

# The Practice Of Prayer As An Application Of Islamic Religious Education To The Fisherman Community On Harapan Island

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## Abstract

*The main problem in this study is "The Practice of the Fisherman Community of Harapan Island regarding Prayer Worship". Then it is described into three sub-discussions, namely. The practice of the fishermen of the island of Harapan regarding prayer. The aim is to determine the level of worship of the fishermen community on Harapan Island. Approach used are Academic-Subjects, and Social Reconstruction. After that, conduct observations, interviews and documentation to obtain information and data in the field. Furthermore, the data obtained was selected as well as reducing what is considered unnecessary, then performs presentation and verification to test the validity of the existing data. The results of this study revealed that theoretically, the people of Harapan Island were not very proficient in explaining the meanings of worshippayer. Pratically, it is inversely proportional to the knowledge expressed through meaning during interviews with researchers. They were a religious society, always trying to fulfill all the obligations that Allah has commanded. This is proven when they go to sea, they continue to fulfill their prayer obligations and even bring prayer equipment with them. In terms of education through prayer worship, it is by giving an example first, then informing the family of the benefits (religious, health and social) when carrying out the obligations, especially the prayer worship. Furthermore, advise family members if they do not fulfill it and provide training according to their abilities. This study has limitations on the cases observed in Fisherman Community of Harapan Island. The findings of this research provide an overview of the level of prayer implementation among the Harapan Island fishing community when going to sea.*

**Keywords:** Practice of Prayer; Islamic Religious and Education.

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## I. INTRODUCTION

Religion at the social level plays a role as a social function which impact can be seen on society and its life, the impact can be integrative or descriptive, implicit or explicit, in the study of religious anthropology, the social function of religion is closely related to other cultural institutions [1]. Religion can affect the economy, politics, technology, the morale of a society and all areas of human life [2]. Religion as a belief system can be part of the core value systems that exist in the culture of society, and become the driving force and controller for people's actions to continue to run in accordance with the values of religious teachings [3]. These systems are manifested through symbols which meaning comes from religious teachings which become the frame of reference [4]. In such circumstances, directly or indirectly, the ethos that guides community activities is influenced, moved, and directed by various value systems whose source is from the religion they adhere to, manifested in community activities as actions and works covered by symbols-holy symbol [5]. Therefore, religion has a constructive, regulatory, and formative power to build the order of people's lives. Especially in a society where values and norms are accepted and acknowledged [6]. The development of religion, through its guidance and development, as well as its preservation becomes an important and necessary agenda to be realized in a concrete and sustainable form, thus religion does not stop at the mere doctrinal level, however, religion has a transformative role and a motivator for social processes. cultural, economic, political future [2].

Basically, all the senses that are inherent in humans function normally. It's just that its use is not in accordance with religious orders. It's possible they don't know and don't want to know [7]. That is, they are indifferent to the religious teachings conveyed to them. The human character, the possibility also exists in this millennial human, namely people who do not want to seek knowledge or Islamic religious education [8]. In essence, Islamic education is a continuous process[9]. Based on this, Islamic education is a complete human education and lasts a lifetime. This concept means that the tasks and functions of education have

targets on individuals who always grow and develop dynamically, starting from the womb until the end of their lives. The education process for humans is a life mechanism that never breaks, it lasts throughout human life [10]. Islamic education is an effort that is directed to the formation of the main personality according to Islamic values, even according to Ahmad D. Marimba, Islamic education is physical-spiritual guidance based on Islamic laws leading to the formation of the main personality according to Islamic standards. Thus, Islam has a constructive, regulatory, and formative power to build the order of people's lives [11]. To actualize ideal Islamic values in the midst of fishermen's family life on Harapan Island, Bonto Rannu Village, Bangkala Sub-District, Jeneponto Regency, especially in the current era of very dynamic progress, the implementation of Islamic education both formal and non-formal as well as efforts development and preservation is an important agenda.

This means that Islam is recognized as having a transformative and motivating role for future socio-cultural, economic, political and educational processes [12]. With Islamic education that takes place in the community, in any level of social status and profession, then it becomes a necessity because with Islamic education an understanding of Islam itself will be embedded and in the context of actualizing Islamic teachings [13]. It is no exception for the people who live in coastal areas who mostly make the profession of fishermen as a livelihood in supporting their families, where the living conditions of the fishermen are sometimes backward at the economic level, but it does not rule out that the fishermen are also backward at the level of Islamic education. The logical consequence results in a low ability to appreciate and practice the teachings of Islam [8]. To improve understanding and practice of Islamic teachings, among fishermen on Harapan Island, Bonto Rannu Village, Bangkala Sub-District, Jeneponto Regency, there is no other alternative except through Islamic Religious Education, in the sense that Islamic education is a basic sector to increase understanding Islamic teachings that cover all aspects of human life. Therefore, every Muslim must live and understand the teachings of Islam as a whole and actualize it in everyday life [14]. Seeing the strong relationship between education and the dynamics of people's lives, it is interesting to examine the relationship between ongoing Islamic education and the practice of praying in fishermen's families, both when they are in the community and while carrying out their activities as fishermen in the ocean [15].

The condition of the fishermen who are required by economic conditions to work hard and spend more time at sea. The working mechanism of the fishermen like this is certainly very influential on the implementation of worship as a manifestation of the practice of Islamic teachings [13]. Prayer worship is worship that types and procedures for implementation have been determined by Allah and His Messenger such as Prayer, Fasting, Zakat, Hajj and others. Worshiping, only yourself and Allah know whether it is sincere or because of *riya*. Worship itself can generally be understood as a form of self-servitude of a creature to the Creator. This servitude is based on feelings of gratitude for all the blessings that Allah has bestowed upon him and to gain His pleasure by carrying out His commandments as *Rabbul 'Alamin*. Geographically, fishing communities are people who live, grow and develop in coastal areas, namely a border area or transition between land and sea areas. As a system, the fishing community consists of social characteristics that form social unity, the fishing community also has unique habits related to their profession and daily life [4]. In addition to the characteristics and habits, fishing communities directly or indirectly depend on their survival from managing the potential of marine resources. Such as making seaweed empowerment efforts, breeding ornamental fish, and others. These are the things that distinguish fishing communities from mountain communities, hinterlands, and others [15]. Fishing communities in Indonesia may exist in many places, one of which is on Harapan Island. This island is geographically located on Harapan Island, Jeneponto Regency.

As explained above, the fishing community has various problems, the fishing community in Hope Island, Bonto Rannu Village, Bangkala Sub-District, Jeneponto Regency also have various problems that affect their lives. Public Hope Island, Bonto Rannu Village, Bangkala Sub-District, Jeneponto Regency also has many uniqueness that causes complex differences with other societies. There are also those who carry out worship only as an effort to abort obligations, nothing more than that. For example, nowadays many Muslims do not go to the mosque in congregation except for Friday prayers. There are even those who do not pray except on holidays. Islam is only on the identity card. And there are also those who worship, draw

closer to Allah only during ritual worship, after that they are far from the pleasure of Allah. This study aims to find out, the authors are interesting in conducting research on fishermen on Harapan Island, Bonto Rannu Village, Bangkala Sub-District, Jeneponto Regency, as one of the fishing communities with the formulation of the title : The Practice of Prayer Worship as an Application of Islamic Religious Education in Fisherman Community on Harapan Island. Bonto Rannu Village, Bangkala Sub-District, Jeneponto Regency. The novelty of this research exists for fishing communities on Harapan Island. Prayer is an obligation for Muslims that should not be neglected. No matter how busy they are, including when going to sea to seek sustenance, they still carry out their obligations as Muslims, even though the weather conditions are unfriendly. When they are on the mainland and see their families not performing their prayers, they do not hesitate to scold their families who do not perform their prayers because, for them, prayers cannot be exchanged for anything in this world, including a big sin if they are abandoned.

## II. METHODS

This research used a qualitative study that observed people in their environment, interacts, the purpose and benefits of research, then uses action with them, trying to understand their language and interpretation of the world around them. The location of this research is on Harapan Island, Jeneponto Regency. The choice of Harapan Island, Jeneponto Regency, is because most of the population on the island make a living as fishermen. In this study, what was observed namely the forms of Islamic education in Harapan Island, Jeneponto Sub-district, as well as the practice of praying for the fishermen. With qualitative methods, data that is more in-depth, more thoroughly credible, and meaningful can be obtained so that the research objectives can be achieved.

The approach used in this research is a multidisciplinary approach, which includes:

1. Academic Subject Approach; Formulation of Objectives: mastering what already exists, in the form of a treasure trove of knowledge from various experts, as stated in the book; Formulation of Contents: taken from books. Strategy Formulation: inquiry; Evaluation process: according to the chapter in the book.
2. Social Reconstruction Approach; Formulation of goals: according to social circumstances; Formulation of content: in accordance with the rumors that exist in the community and occurs in people whose social order has not been arranged; Strategy formulation: must relate to the community by using the methods of discussion, question and answer and lectures; Evaluation formulation: the type is adjusted to the characteristics of the material.

The sampling technique in this study used purposive sampling, the researchers can choose the fishing community that will be used as informants of course by determining the criteria for the informants themselves including: Hamlet Head, Hamlet Imam, Head of RK, Head of RT, Religious Leaders, Educational Leaders and Fisherman Community Leaders. The research instrument was the researchers and the interview guide, in which the researchers as an instrument to obtain accurate data used tools such as notebooks, tape recorders and cameras. In this study, data analysis was carried out since data reduction, data presentation, and verification. The researchers checked the data, both from transcripts and documents, to ensure there was agreement. If there was disagreement, discussion ensued until the data and themes were agreed upon by the researchers [16].

## III. RESULT AND DISCUSSION

### Result

The results of this study were presented in detail and sequentially about 12 informants of the fishing community of Harapan Island, starting with a general description of Harapan Island. The description is very useful to obtain a more comprehensive picture of the life of the informants, and also describes the practice of praying for the fishing community regarding the worship of Prayer, Fasting, and Zakat and further discussion of the results of the research. The following are some of the informants and their opinions regarding prayer services:

### 1. Mr "SATTU

Salat in Sattu's view is Prayer as an obligation, so even though to fish tried to carry it out, because the law is obligatory and it is a sin if you did not carry it out, so every Sattu goes to sea with a watch to know the prayer time has arrived, even all the prayer equipment is never left behind, besides that, the family at just keep advising him all the time, and even Sattu. In the midst of his busy life at sea, Sattu always makes remembrance because that is also a characteristic of a believer. Based on the description of the discussion regarding the understanding of prayer in the Sattu case, it can be concluded that: prayer is an obligation for Muslims that must be done.

### 2. Mr. SAPARUDIN

#### Prayers in Saparuddin's view

Prayer is important thing, so even though he is at sea trying to carry it out, and it is a sin if he did not carry it out, so that every time Saparuddin went to sea he still carries a watch to know the prayer time has arrived even all the prayer equipment is never left behind, besides that the family who lives still advises him every time, and even if his family did not pray then Saparuddin immediately scolded him. No matter how busy Saparuddin is in making a living, he still performs the important prayers, he must take a lot of rest. Whereas Based on the description of the discussion regarding the Practice of Prayer in the Saparuddin case, it can be concluded that prayer is an obligation for Muslims that must be fulfilled and even Saparuddin is angry if any of his family does not carry it out.

### 3. Mr SODDIN

Prayers in Soddin's view"Prayer is spiritual relationships. Soddin, in his fishing activities, continues to pray by looking at the clock that always accompanies him. If Soddin forgets to pray while at sea in the middle of the ocean, then Soddin regrets it, and if one of his family does not pray, then Soddin advises and scolds him. Based on the description of the discussion regarding the Practice of Prayer in Soddin's case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled and Soddin even advises if any of his family does not carry it out.

### 4. Mr. MASSIRI

Worship According to Massiri, prayer according to Massiri is a series of special or certain worship activities for adherents of the Islamic religion, starting from the slipping of the sun to the west after it is right above the head, it is customary to see it with a stick that we hold. However, Massiri's condition is that he continues to pray after resting and cleans himself up first, because Massiri knows that for those who leave the prayer his name is an infidel, even if Massiri forgets and suddenly remembers it, Massiri hastens to do it. If there are family members who do not pray, Massiri sometimes reminds us that prayer is good for us. The obstacles faced by the implementation of prayer are when the boat is temporarily in a state of sailing, but even so, Massiri still tried to land first before being able to carry it out, also the boat was not equipped with worship facilities. Based on the description of the discussion regarding the Practice of Prayer in Massiri's case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled and Massiri even advises wisely if his family does not carry it out.

### 5. Mr KAHARUDDIN

According to Kaharuddin, prayer is an obligation for Muslims to worship Allah swt. To find out the prayer time is to use the clock. If there is no clock, then I see the movement of the sun so that I know the time of prayer. In the process of praying, I use objects that are around me and even though I am tired I still pray because we are obliged to worship, and if we do not do it then we will sin and if we do it we will get a reward because it is our obligation. If I forget to pray, then I will pray again before another prayer time starts. If my family doesn't pray, then I still teach my family to pray. The obstacles that I often face in performing Salat are forgetting the time, if that happens then I will try to remember the time, because on my boat there is no means of worship. Based on the description of the discussion regarding the Practice of Prayer in the Kaharuddin case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled and even sinful if it is not fulfilled.

#### 6. Mr KADIR

Worship Prayer according to Kadir, prayer is an obligation for Muslims and Muslim women five times a day and night. When Kadir is in the middle of the sea to accompany the fishing community to earn a living, then to know the time for prayer has arrived, it is enough to look at the shadow of the body. Sometimes Kadir also goes to sea not too far from the beach, leaving after the Isha prayer and returning before the dawn prayer. However, if he departs before Fajr prayer, he sometimes brings prayer equipment (depending on the weather). But even so, Kadir still tried to carry out Salat, because Salat was an obligation and sinful if left behind. Even if Kadir forgets, he will feel regret. If any of Kadir's family does not pray, then Kadir tries to remind, because Kadir is the leader in the family (especially his own family/husband, wife and children). The obstacle that Kadir often faces in the implementation of prayer is sometimes a feeling of laziness (procrastination), to overcome this problem is to get used to leaving work before entering prayer time.

There are no facilities on Kadir's boat because it is a small place for prayer. Based on the description of the discussion regarding the practice of prayer in the Kadir case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled/done and even sinful if it is not performed. to overcome this problem is to get used to leaving work before entering the prayer time. There are no facilities on Kadir's boat because it is a small place for prayer. Based on the description of the discussion regarding the practice of prayer in the Kadir case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled and even sinful if it is not fulfilled. to overcome this problem is to get used to leaving work before entering the prayer time. There are no facilities on Kadir's boat because it is a small place for prayer. Based on the description of the discussion regarding the practice of prayer in the Kadir case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled and even sinful if it is not fulfilled.

#### 7. Mr MAPPA

According to Mappa, prayer is worship. When at sea, Mappa knows prayer times by using the clock or cardinal directions, and sometimes brings prayer equipment with him. When the time for prayer arrives while he is tired and dirty, he must first clean himself, because to perform the prayer one must be clean. Prayer is an obligation that must be performed and leaving it is a sin. If Mappa forgets to pray, then he feels sorry and immediately does it if there is still time. If there is a family who does not perform Salat, then he advises him. The obstacle faced in the implementation of the prayer is forgetting, but if it happens as soon as Mappa remembers, then immediately implement it. Based on the description of the discussion regarding the Practice of Prayer in the Mappa case,

#### 8. Mr KAMARUDDIN

According to Kamaruddin, prayer is an obligation for Muslims as worship to Allah swt. To find out when the prayer time has arrived is to look at the clock, if there is no clock then he sees the movement of the sun. When Kamaruddin went to sea he continued to pray even though he was tired, because doing it would get a reward and leaving it would be a sin. When Kamaruddin forgets to pray, he will pray as soon as he remembers before the time runs out. If any of his family does not pray, then he orders him to pray and still advises him. As for the obstacles faced in the implementation of the prayer, the boat shakes a lot, and usually Kamaruddin repeats his prayer if the boat shakes too much which interferes with his prayer.

#### 9. Mr.BAHARUDDIN

According to Baharuddin, prayer is worship for Muslims and to know the time is to look at the sun. When going to sea, he never forgets to bring his prayer equipment so that no matter how tired he is, he still tries to perform the prayers. Before praying, he rests first then cleans and then performs it. Prayer must be performed because it is an obligation and the person who leaves it is considered an infidel. When Baharuddin forgets to pray, he continues to do it even though at the end of time or the time has passed. If any of his family does not pray, then he tries to remind him that prayer is good or to advise him. The obstacles faced in the implementation of prayer is when the boat is still sailing. Based on the description of the discussion regarding the Practice of Prayer in the Baharuddin case,

#### 10. Mr SIMA'

Prayers according to Sima', Prayer is the obligation of every Muslim and to know the time for prayer has arrived is to look at the clock or the sun. When Sima' went to sea, he brought the equipment for prayer,

so even if he continued to pray because it was an obligation, and leaving it would be a sin. When Sima' forgets to pray on time, he will pray when he remembers. If any of Sima's family does not pray, then he will order him to pray. As for the obstacles faced in the implementation of Salat, when they were in the middle of the sea, to overcome them, Sima' tried to be able to pray, and the boat was not equipped with worship facilities. Based on the description of the discussion regarding the Practice of Prayer in the Sima' case, it can be concluded that:

#### 11. Mr SANGKALA

WorshipSalat according to Sangkala, Salat is worship for Muslims and to know the time is to look at the Sun. When SANGKALA goes to sea, he never forgets to bring his prayer equipment, so even though he is tired, Sangkala continues to pray because it is an obligation and those who leave him are called kafir. When Sangkala forgets to pray, he will do it even if it is too late. If anyone in the family does not pray, then Sangkala reminds him to pray and advises him. The obstacles faced in the implementation of prayer are when the boat is still sailing, and the way to overcome it is to stop the boat for a moment. Based on the description of the discussion regarding the practice of prayer in the Sangkala case, it can be concluded that: prayer is an obligation for Muslims that must be fulfilled and even sinful if it is not performed.

#### 12. Mr JUDGE

According to Hakim, prayer is worship for Muslims and to know the time is to pay attention to the sun. When Hakim goes to sea, he never forgets to bring his prayer equipment, so even though he is tired, Sangkala continues to pray because it is an obligation and those who leave him are called kafir. Based on the description of the discussion regarding the Practice of Prayer in the Judge's case, it can be concluded that: Prayer worship; is an obligation for Muslims that must be fulfilled and even sinful if not implemented.

### **Discussion**

#### **Regarding the Evidence for Prayer**

In this discussion, prayer is the content of research on fishing communities in Harapan Island, namely Salat. Prayer is a non-negotiable obligation and its implementation takes second place after the creed in the pillars of Islam. In the Qur'an, the command to pray is very clear which is contained in several verses, including QS al-Baqarah/2:43 with its translation as follows: "And establish prayer, pay Zakat and bow with those who bow." Based on the results of the research above, it can be temporarily concluded that the understanding of the people of Harapan Island is evenly distributed, as well as its application. In terms of education, the community also hopes that they are citizens who are very concerned about science and education. This can be proven by the enthusiasm of the children of Harapan Island to go to a higher level, even though most of them only reach the secondary level, even elementary school (SD) due to limited economic factors. Standard education is not a measure of the shallowness of a person's understanding of the religion he adheres to. The people of Harapan Island prove this. In general, when people are asked about prayer, they are able to give the right answer, even if it is not as perfect as what is stated in religious or fiqh books. At least, they are not blind to the main issues in Islam, especially those related to the pillars of Islam itself. Basically, the people of Harapan Island understand that prayer has been applied in their lives, even though it is something they "never" leave, even when they are at sea. This is known from several confessions of fishermen who still carry prayer equipment when they go to sea or who leave after Isha and return before dawn. Likewise, those who leave after Fajr Prayer and return before Duhur. All of this proves the high level of practice of the people of Harapan Island in their obligation to perform prayers, especially prayers which must be performed 5 times within 24 hours.

The discussion of the results of this study is carried out in general to make the discussion simpler and easier to understand without reducing the substance that will be conveyed in this study. The discussion is as follows: People's understanding of prayer. In general, the people of Harapan Island know about (the meaning) of Salat, even though it is not disclosed as in fiqh books or the KBBI. Some of the meanings that were raised, such as prayer is an obligation that must be performed 5 times a day and night (24 hours). There are also those who interpret it as prayer or a form of worship (specifically) to Allah SWT. The fishermen of Harapan Island are people who are obedient in terms of worship. This is evidenced by their efforts to continue praying even though they are in the middle of the sea to earn sustenance or take advantage of the time that has a long

distance between one prayer time and another such as between dawn and noon and isha and dawn. Even so, sometimes they also forget to perform their Salat/prayers (on time) or when the waves are high so they can't do it in the middle of the sea, this makes them have to make up their Salat at another time. The education applied in their family including (1) Informing the family of the obligation to perform the prayer service, (2) The sin that is borne if you don't do it, is even considered kufr (infidel), (3) Give an example by doing it first, (4) Advise your family if you don't do it, (5) Even scolded them.

#### IV. CONCLUSION

Basically, there is no difference between residents of one island and other islanders who work as fishermen with initial and basic education levels. The people of Harapan Island have their own attraction to be researched due to several factors, because no one has been careful and the people are aware of their obligations as Muslims, even though the work is very laborious and time-consuming. The descriptions and explanations have been presented in the previous chapter, as well as related theories. From the explanation that has been presented, it can be concluded as follows: First, in theory, the people of Harapan Island are not very proficient in explaining the prayers that are asked of them. This is reflected in the meaning that is expressed quite simply and briefly. Second, practically, the people of Harapan Island are people who are very obedient to the obligations ordered by Allah swt., especially regarding the prayer worship which is the content of the research in this paper.

In practice, the people of Harapan Island always try to establish five daily prayers. This can be understood by the residents who continue to perform the 5 daily prayers even in the middle of the sea, even bringing their prayer equipment with them when they go to sea. Likewise, some fishermen go to the sea after performing the Isha prayer and return before dawn or leave after the dawn prayer and return before dawn. As for people who forget to pray, then he will make up his prayer at another time when he has remembered it. In general, the people of Harapan Island are religious citizens. Having the awareness to always fulfill obligations such as prayer, even with work that takes up a lot of energy and time. The character of the fishing community found on Harapan Island must be an example that other fishing communities in Indonesia must follow, even the general public

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