



The Empowerment Through the Fajr Prayer of Congregational in Palembang City

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Abstract

The movement for congregational prayers has become a favorite program for several governments in Indonesia at this time, as well as the local government of the city of Palembang so that it makes regional regulation number 69 of 2018 regarding congregational Fajr prayers. Based on this phenomenon, it is very interesting to study to reveal how the practice or application of the Fajr prayer of congregational and its implications in the city of Palembang. This qualitative research uses a phenomenological approach, while the data collection techniques are involved observation (participatory observation), interviews, and documentation. In-depth interviews became a data analysis technique, and the validity of the data used triangulation. The results of the study revealed that the application for the Fajr prayer of congregational in the city of Palembang has a model that researchers call SIMTAK, Fajr safari, Istighosah, Majlis Taklim, Tablig Akbar, Tausyah, and social activities. The implication of the congregational Fajr prayer movement is religious empowerment and economic empowerment.

Keywords: *Fajr Prayer of Congregational; Empowerment; Palembang City*

Introduction

Community empowerment is an effort to increase the ability and potential of the community, so that they are able to have their maximum identity, dignity and worth to survive and develop themselves independently in the fields of economy, social, religion, education, and culture.¹The courage to voice, contribute in thoughts and decisions proves that he is empowered. Instilling modern cultural values such as hard work, frugality, openness, responsibility is an important part of empowerment efforts². Religion-based empowerment can increase faith and piety.³

Empowered people experience changes both socially, economically, culturally, and politically and the occurrence of social change means a change in civilization. Community empowerment affects social change. Social change according to social scientists.⁴Soerjono Soekanto quoted William F.

¹ Widjaja HAW, *Village Autonomy: Is Autonomy Genuine, Round and Whole* (Jakarta: Rajawali Press, 2012), 169.

² Noor Munawar, "Community Empowerment," *CIVIS I Scientific Journal*, no. 2 (2011): 87–99.

³ Rahmat Ramdhani, "*Dakwah* and Community Empowerment Based on Religion By: Rahmat Ramdhani* Abstract," *Scientific Journal of Syi'ar* 18, no. 2 (2018): 8–25, <https://ejournal.iainbengkulu.ac.id/index.php/syiar/article/view/1676>.

⁴ Soerjono Soekanto, *Sociology; An Introduction*, Cet. II (Jakarta: Rajawali Press, 1983), Pg. 188-189.

Ogburn's opinion that he emphasized the scope of social change to include cultural elements, both material and immaterial.

Social and cultural changes that occur in society can be divided into several perspectives. first,⁵Based on the time required, social change is divided into two, namely changes that occur slowly and changes that occur quickly. Second, based on the impact that occurs, social change is divided into two, namely changes that have a small effect and changes that have a big impact. Third, based on its manifestation, social change is divided into two, namely desired or planned changes and desired or unplanned changes. Indonesia, where the majority of the people are Muslim, is certainly in its civilization.

Currently, several local governments are mobilizing congregational prayers from the regents to the governors to issuing appeals to regional regulations, as the results of Rizki Afridilla's research on Regent Regulation No. 18 of 2011 concerning Provisions for Compulsory Prayers of Congregational. Most of the respondents gave a response that employees are required to be responsible for carrying out the obligation to pray of congregational, this responsibility is accompanied by full awareness⁶. In 2016 the regent of Malang issued a circular letter regarding congregational prayer which contained a circular letter Number: 222/SE/1397/35.73.133/2016 the regent appealed to all members of civil servants, Heads of Office or UPTD with all their staff in the Malang city government work environment.

In Palembang city since 2014, based on our initial observations, there have been social changes for several places, especially the area around the mosque and prayer room, since the fajr congregational prayer by the Palembang city government has more congregations of mosques and prayer rooms than before. If this is entrenched then it becomes Islamic civilization. The fajr prayer of congregational as a new phenomenon that has emerged that is interesting to study. So, based on the above background, this study aims to reveal; how is the Application for the fajr prayer movement of congregational in the city of Palembang and what are the Implications of the Congregational fajr prayer movement in the city of Palembang.

Research Methods

The object of this research is about the administrators, worshipers and Lecturers of the fajr prayer of congregational as well as the Palembang city government officials. The research approach used in this study is a qualitative approach because this study seeks to understand the meaning that comes from social problems by collecting specific data from participants and interpreting the meaning of the data.⁷The type of research used in this study is a phenomenological study. Phenomenological studies place researchers to identify the nature of human experience about a particular phenomenon.⁸Researchers tried to describe the symptoms and explore data through the experiences of the subject. according to the research theme. As for The research location is in Gandus sub-district and IB II sub-district, Palembang city.

At this location there are several activities that have characteristics that are in accordance with the research objectives, namely the performers of the fajr prayer in congregation. While the research subjects were conducted purposively. The focus is on the performers of the fajr prayers in congregation which include: Mosque and *Musala* Management, Mosque and *Musala* Congregations, Lecturers or Speakers who are usually called *ustaz* if he is male, and *ustazah* if he is female, Government officials. While the

⁵ Soerjono Soekanto, pp.188-189.

⁶ Rizki Afridilla Et Al., "Concerning Provisions for Compulsory Prayers in Congregation for Congregational Prayers" 2, No. 18 (2015): 1–10, p. 6.

⁷ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approach* (Yogyakarta: Pustaka Pelajar, 2016).

⁸ John W. Creswell, *Qualitative Research & Research Design: Choosing Between Five Approaches* (Yogyakarta: Pustaka Pelajar, 2015).

data collection techniques are as follows⁹: Engaged Observation (Participatory Observation), Researchers conduct direct observations to each research location. The data to be obtained through this participatory observation include: observing, reviewing, in addition to in-depth interviews. Social conversations or short meditation activities aimed at creating an atmosphere of relaxation and mutual trust. The researcher is responsible for creating a climate in which research subjects feel comfortable so that they will respond honestly and comprehensively. The use of this technique is intended to collect data on the experience of each individual, the problems faced, the potential possessed in the development of Islamic religious values and economics, the community's understanding of the impact of the fajr prayer in congregation, strategies for developing empowerment and the fajr prayer of congregational. These data will be obtained through in-depth interviews with the performers of the fajr prayers in congregational, including mosque and prayer administrators, worshipers who take part in the congregational fajr prayers, material givers or lecturers of the fajr prayers of congregational, and government officials who pay attention to the activities of the congregational fajr prayers in each area.

Data Analysis Techniques

The data analysis of this research is in-depth interviews. The data obtained by in-depth interviews can be analyzed by using the Interpretative Phenomenological Analysis process. The stages of Interpretative Phenomenological Analysis are carried out as follows: *first*, reading and re-reading. The form of activity at this stage is to write interview transcripts from audio recordings into written transcripts. *second*, take notes. At this stage, the researcher starts the activity by reading and then makes general notes that can be added to the next reading. Develop important themes. *Third*, look for connections across themes that appear.

Fourth, searching for the relationship between emerging themes was done after the researcher determined a set of themes in the transcript and the themes had been ordered chronologically. *Fifth*, move further cases. If one case has been completed and the results of the analysis are written down, the next step is to move on to the next case or participant until all cases are completed. This step was performed on all participant transcripts, by repeating the same process. *Sixth*, looking for patterns across cases. This stage is the final stage, namely by looking for patterns that arise between cases or participants.

Techniques for Data Validity

This study uses a data validity testing procedure which includes the following steps:¹⁰ Triangulate. Data obtained through certain methods and sources are compared with other methods and sources. Then hold a member check. The data obtained through observation, interviews, and documents, the researchers re-confirmed with the informants. Then make a rich and concise description of the research results. As well as using longer time at the research site to build research credibility, and conducting questions and answers with fellow researchers to improve the accuracy of the research. Researchers can ask research subjects to carefully examine the unified description of the search for meaning in life and can make additions or corrections¹¹.

Research Result

The application for the fajr prayer of congregational in the city of Palembang has several models which we call the SIMTAK Model, namely:

⁹ Clark Moustakas, *Phenomenological Research Methods* (London: Sage Publications, 1994).

¹⁰ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approach*.

¹¹ Moustakas, *Phenomenological Research Methods*.

1. *Fajr Safari*

It is the movement of the fajr prayer of congregational which is carried out moving from one mosque to another, there are several groups that implement this model, one of which is an Islamic organization called the Indonesian *Santri* Network, which is abbreviated as JSI. JSI has a program that is safari, inviting members and the community to carry out the fajr prayer of congregational on a safari, moving from the prayer room and mosque that has been scheduled by the chairman and coordinator of the preacher or lecturer.

2. *Istighosah Or Dhikr Together*

Istighosah is a way of remembrance and prayer to hope for help by incorporating elements of God's power in it, namely the merging of elements of religion and submission to the Creator so that in living life you get peace and tranquility. Aspects in Istighosah lead a person to remember Allah, try his best, be sincere, surrender and believe that with the power of Allah everything can happen.

3. *Majlis Taklim / Majlis Ilmu*

Taklim Assembly is a non-formal educational institution and is one of the places to carry out Islamic religious activities such as teaching Islamic religious values through recitation. This *Taklim Majlis* is filled with resource persons who have an understanding or knowledge of the yellow book.

4. *Tausyah*

The Tausyah model is carried out by mosque administrators and *Musalla* to attract the surrounding community to carry out the fajr prayer of congregational. This term is also almost the same as Da'wah. Washiyah means a message or command about something. The activity of conveying Wasiyah is called Tausyah.

5. *Tablighi Akbar*

Tabligh Akbar is a religious lecture on a large or large scale which is attended by many people, the lecturer is a famous preacher, Tabligh Akbar is one of the efforts to move people to want to fajr prayer in congregation in the mosque or in the prayer room.

6. *Social Activities*

With activities engaged in social activities such as providing humanitarian assistance to parties who need assistance to orphans, poor people, old widows such as money, nine basic household necessities, school supplies, scholarships, triggering the community to fajr prayer of congregational in the mosque. and in the prayer room. The provision of compensation or assistance is also a model to mobilize people in droves, even though their real goal may be to get help.

Implications of Congregational Fajr Prayer in the city of Palembang

After conducting research, the researcher agree and supports of the theory of Foucault; *The Power Knowledge*, if you have the power of knowledge, you will be empowered. Therefore, the impact or implication of the Fajr prayer of congregational such;

1. Religious Empowerment

After regularly attending the fajr prayer of congregational at the mosque or prayer room, the community is empowered in religion. A religious society is a society that does something useful in the form of obedient attitudes and behavior in carrying out the religious teachings he adheres to in everyday life. Fajr prayer in congregation in the city of Palembang fosters religious empowerment thereby

increasing the standard of living for the better.

People who are empowered in religion make a peaceful environment that is not affected by having a firm stance because being empowered means having the ability or power to do things so that their lives are happy, not easily provoked, not easily emotional, and do not want to be interfered with.

2. Economic Empowerment

After attending the fajr prayer of congregational at the mosque or prayer room, the community begins to grow self-confidence to develop the economic potential of the community to increase community productivity, both human resources and natural resources around the community, so that productivity can be increased.

Conclusion

The movement for the fajr prayer of congregational in the city of Palembang has become a metamorphosis or change in religious values and the construction of economic empowerment for the Muslim community for the perpetrators. Carrying out the fajr prayer of congregational as a solution to problems during the covid-19 pandemic as well as for keeping of the relationships with Allah and human relations which as the best solution and as the way out.

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