

Studying the *Kitab* of Nashoihul Ibad in Improving the Practice of Prayer in Islamic Boarding Schools

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ABSTRACT. The focus of this research is 1) how is the material for reciting the Nashoihul Ibad book in increasing the practice of prayer in the community of Parasgowang Hamlet 2) how is the use of the method of reciting the Nashoihul Ibad book in increasing the practice of prayer in the community of Parasgowang Hamlet 3) how is the use of the media reciting the Nashoihul Ibad book in increasing the practice of worship the prayer of the people of Parasgowang Hamlet. This research uses a type of descriptive qualitative research approach with a case study type of research. The techniques used in collecting data are interviews, observation, and documentation. Based on the results of the research, it can be concluded that after the community understands the material presented in the process of reciting the book Nashoihul Ibad, the community tries to increase solemnity in prayer services, and always to always stay away from prohibitions and obey His commands. Furthermore, the method used in the process of reciting the Nashoihul Ibad book is the bandongan and sorogan method, but the demonstration method is also used for some materials that are required for practice. Finally, the media used in the recitation process is printed media in the form of the Nashoihul Ibad book.

Keywords: Recitation, the Book of Nashoihul Ibad, Practice of Prayer Worship

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INTRODUCTION

Theologically, Islam is a mercy for humanity and also the universe. Placing its grace in the perfection of Islam itself, Islam has global values that regulate all aspects of human life, from small problems to big problems, from individual problems to social, national and state issues, where its teachings find synergy and integration. relationship with each other (Hidayat & Syafriana, 2017; Maimun, 2020). The existing parts of the teachings form a system, namely the relationship of several parts of the teachings that are interconnected and can be separated, which in turn forms a unified foundation which is called Islam. Society does not practice and internalize Islamic teachings, if it is only taught then it must be educated through an educational process. Through various methods and approaches, the Prophet invited people to believe and do good deeds according to Islamic teachings. From one side we see that the purpose of Islamic education is to continue to improve the mental attitude that is manifested in action, both according to one's own needs and the needs of others. On the other hand, Islamic education is not only theoretical but also practical. Islamic teachings do not separate faith and good deeds. Therefore, Islamic education is both charity and religious education (Ramadanti, 2020; Saihu, 2019).

Thus, Islamic education brought by Rasulullah SAW is now packaged into casual education, formal education and informal education. UU no. Article 2-3 Article 30 Article 20 National Education System of 2003 concerning the national education system. "The purpose of Section 2 of Islamic Religious Education is a means to prepare students to become part of society who already understand and practice the values of their religious teachings or become someone who is very knowledgeable in religion. Article 3 The process of religious education can be provided in a formal, informal and informal way (Moh. Mahfud MD, 2003). One of the forums where the community can participate in the recitation is the recitation. Remembrance is a teaching process in Islam that establishes religious norms through preaching (Fahham, 2020; Yuhani`ah, 2022). Declaration is one of the informal educational institutions. This is in accordance with Djauruddin's understanding of the statement that the statement is an informal educational institution with its own curriculum, which is held regularly and regularly, attended by a relatively large congregation, and aims to strengthen polite and harmonious relations between humans and God. develop and between people among themselves and between people and their environment to promote a pious society (Eriyanto, 2017; Sholihuddin & Kudus, 2022).

Nashoihul ibad is the book Al-Allamah Al-Hafiz Syihabudin Ahmad bin Ali Muhammad bin Ahmad Ash-Syafi'i, a well-known scholar with the title Ibn Hajar Al-athqolani, then Al-Mishri This book contains advice from Ibn Hajar Al-Atqolani relating to warnings for preparation for the afterlife, this book contains Advice for Servants the contents of this book itself talk about the threads of life values from the book Nashoihul Ibad, the Book of Fathu qorib, Mabadi Fiqh Juz 3 and the Book of Bulughul Maram all packaged into one namely the Nashoihul Ibad book from within these books contains the values of advice that can shape the Islamic character of students, such as the example of the book Bulugul Maram (Dilia et al., 2022; Yamin et al., 2023). This book discusses adab and decency. Here it explains that a Muslim towards fellow Muslims there are six, namely when you meet him say hello; if he sneezes then say alhamdulillah and read yahamukaIIah and if a Muslim is sick then visit him and if he dies then deliver his corpse and also talk about good and evil in in our lives we must be able to be kind to others, for example, there are people who need our help and avoid actions that are detrimental to ourselves, for example, stealing, committing crimes, etc., from the values contained in this book, we can realize that character education is given by the kiai through the recitation of the book Nashoihul Ibad will help the development of the child's soul both physically and spiritually, from his natural nature to his good human nature. famous scholar with the title Ibn Hajar Al-athqolani, then Al-Mishri This book contains advice from ibn Hajar Al-athqolani relating to warnings for preparations for the afterlife, and what is meant by warnings for preparing for the afterlife are things that must be prepared before returning to Allah SWT. There are two, three, to ten ten warnings or advice. And the number of advice contained in the Nashoihul Ibad book is two hundred and fourteen advice, forty-five khabar and the other is athar (Al-athqolani, 2002)

This book has been interpreted by the famous scholar, namely Imam Nawawi ra, in his preface he mentioned that this book is a syrah (explanatory) prepared by him to explain a book containing advice, written by Al-Allamah Al-Hafiz Syihabuddin Ahmad bin Ali bin Muhammad bin Ahmad Ash-Syafi'i is a famous scholar with the title of Ibnu Hajar Al-athqolani, then Al-Mishiri (Muhammad Nawawi, 2009) As for his background, he gave lectures (explanatory) from the advices that had been composed by Al-,Allamah AlHafiz Syihabuddin Ahmad bin Ali bin Muhammad bin Ahmad Ash-Syafi'i is to make it easier for Muslims to understand the content contained in the advice that he has given and so that the book is useful for Muslims and can make it a guide for living the life of the world and preparing self in the afterlife). As for the background of him giving lectures (explanatory) from the advices that have been composed by Al-"Allamah AlHafiz Syihabuddin Ahmad bin Ali bin Muhammad bin Ahmad Ash-Syafi'i is to make it easier for Muslims to understand the content of the advices which has been given by him and so that the book is

beneficial for Muslims and can make it a guide to live life in this world and prepare oneself in the afterlife (Muhammad Nawawi, 2009).

The people of Parasgowang Hamlet themselves still have a relatively low level of religious knowledge, as evidenced by their daily practices which are still far from Islamic religious values. so his prayers are at stake. For example, when the call to prayer resounds, they tend to mind their own business, such as going to work, watching YouTube, playing mobile phones, compared to going to the mosque to pray in congregation. When researchers want to study the book of Nashoihul Ibad after Maghrib, there are many people who are still doing activities around their home environment. It can be understood that the community does not understand and know the importance of carrying out the Maghrib prayer and also what the virtues of after Maghrib are.

There are several factors that make people lazy to study the book Nashoihul Ibad, namely: (1) The lack of audiences to understand the study material for the book Nashoihul Ibad. (2) The community does not understand the virtues of the Nashoihul Ibad book. (3) In this case, people's time in economic life is spent looking for material, so that the opportunity to study religion is also reduced. Therefore, deeper guidance is needed to study religion, especially worship. Within this community, for about two and a half years, informal training has been held by religious leaders which takes place once a week, namely every Saturday night, which discusses the contents of the book Nashoihul Ibad (Ismam, 2022).

Based on the experience of the writer who just joined, there are several practices of Worship which are carried out immediately as Sholawat Asy Syadzily reading after every reading. Reading sholawat is one of the community's practices from the content of Nashoihul Ibad, namely reading sholawat for the Prophet SAW, even though the community is very good at receiving guests, the community also entertains guests indirectly. Therefore, the author is very interested in studying how reading Nashoihul Ibad improves the practice of worship, especially community prayers in Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency, East Java.

METHOD

The research methodology used in this study is a qualitative approach. The author uses this approach because the data collected by researchers is in the form of information in the form of descriptions (Glocker et al., 2007). Qualitative research focuses on the very important product or service that comprises the phenomenon, the social phenomenon and the substantive behind the phenomenon. Qualitative research explores social phenomena that include topics, events, places, and times. The social background is described using different descriptions which require qualitative researchers to be able to develop basic questions that can answer how the event was studied, who did it, when did it happen, what was the connection and where did it take place (Kartiko, 2018). Although the type of research used by researchers is a case study approach (Gomes, 2010; Ross, 2023) In this study, researchers comprehensively examined the Recitation of the Nashoihul Ibad Book and tried to find unique information from the Nashoihul Ibad Recitation in increasing the practice of prayer in Pandanarum Village, Parasgowang Hamlet, Tempeh District, Lumajang Regency, East Java.

The selection of research subjects in this study used the Purposive technique, which means they were chosen with specific considerations and objectives (Anwar, 2011). The sources of data used by the researcher are individuals (persons), activities, and documents (Arikunto, 2010). Data collection techniques are a highly strategic step in any research because the primary goal of research is to obtain data (Grbich, 2022). In the process of qualitative analysis, according to Miles, Huberman, and J. Saldana, there are three main interrelated activities that occur simultaneously: data condensation, data presentation, and drawing conclusions (Miles & Huberman, 2014).

To ensure the validity of the research results, the researcher employed three techniques: source triangulation, technique triangulation, and member check (Given, 2012). First, source

triangulation aims to test the credibility of data by checking data obtained from multiple relevant sources. In the study titled "Recitation of the Dhurrotun Nashihiin Book in Enhancing the Practice of Prayer in the Community of Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency," this was done by comparing the interview results between the recitation leader of the Dhurrotun Nashihiin Book and the community of Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency.

RESULT AND DISCUSSION

Result

Nashoihul ibad is the book Al-AIIamah Al-Hafiz Syihabudin Ahmad bin Ali Muhamad bin Ahmad Ash-Syafi'i, a well-known scholar with the title Ibn Hajar Al-athqolani, then Al-Mishri. The discussion in Nashoihul Ibad's book can be classified into three broad outlines, namely material about faith, material about worship and material about morals. The book of Nashoihul Ibad has been widely studied by students at Islamic boarding schools in Indonesia and even the general public, such as the people in Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency.

It is hoped that this faith material can provide nutrition or a strong foundation for the congregation to strengthen their faith and worship. Ustadz Isyham's explanation of the aqidah material delivered during the recitation process is very relevant to the discussion of the aqidah material in the book Nashoihul Ibad where the focus of the discussion leads to the aspect of monotheism, the Isra' Mi'raj incident of the Prophet Muhammad SAW, about the unseen realm, namely the barzah realm, heaven and hell, as well as catastrophic events such as doomsday and death (Yamin & Fadil Munawar, 2017).

With the material of faith in the recitation of the Nashoihul Ibad book, it is hoped that it will be able to achieve the objectives of studying aspects of faith in the people of Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency, namely to increase faith, monotheism, and the practice of public worship, especially in prayer services. The practice of community prayer that is very closely related to the material of the creed that is conveyed in the study of the book Nashoihul Ibad is that the community has been praying well at all times, even though to reach the level of solemnity it is still very necessary to try, because when performing prayer services you have to use a truly humble heart'. This happens because the material of faith in the book Nashoihul Ibad contains a lot of discussion of material on faith, especially in prayer. b. Worship Material

The religious material taught in the recitation of the Nashoihul Ibad Book for the Parasgowang Hamlet Community, Pandanarum Village, Tempeh District, Lumajang Regency is very much, including material about the virtue of praying on time, the primacy of congregational prayers, the primacy of sunnah prayers and several discussions of other worship materials. The worship material in this study refers to the level of the servant's self-approach to Allah SWT through the practice of worship every day which aims to always remember Allah SWT at all times. In the book Nashoihul Ibad, several very complex worship materials are explained, namely one of the virtues of fasting in the month of Ramadan, dhikr to Allah SWT, fadilah fasting sunnah and several other acts of worship that should be carried out in everyday life and must be based purely on yourself to Allah SWT. (Yamin & Fadil Munawar, 2017). The worship material presented in the recitation of the Nashoihul Ibad Book is very influential on the level of prayer practice of the people of Parasgowang Hamlet. Where in the past the people of Parasgowang Hamlet were lazy to pray in congregation, neglected prayer times, but after following the recitation of the Nashoihul Ibad Book they can be more enthusiastic about praying in congregation, and often pray on time. Apart from that, the people of Parasgowang Hamlet also often perform sunnah qobliyah prayers and sunnah ba'diyah prayers, as well as other sunnah prayers. In the book Nashoihul Ibad, material about worship is explained, in which the author takes an example from the hadith of the Prophet Muhammad SAW, which reads: "Whoever prays diligently, then prayer will be a light, proof and

safety for him on the Day of Resurrection. And whoever does not work diligently at it will not be a light, a proof and safety for him on the Day of Judgment.” (Ash-Shiddieqy, 2000).

from the results of research conducted by researchers, it can be concluded that the purpose of recitation with the contents of moral material is to establish a good brotherhood, that is, both in life in relationships with humans and relationships with the kholiq. there are so many discussions about moral material contained in the book *nashoihul ibad*, explanations about *akhlaqul karimah* and explanations about *akhlakul mazmumah*. such as discussions about incitement, jealousy, love for allah and his messenger, unfortunately drinking *khomar* and several other explanations about good and bad morals. the moral material contained in the *nashoihul ibad* book tends to discuss patterns of relationships between fellow human beings which also regulate patterns of behavior in social life. the content of moral material here presents a lot of discussions about the virtues of establishing friendship, about the sins and repercussions of people backbiting one another, as well as prohibitions against slander, and suggestions for helping fellow human beings (yamin & Fadil Munawar, 2017).

With this study that examines morals in the *Nashoihul Ibad* Book, there has been a very significant increase in the practice of worship in the people of Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency, especially in the prayer services, even though the prayers are still not perfect. This is evident that in the beginning, before the community followed the study of the *Nashoihul Ibad* Book, they still performed prayers incompletely to become complete, there were five prayer times, previously they often prayed individually or individually so they preferred to pray in congregation, which at first was more concerned with work, so spend more time in the midst of busy work.

The increases that occurred as a result of the recitation carried out which had an impact on improving the practice of community prayer services, also had a very positive impact on the pattern of life in society, as explained by several congregations who had been interviewed by researchers. Some worshipers explained that they were afraid to commit sins, had an arrogant and jealous attitude, so that it could be understood that people's prayers could prevent them from doing things that were forbidden by Allah. In essence, every prayer movement implies very meaningful lessons, for example in the prostration movement, which can be understood that the head is a crown and something very valuable for humans, but when the state of prostration, the feet and head are parallel. In this case the lesson can be taken that in living life we must have the attitude of *Tawadhu* (Husnul Fuadatun Nisa', 2016; Jasmansyah et al., 2023).

If in practice, prayer is only used as an individual human affair with the Creator, then what happens is that *Laa Ilaha Illa Allah* will only become a metaphysical-transcendental concept. So it is not surprising if a person in his daily life always strives to perform the five daily prayers, but he cannot protect other human beings from his disgraceful behavior, for example arrogance or jealousy. If examined more deeply, the essence of prayer is not solely for Allah, but also for humans themselves. Therefore in the Qur'an it is explained that prayer is to keep people away from heinous and evil deeds. So it can be concluded that if the persistence of a Muslim's prayer is not able to change his despicable actions, then it is clear that something is wrong in the practice of performing his prayers Yudi Yurwanto in (Shunhaji et al., 2023)

The recitation process is included in a communication process, meaning that in that process there is the delivery of information from the reviewer or ustad (provider of information) to the congregation or the public (recipient of information). So that to make it easier for the information conveyed to be quickly received and understood, a connecting path is needed, which is called a method. The method of recitation is a path that must be passed or taken in the recitation process Mariyaningsih dalam (Ciptaning et al., 2019).

The method taken by ustadz isy mam in the learning process is in accordance with what was explained by kyai zarkasyi and zamakhsari that the *bandongan* and *sorogan* methods are methods that are often used in the process of reciting books (zamakhsari, 1984). however, ustadz isy mam tends to use the *bandongan* and *mauidzoh* methods, because in essence ustadz isy mam does not

only convey material, but also invites people to implement the material studied in their daily lives. In addition to these two methods, Ustadz Isymam also uses demonstration methods in certain materials. The Demonstration Method is to practice materials related to good and appropriate worship procedures, as well as materials that can be practiced such as ablution', prayer movements. The step taken is by taking the example of one of the congregation to be used as a media practice. In the process of reciting the book of Nashoihul Ibad, the method adopted must be in accordance with the materials to be studied. As with materials related to worship, it would be very suitable if the demonstration method was used. However, in this case the material related to faith does not need to use the demonstration method, because in essence the material for faith is material that is closely related to faith and monotheism.

The components that support and drive the success of the transfer of knowledge besides materials and methods are the media. Briggs in his book entitled "Self Regulated Learning Motivation for Achievement and Learning Achievement" gives the idea that the media in the recitation or learning process is a concrete or physical means that functions to convey the content of learning, such as: yellow books, books, videos, and others. . National Education in his book Haryu explains that learning media is a means of interaction between students and teachers in the form of print or audio-visual media.

In the process of reciting the Nashoihul Ibad Book which is filled in by Ustadz Isymam here using recitation media in the form of print media, namely the Nashoihul Ibad Book, with the contents of the materials in it, is able to streamline and conduct the recitation process. Apart from that, in the recitation process so far, Ustadz Isymam has always used the same media, namely the book Nashoihul Ibad.

Discussion

The discussion in the book Nashoihul Ibad can be classified into three broad lines, namely material about faith, material about worship, and material about morals. The Nashoihul Ibad Book classifies material into three main parts, namely faith, worship and morals. This reflects the importance of these three aspects in Islamic religious practice. Material about faith helps strengthen belief in the Islamic faith, material about worship helps understand and carry out worship rituals correctly, and material about morals guides individuals to become good and ethical individuals. This book has become an important learning material in Islamic boarding schools in Indonesia. This shows the influence and relevance of the book in religious education in Indonesia. Apart from that, even the general public, such as people in Parasgowang Hamlet, Pandanarum Village, Tempeh, Lumajang, also learn about it. This shows that this book not only has an impact on the Islamic boarding school environment, but also on the wider community (Aisyah et al., 2022; Ansori, 2020).

Ustadz Isymam has an important role in explaining the aqidah material from the book Nashoihul Ibad to his congregation. In explaining the aqidah, Ustadz Isymam focuses on aspects of monotheism, the events of the Isra' Mi'raj of the Prophet Muhammad SAW, supernatural realms such as the realm of barzah, heaven and hell, as well as major events such as the apocalypse and death. This approach is very relevant to the material contained in the book Nashoihul Ibad and helps the congregation understand important aspects of Islamic beliefs. The hope of learning faith material is to provide "nutrition" or a strong foundation for the congregation to strengthen their faith and worship practices. This reflects the importance of a solid understanding of faith as a basis for proper religious practice .

If in practice, prayer is only considered as an individual human affair with the Creator, then what happens is that *Laa Ilaha Illa Allah* will only become a metaphysical-transcendental concept. So it is not surprising that someone in his daily life always tries to observe the five prayer times, but he cannot protect other people from his bad behavior, such as arrogance or envy. If examined more deeply, the essence of prayer is not only for Allah, but also for humans themselves. Therefore, in the Qur'an it is explained that prayer is to keep people away from vile and evil deeds. So it can

be concluded that if a Muslim's prayer persistence is not able to change his bad deeds, then there is clearly something wrong in his prayer practice.

Prayer is an important act of worship in Islam that creates a connection between an individual and Allah. It is a time when a person communicates directly with Allah, expressing devotion, submission, and reverence to Him. This is the spiritual and personal aspect of religion. This statement reminds us that if someone only sees prayer as a spiritual activity that is metaphysical and transcendental, then there is a risk that prayer will only become a ritual routine without a real impact on daily life. *Laa Ilaha Illa Allah*, which is the essence of monotheism in Islam (there is no God but Allah), can also feel like a concept that is far from reality if it is not internalized and applied in practice. Prayer has a deeper meaning. Apart from being a religious obligation, prayer also has an important moral and ethical dimension. Prayer should not only change a person's relationship with Allah but also influence an individual's behavior and character in everyday life. The purpose of prayer. One of them is to keep people away from vile and evil deeds. In other words, prayer should not only be a ritual routine, but also a tool to improve one's behavior and morals.

In other words, the *Nashoihul Ibad* book and the teaching approach used by Ustadz Isymam play a role in strengthening beliefs, increasing religious understanding, and helping individuals live a moral life in the Islamic religious context. It also reflects how religious literature and religious educators play a role in shaping the understanding and practice of religion in society.

The teachings of Kyai Zarkasyi and Zamakhsari, which emphasize the use of the *Bandongan* and *Sorogan* methods in reciting the book (as mentioned by Zamakhsari in 1984) (Shiddiq, 2015). However, Ustadz Isymam prefers to use the *Bandongan* and *Mauidzoh* methods. This preference stems from his desire not only to convey the material, but also to encourage people to apply the teachings in their daily lives. In addition, the statement highlights the use of the *Demonstration Method* in certain situations, especially when dealing with material related to worship procedures and practices, such as ablution and prayer movements. This method involves practical demonstrations, often using members of the congregation as practical models. The statement emphasizes the importance of aligning teaching methods with the content being studied. For example, when teaching material related to worship, the *Demonstration Method* is considered suitable. However, for topics related to faith, the *demonstration method* is considered unnecessary, because these topics mainly focus on issues of faith and monotheism, which are more conceptual in nature and do not require practical demonstrations.

CONCLUSION

The conclusions from this study can be seen as follows: Study material for the book *Nashoihul Ibad* in Improving the Practice of Prayer Worship in the *Parasgowang Hamlet Community*, including faith material, worship material and moral material. With the material of faith in the recitation of the *Nashoihul Ibad* book, it is hoped that it will be able to achieve the objectives of studying aspects of faith in the people of *Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency*, namely to increase faith, monotheism, and the practice of public worship, especially in prayer services. The worship material presented in the recitation of the *Nashoihul Ibad Book* is very influential on the level of prayer practice of the people of *Parasgowang Hamlet*. Where in the past the people of *Parasgowang Hamlet* were lazy to pray in congregation, neglected prayer times, but after following the recitation of the *Nashoihul Ibad Book* they can be more enthusiastic about praying in congregation, and often pray on time. With this study that examines morals in the *Nashoihul Ibad Book*, there has been a very significant increase in the practice of worship in the people of *Parasgowang Hamlet, Pandanarum Village, Tempeh District, Lumajang Regency*, especially in the prayer services, even though the prayers are still not perfect.

The method of reciting the Nashoihul Ibad Book in increasing the practice of praying, namely in the process of reciting the Nashoihul Ibad book, the method taken must be in accordance with the material to be studied. As with materials related to worship, it would be very suitable if the demonstration method was used. However, in this case the material related to faith does not need to use the demonstration method, because in essence the material for faith is material that is closely related to faith and monotheism.

Media Recitation of the Nashoihul Ibad Book in Improving the Practice of Prayer Worship, namely the component that supports and drives the success of the transfer of knowledge process besides material and methods is media. Because of that, media in the recitation or learning process is a concrete or physical means to function convey the content of learning, such as: yellow books, books, videos, and others. National Education in his book Haryu explains that learning media is a means of interaction between students and teachers in the form of print or audio-visual media.

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