



# The Practice of *Khuruj Fisabilillah* in Shaping the Religious Character of Youth in *Jama'ah Tabligh*: A Living Quran Study

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## Abstract

This study addresses the limited scope of Living Quran research that explores *khuruj fi sabilillah* as a medium for the internalization of Quranic values in shaping the religious character of youth. The research aims to examine the understanding of *Jama'ah Tabligh* youth in an Indonesian community regarding the practice of *khuruj fi sabilillah*, to identify the Quranic values received and internalized through this practice, and to explain the supporting and constraining factors in the formation of religious character. Employing a qualitative method with a descriptive-interpretative approach within the Living Quran framework, data were collected through in-depth interviews, non-participant observation, and documentation involving *Jama'ah Tabligh* youth and amir actively engaged in *khuruj* activities. Data analysis was conducted through reduction, presentation, verification, and thematic interpretation. The findings demonstrate that *khuruj fi sabilillah* functions not only as a missionary activity but also as a process of experiencing, receiving, and actualizing Quranic teachings in socio-religious life. This practice contributes to strengthening worship discipline, responsibility, Islamic brotherhood (*ukhawah Islamiyah*), sacrifice, and self-control among youth. The study enriches Living Quran scholarship, particularly in relation to contemporary da'wah movements and the development of religious character among Muslim youth.

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## INTRODUCTION

Discussions regarding the formation of religious character among youth remain a critical issue in contemporary Islamic studies. Youth are in a developmental phase that significantly shapes their religious understanding, lifestyle, religious discipline, and social orientation. During this phase, the influence of the environment, community, and intense religious experiences plays a major role in shaping one's personality and perspective on religion. Therefore, the formation of religious character cannot be fully understood solely through formal education in the classroom but must also be viewed through the social-religious practices that take place in real life (Muflih et al., 2022). In this

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context, the *Jama'ah Tabligh* stands out as a compelling subject for study among da'wah communities due to its training model rooted in direct experience, the cultivation of religious practices, and an intense communal lifestyle. Several studies indicate that religious character is more effectively shaped through behavioral traditions, institutional culture, and consistent collective practices, such as respect for spiritual mentors, courteous communication, communal solidarity, disciplined worship, and social responsibility. Thus, religious practices and traditions serve not only as routine activities but also as a means of value transformation that shapes the religious character of youth in a deeper and more sustainable manner (Muttaqin et al., 2024).

*Jama'ah tabligh* is known as a transnational da'wah movement that originated in India and subsequently spread widely to various regions, including Southeast Asia and Indonesia. The development of *Jama'ah Tabligh* in Southeast Asia cannot be separated from the Indian Islamic network and the role of Sufism in the Islamic revival movement. This is significant because it demonstrates that *Jama'ah Tabligh* did not emerge solely as a local response, but as part of the dynamics of Islam's spread that shaped the character of da'wah, spirituality, and religious practices in this region (Bustamam-Ahmad, 2008). In Indonesia, the *Jama'ah Tabligh* first gained recognition in the early 1950s and subsequently experienced a strengthening of its movement around 1974, with its center of activity at the Kebon Jeruk Mosque in Jakarta. *Jama'ah Tabligh* appears as a da'wah movement that emphasizes moral transformation through a peaceful, simple approach focused on individual development. This framework demonstrates that *Jama'ah Tabligh* is not merely engaged in delivering sermons but also collectively shaping the religious lifestyles of its members (Aziz, 2004).

In Indonesia, the *Jama'ah Tabligh* has expanded not only in major urban centers but also into outlying and local areas, maintaining a relatively uniform approach to spiritual guidance. The *Tabligh Jama'ah* conducts its da'wah through a gradual process focused on improving faith, deeds, and moral character. One of the movement's most distinctive practices is *khuruj fi sabilillah*, which involves setting aside time to go out and preach for a specific period, moving from mosque to mosque under the guidance of an *amir*. In the *Jama'ah Tabligh* tradition, *khuruj* is not merely an activity of conveying da'wah to the community but also a means of self-development filled with congregational prayer, *ta'lim*, *dzhiker*, consultation, *jaulah*, and the cultivation of a simple lifestyle (Mufid, 2011; Razak, 2008). Recent research by Busral et al., (2025) even indicates that the practice of *khuruj* is carried out through a highly structured routine from morning to night, thereby fostering discipline, spiritual awareness, and brotherhood among members. This finding reinforces the view that *khuruj* is not merely an activity of missionary outreach, but rather a pattern of religious education that takes place comprehensively in the daily lives of *Jama'ah Tabligh* members (Busral et al., 2025).

The normative foundation of this da'wah practice is deeply rooted in the Quran. Allah the Great says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: *And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful* (QS. Ali 'Imran [3]: 104)

In another verse it is stated,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا ۗ لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: *You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient* (Q.S. Ali ‘Imran [3]: 110)

These two verses indicate that *da’wah*, *amar makruf*, and *nahi mungkar* what is evil are part of the moral identity of the Muslim community (Kementerian Agama RI, 2019). As for the dimension of character building, it is emphasized in the words of Allah, “*And the servants of the Most Merciful are those who walk upon the earth in humility, and when the ignorant address them, they say words of kindness*” (Q.S. Al-Furqan [25]: 63). These verses demonstrate that *da’wah* in Islam is not only about conveying religious messages but also about character development, such as humility, self-control, and social responsibility (Kementerian Agama RI, 2019). Thus, *khuruj fi sabilillah* can be understood not merely as a *da’wah* movement but also as a space for the actualization of Quranic values in the lives of Muslim youth.

Within an academic framework, the living Quran approach is highly relevant for analyzing this phenomenon. Junaedi defines the living Quran as a scholarly study of various social phenomena related to the presence of the Quran within Muslim communities (Ali, 2015; Junaedi, 2015). From this perspective, the Quran is not merely understood as a text to be read or interpreted, but also as a living guide embedded in the actions, traditions, and social interactions of society. In other words, the focus of the living Quran is not solely on the internal meaning of the text, but also on how the text is implemented in daily life until it becomes an institutionalized social practice (Karim, 2025). In the context of this study, the practice of *khuruj fi sabilillah* is significant because it can be interpreted as a form of social interaction with the Quran, where verses on *da’wah*, *ukhrawah*, worship, and ethics are translated into concrete patterns of action.

Theoretical support for the living Quran can also be found in the research by Zuhri, (2019), which asserts that the discourse of the Quran should not be confined to the internal dimension of the text but must also be examined in its external dimension namely, how the Quran engages in dialogue with readers, listeners, and social reality. From this perspective, the Quran comes alive when its text is not merely understood linguistically or through exegesis, but is also responded to and actualized in human life. Zuhri’s perspective is highly relevant to research on *khuruj fi sabilillah*, as this practice demonstrates a dialogue between text and life. The verses of the Quran do not remain merely as normative quotations, but come alive through the practice of congregational prayer, religious instruction, the strengthening of brotherhood, the sacrifice of time, and the cultivation of moral character in social interactions. Thus, the practice of *khuruj* can be described not only as a form of *da’wah*, but also as a living dialogue between the Quran and the community that practices it.

In addition to its normative and theoretical strength, the practice of *khuruj* is also relevant when viewed from the perspective of religious character development. Religious character is not only evident in the mastery of religious knowledge but also in the discipline of worship, etiquette, honesty, social concern, responsibility, and self-control. Research Muttaqin et al., (2024) indicates that the behavioral traditions of students in Islamic boarding schools, such as respect for religious teachers, polite communication, communal meals, a simple lifestyle, maintaining cleanliness, and discipline in worship, are capable of fostering a well-rounded religious character. This finding is significant for this study because the practice of *khuruj* within the *Jama’ah Tabligh* also

operates through a similar logic of habit formation namely, building character through worship routines, communal etiquette, service to others, and social exemplarity. This implies that *khuruj* can be understood as a space for the formation of religious character rooted in experience and collective living traditions, rather than merely the transmission of religious content.

A number of previous studies have indeed discussed the *Jama'ab Tabligh* and *khuruj*, but their focus has varied. Aziz, (2004) examines the *Jama'ab Tabligh* in Indonesia from the perspective of a peaceful *da'wah* movement and outlines the history of its emergence in Indonesia. Bustamam-Ahmad (2008) situates *Jama'ab Tabligh* within the historical framework of the Islamic revival in Southeast Asia. Nurhayati, (2019) examines *khuruj* from the perspective of the economic resilience of *Jama'ab Tabligh* families in Medan and concludes that *khuruj* does not necessarily undermine family economic resilience, as families employ faith-based survival strategies and income management. Meanwhile, Busral et al., (2025) focus more on the daily routines of the *Tabligh Jama'ab* and the structure of their *da'wah* activities within daily life. These studies demonstrate that *khuruj* has been analyzed from historical, *da'wah*, family, and religious routine perspectives, but few have specifically positioned it as a space for the internalization of Quranic values in shaping the religious character of youth within a specific local context such as Medan Johor Subdistrict. This is where the gap in this research lies (Aziz, 2004; Busral et al., 2025; Bustamam-Ahmad, 2008; Nurhayati, 2019).

Another gap is evident in studies of the living Quran. Thus far, research on the living Quran has tended to focus more frequently on ritual traditions such as the recitation of specific *surah*, *tadarus*, *yasinan*, or other forms of symbolic reception within society. In fact, as emphasized by Junaedi, (2015) and further explored by Zuhri, (2019), the Living Quran can also be understood through the process of social interaction that brings the Quran to life through collective actions and responses (Junaedi, 2015). In this context, mobile *da'wah* activities such as *khuruj* actually offer a very rich field for study, as they embody the practice of verses regarding *da'wah*, discipline, brotherhood, and ethics in communal life. Therefore, this study seeks to expand the scope of living Quran research from its previous focus on ritual reception toward the practical reception occurring within contemporary *da'wah* movements.

Locally, this study is also significant because it is set in the Medan Johor subdistrict, an area with a vibrant *Jama'ab Tabligh* presence and active *khuruj* practices. Medan is no stranger to studies on the *Jama'ab Tabligh*, given the dynamics of the *Jama'ab Tabligh* community in the city. However, Nurhayati's research focuses on family economic resilience, not on the formation of young people's religious character. Consequently, this study offers a distinct empirical contribution by positioning young people as the primary subjects, while also interpreting the *khuruj* practice as a space for Quranic reception that shapes religious habitus. With this approach, the research not only explains what *khuruj* is, but also how youth understand it, what Quranic values they internalize, and how this practice shapes their religious character in daily life (Nurhayati, 2019).

Based on the above discussion, this study is guided by three central questions: how do young members of the *Jama'ab Tabligh* in Medan Johor District understand the practice of *khuruj fi sabilillah*; what Quranic values are perceived and internalized through this practice; and what factors support and hinder the formation of their religious character. With this focus, this study aims to analyze the youth's understanding of *khuruj fi sabilillah*, identify the

Quranic values embodied in this practice, and explain its relevance to the formation of the religious character of *Jama'ah Tabligh* youth in Medan Johor District. Through the living Quran approach, this article is expected to enrich Quranic studies and exegesis, particularly regarding the relationship between revelation, da'wah practices, and character formation in contemporary Muslim life.

## METHODS

This study employs a qualitative method with a descriptive-interpretive approach within the framework of the living Quran. This approach was chosen to gain an in-depth understanding of the practice of *khuruj fi sabilillah* as both a da'wah activity and a process of internalizing Quranic values in the formation of the religious character of *Jama'ah Tabligh* youth. The research was conducted at the Nurul Falah Mosque, Medan Johor District, Medan City, as this location serves as one of the centers for deliberation and activities of the *Jama'ah Tabligh* in the region. Research informants were selected using purposive sampling, with criteria including youth aged 15–30 years who actively participate in *khuruj*, as well as *Jama'ah Tabligh* amirs who understand the dynamics of community development. Based on field data, this study involved seven informants consisting of one *Jama'ah Tabligh* leader from Medan Johor and six young members of the *Jama'ah Tabligh* with diverse educational backgrounds, ranging from alumni of Islamic boarding schools and universities to current students. This composition of informants provides a sufficiently representative picture for analyzing *khuruj* practices from the perspectives of both the mentors and the youth directly involved (Adel et al., 2025; Akem et al., 2025; Busral et al., 2025; Engkizar et al., 2023; 2025; 2021; Kaema & Ulwi, 2025; Manshuruddin et al., 2025; Seminikhyna & Lutsenko, 2024; Wahyuni et al., 2025).

The research data consists of primary and secondary data. Primary data was obtained through in-depth interviews and non-participant observation to explore the informants' understanding of *khuruj fi sabilillah*, the Quranic values they embrace, and its influence on the formation of religious character. Secondary data was obtained through a literature review of books, scholarly articles, and relevant literature on the *Jama'ah Tabligh*, the living Quran, and religious character. Data analysis was conducted through the stages of data reduction, data presentation, verification, interpretation, and drawing conclusions. To ensure data validity, this study employed source triangulation and methodological triangulation, as well as member checking with informants to ensure that the results of the interpretation remained consistent with their experiences. This study also adhered to research ethics through informant consent, confidentiality of identity, and voluntary participation.

## RESULT AND DISCUSSION

### **The Understanding of *Jama'ah Tabligh* Youth Regarding the Practice of *Khuruj fi Sabilillah***

The research findings indicate that the understanding of *Jama'ah Tabligh* youth in Medan Johor Subdistrict regarding the practice of *khuruj fi sabilillah* extends beyond merely going out to preach from one mosque to another; it is also understood as a process of self-development, strengthening of faith, spiritual training, and realigning one's life orientation to better align with Islamic teachings. For the youth, *khuruj* is not merely a physical journey or an organizational agenda, but rather a space for religious learning experienced directly within communal life. Such an understanding indicates that *khuruj* is

positioned as a religious experience that unites da'wah, the cultivation of worship, and the formation of moral character. This finding aligns with Razak, (2008) view that *khuruj fi sabilillah* is one of the *Jama'ab Tabligh*'s primary methods, aimed not only at conveying da'wah but also at collectively fostering religious habits.

From the perspective of the leader, Abdul Hadi, as the amir of the *Jama'ab Tabligh* in Medan Johor, explained that this movement stems from Maulana Ilyas's concern over the decline in Muslims' religious understanding and practice. According to him, the *Jama'ab Tabligh* was established to strengthen faith, cultivate moral character among the faithful, and revive Islamic life through a simple, peaceful approach focused on individual improvement. He also explained that within the *khuruj*, there are various forms of learning, such as enhancing congregational prayer, preaching, studying the Quran, reading religious texts, and holding consultations. This statement indicates that from the leaders' perspective, the *khuruj* is understood as a systematic model of religious education oriented toward behavioral change. This confirms that the *Jama'ab Tabligh* has developed into a transnational da'wah movement that emphasizes the practical improvement of faith, deeds, and religious life.

Normatively, the youth's understanding of *khuruj* is grounded in the Quranic teachings regarding da'wah and the moral responsibilities of Muslims. Allah the Almighty states,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: *And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful* (Q.S. Ali 'Imran [3]: 104)

This verse indicates that *da'wah* is not merely a verbal activity, but part of a collective mission that must be brought to life in the lives of the community. In the context of the *Jama'ab Tabligh*, this verse is interpreted as the foundation for fostering a way of life that is closer to religion through collective action, setting a good example, and direct involvement in religious activities. Therefore, young people view *khuruj* not merely as the fulfillment of the command to preach, but also as practice in living out their faith concretely in daily life. This was conveyed by the following *Jama'ab Tabligh* informant.

....describes the *Jama'ab Tabligh* as a "crash course in Islamic studies" because during the program, participants study, stay overnight at the mosque, perform obligatory and recommended prayers, learn to read the Quran, preach to the community, and study the etiquettes taught by the Prophet, such as table manners, mosque etiquette, and respect for elders (informant 1).

This statement indicates that for young people, *khuruj* is a comprehensive religious experience. They do not merely acquire religious knowledge cognitively but experience it directly through actions, interactions, and daily practices. From the perspective of the living Quran, such experiences demonstrate that the Quran is not merely a text to be read but also a living guide to life brought to life through social-religious practices (Junaedi, 2015; Shihab, 2017).

Young people's understanding of *khuruj* also indicates a shift from a formal to a substantive meaning. Initially, some young people may view *khuruj* as a tradition inherent to the identity of the *Jama'ab Tabligh*. However, after becoming directly involved, they begin to understand that *khuruj* is a means of self-development. Nasyaruddin acknowledges that the practice of *khuruj* has helped him become more focused. He states that previously he was often negligent in prayer and rarely read the Quran, but after participating in *Jama'ab Tabligh* activities, he became more conscious of maintaining his prayers and studying the Quran. This acknowledgment is significant because it demonstrates

that understanding of *khuruj* is built through tangible experiences of personal transformation, not merely through conceptual definitions. This finding reinforces the results of Sumaga, (2020) research, which states that *khuruj* activities can be understood as a form of non-formal Islamic education that plays a role in shaping the Islamic personality of adolescents. This study also reveals that young people's understanding of *khuruj* is shaped by a structured, guided training framework. This was articulated by the following *Tabligh* group member.

... *The Jama'ab Tabligh in Medan Johor does not only target older adults but has also specifically established a youth group aimed at religious students, schoolchildren, and college students. During school breaks, they are invited to participate in a khuruj lasting at least three days, provided they obtain permission from their parents* (informant 2).

This data indicates that young people's religious understanding does not develop spontaneously but is shaped through interaction with amirs, the tradition of consultation, and an active community atmosphere. This finding aligns with Saleh, (2024), who asserts that the *Jama'ab Tabligh's da'wah* methods influence the moral development of adolescents because they are carried out collectively, gradually, and with exemplary conduct.

Thus, it can be concluded that the youth of the *Jama'ab Tabligh* in Medan Johor District interpret *khuruj fi sabilillah* as a collective act of worship that combines *da'wah*, religious education, the cultivation of religious practices, and the development of moral character. *Khuruj* is not understood merely as a physical journey for *da'wah*, but as a space for *tarbiyah* that shapes religious consciousness and a better life orientation. This finding reinforces the results of Hakim, (2020) research, which views *khuruj* as a living Quran phenomenon, while expanding upon it by demonstrating that, in the context of Medan Johor, the understanding of *khuruj* has become a crucial foundation in the formation of the religious character of the youth. In other words, *khuruj fi sabilillah* functions not only as a *da'wah* method of the *Jama'ab Tabligh* but also as a socio-religious mechanism that brings the values of the Quran to life and makes them active within contemporary Muslim youth.

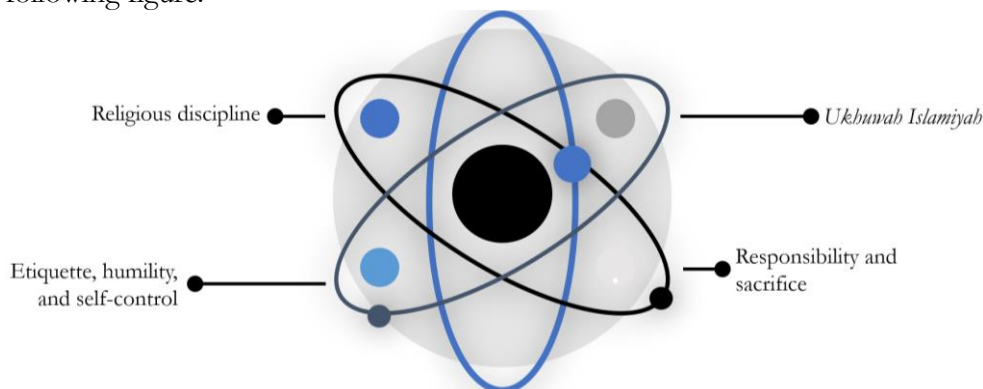
### **Reception and Internalization of Quranic Values through the Practice of *Khuruj fi Sabilillah***

The research findings indicate that the practice of *khuruj fi sabilillah* serves as a powerful space for the internalization of Quranic values in shaping the religious character of the youth of the *Jama'ab Tabligh* in Medan Johor District. The most prominent values in this practice include discipline in worship, Islamic brotherhood (*ukhuwah Islamiyah*), responsibility, sacrifice, etiquette, humility, and self-control. These values are not merely conveyed through theory but are instilled through direct exposure during the activities. In this context, *khuruj* serves as a space for religious practice that allows young people to directly experience how the teachings of the Quran are applied in daily life. Therefore, the internalization of Quranic values within *khuruj* occurs not only at the level of knowledge but also at the levels of experience and behavior.

Interview data with informants indicate that during their participation in the *khuruj*, they were accustomed to performing obligatory and voluntary prayers, learning to read the Quran, interacting with the community to spread the message of Islam, and studying the etiquettes taught by the Prophet, such as table manners, mosque etiquette, and respect for elders. This information indicates that Quranic values are internalized through tangible routines. Young people are not only encouraged to understand the importance of worship and moral conduct but are also guided to practice and repeat these in a communal setting. In the living Quran approach, this indicates that the Quran functions effectively within the socio-religious sphere, as its values are embraced,

internalized, and manifested through collective action.

Furthermore, the research shows that the practice of *khuruj fi sabilillah* serves as a powerful space for the internalization of Quranic values in shaping the religious character of the *Jama'ah Tabligh* youth. The most prominent values in this practice include discipline in worship, Islamic brotherhood (*ukhuwah Islamiyah*), responsibility, etiquette, humility, and self-control, as shown in the following figure.



**Fig 1. Religious Characteristics of *Jama'ah Tabligh* Youth**

The first value that stands out is discipline in worship. During the *khuruj*, the young men's daily rhythm is governed by a schedule of congregational prayers, *dzikir*, Quran recitation, and *ta'lim*. This routine instills the understanding that worship is not a supplementary activity, but rather the center of a Muslim's life, as one informant explained in the following interview.

.... before joining *Jama'ah Tabligh*, he was often negligent in his prayers, but became more mindful of maintaining his prayers after participating in the *khuruj*, demonstrating that the formation of religious character occurs through consistent patterns of habit-forming (informant 3)

The habit of religious practices can strengthen the religious character of students. The difference is that, in the context of this study, this habit-forming process takes place within a *da'wah* community that demands collective discipline, so its formative effects are not merely individual but also communal. The second value is *ukhuwah Islamiyah*. In the *khuruj*, young people live together, worship together, study together, and work together in *da'wah* activities. This pattern of togetherness fosters a sense of brotherhood and care for one another, as conveyed by the informant in the following interview.

.... the activities in the *khuruj* build the values of *ukhuwah Islamiyah* (informant 4).

In this context, *ukhuwah* is not merely understood as a normative concept, but is manifested in concrete actions such as serving one another, reminding one another, and fostering unity through collective deeds. This value aligns with the spirit of *da'wah* emphasized in the Quran: "You are the best nation ever raised up for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah" (Q.S. Al-'Imran [3]: 110). This verse indicates that the identity of the Muslim community is built not only through personal worship but also through social responsibility and solidarity in enjoining what is good and forbidding what is evil.

The third value is responsibility and sacrifice, as conveyed by the informant in the following interview.

*Khuruj* teaches people to become better through the practice of going out in the way of Allah for three days, forty days, or four months, with activities consisting of congregational prayer, *da'wah*, Quranic study, and consultation (informant 5)

This explanation suggests that *khuruj* trains young people to set aside time, step away from the comforts of routine, and focus on strengthening their faith. This value of sacrifice is crucial in character development, as it teaches that

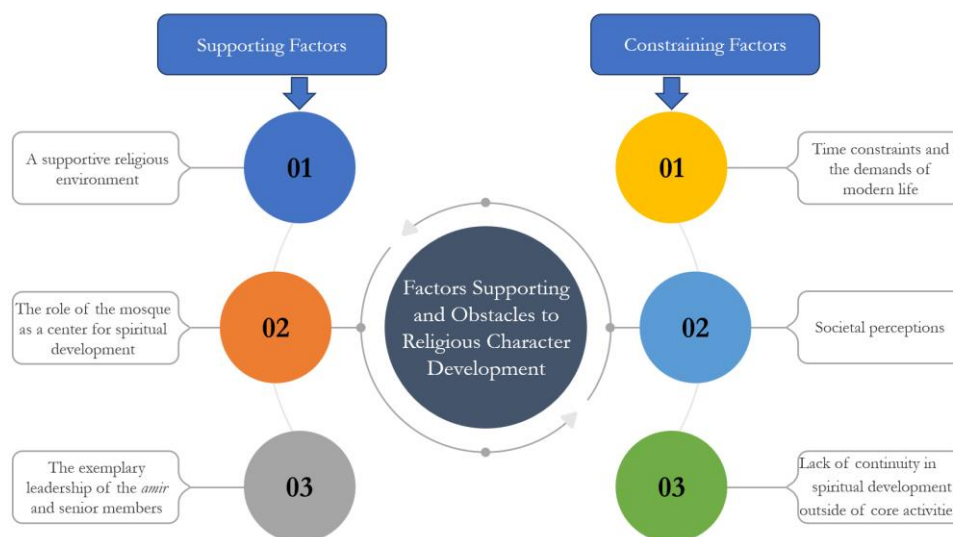
religious devotion is not merely about knowledge but also about sincerity and the willingness to prioritize one's life. This finding aligns with Husni et al., (2023), who demonstrated that the da'wah practices of the *Jama'ah Tabligh* focus on the prosperity of the mosque and the balance between worldly and spiritual affairs. In this study, the value of sacrifice appears to function as a means of fostering moral and spiritual resilience among youth.

The fourth value is etiquette, humility, and self-control. Interview data shows that during the *kburuj*, the youth were taught proper dining etiquette, mosque etiquette, and respect for elders. This indicates that the religious character being shaped is measured not only by the quantity of worship but also by the quality of social conduct. This finding is highly relevant to the words of Allah the Most Merciful: “*And the servants of the Most Merciful are those who walk humbly on the earth, and when the ignorant address them, they say words of kindness*” (Q.S. Al-Furqan [25]: 63). This verse emphasizes that one of the most important manifestations of religiosity is courtesy, self-restraint, and humility in social interactions. In the context of *kburuj*, these values are internalized through communal life and interaction with society, so that young people learn that da'wah must be carried out with good character, not merely with enthusiasm.

Analytically, the internalization of Quranic values in *kburuj* demonstrates that religious character formation occurs through the integration of text, practice, and community. Young people are not only taught about the importance of worship, brotherhood, and moral conduct, but also experience firsthand how these values are put into practice in their daily routines. This is what distinguishes *kburuj* from ordinary religious study sessions, which often emphasize the cognitive dimension more. In *kburuj*, religious understanding, emotional experience, and social action converge into a single process of religious education. Therefore, the results of this study confirm that *kburuj fi sabilillah* can be understood as an effective arena for the living Quran in shaping the religious character of youth, because the Quran is not merely read and understood, but brought to life through patterns of worship, etiquette, community, and a life orientation that are continuously practiced collectively.

### **Supporting and Hindering Factors in the Formation of Religious Character Among Youth Through the Practice of *Khuruj fi Sabilillah***

The research findings indicate that the formation of religious character among youth through the practice of *kburuj fi sabilillah* is influenced by two interrelated elements: supporting factors and hindering factors. The primary supporting factors are evident in the strength of the congregation's environment, the central role of the mosque as a space for spiritual development, the exemplary leadership of the amir and senior members, and the regular practice of worship. Conversely, inhibiting factors manifest as time constraints, demands of education and work, societal perceptions, and the challenge of maintaining religious consistency after the *kburuj* activities conclude. Thus, the formation of religious character within the *Jama'ah Tabligh* does not occur in a straightforward manner but takes place within a dynamic social space where Quranic values are continually negotiated with the daily realities of young people's lives (Sumaga, 2020). The following are the supporting and inhibiting factors in the formation of religious character among youth through the practice of *kburuj fi sabilillah*.



**Fig 2. Factors Supporting and Hindering the Development of Religious Character in Youth Through the Practice of *Khuruj fi Sabilillah***

The first contributing factor is the presence of a supportive religious environment. In *Jama'ah Tabligh*, young people are not mentored individually but are part of a community that constantly reminds them of the importance of worship, *da'wah*, moral conduct, and *ukhuvah*. Such an environment reinforces religious habits because religious values are not only taught but also practiced collectively. This finding aligns with the research by [Muttaqin et al., \(2024\)](#), which indicates that daily traditions within Islamic educational environments such as respect for mentors, polite communication, camaraderie, a simple lifestyle, maintaining cleanliness, and fulfilling religious obligations serve as effective models for the formation of religious character. Within the context of the *Jama'ah Tabligh*, a similar pattern is observed in communal life during *khuruj*, when young people are trained to maintain congregational prayer, listen to religious instruction, participate in consultations, and foster solidarity among members. This environment creates a moral atmosphere that facilitates young people's internalization of the values of responsibility, discipline, and social piety.

The second supporting factor is the role of the mosque as a center for religious development. In the practice of the *Jama'ah Tabligh*, the mosque serves not only as a place of worship but also as a space for non-formal education that accommodates religious instruction, Quranic study, discussions, and outreach activities. Consequently, the mosque functions as a socio-religious space that continuously shapes the religious habits of young people. This can be understood through the findings of [Muflih et al., \(2022\)](#), who assert that the strengthening of religious character is more effective when carried out through a structured culture and habit-forming programs within an educational environment. Although their research was conducted in a school context through the *pesantren ramadan* program, the core principle remains relevant: religious character develops through repetitive activities supported by a religiously oriented institutional atmosphere. In this study, this function is fulfilled by the mosque as the hub of *Jama'ah Tabligh* activities, enabling young people not only to receive religious teachings but also to directly experience a way of life framed by the values of worship and communal solidarity.

The third supporting factor is the exemplary conduct of the amir and senior members. During *khuruj* activities, the youth witness firsthand how the mentors maintain their religious practices, speak politely, live simply, serve others, and adhere to the community's discipline. This exemplary behavior is crucial because character education does not rely solely on lectures but is heavily

shaped by concrete examples consistently present in daily life. This underscores that the *Jama'ah Tabligh's da'wah* method influences the moral development of youth because it is carried out collectively and accompanied by role models. The findings of this study reinforce this view. Young people learn not only from the material presented but also from the way of life they witness within the congregation's environment. In this regard, the formation of religious character occurs through a process of imitation, habituation, and the repeated internalization of values.

On the other hand, this study also identified several inhibiting factors. The first factor is time constraints and the demands of modern life. Young people are at a stage in life that requires them to divide their attention among *da'wah*, education, work, family, and their economic future. Consequently, the intensity of their involvement in *khuruj* often conflicts with their class schedules, work, or household responsibilities. These obstacles indicate that the formation of religious character through *khuruj* cannot be separated from the socio-economic conditions of young people. This analysis aligns with Pool, (2021), which demonstrates that the life experiences of Tablighi Jamaat members unfold within the tension between religious moral projects and the demands of modernity. In this context, Islamic reformism does not exist outside the modern world but rather negotiates with it. Therefore, the time and work constraints in this study are not merely technical issues but part of the clash between the ideals of religious development and the realities of contemporary youth life.

The second inhibiting factor is public perception. Some members of the public still view the *Jama'ah Tabligh* through a stereotypical lens; for example, they are perceived as being too focused on outreach activities or as paying insufficient attention to certain social issues. Such perceptions can affect young people's comfort in participating in *khuruj*, especially when they must navigate life within the *Jama'ah* community while also living among a broader society that does not always understand the nature of their *da'wah*. This illustrates that involvement in the *Jama'ah Tabligh* is also tied to issues of social honor, moral personhood, and the aspiration to be respected members of society. In the context of this study, this means that the formation of young people's religious character is influenced not only by the internal dynamics of the congregation but also by the acceptance or rejection of the external environment. If society imposes a negative stigma, the process of religious development may be disrupted because young people feel their religious activities are looked down upon.

The third obstacle is the lack of continuity in religious education outside of core activities. Religious character is not formed instantly, but rather through a lengthy process that requires repetition, reinforcement, and ongoing support. The strong values cultivated during *khuruj* can weaken when young people return to daily routines that are not fully religious. In this regard, religious character-building programs require support from various elements, such as a structured environment, active participant engagement, the role of mentors, and a consistent atmosphere of habit formation. Without ongoing support, such guidance tends to remain merely a fleeting experience.

Thus, the religious character formation of youth through the practice of *khuruj fi sabilillah* is influenced by the interaction between the internal strengths of the congregation and the external challenges of modern life. The religious environment, the mosque, the example set by the *amir*, and the habit of worship serve as very strong supporting factors. Conversely, time constraints, educational and work pressures, social perceptions, and the lack of continuity in mentoring act as significant hindering factors. These findings confirm that *khuruj*

has great potential as a space for living the Quran that shapes religious character, but its effectiveness is highly dependent on social support, personal readiness, and the continuity of guidance in daily life.

## CONCLUSION

This study shows that the practice of *khuruj fi sabilillah* among the youth of the *Tabligh Jama'ah* in Medan Johor District is not only understood as an activity of going out to preach, but is also interpreted as a process of self-development that emphasizes the strengthening of faith, discipline in worship, the cultivation of moral character, and religious responsibility. From the perspective of the living Quran, *khuruj* serves as a social space where the values of the Quran are received, internalized, and actualized in daily life. Verses regarding *da'wah*, *amar makruf nahi mungkar*, *ukhuwah*, and moral conduct do not stop at the level of textual understanding but come to life through communal practices, consultation, religious instruction, service to others, and the cultivation of religious behavior. Field findings indicate that young people view *khuruj* as a religious experience that shapes a more purposeful way of life, particularly in maintaining prayer, reading the Quran, fostering Islamic brotherhood, respecting others, and improving moral conduct. On the other hand, the success of religious character formation through the practice of *khuruj fi sabilillah* is also influenced by supporting and inhibiting factors. The main supporting factors include a conducive congregational environment, the centrality of the mosque as a space for guidance, the exemplary conduct of the amir and senior members, the existence of youth development programs, and free time that allows young people to participate in *khuruj* activities.

The obstacles include time constraints, educational demands, work, and financial responsibilities faced by young people, meaning that the intensity of their involvement is not always consistent. Thus, *khuruj fi sabilillah* makes a significant contribution to shaping the religious character of young people, but its effectiveness depends heavily on the continuity of guidance, support from the social environment, and the ability of young people to balance *da'wah* activities with their daily responsibilities.

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