses were sold to leave for *Khuruj*. In terms of determining alimony, LY's husband has a very simple concept, namely leaving the provision of alimony only according to his ability, accompanied by the belief that leaving the family to preach is in order to help the religion of Allah SWT, so all the wife's affairs are left to Allah SWT, the wife is also trained to have faith in Allah SWT ..."

Another source of interviews was conducted with the wife with the initials N. N as a wife, admitted that basically she was not strong enough to live this household life, because her husband was unemployed, so her daily needs were not fulfilled.

"...N said that, when her husband went on *Khuruj*, there were always disputes with N. The first problem was that her husband N did not leave any alimony for his wife's children for their living needs and school fees. The second problem is that no one takes their children to school. Usually N's husband is in charge of taking her children to school, but when she goes to *Khurūj* this task is not fulfilled, this is exacerbated because N herself does not dare to pick up her children from school, because N cannot ride a motorbike. In this situation, N and her husband often disagreed and argued, and the source of the breakdown of the household was the issue of livelihood in terms of economic needs. With N's family's weak economy, to fulfil their daily needs, N was always in debt to vegetable sellers and stalls providing basic necessities, so that while her husband was away, N's debts grew. Despite N's participation in the *Masturoh* programme, the issue of livelihood needs is a primary need, so when primary needs are not met, disputes often arise between husband and wife..."

The family problems of Tabligh Jama'ah followers when their husbands *go on Khurūj Fi Sabilillāh* are inseparable from the issue of unfulfilled family maintenance. From the results of the research, the impact of *Khurūj Fi Sabilillāh* on the household ends up separating the house between husband and wife. As a result of the wife's unpreparedness to accept a husband who must always leave his family, at first the wife felt happy in family life, because there was a change in the husband who rarely worshipped gradually obedient to worship, but over time the interests of the world were no longer considered looking for a living ignored and even disputed until finally ended in divorce. The impact of *Khurūj Fi Sabilillāh* on the household can be explained from the description of the results of interviews with the wives of Jamaah Tabligh in Panaraga Jaya Village.

"...What is the point of living together with a family where the economic burden is on the wife. Even though the wife is a worker, it does not mean that the economy must be borne by the wife for whatever reason, even if with the word *Khuruj fi sabilillah*..."

The same thing was also experienced by R, the ex-wife of *Jamaah Tabligh*, in the interview excerpt R said that.

"...Not ready to accept the behaviour of the husband who must always stay up late at night days out of the house on the grounds of da'wah, so that in the morning when supposed to do activities no longer done because sleepy and have to sleep, finally they ended up with a quarrel and divorce..."

The same fate was also experienced by Mrs Z, the wife of one of the Tabligh Jama'ah members who is currently working in Malaysia. Z deliberately worked in Malaysia, because it was to pay family debts, during her husband's *Khurūj* and without providing maintenance to his wife. Ayyub admitted that his sister's household experienced a rift after one year of her husband going on *Khurūj*. Ayyub confirmed that.

"...My brother-in-law always goes *khurūj*, causing him to not provide for his family. He doesn't work, he doesn't provide for his family. He keeps going away. He said to preach. Even though without having to go, preaching that I know is anywhere. At first, his wife was told to sell any property that could be sold if there was no money. Eventually, jewellery, pets, and even inherited land and houses had to be sold to cover the family's needs..."

Based on the research conducted, in general, the practice of fulfilling the husband's obligation to provide for his wife is not fulfilled properly. The majority of husbands who participate in *Khurūj Fi Sabillillah* are relatively young husbands, who have a high Islamic spirit, but do not yet have strong economic resilience to meet the needs of their families.

The Impact of *Khurūj Fi Sabillillah* on Household Harmony

The family is the smallest institution in a society and from the family a person gets teachings and instils the values and teachings of Islam to be practised in social life. (Munawaroh, Heradhyaksa, and Sadari 2022) Nowadays every human being wants to have a harmonious and prosperous family. (Mukri and Mahmudah 2021) In Islam, a harmonious household or family is a family of *sakinah*, *mawaddah* and *warahmah*. (Samsidar 2019) The purpose of building a household is to form a harmonious family. (Asnawi 2018) The realisation of a harmonious family is a family of *sakinah*, *mawaddah* and *warahmah*. This can be used as a basis for a family that upholds the values of Islamic teachings in piety to Allah SWT. (Samsidar 2019) The purpose of building a household is to form a harmonious family. (Asnawi 2018) The realisation of a harmonious family can be achieved if between husband and wife function their respective roles and responsibilities. One of the husband's obligations in order to strengthen family resilience is to provide for his wife and family. (Yoki Pradikta, Budianto, and Asnawi 2024)

But what if the husband who adheres to the Tabligh congregation carries out *Khurūj Fi Sabillillah* by leaving his family. This is what happened to Tabligh pilgrims in Metro City, Lampung. The Tabligh congregation performs *Khurūj Fi Sabillillah* for a long period of time, where the husband leaves his wife and does not provide maintenance. Based on the results of the husband's research when running *Khurūj Fi Sabillillah*, the wife who is left behind is only given a small amount of money as maintenance. This is according to the results of an interview with (HF), the wife of the victim of *Khurūj Fi Sabillillah*.

"...My husband left me for 40 days in 2023, before that my husband often left the family. My husband does provide for me, but he doesn't earn enough, because while he is away on *Khurūj Fi Sabillillah*, he doesn't work so he doesn't earn any money for our family. I often forbid my husband to go on *Khurūj Fi Sabillillah*, but my husband says that *Khurūj Fi Sabillillah* is an act of worship to Allah..."

From the results of the interview as above, that *khuruj* da'wah activities can interfere with efforts in the family that should maintain security and comfort in the house are very vulnerable or pose a risk of forming a *sakinah* family, this is based on the assumption that the head to neglect his family, be it from the economic sector, the education and da'wah sector, the social sector, to harmony in the household.

The same thing was also conveyed by the wife, whose husband is a follower of the Tabligh congregation, who has been travelling around Lampung Province for a long time.

"...My husband has been a Tabligh congregation for many years, and the consequence is *Khurūj Fi Sabillillah*, whether we like it or not, my children and I have to accept it, even we often fight with my husband just because of economic matters. To fulfil my children's living and education expenses, I have to work multiple jobs: taking care of the household, picking up the children from school, and even working as a washer and ironer in people's houses, in order to fulfil my family's needs..."

From the results of the interview sources as above, researchers revealed that *Khurūj Fi Sabillillah* had an impact on household harmony. The wife as a victim of her husband who participated in *Khurūj Fi Sabillillah* revealed that she often quarreled, even I thought and intended to separate from my husband.

Wife's Psychological Mental Condition Due to the Practice of *Khurūj Fi Sabillillah*

The non-fulfilment of the wife's right to maintenance due to the husband's *Khurūj Fi Sabillillah* has an impact on the wife's psychological mental health. The indication is that the wife experiences excessive anxiety and fear. Anxiety and worry are felt by the wife when the husband will leave for *Khurūj Fi Sabillillah*, this is because when the husband *Khurūj Fi Sabillillah*, the right to family maintenance is not fulfilled, and finally the wife experiences fear. Fear in the sense of fear of not being able to eat, fear that their children's education costs will not be paid and so on.

In addition to the above symptoms, there are some common symptoms experienced by someone who is suffering from mental health problems. Mental health disorders can also affect physical health. That is why people with mental health disorders

often complain of symptoms that interfere with their lives and work. These symptoms include mood swings, personality, habits, and social withdrawal.

Based on the results of the study, wives who were left behind by their husbands for *Khurūj Fī Sabīlillāh* experienced mental health disorders including: Feeling prolonged sadness, sometimes for no apparent reason; Feeling numb or indifferent to their surroundings; Feeling significant fatigue, lack of energy, and having sleep problems; Feeling excessively angry and highly sensitive; Feeling hopeless and helpless; Often feeling confused, worried, or scared; Having bad experiences that cannot be forgotten; Experiencing delusions, paranoia, or hallucinations; Finding it difficult to concentrate; Feeling excessive fear or worry, or being haunted by feelings of guilt; Drastic mood swings; Tending to withdraw from the social environment and unable to cope with stress or daily problems.

The aforementioned psychological disorders arise due to problems caused by economic problems in the sense that the wife's right to maintenance is not fulfilled due to *Khurūj Fī Sabīlillāh*. Islam strictly regulates that the husband is obliged to fulfil the needs of his wife (Mochammad Dja'is 2009). Nafkah is the fulfilment of all needs and necessities of life including food, clothing, shelter, as well as household and medical expenses for the wife in accordance with the needs, including the cost of children's education. In the Qur'an it has been explained in Surah An Nissa: 34: The provision of the above verse, explains that men are to lead women by protecting and maintaining them, and are tasked with finding and providing for their wives and family members (Tatapangarsa, 2003).

Referring to the results of the first sub-section review as above, it was found that the majority of Tabligh Jama'ah followers in Metro City, who followed *khurūj fī sabīlillāh*, did not fulfil their obligation to provide maintenance for their wives and families left behind. The non-fulfilment of the obligation of maintenance is due to the fact that the economic security of the family built by the husband of the Tabligh Jama'ah followers is not yet strong, meaning that the husband does not have a job and sufficient income.

Quoting Faiqoh Bahjah, the obligation to provide maintenance for the wife is an Islamic commandment and the marriage law clearly regulates this obligation. This means that the *khurūj fī sabīlillāh* movement carried out by the Tabligh Jama'ah cannot fulfil the husband's obligation to provide for his wife and family (Siyami, 2015). This means that providing maintenance is obligatory, but if *khurūj fī sabīlillāh*, which in reality sacrifices the family, the wife's children are neglected, living expenses are not fulfilled, the wife is forced to work to meet the daily needs of life, even when the husband *khurūj fī sabīlillāh* the wife is left behind and when she lacks living expenses, the wife is forced to go into debt, this kind of practice can be punished as haram in Islam and marriage law in Indonesia.

Looking at the facts of the Tabligh Jama'ah family in Metro City, *Khurūj fī sabīlillāh* can risk household harmony and the purpose of marriage is difficult to realise. The purpose of marriage in the marriage law is to form a happy family, sakinah mawadah warahmah, intact, eternal based on God Almighty (Asnawi, 2011). This means that achieving the purpose of marriage is the most important mission in building a household, not the *Khurūj fī sabīlillāh* movement that takes precedence.

In the author's opinion, as long as the husband can fulfil his obligations during *khurūj fī sabīlillāh*, there will be no deviations committed by the Tabligh Jama'ah members. Judging from the provisions of *khurūj fī sabīlillāh* that have been determined by the leadership of the Tabligh Jama'ah, the *khurūj fī sabīlillāh* activities carried out by the Tabligh Jama'ah as long as they fulfil the needs of the wife and children, and do not leave the obligations of a husband, there are no things that contradict Islamic Law. Although in reality there are some members of the Tabligh Jama'ah when doing *khurūj fī sabīlillāh* prioritising da'wah obligations by putting aside their obligations as a husband, thus neglecting the rights of the wife and children in the family, of course this is a wrongful act because it does not fulfil the rights of family members and this is not in accordance with Islamic law in forming and building a household. Thus, the researcher concludes that the mistakes made by members of Jama'ah Tabligh Masjid in *khurūj fī sabīlillāh* activities are mistakes made by individuals who have deviated from the concept of *khurūj fī sabīlillāh* itself, which has been determined by the leader of Jama'ah Tabligh.

Implication

The implications of *Khurūj Fī Sabīlillāh* have an impact on household disharmony. Wives whose husbands are left behind by *Khurūj Fī Sabīlillāh* play a double role, in addition to taking care of household affairs, wives must also work to fulfil their daily needs by working. This condition creates conflict between husband and wife. The existence of household disharmony then gave birth to several common symptoms experienced by wives who experience mental health disorders. Mental health disorders can also affect physical health. Wives with mental health disorders often complain of symptoms that interfere with their lives and work. These symptoms include mood swings, personality, habits, and social withdrawal. Based on the results of the research, wives who were left behind by their husbands for *Khurūj Fī Sabīlillāh* experienced mental health disorders including: Feeling prolonged sadness, sometimes for no apparent reason; Feeling numb or indifferent to their surroundings; Feeling significantly tired, lacking energy, and experiencing sleep problems; Feeling excessively angry and highly sensitive; Feeling hopeless and helpless; Often feeling confused, worried, or afraid.

CONCLUSION

The practice of fulfilling the obligations of Tabligh Jama'ah husbands in providing alimony for their wives when the husband performs *Khurūj Fi Sabīlillāh*, is divided into several typologies, namely, first, well fulfilled, second less fulfilled, and third unfulfilled. However, in general, the fulfilment of husbands' obligations towards the wives of Tabligh Jama'ah followers in Metro City is not well fulfilled. The non-fulfilment of these obligations is due to the fact that many husbands who carry out the *Khurūj Fi Sabīlillāh* preaching movement are followed by husbands whose age is relatively young. Looking at the facts of the Tabligh Jama'ah family in Metro City, the impact of the *Khurūj fi sabīlillāh* movement on the household can risk the harmony and purpose of marriage itself.

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