



INTERNALIZATION OF RELIGIOUS MODERATION VALUES THROUGH HABITUATION OF CONGREGATIONAL HAJAT PRAYER AS A FORM OF COMMUNITY HARMONY IN TAROKAN VILLAGE

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Abstract:

The purpose of this community service activity is to (1) Understand the daily activities of the community so as to make them physically and spiritually healthy, (2) Understand the community's behavior patterns towards each other, and to form harmony between residents in various forms of internalizing the values of religious moderation through prayer. congregational purpose twice a week. The approach taken in this PKM is the ABCD approach, with stages of inculcation, blending with the community by participating in activities in the community such as congregational prayers, the second activity is exploring the area, namely from the hills to the lowlands, the third activity is asset mapping in the existing Tarokan village. in 3 hamlets (kabe, sawo, and kramat), the fourth activity is choosing a priority scale, namely the hajat prayer which is held twice every 1 week. The fifth activity is appreciative discovery which is carried out with FGD or interviews with Mr Abdul Kholid as takmir in Baitul Muttaqin Mosque regarding the hajat prayer. The result of this PKM activity is that the community is able to strengthen harmony in accordance with the internalization of the concept of religious moderation, through the congregational Salah Hajat activity which is a form of getting closer to God Almighty and strengthening harmony among local residents so that harmonious and prosperous relationships are established.

Keywords: Society, Religious Moderation, Hajat Prayers

INTRODUCTION

Religious moderation is a middle way in the midst of religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand, and does not negate each other between religion and local wisdom. Not contradicting each other but looking for a tolerant solution.

The community in Tarokan village is 100% Muslim with the same flow of "Aswaja" Hajat prayer in order to improve harmony among the community considering the minority of those who attended the Maghrib prayer in congregation.

Sunnah prayer of Hajat

The number of Fajr congregation is more than Maghrib congregation

1. Direction from community leaders
2. One of the students in charge of being an imam conveys the wisdom and procedures of the hajat prayer.

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After KKN activities, the community remains istiqomah to carry out this sunnah prayer, Prayer is the first act of worship required by Allah swt. the obligation was conveyed to the Prophet saw, on the night of isra' mi'raj, without intermediaries. Prayer is the first act of worship that will be judged from a human being.

In Islamic teachings, prayer occupies the most important and important position. because prayer is also a foundation in life. Without prayer, religion will not be strong. Prayer is one of the obligations for every Muslim to Allah SWT. prayer has a special nature, both about its position or its influence on human life.

As stated in the word of Allah SWT.

اَتُلُّ مَا اُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: "Recite that which has been revealed to you, the Book (the Quran) and offer prayers. indeed prayer prevents from evil and unlawful deeds. and indeed the remembrance of Allah (prayer) is of greater virtue than other acts of worship. and Allah knows what you do". (Q.S Al-Ankabut : 45)

This surah explains that if prayer can prevent humans from doing evil and munkar, and can build akhlakul karimah. prayer can also train humans to become more directed individuals in their lives.

Hajat prayer consists of two words, namely prayer and hajat, Sholat means prayer and request while hajat means needs, needs, intentions, desires to be fulfilled or realized. So, hajat prayer is a prayer performed by a servant because of a certain need with the intention that his needs are fulfilled by Allah SWT. Hajat prayer is one type of prayer that is recommended in Islam.

The hajat prayer that we perform, in addition to being done to get closer to Allah Swt, is also a medium to ask that all our wishes be granted. in the Al-Quran, it is explained that Allah Swt guarantees that prayer will bring a sense of calm and peace.¹with a note, all done sincerely, sincerely and in order to get closer to Him. hajat prayers are assigned specifically to people who want their needs to be met or to people who are being hit by problems.

The ruling on performing the hajat prayer is sunnah, which is rewarded if done and not sinned if left out (Akhmad al-Hasybi, 2016).

RESEARCH METHODS

In this PKM activity using the ABCD approach, the ABCD approach is an approach in community development that is in the big flow of seeking the realization of a social life order where the community becomes the perpetrator and determinant of development efforts in the environment or often set with community-driven-development (CCD), the stages in the ABCD approach are inculcation which in this case inculcation is carried out with congregational prayer activities with residents, posyandu activities in the village, sholawat activities with residents, and following other activities in the village and surrounding community. The second is tracing the area, in this case the activity carried out is tracing the tarokan village area from the highlands to the lowlands, the third is asset mapping, namely collecting data on assets and potential in tarokan village, namely in the hamlets of kabe, sawo, and

kramat. The fourth is the selection of priority scales, namely the implementation of hajat prayers which are carried out 1 week 2 times which are implemented after maghri prayers which are carried out in congregation at the baitul muttaqin mosque, the last is conducting FGDs / interviews with Mr. Abdul Kholid as takmir at the baitul muttaqin mosque related to the hajat prayer.

RESULTS AND DISCUSSION

1. Religious moderation is a process of understanding and practicing religious teachings and is fair and balanced so that religious people can avoid extreme and deviant behavior. With the concept of religious moderation, it can make religious people have a tolerant and harmonious attitude towards others. In this context, religious moderation is the first step to encourage tolerance and unity between one group and another, religion with other religions, and communities with other communities.

In the Indonesian context, there are two groups of moderate Islam that implement ummatan mushatan, namely Nahdlatul Ulama (NU) and Muhammadiyah. Both reflect the teachings of Ahlusunnah waljamaah which recognizes tolerance and peace in preaching. So, the importance of moderation so far is because there have been deviations in understanding religion, the introduction of religion they have carried out actions in the name of religion but not true and even have an impact on injustice so that a balance is not built even though Islam is rahmatanlil'alamin so it needs to be developed and socialized throughout Indonesia both through universities and students who participate in socializing religious moderation and the concept of religious moderation.

2. Religious Moderation through Hajat Prayer activities by the community and KKN group 35 at Baitul Muttaqin mosque

Awareness of religious moderation in social life is our common problem to emphasize that the implementation of social ethics is the basis for the sustainability of community life so that there is a harmonious life and mutual coexistence.

KKN activities are a means for students to be able to apply and participate in activities that already exist in the community as a form of service. To be able to establish good communication with the community, a positive and useful activity is needed. Such as participating in activities related to harmony and togetherness between communities. Such as the implementation of hajat prayers.

When viewed from the level of harmony of the community, Tarokan Village is one of the villages that upholds the value of harmony, namely mutual respect and love and the existence of mutual cooperation in the welfare of the community. Religious moderation activities carried out in Tarokan village include praying hajat. hajat prayer activities carried out in this village are very unique. because usually hajat prayers are done alone, but in this village hajat prayers are carried out in congregation, namely every 1 week 2 times on Tuesday night Wednesday and Thursday night Friday and this activity is carried out after finishing the maghrib prayer. For hajat prayer activities in this tarokan village located in Sawo hamlet which is followed by

residents of tarokan village itself, especially female worshipers who are active in congregation at the Baitul Muttaqin mosque.

This activity can also strengthen the harmony of local residents so that a harmonious and prosperous relationship is established. we also feel this ourselves when we socialize directly with the surrounding community and participate in activities here where one of them is hajat prayer.

The activity involving kkn group 35 unzah participants is one of the activities formed by the community to be able to provide understanding in various perspectives, and become an encouragement in carrying out religious obligations and sunnah. moreover, this hajat prayer has many benefits. therefore, many tarokan villagers enthusiastically follow the hajat prayer activities carried out at the Baitul muttaqin mosque.

3. The benefits of Hajat prayer

Like other prayers, the Sunnah Hajat prayer has many virtues. In particular, they are generally as follows:

a) Sunnah Hajat prayer for a thousand needs

It was narrated from Muhammad bin Darsubah, that he said:

"I have seen in the book of Imam Shafi'i r.a. in his writings that the incomparable Hajat prayer for a thousand needs (desires), has been taught by the Prophet Khidhir to some servants of Allah. That is to pray two rak'ahs, then in the first rak'ah recite Surah Al-Fatihah once and Surah Al-Kafiruun ten times. Then, in the second rak'ah recite Surah Al-Fatihah and (after it) recite Surah Al-Ikhlas eleven times. After the salam, then prostrate."

After that, ask Allah SWT for all his needs (hajat). By Allah's permission, it will be granted.

Yusuf bin Abdullah bin Salam reported: "I accompanied Abu Darda' for a long time to learn from him. Toward the time of his death, he said: "Call the people with the cause of my death." So, I called the people. When I returned, his house and its surroundings were full (of people).

He said: "Take me out!"

So, we took him out of his house. He said:

"Sit me down."

So we sat him down. Then, he said: "O people, I have heard the Messenger of Allah (SAW) say:

"Whoever performs ablution and completes his ablution, then prays two rak'ahs (hajat prayers) perfectly, Allah will give him what he asks for, either immediately or delayed."

It was narrated from Abu Sirah an-Nakh'iy, who said:

"A man was traveling from Yemen. On the way his donkey died, so he took ablution then prayed two rak'ahs, after which he prayed. He said: "O Allah, I have come from a far country to fight in your way and seek your pleasure. I testify that You bring the dead to life and raise people from their graves, so do not make me indebted to anyone today. I ask You today to resurrect my dead donkey." So, the donkey woke up instantly and wagged its ears." (Reported by Baihaqi, who said that the sanad of this story is saheeh).

Abu Darda said: "Do not be negligent in prayer, because the prayer of a negligent person is not accepted. So, if you are habitually negligent in the voluntary prayers, then do not make a habit of it in the obligatory prayers." (HR Thabrani and Ahmad in al-Kabiir) (M.Kamaluddin, 2016).

4. Benefits of Hajat prayer

The benefit of hajat prayer is to ask Allah that what we want or what we desire is immediately granted by Him or get rid of all the difficulties we face. As explained in the hadith narrated by Imam Turmudzi and Ibn Majah above and the hadith which means below:

"That a blind man came to the Prophet SAW and said: O Apostle, please ask Allah so that my eyes can see". He said: "Or I will leave you alone". The man said: O Apostle, indeed I am troubled by the loss of my sight".

He said: "Then go and perform ablution, then pray two rak'ahs, then pray: "O my Lord, I ask You in the name of my Prophet Muhammad, a Prophet who is a mercy (he said):

"O Muhammad, indeed I have presented my face to Allah on your behalf that He may restore my sight". (The Prophet prayed): O my Lord, grant him help on my behalf make me a helper for myself. The man then went home and Allah restored his sight" (M.Kamaluddin, 2016).

5. Hajat Prayer Procedure

- a) Intention of Hajat Prayer. Then Takbiratul Ihrom
- b) Reciting the Iftitah Prayer
- c) Followed by reading surah al-fatiha
- d) In the first Rakaat after reading Surah Al-Fatiha read Surah Al-Kafirun three times
- e) The second Rakaat read Surah Al-Ikhlas three times, then-
- f) Rukuk
- g) Prostration
- h) And the last one Sitting between 2 prostrations
- i) Salam
- j) prostrate and pray according to the desired desire (Al Mubdi'u et al, 2022).

CONCLUSION

Based on the results of field research that we have done, it can be concluded that:

- 1) One of the religious moderation activities followed by UNZAH KKN Group-35 students is the hajat prayer activity held at the Baitul Muttaqin mosque, Tarokan Village, Sawo Hamlet. This hajat prayer has become a routine for residents and is performed in congregation 2 times a week. Where this activity is carried out by female worshipers after completing the evening prayer.
- 2) This hajat prayer activity is one way to get closer to God by not only carrying out Mandatory worship - Nya but also carry out one of the sunnah - Nya, namely (Hajat Prayer).
- 3) his hajat prayer activity is able to strengthen the harmony between local residents. Because after completing the mandatory prayers or hajat prayers in congregation. They establish good communication, so that a harmonious and prosperous relationship is established.

4) Hajat prayers have a lot of benefits, such as calming the heart, getting closer to God, asking for forgiveness and protection of God and asking for Hajat according to his wishes. so that the female congregation. Especially mothers are very enthusiastic in carrying out hajat prayers in congregation.

As the end of the preparation of this article, it is necessary for the researcher to convey some suggestions that can be used as input from the results of research with the title "INTERNALIZATION OF RELIGIOUS MODERATION VALUES THROUGH THE FORMATION OF JOINT HAJAT SHALALAT AS A WUJUD OF COMMUNITY COUNTRY TAROKAN VILLAGE." The suggestions are as follows:

1) For the Baitul Muttaqin Mosque

Researchers hope that this hajat prayer activity will continue to be implemented because it has a positive impact that is needed by the community in order to increase knowledge about religion seeing the lives of modern people today who are beginning to be eroded by technological advances that make people begin to forget about their afterlife affairs.

2) For the community

Especially for the community around Tarokan Village, Banyuanyar sub-district to always preserve and maintain and apply the Islamic values contained in everyday life.

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