



IMPROVING COMMUNITY AWARENESS OF THE MAINSTANDS OF THAHARAH IN WORSHIP

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Abstract: This research discussion about "Increasing Public Awareness of the Priority of Thaharah in Worship in Dua Pitue Sub-District, Sidrap Regency", as one of the things that has the main position in worship. If someone has understood and implemented thaharah well, worship will be better and vice versa if someone does not understand about thaharah then it could be that his worship is invalid (not accepted) by Allah swt. This study aims to understand (1) How are the virtues of thaharah in worship. The virtue of thaharah in worship is a legal requirement for worship such as one's prayer will not be valid before it is clean from both hadats and impure; (2) What is the level of public awareness of the virtues of thaharah in worship; (3). Factors that influence public awareness of the importance of thaharah in worship and practice thaharah before carrying out worship. Efforts are made to increase public awareness of the importance of thaharah in worship by conducting religious counseling, especially related to the issue of thaharah at least once a month so that community understanding of the virtues of thaharah in worship can be better.

Keywords: *awareness, society, thaharah, worship*

Abstrak: Penelitian ini merupakan pembahasan tentang "Peningkatan Kesadaran Masyarakat Terhadap Keutamaan Thaharah Dalam Ibadah di Kecamatan Dua Pitue Kabupaten Sidrap", sebagai salah satu hal yang memiliki kedudukan yang utama dalam ibadah. Jika seseorang telah memahami dan mengimplementasikan thaharah dengan baik, ibadahnya akan bisa lebih baik dan sebaliknya jika seseorang belum paham tentang thaharah maka bisa jadi ibadahnya tidak sah (tidak di terima) disisi Allah swt. Penelitian ini bertujuan untuk memahami (1).bagaimana keutamaan thaharah dalam ibadah. Keutamaan thaharah dalam ibadah merupakan syarat sahnya suatu ibadah seperti shalat seseorang tidak akan sah sebelum bersih baik dari hadats maupun najis.(2).bagaimana tingkat kesadaran masyarakat terhadap keutamaan thaharah dalam ibadah. (3). Faktor yang mempengaruhi kesadaran masyarakat terhadap keutamaan thaharah dalam ibadah dan mengamalkan thaharah sebelum melaksanakan ibadah. Upaya yang dilakukan untuk meningkatkan kesadaran masyarakat terhadap keutamaan thaharah dalam ibadah dengan cara melakukan penyuluhan keagamaan khususnya terkait masalah thaharah minimal satu kali dalam satu bulan supaya pemahaman masyarakat terhadap keutamaan thaharah dalam ibadah bisa lebih baik.

Kata Kunci: *Kesadaran, Masyarakat, Thaharah dan Ibadah*

Introduction

Humans are the most perfect creatures of God among creatures. As a perfect being also has detailed rules in living life activities including matters of worship to the creator. In Islam all the ins and outs have been arranged including the practice of purify (cleanliness), or in fiqh it is called thaharah. Meaning of thaharah not a few people who interpret it only a matter that was done before worshipping Allah swt, or a way to eliminate hadats and also impure. But thaharah is also very closely related to cleanliness in maintaining personal health and environmental beauty. But often we as humans are negligent in terms of maintaining cleanliness.

Cleanliness besides being an important matter in a life, where with cleanliness, life will feel comfortable and safe, it has also become a matter that is regulated in detail in Islamic religion which in fiqhi science is called thaharah. Based on QS Al Baqarah: 222 which discusses related to thaharah, the author understands that Allah swt praises those who purify. Thaharah has wisdom that is as a caretaker and self-cleaning from various impurities as well as things that interfere in the worship activities of a servant. Besides thaharah also helps a servant to prepare himself before making worship to Allah swt.

Thaharah according to the language means clean and holy from zahir impurities such as urine etc, and ma'nawi impurities such as disgrace and immorality. Meanwhile, according to sharia terms, thaharah is to cleanse oneself from impure both impure in nature such as dirt or impure by law, namely hadas (big and small) (Al-Zuhaili, 1975). Or thaharah can also be interpreted as carrying out work, which is not valid to perform the prayer except by removing or purifying oneself from hadas and impure with water.

According to Abdul Aziz Muhammad Azzam and Abdul Wahhab Sayyed Hawwas also mentioned other definitions that thaharah is a permissible nature of hukmiyyah because of everything that is prevented by hadast or which contains disgusting laws (Azzam & Hawwas, 2009).

Thaharah is also a door to enter the prayer service. Without thaharah the door will not open, meaning that without thaharah, the prayer, whether fard or sunnah, is invalid. Therefore, every Muslim who will perform the prayer must not only understand thaharah but also must know and be skilled in carrying it out so that the worship that is carried out is considered valid. Because the thaharah case is very important and even becomes a legal requirement for worship such as prayer, it is therefore very necessary to increase public awareness in understanding the virtues of thahara in worship so that worship is considered valid.

The evidence about thaharah has been found in the Qur'an and Hadith related to explanations and orders, so that Muslims are always clean and holy. Some propositions that explain the prescription of Thaharah in Islam are as follows:

1. Hadith that advocates about the virtues of Thaharah in Worship

لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ

Meaning:

"Allah will not accept the prayer of one of you if he/she has a presence, until he performs his ablution" (Bukhari and Muslim)

The hadith preaches, the prayer of people who have the faith will not be accepted so he purifies himself from two hadath, large and small. Hadath with both types can cancel ablution and prayer. The purpose of not being accepted here is the invalidity of prayer and not aborting the obligation of prayer on a believer's servant. So that when he experiences hadath, both before or while he is praying, he must purify in order to be valid and accepted his prayers (Sulaiman, 2018).

2. Proof of the Al-Qur'an which advocates the virtues of Thaharah in Worship

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٦

Meaning:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful" (Al-Maidah :6).

The verse is the most representative proposition to discuss about thaharah. This is due to the fact that the contents of this verse contain three problems which include the problem of tharah, namely Wudlu, Mandi Janabah and Tayamum.

Materials and Method

This research uses qualitative research. This research was conducted in Dua Pitue Sub-District of Sidrap Regency. To find more accurate data about the problem discussed, the authors use Juridical approach, which is a research method that starts with the Dalil Syar'i which is sourced from the Qur'an

and Hadith and sources of applicable Islamic law relating to the issues discussed in this paper. And the sociological approach by selecting conditions in Sidrap Regency.

Data collection is carried out by the Library of Research, which is a method of collecting data using some literature by reading and analyzing books or writings that are related to the subject matter of this writing. literature that has been read and analyzed is then cited with several citation techniques, i.e. direct quotes and indirect quotes. Author also uses the Field Research method, which is collecting data needed through direct research in the field by using the Observation technique and Interview technique.

The author uses Qualitative data processing and Quantitative data. Qualitative data is data collection based on statements or interpretations of reading results related to the problem discussed. While Quantitative data is actively involved in collecting data, that is, physically meeting the participants, the environment and the institution where they are in a natural situation.

Data analysis methods used include: Inductive Method, which describes or explains a problem that is specific then draws a general conclusion method; Deductive Method, which describes or explains a problem that is general in nature and then draws conclusions that are specific; and the Comparative Method, where the writer compares an opinion or theory with other opinions or theories, then draws a conclusion (Hadi, 1980).

Result and Discussion

A. Virtue of Thaharah in Worship

Thaharah is one of the things that has the main position in worship. Because if someone has understood and implemented thaharah well, worship will be better otherwise if someone does not understand about thaharah then the worship may be invalid (not accepted) by Allah swt. Some of the virtues of thaharah in worship are as follows:

1. Other people feel comfortable with us

Muslims love a safe and comfortable community life. Liking something clean and fragrant is already human nature. Humans have a natural tendency to live clean, fragrant and avoid something dirty. Therefore, thaharah has the virtue so that others feel comfortable with us. Suppose we are in a state of prayer in congregation in a mosque which is certainly with many people and if our body or our clothes emit an unpleasant odor (for example the smell of mango, etc.), then people who are near us will feel disturbed due to smell unpleasant odors, will even be able to disturb their solitude. Allah says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning:

"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

2. Maintain cleanliness

Cleanliness is the most important part that can keep someone from disease. The spread of various diseases is generally caused by a dirty environment. Therefore the saying goes, "cleanliness is the base of health". Prompts for cleaning the body, washing the face, hands, nose, and feet, nothing but just to maintain cleanliness. Because the body parts are among the most frequently exposed to dirt.

3. Showing the existence of ownership of faith

Tahara also has the virtue of showing the ownership of one's faith which is reflected in his daily life, because cleanliness is a part of faith as said by the Prophet as follows:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Meaning:

"Purity is half of faith" (Sahih Muslim) (Al-Naisabuni)

4. Foster spirit

Thaharah (bathing and ablution) can awaken our spirits who previously felt tired, sleepy, and lazy. This is a human thing. Feeling sleepy and lazy is sometimes accepted, when we need to do the morning prayer, it feels very hard for our body to get out of bed, but after we perform ablution, then

make us more free (enthusiasm) and enjoy the sleepiness. Usually, lecturers on campus or teachers at school will direct their students who look sleepy and are not eager to immediately perform ablution.

5. Make worship better

Purity is one of human nature. Humans have a natural tendency to live clean and avoid something dirty. as Muslims must always prepare themselves with the best conditions when facing God. Because Islam is a religion of nature, it also commands things that are in harmony with human nature, namely the purity of purification, especially when wanting to expose oneself (to pray) to God, it must be in a sacred state. because Allah will not accept his prayer except in a holy state.

B. Level of Public Awareness of the Priority of Thaharah in Worship

Public knowledge of the virtues of thaharah in worship in the dua pitue sub-districts of Sidrap Regency is seen by many people whose level of awareness and understanding is still very limited. Public awareness, especially the community in the Dua pitue sub-district of Sidrap Regency related to the priority of Thaharah is still low, where there are still many people who are less attentive to it. Many people understand that to clean themselves before praying is enough to take a bath as usual and ablution. In addition, there are still many people who do not practice thaharah after passing stool using leaves, cotton, or its kind if no water is found, especially old people who have never been to school and have never been able to learn anything about the virtues of thahara in worship.

Thaharah is a very important thing in worship whose implementation is inseparable from the theoretical guidance that Allah has presented, namely the Qur'an, likewise with the instructions of the hadith. Where the two instructions are the main source of law in the religion of Islam. and if the practice of thaharah that is not based on the Qur'an and the hadith will certainly not be able to obtain good self-purify and will result in the invalid worship that we do. Therefore, the practice of thaharah must be done in accordance with the instructions of the Qur'an and the Sunnah of the Prophet. As the hadith of Rasulullah saw as follows:

لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ

Meaning:

"Allah will not accept one of your prayers if he has a meeting, until he performs ablution" (Sahih Bukhari & Muslim)(Al Silmi)

C. Factors that Affect Public Awareness of the Priority of Thaharah in Worship

Factors that influence their awareness of the importance of thaharah in worship and practice thaharah before carrying out worship, namely, still lack of public understanding about thaharah and many people who understand that to clean themselves before praying is enough to take a bath as usual and ablution. Including there are still people who equate junub with normal bathing, so when they have a great hadath he just takes a normal shower and understands that they have purified themselves of that great hadath. As the results of the author's interview with Mr. Yunus, the community of the Dua pitue Sub-districts of Sidrap Regency where Mr. Yunus said that he and some other people did not really understand the procedure of thaharah to eliminate great hadath so that when they were hadath they only bathed as normal bathing already considered cleansing himself from the hadats.

How to overcome the obstacles experienced by some people in Dua Pitue Sub-districts of Sidrap Regency to increase public awareness of the importance of thaharah in worship that is by conducting religious counseling, especially related to the issue of thaharah at least once a month so that people's understanding of the virtues of thaharah in worship can be better.

So there is no longer any doubt in the community to conduct thaharah before carrying out worship. And will make the community in the implementation of worship to be accepted by Allah SWT. In addition, counseling can also increase public understanding that in religion always provides convenience to adherents, as if in a state of illness and it is feared that if performing ablution with water then the disease can get worse, then it can be with tayammum. Likewise with other worship there is always ease in the teachings of Islam as the word of God in Al-Baqarah: 286.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Meaning:

“Allah does not charge a soul except [with that within] its capacity” (Al-Baqarah: 286).

Based on these verses, Allah always makes it easy for someone in carrying out the teachings of Islam by not burdening someone but in accordance with their abilities as if in a state of illness and it is feared that if performing ablution with water then the disease can get worse, then it can be with tayammum.

Conclusion

Thaharah is one of the things that has the main position in worship. If someone has understood and implemented thaharah well, worship will be better and vice versa if someone does not understand about thaharah then it could be that his worship is invalid (not accepted) in the presence of Allah swt. Among some of the virtues of thaharah in worship as follows; 1. In order for others to feel comfortable with us, 2. Maintain cleanliness, 3. Show the ownership of faith, 4. Grow the Spirit, 5. Make worship better. Public knowledge of the virtues of thaharah in worship in Dua Pitue Sub-districts of Sidrap Regency is seen by many people whose level of awareness and understanding is still very limited. Many people understand that to clean themselves before praying is enough to take a bath as usual and ablution, especially parents who have never been to school and have never been able to learn anything about the virtues of Thahara in worship. Factors that influence public awareness of the importance of thaharah in worship and practice thaharah before carrying out worship, namely, people do not really understand the procedure of Thaharah to remove great hadats so that when they have a great hadats only take a bath as a normal shower and it is considered to have cleansed itself of the hadats. The way to overcome this problem is by conducting religious counseling specifically related to the issue of thaharah at least once a month to understand the community towards the virtues of thaharah in worship can be better.

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