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Deliberately Missed Obligatory Prayers: Comparative Legal Perspectives of Nahdlatul Ulama and Muhammadiyah Scholars in Medan

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Abstract

This study examines and compares the legal perspectives of Nahdlatul Ulama (NU) and Muhammadiyah scholars in Medan regarding the obligation to make up (qadha) deliberately abandoned obligatory prayers. The issue remains debated due to differences in legal reasoning (istinbath al-hukm) and approaches to Islamic legal sources adopted by both organizations. While qadha prayers have been widely discussed in Islamic jurisprudence, comparative studies focusing on the institutional views of NU and Muhammadiyah at the local level remain limited. Using a normative-empirical legal approach and a qualitative comparative method, this study collected primary data through semi-structured interviews with two authoritative scholars representing NU and Muhammadiyah in Medan. Secondary data were obtained from the Qur'an, Hadith, classical and contemporary fiqh literature, and academic journals. Data were analyzed descriptively and comparatively, with source triangulation employed to ensure credibility. The findings reveal a fundamental difference between the two organizations. NU scholars maintain that deliberately missed obligatory prayers must be replaced through qadha, relying on the consensus of the majority of classical jurists (jumhur), ijma', and qiyas aulawi. Conversely, Muhammadiyah scholars argue that qadha is not prescribed for intentionally abandoned prayers because no explicit textual evidence mandates it. Instead, they emphasize sincere repentance (taubat nasuha) and the performance of additional righteous deeds. This divergence stems from differing epistemological orientations: NU incorporates qiyas and classical madhhab traditions, whereas Muhammadiyah prioritizes direct textual interpretation and rejects qiyas in matters of ritual worship (ibadah mahdhah). The study highlights the dynamics of Islamic legal pluralism in Indonesia and provides practical insights for religious guidance concerning worship obligations within Muslim communities.

INTRODUCTION

Prayer occupies a central place in Islamic teachings, not only as a daily obligation but also as a means of establishing a spiritual connection between humans and Allah SWT. Therefore, in Islamic teachings, prayer is referred to as the "pillar of religion," indicating that the sustainability of a person's faith depends heavily on their consistency in performing prayer. This obligation is mentioned in Surah An-Nisa', verse 103:

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا

Meaning: "Indeed, prayer is an obligation at set times for the believers."

In this context, prayer functions as a benchmark for other acts of worship, if prayer is performed well, other acts of worship tend to be organized, while neglect of prayer can have an impact on damaging the value of charity as a whole.

Confirmation of the importance of prayer can also be found in the hadith of the Prophet Muhammad SAW which places prayer as the difference between a Muslim and an infidel. In the hadith narrated by Buraidah r.a, Rasulullah saw said:

عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ : العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ الصَّلاَةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ(رواه الترمذي)

Meaning: "From Buraidah r.a, the Prophet SAW said, "The binding agreement between us and them is prayer, so whoever abandons prayer, he has truly disbelieved." (HR. Tirmidhi, No. 2621).[1]

This hadith demonstrates that intentionally missing prayers cannot be understood as a minor offense, but rather as an act that has serious consequences for one's faith. Prayer, in this case, is not merely a formal act of worship, but a symbol of obedience and the most fundamental form of devotion to Allah SWT.

However, the social reality of modern society shows a tendency toward declining awareness of the importance of performing obligatory prayers. Amidst the demands of work, the busyness of daily activities, and the strong focus on worldly affairs, prayers are often intentionally missed without any sense of guilt.

The study of qadha prayers has been extensively researched with various focuses. Aida Yulyanti examined the differing views of Imams Al-Qarafi and Ibn Hazm regarding the ruling on qadha prayers for those who intentionally miss them. Her research revealed differences in the methods of istinbath (legal ruling), even though both are based on the Quran as a source of law.[2] Meanwhile, Kholid Saifulloh discussed qadha prayers from

[1] Imam Al-Hafidz Muhammad bin Isa bin Sawrah At-Tirmidzi, *Sunan At-Tirmidzi No.2621* (Riyadh: Al-Ma'arif, 1996).
[2] Aida Yulianti, "Hukum Qadha Shalat Fardhu Menurut Imam Al-Qarafi Dan Ibn Hazm," *Jurnal Madzhab* 1, no. 1 (2024): 1–12, https://doi.org/10.15575/madzhab.v1i1.736.

the perspective of Islamic jurisprudence as a whole, both obligatory prayers and sunnah muaqqat prayers.[3] Herianto et al. also studied the qadha of obligatory prayers based on the perspective of four schools of jurisprudence and found that all schools of thought agreed on the obligation to make up for missed obligatory prayers, but there were differences of opinion regarding the time of implementation, the priority between qadha and sunnah prayers, and the procedures for implementation.[4]

These studies have made significant contributions to the development of the qadha prayer scholarship.[5] However, a critical review of the existing literature reveals several limitations. First, most studies examine the positions of individual classical scholars or legal schools (mazhab) without engaging with how these positions are institutionally applied and interpreted by contemporary Indonesian Islamic organizations.[6] Second, the methodological dimension of istinbath particularly the epistemological basis for accepting or rejecting qiyas in acts of mahdhah worship has received insufficient critical attention.[7] Third, no study has specifically compared how NU and Muhammadiyah scholars in a single urban context (Medan City) reason through this contested issue, making this a clear research gap in the Indonesian Islamic legal studies literature.

Both organizations issue fatwas in the form of Bahtsul Masail (Religious Review) for Nahdlatul Ulama and Majelis Tarjih (Islamic Council) for Muhammadiyah. Fatwas hold a crucial position in addressing community issues, particularly regarding permissible and prohibited Sharia law. Considering this, the person issuing a fatwa must be a competent and trusted individual or institution within the community.[8] Nahdlatul Ulama is known to adhere to Islamic schools of thought, particularly the Shafi'i school, in establishing its rulings. Meanwhile, Muhammadiyah places greater emphasis on direct study of the Qur'an and Sunnah through the tarjih method.

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[3] Kholid Saifulloh, "Mengqadha Shalat Dalam Perspektif Fiqh Islam," *Al-MAJAALIS* 7, no. 2 (2020): 45–68, https://doi.org/10.37397/almajalis.v7i2.139.

[4] Herianto, Suyud Arif, and Mulyadi Kosim, "Qadha Shalat Wajib Dalam Perspektif 4 Mazhab," *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 16135–43, https://doi.org/https://doi.org/10.31004/jptam.v6i2.4969.

[5] Imam ud Din and Muhammad Aslam Khan, "A Scholarly and Comparative Analysis of the Jurisprudential Opinions Regarding the Deliberate Abandonment of Salah as Mentioned in Imam Qurtubi's Tafsir Al-Jami' Li Ahkam Al Qur'an," *Journal of Semitic Religions* 2, no. 1 (2024): 389–98.

[6] Khoirul Mubin et al., "A Comparative Discourse On Istidlāl Hadīṡ Based Justification For Reciting Basmalah In Prayer: Nahdlatul Ulama And Muhammadiyah Perspectives," *JURNAL LIVING HADIS* 2, no. 1 (2024): 306–12, https://doi.org/10.14421/livinghadis.2024.5727.

[7] Muh Ikhsan, Lomba Sultan, and Azman, "Konstruksi Pemikiran Hukum Islam Organisasi Muhammadiyah Dan Nahdlatul Ulama," *Socius: Jurnal Penelitian Ilmu-Ilmu* 03, no. 1 (2025): 171–78, https://doi.org/https://doi.org/10.5281/zenodo.15822810.

[8] Popi Adiyes Putra, Sudirman Suparmin, and Tuti Anggraini, "Fatwa (Al-Ifta'); Signifikansi Dan Kedudukannya Dalam Hukum Islam," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 27–38, https://doi.org/10.46781/al-mutharahah.v19i1.394.

This study addresses the identified research gap by comparatively analyzing the legal reasoning of Nahdlatul Ulama and Muhammadiyah scholars in Medan regarding the ruling on qadha prayers deliberately abandoned. The central research question is: How do NU and Muhammadiyah scholars in Medan City construct their legal arguments on the obligation of qadha for deliberately missed prayers, and what epistemological differences underlie their diverging positions? The novelty of this research lies in its focus on the methodological dimension of istinbath comparing not only the legal conclusions but also the reasoning frameworks, including the acceptance or rejection of qiyas in ibadah mahdhah, as applied by scholars of both organizations within a local Indonesian setting. Theoretically, this study contributes to the understanding of Islamic legal pluralism and the dynamics of fatwa methodology in contemporary Indonesia. Practically, its findings serve as a reference for religious communities and practitioners in resolving questions regarding missed obligatory prayers.

METHODS

This research is a normative-empirical legal study using a comparative approach. The normative approach is used to examine the provisions of Islamic law relating to the qadha of intentionally missed obligatory prayers based on the Qur'an, hadith, principles of Islamic jurisprudence, and the opinions of scholars. Meanwhile, the empirical approach is used to obtain factual data regarding the views of Nahdlatul Ulama and Muhammadiyah figures in Medan City on this issue.[9] Through a comparative approach, this study seeks to compare the legal basis, istinbath method, and arguments used by the two Islamic organizations in determining the law on the qadha of intentionally missed obligatory prayers.[10]

The data sources in this study consist of primary and secondary data. Primary data were obtained through semi-structured, in-depth interviews with two key informants one figure from Nahdlatul Ulama and one from Muhammadiyah in Medan City selected using a purposive sampling technique. Informants were chosen based on three criteria: (1) holding an official position in the religious deliberation or fatwa body of their respective organization (i.e., the Syuriah NU or the Tarjih Council of Muhammadiyah); (2) possessing recognized competence in Islamic jurisprudence (fiqh) and usul al-fiqh; and (3) having experience in issuing religious opinions on matters of worship. Secondary

[9] Samsul, *Metode Penelitian : Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Method, Dan Development* (Jambi: Pusaka, 2017).
[10] Ramlan, T Erwinsyahbana, and S Perdana, *Metode Penelitian Hukum Dalam Pembuatan Karya Ilmiah* (Medan: UMSU Press, 2023).

data were obtained through literature review, including the Qur'an, Hadith, classical and contemporary Islamic jurisprudence books, decisions of the Nahdlatul Ulama Bahtsul Masail, fatwas of the Muhammadiyah Tarjih Council, peer-reviewed academic journals, and other literature directly relevant to the research theme. Data collection was carried out through in-depth interviews and systematic documentation of relevant literature sources.[11]

The collected data were analyzed using descriptive-analytical and comparative methods. Descriptive analysis was employed to systematically map each figure's legal position on the qadha of deliberately missed prayers, including the textual evidence, istinbath methodology, and epistemological assumptions underlying each position. Comparative analysis was then conducted to identify points of convergence and divergence between the two perspectives, particularly with regard to the use of qiyas, the role of classical mazhab opinion, and the scope of textual evidence. To ensure data credibility, triangulation was performed by cross-referencing interview data with official organizational documents (Bahtsul Masail decisions and Tarjih Council rulings) and relevant academic literature. The analytical findings were subsequently used as the basis for munaqasyah al-adillah (critical evaluation of legal proofs), allowing for an objective assessment of the relative strength of each argument within its respective ushul fiqh framework.[12]

RESULTS AND DISCUSSION

1. *Qadha*

a. Definition of Qadha

Qadha in Arabic comes from the word قضى - يقضي, which means "to fulfill, to perfect."[13] Terminologically, qadha is the performance of worship outside of its prescribed time, whether performed after the expiry of the specified time (either narrow or broad), due to a previously existing but unfulfilled obligation, whether intentionally or unintentionally neglected.

There are also several definitions of qadha according to scholars, namely:

1) Ibnu Abidin

[11] Zainuddin Ali, *Metode Penelitian Hukum* (Jakarta: Sinar Grafika, 2016).
[12] Sugyono, *Metode Penelitian Kualiatatif* (Bandung: Alfabeta, 2022).
[13] Ismail bin Hammad Al-Jauhari, *As-Shihhah Taj Al-Lughah Wa Shihah Al-'Arabiyyah* (Beirut: Dar Al-'Ilm Lilmalayin, 1990).

Qadha according to Ibnu Abidin is :تسليم مثل الواجب به " Implementation that is similar to something that is required of him"

2) Ad-Dardir

Qadha according to Ad-Dardir is:اسْتِدْرَاكُ مَا خَرَجَ وَقْتُهُ "Replacing what is past due"

3) Zakaria al-Anshari

Qadha according to Zakaria al-Ansari is: وهو فعل العبادة كلها أو إلا دون ركعة بعد وقت الأداء استدراك لما سبق لفعله مقتض " That is, performing all of the worship or part of it that is less than one rakaat after the specified time has ended, as a substitute for something that was previously required to be done."

In the view of Nahdlatul Ulama, qadha is defined as performing prayers outside the specified time as a substitute for prayers that were missed due to deliberate elements, forgetfulness, or whether it is possible or impossible to perform the prayer.[14] Meanwhile, according to Muhammadiyah's view, qadha or faitah prayer is when someone does not perform prayer on time because of a sharia obstacle such as falling asleep or forgetting, then the person concerned performs prayer when he wakes up or when he remembers.

b. The Basis for the Prescription of Qadha

1) Hadith of the Prophet SAW regarding missed prayers

حَدَّثَنَا أَبُو نُعَيْمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ { وَأَقِمْ الصَّلَاةَ لِذِكْرِي } قَالَ مُوسَى قَالَ هَمَّامٌ سَمِعْتُهُ يَقُولُ بَعْدُ وَأَقِمْ الصَّلَاةَ لِلذِّكْرَى قَالَ أَبُو عَبْد اللَّهِ وَقَالَ حَبَّانُ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ (صحيح البخاري)

Meaning: "Have told us Abu Nu'aim and Musa bin Isma'il both said: have told us Hammam from Qatadah from Anas bin Malik from the Prophet SAW, he said: "Whoever forgets a prayer, then let him perform it when he remembers. Because there is no redemption except that. Allah says: {And establish prayer to remember Me} (Qs. Thaahaa: 14). Musa said: Hammam said: "After that I heard him say: "And maintain prayer to remember." Abu 'Abdullah said: Habban said: has told us Hammam has told us Qatadah has told us Anas of the Prophet like that." (Saheeh Al-Bukhari No. 597).

2) Hadith of the Prophet SAW when he missed the dawn prayer when returning from the battle of Khaibar

حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ. عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ فَقَلَ مِنْ غَزْوَةِ خَيْبَرَ، سَارَ لَيْلَهُ، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ، وَقَالَ لبلال : (اكْلأْ لَنَا اللَّيْلَ). فَصَلَّى بِلالٌ مَا قُدِّرَ

[14] Erizon, Said Agil Husin Al Munawar, and Alwizar, "Nilai-Nilai Pendidikan Dalam Shalat: Studi Teks Dalam Tafsir Al-Misbah," *At-Tajdid: Journal of Islamic Studies* 2, no. 1 (2022): 75=85, http://ejournal.uin-suska.ac.id/index.php/At-tajdid/index.

لَهُ، وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلالٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلالاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلَا بِلالٌ وَلا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظًا، فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: (أَيْ بَلالُ!). فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ (بِأَبِي أَنْتَ وَأُمِّي! يَا رَسُولَ اللَّهِ!) بِنَفْسكَ. قال: (قَتَادُوا). فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا، ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ﷺ، وَأَمَرَ بِلالاً فَأَقَامَ الصَّلاةَ، فَصَلَّى بِهِمُ الصّبْحَ، فَلَمَّا قَضَى الصَّلَاةَ قال: (مَنْ نَسِيَ الصَّلاة فَلَيُصَلِّهَا فَلَيُصَلِّهَا إِذَا ذَكَرَهَا)، فَإِنَّ اللَّهَ قال: {(أَقِمِ الصَّلاةَ لِذِكْرِي) [طلة: ١٤]}.(رواه مسلم)

Meaning:

"Harmalah bin Yahya at-Tujibi has told me, Ibn Wahb has told us, Yunus has been told to me from Ibn Shihab, from Sa'id bin Musayyab. From Abi Hurairah, that the Messenger of Allah when he returned from the Khaibar war, traveled at night, so that when sleepiness fell on him, he said to Bilal: "Guard this night for us." Then Bilal prayed according to his ability, while the Messenger of Allah and his companions slept. When it was almost dawn, Bilal leaned back on his mount while facing the direction of the rising dawn, then his eyes fell asleep and his head leaned against his vehicle. So Rasulullah saw, Bilal, and none of the companions did not wake up until the sun shone on them, Rasulullah was the first to wake up, then Rasulullah saw was surprised and said: "O Bilal!". Bilal said: "By my father and mother as your ransom, O Messenger of Allah, the One who holds my soul is the One who holds your soul (i.e. sleeping as you sleep). He said: "Guide your vehicle." So they straightened their mounts so that they were a little away from that place, then the Messenger of Allah performed ablution, then ordered Bilal to say the iqamah, then he led them in the morning prayer, after finishing the prayer, he said: "Whoever forgets to perform the prayer, let him do it when he remembers," because indeed Allah says: "Place the prayer to remember Me." {Thaha:14}. (H.R Muslim No. 680).

2. The Views of Scholars on Qadha Prayers That Are Intentionally Missed

The views of Islamic scholars regarding making up missed obligatory prayers demonstrate the breadth of ijtihad in Islamic jurisprudence. Scholars differ in their understanding of making up missed prayers, whether due to an excuse or intentionally.
فأما المتعمد في الترك،فيرى جمهور الفقهاء أنه يلزمه قضاء الفوائت، ومما يدل على وجوب القضاء حديث أبي هريرة رضي الله عنه : (أن النبي صل الله عليه وسلم أمر المجامع في نهار رمضان أن يصوم يوما مع الكفارة) أي بدل اليوم الذي أفسدة بالجماع عمدا، ولأنه إذا وجب القضاء على التارك ناسيا فالعامد أولى

Meaning:

"As for those who intentionally leave (fasting), the majority of Islamic scholars are of the opinion that a person is obliged to make up missed prayers. Among the evidence that shows the obligation of making up is the hadith from Abu Hurairah r.a: "that the Prophet SAW ordered a person who had sexual intercourse during the day of Ramadan to fast with expiation, namely to make up for the day he had intentionally

missed. And because if making up is obligatory for a person who left (fasting) because of forgetfulness, then the person who left it intentionally is more deserving of it."

وأما الترك للصلاة عمدا فمذهب الجمهور أنه يأثم وان القضاءها ولا تصح منه، بل يكثر من التطوع وقد وفى ابن حزم هذه المسألة حقّها من البحث فأور دنا ما ذكره فيها ملخصا، قال وأما من تعمد ترك الصلاة حتى خرج وقتها هذا لا يقدر على قضائها أبدًا، فليكثر من فعل الحير وصلاة التطوع ليشقل ميزاته يوم القيامة وليتب وليستغفر الله عز وجل

Meaning:

"As for the person who misses prayer on purpose, then according to the majority of scholars he is sinful and must make up for it. Ibn Taymiyyah said: "The person who misses prayer on purpose is not required for qadha, and his qadha is invalid, but he should increase his number of sunnah prayers." Ibn Hazm emphasized this in his discussion, and he summarized it by saying: "As for the person who deliberately misses the prayer until the time is over, then he is not able to make up for it at all. However, he should increase his good deeds and sunnah prayers so that they can burden him on the Day of Resurrection, and must repent and ask Allah for forgiveness."

3. The Perspective of Nahdlatul Ulama Figures on Qadha Prayers That Are Intentionally Missed

The legal issue of making up for prayers that are intentionally left out has received serious attention from Nahdlatul Ulama (NU) since the organization's inception. This is reflected in the Decision of the 5th NU Congress which was held in Pekalongan on 13 Rabiul Tsani 1349 H / 7 September 1930 AD. In this forum, the following questions were asked:

Q: "What is the Congress's view on the opinion of some groups that obligatory prayers missed on time do not have to be performed at another time (qadha)? Does this view have any basis in one of the four schools of thought?"

A: "The scholars have reached a consensus (ijma') that missed obligatory prayers must still be made up. No opinion has been found rejecting the obligation to make up missed prayers, except for the view considered invalid (batil), namely the opinion attributed to Ibn Hazm."

This decision refers to the book Al-Majmu' Syarh al-Muhadzdzab, which contains the following statement:

أَجْمَعَ الَّذِيْنَ يُعْتَدُّ بِهِمْ أَنَّ مَنْ تَرَكَ صَلاَةً عَمْدً لَزِمَهُ قَضَاؤُهَا وَخَالَفَهُمْ أَبُوْ مُحَمَّدٍ عَلِيُّ ابْنُ حَزْمٍ قَالَ: لاَ يُقَدَّرُ عَلَى قَضَائِهَا أَبَدًا وَلاَ يَصِحُّ فِعْلُهَا أَبَدًا قَالَ بَلْ يُكْثِرُ مِنْ فِعْلِ الْخَيْرِ وَالتَّطَوُّعِ لِيَثْقُلَ مِيْزَانُهُ يَوْمَ الْقِيَامَةِ وَيَسْتَغْفِرُ اللهَ تَعَلَى وَيَتُوْبُ وَهَذَا الَّذِيْ قَالَهُ مَعَ أَنَّهُ مُخَالِفٌ لِلْإِجْمَاعِ بَاطِلٌ مِنْ جِهَّةِ الدَّلِيْلِ

Meaning:

> "The scholars whose opinions are taken into account have agreed that anyone who deliberately misses a prayer, then he is obliged to make up for it (replace it). However, Abu Muhammad Ali bin Hazm disagreed with them, he said: that the missed prayer cannot be made up for forever and is invalid if it is done after the time has passed. According to him, the person should increase his good deeds and sunnah prayers so that the scales of his goodness will become heavy on the Day of Resurrection, as well as increase his istighfar to Allah and repent. However, the opinion he put forward, apart from being contrary to the ijmak, is also incorrect from the point of view of the arguments."

Based on the results of an interview with one of the Nahdlatul Ulama figures, namely Ustadz Akbar Rosyidi Datmi, Lc.M.A. As the Secretary of the Syuriah of the Nahdlatul Ulama Branch of Medan, he said:

"Talking about the issue of qadha prayers in Nahdlatul Ulama is inseparable from the fiqh adopted by Nahdlatul Ulama. Nahdlatul Ulama uses the fiqh method of the four schools of thought. So, Nahdlatul Ulama uses the fiqh of the Hanafi, Maliki, Shafi'i, and Hambali schools of thought. So, in terms of fiqh, they orientate themselves towards that school. They don't directly establish laws from the Quran and Sunnah but rather refer to the opinions of classical scholars from the four schools of thought. Therefore, in their rhetoric regarding the matter, Nahdlatul Ulama scholars often engage in takyif al-fiqhi, namely, new issues are discussed in the matter and then they examine how these new issues can be related or compared. They examine the similarities between these new issues and previous issues established in the fiqh." These four schools of thought, then this includes making up for prayers that are intentionally left out. In the matter of making up for prayers, Nahdlatul Ulama of course relies on the jurisprudence of the four schools of thought. But in Indonesia, coincidentally, what is widely used in Indonesia in religion or worship is the Syafi'i school of jurisprudence, so Nahdlatul Ulama tends to use the Syafi'i school of jurisprudence approach, including in punishing people who miss prayers on purpose. For Nahdlatul Ulama, in accordance with the Shafi'i school of thought, making up for prayers that are intentionally left out is obligatory. So, if someone does not make up for it immediately, he is committing a sin. So the law of making up for prayers that are intentionally left behind is not only obligatory, it is also obligatory immediately. If he delays it, he is sinning, even though his qadha will be in the next three years, but as long as he doesn't make his qadha during that time, he is sinning. The arguments used by Nahdlatul Ulama are not far from the arguments used by Islamic schools Shafi'i, they use qiyas, namely qiyas for fasting. Even fasting, which is obligatory

once a year, is left out of the obligatory qadha, especially since the obligatory prayer is not offered, so making the qadha is certainly stronger. The obligation to fast has an offer that if you can't fast you pay fidyah, if you pray you don't. So if you are fasting, the obligation is negotiable because if you leave out certain things, you have to do qadha, let alone if you miss prayer, you have to do qadha. This is confirmed by the hadith of the Prophet, the Prophet once said that people who forget or fall asleep are required to pray when they wake up or remember. As the hadith reads:

حَدَّثَنَا أَبُو نُعَيْمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ { وَأَقِمْ الصَّلَاةَ لِذِكْرِي } قَالَ مُوسَى قَالَ هَمَّامٌ سَمِعْتُهُ يَقُولُ بَعْدُ وَأَقِمْ الصَّلَاةَ لِلذِّكْرَى قَالَ أَبُو عَبْد اللَّهِ وَقَالَ حَبَّانُ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ.(صحيح البخاري)

Meaning:

> "Have told us Abu Nu'aim and Musa bin Isma'il both said: have told us Hammam from Qatadah from Anas bin Malik from the Prophet SAW, he said: "Whoever forgets a prayer, then let him perform it when he remembers. Because there is no redemption except that. Allah says: {And establish prayer to remember Me} (Qs. Thaahaa: 14). Musa said: Hammam said: "After that I heard him say: "And maintain prayer to remember." Abu 'Abdullah said: Habban said: has told us Hammam has told us Qatadah has told us Anas of the Prophet like that." (Saheeh Al-Bukhari No. 597).

This means that even prayers missed unintentionally must be made up, let alone those missed intentionally, which are even more important. This is called qiyas aulawi, as stated in Surah al-Isra' verse 23:

فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا

Meaning: "So never say to both of them the word "ah" and don't shout at them, and say to both of them good words." (Q.S Al-Isra': 23)

Saying "ah" is not permissible, let alone hitting them. Where in the Quran is it forbidden to hit one's father or mother, where there is a prohibition against saying "ah"? Likewise, the Prophet's hadith commands that it is obligatory to make up missed prayers if one forgets or falls asleep, so a prayer that is intentionally missed is more obligatory to be made up. There are other opinions that do not require making up missed prayers. They only view the Quran and Hadith textually, because there is no textual hadith regarding the law of making up missed prayers. So they assume that making up is not obligatory, but that is impossible because if the Quran and Hadith are understood only textually, many of our problems will be without laws. Therefore, Nahdlatul Ulama uses the method of ushul fiqh which is clear, not just textual. Nahdlatul Ulama rejects this

opinion because the istinbath method has a different law," said Akbar Rosyidi Datmi, a Nahdlatul Ulama figure.[15]

4. The Perspective of Muhammadiyah Figures on Qadha Prayers That Are Intentionally Missed

In contrast to the opinion of Nahdlatul Ulama, Muhammadiyah holds a different perspective: there is no authentic narration that states that the Prophet Muhammad (peace be upon him) or his companions ever missed prayers due to work or worldly affairs. A form of leniency prescribed under certain circumstances is combining two obligatory prayers at one time, such as Dhuhr with Asr, and Maghrib with Isha, as the Prophet (peace be upon him) did. In Medina, when there was no fear or rain, this practice was intended to make things easier for the people, while remaining within the prayer times permitted by sharia[16]

In the Muhammadiyah Tarjih Council, it is also explained that the argument for prayer debts is not found explicitly, even though prayer is a mahdhah worship whose implementation must be based on clear arguments, it cannot be based on qiyas, namely being likened to making up fasting and hajj debts.[17] Praying because its time has passed is not grounds for making up missed prayers. In fact, this is what Allah warns against in Surah An-Nisa, verse 142 (as the prayer of the hypocrites).

Based on an interview with Muhammadiyah figure Ustadz Kusnan, S.HI. M.Ag., Deputy Chair of the Medan City Muhammadiyah Regional Leadership and Coordinator of the Tabligh Council and Tarjih and Tajdid Council of the Medan City Muhammadiyah Regional Leadership, he stated:

"Prayer is obligatory. As for making up missed prayers, that's a mistake. According to Muhammadiyah's own view, it does not recognize the existence of making up missed prayers. Regarding the issue of making up missed prayers, the Tarjih view of making up prayers refers to the main hadith from Aisha:

عن عائشة رضي الله عنها فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ (رواه مسلم).

Meaning: "From Aisyah r.a, she said: "We were all ordered (by the Prophet) to make up for fasting and were not ordered to make up for prayers." (HR Muslim)

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[15] Bilqis Qurroti A'yun and Ida Rochmawati, "Muhammadiyah's Concept Of Ijtihad On Hadith: A Case Study Of Friday Prayers For Women In The Tarjih Decision," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 3 (2025): 1103–19, https://doi.org/10.54437/urwatulwutsqo.v14i3.2341.

[16] Siti Nurhalizah and Sri Rejki, "Hukum Shalat Qadha : Analisis Fikih Klasik Dan Pendekatan," *EL MAQASHID: Jurnal Syariah Dan Studi Islam* 1, no. 3 (2025): 290–96.

[17] Saini et al., "Reconstructing The Concept Of Istiṭā'ah Al-Nikāḥ: A Maqāṣid Al-Sharī'ah Response To Female Waithood," *AL-MAJAALIS : Jurnal Dirasat Islamiyah* 13, no. 2 (2026): 181–208.

In Muhammadiyah's understanding of prayer, it is typically stricter because it relates to mahdhah worship. Therefore, in this regard, Muhammadiyah believes that it does not recognize or implement qadha prayers, only qadha fasting. However, qadha is understood as intentionally compensating for missed prayers, whether for one, two, a day, a week, or even years. For someone who has previously missed prayers frequently or perhaps received guidance leading to repentance, Muhammadiyah does not recognize this as a prayer. So, if someone wants to repent, they simply need to repent, namely, sincere repentance. If the problem is qadha prayers, they should not miss prayers again in the future. However, in the case of fasting, qadha certainly exists, so qadha applies to fasting because it compensates for worship at another time, such as making up for Ramadan fasting outside of Ramadan.

Because basically, there is no strong evidence to make up prayers, especially for someone who intentionally misses prayers. However, if someone does not perform the prayer on time because of a sharia obstacle such as falling asleep or forgetting, then the person concerned performs the prayer when he wakes up or when he remembers, as stated in the hadith:

أَخْبَرَنَا قُتَيْبَةُ قَلَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ عَبْدُاللّٰه بْنِ رَبَاحٍ. عَن أَبِي قَتَادَةَ قَلَ ذَكَرُوا لِلنَّبِيِّ صللّه عليه وسلّم نَوْمَهُمْ عَنِ الصَّلَاةِ فَقَالَ إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيْطٌ إِنَّمَا التَّفْرِيْطُ فِي الْيَقْظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْنَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا(رواه النسائيّ)

Meaning:

> "Has told us Qutaibah, he said: Has told us Hammad bin Zaid from Thabit from Abdullah bin Rabah from Abu Qatadah. He said: The companions informed the Prophet. about sleeping they neglected to pray (on time) then the Prophet saw. said: "Indeed, there is no problem of being careless when you are sleeping, in fact, being careless is when you are awake, so if one of you forgets or is sleeping (so you don't pray), pray when you remember." (H.R. An-Nasa'i No. 615).

The hadith explains the performance of prayer for someone who misses obligatory prayers due to sleep or forgetfulness, not negligence. This differs from those who intentionally neglect. Those who fall asleep and forget are not punished; negligence or intentional neglect is still punishable. However, true negligence occurs when someone is conscious but neglects prayer.

Muhammadiyah believes that sincere forgiveness will be forgiven, and repentance is accepted by Allah SWT, so there is no need to make up for it. This is in accordance with Surah at-Tahrim, verse 8, which reads:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًاۗ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ

Meaning: "O you who believe, repent to Allah with true repentance. Hopefully your Lord will erase your mistakes." (Q.S At-Tahrim: 8)

And Allah is the One Who accepts repentance (an-Nashr verse 3), of course he is no longer sinful as long as his repentance is accepted. Including the sin of leaving prayer, it is not sinful throughout the year he must pay for his prayers by making up. If he wants to repent while giving charity, of course it is very good, the proof that his repentance is truly he wants to do good because his heart feels punished with a lot of guilt, well, people like this will have their repentance accepted," said Kusnan, a Muhammadiyah figure.[18]

5. Similarities and Differences in the Perspectives of Nahdlatul Ulama and Muhammadiyah Figures Regarding Qadha Prayers that are Intentionally Missed

Table 1. Similarities and Differences

Aspects	Nahdlatul Ulama	Muhammadiyah
The ruling on making up missed prayers intentionally	It is obligatory to make qadha even if it is left out intentionally.	It is not obligatory to make a qadha if it is left behind intentionally.
The status of the person who misses the prayer	Sinful and still have the burden of prayers that must be completed.	Sinful, but it is enough to truly repent to Allah SWT.
The legal basis used	Using the Koran, hadith, ijma', and qiyas.	More emphasis on the Koran and hadith directly.
The method of istinbath law	Follows the fiqh methods of four schools of thought, especially the Shafi'i school.	Using the Tarjih method with a direct approach to the arguments.
Views on the hadith of forgetting and falling asleep	The hadith about people forgetting or falling asleep is used as the basis for qiyas that people who deliberately miss prayer are also obliged to make up for it.	This hadith only applies to people who forget or fall asleep, not to people who deliberately miss prayer.
The use of analogy	Using qiyas aulawi, that is, if those who forget must be made qadha, then those who	Not accepting qiyas in mahdhah worship such as prayer.

[18] Asro and Jaenudin, "Methodological Evolution and Convergence : A Comparative Study of Legal Istinbā ṭ in the Fatwas of MUI , Nahdlatul Ulama , and Muhammadiyah," *AL-AFKAR : Journal for Islamic Studies* 6, no. 4 (2023): 950–68, https://doi.org/10.31943/afkarjournal.v6i4.3335.Abstract.

	deliberately make qadha are more important.	
Attitudes towards repentance	Repentance is still obligatory, but it does not invalidate the obligation to qadha prayer.	Nasuha repentance is considered sufficient if it is done seriously and does not repeat it again.
Implementation of qadha	Qadha must be implemented immediately and cannot be delayed.	There is no qadha obligation so there is no demand for replacement implementation.

6. Munaqasyah al-Adillah from the Two Perspectives of Nahdlatul Ulama and Muhammadiyah Figures

After understanding the arguments used by Nahdlatul Ulama figures and Muhammadiyah figures regarding the prayer qadha which was deliberately abandoned, then a munaqasyah al-adillah was carried out to see the strength of the arguments of each opinion. Munaqasyah al-adillah is carried out by comparing the arguments, istinbath methods, and ways of understanding the texts used by both parties in determining the law of qadha prayer for people who deliberately leave it.[19]

Nahdlatul Ulama figures are of the opinion that prayers that are intentionally missed must still be made up. This opinion is based on the hadith of the Prophet Muhammad (peace be upon him):[20]

حَدَّثَنَا أَبُو نُعَيْمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ { وَأَقِمْ الصَّلَاةَ لِذِكْرِي } قَالَ مُوسَى قَالَ هَمَّامٌ سَمِعْتُهُ يَقُولُ بَعْدُ وَأَقِمْ الصَّلَاةَ لِلذِّكْرَى قَالَ أَبُو عَبْد اللَّهِ وَقَالَ حَبَّانُ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا صحيح البخاري (قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Meaning:

"Have told us Abu Nu'aim and Musa bin Isma'il both said: have told us Hammam from Qatadah from Anas bin Malik from the Prophet SAW, he said: "Whoever forgets to perform a prayer, then let him perform it when he remembers. There is no kafarat (ransom) for him other than performing the prayer. Allah says: {And establish prayer

[19] Najwa Khalilah Harahap and Habiburrahman Rizapoor, "REVISITING QADA ' PRAYERS : An Analytical Study of Classical and Contemporary Islamic Scholars," *SLJ: Syariah Law and Justice Journal* 1, no. 1 (2025): 1–11.

[20] Abdullah M. Al-Ansi et al., "The Islamic Organizations in Indonesia 'Muhammadiyah and NU': Social Perspective Explanation," *Dirasat: Human and Social Sciences* 50, no. 5 (2023): 550–64, https://doi.org/10.35516/hum.v50i5.1124.

to remember Me} (Qs. Thaahaa: 14). Musa said: Hammam said: "I then heard him say: "And establish prayer in remembrance." Abu 'Abdullah said: Habban said: has told us Hammam, has told us Qatadah, has told us Anas, from the Prophet with a similar meaning." (Saheeh Al-Bukhari No. 597).

According to Nahdlatul Ulama figures, the hadith does indeed refer to someone who forgets or falls asleep. However, this hadith is understood through the qiyas aulawi approach, namely, if someone who misses a prayer due to forgetfulness is obligated to make up the missed prayer, then someone who intentionally misses it is even more obligated to make up the missed prayer. In the Nahdlatul Ulama view, intentionally missing a prayer is a major sin, so the obligation to pray is not waived simply because it was missed.[21]

On the other hand, Muhammadiyah figures argue that intentionally missed prayers do not require making up the missed prayer. Muhammadiyah adheres to the following hadith from Aisha:

رواه مسلم (فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ عن عائشة رضي الله عنها

Meaning:

"From Aisyah r.a, she said: "We were all ordered (by the Prophet) to make up for fasting and were not ordered to make up for prayers." (H.R Muslim No. 508)

According to Muhammadiyah, this verse clearly demonstrates the absence of qadha prayers. If someone intentionally misses a prayer until its time is past its due date, they have committed a sin, and there is no clear evidence that mandates making up for it outside of that time. Therefore, the solution emphasized is sincere repentance, increased istighfar (asking for forgiveness), and good deeds.[22]

Muhammadiyah also strengthens its opinion with the hadith of the Prophet SAW:

أَخْبَرَنَا قُتَيْبَةُ قَلَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ عَبْدُاللّٰه بْنِ رَبَاحٍ. عَن أَبِي قَتَادَةَ قَلَ ذَكَرُوا لِلنَّبِيِّ صللّه عليه وسلّم نَوْمَهُمْ عَنِ الصَّلَاةِ فَقَالَ إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيْطٌ إِنَّمَا التَّفْرِيْطُ فِي الْيَقْظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْنَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا(رواه النسائيّ)

Meaning:

Has told us Qutaibah, he said: Has told us Hammad bin Zaid from Thabit from Abdullah bin Rabah from Abu Qatadah. He said: The companions informed the Prophet. about sleeping they neglected to pray (on time) then the Prophet saw. said:

[21] A'yun and Rochmawati, "Muhammadiyah's Concept Of Ijtihad On Hadith: A Case Study Of Friday Prayers For Women In The Tarjih Decision."

[22] Andi Mustopa et al., "Metodologi Mazhab Zahiri Dalam Pemahaman Nash : Analisis Terhadap Kesempurnaan Rakaat Sholat Abstract ; Abstrak ; A . Pendahuluan Mazhab Zahiri Merupakan Salah Satu Aliran Fiqh Yang Dikenal Dengan Pendekatan Tekstual Dalam Memahami Nash . Berbeda Dengan M," *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 2 (2025): 193–214.

"Indeed, there is no problem of being careless when you are sleeping, in fact being careless is when you are awake, so if one of you forgets or is sleeping (so you don't pray), perform the prayer if you remember. (H.R An-Nasa'i No. 615).

This hadith is understood by Muhammadiyah as limiting that qadha only applies to people who forget or fall asleep, not to people who deliberately miss prayer. According to Muhammadiyah, mahdhah worship such as prayer must be based on clear propositions and cannot be determined through qiyas. Therefore, extending the obligation of qadha to people who deliberately miss prayers is considered to have no clear basis in the text.

Responding to Muhammadiyah's opinion, Nahdlatul Ulama figures argued that the hadith about forgetting and falling asleep cannot be understood narrowly only in these two situations. In the rules of ushul fiqh, laws that apply in lighter circumstances can also be applied in more severe circumstances through qiyas alawi. If people who forget still have qadha responsibilities, then people who deliberately miss prayers are certainly more likely to be replaced. And the hadith from Aisyah is a piece of hadith that discusses people who are menstruating, are required to make up for fasting and are not required to make up for prayers, not a specific hadith of the command not to make up for prayers.[23]

Furthermore, Nahdlatul Ulama also believes that the obligation to pray is not abrogated simply because the due date has passed, just as a debt must still be repaid even after the due date. Therefore, qadha is understood as a form of responsibility for a Muslim's missed obligations.

Meanwhile, Muhammadiyah rejects the use of analogy in matters of missed prayers. According to them, qadha can only be used in matters of muamalah (social transactions), not in acts of worship whose procedures are directly determined by sharia. Therefore, Muhammadiyah believes that the obligation to qadha for someone who intentionally misses prayers cannot be determined solely through analogy.

From the results of the munaqasyah al-adillah (fair discussion), it is clear that the difference between the two opinions lies in the method of understanding the evidence. Nahdlatul Ulama figures use the approach of qiyas, ijma' (consensus), and the opinion of the majority of scholars, thus making qadha mandatory for those who intentionally miss

[23] Neli Maryam Sanjung, Jamhuri Jamhuri, and Aulil Amri, "Batas Akhir Waktu Sholat Menurut 4 Imam Mazhab," *Al-Iqtishadiah: Jurnal Hukum Ekonomi Syariah* 5, no. 2 (2024): 298–317, https://doi.org/10.22373/iqtishadiah.v5i2.6599.

prayers. Muhammadiyah, on the other hand, emphasizes a textual understanding of the hadith and rejects analogy in missed prayers, thus not making qadha mandatory.[24]

7. Qaul Mukhtar

Based on the description of the evidence and analysis of the opinions of Nahdlatul Ulama and Muhammadiyah figures regarding making up prayers that are intentionally missed, the author tends to choose the Nahdlatul Ulama opinion as qaul mukhtar, namely the opinion that requires making up prayers for those who intentionally miss them. This choice does not mean ignoring or blaming the Muhammadiyah opinion, because both opinions are born from the process of ijtihad that has a basis in accountable arguments.[25]

This opinion was chosen because it better reflects the principle of prudence in upholding the rights of Allah SWT. Prayer is a fundamental obligation in Islam and a pillar of the religion. Therefore, when someone intentionally misses it, in addition to being obligated to repent for the sin committed, they must also make efforts to complete the missed prayer obligation through qadha as a form of responsibility within their ability.[26]

Furthermore, the Nahdlatul Ulama opinion is supported by the majority of Islamic jurisprudence scholars, who believe that the obligation of prayer is not waived simply because it is missed. Using the qiyas aulawi approach, the obligation of qadha for someone who forgets or falls asleep is understood as an indication that the person who intentionally misses a prayer is more deserving of making up the missed prayer. This approach demonstrates an effort to ensure that the responsibility of worship to Allah is truly fulfilled.[27]

Nevertheless, the author still respects Muhammadiyah's opinion which does not require qadha. According to Muhammadiyah, someone who truly repents no longer has any responsibility for qadha that must be fulfilled. Relationships that are damaged due

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[24] Ismail Jalili, Fadillah Ulfa, and Mualimin Mochammad Sahid, "Nahdlatul Ulama'S Ijtihad Method in Fatwa: Analysis of the Content of Legal Decisions and Their Validity in Indonesia," *Justicia Islamica* 20, no. 2 (2023): 341–60, https://doi.org/10.21154/justicia.v20i2.5971.

[25] Nurhajrahwati and Muammar Bakry, "Pemahaman Guru Fikih Terhadap Talfiq Al-Mazhab Dalam Pelaksanaan Shalat Di Pondok Pesantren Modern Rahmatul Asri," *Shautuna Jurnal Ilmiah Mahasiswa Perbandingan Mazhab Dan Hukum* 04, no. 2 (2023): 238–51, https://doi.org/10.24252/shautuna.vi.32036%0Ahttps://journal.uin-alauddin.ac.id/index.php/shautuna/article/download/32036/18370.

[26] Amrullah and Hilma Fanniar Rohman, "Professional Zakat in the Perspective of Muhammadiyah and Persatuan Islam: A Comparative Analysis," *Jurnal Ilmiah Akuntansi, Manajemen Dan Ekonomi Islam (JAM-EKIS)* 8, no. 2 (2025): 1227–40, https://doi.org/10.36085/jamekis.v8i2.8434.

[27] Rahmat, Muhammad Syarief Hidayatullah, and Ali Imron, "Dalam Perspektif Lintas Mazhab (Studi Pada Masjid Al-Amanah Kota Palu)," *Comparativa* 5, no. 2 (2024): 219–44.

to abandoning prayer are resolved through repentance and asking forgiveness from Allah SWT and not repeating it again, while the obligation that must be maintained is a commitment to perform prayers consistently in the future.[28] This opinion has a strong basis in understanding the text directly and emphasizes the extent of Allah's mercy and forgiveness for servants who truly repent. However, in the context of this research, Nahdlatul Ulama's opinion is considered stronger to be chosen because it provides space for the implementation of two forms of responsibility at once, namely repentance as a form of regret for sins that have been committed and qadha as a form of completing the obligations of worship that have been left behind. Repentance alone is considered not enough without efforts to replace the obligations left behind, because prayer is the main obligation that has a high position in Islam.[29]

Thus, the qaul mukhtar in this research is the opinion of the Nahdlatul Ulama which states that fardhu prayers which are intentionally left out are still required to be recited in qadha accompanied by nasuha repentance to Allah SWT.

CONCLUSION

Based on the research conducted, it can be concluded that there are differing views between Nahdlatul Ulama (NU) and Muhammadiyah figures in Medan regarding the law of making up missed obligatory prayers. This difference arises from differing methods in understanding Islamic law and establishing Islamic law.

Nahdlatul Ulama figures argue that missed obligatory prayers are still obligatory to be made up. This opinion is based on analogy with the hadith about people who forget or fall asleep during prayers, and is supported by the opinion of the majority of scholars and the four schools of Islamic jurisprudence, particularly the Shafi'i school. According to Nahdlatul Ulama, the obligation to pray is not waived simply because the time has passed, so a person who misses a prayer still has a responsibility that must be fulfilled through making up missed prayers and repentance to Allah SWT.

Meanwhile, Muhammadiyah figures argue that missed prayers are not obligatory to be made up. Muhammadiyah emphasizes a direct understanding of the Quran and the textual hadith. According to them, there is no explicit evidence that mandates making up

[28] Khairul Hamdi R et al., "Islamic Legal Perspectives on Rewarding Worship (Īṣāl Al Thawāb) to the Deceased: A Comparative Study of Muhammadiyah And Nahdlatul Ulama," *AL RISALAH: Jurnal Ilmu Syariah Dan Hukum* 25, no. 2 (2025): 254–70.
[29] Inggrid Amanda Muharramah and Ernida Hamid, "Internalisasi Shalat Melalui Bacaan Manuskrip Fathul Qorib (Kitab Fikih Madzhab Syafi'i) : Kajian Filologi," *Sultra Educational Journal* 2, no. 3 (2022): 192–96, https://doi.org/10.54297/seduj.v2i3.393.

missed prayers. Therefore, the correct course of action is to sincerely repent, seek forgiveness from Allah (swt), and increase good deeds.

From the results of the munaqasyah al-adillah (fair deliberation) conducted, it is clear that both opinions have strong arguments based on their respective istinbath methods. However, in this study, the author prefers the Nahdlatul Ulama opinion as the qaul mukhtar (reasoning) because it is considered stronger in terms of ushul fiqh (Islamic jurisprudence), the use of analogy (qiyas), and is supported by the majority of scholars. Furthermore, this opinion demonstrates a more cautious approach to upholding the obligation of prayer, a primary form of worship in Islam.

With these differing opinions, it is hoped that the public will understand that khilafiyah (religious disagreement) in Islam is part of the richness of knowledge. These differences should not be a reason to blame each other, but rather a means to mutually respect opinions that have a basis and reliable argument. This study contributes to the academic discourse on Islamic legal pluralism in Indonesia by demonstrating how two major Islamic organizations can arrive at divergent legal conclusions on the same worship matter based on their distinct epistemological orientations toward the use of qiyas and textual evidence in ibadah mahdhah. It also enriches the understanding of how institutional fatwa methodology in NU and Muhammadiyah shapes legal reasoning at the local level. From a practical perspective, these findings offer guidance for Muslim communities in Medan and beyond when addressing questions of religious obligation related to deliberately missed prayers, enabling individuals to make informed decisions grounded in reputable scholarly reasoning. This study acknowledges certain limitations. The research is based on interviews with one representative figure from each organization, and broader representation from multiple scholars within each organization may yield more nuanced findings. Additionally, the study is limited to Medan City, and the perspectives may differ in other regional contexts. Future research is recommended to expand the scope by including more informants from multiple cities, or by conducting a broader institutional analysis of Bahtsul Masail and Tarjih Council decisions across Indonesia, to further illuminate the internal diversity of legal reasoning within each organization.

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