

**THE DIVERSITY OF WORSHIP PRACTICES
AT MA'HAD AL-JAMI'AH, SALATIGA STATE ISLAMIC UNIVERSITY**

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ABSTRAK

Penelitian ini bertujuan untuk mengetahui keberagaman praktik ibadah di Ma'had Al-Jami'ah Universitas Islam Negeri Salatiga. Penelitian ini menggunakan metode *field research* dengan pendekatan kualitatif deskriptif. Teknik pengumpulan data melalui wawancara dan observasi. Uji keabsahan data menggunakan triangulasi teknik dan sumber informasi. Informan penelitian ini adalah pegasuh, pengurus, dan santri Ma'had Al-Jami'ah Universitas Islam Negeri Salatiga. Hasil penelitian menunjukkan adanya keberagaman praktik ibadah dalam salat fardu, awal puasa Ramadan, dan salat Tarawih. Keberagaman praktik ibadah di Ma'had Al-Jami'ah Universitas Islam Negeri Salatiga didesain untuk mengajarkan sikap moderat pada santri dan kebebasan menjalankan praktik ibadah sesuai kenyamanan masing-masing. Dengan berfokus pada kajian keberagaman praktik ibadah, hasil penelitian ini dapat menjadi rujukan lembaga pendidikan Islam dalam mengajarkan sikap moderat dan kebebasan menjalankan praktik ibadah sesuai kenyamanan masing-masing.

Kata Kunci: moderasi, beragama, mahasiswa

ABSTRACT

This research aims to determine the diversity of worship practices at Ma'had Al-Jami'ah, Salatiga State Islamic University. This research uses a field research method with a descriptive-qualitative approach. Data collection techniques include interviews, documentation, and observation. As for test the validity of the data using triangulation techniques and source of information. The informants for this research were the caregivers, administrators, and students of Ma'had Al-Jami'ah, Salatiga State Islamic University. The research results show that there is diversity in worship practices of fardhu prayers, the beginning of Ramadan fasting, and tarawih prayers. The diversity of worship practices at Ma'had Al-Jami'ah UIN Salatiga is designed to teach students to have a moderate attitude and the freedom to carry out worship practices according to their respective beliefs. The results of this research can be a reference for Islamic educational institutions in teaching moderate attitudes and the freedom to carry out religious practices according to their respective beliefs.

Keywords: moderation, religious, student

INTRODUCTION

Diversity in worship practices is a real challenge at *ma'had* or Islamic boarding schools because there are various kinds of individuals with different of belief backgrounds. The existence of diversity can give a rise to coercion and discrimination against one another (Mukaffan, 2024). One of the factors in the emergence of differences at *ma'had* or Islamic boarding schools is the culture of the local community in combining local culture with Islamic values. For the example is the determination of the start of the month of Ramadan (Azisi, 2020).

One of the things that society cannot change according to local culture is the practices of worship. This is because the procedures for practicing worship have been determined by religious law (Zamili, 2021). In carrying out the practice of worship, people must follow the rules established by the Shari'a so that the worship they perform can be valid according to the provisions of the Shari'a (Hamdan, 2023).

In the practices of worship, there are several different models according to the school of thought being implemented or according to the propositions taken as the basis for carrying out worship (Sunarno et al., 2023). Each school of thought provides its explanation regarding the procedures for practicing worship and people just have to follow and practice it in their daily lives. The community can also take the proposition as a basis for carrying out worship practices regardless of existing sects (Anwar et al., 2022).

To find out the models of different schools of thought that exist and the propositions that are used as references in the practice of worship, the role of Islamic educational institutions, both formal and non-formal, is needed (Umiarso & Qorib, 2022). In these Islamic educational institutions, students will learn about the different models in the practices of worship according to the schools of thought and the propositions used so that students can choose a model that suits their characters and can understand the differences between them, so that when students enter the society in the future, they will not argue blame each other (Karmawan, 2022).

Islamic educational institutions affiliated with the social organizations such as Nahdlatul Ulama, Muhammadiyah, and others will teach worship practices by the schools of thought and propositions adopted by each mass organization so that students will be more inclined to carry out worship practices by the dogma obtained from each mass

organization (Husna & Arif, 2021). In essence, everything is done with the same goal, namely to gain the blessing of Allah SWT (Husna & Arif, 2021).

The practice of worship, which was originally a means of getting closer to Allah SWT, due to differences in the adoption of schools of thought and propositions, has become an arena for debate and dispute. This can trigger divisions between communities. People are expected to be able to carry out worship practices side by side because not understanding the differences between them can create distance and division (Fadliah, 2022).

So that this can be overcome, Islamic educational institutions are expected to be able to facilitate their students to learn various models of worship practices so that students can understand the diversity among the models taught. In this way, students can enter the society with sufficient knowledge, so that they can help to create a harmonious social environment (Efendi, 2019). Apart from that, it is important to teach a moderate attitude towards students. Moderate is an attitude that tends to take a middle and peaceful path. Moderate also means neither extreme left nor right in social understanding and attitudes (Rizkiyah & Istiani, 2021).

For this reason, the researchers took an example by conducting research at one of the Islamic educational institutions under the auspices of UIN Salatiga, namely Ma'had Al-Jami'ah UIN Salatiga. Thus, researchers are interested in researching this social phenomena with the title "Diversity of Worship Practices at Ma'had Al-Jami'ah, Salatiga State Islamic University". This aims to teach students how to be moderate towards the diversity of worship practices and give them the freedom to carry out worship practices according to their respective beliefs because freedom to carry out religious practices according to one's beliefs is everyone's right.

METHODS

The research carried out by researchers is field research, namely research carried out systematically to obtain data from the field (Arikunto, 2006). The approach used is a qualitative approach. The qualitative approach itself is an approach implemented in finding and describing data in research (Anggito, 2018). The method used in this research is a qualitative descriptive method. The qualitative descriptive method is a method that

describes, and provides an explanation of the findings in research based on the situation and conditions when the research was conducted (Sugiyono, 2017).

The research subjects were caregiver, administrators, and student of *Ma'had Al-Jami'ah* UIN Salatiga. The data collection instruments used were interviews, field observations, and documentation. The researchers conducted interviews with them regarding the diversity of worship practices at *Ma'had Al-Jami'ah* UIN Salatiga as well as the policies or programs implemented to support these activities. Then, the researchers carried out field observations at the research location which is located on Jalan Nakula Sadewa V RT 05/RW 03 Kembang Arum, Dukuh Village, Sidomukti District, Salatiga City, by observing directly the process of practicing prayer, fasting, and tarawih. The researchers also documented the activities by looking at the 5 daily prayer schedules and the Tarawih imam schedules at *Ma'had Al-Jami'ah* UIN Salatiga.

The data obtained were analyzed using a triangulation approach by comparing the results of interviews between informants from caregivers, administrators, and students as well as the results of observations carried out from March 11 to March 26 2024 so that the data presented could be declared valid.

DISCUSSION

The Diversity of Worship Practices at Ma'had Al-Jami'ah, Salatiga State Islamic University

The results of the research show that the diversity of worship practices at *Ma'had Al-Jami'ah* Salatiga State Islamic University has become a common practice. The diversity of worship practices is used by students as a means of exchanging information and discussion. The diversity of worship practices at *Ma'had Al-Jami'ah* UIN Salatiga can be seen in the several worship services as follows:

1. Fardu Prayer

Nuryansyah, the caregiver of *Ma'had Al-Jami'ah* UIN Salatiga explained that the diversity of fardu prayer practices at *Ma'had Al-Jami'ah* UIN Salatiga is a freedom given to students and administrators. They are allowed to become fardu prayer priests with their respective religious backgrounds. There is no compulsion to follow one particular school. Nuryansyah said:

“Worship practices at Ma’had Al-Jami’ah Salatiga State Islamic University do not uniformly follow one ulama’s opinion. The students are given the freedom to carry out religious practices such as prayer, according to their respective religious backgrounds. There is no coercion or discrimination.” (Nuryansyah, the caregiver of Ma’had Al-Jami’ah Salatiga State Islamic University interview results, 08 March 2024).

Satria explained the location of their diversity in prayer practices, both prayer movements and readings. Both students and administrators are given the opportunity to become fardu prayer imams according to their respective religious understanding backgrounds. Satria explained:

“In Ma’had, students and administrators are free to carry out religious practices in accordance with their respective religious backgrounds. Some people perform subuh prayers using Qunut, some don’t. The reading of Surah Al-Fatihah is also different, some read the basmalah aloud, some read it faintly. Both administrators and students are given the opportunity to become fardu prayer imams. “We are not forced to follow only one religious ideology” (Satria, the chief of Ma’had, interview results, 08 March 2024).

Hafid explained about the program being implemented to address the diversity of prayer practices at Ma’had Al-Jami’ah UIN Salatiga. Hafid admitted that he received a discussion and study program regarding the diversity of prayer practices. In this activity, various kinds of prayer practices and the propositions used as a basis are explained. Hafid said:

“The Caregiver has given us the freedom to practice prayer according to our beliefs, and from the discussions about religion that we got, so that we come to know about the differences between us, not for us to debate, but instead it opens up our mindset and broadens our insight. We were also given the opportunity to become prayer leaders, so we also know the differences in worship practices that we carry out, both from the management and team the students” (Hafid, Student from Ma’had, interview results, 08 March 2024).

Table 1. List of Fardu Priest

No	Priest Name	Information
1.	Satria Pamungkas	NU
2.	Danu Hermantyo	Muhammadiyah
3.	Moh. Khusnul Abid	NU
4.	Abdul Hafid	Muhammadiyah
5.	Khusnil Kiram	NU
6.	Arul Febrian	Ikhwanul Muslimin
7.	Naufal Yusuf	NU

2. Beginning of Ramadan Fasting

In determining the start of the Ramadan fasting, Ma'had Al-Jami'ah Salatiga State Islamic University also freed administrators and students to start observing the Ramadan fast. This is in accordance with Nuryansyah's statement which stated that administrators and students were given the freedom to start fasting. Nuryansyah explained:

"Ma'had Al-Jami'ah UIN Salatiga in starting the Ramadan fasting follows the government's decision. However, if there are administrators or students who follow certain mass organizations to start fasting, they are welcome. We don't force it. That is an individual right that must be respected" (Nuryansyah, Caregiver of Ma'had Salatiga, interview results, 11 March 2024).

Satria also provided information that was not much different from the first informant. Satria explained that the diversity of administrators and students at the start of the Ramadan fast was based on differences in mass organizations and religious backgrounds before living in Ma'had. Satria stated:

"The diversity in starting Ramadan fasting is due to the background of mass organizations and religious understanding. We know the background of the mass organizations from the interviews when accepting new students. The aim is for us to get to know each other and as a basis for us in determining work programs" (Satria, Chief of Ma'had, interview results, 12 March 2024).

Hafid talked about the treatment of students and administrators who first started fasting during Ramadan. Hafid admitted that he was woken up for sahur by the administrators and invited to have sahur with the administrators who were both starting the Ramadan fast first. Hafid said:

"Coincidentally, I, many friends and some of the administrators started fasting for Ramadan first. We do not follow government decisions. Despite this, we still received good treatment. We were woken up for sahur and ate together at Ma'had's office. When we break the fast, we also break the fast with our roommates, even though they haven't fasted yet" (Hafid, Student of Ma'had, interview results, 12 March 2024).

3. Tarawih Prayer

Just like other worship practices, Tarawih prayers at Ma'had Al-Jami'ah Salatiga State Islamic University also have diversity. Nuryansyah explained the diversity is in the number of rakats of tarawih prayers in Ma'had. Nuryansyah stated:

"We carry out 20 rakats of Tarawih at Ma'had Al-Jami'ah Salatiga State Islamic University. However, students and administrators can adapt to their respective religious backgrounds. You can follow the Ma'had provisions of 20 rakats or

follow the customs before Ma'had, either 8 rakats or 20 rakats. We set them free it. It is each individual's choice" (Nuryansyah, Caregiver of Ma'had, interview results, 20 March 2024).

Satria explained about the practice of diversity in Tarawih prayers that if the priest had received eight rakats, some of the students and administrators left the prayer line and sat at the back. Then during the Witr prayer, they joined the prayer line. Satria stated:

"If the priest has completed 8 rakats, there are some administrators and students who leave the prayer line. They sit at the back and wait until the 20 rakats of Tarawih are completed. "If the Tarawih imam performs 8 rakats, he will step down and be replaced by a new priest to continue the Tarawih prayers" (Satria, Chief of Ma'had, interview results, 21 March 2024).

Hafid explained about some of the students who were given the opportunity to become Tarawih imams. Hafid explained that students were given the opportunity to become Tarawih priest. Students who are given the opportunity to become tarawih imams are not forced to perform 20 rakats. However, it is adjusted to previous habits. Hafid said:

"There are some of us who are asked to become tarawih imams. When they became priests, some of them performed 20 rakats, some also did 8 rakats" (Hafid, Student of Ma'had, interview results, 21 March 2024).

Table 2. List of Priest Name

No	Priest Name	Information
1.	Khoirun Ni'am	20 Rakats
2.	Rafi Zaki	8 Rakats
3.	Sirril Wafa	20 Rakats
4.	Izra Fauzi	20 Rakats
5.	Muhaamad Adib	8 Rakats
6.	Ahdiyati Ridho	20 Rakats
7.	Choerul Huda	8 rakats

Apart from conducting interviews, the researchers also conducted field observations by witnessing worship practices at Ma'had Al-Jamiah UIN Salatiga. From the results of the observations on March 11, the researchers found that some students and administrators had started fasting during Ramadan. During the Subuh prayer, there were some students and administrators who did not raise their hands when the priest read the Qunut prayer.

Continuing with the second observation on March 20 2024, it was found that during the Tarawih prayer, the prayer imam resigned from his position as imam after completing 8 rakats and was replaced by another imam. It was also found that some of the students and administrators were sitting at the back after praying the 8 rakats prayers and returning to the line during the wtir prayer.

The results of the last observation were on March 26 2024, when the Maghrib prayer was being held, it was found that the prayer priest was lowering his reading of the basmalah. Previously, the researchers found the prayer leader who emphasized the basmalah reading in Surah Al-Fatihah. It was also found that some of the students and administrators during the third rakats Witr prayer did not raise their hands when the imam read the qunut prayer and some others raised their hands.

Diversity at Ma'had Al-Jami'ah UIN Salatiga is designed to form a moderate attitude among administrators and students. Nuryansyah said:

"We have designed the diversity of worship practices at Ma'had Al-Jami'ah UIN Salatiga to create a moderate attitude among administrators and students. This is also a form of support to realize the UIN Salatiga campus slogan, namely Green Wasatiyah Campus. "In addition to cultivating a moderate attitude, students and administrators are also given the freedom to practice worship in accordance with their respective beliefs." (Nuryansyah, Caregiver of Ma'had, interview results, March 20 2024).

Satria and Hafid agree that there is diversity in worship practices among students and administrators. This can foster a moderate attitude and freedom to carry out religious practices in accordance with one's beliefs.

In connection with this research, the diversity of religious practices at Ma'had Al-Jami'ah UIN Salatiga is proven to be able to form a moderate attitude among students. This can be seen from their attitude towards administrators and students.

According to Kuntowijoyo (2007), in the diversity of worship practices, there are 3 prophetic social values to foster a moderate attitude, namely humanization (humanizing humans), liberation (freeing humans), and transcendence (believing in God). The three values above can be used as a guideline in living a tolerant and harmonious life at Ma'had Al-Jami'ah UIN Salatiga.

Students also have the freedom to carry out religious practices according to their respective beliefs. As with the diversity of fardu prayer practices, there are differences

between one santri and another. The diversity of prayer practices exists because students have different belief backgrounds, so that the basic laws they adhere to are also different.

According to Natasya Ammar (2023), there is a lot of Islamic literature that is used as a reference by each group which is indeed different from one group to another, giving rise to differences in worship practices, such as the differences in prayer readings carried out by NU, Muhammadiyah, Ikhwanul Muslimin, and other mass organizations at Ma'had Al-Jami'ah UIN Salatiga. When practicing fardu prayers, students are given freedom in accordance with the beliefs they have and the legal basis they hold as a reference in practicing prayers in their daily lives.

Diversity does not only occur in the practice of fardu prayers but also in determining the beginning of the Ramadan fasting. The initial determination of Ramadan fasting in Ma'had follows the government, but still gives its students the freedom to follow their respective beliefs. So differences are still felt in Ma'had, some have fasted and others have not fasted.

According to Mu'ammam & Shabir (2022), regarding the start of Ramadan fasting, there are often differences because different methods are used to determine it. There are two methods for determining the start of Ramadan fasting, namely by *ru'yatul hilal* (looking at the moon) and *hisab* (calculation). The government is trying to set the start of the Ramadan fast towards uniformity and binding decisions. This is represented through the *isbat* session of the Ministry of Religion (Kemenag) of the Republic of Indonesia. The Indonesian Ministry of Religion combines the two methods, namely *ru'yatul hilal* and *hisab*, in determining the start of the Ramadan fasting. However, religious organizations have different opinions.

NU determined the start of the Ramadan fast using the *ru'yatul hilal* method, but now NU is following the government's decision. Meanwhile, Muhammadiyah uses the *hisab* method. The differences in the methods used influence the determination of the start of Ramadan fasting so that Muhammadiyah starts Ramadan fasting earlier than NU or the government (Ridwan, 2022).

Diversity also occurs in the performance of Tarawih prayers. Among Muslims, Tarawih is usually carried out in eight rakats or twenty rakats. NU usually performs Tarawih prayers with a total of 20 rakats, then continues with 3 rakats Witr prayers. There

are also those who add the Qunut prayer to the Witr prayer in the last half of the night of Ramadan. Meanwhile, Muhammadiyah performs the tarawih prayer for 8 rakaat, then continues with the witr prayer for 3 rakats. (Arum Pramusti & Fajri Subhaan Syah, 2023).

At Ma'had, students are given the freedom according to their individual beliefs to perform Tarawih and witr prayers, either 8 rakats or 20 rakats, followed by 3 rakats Witr prayers. Tarawih prayer are carried out in congregation, if they have reached 8 rakats, some of the students will retreat to the back and others will continue praying up to 20 rakats. Then continue with 3 rakats Witr prayers in congregation. According to Marinda (2020), diversity teaches people to be moderate, respect, and appreciate the differences around them, such as not blaming those who have a different number of Tarawih prayers than them.

CONCLUSION

This research reveals that at Ma'had Al-Jami'ah, Salatiga State Islamic University, there is a diversity of worship practices. In order not to give rise to discrimination, extremism, radicalization, or anything else, Ma'had gives students the freedom to carry out religious practices according to their respective beliefs. Diversity in carrying out worship occurs because students have different religious backgrounds so the basic laws they adhere to are also different. There are many religious practices carried out by students Ma'had UIN Salatiga. However, this does not cause hostility.

On this occasion the researcher focused on studying 3 things, namely the practice of fardu prayers, determining the start of Ramadan, and Tarawih prayers. Various religious practices can educate students to be moderate, so that life in the Ma'had environment is harmonious and tolerant. Thus, this research can be a reference for Islamic educational institutions in teaching moderate attitudes and freedom in carrying out religious worship according to their respective beliefs.

This study has several limitations that must be acknowledged. First, the limited diversity of research objects studied in the field can reduce the depth of understanding of the complexity of the problem. Second, there are limited research informants who may not provide a broader explanation of the research topic. Third, limited research resources affect the quality of the research results obtained. Therefore, this research requires further

steps to ensure the validity and reliability of the data. Researchers hope that this research can be useful as a basis for conducting similar or another research in the future.

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