

## Implementation of Fiqh Learning in the Perspective of the Book of Ghoyatul Bayan Syarah Zubad Ibnu Ruslan on the Practice of Santri Congregational Prayers

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### ABSTRACT

Congregational prayers for students at the Salafiyah Syafi'iyah Islamic Boarding School are an obligation and a concept that cannot be changed. This study uses a qualitative approach to obtain or reveal the ins and outs of phenomena such as feelings, thought processes, and emotions that are difficult to reveal when using quantitative methods. The data collection techniques are data reduction, data description, and making conclusions. Based on the research results, it can be concluded that: Submission of fiqh material through the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan is delivered using the wetonan or bandongan method. In addition, this recitation is also carried out Live streaming (online recitation) via YouTube S3 TV and Dakwah Media. The purpose of implementing prayer fiqh material through the book of matan zubad in the Ma'hadul Qur'an Putra hostel is none other than to make it easier for students to understand fiqh material, especially prayer fiqh. Meanwhile, the role of the Zubad matan book is considered sufficient in solving or providing solutions to problems found in congregational prayers.

### 1. Introduction

Fiqh learning is part of Islamic religious education, which aims to increase one's faith, and piety to Allah SWT and have a noble character in personal, social, national, and religious life (Zarkasi, 2019). Apart from being a fact and reality, learning fiqh is necessary and useful in building a dignified human life. Fiqh education is a necessity that cannot be separated from people's lives because it is considered one of the most concrete epistemologies (foundations of knowledge) that are directly in contact with the reality of society (Muqit, 2018).

In educational institutions such as schools and madrasas, learning fiqh is one of the subjects that must be taught because it has quite an important role and function in education (Mansir, 2021). The purpose of studying fiqh at schools and madrasas is to enable students to understand the main points of Islamic law and the procedures for implementing them to be applied in life—Muslims who are always obedient in carrying out Islamic law kafah or perfectly (Rahman, 2022). In addition, the purpose of studying fiqh is as a provision for students to be able to know and understand the basic core teachings of Islam in detail and totally, both in the form of naqli and 'aqli propositions, as well as carry out and practice the provisions of Islamic law properly (Mansir, 2021). Therefore, we as Muslims are required to

understand the science of fiqh properly and correctly so that the worship we perform does not become in vain, as is the case with people who carry out a Shari'a obligation such as prayer, pilgrimage, and other obligations, but not accompanied by the conditions and pillars, then the work will be in vain (invalid).

One of the things that became Muslims believes is that worshipping Allah SWT is the first and main task for humans; Allah SWT created even jinns and humans solely to worship Him. In a narrow sense, worship is a human activity that cannot be used/intended for other than worship. This is what is meant by mahdhah worship. An example of mahdhah worship is one such prayer. Prayer is an obligation for every Muslim who has fulfilled the terms and conditions or face-to-face (mukalaf) (Al-Ramli, 1994). Prayer occupies a high position in Islam. Prayer is considered the pillar of religion and determines the legitimacy of one's deeds on the Day of Judgment. People who pray well will be lucky, whereas people who pray have problems; they will lose money and regret it in the afterlife (Faridh & Amrullah, 2018). Another main indicator of obedience to one's worship can be measured to what extent the person maintains and maintains his prayer service (Hadiawati, 2017).

Prayers can be performed in two ways, alone and in a congregation. Congregational fard prayers are a very great

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symbol of Islam; they are the cause of intertwining mutual love for fellow Muslims, knowing each other, loving each other, showing strength, unity, and forms of social activity with the surrounding community in which there are no differences in race, social status, age and ethnicity. Because the Prophet SAW said that praying fard in a congregation is more important than praying alone, and the reward is greater than praying alone (Jauhari, 2017). In addition, one of the symbols of the people's obedience to the leader, if the priest is wrong, then the congregation can immediately reprimand him. A description of the leader of the people who made a mistake; deviate from the syariat order, then the people are obliged to remind and not follow it (Darussalam, 2016).

When a person performs prayer, he cannot be separated from the problems in it. Based on the results of observations made by researchers at the Ma'hadul Qur'an Putra hostel, there were several obstacles faced by fellow students in carrying out prayers, both performed alone and in the congregation. One of the obstacles he encountered was the difficulty in equating intentions with takbiratulihram (syak), provisions for being a mammum masbuk, and various kinds of problems that exist in congregational prayers. Meanwhile, classical fiqh is very important in providing solutions to problems encountered by converts because it can maintain by emphasizing its instrumental position, which has brought stagnation of thought to problems encountered by a convert (Kahfi, 2020). Therefore, students or students must study fiqh. As stated in the book of Matan Zubad:

تَكْفِي مَعَ التَّوْفِيقِ لِلْمُشْتَغَلِ إِنْ فُهِمَتْ وَأُتْبِعَتْ بِالْعَمَلِ

“This book of Matan Zubad with the blessing of Taufiq (help) from Allah is sufficient (from other than him) for people who are busy studying Fiqh, but with notes that it is understood and followed by practice”.

It is not enough to understand it; if you only understand it you can lose it, but if you practice it while doing it, it becomes stable. The book of Zubad's matan is also easy to memorize, both for children and adults, and is useful for beginners who are busy studying fiqh, especially for men (Al-Ramli, 1994). The book of Zubad's matan is one of the works of a well-known writer in the Middle East, namely Syihabuddin Abu al-'Abbas Ahmad bin al-Husain bin Hasan bin 'Ali bin Ruslan al-Ramli al-Maqdisi al-Syafi'i. The material includes chapters of Monotheism, Fiqh, and Sufism. The specialty of this book is the strands of wisdom that are revealed through short, rhythmic sentences in the final sentence (Taufiq, 2021). Students routinely study this book at the Salafiyah Syafi'iyah Islamic Boarding School, Sukorejo, Situbondo.

Studying the Salafiyah Syai'iyah Islamic boarding school Sukorejo Situbondo is like studying the Islamic world in a micro but complex way. Because, in general, the essence of pesantren is not only to present the well-known principles of the pillars of faith and Islam. More than that, coupled with a "sharp" and in-depth way of thinking about changes in the pesantren system from the sorogan and bandongan models to the madrasah model (Zamili, 2014). The sorogan model or system is an individual learning system in which a santri faces a teacher, and there is an interaction of knowing each other between the two (Wahyono, 2019). Whereas the wetonan or bandongan model, according to Zamakhsyari Dhofier, as quoted by Ali Akbar and Hidayatullah Ismail, is a book

teaching system in which a kiai, ustaz, or teacher reads and explains the contents of the book. At the same time, students, students, or students pay attention to their books and make notes (either translation or description) (Akbar, 2018).

This model adds to the self-image of the Sukorejo Islamic Boarding School, which is increasingly known as a reforming pesantren, especially on the island of Java. The Sukorejo Islamic Boarding School deserves to be confident in designing and develop its curriculum, which has the Salafiyah Syafi'iyah spirit. It is hard to believe that the government alone has adopted or picked up and imitated the curriculum that has been applied for decades at the Nusantara Islamic boarding schools, and the Sukorejo Islamic boarding school is no exception.

Based on the background of the problem, the formulation of the problem can be stated as follows:

1. How is the fiqh material delivered in congregational prayers through the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan at the Ma'hadul Qur'an male dormitory?
2. What is the purpose of applying prayer fiqh material through the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan in the male Ma'hadul Qur'an hostel
3. What is the role of prayer fiqh material according to the perspective of the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan in providing solutions to the problem of praying in a congregation of students in the male Ma'hadul Qur'an hostel?

## 2. Literature Review

### 2.1. Studies on Fiqh

The etymological definition of fiqh comes from the word faqqaha yufaqqhihu fiqhan, which means a deep understanding that requires the mobilization of the mind's potential and refers to the meaning of understanding Islam comprehensively. Meanwhile, in terms of fiqh, it means the knowledge of sharia laws that are practical, explored, and found from the arguments that are tafsil.

Fiqh is the product of hard work called 'ijtihad', which is carried out by certain people called 'mujtahid' using certain methods. The hard work referred to here is not physical work but brain work called 'nazar' with a certain object called 'dalil'. There is a special science that talks about propositions, laws, how to give birth to laws from propositions, and about people who do ijtihad; this knowledge is called 'Uṣūl al-fiqh (Muhajir, 2018).

Broadly speaking, fiqh consists of two parts: the Fiqh of worship and the Fiqh of muamalah. The first, the fiqh of worship (ritual fiqh), is the fiqh that regulates human behavior concerning God, such as prayer, fasting, zakat, pilgrimage, reading the Koran, and others. Second, fiqh mu'amalah (social fiqh) regulates human behavior concerning others, such as buying and selling, mortgages, leasing, politics, and others (Khallaf, 2010). The practical goal to be achieved by the science of fiqh is to study fiqh to apply applicable laws that have been produced through partial propositions to be practiced in real life (Sufyan et al., 2020).

There is no meaning for people who know knowledge, goals and conditions without practicing it in everyday life. This is as stated in the nadhom of the Zubad book as follows:

فَعَالِمٌ يَعْلَمُهُ لَمْ يَعْمَلْهُ مُعَذِّبٌ مِنْ قَبْلِ عِبَادِ الْوَتَنِ

“As for pious people who do not practice their knowledge. Then he will be tormented before the idol worshippers” (Al-Ramli, 1994).

## 2.2. Salat

Prayer, according to language, is prayer, while according to terms, prayer is an activity that includes movements and readings that begin with takbir and end with greetings (Asy-syathiri, n.d.). The person who is obliged to perform the prayer is a Muslim person who is Muslim and holy from menstruation and childbirth (Al-Ramli, 1994). Prayers are sometimes done alone, sometimes done in the congregation.

The word congregation, according to language, means a group of people, while the meaning, according to the term is a congregation that binds his prayer with the prayer of his priest (Ibnu Salim al-Kaf, n.d.). Congregational prayers are prayers carried out by many people, consisting of at least two people; one of them or one who is more fluent in reading and understands more about Islamic law is chosen to be a priest (Syekh, 2018).

Congregational prayers in obligatory prayers are sunnah (Al-Ramli, 1994). However, the scholars differed (khilaf) regarding the law of congregational prayers. Some say fardu kifayah for all free men other than those traveling (Musafir) (Ibnu Salim al-Kaf, n.d.). So that others do not bear the sin if someone has done it. Meanwhile, according to Imam Ahmad, congregational prayers are fardu 'ain; Congregational prayers are a condition for the validity of prayers, so if prayers are not performed in congregation, then the prayers are invalid (Huda, 2018).

Is it sunnah to pray in congregation in Friday prayers? If in the Friday prayer the congregational prayer is not punished as sunnah, but, fardu. Since it is obligatory to be in congregation during Friday prayers, the intention of the congregation, whether it is to become an imam or a congregation, must coincide with takbiratulihram. So if usually there are only three components of intention, namely:

- a. قصد الفعل (intentionally doing or intending to do), namely  
lafaz اصلي
- b. فرضيه (declares fardu), namely pronunciation فرض
- c. تعيين (determines the fardu prayer performed), namely lafaz  
الظهر

On the other hand, in the congregation of Friday prayers the components of the intention are four, namely:

- a. قصد الفعل (intentionally doing or intending to do) namely  
lafaz اصلي
- b. فرضيه (declares fardu), namely pronunciation فرض
- c. تعيين (determines the fardu prayer performed), namely lafaz  
الجمعة

d. اماما / مأموما, Therefore, the thread of the Friday prayer intention, if you become a priest, is اصلي فرض الجمعة

اصلي; meanwhile, if you become a mother, namely: اصلي

فرض الجمعة مأموما. So in the Friday prayer congregation, the intention to become an imam or the intention to become a makmum must coincide with takbiratulihram, because the congregation in Friday prayers is obligatory (Al-Ramli, 1994).

Likewise, for people who want to tie their prayers with the priest, it is obligatory to intend to become a makmum before carrying out one pillar fi'li, such as bowing. Moreover, it is also sunnah to pray in congregation in the tarawih and witr prayers in the month of Ramadan, which is held at the same time as the tarawih prayers. From this, there is a difference between the witr of Ramadan and the witr every night other than Ramadan. What is the difference? If witr outside the month of Ramadan is not sunnah in a congregation, but if witr is done in a congregation during the month of Ramadan.

Earlier it was said that the Friday prayer is obligatory and requires the intention to become a priest or mamum along with takbiratul ihram, then where else is the prayer whose implementation is obligatory in the congregation and requires the intention to become a priest or mamum along with takbiratulihram? Namely in the i'adah prayer (repeating the prayer that has been done).

The law of i'adah prayer is sunnah, but with notes (Al-Ramli, 1994):

- a. The second prayer must be performed in the congregation.
- b. The intention to become an imam or mamum is the same as the Friday prayer must coincide with takbiratulihram.
- c. The second prayer is of better quality or better than the first. For example, the second congregation is more numerous than the first congregation, or the number is the same but the implementation of the place is different, if the first is in the musalla, while the second is held in the mosque, or both are in the mosque but the imam of the second prayer is habib.

d. Then if this i'adah prayer is performed, is the intention still fardu! While the status is sunnah? The answer is still the intention remains اصلي فرض الظهر however, the status of

the second prayer, even though the intention is fardu, still has the status as a sunnah matter because the obligation has been carried out with the first prayer, the second prayer becomes a sunnah. Since the second one is sunnah, how about remembering that the first prayer is invalid? For example, if you forget to pray the first prayer without ablution, then this i'adah prayer cannot be replaced (Al-Ramli, 1994).

Why is that? Because praying i'adah or repeating prayers that have been done is sunnah. Therefore, sunnah cases cannot add to obligatory cases. In conclusion, a larger congregation is more important than a small congregation, except that there is a mosque near his house, which is likely to be empty of congregations if he goes out looking for more congregations, incidentally; he is a community figure, or he has a large congregation but the priesthood is wicked, or his faith is a heretic, so there is no need to look for a larger or more congregation.

The Friday prayer is different from other prayers, if in other prayers such as Zuhr, Asr, Maghrib, Isha and Dawn, makmum is considered to demand the congregation as long as the imam has not said the salam. For example; the imam is about to say salam while the makmum has just arrived, and the makmum has time to take takbiratulihram, then the imam says salam, then the makmum is still considered to be suing the congregation. However, if it is Friday prayer, you cannot just demand the imam's greeting, because the congregation can be said to demand Friday prayer in congregation if they demand at least one rak'ah. What then if you don't demand congregational Friday prayers? If he does not demand one rak'ah because he just joins Friday when the imam is about to prostrate, then his intention is the intention of Friday, but his prayer is four rak'ahs.

As for the virtue of takbiratul ihram that can be obtained in congregational prayer, that is by immediately takbiratulihram. The meaning is that the imam takbiratulihram, the makmum also immediately ber takbiratulihram. What if the takbiratulihram of the makmum is the same as the takbiratulihram of the imam! So invalid (Al-Ramli, 1994). Two pillars in the prayer cannot be the same between the imam and the makmum. That is takbiratul ihram and salam. If the other pillars are combined, it does not invalidate the prayer, but the ruling is only makruh.

Congregational and Friday prayers are exempted or excused for not praying in congregation and Friday prayers. As for the excuse for leaving the congregational and Friday prayers accompanied by a record of the time, it must still be wide, namely as follows:

- a. It was raining, because of the rain someone was not prosecuted by the congregation and left for Friday. The rain that is meant here can wet the clothes
- b. Muddy (wearing it can be famous for mud)
- c. Very cold and very hot, either at night or during the day
- d. Pain, pain here, of course, severe pain. If it's just a toothache that's not severe, there's no relief for missing congregational and Friday prayers
- e. Very thirsty and hungry which causes heavy sleepiness, but if you're just thirsty, you just have to drink and then leave
- f. Don't have clothes, or have clothes but are not fit to wear
- g. Eating foul-smelling foods, with notes of odor that don't go away

The congregational prayer becomes invalid if it violates the provisions of the congregation, as for the provisions of the congregation as follows: (a) It is not permissible to be makmum to people who are makmum, except makmum masbuk; (b) It is not permissible to speak to people who have to repeat their prayers; (c) It is not permissible to be grateful to people who wake up for more rak'ahs.

As for the person who is makruh to be an imam, it is a person who is hated by his people (meaning a person who is not liked by his congregation or the surrounding community), a woman who is always scolded by her husband, a person who likes to argue and a person who has a very difficult time paying debts—mentioned in a hadith narrated by Ibnu Majah, who is sanad from Ibnu Abbas RA. It is also Makruh to pray in the congregation between a man and a woman who are not mahram, unless there are two companions or a man as a family member of the woman. Thus it is mentioned in the hadith of the Prophet SAW narrated by Muslims from 'Amr bin 'Ash RA (Syekh, 2018).

The conditions for being in the congregation here relate to whether the prayer is valid or not, not related to the reward for praying in the congregation, so being in the congregation can be valid if he fulfills the following conditions (Al-Ramli, 1994):

- a. Makmum knows about the movements of the imam
- b. If the prayer is performed in a place other than the mosque, then the distance between the imam and the makmum cannot be more than 300 jiro (hasta)
- c. A woman cannot be a man's priest
- d. A person whose recitation of Al-Fatihah is incorrect cannot become the imam of a person whose recitation of Al-Fatihah is correct.

In this case, the question arises! What if those who become priests are small children who are intelligent (already tamyiz), slaves (people who are not yet free), or people who are fasiq (people who commit major sins or often commit minor sins)? Then here, it is said that they could become priests or priests, but it is more important that those who are made priests are other than them, namely mature people, free people, and people who are just (Al-Ramli, 1994).

Makmum must be equal to imam, while in mamum sometimes makmum lags, and sometimes makmum precedes. What if the makmum lags behind the imam by two pillars or precedes the imam by two pillars? No problem for people who do not know or know but forget. Regarding the pillars in prayer, there are two pillars: the pillar of qouli (speech) and the pillar of fi'li (work). fi'li pillars are sometimes qhosir (short), and thowil (long). There are only two pillars of qhosir, namely l'tidal and sitting between two prostrations because actually l'tidal is only a separator between bowing and prostration, similarly sitting between two prostrations is only a separator between the first prostration and the second prostration. The word rukun here is a pillar that does not distinguish between a long pillar and a short pillar, between speech and action, meaning the same between the pillar of speech and the pillar of action.

Suppose the makmum is left behind by the imam of the four pillars. In that case, it does not invalidate the prayer, with a note if there is an excuse, then what are the examples of excuses that do not invalidate the prayer, among others: (a) doubt or delay in the makmum in reciting the Alfatihah; (b) crowded to place the forehead, or not immediately find a place to prostrate; (c) forget to read Alfatihah, the person who forgets to read Alfatihah can be tolerated for takhalluf (behind his imam) to complete Alfatihah.

It is not the same as makmum masbuk (people who from the beginning do not have time to finish Alfatihah, even do not have time to read Alfatihah at all). There is a possibility that the maskum masbuk is not only in the first rakaat, it could be in the second rakaat, for example reciting in the Zuhr prayer, he is a makmum muafiq (reciting with the imam from the beginning) but he is not aware that he did not read Al-Fatihah, when the imam wanted ruku' just realized that had not read Al-Fatihah, had to read Al-Fatihah, because read Al-Fatihah he ended up falling behind the imam, the imam had already ruku' while the makmum was still reading Al-Fatihah, automatically everyone was late, so the makmum obtain tolerance to complete the recitation of Al-Fatihah. Moreover, some other excuses cause him to be left behind by the imam.

### 3. Methods

When viewed from the data source's location, this research is included in the field research category. Field research is to find out where the events that are the object of research take place, to get direct and up-to-date information about the problem in question, and to cross-check the existing materials. In terms of the nature of the data, it is included in qualitative research, namely research that intends to understand phenomena about what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, and others holistically, and utilizing descriptions in the form of words and language, in a special natural context and by utilizing various natural methods

Qualitative research aims to obtain or reveal the ins and outs of phenomena such as feelings, thought processes, and emotions that are difficult to reveal when using quantitative methods regarding certain social units, including individuals, groups, institutions, and society (Zamili, 2017). In qualitative research, the data collected is in the form of descriptive data. This study uses several methods to complement one method and aims to obtain complete and valid data according to the problems studied. The method used is the observation method. With this method, systematic observations and recordings will be made of the phenomena that occur in congregational prayers at the Ma'hadul Qur'an Putra hostel. In addition to observation, the interview method is also used; using this method will obtain more accurate data that cannot be obtained through observation and documentation.

#### 4. Result and Discussions

##### 4.1. *Submission of Fiqh Materials for Congregational Prayers*

Congregational prayers at the Salafiyah Syafi'iyah Islamic boarding school are not a new program but have become a concept that cannot be changed. Precisely after the completion of the evening prayers in the congregation, it was continued with the recitation of the Zubad matan book, delivered directly by the Deputy Caretaker of the Salafiyah Syafi'iyah Islamic Boarding School, namely KH. Afifuddin Muhajir. The method or system used is wetonan or bandongan. Confirmed by Ustadz Faizul Islam, who said that: "Yes, by what you have observed that in the delivery of fiqh prayer material through the book of Matan Zubad, wetonan or bandongan systems are used, namely the method of recitation where students attend lessons by sitting Around the kiai, the kiai reads the book, while the santri listens to the book and takes notes. In addition, this recitation is also carried out Live streaming (online recitation) via YouTube S3 TV and Dakwah Media.

Bearing in mind that at the Salafiyah Syafi'iyah Islamic Boarding School, praying in congregation is a concept that cannot be changed, said Mr. Maskuri when debriefing KKN 2022. So, of course, you need to know the purpose of being required to pray in the congregation. in this case, as expressed by Ustadz Akbar, "The purpose of making congregational prayers obligatory for students is none other than so that students get used to praying in congregation, both when they are at the hut and later when they are at home." Under what is felt by some students when they return home, to be precise during the Imtihan (Holiday in Pesantren), he said as follows: "The obligation to pray in congregation at the Pondok for us is more beneficial because it can make us accustomed to attending the prayer congregate when they are at home."

Based on the research results in the previous sub-subjects, the delivery of prayer fiqh material through the book of Matan Zubad uses the wetonan or bandongan method or system.

Namely, the recitation method in which the students follow the lesson by sitting around the kiai, the kiai reads the book while the santri listens to the book and takes notes. Apart from that, this recitation is also live streaming (online recitation) via YouTube S3 TV and Dakwah Media. The wetonan or bandongan method is a collective learning method carried out by a group of santri with a kyai as a teacher, in which the kyai reads while the santri interpret the book and record important matters explained by the kyai (Asmuki & Al Aluf, 2018; Dhofier, 1982).

The recitation of this book was only attended by some senior students, while some other students participated in the activities set by the Islamic boarding school. Then later, the senior students, who incidentally are the room leaders, will convey it back to each of their room children so they can find out in detail the contents in the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan, especially the material for congregational prayers. One of the prayers that emphasized the congregational implementation, the Maghrib prayer, was led directly by KH. Muhammad kholil at the Ma'hadul Qur'an dormitory's prayer room, followed by the recitation of the Yasin surah, which students in the Tahfidzul Qur'an dormitory and students at the Ma'hadul Qur'an dormitory attended. Then, after the activity's completion, the yellow book's recitation was continued with the students who incidentally were students in special rooms, be it the Darul Pole room or the i'daddiyah room. This recitation activity lasts until the evening call to prayer. The material presented includes the science of fiqh, tasawuf morality and others.

##### 4.2. *The purpose of applying prayer fiqh material is through the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan*

The application of fiqh material using the Nadhom Matan Zubad book makes it easier to learn, understand and memorize it. According to Ustadz Lutfi Alfian as an informant, as well as ustaz (Muallim), said: "That to implement the fiqh of prayer through the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan itself does nothing but make it easier for students to understand fiqh materials, especially the fiqh of prayer. For how can the santri know the provisions that exist in prayer, especially congregational prayers such as how when he positions himself as a makmum masbuk that is correct according to the rules, knows the components of good intention to pray alone or in the congregation, knows the reasons for excuses which allows a person not to perform congregational prayers and many other problems that exist in the implementation of prayers. Because until now many students do not have in-depth knowledge of the fiqh of prayer, so they pray carelessly."

Zubad's book is at the Salafiyah Syafi'iyah Islamic Boarding School because this is a systematic study. The application of fiqh material using the Nadhom Matan Zubad book makes it easier to learn, understand and memorize it. Likewise, from the results of the research that the authors found, regarding the purpose of implementing Islamic fiqh through the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan itself, makes it easier for students to understand Islamic fiqh materials, especially Islamic fiqh. So that the study of the Zubad matan book, it can help students understand fiqh materials. In addition to this, being able to realize one of the competencies of Sukorejo students is mastering the yellow books. Fiqh education, in addition to facts and reality, is necessary because it is very useful and useful in building a dignified human life. Even fiqh becomes a necessity that cannot be separated in

people's lives because it is considered one of the most concrete epistemologies or basic knowledge that is directly in contact with the reality of society (Muqit, 2018).

Then after knowing the purpose of studying fiqh, this knowledge has no meaning without being practiced in life. This is in line with Nadhom in the Zubad book:

فَعَالِمٌ بِعِلْمِهِ لَمْ يَعْمَلَنَّ مُعَدَّبٌ مِنْ قَبْلِ عِبَادِ الْوَتَنِ

“As for pious people who do not practice their knowledge. Then he will be tormented before the idol worshippers” (Al-Ramli, 1994).

Once again, the knowledge of fiqh is very important for every Muslim in general because in this knowledge, various problems of ubudiyah are discussed; people who carry out a shari'a obligation but are not accompanied by the conditions and pillars, then the work will be in vain. For example, a person who performs a prayer without being accompanied by the conditions and bowing, then the prayer is invalid. Similarly, people who perform the Hajj but do not know the provisions of the Hajj, then the Hajj is corrupted (fasid) so that we as Muslims are required to understand the science of fiqh properly and correctly so that what we do is not in vain but the reality is that now many people do not pay attention to the basic knowledge. Because most people now talk about big things but forget the main thing.

#### 4.3. *The role of fiqh prayer material from the perspective of the book Ghoyatul Bayan Syarah Zubad Ibnu Ruslan*

Based on the observations that the researchers made, after finishing the midday prayers in the congregation, the researchers talked with some of the male students of the Mahadul Qur'an hostel. From here, the researcher began to ask about the problems or obstacles that fellow students encountered in practicing prayer. As a result, it turns out that they encounter many obstacles in the practice of prayer. Be it praying alone or praying in a congregation. Such as doubting when takbiratulihram, not demanding fatihah reading in congregational prayers, forgetting to read fatihah, falling behind three pillars in a row from the priest but for certain reasons, and even in terms of concentration (Khushu) even though they feel it is an obstacle. As one of our informants met, he said: "Yes, before there were, such as difficulties in equating intentions with takbitarul ihrom, becoming makmum masbuk al-Fatihah, not even special', that was also a problem for us."

Nevertheless, now, thank God, after the fiqh study, one of the books studied is Matan Zubad, which is not just studied but followed by practice. Of course, the influence is very large on the knowledge of fellow students, especially the results obtained by friends from discussion forums. As felt by some informants said: "Thank God indeed after the fiqh studies, and the training, such as congregational prayer training, was very helpful in providing solutions to the problems that I encountered, moreover the understandings I got from the results of the discussions were very beneficial to be used as a source of reference or reference to the problems that exist in fiqh.

Not only do they know, but they can also solve or provide solutions to problems that exist in prayer. One of the problems is that fellow students do not know about the provisions of prayer, especially congregational prayer. Such as when he positions himself as a true masbuk according to the rules,

knows the components of good intention to pray alone or in congregation, knows the excuses that allow someone not to pray in congregation, and many other problems in the implementation of prayers. However, after the fiqh studies and discussion of the training set, it was very helpful for fellow students to provide solutions to their problems. As in this matter, it was justified by Ustaz Ganiak Akbar as chairman of the chamber, saying: "Yes, Alhamdulillah, for the role of this book it is sufficient in providing solutions to problems found in the field. Because the material presented is quite a lot and perfect enough to be used as a reference source or reference for problems in fiqh, both in ubudiyah or muamalah matters, especially in ubudiyah issues such as prayer. The impact was also very large on the students who did not know the prayer-related sciences, but after studying the Ghoyatul Bayan Syarah Zubad Ibnu Ruslan book, they now know the provisions in congregational prayers. They don't even know, but they can also solve or provide solutions to problems in prayer."

The role of Zubad's book is sufficient in providing solutions to problems in the field. The material presented is quite a lot and perfect enough to be used as a source of reference or reference for issues in fiqh, both in ubudiyah issues or muamalah, especially in ubudiyah issues such as prayer. The impact was also very large on the students who initially did not know the sciences related to prayer. However, after the study of the Ghoyatul Bayan Syarah Zubad Ibnu Ruslan book, they now know the provisions that exist in prayer, especially congregational prayers like how when he is positioning himself as a true makmum masbuk following the rules, knowing the components of good intention to pray alone or in the congregation, knowing the excuses that allow someone not to pray in congregation and knowing other problems that exist in the implementation of prayer. They don't just know but can also solve or provide solutions to problems in prayer.

Apart from the facts above, the book of Matan Zubad is easy to memorize. As stated in the book of the Zubad book itself it says:

تَكْفِي مَعَ التَّوْفِيقِ لِلْمُشْتَغَلِ إِنْ فُهِمَتْ وَاتَّبِعَتْ بِالْعَمَلِ

“This Zubad Matan book with the blessing of Taufiq (help) from Allah is sufficient (from other than him) for people who are busy studying Fiqh, but with notes that it is understood and followed by practice” (Al-Ramli, 1994).

## 5. Conclusion

Fiqh learning is a necessity that cannot be separated from people's lives because its presence is a necessity besides being a fact and reality. In addition, learning fiqh is very useful in building a dignified human life, and its role is very important in responding to problems that grow and develop in society. Recitation using the Zubad matan, can make it easier for students or students to study fiqh, especially beginners and people who are busy studying fiqh. When someone performs worship, of course, he expects perfection. Therefore, we as Muslims must know the knowledge first so that what we do is not in vain (perfect). Congregational prayers for students at the Salafiyah Syafi'iyah Islamic Boarding School are an obligation and a concept that cannot be changed. The method used in delivering the material is the wetonan or bandongan method. In

addition, this recitation is also carried out Live streaming (online recitation) via YouTube S3 TV and Dakwah Media.

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