

The WAR of Understanding of Fiqh Law in Social Concept Related to the Phenomena of AL Zaytun Islamic Boarding School

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ABSTRACT

The research was conducted with the aim of seeing the moderation of religion in Indonesia. Related differences in understanding of fiqh law the Al-Zaytun Islamic Boarding School. now there are still pros and cons in society, especially Indramayu. Differences the understanding of fiqh law that are discussed this context concern the call prayer for Friday prayers, Eid al-Fitri prayers which spaced apart, opening greetings are Jewish, the schools of thought that are followed. Research using qualitative with descriptive. the results of research been carried out through observation, interviews and documentation, is found that there are several controversial practices regarding deviations from the teachings of fiqh law related to worship practices such the schools of thought, the greetings of the Jews, the call prayer for Friday prayers which use loud movements, sounds. such as people giving speeches, well as procedures Eid prayers that are spaced apart. Ari Annas radhiyallahu'anh explained, "Iqomah prayer has been announced, then the Messenger of Allah faced us then said. Straighten and close your rows because I can see you from behind my back.: (HR Bukhari, no.719 and Muslim, no.434). We can see that the teachings of the Al-Zaytun Islamic Boarding School violate the rules fiqh law.

Keywords: Fiqh Law, Social Concepts, Al Zaytun Islamic Boarding School

INTRODUCTION

Fiqh is the science that studies various Islamic teachings and laws related to Islamic rules, Al Quran and sunnah, which serve to guide Muslims towards the straight path (Masyithoh, 2019). The science of fiqh means the study of several Islamic teachings and

laws with reasoning and deducing, such as teachings about family, state, work, commerce, companies and banks, as well as teachings about prayer, pilgrimage and zakat for the purpose of implementing or practicing.

Fiqh is a science that teaches us what things are obligated by religion for us to do and what we are not allowed to do. It is for this reason that fiqh is considered the most important of all Islamic sciences because it is directly related to the daily life of a Muslim and his behavior. Fiqh law has a very extraordinary role for people to live their daily lives, fiqh law also has a socializing concept. (Rohidin, 2016)

We as a society must have good social attitudes, especially we as Muslims as Indonesian citizens who consist of various races, ethnicities, nations, cultures and religions. Indonesia should be able to protect differences in understanding, especially religious understanding in society, because of that freedom of religion and belief is an important part (Jufri, Muwaffiq 2017). We may choose to be friends with people of different religions, but there are fiqh laws that explain how to make friends with non-Islamic religions.

In terms of social order, fiqh law has an understanding that is valid, commonplace and habitual in everyday life. So if there is a social understanding outside of fiqh law, there is a concern that there will be commotion and debate in social life, such as the phenomenon that exists at the Al Zaytun Indramayu Islamic boarding school. In this phenomenon there are several cases that violate the teachings of fiqh law. (Darna, 2021)

In the case of Al Zaytun who applied the rhythmic chanting of the Adzan and the movement was not in accordance with what had been determined in fiqh law, in addition to that Al Zaytun also implemented the Eid al-Fitri prayer service where the rows between the rows of women and men were mixed and there were non-Muslims in the area. the first row of rows and the prayer priest consists of three people, this is clearly very different from the fiqh law that exists in the Islamic religion, and in the delivery of greetings delivered by the leadership of the Islamic boarding school there are Jewish greetings as a substitute for greetings that are commonly used by Muslims.

The leadership of the Al Zaytun Islamic boarding school also said that they applied fiqh law which was passed through the teachings of the Soekarno Mazhab. Of all the cases that appear and are exposed in cyberspace involving the Al-Zaytun Islamic boarding school, there is a difference as a whole with fiqh law which currently creates a number of political

agreements and conflicts in it, in a social concept what Al-Zaytun does makes the social concept become impact on peace and understanding in religion. (Tabroni & Barat, n.d. 2018)

So this journal will reveal the understanding of fiqh law in social concepts related to the case at the Al Zaytun Islamic boarding school which is centered on fiqh law regarding the procedures for prayer, adzan, greetings and the schools of thought that it follows.

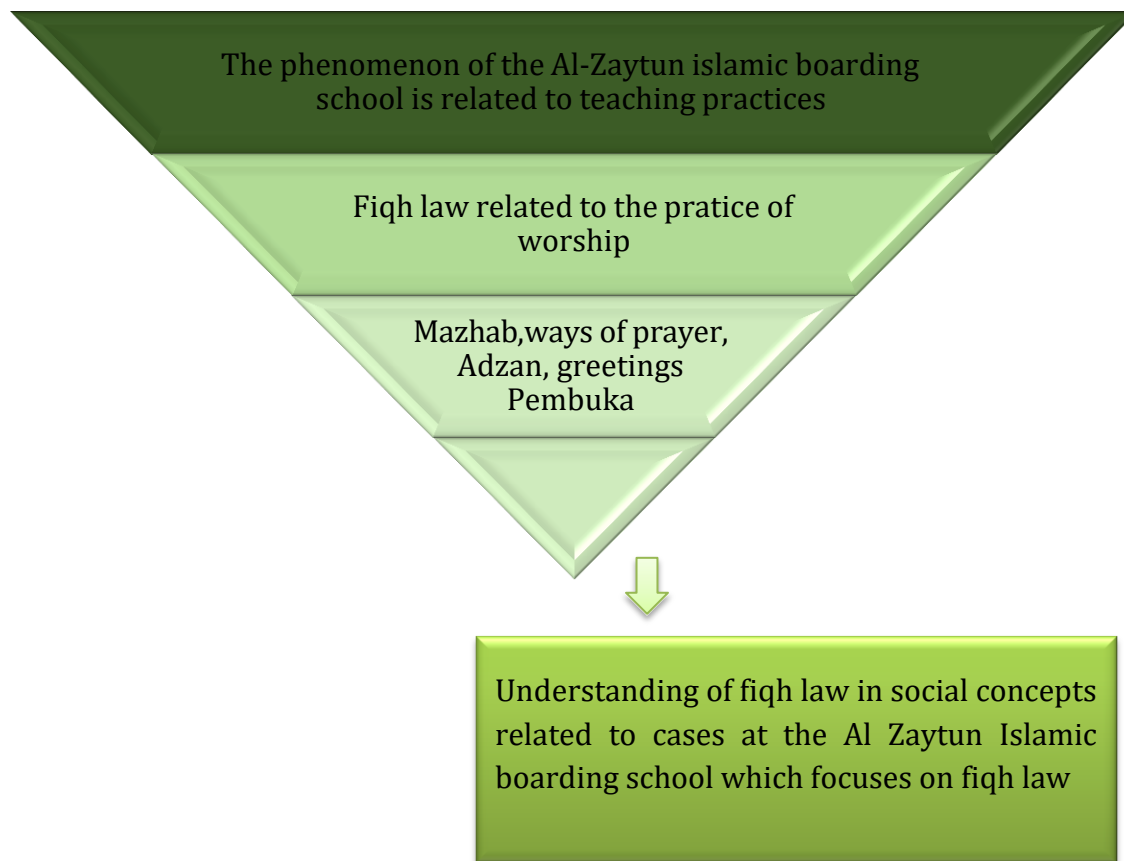
RESEARCH METHODS

This study used a qualitative approach with a descriptive research type. Qualitative research is research that is used to investigate, discover, describe, and explain the qualities or features of social influence that cannot be explained, measured or described through a quantitative approach by making indirect observations.

Data collection techniques were carried out by observation, interviews, and documentation. Observation is the systematic observation and recording of the phenomena studied, based on observations of ongoing activities. Interview is a form of verbal communication so it is a kind of conversation that aims to obtain information. Document is any written material or film. Documents have long been used in research as data sources because in many cases documents as data sources are used to test, interpret, and even predict.

Data analysis techniques are carried out by data reduction, display or presentation of data, and conclusions. Data reduction in this case if the data obtained is quite a lot, therefore it needs to be recorded. The longer the amount of data will be more and more, for this reason it is necessary to reduce data or re-select data about the Understanding of Fiqh Law related to the social concept of the Al Zaytun Islamic Boarding School phenomenon. Display or presentation of data is only limited by a set of structured information that provides the possibility of drawing conclusions in taking action. The process of drawing conclusions is based on a combination of information arranged in a coherent form on the presentation of data through that information.

FRAMEWORK OF THINKING



The problems raised in this study recognize the phenomenon of the Al-Zaytun Islamic Boarding School related to the practice of worship, the researcher focuses on this problem on fiqh law related to the practice of worship, while the object of his research focuses on problems in the fiqh law of worship practices which include, the Schools followed, the rules how to pray which is not in the law of fiqh, the call to prayer which is unusual for the community and the opening greeting at the speech of the head of the Al-Zayun Islamic Boarding School K.H Panji Gumilang.

RESULT AND DISCUSSION

THEORETICAL BASIS

Fiqh law is a knowledge that knows Allah's revelation, namely the Qur'an, also knows the words of the Prophet, namely As-Sunnah, which are reasoned with reason and

certain methods so that knowledge of jurisprudence can be known with detailed arguments. Fiqh law itself is a law related to syara' law in the form of (obligatory, sunnah, makruh, halal, forbidden and permissible). (Unggul, 2020) The scholars and tabi'in also conveyed all the messages of the prophet with an agreed understanding in the form of words. Therefore, people can understand the laws that have been recorded in their greatest work in the form of fiqh (Jamrah & Religion, 2015). There are 4 points of understanding of fiqh laws that you want to know and discuss in this journal, including; sects, call to prayer, prayers, and opening greetings.

Followed Schools

In Islam there are four schools of thought that have existed and developed to date. The Imams of the 4 Madzhab referred to here are the Imams whose thoughts are very influential in carrying out Islamic laws (Muthalib, 2019). They are Imam Maliki, Imam Syafi'i, Imam Hanafi, and Imam Hambali. Imam Hanafi prefers rationality or logic/ Ro'yun. So if there is someone who often proposes rationality in expressing an issue, then return to Imam Hanafi.

Imam Maliki often refers to hadiths, if a hadith says and or explains a problem A, then the implementation is like A. He was once asked about logic, "O Imam Malik, what do you think in terms of reason? Imam Malik said: If you want to ask about logic/Ro'yun, then ask Imam Abu Hanifah, don't ask me." Because he tends to understand the problem from the textual hadith. So if readers want to take issues that come directly from the hadith, then return to Imam Maliki. (Setiyanto, 2016)

Meanwhile, Imam Shafi'i has a peculiarity, where he memorized hadiths and studied Arabic, he did not just study Arabic, but he immediately entered an Arab village or went to Bedouin, where this area is the most fluent in Arabic, until he is the only one among the 4 Imams of Madzhab who has a diwan, in which there are Arabic poetry containing advice, this diwan is named Diwan al Imam Ash Shafi'i.

He is also known as a qias or analogy expert, so that hadiths can be understood, his jurisprudence also understands, his language is strong and his analogies are very strong. As for determining the law of a case, he prefers the case with more rewards. (Rozi, 2022) In his opinion in reciting basmalah during prayer, whether it is recited or recited sirri, he is of

the opinion that basmalah is recited during jahr prayers (Fajr, Madhrib, Isya') and recited during sirri prayers (Dzhuhur, Asr).

As for Imam Hambali, he often takes the middle, if Imam Malik is of the opinion and Imam Syafi'i is of the opinion, then Imam Hambali takes the middle. As is the case in reciting Bismillah when praying, one Imam reads Jahr and one Imam reads Sir, while Imam Ahmad reads neither Jahr nor Sir (AZHARI, 2016). Likewise, when Qunut, Imama Abu Hanifah does not perform Qunut, and Imam Syafi'i Qunut, the middle one is taken, namely when there is an incident, and if there is no incident he is no longer Qunut, namely Qunut Nazilah, that is Imam Hambali.

From the explanation above, we can see that we Muslims have schools of 4 legitimate Imams, Imam Hanafi, Imam, Shafi'I, Imam Maliki, Imam Hambali. But the leadership of the Al-Zaytun Islamic Boarding School deviated from the schools he followed, he did not follow the schools of the 4 imams of the Muslims but instead created his own schools and teachings, namely the SoekarnoMazhab. This clearly violates fiqh law in Islamicsharia

Calling the Adzan

Meanwhile regarding the call to prayer, H. Sulaiman Rasjid argues that what is meant by the call to prayer is "telling". What is meant here is notifying that the time for prayer has arrived with the pronunciation determined by syara'. From some of the meanings above, it can be concluded that the call to prayer is to notify that the time of prayer has come with the pronunciation that has been determined by syara'. In addition to notifying that the time for prayer has arrived, and calling for congregational prayers, on the other hand the call to prayer is also used to broadcast Islam in public (Muntoha, 2015).

The pronunciation of the call to prayer contains many meanings that contain important meanings, including from the point of view of belief, such as the existence of the Almighty God who is One, there is no partner for Him, explaining that the Prophet Muhammad is the messenger of God. After we testify that there is no god but Allah and Muhammad is the messenger of Allah, we are then invited to achieve victory both in this world and in the hereafter. The call to prayer and iqomah were finally closed with the sentence of monotheism (Nur Qomari, 2022).

The call to prayer also functions as a message and a call to fulfill the call of Hayya alas shalah, Hayya alal falah (let's go to prayer, let's go to happiness). Then the call to prayer is preaching that focuses on Islam, the religion of monotheism, which often these calls have an impact on the souls of non-Muslims so that Allah expands their chests to Islam (Saleh, 2023). In fact, the call to prayer has combined beauty and modesty, between strength and density, and there are no calls for and announcements of various acts of worship in other religions that can match it.

In contrast to the call to prayer that is echoed by the muezzin at the Al-Zaytun Islamic Boarding School, that is, every stanza of the call to prayer, he does a lot of additional rattling. He moves his hands according to the verses being recited, such as when saying Allahu Akbar, the muezzin raises his hands up, and the movements of his cloth are strange to the majority of Muslims.

However, Ustad Arif Mukhtar considered this oddity to be in the right realm. Quoted from the You Tube channel Azan for students, he explained that the call to prayer without rhythm with a loud voice is permissible, then the call to prayer with doing hand gestures as well as what the muezzin at Al-Zaytun does is also not a problem. The important thing is that there is no additional call to prayer like the Shia people do.

Prayer Procedures

The definition of prayer comes from the Arabic As-sholah, prayer according to language/etymology means prayer and in terminology/terms, fiqh experts interpret it outwardly and intrinsically. Outwardly prayer means several words and actions that begin with takbir and end with greetings, by which we worship Allah according to predetermined conditions (Kusyu, 2017).

The procedure for praying in congregation Prayers in congregation begin with the call to prayer and iqomah, but if that is not possible, just iqomah is enough. The prayer line (saf) behind the imam is filled by male worshippers, while female worshipers are behind him. In carrying out the prayer in congregation, an imam reads the prayer readings, some aloud (jahr) and some softly (sir). The readings that are screened are: Readings of takbiratul ikhram, takbir intiqal, tasmi', and greetings; Readings of al-Fatihah and verses of the Koran in the first two cycles of the Maghrib, Isha and Fajr prayers (Syekh, 2018).

Likewise with Friday prayers, eclipses, istisqa, 'idain (two feast days), Tarawih and Witr; Amen reading for the priest and mimum after the priest has finished reading the filtered al-Fatihah. The congregation must follow the movement of the priest and may not precede the movement of the priest; After the greeting, the priest reads the remembrance and prayer together with the congregation or reads them separately (Aisyah, 2022).

The Indonesia Ulama Council (MUI) responded to videos and photos of the Al-Zaytun Islamic boarding school Eid al-Fitri prayers which went viral, in which the videos and photos show female and male congregations mixed together without barriers and rows of rows that are not tight or spaced apart. MUI vice chairman Marsudi explained that "etiquette when praying is regulated by the rules. So if the main man is in front, the main woman is behind, that's the adab". (Said Marsudi).

Marsudi then quoted the opinion of Imam Al-Ghazali who required a barrier if congregational prayers were held between male and female congregations. He also cites the opinion of scholars that the law of congregational prayers is makruh if the men's rows are not in the front and the women's are not behind (Nasir, 2020). The following is the argument that explains the placement of the rows of prayer between men and women, From Abu Huraira radhiyallahu'anhu, the Prophet sallallahu'alaihi wa sallam said, "The best row for men is the first, and the worst is the last. Meanwhile The best row of women is the last and the worst is the first." (H.R Muslim, no. 440).

Chairman of the Indonesian Ulama Council (MUI) Indramayu K.K Sotari admitted that he did not understand the way of worship being carried out at Al-Zaytun Indramayu Islamic Boarding School, including in carrying out the Eid prayer 1444 Hijriah. We as Muslims should understand that we must acknowledge the example set by the prophet Muhammad S.A.W.

The following is the argument about narrowing and straightening the rows in the rows of prayers, From Annas radhiyallahu'anh said, "Iqomah prayers have been announced, then the Messenger of Allah faced us then said. Straighten and close your rows because I can see you from behind my back.: (H.R Bukhari, no. 719 and Muslim, no. 434).

History of Al-Zaytun Islamic Boarding School

Al-Zaytun boarding school is a boarding school located in Mekarjaya village, Gentar sub-district, Indramayu district, West Java province. This Islamic boarding school was

founded by the Indonesian Islamic Boarding School Foundation (YPI) on June 1, 1993 to coincide with 10 Dzu al-Hijjah 1413 H. The leader of this pesantren is Abdussalam Rasyidi Panji Gumilang who is an alumni of the Gontor Islamic Boarding School. The construction of this pesantren began on August 13, 1996 and the initial opening of learning was held on July 1, 1999. The general inauguration was carried out on August 27, 1999 by the third President of the Republic of Indonesia, B.J. Habibie.

Alzaytun Islamic Boarding School has a vision to become the center of Islamic civilization which plays an active role in the development of the nation and people. This pesantren offers a variety of formal and non-formal education programs, from elementary to doctoral levels, as well as language, computer, arts, sports, and skills courses. This Islamic boarding school also has complete and modern facilities, such as a mosque, library, laboratory, music studio, sports field, dormitory, health clinic, and others.

The Alzaytun Islamic Boarding School has a land area of around 1,200 hectares and is the largest Islamic boarding school in Southeast Asia according to the Washington Times in 2005. It was recorded that in 2011 this Islamic boarding school had around 7,000 students studying knowledge from various regions in Indonesia, as well as from foreign countries such as Malaysia, Thailand, Singapore, Brunei Darussalam, Philippines, Australia, Japan, South Korea, China, Taiwan, Hong Kong, India, Pakistan, Bangladesh, Sri Lanka, Nepal, Afghanistan, Iran, Iraq, Turkey, Yemen, Saudi Arabia.

Alzaytun Islamic Boarding School is known as a closed and exclusive boarding school. This pesantren implements a strict boarding school system and does not allow students to leave the pesantren environment without permission. This pesantren also has special rules that are different from other pesantren. For example, this pesantren prohibits students from using cellphones and the internet, wearing black or white clothes, and holding Eid al-Fitri prayers with a distance row and female congregation in the front row.

The Alzaytun Islamic Boarding School was once associated with the National Islamic State of Indonesia (NII KW) 9 movement, which was a radical group that wanted to establish an Islamic state in Indonesia. This is because some of the founders and administrators of this pesantren were allegedly former members of NII KW 9 who left the organization in 1992. However, this pesantren denied its connection with NII KW 9 and stated that this pesantren adheres to the Islamic teachings of Ahlussunnah wal Jamaah. In

2002 the Indonesian Ulama Council (MUI) conducted research on this pesantren and the results stated that there was a leadership and financial relationship between Ma'had Al-Zaytun and the Islamic State of Indonesia (NII) KW 9.

Responding to issues that later developed in the community regarding the linkage of the Al-Zaytun Islamic Boarding School with NII in 2011, the TNI Commander General Moeldoko, who at that time was the commander of Kodam III / Siliwangi, took the initiative to communicate from both parties, both from Panji Gumilang as the caretaker of the Islamic Boarding School Al-Zaytun and certain community groups. As a result, the issue that Al-Zaytun Islamic Boarding School educates students or santri to reject Pancasila is not proven at all.

The former Head of the State Intelligence Agency, Hendropriyono, denied that the Al-Zaytun Islamic Boarding School was called a nest for the NII group. He admitted that he often visited the cottage the boarding school. Hendropriyono in the book *Al-Zaytun Source of Inspiration for Society, Nation and State* written by Drs. Ch. Robin Simanullang emphasized: "Al-Zaytun teaches tolerance and peace, teaches Pancasila and educates its students to become good citizens of the Republic of Indonesia, according to the curriculum of the Ministry of National Education and the Ministry of Religion of the Republic of Indonesia.

That's the truth. But other people are still accused of NII (Indonesian Islamic State). How could the NII teach Pancasila? Doesn't the NII oppose and disbelieve Pancasila and the Unitary State of the Republic of Indonesia?" Evidence that the Islamic boarding school is not a nest for the NII can be seen from several things. One of them is the result of a research by the Ministry of Religion team, which stated that the teachings of the Islamic boarding school do not violate Islamic teachings.

An alumni of the Al-Zaytun Islamic Boarding School from Palangka Raya City, Central Kalimantan Province, objected if the institution where he studied was accused of being the nest of the Islamic State of Indonesia (NII). He admitted that he had never found any suspicious indications such as the application of radical ideas and NII. "...Don't talk about one of the administrators of the Islamic boarding school who was formerly Kartosoewiryo staff, who once built this pesantren, so that Al-Zaytun was entangled with the NII movement," he said.

Meanwhile, the leader of the Islamic boarding school, Panji Gumilang, responded to these issues by saying that according to Indonesian history, the NII problem had been resolved in 1962. Regarding financial issues, Panji Gumilang explained, everything was obtained from student money and the pesantren's economic efforts. For example, rice farming and teak plantations. In addition, he said that some of his friends provided financial assistance.

Based on the results of observations related to the phenomenon of the Al-Zaytun Islamic Boarding School, regarding the understanding of fiqh law which is currently being controversial among the public and has become the subject of discussion by several scholars, clerics and religious leaders and even the head of the MUI has also participated in debating the teachings at the Al-Zaytun Islamic Boarding School. It turns out that this phenomenon has spread widely on social media such as You Tube, Telegram, Instagram, Facebook and Twitter, not a few students and high school students are also debating this phenomenon.

Where we found several facts that the Al-Zaytun Islamic Boarding School carried out a number of controversial practices that worried the community, one example that has recently gone viral is during the Eid al-Fitri prayer on the grounds that it is still implementing the Covid-19 health protocol, which provides a prayer distance of 1 meter between congregations' and placing women's mothers in the front row and giving places for non-Muslims in the front row, and the most surprising thing is that there are 3 priests in it.

Not only that, the phenomena at the Al-Zaytun Islamic Boarding School have also recently become a controversy regarding the greetings spoken by the leadership of the Islamic Boarding School, Dr. K.H. Abdussalam Rasyidi Panji Gumilang in his speech said a greeting like the greeting of the Jews "Hevenu Shalom Alechem" which means "I wish you success and peace". This greeting is allegedly a Jewish greeting. Shalom Alechem is commonly used by Middle Eastern Orthodox Christians, especially communities in Israel.

Unusual phenomena can also be seen from the chanting of the call to prayer during Friday prayers, which shocked the public. With the circulation of the video in less than one minute, a muezzin can be seen calling the call to prayer neatly dressed in a suit complete with a blue tie, shoes and a black cap. Each chant of the call to prayer is always followed by

a different hand movement than usual. And the worst part is that the students also follow the chanting of the call to prayer and are accompanied by a prayer row which has a distance between the congregation.

Al-Zaytun Islamic Boarding School was criticized for teaching and implementing the Soekarno school of thought which of course is not recognized by Muslims in Indonesia. From various scholars, kyai and ustad criticized the Soekarno school of thought which had been implemented by the Al-Zaytun Islamic Boarding School. Where according to the scholars, kyai and ustadz of the Soekarno school of thought, this does not have a strong basis for Islamic teachings, and of course it is only based on Sukarno's thoughts. What was really unusual, Panji Gumilang also said that the sermon for Friday prayers would be carried out by female students.

From the results of these observations, we can see and study the phenomena beyond reason that exist in the Al-Zaitun Islamic boarding school, everything that is done by the Al-Zaitun Islamic Boarding School has violated the fiqh law that has been taught by the 4 existing schools of thought.

Whereas in the interview data there were several people who expressed their opinions regarding the controversy that existed at Al-Zaytun Islamic Boarding School. One of them was the opinion of K.H Abdullah Munir, the founder of the Makrifatul Ilmi Islamic Boarding School, in a speech at the halal bihalal event, he said that what Al-Zaytun did violated social concepts in Indonesia and was also a debate in fiqh law. He conveyed his objections to what the Al-Zaytun Islamic Boarding School was doing would create another perspective in the eyes of the community.

In addition, from the results of an interview conducted with a student in South Bengkulu about how they view the Al-Zaytun phenomenon with all the controversies that exist and does this violate the rules and violate fiqh law? AAK said "Because it is clear that the teachings applied in this pesantren will make the human mindset, especially in Indonesia, contrary to the beliefs of Muslims, as I know that the Al-Zaytun Islamic Boarding School uses the Soekarno mazhab of thought as a reference for worship, which is clearly the Islamic school of thought." this does not exist in the Islamic schools of thought, and when Panji Gumilang gave a clear speech he used the greeting of the Jews, as well as the chanting of the call to prayer which is very unusual for Indonesian people to hear. Here we

can see that there are many controversies between Al-Zaytun and Muslims in particular in Indonesia, this clearly violates the rules and violates Islamic law." (said AAK)

From the results of interviews with several people regarding the Al-Zaytun Islamic Boarding School, we can see that many people strongly reject the teachings in this Al-Zaytun Islamic Boarding School. Because the community considers these teachings to be very deviated from Islamic teachings that have been conveyed by the prophet Muhammad S.A.W and the Mazhab Shafi'I, Hambali Mazhab, Mazhab Hanafi and Maliki Mazhab earlier.

Researchers have found some documentation of the Al-Zaytun Islamic Boarding School regarding phenomena that are currently being controversial in society, here are some of the documentation we found:



Figure 1. Eid al-Fitri prayer at PP Al-Zaytun



Figure 2. Adzan at PP Al-Zaytun

In accordance with the results of the observations made by the researchers, it was found that there is indeed a phenomenon that is currently happening at the Al-Zaytun Islamic Boarding School regarding the deviation of fiqh law regarding the procedures for prayer, calling the call to prayer during Friday prayers, the schools that are adhered to, Friday sermons at a female student and conveyed greetings by the leadership of the Al-Zaytun Islamic boarding school Dr. K.H Panji Gumilang, which was allegedly a greeting from the Jews.

From the results of interviews with several people, namely the leader of the Makrifatul Ilmi Islamic boarding school and one of the students in South Bengkulu, it turns out that it is true that the circulation of the Al-Zaytun Islamic Boarding School phenomenon can cause controversy between Muslims in Indonesia and the people of Indramayu itself. The community needs to be careful and very attentive so they don't choose the wrong place for their children's education, so they don't send the wrong child to a boarding school.

Based on the results of the documentation, it is true that there are deviant teachings at the Al-Zaytun Islamic Boarding School, with the spread of several photos and videos

showing several teachings that are not usually carried out by Muslims in Indonesia so that they become controversial and debated among scholars, kyai, and Indonesian society specifically.

CLOSING

We know that Al-Zaytun Islamic Boarding School is currently becoming a controversy among scholars, clerics, students and even all Indonesian people. According to the MUI, the teachings at Al-Zaytun Islamic Boarding School violate Islamic jurisprudence law in Indonesia, as we know that the majority of Muslims in Indonesia adhere to the teachings of the Imam Syafi'i Mazhab, while those at Al-Zaytun Islamic Boarding School adhere to the Soekarno Mazhab of thought.

According to the results of the research that the researchers conducted, it was seen from the results of observations, interviews and documentation that they obtained it was true that there were several deviations from the teachings of fiqh regarding the schools they adhered to, unusual procedures for Eid prayers, greetings from the Jews, and the call to prayer Fridays that use movement even though there is actually no rule in fiqh law which blames the call to prayer by using movement and a loud voice like someone giving a speech, but according to Muslims, and Indonesian society, especially the people of Indramayu, every time they enter the five daily prayers they listen to the call to prayer. which they think they are not used to hearing.

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