



Society views on *Zawā'id* Takbir from The Eid Prayer at The Islamic Boarding School of Darul Istiqamah Makassar

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ABSTRACT

Zawā'id takbir is a habit that Muslims carry out when carrying out two eid prayers, namely Eid al-Fitr and Eid al-Adha. It becomes the main problem if the views of the people around the Darul Istiqamah Islamic Boarding School Makassar regarding the implementation of the eid prayer without *zawā'id* takbir. This article aims to reveal the historical aspect of eliminating *zawā'id* takbir at the Darul Istiqamah Islamic Boarding School Makassar. This type of research is qualitative with a normative-historical approach. The data sources for this research are primary and secondary data. The results showed that the implementation of the eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar still had many similarities with the implementation of the eid prayer in the general public, especially in Indonesia. The difference only lies in the practice of *zawā'id* takbir, where the Darul Istiqamah Islamic Boarding School Makassar does not practice *zawā'id* takbir in the eid prayers because the hadith that is the basis for *zawā'id* takbir is weak. There are still some Muslims who have doubts whether the eid prayer without *zawā'id* takbir is still valid or not, whether indeed *zawā'id* takbir was never exemplified by the Prophet. even so, Muslims still show a good attitude, they are not anti to the eid prayer there, never protest or stay away from the pesantren. Even though the four madhhab priests recommend the practice of *zawā'id* takbir in the eid prayers, none of them oblige it. The law is sunnah not in harmony, so if someone prays eid without *zawā'id* takbir, the prayer is still valid. So in the case of the Makassar Darul Istiqamah Islamic Boarding School which does not practice takbir *zawā'id* in the eid prayers, it does not need to be seen as a big problem.

1. Introduction

Prayer is the bedrock of religion and obedience (Sayeed & Prakash, 2013a). The word prayer is derived from the Arabic words *ṣallā*, *yuṣallī*, *taṣliyyatan*, *ṣalātan*, which imply grace and (Al-Asfahānī, 2017). Salah (prayer) is a term that refers to a form of worship that consists of words and deeds and begins with takbir and concludes with greetings (Hynson, 2021).



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Najm al-Dīn Amn al-Kurdī emphasizes in his work that the position of prayer is the most significant position of physical worship in comparison to other forms of worship.

Salah is classified into two types: compulsory and sunnah prayers ([Sayeed & Prakash, 2013b](#)). There are two mandatory prayers: *'ain* (individual obligatory) and *kifāyah* (collective necessary) (collective obligatory). Mandatory *'ain* is a prayer that must be conducted by every Muslim who has reached the age of spiritual maturity (*balig*) five times a day and night at a fixed time. It cannot be substituted or replaced by other persons who bear the penalty of sin if they neglect and abandon it. Mandatory *kifāyah* is a communal prayer that may be addressed to a specific group of individuals, such as the funeral prayer. The sunnah prayer, on the other hand, is a prayer that concludes the required prayers ([Sakka & Marahamid, 2019](#)).

When it comes to legal urgency, there are two types of sunnah prayers: those that are *muakkadah* and those that are not *muakkadah*. The *Muakkadah's* Sunnah is stringent and highly recommended. While the non-*muakkadah* sunnah is a recommended sunnah prayer that does not include any clear commands or emphasis.

The Eid prayer is one sort of sunnah *muakkadah* prayer ([Suparwoko et al., 2020](#)). The term Eid is derived from the term *al-'aud* (return) ([Al-Syarbini, 2006](#)). This entails reliving the joy each year. Another interpretation is that Allah swt. annually returns goodness to His slaves ([Fikriyah, 2021](#)). Among them are the restoration to *fitriah* (holiness) following a period of fasting and the payment of *zakat* on the soul. The goodness received on the day of the sacrifice animal's slaughter.

There are two Salat eids: Eid al-Fitr and Eid al-Adha. Eid al-Fitr is a prayer conducted on the first of Shawwal following the completion of Ramadan fasting. Eid al-Adha is a prayer that occurs on the tenth of Dzulhijjah and coincides with the slaughter of sacrificial animals ([Syatar et al., 2020](#)).

Eid al-Fitr and Eid al-Adha prayers are distinct from other prayers. Generally, the *takbir* is said once at the start of the prayer, which is referred to as *takbiratulihram*. While implementing the eid prayer with the use of *zawā'id* *takbir* (additional).

Zawā'id *takbir* is one of the sunnahs that completes the eid prayer and is praised by academics because it is mentioned in numerous narrations. The hadith recounted by the companion Abdullah bin Amr bin Ash ra is one of the most renowned hadiths about *zawā'id* *takbir* "In the first cycle, *Takbir* Eid al-Fitr seven times, and five times in the second cycle. After that, read al-Fatihah."

It is just that Muslims, particularly in Indonesia, have divergent views and practices about the supplementary *takbir* ([Fossati, 2019](#)). For instance, Muhammadiyah and Nahdatul Ulama (NU) both offer Eid al-Fitr and Eid al-Adha prayers with seven *takbirs* in the first rakaat and five *takbirs* in the second, and the Indonesian Ulema Council likewise adheres to this view (MUI).

According to Suara Muhammadiyah Magazine Number 6, 2008, the Muhammadiyah organization determined at the 20th Tarjih Congress in Garut in 1976 that the *takbir* eid prayer should be seven times in the first rakaat and five times in the second ([Syandri et al., 2020](#)). The decision is as follows:

Meaning:

Then after takbiratulihram, recite seven times takbir in the first rakaat and five times takbir in the second raka.

While the arguments that are used as argumentative reasons include:

Meaning,

From Aisha ra. said: Verily, the Messenger of Allah. Takbir at Eid prayers and Eid al-Adha takbir with seven times takbir in the first rakaat and five times takbir in the second rakaat

Nahdatul Ulama also clarified the sunnah of takbir seven times in the first rakaat and five times in the second, as stated in the explanation of the Eid prayer procedure: "The law of additional takbir (five times in the second rak'ah or seven times in the first rak'ah) is sunnah, so that forgetting to do it does not invalidate the eid prayer's validity."

In agreement with Muhammadiyah and NU, the Indonesian Ulema Council (MUI) explained in its most recent circular on the Guide to Kaifiat Takbir and Eid Prayers During the Covid-19 Pandemic that one of the benefits of praying Eid al-Fitr in congregation is reading takbir seven (seven) times after the iftitah prayer. (other than takbir al-irm) in the first rakaat and five times in the second rakaat. It is suggested to read the following between each takbir:

"Subhānallāh wa al-ḥamdu lillāh wa lā ilāha illa Allāh wa Allāhu akbar"

In this context, the Indonesian MUI ([Alimuddin & Maulidah, 2021](#)) bases its position on Wahbah al-Zuhaili's in his book "*Fiqh al-Islām wa Adillatuhu*" that the al-Shafi'i school ([Syatar & Mundzir, 2021](#)) requires seven takbirs in the first rakaat and five times in the second cycle. Thus, the three biggest Islamic groups in Indonesia concur that the eid prayer should be followed with *zawā'id* takbir, with a total of seven takbirs in the first rakaat and five times in the second.

As a result, the eid prayer is commonly performed in Indonesia using *zawā'id* takbir, with seven times takbir in the first rakaat and five times takbir in the second raka. South Sulawesi is not an exception to this rule. However, what occurred at Darul Istiqamah Islamic Boarding School and Darul Huffadh Islamic Boarding School Tuju-tuju Kajuara bone, where the eid prayer was said with only one takbir as is customary, is not the case. The author of this case concentrates exclusively on the Darul Istiqamah Islamic Boarding School in Makassar, which is located on Jalan Mamoja Raya No. 24, Mangasa, Tamalate District, Makassar City, South Sulawesi.

The existence of these implementation disparities is undoubtedly foreign to the general public, particularly the Makassar population. Because people recognize that the eid prayer is different from other prayers in that it must be followed by *zawā'id* takbir. This is because, as has been customary throughout history, the eid prayer must be accompanied with *zawā'id* takbir. Few people, even residents of Makassar, are aware that there are Islamic boarding schools that conduct the eid prayer without the use of takbir *zawā'id* takbir. Despite the fact that the pesantren is located in the heart of the city.

When the author informs numerous people that there are Islamic boarding schools that conduct eid prayers without the use of *zawā'id* takbir, they acknowledge that this is the first time they have heard of the practice, and as a result, quite a few of them immediately respond negatively. Such as directly accusing pesantren of deviance, disobedience to Shari'a, heresy, and so forth. When, in fact, the law of *zawā'id* takbir is sunnah, the eid prayer is legitimate whether performed with or without *zawā'id* takbir, as there is no evidence

pointing to the law of mandatory *zawā'id* takbir. On the other hand, the eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar is attended by a large number of people who live in the vicinity of the pesantren.

As a result, the author's attention is drawn to the thoughts of the residents of Jalan Mamoja Raya over the elimination of *zawā'id* takbir in the eid prayer at the Darul Istiqamah Islamic Boarding School Makassar. The issues raised concerned the implementation of the eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar, as well as the desire to ascertain the views of the residents of Jalan Mamoja Raya regarding the elimination of *zawā'id* takbir in the Eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar, as well as general explanations by the school's imam.

2. Research Method

Field research is defined as research that is conducted directly in the field or community and is qualitative descriptive in nature. The research location is Jalan Raya Mangasa, Tamalate District, Makassar City, and the research approach is a case study. Primary data sources included direct interviews while secondary data sources included journals, books, and other scientific literature. The data gathering approach employed was observation, interviewing, and documentation using research instruments, specifically the researchers and interview rules.

3. Results and Discussion

3.1. The performance of the eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar

The Eid prayer is being observed at the Darul Istiqamah Islamic Boarding School in Makassar. The way the Eid prayer is performed in the Darul Istiqamah Islamic Boarding School in Makassar is slightly different from how it is performed in general. When the crowd gathered in the field, a committee was formed to inform them about the eid prayer and to discipline them before to the prayer's start. It was stated that the eid prayer at Darul Istiqamah Makassar recited the takbir only once in each raka'ah. Additionally, they establish a prayer barrier between male and female congregations, commonly referred to as a veil, that is nearly two meters high in the field where the Eid prayers are held.

The imam and congregation pray the same prayer as they do during the eid prayer in general, with the exception of the *takbīrāt al-ihrām*, which is not followed by *zawā'id* takbir. Following prayer, the preacher ascends to the podium and delivers the sermon. After preaching, conclude the series of eid prayers and enliven the feast by remembering the Prophet's sunnah. such as multiplying takbir, shaking hands with one another and saying *تَقَبَّلَ اللهُ مِنَّا وَ مِنْكُمْ* "May Allah swt. accept our practice and all of you," keeping in touch with family and closest friends, and inviting other congregations to come or do pilgrimages.

There are numerous similarities between a series of rules and the implementation of the eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar, but the most noticeable difference is the absence of *zawā'id* takbir in the eid prayer at the Darul Istiqamah Islamic Boarding School in Makassar, and this is the primary reason why the Islamic Boarding School Darul Istiqamah Makassar.

Rahmatullah Marzuki, the son of the founder of the Darul Istiqamah Islamic Boarding School and the leader of the Darul Istiqamah Islamic Boarding School in Makassar, explained why the Darul Istiqamah Islamic Boarding School did not practice *zawā'id* takbir, namely because there were numerous hadiths with varying editorials about their experiences, but none of them were clear. The strength of the hadith is such that when the Darul Istiqamah Islamic Boarding School returns to the law of prayer's inception, namely that there is only one takbir, namely *takbīrāt al-ihrām* and *takbīrāt al-qiyām*, this serves as a guide to be more circumspect in terms of worship.

Fathullah Marzuki, who is also the son of the Darul Istiqamah Islamic Boarding School's founder and the education director of the Darul Istiqamah Islamic Boarding School Makassar, also explained why the Darul Istiqamah Islamic Boarding School did not practice *zawā'id* takbir in the eid prayers, stating that:

- 1) According to KH. Ahmad Marzuki Hasan, founder of Darul Istiqamah Islamic Boarding School, the existing hadiths explaining the *zawā'id* takbir are all weak, whereas the eid prayer is clearly sunnah muakkadah, which requires strong arguments in his experience. This is what led the founder of the pesantren to return to the law of origin of prayer.
- 2) According to the founder of Darul Istiqamah Islamic Boarding School, weak traditions cannot be utilized to justify worship activities. As a result, he rejected the *zawā'id* takbir traditions in the eid prayers, claiming that none of the hadiths were genuine.
- 3) The founder of the Darul Istiqamah Islamic Boarding School believes that even if a hadith has numerous narrations, its degree cannot be increased to *hasan lighairihi* on the grounds that adding one daif hadith to another will increase the number of daif hadiths but will not change their status as daif hadiths.

Muzakkir Arif is the grandson of the Darul Istiqamah Islamic Boarding School's founder and also serves as the school's leader in Bulukumba. *Zawā'id* takbir, he explained, refers to supplementary takbir, since the original prayer has only *takbīrāt al-ihrām* and *takbīr al-intiqāl*. While the *zawā'id* takbir is additional, it is the addition that requires proof, not the non-*zawā'id* whose argument is being questioned, but the *zawā'id* takbir whose argument is being questioned, that is the initial point. Why is there *zawā'id* in all prayers if there is no *zawā'id* originally? It turns out that there are ten different interpretations of *zawā'id* takbir; some say 9 and 7, some say 8 and 6, and still others say 4 and 4, as evidenced by the bidyat al-mujtahid in the two eid prayer chapter. Given that there are ten perspectives, 7 and 5 are not in agreement.

Second, Ibn Hajar al Asqalani ([Yamamah, 2016](#)) stated that all hadiths about *zawā'id* takbir passed through Ibn Luhai'ah, and Ibn Luhai'ah's traditions were all weak. Ibn Hajar wrote all hadiths about *zawā'id* takbir through Ibn Luhai'ah in his book *Takhisul Habir*. Although the Ulema acknowledged that it was weak, its standing was elevated to *hasan lighairih* due to the weakness of numerous hadiths. While experts disagree on the degree of *hasan lighairih*. There are those who argue that there is no *hasan lighairih* hadith, while others argue that there is one that states that the narrator's weakness is not in 'is or justice' al-jahru laisa' isti al rawi, but that if the narrator's narh is at 'adati al rawi, it cannot be strong, regardless of how many who strengthen it. That is what al Syaukani ([Rusli, 1999](#)) wrote in his book *Irsyād al-Fuhūl* inta'arada jarh wa ta'dilu quddima al jahru, despite the fact that there are other examples that bolster. As a result, the hadith stays weak.

These are just some of the reasons why Darul Istiqamah Islamic Boarding School in general, and Darul Istiqamah Islamic Boarding School in particular, does not conduct *zawā'id* takbir during the eid prayer. The managers of Darul Istiqamah Islamic Boarding School have an understanding that is consistent with hadith scholars' opinions on traditions classified as *daif*, which cannot be used as evidence. Similarly, the basis of understanding is based on the opinions of fiqh scholars. If the study's discussion is limited to a single topic or theme without reference to specific figures, the discussion in this section is limited to normative studies on the research theme. This sub-section discusses in full the debate that will take place in the following sub-section. Discussions that incorporate verses from the Koran or hadith should contain only the most pertinent editorials and not excessive editorials. When it comes to Qur'anic passages, it is necessary to specify a portion of the verse in the Latin version via transliteration if the verse is not mentioned in the original (Arabic) editorial.

3.2. Society's view on eliminating *zawā'id* takbir at the Darul Istiqamah Islamic Boarding School in Makassar

The Darul Istiqamah Islamic Boarding School in Makassar recently held the congregational Eid prayer. The Eid prayer is only held after the field has been pepped, as it was previously simply in the form of soil. Previously, both leaders, teachers, coaches, and students at the Darul Istiqamah Islamic Boarding School in Maccopa Maros conducted the eid prayer. The public eid prayer has only been around for three years, and the last two years have been restricted to students at Islamic boarding schools owing to the pandemic. According to Fathullah Marzuki, education director of Darul Istiqamah Islamic Boarding School Makassar:

"we recently held the eid prayer here because the field has only been paved in this manner for the last five years; prior to that, it was still unusable for congregational eid prayers."

Additionally, we received the following information from A. Aunul Ma'bud, supervisor of the Makassar Darul Istiqamah Islamic Boarding School:

"For congregational eid prayers, which are open to the public for approximately three years due to the pandemic, the last two years of eid prayers are reserved for students enrolled in Islamic boarding schools. Thus, we prayed eid at the Darul Istiqamah Islamic Boarding School in Maccopa Maros prior to that"

Prior to the start of the Eid prayer, the Makassar Darul Istiqamah Islamic Boarding School communicates that the eid prayer at the Makassar Darul Istiqamah Islamic Boarding School does not include any supplementary takbir. Additionally, the reason for not practicing additional takbir was briefly addressed. Despite this explanation, some individuals continue to have reservations about the validity of the eid prayer without extra takbir or *zawā'id* takbir, as the majority of the eid prayer group employs *zawā'id* takbir. As a result of our interviews with members of the neighboring community, including Mrs. Wahidah, 53, of the Jalan Mamoja Raya No. 24 community, which is adjacent to the Darul Istiqamah Islamic Boarding School in Makassar.

"I have attended the eid prayer approximately three times at the Darul Istiqamah Islamic Boarding School in Makassar; the prayer is truly one time takbir, as the prophet never exhibited the additional takbir. Even though it has been stated, I still have doubts about the validity of my prayer due to the fact that it is not typical. Was it within the lifetime of Allah's

Messenger? Did you run out of takbir? While I am able to pray in other locations, I pray eid in other locations. However, when time is limited, I pray at the Islamic boarding school due to the proximity."

Additionally, we interviewed Mrs. Rahma, 38, a resident of Jalan Mamoa Raya No. 24, which is adjacent to Makassar's Darul Istiqamah Islamic Boarding School.

"Once prayed Eid in Pesantren Darul Istiqamah Makassar; the eid prayer was unusual, and there was some doubt about the authenticity of my prayers, but I don't want to place too much responsibility on who is right and who is wrong."

Additionally, we questioned a young guy on behalf of Aqil, 22, from Jalan Mamoa Raya No. 24, which is adjacent to Makassar's Darul Istiqamah Islamic Boarding School.

"I prayed eid there once. If I disregard the fact that they do not add takbir, the eid prayer is sunnah. Even apart from the sunnah, the mandatory prayer, there are variations of view regarding the movement"

According to the interview above, some people continue to doubt the eid prayer without *zawā'id* takbir, as demonstrated at the Darul Istiqamah Islamic Boarding School Makassar, because the eid prayer is normally performed with *zawā'id* takbir. Nonetheless, the community is not opposed to praying during pesantren.

Although the implementation of the eid prayer at the Darul Istiqamah Islamic boarding school is distinct from that of the eid prayer in general, there has never been a public outcry, let alone a public boycott of the pesantren. As a result of our interviews with members of the local community, particularly Mr. dg. Bata, 60, a resident of Jalan Mamoa Raya No. 24, which is adjacent to Makassar's Darul Istiqamah Islamic Boarding School.

"I lived here before the pesantren was built, and there have never been any problems with the residents since the pesantren was established." The pesantren's relationship with the community is harmonious. We are unconcerned about individuals who do not employ additional takbir. We don't have to worry about it because that is how things work."

Apart from dg. Bata, we sought information from Mrs. Rahmatia, 45, a resident of Jalan Mamoa Raya No. 24 in Makassar, which is adjacent to the Darul Istiqamah Islamic Boarding School.

"The pesantren's interaction with the community is satisfactory. Never had an issue. Additionally, the leaders are all excellent; whenever a community event occurs, everyone is summoned, and they are constantly distributing basic requirements during the month of Ramadan."

As a result of the interview, it is clear that, while the implementation of the eid prayer at the Darul Istiqamah Islamic boarding school in Makassar is distinct from that of the eid prayer in general, the surrounding community has never expressed opposition or had any issues with the pesantren. The society accepts and adheres

3.3. The views of the imams of the madhhab towards the elimination of *zawā'id* takbir

Both the Hambali ([Hanbal, 1999](#)) and Hanafi schools' ([Hazrazil & Lewa, 2021](#)) priests, as well as the al-Shafi'i and Maliki schools' priests, suggest doing *zawā'id* takbir in the eid prayer. It is simply that the Maliki School regards *zawā'id* takbir as a sunnah muakkadah. However, none of them require *zawā'id* takbir practice. Only the quantity of *zawā'id* takbir distinguishes the four schools of thought.

Because the law is sunnah, it is not obligatory, it is not harmonic, and it is also referred to as sunnah al-haiah or sunnah movement, as Imam Nawawi mentions in his book *al-Adzkar* that "If this *zawā'id* takbir is omitted or left purposefully, the prayer remains legitimate; there is no need to prostrate for sahwī if this *zawā'id* takbir is omitted." Similarly, in the book of *Bidāyāt al-Mujtahid*, it is explained that if an imam forgets to perform *zawā'id* takbir until he reads a new surah, he does not need to repeat his takbir, as time has passed, just as when someone does not read the *iftitāh* prayer or *isti'āzah*, he does not need to repeat it after reading Surah al-Fatihah. Because takbir *zawā'id* takbir is a sunnah law. Additionally, Imam al-Shafi'i stated that if an imam does not do *zawā'id* takbir, the makmum must follow his lead.

As a result of this reasoning, it is clear that school priests do not necessitate the practice of takbir *zawā'id* takbir in the Eid prayer. Therefore, by omitting *zawā'id* takbir from the id prayer, you do not jeopardize the eid prayer's legitimacy. Thus, in the case of the Darul Istiqamah Islamic Boarding School in Makassar, which does not practice *zawā'id* takbir there is no reason to be concerned, much less exaggerate, about it.

4. Conclusion

The implementation of the Eid prayer at the Darul Istiqamah Islamic boarding school in Makassar bears many similarities to the broader population, particularly in Indonesia. The sole distinction is in the practice of *zawā'id* takbir, which is not observed at Darul Istiqamah Islamic Boarding School Makassar during the eid prayers due to the weakness of the hadith upon which it is based. Some Muslims continue to question whether the eid prayer without *zawā'id* takbir is still legitimate, and whether *zawā'id* takbir was ever exemplified by the Prophet. Even so, Muslims maintain a positive attitude; they are not opposed to the eid prayer held there, and they never protest or avoid pesantren. While all four madhhab priests urge the practice of *zawā'id* takbir in the eid prayers, none of them follow through. Because the law is not in accordance with the sunnah, if someone prays eid without *zawā'id* takbir the prayer is still legitimate. Thus, in the situation of the Makassar Darul Istiqamah Islamic Boarding School, which does not practice *zawā'id* takbir during the eid prayers, it is unnecessary to view it as a major issue. The reality is that many Muslims continue to have misconceptions about the *zawā'id* takbir in the eid prayer. They continue to believe that takbir *zawā'id* takbir undermines the eid prayer's authenticity. The public does not need to emphasize the difficulty associated with practicing *zawā'id* takbir during the eid prayer. Darul Istiqamah Islamic Boarding School Makassar has compelling reasons to oppose *zawā'id* takbir, and those who do have their own. This is simply an issue of divergent perspectives on how the hadith should be interpreted. Additionally, those who follow it do not regard *zawā'id* takbir as a requirement for the eid prayer, ensuring that the eid prayer is valid even without *zawā'id* takbir.

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