



(MUDIMA)



Training for Imams and Makmum to Pray Perfectly in Sanad as Guided by the Prophet Muhammad by Dr. Kh. M. Sholeh Qosim, M.Si as Da'wah Communication

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ABSTRACT

This research aims to explain the process of da'wah communication through training for Imams and Makmum to perform perfect prayers in Sanad according to the guidance of Rasulullah SAW and using descriptive qualitative methods by studying in depth and data collection techniques carried out by triangulation. The research results and discussions explain charity without knowledge will be in vain, and true knowledge must be obtained through teachers who have sanad, which is the chain of transmission of knowledge from Rasulullah SAW to today's ulama. A da'i acts as an active communicator and agent of change, so that the message of da'wah can be felt significantly by the community. Training is an effective da'wah model that allows direct interaction between the communicator and the communicant so that the da'wah material can be delivered thoroughly

INTRODUCTION

During this time, generally the nahdliyin learn religion from teachers, kiai by listening to the recitation of salaf books, such as learning wudlu and prayer. Books that have been read, such as Safinatun Najah and Taqrib, However, if the knowledge obtained from the teacher is knowledge that has been recited directly from the teacher, so on to the ulama, tabi'in, companions, and up to the Prophet Muhammad and his family, then this kind of scientific tradition has a sanad that can be accounted for, both scientifically and before Allah SWT (Adriyanto, Vera, & Dalimunthe, 2022).

Prayer is one of the most important pillars of Islam, after the creed. As one of the pillars of Islam, prayer must be performed by all Muslims. The scholars agree that the command to pray five times is a revelation from Allah to the Prophet during Isra Mi'Raj (Al-Andalusi, 1996). The process of the obligation of prayer is very special because Allah SWT commands directly, calling the Prophet SAW to face and then ordering Muslims to perform five daily prayers. In the implementation of prayer, it is explained in the hadith from Malik bin Al-Huwairits radhiyallahu 'anhu H.R. Bukhari, no. 628, and Ahmad, 34:157–158: ... صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي which means “Pray as you see me pray”. Salat is derived from the word (shala, yushalli, shalatan), which means prayer (Husein, 1995). In the Popular Scientific Dictionary, prayer is defined as Salat, which is an Arabic word written in Indonesian that means prayer (Darmawan, 2010). In terms of fiqh science, prayer is one type or form of worship that is realized by doing certain actions accompanied by words with certain conditions as well (Proyek Pembinaan Prasarana dan Sarana Perguruan tinggi Agama/IAIN Direktorat Pembinaan Perguruan Tinggi Agama Islam, 1983).

In Fikih Empat Mazhab, it is stated that prayer is all the words and actions that begin with takbir and end with the greeting of peace under certain conditions. According to Ja'fari jurisprudence, it is the act of worship that we are familiar with, in which purity is demanded and which contains specific words and actions, beginning with takbir and ending

with salam. This definition is what is mentioned by Allah in many verses of His book, which is ordered to maintain it and which is threatened by those who leave it. While in general, in shara'a terminology (Jumhur Ulama), prayer means words and actions that begin with takbiratul ihram and end with greetings in accordance with certain conditions, some Hanafis define prayer as a series of special pillars and remembrances that are determined by certain conditions at a predetermined time. Some of the Hambali scholars give another definition: prayer is the name for an activity consisting of a series of standing, bowing, and prostrations. As social creatures, humans cannot be separated from the activities of interaction between each other. The easiest interaction to do is verbal communication or conversation. According to Laswell, communication is the delivery of messages carried out by the communicator to the communicant through the media and causes an effect (Hikmat, 2018).

The definition of communication, according to Laswell, has linearity with the substance of da'wah, namely conveying a message in the form of Islamic teachings to its people universally (communicants) so that they know and then practice what has been conveyed by the Prophet Muhammad. Efforts to call and invite people to follow what is said and change for the better are not easy tasks. The twists and turns, obstacles, and challenges that must be overcome in the da'wah process. Da'wah is an obligation! Muslims as an effort to realize Islamic teachings in human life. To face the increasingly serious and increasing problem of da'wah, the implementation of da'wah will not be effective if carried out individually but must be carried out together in an orderly and neat unit. This must be done because every da'wah effort today will face an increasingly complex society, so it requires more serious and organized handling. The implementation of da'wah will run effectively and efficiently if the problems being faced by the community can first be identified. Then, based on the results of controlling the situation in the field of preaching, an appropriate plan is drawn up. The mission of the preacher today is not only as a communicator or transmitter of religious messages

but also as an agent of change. A preacher is required to be actively involved in conveying his preaching message so that the effect of preaching can be felt significantly by the mad'u. Therefore, apart from having knowledge of da'wah, a preacher equips himself with communication knowledge and social sciences so that scientific interaction and collaboration occur. As a person who serves Nahdlatul Ulama (NU), he prepares his energy, thoughts, time, wealth, and body and soul for NU. And as the PBNU Mosque Takmir Management, there are two things that need to be maintained, namely Amaliyah (Tradition) and Maaliyah (Assets). An example of Amaliyah is prayer. It cannot be denied that the characteristic of NU people's prayer is the *iftitah* reading *kabira*, reciting *qunut* at every morning prayer, and raising the index finger when sitting *tasyahud*. and some of the prayer reinforcements were delivered by KH. Wahab Hasbullah. "In fact, my goal in establishing NU was simple. On the platform of NU's struggle, I want all leaders in Indonesia to hold prayers, starting from the President, the Governor, the Regent, the Subdistrict Head, and the Village Heads. "All of that said, if you are willing to pray, then the goal of NU being founded has been successful." (Malik, 2017)

This research aims to explain the process of da'wah communication through training for Imams and Makmum in Perfect Prayer with Sanad as per the guidance of the Prophet SAW. This research can make a significant contribution in the context of Islamic da'wah through an educational approach based on sanad, innovative training methods, and a focus on perfect prayer practice. This novelty strengthens the effectiveness of da'wah and ensures that the teachings conveyed have a strong and authentic basis.

METHODS

Research with the title Training for Imams and Makmum to Pray Perfectly in Sanad as Guided by the Prophet Muhammad by Dr. Kh. M. Sholeh Qosim, M.Si As Da'wah Communication uses a qualitative approach, which is one of the research procedures that produces descriptive data in speech,

writing, and actions from people who are observed in certain circumstances (Hamzah, 2019).

This research uses a descriptive-qualitative method by examining it in depth. According to Sugiyono, the qualitative research method is a research method based on the philosophy of postpositivism used to examine the condition of natural objects, where the researcher is the key instrument. The data collection technique was carried out using triangulation (a combination of observation, interviews, and documentation); the data obtained tended to be qualitative, and the data analysis was inductive or qualitative (Sugiyono, 2008).

The subject of this research was the researcher's direct observation of the main source, Dr. KH. M. Sholeh Qosim, M.Si, by accompanying him to become a team (a group of coaches assigned by the main source to accompany and develop participants), interviewing the team and training participants, and collecting secondary data from books, articles, and documentation.

RESULTS AND DISCUSSION

Profile Of Dr. Kh. M. Sholeh Qosim, M.Si

This research is interesting because the research subject is a highly respected teacher, kyai, educator, coach, and lecturer, namely Dr. KH. Mohammad Sholeh Qosim, M.Sc. He was Chairman of the Central Leadership of Jam'iyatul Qurra' Wal Huffazh (JQH) PBNU for the 2012–2017 period and Deputy Chairman of the Central Leadership of the Nahdlatul Ulama Mosque Takmir Institute (LTM) PBNU for the period 2010–2020. Dr. Sholeh Qosim is active in mobilizing and empowering mosque takmirs in various regions, training imams and mosque preachers, and saving NU assets together with LTM PBNU. Dr. KH. Muhammad Sholeh Qosim, M.Sc., was born in Mojokerto on April 3, 1966, and currently resides at Jalan Raden Patah-Daleman I No. 50, Sidoarjo. He married Dra. Hj. Yul Mazidah and has three children: Muhammad Nahjul Fikri, Muhammad Nazzul Ilmi, and Muhammad Nahla Zada. In terms of education, he completed tafsir studies under the guidance of Prof. DR. Qurais

Shihab, MA, at NQA and earned a Masters in Communication Science from DR University. Soetomo attended UNITOMO SBY in 2003 and completed his education at the undergraduate level in Tarbiyah, Aliyah, Tsanawiyah, and Ibtida'yah at the NU Islamic boarding school. His service is very broad and covers various important positions. He served as Chairman of the Jamiyyatul Qurra Wal Huffzh (JQH PBNU) Central Leadership for the 2012–2017 period, Member of the National MTQ Judges Board of Jamiyyatul Qurra Wal Huffzh (JQH) PBNU, and Waqf Certification Team of the PBNU Mosque Takmir Institute. Apart from that, he was also Chairman of the Sidoarjo Regency Jamiyyatul Qurra Wal Huffzh (JQH) Branch for the period 2001–2006, Chairman of the Al-Qur'an Education and Development Division of the Jam'iyatul Qurra' Wal Huffzh (JQH) Central Leadership since 2006, and Chairman of the Sidoarjo Regency Branch of the Indonesian Mosque Takmir Institute (LTMI) NU for the 2006–2011 period. Dr. Sholeh Qosim also served as Deputy Chair of the Indonesian Mosque Takmir Institute (LTMI) PWNU East Java for the 2002–2007 period, Deputy Chair of the PBNU Mosque Takmir Institute for Waqf and Tasheh Imam Mosque/Khotib, Deputy Chair of the PWNU East Java Amil Zakat Infaq and Shadaqah Institute (LAZIS) for the period 2008–2012, and Katib Syuriah MWC NU Sidoarjo City for the 2001–2006 period. He was also Head of the NU Medical Center, LP. Ma'arif NU, LPS NU Pagar Nusa, Supervisor of IPNU Pandaan for the period 1991–1998, and active in the IPNU and PMII Sidoarjo Branch, with various positions including Deputy Chair of the Sidoarjo Regency FKUB and Supervisor of the Al-Quran Teaching and Development Institute (LPPQ) Jamiyah Dirasah Qur'aniyah Al-Karim East Java. His extensive and influential work has made research on the training of imams and congregations to pray perfectly in prayer according to the guidance of Rasulullah SAW very important and relevant, especially in the context of da'wah communication.

Dr. KH. M. Sholeh Qosim, M.Si. received a national level award from the Nahdlatul Ulama Executive Board in 2011 in the field of structuring

and caring for mosque land waqf certification assets at TMII, Jakarta. He has written various works that focus on guidance for worship and mosque management, including the book "Guidance for Imams and Makmum" which was published by Karima Press Sidoarjo in six editions (February 1996, December 2002, April 2005, November 2008, January 2010, and May 2011). Other works include "Basic Practice Book for Reading Makhroj Al-Qur'an Letters & Their Characteristics" (May 2005), "Practical Guidebook for Bilal, Khotib, and Friday Prayer Imams" (April 2007), "Practical Guidebook for Mosque Takmirs" (May 2007), "Bilal's Risale Book" (December 2010), "Guidance Book for Menstruating Women in Touching & Reading the Qur'an" published with Muara Progressive Surabaya (November 2013), and "Prayer Guidance Book for NU and Dalil Citizens -the arguments" (July 2014) published by the PBNU Mosque Takmir Institute ("Profile," n.d.).

Da'wah Communication with Training Methods

This method can run optimally in every training activity and ensures continuous knowledge (mutawatir), there are stages or materials that must be followed by training participants. If one material is missed, then the training is considered less than perfect. When participants arrive at the location, they must re-register for attendance and enter the data number received from the committee. Next, participants were directed to the asatid/asatidzah (team) tables to follow a series of materials.

1. One of the initial stages that must be passed is Tashih Awal, which is an initial test where participants face one of the teams to be assessed for their reading memorization. The material tested includes Takbirotul Ihram, Iftitah Prayer, Al-Fatihah, a short letter, Tasyahud prayer, and greetings. From the memorization of what the participants read, the ustadz or ustadzah who is testing will determine the category of the participant group. This group category is divided into four: Category A for fluent and correct memorization without errors, Category B for fluent and correct memorization with an estimated error of 1-3 times, Category C for less

fluent and correct memorization with an estimated error of more than 3 times, and Category D for memorization that still requires

guidance. By following all these stages, participants are expected to achieve perfection in the training they take part in.



Figure 1. (Documentation of Young Imam and Khotib Training with DMI Pasuruan, 10-11 June 2023)

2. Joint Talaqqi: after completing the initial Tashih, participants are directed to the main room (in the mosque). Participants are positioned to sit according to the shof determined by the local mosque in Takmir so that they are like the

congregation, which will perform congregational prayers. Next, an ustadz stood up to lead the reading of the pillars of prayer and prayer using the Jibril method (teacher reads, students imitate).



Figure 2. (Documentation of Young Imam and Khotib Training with DMI Pasuruan, 10-11 June 2023)

3. After sixty valuable minutes had passed and there was visible high enthusiasm from the committee, teams, participants, and figures present, the committee then opened the event. This opening includes a muqoddimah, speeches tailored to the organizers and figures present, as well as prayers led by religious figures who come. The core of the event was the delivery of material by the national instructor, Dr. KH. M. Sholeh Qosim, M.Si. After giving greetings and muqoddimah, Kyai Sholeh, his nickname, usually introduces the team accompanying him,

starting from the closest to the furthest. He kindly conveyed to the participants and figures present that the ustadz who were invited for this community service were figures in their respective regions, such as the chairman of the Pasuruan Regency LTM, a kiai from one of the Islamic boarding schools in Gempol, the chairman of the Sidoarjo MWC Muslimat, and lecturers at UNUSIDA, depending on who attended. This explanation was always conveyed by him with great familiarity.



Figure 3. (Documentation of Young Imam and Khotib Training with DMI Pasuruan, 10-11 June 2023)

After the Introduction, He Went Straight Into the Material, Including:

- SANAD, At the beginning of the material, he really prioritized scientific sanad in accordance with the dawuh of Hadratus Syaikh KH. M. Hasyim Asy'ari in the Book of Irsyad as-Syari, "The Importance of the Sanad of Knowledge, the Sanad of Prayer."

"Knowledge is religion; the essence of prayer is also religion; pay attention to who you get this knowledge from and how you perform your prayers, because later you will be asked about all that. Do not gain knowledge except from an expert, namely someone who is just, tsiqot (trustworthy), and devoted to Allah."(Hadratus Syaikh KH M Hasyim Asy'ari, n.d.)

Will of Hadratus Shaykh KH. M. Hasyim Asy'ari: "O ulama and devout leaders among the ahlussunnah wal jama'ah and the four imam madzhab families (Imam Abu Hanifah, Imam Maliki, Imam Syafi'i, and Imam Ahmad bin Hanbal), you all have gained knowledge from those before you, the people before you, with a continuous path to you all. And you will always research who you are studying religion from. In this way, you all are the guardians of knowledge and its gates. Do not enter a house except through the door. Whoever enters a house without going through the door is called a thief. Maqolah Ibnu Al Mubarak and Sufyan As Tsauri: "Sanad is part of religion; if you don't have sanad, of course anyone will say something according to their wishes."*(Manhaj Al Imam Bukhori, n.d.)*

In this way, the knowledge gained comes from teachers who have recited the Koran directly from

their teachers, then continues to scholars, tabi'in, friends, up to Rasulullah SAW and his family. This kind of scientific tradition has a foundation that can be accounted for, both scientifically and before Allah SWT.

- PRAYER. The prayer chapter that is conveyed is about the seventeen pillars of prayer.

Which is divided into three categories:

1. Qolbiyah; intention
2. Qouliyah: read Takbirotul Ikham, Al Fatihah, Tasyhud, Shalawat on the Prophet Muhammad, and Salam.
3. Fi'liyah; standing, Ruku', I'tidal, prostitution, sitting between prostrations, sitting TawarrukIn delivering the fi'liyah, Kiai Sholet gave a direct example by showing models (one to two people from the coaching team) to demonstrate the perfect position when raising their hands during takbirotul ihram, bersedap, bowing, i'tidal, prostrating, sitting between two prostrations (iftirasy), sitting in tawaruq, hand position during the final takhiyat, when raising the index finger, and when turning to the right and left (Salam).
4. Practice Wudlu, after getting the ablution materials, before the Dhuhur call to prayer sounds. Then the participants are directed to the ablution place to practice ablution individually, accompanied by a team of trainers. The team will provide the correct movement if they find a mistake made by the participant. When washing your face, wash your fingers up to the elbows, wipe your head, and wash your toes up to the ankles.



Figure 4. (Documentation of Young Imam and Khotib Training with DMI Pasuruan, 10-11 June 2023)

5. Practicing collective prayers; after midday prayers in congregation, the activity continues with lunch and rest. It won't take long before the participants are given time to relax, because after that, the team will guide the participants to line up according to the shof and carry out the series of knowledge that has been taught in reading the prayer along with

the movements. To evaluate, each 20 shof will be monitored by a team of two to three people, who will confirm if the students are lacking in raising their hands during takbirotul ihram, the position when bowing, prostrating, sitting iftirasy, sitting haruq, and greetings.



Figure 5. (Documentation of Young Imam and Khotib Training with DMI Pasuruan, 10-11 June 2023)

6. As a final evaluation, the practice of being a priest and a congregation consisting of three to four people is carried out. Participants are given the opportunity to become priests, and an assessment is carried out. There are two categories of assessment, namely Qouli: when reading Allahu Akbar in Takbirotul Ikham, Surah Al Fatihah, Surahs read, Qunut, Tasyahud Prayer, and

Salam.Fi'li: when raising your hands in Takbiratul Ikham, bowing position, i'tidal position, prostration position, iftirasy sitting position, tawaruq sitting position, when placing your hands before raising your index finger, when turning right and left during greetings, and finally when hands wash the face after completing the greeting.



Figure 6. (Documentation of Young Imam and Khotib Training with DMI Pasuruan, 10-11 June 2023)

7. Awarding awards to participants who have attended the training from start to finish without missing any of the material presented. So the participants received an award from National Instructor Dr. . KH. M. Sholeh Qosim, M.Si, in the form of a Certificate of Having Participated in Training, which has been signed by him and handed over by the respective group supervisors.

CONCLUSION

The conclusion of this research is that charity without knowledge will be in vain, and true knowledge must be obtained through teachers who have sanad, which is the chain of transmission of knowledge from Rasulullah SAW to current ulama. A da'i not only acts as a communicator or transmitter of religious messages but also as an agent of change who is active in conveying da'wah messages so that the impact can be felt significantly by society. Therefore, a da'i must equip himself with da'wah knowledge, communication science, and social science to create effective interactions. One effective da'wah model for transforming knowledge is through training, where communicators and communicants can interact directly so that da'wah material can be delivered thoroughly.

Researchers suggest strengthening teaching methods, updating criteria, measuring effectiveness, increasing instructor capacity, and utilizing information technology. Apart from that, improving facilities, developing the Sanad network, increasing community participation, and post-training monitoring and follow-up are also very important for the success of this program.

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