



Analysis of the values of Islamic Education in the Worship Traditions of Muslims in Indonesia: An Ethnographic Study of Congregational Groups *Sumbayang Ampek Puluah Hari*

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Abstract

The Forty days of prayer the fardhu prayer in congregation for forty consecutive days which is usually done by Syattariyah congregation. In its implementation, there is a very interesting uniqueness to discuss. The purpose of this research is to analyze how the implementation of the tradition that have been waiting for dozens of days and describe the educational values contained in it. This research focuses on the implementation that have been waiting for for a dozen days in Nagari Singgalang. Method used in this study is a qualitative method with an ethnographic approach. Data sources were taken from ten informants consisting of two priests and eight congregations with individual and group interviews. To strengthen the research data the authors also made direct observations. All informants are people who are actively involved in the implementation that have been waiting for for dozens of days. All data from interviews and observations were analyzed using the Milles & Huberman Interactive Analysis model. Research findings shows that: the first, which have been waiting for tens of days for was first introduced by Sheikh Buya Tanjung Medan around 1100 Hijriyah. Second, have been waiting for dozens of days for the legal basis for its implementation. This is based on the hadith of the Prophet Muhammad narrated by Imam At-Tirmidhi. Third, the implementation that have been waiting for dozens of days is the same as the congregational prayers in general, but every fardhu prayer is added with the qadha congregational prayer as well. Fourth, the values of Islamic education contained in the implementation of the *Sumbayang Ampek Puluah hari* are spiritual values, social values, disciplinary values, cultural values, and integrity values. The results of this study can be used as information to the public in order to be able to understand the existing problems.

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INTRODUCTION

Discussions about traditions are always interesting to discuss because each region and each community has its own characteristics of tradition which if we dig deeper we always find new things that can be used as lessons for us (Ahimsa-Putra, 2015; Marsan & Juliana Siregar, 2021; Rachmawati, 2020). *Sumbayang ampek puluah hari*

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which is usually carried out by congregations of Syatariyah in several areas. About tradition *Sumbayang ampek puluah hari*, the author feels this is very important to examine in-depth because this is a unique tradition and contains Islamic values. Besides that, people's understanding of the essence of this tradition is also still minimal, and they just carry it out without finding out more about the meaning of carrying out this tradition (Hanani, 2016).

This study aims to describe the implementation I've been waiting for for dozens of days and explore how the history of its birth, the legal basis used in this tradition, how the procedures for its implementation, and the values of Islamic education contained in this tradition. As the author has stated in the background section of this article, the values of Islamic education are contained in tradition I've been waiting for dozens of days This is interesting to discuss because it has its own charm, and not many people understand it.

Tradition comes from the Latin word tradition, which is a habit that develops in society and becomes customary (Daud et al., 2018). If associated with adding up to tens of thousands Means a habit that develops in the Syatariyah community, namely carrying out fardhu and sunnah qadha prayers in the congregation for forty consecutive days (Nirmala & Satria, 2021). Qadha in language means to decide or replace, then in terms, it is doing prayers outside the time that has been prescribed. Qadha prayer is performing prayer after a predetermined time limit and may be done under certain conditions. Basically making up for up or making up for missed prayers is a worship that is prescribed and even ordered in Islamic law. He law of making up prayers according to Imam Syafi'i is obligatory and must be done as soon as possible if the prayer is left without an excuse and if due to an excuse, the prayer is not required to be made up as soon as possible.

The values of Islamic education are a set of beliefs or beliefs that exist within humans that are in accordance with Islamic teaching norms to create perfect human beings or perfect humans (Febriyanto et al., 2020). Based on the phenomenon of the tradition carried out in the Syatariyah congregation in Nagari Singgalang, the researcher sees that there are Islamic educational values contained in it, namely the value of discipline in which the implementation of the tradition I've been waiting for dozens of days In this case, there is a time discipline for the congregation to arrive earlier before entering the prayer time (Hanani, 2016). Then the spiritual value which includes the services performed during its implementation as well as high social, cultural, and integrity values (Nirmala & Satria, 2021).

Research on tradition I've been waiting for dozens of days This, of course, has been widely studied by previous researchers such as research by (Nirmala & Satria, 2021) with the title "*Values of Islamic Education in the Sumbayang ampek puluah hari Tradition in the Syattariyah Congregation in Nagari Sintuak (Ethnographic Study)*". The fundamental difference between this research and previous research lies in the location of the research and the things that will be discussed in this study.

METHODS

This research was conducted using qualitative methods with an ethnographic approach. Qualitative method researchers' efforts to collect data based on natural settings. Of course, because it is done naturally, the research results are also scientific and can be accounted for (Patel, 2012). Ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs, and language that develop over time (Desyandri, 2018; Kasmar et al., 2019; Novebri & Pratiwi, 2021).

Data sources were taken from ten informants consisting of two priests and eight worshippers with individual and group interviews. To strengthen the research data the authors also make direct observations. All informants are people who are actively involved in the implementation I've been waiting for dozens of days.

All interview and observation data were analyzed using Analysis Interactive the

Miles & Hubberman model. According to Miles and Huberman activities in qualitative data analysis are carried out interactively and continuously until the demands are described in four steps (Yusanto, 2020). The four steps include data collecting (data collection), data reduction (data reduction), data display (data presentation), and conclusion drawing or verification (conclusion and verification).

RESULT AND DISCUSSION

Based on the results of interviews conducted with two priests and up to tens of thousands, the authors find that the history of the birth of this tradition is not known clearly but is thought to have started around 1100 Hijriyah which was brought and pioneered by Sheikh Buya Tanjung Medan who adheres to the Syattariyah order of Sheikh Burhanuddin. Tradition ads up to tens of thousands the day is carried out routinely in the month of Rajab every year and is only carried out by the Syatariyah congregation.

The Forty days is an obligatory prayer that is performed in the congregation every time and is supplemented by performing the sunnah qadha prayer after performing the obligatory prayer (Nirmala & Satria, 2021). In the teachings of the Syatariyah Tareqat, it is said that the sunnah qadha prayer performed after performing the obligatory prayer is useful to replace the prayers that we have left behind during our lives (Syahril & Marjoni, 2021).

According to information from informants, the implementation I've been waiting for dozens of days this is done based on the order of the Prophet Muhammad SAW explained in his hadith narrated by Imam At-Tirmizi, which reads:

"Narrated to us Uqbab bin Mukram and Nasr bin Ali Al Jabdlami both said: Narrated to us Abu Qutaibah Salm bin Qutaibah on the authority of Thu'mah bin 'Amru on the authority of Habib bin Abu Thabit on the authority of Anas bin Malik he said: said: "Whoever prays in the congregation for forty days and gets the first takbir sincerely for the sake of Allah, then it will be recorded for him that he is freed from two things, namely freed from the fire of hell and freed from the nature of hypocrisy."

Based on the results of interviews with ten informants, the authors found that there are five values of Islamic education contained in the tradition I've been waiting for dozens of days, that is:

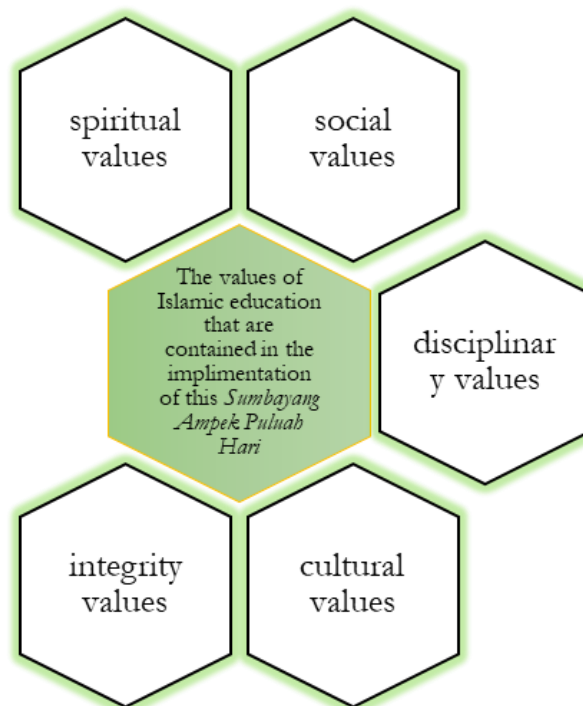


Fig 1. The values of Islamic education that are contained in the implimentation of this *Sumbayang Ampek Puluah Hari*

First, the spiritual value. Spiritual value is something that can be used as a target to achieve a goal that is the nature of the whole order consisting of two or more components that influence each other or work in a unified whole and is oriented towards something that is basic, important, and capable of moving and leading ways of thinking and one's behavior to affect one's life and is manifested in thinking and behavior as well as in relation to oneself, others, the universe and God (Jumala & Abubakar, 2019).

According to informant one and informant Two, in implementation I've been waiting for dozens of days for a lot of spiritual values obtained. Informant one said: "In implementation I've been waiting for dozens of days, pilgrims get a complete package, that is, they can carry out fardhu prayers in the congregation every time, coupled with sunnah qadha prayers and also perfected with prayers and dhikr together, this is a great blessing and we can get it during the implementation of ampek twenty days" (Sarnoto & Rahmawati, 2019).

In implementation join in ampek ten days, the main value to be obtained is spiritual value because it is a value of worship and a value that is directly related to humans and their gods (Rahman et al., 2021). If in carrying out the pledge ampek ten day is done sincerely, sincerely and only hoping for the pleasure of Allah SWT, then our spiritual value will increase (Sarnoto & Rahmawati, 2019).

Second, social value. Social Value is a concept held by society about what is considered good and bad. Social values are formed as a result of the agreement of every individual in society. This results in social values in one community group being different from other community groups (Saihu, 2020). According to the second informant, the value of education is no less interesting in its implementation join in ampek ten days is social value. He said: "When tradition join in ampek ten days began to be implemented, the enthusiasm of the community at that time was very high, the community worked together to clean the mosque or mushala which would be the place to carry out this tradition" (Prasetyo & Hamami, 2020).

According to informant three (Jamaah join in ampek ten days) he started to be interested in this tradition because his mother and ancestors also routinely carried out this tradition and it has become a hereditary tradition so he was also interested in doing this tradition and thank God he got comfort and peace of mind when carrying it out. From the exposure of informants two and three, we can conclude that joining in ampek ten day has a good social influence on the local community, such as willingness to work together, work together, tolerate each other, preserve the good culture of their ancestors, and there are many more social values that we can get from implementing join in it's been dozens of days (Syaparuddin et al., 2020).

Third, the discipline value. Discipline is something that is absolutely essential in human life, because a human being without strong discipline will damage the joints of his life which will endanger himself, others, and even the natural surroundings (Alfath, 2020). From this, it can be seen that discipline is very important in human life (Febriyanto et al., 2020). From the results of interviews with the priest and congregation I've been waiting for dozens of days, he said that "I've been Waiting for dozens of days teaches and accustoms us to always keep our prayers on time, avoids the habit of procrastinating prayers and teaches us to be wise in allocating time" (Sarnoto & Rahmawati, 2019).

Based on the results of traditional interviews I've been waiting for dozens of days , the value of discipline contained in it is a discipline in terms of the time of worship, especially the five obligatory prayers, namely the Fajr, Dzuhur, Asr, Maghrib, and Isha prayers. As long as following the tradition during the ampek puluhan days, the congregation trains the discipline of the congregation in performing the prayer at the beginning of time, when it is not on time it will feel as if it has not yet prayed or forgotten whether it has performed the prayer or not (Daud & Abd Wahid, 2019).

Fourth, the culture value. Culture value is something shaped mark that has been embedded and agreed upon by the community in the form of habits as a form of behavior

and response to a situation after or before it occurs (Hamdani, 2021). According to informant four (Jamaah join in ampek ten days), he started to have an interest in this tradition because in the past his mother and ancestors also routinely carried out this tradition and it has become a hereditary tradition so he was also interested in doing this tradition and thank God he got comfort and peace of mind when carrying it out (Hamdani, 2021).

Five, the integrity value. Integrity is one concept related to consistency in actions, values, methods, measures, principles, expectations, and results. A person with integrity means having an honest personality and having a strong character. The value of integrity disunity between thought patterns, feelings, speech, and behavior that are in line with conscience and prevailing norms (Jumala & Abubakar, 2019).

Based on the results of interviews and observations in the tradition I've been waiting for dozens of days there is also the value of integrity. As stated in an interview with Buya Labai Sutan, he said that: "In carrying out this tradition, a firm stance is needed in its implementation that we must be committed to carrying out this tradition until it is finished without interruption" (Annisa, 2019).

CONCLUSION

The history of the founding of tradition I've been waiting for dozens of days is not known clearly but is thought to have started around 1100 Hijriyah which was brought and pioneered by Sheikh Buya Tanjung Medan who adheres to the Syattariyah order of Sheikh Burhanuddin. Tradition I've been waiting for dozens of days it is carried out routinely in the month of Rajab every year and is only carried out by Syatariyah congregations. Implementation I've been waiting for dozens of days done based on the order of the Prophet Muhammad SAW explained in his hadith narrated by Imam At-Tirmizi. Donate for tens of days is a fardhu prayer that is performed in the congregation every time and is added by performing the sunnah qada prayer after carrying out the fardhu prayer. In the teachings of the Syattariyah order, it is said that the sunnah qadha fardhu prayer is useful for replacing the prayers that we have left during our lives. The values of Islamic education contained in the implementation and up to tens of thousands namely: spiritual values, social values, disciplinary values, cultural values, and integrity values.

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