

IMPLEMENTATION OF FIQH WORSHIP IN THE KEDUNG WARINGIN COMMUNITY

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Abstract

This research discusses the material of Fiqh Prayer Worship and its implementation in the worship of children of Kedung Waringin Village RT.0 RW.14. Starting from the awareness of the importance of habituating congregational prayers from an early age. The author is moved to engage in providing flexibility and habituation in carrying out worship in everyday life, to build a sense of responsibility for obligations starting from an early age. The author analyzes that full guidance from various parties is needed, not enough just in formal lessons. Then the role of parents as well as the surrounding environment will greatly affect children in carrying out worship continuously. So that the habituation and example provided can be implemented in the long term. Due to the presence of planting from an early age. In this study, not only is the material provided, but there is also training and control of worship on the object of research. The importance of providing concrete examples in the form of habituation and example to children. Because it will be recorded in the child's mind the things that happen around him. So the implementation of Fiqh Prayer worship will be continuous with the habits carried out in daily life.

Keywords: Shalat, Exemplarity, Familiarization, Guidance

INTRODUCTION

Worship is basic for Muslims in various parts of the world. Worship becomes a necessity in everyday life, such as prayer. There are several types of prayers, one of which is the fardhu prayer which is sentenced to fardhu 'ain which the obligation is owned by each individual. The law has another meaning, that is, if a person does it, he will get a reward, but if he is abandoned, he will sin. Fardhu prayer as it is known consists of five prayer times, namely dawn, zuhur, asr, maghrib, and isha. Which, when combined with the raka'at, will total 17 raka'at.

Prayer is a pillar of religion in Islam, also being the first worship that will be his on the Day of Judgment. As God has said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

It means: "And establish prayers, pay zakat, and ruku'lah with those who ruku'." (Qs. Al=Baqarah: 43)

In the above verse contains the command to establish prayer, which is done precisely at the beginning of time, also paying attention to the obligations that must be done before performing the prayer such as completing ablution. It would be better if the prayer is done in the

congregation because the reward will be different from the prayer done alone.

Urgency in the understanding of prayer must be built from an early age, aiming to form a conscious attitude of responsibility to the obligations that must be performed for every Muslim. Because prayer has good benefits for the personality of the individual, as the Word of Allah in Qs. Al-Ankabut: 45 which reads:

.....إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ.....

It means: "Verily the prayer prevents evil (acts) and mungkar."

If the prayer is performed well, it will provide great benefits in the life of a Muslim, both children and adults. Because prayer will also add devotion and closeness of the servant to the creator.

In this case, understanding is needed not only in formal learning but through informal learning as well. In addition to school, parents have a very important role in providing understanding to the child. The majority of children will do things that they often see. So a good example is needed in everyday life so that the mindset is formed in the child's subconscious to do good things. So on the contrary, if the environment that forms it exemplifies things that are not good, then one day he will do these things unconsciously. Because he will record clearly in himself what he sees in his daily life.

Not only in their daily lives but in the aspect of worship is also very influential in shaping the character of children. It will be seen from how parents educate and foster the worship of the child from an early age. Therefore, in educating children, parents should not just tell children to do this, don't do this, don't do it. However, parents must be able to set an example first so that there is a good role model for their children. Because the problem of example is an important factor in determining the good and bad of children.

In providing understanding, each parent has a different method. Some parents are always gentle but they are also always harsh towards the child. If he makes a mistake or violates the rules, he will be given various punishments. But back to the nature of parents who will always provide understanding with care and affection. In a hadith narrated by Imam Abu Daud which reads:

مروا أولادكم بالصلاة وهم أبناء سبع سنين، واضربوهم عليها وهم أبناء عشر، وفرقوا بينهم في المضاجع

It means: "Instruct your children to pray when they are seven years old, and have them (if they leave them) when they are ten. And separate their beds."

The above hadith explains that parents should guide the child to pray when he is 7 years old, if the child is 10 years old it is permissible to beat him if he does not perform the prayer. At the age of 10 years and above, parents should pay more attention to the implementation of the child's prayer. Because at this age the child will enter puberty. Then the obligation to pray will be borne by himself, but it cannot be separated from the guidance of his parents who always invite him to enforce prayer properly.

In the environment in which the author conducted this study, some parents have implemented the fiqh of prayer worship to their children. In several ways, it is done so that the child is familiar with the obligation of prayer. Not only is the material presented but the author tries to always provide a good example for children in the environment. Because two-way communication is needed, not only the understanding of the child but the understanding of parents in the fiqh of prayer worship is also important.

So from the background described above, the author feels obliged to research with the title "**Implementation of Fqh Prayer Worship in the Kedung Waringin Community**".

RESEARCH METHODS

Research methods become the way used in the process and finding solutions also achieve the objectives of a study. The subjects taken by researchers to be the object of research were parents and children in Kedung Waringin Village RT.01 RW.14.

1. Types of research

This research uses the type of field research or *field research*.

2. Research Sites

The place used for research is Kedung Waringin Village, RT. 01, Rw. 14, Bojong Gede District, Bogor Regency.

3. Research Subjects

The first research subjects in this study were parents who had children aged 5-15 years, in Kedung Waringin Village RT.01 RW. 14, so that researchers can find out the implementation of providing an understanding of the Fiqh of Prayer Worship in the application of children's prayers. The second source is children aged 5 – 15 years in Kedung Waringin Village RT.01 RW.14.

RESULTS AND DISCUSSION

In this study, the methods used were interview methods, observation methods, and documentation methods. After conducting research using the 3 methods above, the thing that will be done is to analyze the data that has been collected from research sources by processing data to draw goals as well as conclusions from the research that has been done

1. Interview Method

According to Esterberg's definition, an interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a particular topic.

In interviews, there are always two parties, each of which has a different position. One party is in a position as a seeker of information and the other as a provider of information (respondent).

Interviews were conducted with parents, to find out whether parents provide an understanding of the Fiqh of Prayer to their children or not. Also, see the extent to which the implementation is applied in everyday life.

2. Observation Method

Theoretical observation is a research method carried out by observing the object of research, either directly or indirectly.

The observation method can also be interpreted as an investigation conducted to obtain facts from existing symptoms and seek factual information, either about the social, economic, or political institutions of a group or an area. The observation method is carried out to collect data in measuring a behavior or a process of activities carried out on the object of research that can be observed.

3. Documentation Methods

Documentation is a data collection technique by viewing and also analyzing documents that have been made by research subjects or other people who discuss the research subject. This documentation technique is carried out in compiling qualitative research to get an overview from the subject's point of view through written media or other documents written and made directly by the research subject. Both documentation during observation, observation, and interviews.'

The basic purpose of Islamic education is to guide the spiritual and physical growth of children by teaching, directing, training, nurturing, and supervising them to walk by the teachings of Islam.

The teaching of prayer can be done mainly by parents at home as an example and habituation for children in doing worship. However, prayers can also be performed in schools or educational institutions exemplified by teachers. In this study, parents have set a good example for children in RT.01 RW.14 Kedung Waringin Village, including starting by instilling obligations for the prayer itself which is carried out using two-way communication. Not only children are given an understanding of prayer but parents also set an example in praying to children.

In interviews conducted with parents in RT.01 RW.14 Kedung Waringin Village, they habituated from small things. Always try to set a good example so that children record and practice it in everyday life. If it is prayer time, parents at RT.01 RW.14 Kedung Waringin Village will look for their children to prepare to pray.

Prayer education includes all actions in daily life. The formation of prayer is the completion of the formation of the creed. Because prayer is a reflection of the creed. When a child fulfills *his Rabb's call and carries out his commandments, it means that he welcomes* the natural tendencies that are in his soul so that he will water them.

To form good morals in children, concrete examples will be needed in the form of examples from the closest environment. Good example has a great impact on a child's personality. The existence of examples in education is a very influential method and has proven to be the most successful in preparing and shaping the moral, spirit, and social ethos aspects of children. This is because the educator is the best figure in the child's view, whose actions, and manners, are realized or will not be imitated by the child.

Education in the family is important, just as important as education in school. If likened, education is like a coin that has two sides where on one side there is education in the family while on the other side, there is education in schools. Islamic education in the family is a process of forming Islamic personality in children. The role and responsibility of parents as primary educators are needed in educating children well. Parents are the first educators of the generation, but it is not yet fully felt by the majority of Muslim families today. Therefore, it is very important to re-optimize the role of parents in the family so that there is no exemplary crisis.

Parents are obliged to introduce and give prayer lessons from an early age so that when at the age of performing prayers they already have sufficient provisions, and are not easily affected by a bad environment. This is very necessary to be instilled in a child so that when he grows up he does not deny the obligation to pray or underestimate it.

Parents are also responsible for getting children to tell the truth, be kind and polite, dislike to reproach and insult others, and other immoral behaviors. Of course, parental guidance and education must be accompanied by consistent parental examples and attitudes. If parents teach children to tell the truth and be kind and polite, then parents first get used to telling the truth and being polite to children.

This study also applied a reward and punishment system in the activities carried out. The

effect of the enactment of the system is enormous, spurring enthusiasm from children as well. Aims to instill that if you do good, there will be sweet fruit afterward, but if you make a mistake there will be bad effects from it. Daily evaluations are also carried out with children when learning is carried out. Also reporting progress to parents conducted 2 meetings in one week during the study.



Figure 1. Controlling the Implementation of Congregational Prayers



Figure 2. Controlling the Implementation of Congregational Prayers



Figure 3. Interviews with parents, reporting children's progress as well as sharing methods of building good habits at home



Picture 4. giving rewards to children of RT.01 RW.14 Kedung Waringin Village

CONCLUSION

This research focuses on the Implementation of Fiqh Prayer in RT.01 RW.14 Kedung Waringin Village, Bojong Gede District. During the research period conducted through interviews, observations, and documentation showed good things in its application. Not only material that seeks to be understood but habituation is also carried out in worship activities to bring a good impact to the community. The implementation of Fiqh Prayer is also carried out well because of the collaboration between the author and the community, especially children and parents who are the object of research. So this good habit must continue to be maintained so that the people of RT.01 RW.14 Kedung Waringin Village become a community that obeys religion, to create a better environment in the future. If the environment is good, the generation formed will be good and expected to be a fair leader in society.

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