



## Improving the Understanding of Pelayangan Village Community about Contemporary Fiqh of Fasting and Praying through Community Religious Development

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### Abstract

Pelayangan Village, located on the banks of the Batang Hari River, faces challenges in religious understanding, particularly regarding prayer and fasting. Many people experience confusion in understanding what breaks the fast, such as using certain drugs or physical actions that do not break the fast. In addition, several issues of ikhtilaf related to the pillars of prayer, including differences in movements and recitations that often confuse performing prayer correctly. STAI As-Sunnah's Community Service program provides assistance during Ramadan to improve the community's religious understanding. This activity involves religious guidance, including Qur'anic studies, flash *pesantren*, *tahsin* training, and delivering short lectures after tarawih prayers. Using participatory action research (PAR) methodology, this program succeeded in increasing religious knowledge, strengthening friendships, and improving community worship practices. The positive impact of this program can be seen in the community's enthusiasm for participating in various religious activities, especially during the month of Ramadan. The results of this service show that PAR-based religious assistance can effectively improve the quality of life and religious understanding in rural communities.

**Keywords:** Ramadhan, Religious Guidance, Contemporary Fiqh

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## Introduction

Pelayangan Village, located on the banks of the Batang Hari River, faces significant challenges in practising the five daily prayers. Based on the data, as many as 62.50% of respondents are known to neglect or be less obedient in performing the obligatory prayers. Meanwhile, 12.50% of respondents consistently or very often abandon prayer, indicating a discipline problem in this daily act of worship. In addition, 25.00% of respondents are often absent from praying, and only 43.75% rarely leave the obligatory prayers. Encouragingly, 18.75% of respondents reported never leaving the obligatory prayers, indicating a small group that is consistent in worship. This data provides a clear picture of the challenges the people of Pelayangan Village face in practising one of the most fundamental pillars of Islam, the five daily prayers.<sup>1</sup>

This level of obedience in practising prayer reflects the condition of the community's religious understanding, which still needs to be improved. Although some individuals are obedient in carrying out their religious obligations, most people do not fully understand the importance of prayer in their daily lives. In addition, various obstacles, such as the lack of systematic religious guidance and access to fiqh worship education, are the main factors that influence the low discipline in praying.

On the other hand, differences in understanding regarding the pillars of prayer are also an important issue. Some communities follow local traditions that may differ from the practices commonly followed globally or nationally, leading to *ikhtilaf* or differences in the recitation, movements and procedures of prayer. These differences can lead to confusion and even minor divisions within the community, given the importance of uniformity in prayer.

This problem is further complicated by the lack of access to more comprehensive fiqh education in local educational institutions. Although *tahfiz* institutions in Pelayangan village focus on memorizing the Qur'an, this does not mean that they automatically provide in-depth education on the fiqh of worship (such as the correct way to pray or fast). In many *tahfiz* institutions, the main objective is to memorize the Qur'ānic text and not necessarily to provide in-depth knowledge of the interpretation of fiqh laws derived from the Qur'an and Sunnah.

The focus on Qur'anic memorization often prioritizes the recitation and memorization of texts over understanding fiqh, which involves interpretation, law-making, and worship application in daily life. Since fiqh is a separate discipline that requires a more in-depth study of Islamic law, many *tahfiz* institutions do not prioritize teaching fiqh in detail, especially if the institution is more traditional and prioritizes memorization as the main achievement.

In addition, the rapid development of the times and exposure to outside information through modern technology has also impacted religious understanding in the village. Diverse information, often without adequate guidance, exacerbates people's confusion about contemporary issues related to worship. Without clear guidance, communities risk accepting understandings that are not in line with actual religious guidance.

STAI As-Sunnah Community Service (PKM) team was moved to assist during Ramadan. Using the Participatory Action Research (PAR) approach, this program aims to strengthen the understanding and religious practices of the Pelayangan Village community, especially in prayer and fasting. The PAR method was chosen because it allows the community to participate actively in learning and problem-solving and encourages sustainable social transformation. Through this assistance, it is hoped that the Pelayangan Village community will better understand essential

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<sup>1</sup> Samsul Huda, "Realitas Keberagaman Masyarakat Kabupaten Batanghari," *UIN Jambi* 26, no. 2 (2009): 13.

worship services such as prayer and fasting and overcome misconceptions that have hindered their worship practices. This approach aims to improve spiritual aspects and strengthen friendship and togetherness among villagers to create a more harmonious and meaningful religious life.

Action research is a type of applied research that aims to facilitate social change. Action research is practical research (or action determination) based on research.<sup>2</sup> Rather than researching people or seeking information for the correct answers, action research involves workers or participants to improve skills, techniques, and strategies. Action research is not research to learn why we do things but how to do things better.<sup>3</sup>

The methodology used is Participatory Action Research (PAR), which is an approach designed to assist communities in learning and overcoming the problems they face, as well as meeting their practical needs. It also aims to generate new knowledge and promote social change in the religious sphere<sup>4</sup>. Thus, PAR can be considered a tool to collectively raise critical consciousness against barriers such as neoliberal globalization ideology and normative religious paradigms, which hinder social transformation efforts in the religious sphere. The position of PAR methodology researchers is to explore data and take action to encourage the objects and subjects of research to increase participation (Community Empowerment).<sup>5</sup>

The PAR process began with initial discussions with village officials and shara officials to identify the needs and expectations of the community regarding the understanding and practice of prayer and fasting. The results of this discussion were then used as the basis for formulating objectives and activity plans.

The activities include providing fiqh material on prayer and fasting to shara employees, group discussions with village officials and shara employees, coordination with Mudir Pondok Qur'an, and teaching fiqh at the Qur'an tahfiz institution. During the implementation of the activities, the research team conducted participatory observation, in-depth interviews, and documentation to collect data.

The data obtained were then analyzed qualitatively using thematic analysis techniques. This analysis aims to identify the main themes that emerge from the data, such as changes in participants' understanding of the fiqh of prayer and fasting, obstacles faced, and factors that influence behaviour change. The analysis results were then used to evaluate the program's success and formulate recommendations for future development of similar programs.

This research is expected to contribute to developing an effective religious mentoring model in villages with similar characteristics. In addition, the results of this study can serve as a reference for policymakers designing more comprehensive community development programs. Thus, this research is expected to contribute to improving the quality of religious life of the Indonesian people.

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<sup>2</sup> Muhammad Buchori Ibrahim dkk., *Metode Penelitian Berbagai Bidang Keilmuan (Panduan & Referensi)* (PT. Sonpedia Publishing Indonesia, 2023), 47, [https://books.google.com/books?hl=id&lr=&id=OCW2EAAAQBAJ&oi=fnd&pg=PP1&dq=Penelitian+tindakan+\(action+research\)+adalah+merupakan+salah+satu+jenis+penelitian+terapan+yang+bertujuan+untuk+menfasilitasi+perubahan+sosial.+Penelitian+tindakan+merupakan+penelitian+praktis+\(atau+penentuan+tindakan\)+yang+di+dasarkan+pada+penelitian.&ots=XrFXC-ynfc&sig=zC6BWwxEHZ8wX9m6M30-aD7ttUQ](https://books.google.com/books?hl=id&lr=&id=OCW2EAAAQBAJ&oi=fnd&pg=PP1&dq=Penelitian+tindakan+(action+research)+adalah+merupakan+salah+satu+jenis+penelitian+terapan+yang+bertujuan+untuk+menfasilitasi+perubahan+sosial.+Penelitian+tindakan+merupakan+penelitian+praktis+(atau+penentuan+tindakan)+yang+di+dasarkan+pada+penelitian.&ots=XrFXC-ynfc&sig=zC6BWwxEHZ8wX9m6M30-aD7ttUQ).

<sup>3</sup> Hasan Hasan, "Action research: Desain penelitian integratif untuk mengatasi permasalahan masyarakat," *Akres* 4, no. 8 (2009): 178–79.

<sup>4</sup> Agus Afandi, "Participatory Action Research (PAR) Metodologi Alternatif Riset dan Pengabdian Kepada Masyarakat Transformatif," dalam *Workshop Pengabdian Berbasis Riset Di LP2M UIN Maulana Malik Ibrahim Malang*, vol. 53, 2020, 3, <https://lp2m.uin-malang.ac.id/wp-content/uploads/2020/02/Materi-PAR-P.-Agus.pdf>.

<sup>5</sup> Ibrahim dkk., *Metode Penelitian Berbagai Bidang Keilmuan (Panduan & Referensi)*, 47.

## Results and Discussion

### Implementation of Religious Activities During Ramadan

KKNT activities in Pelayangan village, Muara Tembesi sub-district, Batang Hari Regency, Jambi Province, began with visiting village officials and at the same time reporting to the village head of Pelayangan Village, and, at the same time, conducting interviews to find out the problems and expectations desired by villagers related to the KKNT theme.



**Picture 1. Discussions with Village Officials and Shara' Officials**

After visiting the village head, the next activity was to coordinate with the shara employee of Pelayangan village to get information about mosques and mushollas in the village so that later, the KKNT members of Pelayangan village could conduct Kultum and, at the same time, distribute Alqur'an and religious books to the mosques and mushollas that had been visited. After visiting the office of the village head and the shara' officer, the activity continued by consulting and, simultaneously, asking permission from the mudir of Pondok Qur'an Para sahabat Pelayangan village to conduct research.



**Picture 2. Coordination with Leader Pondok Qur'an Para Sahabat Pelayangan Village**

On Sunday, March 17, 2024, KKNT members carried out learning at the Qur'anic hut of the friends of Pelayangan village, which started at 06.30 - 14.30 and every Monday-Saturday at 13.00-14.30 every Sunday the learning process was carried out in order to conduct research. The number of santri participating in this learning process is 15 female santri and 12 male santri, which are held in separate classes.

On Monday, March 18, 2024, the KKNT group held a Flash Islamic Boarding School located at SD 106 / I Pelayangan Village, which began on Monday, March 18, 2024 - Saturday, March 23, 2024, which activities were called filled with basic Islamic education themes such as; Akhlak,

Tauhid, and Syar'i Science. Students who participated in this flash pesantren activity consisted of students from class I to class VI, where the number of students was: class I as many as 25 people, class II as many as 20 people, class III A and B as many as 42 people, class V as many as 18 people, and class VI as many as 25 people, the total number of students who participated in this activity was 145 people.



**Picture 3. Providing Assistance with Contemporary Fiqh Prayers and Fasting**

On Monday, March 18, 2024, after the Asr prayer, the KKNT group carried out Tahsin teaching activities for children who lived in the Ashabul Kahfi Musholla. The event was held from Monday, March 18, 2024, to Saturday, March 23, 2024. The number of children who participated in this tahsin learning was 20 people.

On Friday, March 22, 2024, one of the KKNT group members filled the Friday sermon, which was themed "The Perfection of Merit in the month of Ramadan," which was filled by Rahmat Raja Adila Rahman.

After the Terawih prayer, the KKNT group conducted a KULTUM or short lecture, which was held on : Sunday, March 17, 2024, which was filled by Richadt Al austin located in Ashabul Khafi Mosque, Pelayangan Village, while the number of worshipers present was 45 people, Monday, March 18, 2024, which was filled by Rahmat Raja Adila Rahman located at Muhajirin Mosque, Pelayangan Village, while the number of worshipers present was 25 people, Wednesday, March 20, 2024, which was filled by Richadt Al austin located in Al Mukmin Mosque, Pelayangan Village, while the number of worshipers present was 20 people, Thursday, March 21, 2024, which was filled by Sulthani Mukhlis, which took place at the Baitul Ma'la mosque in Pelayangan Village, while the number of worshipers who hadr was 35 people, Juma'at, March 22, 2024, which was filled by Lukman Hakim, which took place in the Miftahul Jannah mosque in Pelayangan Village, while the number of worshipers who attended was 30 people, Saturday, March 23, 2024, which was filled by Rahmat Raja Adila Rahman, which took place in the Nurul Falah mosque in Pelayangan Village, while the number of worshipers who attended was 30 people.

On Monday, March 25, 2024 and Friday, March 29, 2024, the Pelayangan Village KKNT group held BUKBER (*Buka Bersama*) which was held at Musholla Ashabul Kahfi and Musholla Al Ikhlas Pelayangan Village as well as the closing of KKNT Pelayangan Village, as for the number of people who attended the opening together in Ashabul Kahfi Musholla was 20 people. The people attended the opening together at Musholla Al ikhlas were 35 people.

In the context of community service in Pelayangan Village, digging deeper into the impact caused by PKM activities is crucial. One aspect that needs to be explored is the change in behaviour and mindset of the community after participating in the programs held.

First of all, it should be noted that the success of PKM can be measured by the level of participation and enthusiasm of the community and the changes that occur in daily religious understanding and practice. Although no statistical data supports this, testimonials from the local community provide a robust picture of the positive changes. They expressed their pleasure and honour for the presence of PKM students and acknowledged that the activities have brought tangible benefits to them.

In Pelayangan village, there are profound challenges in terms of religious understanding. The lack of understanding of contemporary fiqh, particularly concerning prayer and fasting, is troubling. This can be seen from several aspects: mistakes regarding prayer procedures, frequency of performing worship in daily life, participation in religious learning activities at recitations or religious lectures in the village environment. The educational institutions available in the village, especially tahfiz institutions, focus more on memorizing the Quran than learning fiqh, causing a gap in religious understanding. This can lead to easy acceptance of an understanding that aims to mislead and deviate<sup>6</sup>, affecting social life. Because it is not uncommon for conflicts to occur, the root of the problem comes from a weak understanding of religion.<sup>7</sup>

Seeing this condition, Community Service (PKM) from STAI As-Sunnah chose Pelayangan Village as the focus of its intervention. They enthusiastically took concrete steps to improve the community's religious understanding. Participatory Action Research (PAR) methodology was chosen to formulate the right strategy. The first step was approaching the village officials and coordinating with the village shara officer to understand the existing problems better. After obtaining permission, they began to implement their programs.

One of the activities is learning in the Qur'anic hut of the companions in Pelayangan Village. Every Sunday, PKM members commit to teaching students there and providing knowledge about contemporary fiqh, prayer, and fasting. In addition, a flash pesantren was also held at SD 106/I Pelayangan Village, reaching students from grade I to grade VI. In this flash pesantren, students are given a basic understanding of morals, tawhid, and shar'i science.

Not only that, learning activities are also carried out at the musholla level. After the Asr prayer, the PKM group teaches tahsin to children at Musholla Ashabul Kahfi. In addition, every Friday, one of the group members delivers the Sunday sermon at the local mosque, conveying religious messages relevant to the community's conditions. Not to forget, a *kultum* is also delivered after the Tarawih prayer, inviting worshipers to go deeper into the teachings of Islam.

These coaching activities have the function of strengthening *silabturahmi*, providing religious and religious consultancy, developing Islamic arts and culture, community empowerment-based education, empowering the people's economy, enlightening the people and social control in the life of the nation and state. Moreover, plays a role in raising the foundation of human life in Islamic religious mental spirituality in improving the quality of life per Islamic teachings<sup>8</sup>. The above

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<sup>6</sup> Triana Rosalina Noor, "Meneropong Indonesia: Sebuah Analisis Sosiologis dan Psikologis Atas Konflik Benuansa Keagamaan Di Indonesia," *Journal An-Nafs: Kajian Penelitian Psikologi* 3, no. 2 (2018): 145.

<sup>7</sup> "Available Version (via Google Scholar)," 180, diakses 30 April 2024, <http://www.ejournal.radenintan.ac.id/index.php/analisis/article/viewFile/5489/4098>.

<sup>8</sup> Nofembra Putri dkk., "Pembinaan Keagamaan Masyarakat Melalui Kegiatan Majelis Taklim di Kenagarian Salimpat Kabupaten Solok," *Jurnal Pendidikan Tambusai* 6, no. 1 (2022): 788.

activities can be seen as a non-formal educational institution in the community that benefits the Pelayangan village community.

During the implementation of the activities, evaluations are continuously conducted to ensure the program's effectiveness. Among the significant evaluation results is the increased enthusiasm of the community, especially children, in participating in religious programs. They showed great interest and positive insight development. The strategies that had been designed, ranging from communication with village officials to coordination with related parties, proved to be successfully implemented. Specific steps include consulting with village officials and asking permission from the mudir of Pondok Qur'an Para Sahabat. It has also been successfully carried out.

In addition, the positive response from the community, which is reflected in the testimonials of Cak Ngadir, Mr. Syafrî, and Ustadz Hamdani, provides concrete evidence that PKM activities have had a real impact on them. The community is honoured by the presence of students from STAI As-Sunnah who bring a new vision to community service. They consider the activity very useful and provide a new spirit of encouragement in worship.

### **Conclusion**

Community service carried out in Pelayangan Village has positively impacted the community by improving religious understanding and the quality of worship. This Community Service activity includes learning in the Qur'an hut, flash pesantren, tahsin, cultum, short lectures, distribution of Al-Qur'an and religious books, filling the Friday sermon, BUKBER, and breaking the fast together. The positive impact of Community Service can be seen in the increase in community religious knowledge, the establishment of friendship and togetherness between residents, and the improvement of the quality of worship. This Community Service activity shows that Community Service can be an effective solution to improve the quality of life of people in rural areas.

This conclusion can be the basis for future researchers to develop Community Service programs that are more creative, innovative, and sustainable. Future research can focus on measuring the long-term impact of Community Service, developing Community Service programs that are more attractive to the community, and strengthening cooperation with various parties to expand the reach of Community Service Programs.

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