

ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

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*Fatmawati, Kalsum Minangsih,
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DAFTAR ISI

Understanding the Contestation of Multi Political Parties in Indonesia Through Nietzsche’s Conflictive-Agonistic Power and Elias’s Figurative Power Conception <i>Alim Roswanto</i>	1
Analyzing the Concept of Tawakal in Al-Palimbani’s Paradigm of Tasawuf <i>Pirhat Abbas</i>	17
Coherence Method in Matan Criticism <i>Ahmad Musyafiq</i>	37
Aids as God’s Punishment: Examining Ibn Majah’s Sexual Ethics and Implication of Transgression <i>Maufur & Saifuddin Zuhri</i>	51
Extraordinary Women (Harmony of <i>Ibadah</i> and <i>Aqidah</i> in Inventing the Perfection of Ramadan at the <i>Salat Empat Puluh</i> in Sijunjung) <i>Salma Salma, Jarudin Jarudin</i>	61
Building an Islamic Feminist Liberation Theology For Women in Prostitution Investigating Women’s Liberation of Prostitution at Pasar Kembang, Yogyakarta <i>Rahmadi Agus Setiawan</i>	73
Religious Tolerance in the Quran and Sunnah and the Importance of Its Application in Indonesia التسامح الديني في ضوء القرآن والسنة وأهمية تطبيقه في اندونيسيا <i>Umma Farida</i>	95
Observing HTI’s Da’wah Movement Following Perppu Number 2 of 2017 Concerning Community Organizations <i>Fatmawati, Kalsum Minangsih, Siti Mahmudah Noorhayati</i>	119

Extraordinary Women (Harmony of *Ibadah* and *Aqidah* in Inventing the Perfection of Ramadan at the *Salat Empat Puluh* in Sijunjung)

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Abstract

The study aimed to analyze the activities and understandings of Muslim women in Sijunjung region accompanying the implementation of Ramadan fasting with *salat empat puluh*. The *Salat empat puluh* is the name/term of the activity because it is carried out for 40 (forty) days throughout Ramadan month and added 10 days before or after it. The data were obtained by observing the activity of *salat empat puluh* in 7 mosques/musallas/suraus in Sijunjung region during Ramadan in 2018 and also by interviewing several imams and women who were the members of the *salat empat puluh*. The qualitative data analysis was conducted descriptively through reducing, displaying and verification (drawing conclusions). The result of the study showed that the activity was dominantly done by women. These women were at menopause age but economically still very productive. During the days they worked in the fields, farms, and stalls, and in the evening they stayed in mosques or musallas to do *salat* in congregation, to substitute the congregational *salat* that were left behind, to read Qur'an, to study fiqh, Qur'an exegesis and to discuss the issues of tauhid. During those 40 days they never left *salat* in congregation, avoided immoral acts and really brought themselves closer (*taqarrub*) to Allah. When someone left the *salat* in congregation and did not replace it in the *salat i'adah*, then they considered that the *salat empat puluh* was invalid and no longer had the same value as those who completed it. In those 40 days these women showed the height of their faith and humanity quality in front of God.

Key words: Islamic law, Women, Ramadan, *Salat Empat Puluh*, Tauhid

Abstrak

Penelitian ini bertujuan untuk menganalisis kegiatan dan pemahaman perempuan Muslim di wilayah Sijunjung yang menyertai pelaksanaan puasa Ramadhan dengan *salat empat puluh*. *Salat empat puluh* adalah nama/istilah kegiatan karena dilakukan selama 40 (empat puluh) hari sepanjang bulan Ramadhan dan ditambahkan 10 hari sebelum atau sesudahnya. Data penelitian diperoleh dengan mengamati aktivitas *salat empat puluh* di 7 masjid/musalla/surau di wilayah Sijunjung selama Ramadhan tahun 2018 dan juga dengan mewawancarai beberapa imam dan wanita yang merupakan anggota *salat empat puluh*. Analisis data kualitatif dilakukan secara deskriptif melalui reduksi serta dan penampilan dan verifikasi (menarik kesimpulan). Hasil penelitian menunjukkan bahwa aktivitas tersebut secara dominan dilakukan oleh wanita. Wanita-wanita ini ada pada usia menopause tetapi masih produktif secara ekonomi. Di siang hari bekerja di ladang, pertanian, dan warung, dan pada malam hari mereka tinggal di masjid atau musalla untuk melakukan *salat berjamaah*, menggantikan *salat jamaah* yang ditinggalkan, membaca al-Qur'an, belajar fiqh, Tafsir Al-Qur'an dan untuk membahas masalah tauhid. Selama 40 hari itu mereka tidak pernah meninggalkan *salat berjamaah*, menghindari tindakan tidak bermoral, dan benar-benar membawa diri mereka lebih dekat (*taqarrub*) kepada Allah. Ketika seseorang meninggalkan *salat berjamaah* dan tidak menggantikannya di *salat i'adah*, maka mereka menganggap bahwa *salat empat puluh* tidak valid dan tidak lagi memiliki nilai yang sama dengan mereka yang menyelesaikannya. Dalam 40 hari itu, para wanita ini menunjukkan tingginya iman dan kualitas kemanusiaan mereka di hadapan Tuhan.

Kata kunci: Hukum Islam, Perempuan, Ramadhan, *Salat Empat Puluh*, Tauhid

Introduction

Ramadan is a very special Hijriah month for Muslims. In this month Muslims all over the world are fasting for one month. The specialty of Ramadan month is not only seen from the provisions of the Sharia point of view with the goodness offered but also from the health and knowledge point of view. In some verses of the Qur'an, it is explained that fasting contains a lot of goodness as stated by Allah in Surrah al-Baqarah (2): 184 *waantasumu khairullakum*. This is also found in the Prophet's hadiths. Researchers try to prove the goodness of fasting in their research. Many researchers have proven that fasting does have a lot of advantages and goodness. Eltoum, Washi, & Twaim (2014) Siaw, et al., (2014) Kiyani, Memon, Amjad, Ameer, Sadiq, & Mahmood (2017) found that fasting could reduce weight and blood sugar, Zangeneh, Yazdi, Naghizadeh, & Abedinia (2015) found that fasting could reduce neurohormones stress in women with POS, Kul, Savas, Ozturk, & Karadag (2014) also found that in men, Ibrahim, et al., (2018) stated that people with kidney transplants became healthier by fasting, and Etemadifar, Sayah, Alroughani, Toghianifar, Akbari, & Nasr (2016). Nair & Khawale (2016) found that fasting was proven to improve the quality of life in men and women.

Fasting in Ramadan month is conducted for one month. In many hadiths, it is explained that fasting is usually accompanied by other worships which give far more goodness. The obligation to fast is not only directed at men but also aimed at women. Women are included in the type called to carry out various acts of worships to their God. Therefore, from the standpoint of Islamic law, women have the same rights and obligations in carrying out worship as men, so the label of piety obtained by men is the same as women as mentioned in Qur'an Surah an-Nahl (16): 97 *man 'amila shalihan min zakarin au untsa*. The freedom to worship is

guaranteed in both the Qur'an and the Sunnah. God does not distinguish the value of worship goodness obtained by a woman with the value of goodness obtained by a man. However, in a more practical context, this ideal condition is not always obtained by a woman. Sechzer (2004) describes that Islamic women's status varies in Muslim countries and that depends on different interpretations of religion and Islamic law (*ulama*) in the country. Most Islamic countries or countries with Muslim population have special view of women and have limits about them. The gender stereotyping of Islamic women comes from the evolution of Islam. The Prophet Muhammad himself was a person who was very sympathetic towards women and concerned about the mistreatment of people against them. The Prophet Muhammad taught the message of Islam which placed women in a noble position.

People's treatment of women after the death of the Prophet Muhammad again turned bad. The attitudes and perceptions of Ulama about women were even more likely to be negative. Women were isolated, forced to pray only at home (not in mosques) and other exceptions that the Prophet Muhammad did not practice during his life. Women's status decreased rapidly and whatever freedom they had was basically abolished. When Islam spread for centuries outside the Arab region, these restrictions and practices were adopted, modified or even made more extreme. In some countries, the demands of women's freedom and laws were validated to improve their condition. Islamic women's groups continued their struggle to reclaim their rights guaranteed in the Qur'an and the Sunnah. Katz's study (2008) in Yemen about women stated that women were often given lower access to mosque-based piety rituals. Women were destined to be marginalized in the construction of Islamic normativity dominated by men. Women's piety

in Malaysia was measured by Kool, Tong, & Turner, (2008) in three categories; using veils in various situations, in willingness to become second, third and fourth wives (polygamy), and in willingness to raise foster children.

Wahib's study (2017) in Indonesia showed women's limitations which among others were described in the Salafi community. According to Wahid, the puritanization process of the Salafists in Indonesia actually experienced puritanization and arabization. The Salafists assumed that being good and pious meant being like Arabians and Muslims who were puritans by purifying religious doctrines from deviations. The way taken was to return to al-Qur'an dan Sunnah. For example, Salafist men grew a beard, used a turban and wore pants whose length was above the ankles whereas the women must wear niqab (hijab) which characterized their piety. More over, the study also found the popularity of using Arabian nicknames, such as *abi*, *umi*, *ami* and *ama* among the salafists. There was also a tendency to change Javaness names to Arabian names. Their piety was actually intended to respond to traditionality and modernity, but at the same time they in fact made a distance from other groups. In Sulaiman, Quayum, & Manaf' study (2018) in America, and in Safitri's study (2010) in France, it was found that wearing a hijab was a very difficult struggle for some Muslim women in those regions because it became their identity as a pious Muslim in a foreign country. In a further context, Ibrahim (2014) and Umar (2007) in Nigeria found that women had limitations to do other community activities such as politic, law and goverment. In the context of Islamic doctrine, women's piety in substance is not so different from men's piety. In Qur'an, there are many explanations about the similarity of the degree of pious men and pious women. There are many ways that women can do to get and accomplish their piety such as doing worship

activities in certain groups or communities, for example, the women community in the activity of *salat empat puluh* in Sijunjung region. Hanani (2016) proposed that *salat empat puluh* for elderly women worked as a shelter after the 2009 earthquake. This is not the case in Sijunjung region which is far from the impact of the earthquake. Perhaps this was done in Pariaman region as the area most severely affected by the earthquake and also as the area of the origin for the *salat empat puluh* in West Sumatra.

Research methods

The type of the study was a field research located in Sijunjung Regency of West Sumatera Province. The data used consisted of primary data and secondary data. The data collecting was done through observations, interviews and documentation study. The writers had observed the implementation of *salat empat puluh* during Ramadan month of 2018 in 7 mosques/musallas/suraus in Sijunjung. There were 109 women participated in the *salat empat puluh* in these seven places. The writers had also obtained adequate data through deep interviews with people considered important to provide information about the tradition of the *salat empat puluh*, namely some *imams* of the *salat empat puluh* groups, the women participating in the *salat empat puluh*, and some of their family members who did not participate in the activity. The data obtained through observation, interviews dan documentations were processed and described according to Miles & Hubermen data analysis (1992) namely data reduction, display dan verification (drawing conclusion).

Results

1. Overview of Sijunjung Regency

Sijunjung Regency is one of the level II regions in West Sumatera Province. According to Minangkabau Tambo, the region of Sijunjung Regency has been touched by civilization

since the 10th century AD, because in the region stood the Kingdom of Jambu Lipo. The kingdom had existed before the existence of the Minangkabau Kingdom in Pagaruyung. After the proclamation of independence, in October 1945, Tanah Datar Regency was established with the capital city of Sawahlunto. The area of the regency covered Batusangkar, Padang Panjang, Solok, Sawahlunto and Sawahlunto/Sijunjung. Along with the government development, later each of these areas became independent and formed a city/regency, including Sijunjung Regency (Thaib, 2012). Sijunjung is inhabited by the Minangkabau Muslim community, so it is not surprising that mosques and musallas/suraus are very easy to find and not far away. For Sijunjung people, mosques/musallas/suraus do not only function as places to do salat but they are also used for other social activities such as education, custom forum, *khatam Quràn*, commemoration of *Maulid Nabi* and others. Basically, Aljunied (2018) found that the function of mosques/musallas/suraus in Indonesia was the same namely as the centre of bussiness activities, education and other social activities. Among the seasonal functions (in Ramadan only) of the mosques/musallas/suraus in Sijunjung is the place to implement the *salat empat puluh*. The *Salat empat puluh* is not carried out in all mosques/musallas/suraus in Sijunjung Regency, but it is only held in several mosques or musallas. In the profile of Sijunjung Regency are mentioned more than 90 mosques/musallas available in the region, although not all have yet been documented. One thing that can be ascertained is that in every *orong* there is one mosque/musalla/surau and even more (some have 6 of them in one *nagari*) conducting the *salat empat puluh* participated mostly by women.

The writers had visited, conducted observation and deep interviews, and documented 7 mosques/musallas/suraus

implementing the *salat empat puluh* during Ramadan month in 2018 in Sijunjung. The places were Mosques Al-Muhajirin in Nagari Palaluar, Musalla Nurul Hidayah in Nagari Pematang Panjang, Musalla Syekh Amiluddin in Nagari Sijunjung, Surau Kelok Loban in Nagari Sijunjung, Surau Tuangku Kuniang in Nagari Tanjuang Bonai, Mosque Baruah Bawah in Sumpu, and Surau Lenggek in Nagari Kumani. The participants of the *salat empat puluh* community in those seven locations above were 109 women whose educational backgrounds varied. Most of them had completed their high school or junior high school education. Some of them had finished their diploma and undergraduate education. However, there were also some of them who only graduated from Elementary schools and some did not even finish their elementary education, but they were able to read Quràn dan write in Malay Arabic (*Arabmelayu*) but not in latin.

2. The Activities of Women in the *Salat Empat Puluh*

On one side, the procedures and rules for the implementation of fasting have been determined, so substantially, fasting is not different among Muslim communities throughout the world. On the other hand, the implementation of fasting is complemented and colored by various activities and traditions which show the characteristics and the identities of the communities. Sometimes the implementation of fasting is accompanied by certain activities that strengthen the implementation of fasting in Ramadan month. In Sijunjung Regency of West Sumatera Province, the implementation of Ramadan fasting among others is accompanied by the activity of the *salat empat puluh*. Some call it *sumbayang ampek puluah*. In a more modern context, *Imams* or the participants call it *salat empat puluh*. The activity is mostly carried out by women as a form of self-discipline with

various worship services to reach the perfection of Ramadan. Basically, a woman has many limitations to stay in one place for a long time, but these women in Sijunjung were able to discipline themselves in conducting many kinds of worships during Ramadan month. The women activities in the *salat empat puluh* were described as follows.

a. Fasting

Fasting was the main activity carried out by the groups of the *salat empat puluh*. There were at least three ways how they carried out the *salat empat puluh*. First, if they started to fast 10 days before Ramadan, which was called fasting in Sha'ban month, then they would continue to fast a full month in the month of Ramadan. Regardless of the number of days Ramadan month has which are 29-30 days, the community ensured that the fast they did was 40 days. The *salat empat puluh* was ended on Syawal 1st or on the day of Eid al-Fitr. Therefore, they did the Sunnah fasting on the 10th day of the month of Sha'ban completed with the congregational salat. Second, if they started the *salat empat puluh* on Ramadan 1st, then they would fast for 29-30 days in Ramadan month and add 10 more days in Syawal month except Syawal 1st. They usually celebrated the Eid on the tenth or the eleventh of Syawal month. Thus, they accomplished the ten days fasting on Syawal month except on Syawal 1st completed with the congregational salat. Third, if they started to fast five days at the end of Sha'ban month, they would finish the fortieth day on five (6-7) days at the beginning of Syawal month (apart from 1 Syawal). They stated that 5 days fasting on Sha'ban month was based on the fasting that had been done by the Prophet Muhammad s.a.w and so was the fasting for 6 days on Syawal month. They called this fasting *puasa onam*.

The groups of *salat empat puluh* understood that Ramadan was a very special month for

Muslims. As what they learned from the Imam of the *salat empat puluh*, during this month, the reward of all goodness was multiplied both for the obligatory practices and for the practices of Sunnah. The writers found out the reason or the legal basis of fasting before and after Ramadan that they did. The women mostly said that the Imam who led them was wiser and had more understanding about the basis of the fasting both in Sha'ban month and in Syawal month after Eid al-Fitri. In this case, they only believed that the religious practice that they did was explained and ordered in Qur'an and Sunnah eventhough they were not yet/able to show it neither verbally nor in written. This was different when the Imam gave the explanation. The imams whom the writers met generally knew and understood the reasons or the propositions supporting the implementation of the *salat empat puluh*. Some of them even showed the location of the proposition in one book. According to them, the proposition of Ramadan fasting and the worship values in them was *muktabar* (widely known) and was easily found both in fiqh books and in books written in Bahasa Indonesia. The fasting before Ramadan month was based on the hadith of Rasulullah s.a.w. about the Prophet Muhammad who fasted in the month of Sha'ban as well as the proposition of fasting in Syawal month. This was known and explained by the imam using the standard books of Mazhab Syafi'iyah available in the mosques/musallas/suraus where the *salat empat puluh* was conducted.

b. Working During the Day

The study result showed that each group of the *salat empat puluh* in the 7 (seven) places consisted of 15 to 20 women, eventhough in some groups, there were also male participants which was only as many as 1-5 men including the Imam. However, these groups mostly consist of women. They were over 45 years old

and did not experience menstruation anymore (menopause). They explained that if a woman still had her haidh every month, it would cut off the 40 days congregation salat which was the main characteristic of the *salat empat puluh* group. In their understanding, if a woman committed to become a member of the *salat empat puluh*, then she had to pledge to never leave salat in congregation, not even one obligatory salat. They got this belief from the hadith which had been explained by their Imam.

In general, in one community of the *salat empat puluh*, the women were laborers who worked in rubber farms and rice field, and tended livestock, and some also worked as merchants. After doing salat Subuh in congregation, they read Qur'an for awhile (until the morning light began to appear). Then, they went home and worked on their respective fields until the time of Zuhur. If the place where they worked was close to the mosque/musalla/surau, they would take their time to do salat in congregation. However, most of them worked far from the location of *salat empat puluh*, so they had to do salat alone where they worked, and they repeated their salat in congregation in the mosque/musalla/surau at night after Isya together with the imam and other members of the *salat empat puluh*.

The writers also found members who did not work because of their old age so they could not work in the farm or in the field anymore. However, they were still able to take care and clean their homes. Therefore, these women showed their qualities as true women who made money, who used their time efficiently during the day to meet the daily needs of the family and who maximally worshipped God to get closer to Him at night. Not only that, they also ensured that their family members were not neglected. Usually, in the afternoon after Asyar, they prepared dishes for sahur and for breaking the fast as well as their packed meals

while staying in the mosque/musalla/surau. Of the 109 female participants of the *salat empat puluh*, 29 of them did not work in economic sectors that made money. Nonetheless, they still helped take care of their household, and most importantly they were able to take care of themselves and did not depend on others.

c. Congregational Salat *wajib* and *Sunat*

The groups of the *salat empat puluh* did congregational salat in two categories. First, the regular congregational salat on obligatory prayer times or salat *wajib* (Subuh, Zuhur, Asyar, Magrib and Isya). The second was salat *i'adah* in which the members did the salat *wajib* alone during the day where they worked (in the rice field, farms, or others), and then they would repeat the salat which they had done alone in congregation at night. In their understanding, when a salat was left behind even one salat *wajib*, then they considered the *salat empat puluh* was invalid. However, if during the day they couldn't do salat in congregation, then in the evening the Imam of the group would lead them to pick up the left congregational salat by repeating the congregational salat for the time left behind such as Zuhur and Asyar which they did in the field/farm. In *Fiqh* context (Islamic law), the way to do salat is called salat *i'adah*. The Imam of the *salat empat puluh* group explained that salat *i'adah* could be done. He said that his opinion was based on the hadiths of the Prophet Muhammad s.a.w. which told about the Prophet and his friends repeating their salat when an occurrence happened. One of those hadiths can be found in the book of *Sahih al-Bukhari* (Al-Bukhariy, 1994). In the hadith was explained the story of Muaz ibn Jabal as the Imam of a salat 'Isya. He read a long surah (al-Baqarah) in the salat. This was complained by a friend who had another thing to do, so the friend separated himself and repeated his salat alone. Responding to this, the Prophet Muhammad

s.a.w reprimanded Muaz and reminded him to consider the makmums when choosing a *surah* to read in a salat. The hadith became one foundation used by the Imam of the group of the *salat empat puluh* to do salat *i'adah* for the women who couldn't do congregational salat when they participated in the *salat empat puluh*.

Besides doing the salat *wajib* in congregation, they also fulfilled Ramadan with *qiyamullail* such as doing salat *taraweh*, reading and learning Quràn, collecting various kinds of sadaqah (sadaqah for themselves and for their closest family such as father, mother, grandfather, grandmother who had passed away. Usually, the member of the group asked the *Imam* to pray for the person whose name they gave *sadaqah*), zakat, and donation for orphans. They also increased and perfected salat *sunat* that they seldom did on days outside Ramadan month such as salat Sunnah *rawatib*. They believed that in Ramadan month, Sunnah activities especially salat *sunat* would get double reward even more and double value of goodness. Moreover, according to them, the reward was more than the reward of obligatory worships done on regular days.

d. Reading Quràn

Every member of the *salat empat puluh* community had committed to finish their Quran reading during the implementation of the activity. They were generally able to explain that Qur'an was first descended in the month of Ramadan (QS al-Baqarah (2): 185) and in the first verse it was ordered to read (QS al-'Alaq (96): 1-5). They also stated that in many hadiths, so much was said about the virtues of Ramadan month and the values of worships for those who did it. These *dalils* were instilled in such a way by the Imam to the members of the *salat empat puluh* group, so that the understanding raised a belief that the *salat empat puluh* could give more values for themselves and could

also perfect their reward achieved in Ramadan month. Many of them read Quràn along with its interpretation, but many only read the Quràn without the translation. The writers also found that some of the women, participants of the *salat empat puluh*, who could read Quràn but couldn't read the translation in Latin. Strangely, they were able to read in *Arabmelayu* language. Generally the women with this unique ability were elderly and only had ancient education which used *Arabmelayu* letter.

Many of these women could finish their Quràn reading for more than once. It was very possible because they always spent their every spare time to read Quràn, especially after the activity of salat *taraweh* until mid night before they got ready to sleep and after the delivery of subuh learning material until the sun rose in the morning. Sometimes they read Quràn together or in turns (*tadarusan*), and to be listened and corrected by the *Imam* for their misreading but many who read and learned Quràn by themselves. When there was one member who just finished her Quràn reading (*khatam*), then Imam would hold a prayer reading session and lead the prayer for finishing the Quràn reading. Generally the prayer said by the Imam was the same and had been written on the back side of the Quràn (see illustration 2). Sometimes, a longer prayer for finishing the Quràn reading said by the Imam was also found.

e. Studying Quràn Interpretation

The delivery of the learning materials was usually done after salat 'Isya before salat *taraweh* and after salat subuh. The Imam of the group had prepared the learning schedule (semi-officially) to fill in the activities of the *salat empat puluh* such as learning Quràn interpretation, tauhid knowledge and other religious sciences. In some places of the *salat empat puluh* were found some books/interpretation books which were studied and learned by the members of

the group such as *Tafsir Al-Azhar* (Hamka), *Tafsir al-Maraghiy* and *Tafsir Ibn Katsir*. The *tafsir* materials learned were more on the *tafsir* of law verses and the verses related to Tauhid knowledge. The *tafsir* materials taught by the Imam of the group of the *salat empat puluh* were not in order and not scheduled sistematically. The exegesis learning was only based on the *Imam's* choice, although sometimes the *Imam* asked the members of the group about which *tafsir* materials they would like to learn. During the research were found some *tafsir* materials which were learned during the activity of the *salat empat puluh* in Sijunjung such as materials about 20 characteristics of Allah, *taubah*, *ruh*, heaven, hell, fasting, *wuduk*, *tayammum*, *zakat*, Rasulullah's characters, *fadilah* (goodness) of worships, stories of several prophets and many other materials.

f. Learning Religious Subjects

All members of the *salat empat puluh* were also given learning materials about various branches of religious subjects such as *Fiqh*, *Tauhid* and *Sufism*. In the notebooks of the members of the *salat empat puluh* group were found learning materials of the topics above. Each member of the group got different learning characteristics and methods according to each of the *Imam*. However, the substances and contents of the learning materials were not different between one mosque/musalla/surau to another mosque/musalla/surau. The *fiqh* Science that they learned among others were about the rituals of *wuduk* and *salat*. The rituals of *wuduk* and *salat* learned were based on the concepts of Shafii's school (Qudamah, 2004), for example like what was on the notebook of one of the members of the *salat empat puluh* group at Nurul Hidayah in Nagari Pematang Panjang as follows:

Rukun 13. Pergi sembahyang yang pertama. Kita berjalan pergi sembahyang. Sebanyak langkah sudah dihitung. Suatu amal tidak akan hilang. Sebanyak langkah sudah dihitung. Di

akhirat nanti ditimbang. Lalu ke laut mandi pula. Amalan sudah ditimbang. Teranglah jalan ke surga. Sesudah itu membasuh tangan... Sesudah itu membasuh kaki. Azan dahulu baru ikamat. Sampai bertemu dengan Nabi, Melihat rupa Nabi Muhammad.

The word strings containing the order and procedure of *wuduk* were written in the form of song verses. Each of the verses consisted of four lines. The verses of the materials were not only about the rituals of *wudu* but also about the *Sunnahs* of *wuduk* and their rewards. For example in the verse about how to gargle, in the next line was about its value of goodness namely freed from the tomb doom. The lesson was taught through songs/singing. First, the material was sung by the *Imam*, and then it was repeated together by the members of the group. Sometimes the *Imam* gave example of how to do the practice which was shown directly. It also happened when the *Imam* explained about the rituals of *salat*. In the same notebook were written:

Takbir awal sembahyang. Niat sembahyang disertakan. Sampai ke langit terbayang-bayang. Yang kedua tegak berdiri. Takbir rukun ketiga. Sudah nyata sebenar diri. Sudah zahir batin pula... Dua belas memberi salam. Ketiga belas tertib. Pandang berubah pada alam....

In the verse, it was stated that the intention to pray was said at the same time with *takbir*. This showed that the intention to do *salat* taught by the *Imam* was a part of the *salat* rituals as taught in the *mazhab* of Syafi'is school which differentiated it from the Hanafi's school (al-Kasaniy, 2007) with 6 rituals and Maliki's school (Rusyd, 1998) with 14 rituals. In the verse, it was also taught about a self concept as a servant of Allah who was created to obey and serve Him. For example, it was found the expression of *sudah zahir batin pula*. In another verse about *rukun*, it was found the expression of *nyatakan pandang kepada Allah, Lenyapkan alam semuanya* as a form of submission solely to God. In the

whole verses, it was described about the salat of a Muslim which was very solemn that his body and his soul were truly and solely focused on the God he worshiped. The argument could be proven through the expression on the last lines namely *dua belas memberi salam, pandang berubah pada alam* as a meaning of the completion of the prayer in which the form facing God turned back to worldly affairs.

The learning of fiqh in the *salat empat puluh* group at Mosque Al-Muhajirin in Nagari Palauar was a bit different from other groups. The fiqh learning materials were not written in the form of verses, but were narrated in the form of stories started by the word *baramulo* (started by) as follows:

Baramulo yang wajib diketahui dari rukun sembahyang 13. Paratamo niat, kaduo berdiri betul, katigo takbirratulihram, kaampekk membaca patiha, kalimo rukuk....kaanam l'tidal..., katigobaleh tertib.

The fiqh materials told during the implementation of the *salat empat puluh* were quite diverse. The materials were not only about wudu (the rituals, sunnahs wudu and the advantages of wudu wudhuk), salat (from azan, iqamah, the rituals of salat, the sunnahs of salat, the advantages and the wisdom of salat, as well as things that cancel prayer), fasting, and rituals of janazah management, but it was also found the learning of *ushul fiqh* basics materials such as the learning of *taklifi* law (*ahkam al-taklifi*) and *wadh'i* law (*ahkam al-wadh'iy*).

The group of the *salat empat puluh* was also taught about the Tauhid science material. Generally they learned about the characteristics of God and the meanings. In the notebooks of some members of the group were found learning materials as follows:

Baramulo pertama-tama yang wajib diketahui yaitu e.nam perkaru.

1. Mengetahui yang wajib bagi Allah yaitu bersifat dua puluh

2. Mengetahui yang mustahil bagi Allah yaitu lawan sifat dua puluh
3. Mengetahui yang jaiz bagi Allah yaitu menjadikan sekalian alam
4. Mengetahui yang wajib bagi Nabi yaitu siddiq artinya benar, tablig artinya menyampaikan, amanah artinya tempat kepercayaan, fathanah artinya pintar/cerdik
5. Mengetahui yang mustahil bagi Nabi yaitu kizzib artinya dusta, kitman artinya menyembunyikan, khianat artinya tidak bisa dipercayai dan baladu artinya bodoh/dungu.
6. Mengetahui yang jaiz bagi Nabi seperti 'arad basyariyah (sakit, terluka, terbunuh), makan, minum dan lain-lain.

In this note was further found the *Imam's* explanation which was more complete and clearer. For example, the *Imam* stated that mandatory worships were divided into three categories. The first category was mandatory to syaria which was in the context of *fiqh* (Zaidan, 2003). The word mandatory in the context of *fiqh* meant what was rewarding when done and sinned when abandoned. The second was mandatory to customs. When explaining the topic, the *Imam* of the group elaborated what he meant in the form of proverbs which was *api membakar, sakin (pisau) memutuskan, air membasahi dan nasi mengenyangkan*. From his explanation we could understand that the *Imam* tried to explain about everything that was mandatory or must be done in a natural law. The third was mandatory to mind which was whatever not reflected on mind but existed. The *Imam* also explained about the meaning of absurd which was whatever not reflected on mind and did not exist. It was similar when he explained about *jaiz* from two points of views. First, *jaiz* of sharia was something that we would not be rewarded when done, and would not be sinned when left. In this case, the *Imam* explained the meaning of *jaiz* in the context of *fiqh*. Second was *jaiz* to mind which was whatever valid on mind whether it existed or not.

There were also other learning materials relating to Tauhid science which was about repentance. According to the *Imam* and the members of the *salat empat puluh* group, repentance was one of the most importance acts on Ramadan month. They believed that God surely forgave the sins of those who repented especially in the month of Ramadan. In their learning materials were found about the elements of body that participated in repentance when they said the word *istighfar* to Allah. The first were eyes when looking at things that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa kedua mataku*. The second were ears when listening to things that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa kedua telingaku*. The third was the tongue when saying words that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa lidahku*. The fourth were hands when doing things that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa kedua tanganku*. The fifth were legs when taking steps that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa kedua kakiku*. The sixth was the heart when implying things that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa guratan hatiku*. The seventh were all other body parts when they moved to do things that caused sins by saying *aku meminta ampun kepada Allah pada setiap dosa seluruh tubuhku*. It means I am asking forgiveness to God for any sins I did.

In the learning material of repentance, it was understood that the *Imam* taught about the substance of repentance that must be done by a Muslim. These women understood because the repentance taught by the *Imam* was easier to understand and do. This understanding arose because the *Imam's* explanation was also based on the tafsir learning, among others Surah Yasin (QS. 36: 25) about the demand of limbs responsibility (especially the hands and

thye legs). The repentance taught by the *Imam* was much more detailed than repentance in the concept of *fiqh* (al-Zuhailiy, 1997). In *fiqh*, it is stated that repentance at least has some elements which are saying the word *istighfar* (asking for forgiveness), promising sincerely not to repeat the sin and accompanying the repentance with good deeds.

Conclusion

A woman's piety is described from every aspect of her life. The piety is not only illustrated from the way she dresses, talks and acts, but also from a comprehensive picture of herself as a woman. The piety of the women in the groups of the *salat empat puluh* in Sijunjung was illustrated through their daily activities as Muslimahs who worshipped obediently and avoided sins, as mothers who managed their household well, as laborers who helped meet the family needs economically and as personals who surrendered to their God. The *Salat empat puluh* becomes an effective mean to build and strengthen the piety of modern women amidst increasingly complex life challenges. The short time (40 days) is able to increase the quality of a Moslem woman. The existence of women in the *salat empat puluh* in Sijunjung describes the reality of Minangkabau women who are free and independent to worship and run their daily lives. Therefore, Ismail (Ismail, 2017) found the reality of the freedom in Ulamas' thoughts in West Sumatra in interpreting verses about women in Minangkabau context.

Basically, the study result is far different from what has been proposed by Hanani (2016). She explained that *sumbayang* 40 at the beginning was followed by elderly men who did not work, so that the *sumbayang* 40 became a shelter for them. Then, the *sumbayang* 40 was attended by women who were also elderly after the earthquake in 2009 in Padang, but the reason to participate was not the same in

all area of West Sumatera. In connection with what has been proposed by Hanani, the *salat 40* in mosques/musallas/suraus in the area of Sijunjung has different criteria from what Hanani has founded. First, the *salat empat puluh* in Sijunjung was dominantly followed by women while men were only a few. In fact, in some mosques/musallas/suraus were only followed by women a part from the Imam. Second, the women were generally still very productive because they worked in farms, fields and other places. They made money/materials during the days, cooked and prepared food for their family in the afternoon then went to the mosque/musalla/surau to do the activity of the *salat empat puluh*. Third, the implementation of the activity of the *salat empat puluh* in mosques/musallas in the area of Sijunjung was not meant for shelters, neither as shelter for economy nor a shelter for family attention because they were not abandoned. They were people who had a home, land and family. Their objective was solely to get the perfection of merit and kindness in the month of Ramadan.

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