

Implementation of *Tarjih* Decisions on Prayer Worship Among Muhammadiyah Family Children in Jakarta Special Capital Region

Fakhrurazi*, Masyitoh, Sopa, Saiful Bahri, Misbah

Universitas Muhammadiyah Jakarta, Indonesia

Email: fakhrurazi@umj.ac.id*, masyithoh@umj.ac.id, sopaar@gmail.com,
saifulbahri@umj.ac.id

ABSTRACT

This study aims to analyze the implementation of the *Muhammadiyah Tarjih Decision* on prayer in children's education within the Muhammadiyah family in the Special Capital Region of Jakarta. Using a descriptive qualitative approach through interviews, observations, and literature studies, this study found that the understanding of the Muhammadiyah family, especially cadres and leaders, regarding the *Tarjih Decision* on prayer was good, and they practiced it in their daily lives. The implementation of prayer education is carried out in two forms: the practice of prayer according to *Tarjih* by teaching reading, memorization, and parental example, as well as the cultivation of spiritual, moral, and social values through prayer. Factors supporting the successful implementation include the relatively high levels of education and family economy, while obstacles include limited access to Muhammadiyah educational facilities. Consequently, some children study outside Muhammadiyah schools and encounter different worship procedures. This research contributes to the development of Islamic education within the Muhammadiyah family and strengthens the implementation of the *Tarjih Decision* in urban communities.

Keywords: Implementation, *Tarjih* Decision, Prayer, Children's Education, Muhammadiyah Family.

INTRODUCTION

Prayer (*shalat*), as the second pillar of Islam after the *shahada*, is not only a ritual obligation but also an essential instrument in shaping a Muslim's character and morality. Various studies emphasize that Islamic religious education in the family—including the teaching of prayer from an early age—has a significant influence on the development of children's religiosity and spiritual intelligence (Utami, 2024; Rohmat, Yusuf, Fathurrohman, & Choirudin, 2024). Character education through worship practices such as prayer, when habituated in the home environment, supports the internalization of values of discipline, responsibility, and obedience (Agustina & Tago, 2024). Research in madrasah settings also demonstrates that religious guidance strengthens the practice of prayer: students who understand the meaning and purpose of prayer tend to be more consistent in performing it (Abidin, Jassim, & Siahkoohian, 2024). Moreover, Islamic parenting methods and parents' religious understanding have been found to strongly correlate with children's spiritual intelligence, particularly through exemplary worship practices, direct teaching of prayer, and parental support in reinforcing daily religious commitment (Rohmat

et al., 2024). Therefore, prayer education within the family from an early age is crucial as the foundation of Muslim character, encompassing spiritual, moral, and psychological aspects.

Prayer is a pillar of religion, and has a very important position, so its meaning needs to be understood well. Prayer in language means prayer. In terms of prayer, it is interpreted as a certain worship that is obligatory, consisting of special words and deeds that begin with takbir and end with salam, with certain conditions. (Al-Zuhaily, 1985)

The legal prayer is obligatory based on the evidence from the Quran and Hadith, except for women who are menstruating and postpartum. The legal basis for the obligatory prayer, says Allah SWT as contained in the Qur'an surah Albaqarah verse 43. In this verse, Allah SWT commands to establish prayer, pay zakat and order rukuk with those who bow. (Ministry of Religion, 2007)

Meanwhile, in the hadith of the Prophet (peace be upon him), it is explained that Islam is built on five principles, namely the testimony that there is no god but Allah SWT, and Muhammad is the Prophet and messenger of Allah SWT, establishing prayer, paying zakat, hajj, and fasting Ramadan. (Imam Muslim, 2000)

Prayer occupies a very important position in Islam. First, prayer as a pillar of religion. Islam will not exist in a Muslim, if he does not perform prayer. This is contained in the words of the Prophet (peace be upon him) as narrated from Muaz bin Jabal ra. as follows:

رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزُهُ سَنَامِيهِ الْجِهَادُ (رواه الترمذي)

"The point is as follows: the thing is Islam, the pillar is prayer, while the summit is jihad". (At-Tirmidhi, 1978)

Second, prayer is a worship that will be the first to be performed by Allah SWT in the hereafter. Words of the Prophet Muhammad PBUH narrated by Abu Hurairah RA: I heard the Prophet PBUH say:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

"Indeed, the first practice that will be taken from a slave on the Day of Resurrection is his prayer. If his prayer is good, then he is indeed lucky and safe. If his prayer is broken, then he is indeed a loss and woeful". (At-Tirmidhi, 1978)

Third, prayer is a parameter of one's charity. "The words of the Prophet Muhammad PBUH from Anas bin Malik ra. The Prophet (peace and blessings of Allaah be upon him) said: The first thing that is said from a servant is prayer, if the prayer is good, then all his deeds are good. If his prayer is bad, then all his deeds are bad". (At-Tirmidhi, 1978)

One of the most important and influential things to the formation of life values related to the relationship with Allah SWT and the relationship with humans is the cultivation of the values of prayer. Muhammadiyah as one of the largest Islamic organizations in Indonesia has a strong commitment to the practice of Islamic teachings based on the Qur'an and Sunnah. This commitment is realized through the *Tarjih* and Tajdid Councils which systematically formulate various worship guidelines, including prayer.

The resulting *Tarjih* decisions became official references for Muhammadiyah residents in carrying out worship. However, in its implementation in the Muhammadiyah family, especially in the DKI Jakarta area which is an urban area with complex socio-cultural dynamics, various challenges arise in implementing the *Tarjih* decision consistently. Differences in parents' educational backgrounds, levels of religious understanding, the influence of the surrounding environment, and limited time are factors that affect the practice of worship education in the family.

The first study by Hidayatullah et al. (2021) explores the implementation of prayer education in the Muhammadiyah family, focusing on how the teachings are integrated into children's lives in urban settings. While the study provides valuable insight into the impact of family dynamics and educational background on religious practice, it does not thoroughly address the challenges faced by families in reconciling differing Islamic interpretations and practices within a diverse urban environment. This gap is crucial, as urban areas—such as DKI Jakarta—feature a complex interplay of socio-cultural factors that affect the consistent practice of religious teachings, especially when it comes to the practical implementation of *Tarjih* decisions on prayer. Recent studies suggest that *Tarjih* manhaj (the approach of Muhammadiyah's *Tarjih* & *Tajdid*) has evolved in response to modernity and pluralism, but also faces tensions in how textual evidences (Qur'an/Hadith) are interpreted and internalised by lay families (Fanani, 2021). In addition, research on “sky parenting” highlights how busy urban lifestyles, plural religious norms, and technological distractions reduce consistency in children's prayer discipline despite strong parental intention (Agustina & Tago, 2024). Also, academic studies in urban religious schooling reveal that despite formal curricula referencing *Tarjih* decisions, students and families often differ in understanding and practice because of differing levels of religious literacy and exposure to multiple interpretative authorities (Study of the Academic Culture, East Jakarta, 2025). Therefore, reconciling the official *Tarjih* decisions with everyday practice among urban Muhammadiyah families requires not only theological clarity but also strategies of communication, community norms, and familially mediated religious education.

The second study by Syarifuddin & Rahman (2019) examined the role of religious education in shaping children's spirituality within the Muhammadiyah context. Although the study highlights the significance of formal and informal religious education in fostering a strong religious identity, it does not address the practical application of Muhammadiyah's *Tarjih* decisions within the family structure, particularly in urban environments where multiple Islamic perspectives exist. Furthermore, the study does not explore how families navigate the challenges of teaching and practicing prayer when confronted with these varying interpretations.

This study aims to examine in depth the implementation of the *Tarjih* decision on prayer in the context of children's education in the Muhammadiyah family in DKI Jakarta. The study is expected to contribute to the improvement of religious education in families

and provide practical insights into the development of the Muhammadiyah *Tarjih* system for future generations.

RESEARCH METHOD

The research method in the dissertation titled Implementation of the *Tarjih* Decision on the Prayer of Muhammadiyah DKI Jakarta Family Children employed a qualitative descriptive approach. This approach involved in-depth interviews and observations. The research was conducted in DKI Jakarta by interviewing and observing several Muhammadiyah families. The study focused on six parents and three children from Muhammadiyah families who practiced the *Tarjih* Decision in their prayers.

Primary data were obtained through interviews with key informants: Mr. Sun'an Miskan (SM), Buya Risman Muchtar (RM), Mr. Daliman (DL), Mr. Nandi Rahman (NR), Mr. Ateng (AT), Mr. Zainal Abidin (ZA), as well as Said Afdal Risman, Huda Setiaramawan Daliman, and Ira Ikrar Irfani Rahmani. Secondary data consisted of relevant literature, including books, articles, journals, and other sources related to the Implementation of the *Tarjih* Decision on prayer in Muhammadiyah families.

Data collection techniques included interviews and observations. A semi-structured interview was conducted, allowing open-ended questions to adapt based on informants' responses. This method enabled deeper exploration of the topics. Interviews were recorded to capture detailed information. The researcher selected key individuals involved in the context of Muhammadiyah prayer practices.

Observations were carried out systematically in the natural environment of Muhammadiyah families to collect relevant data on prayer implementation. The observations aimed to describe the practice, verify interview data, discover new information, and understand the social context. An observation guideline instrument was used to ensure focus and consistency.

Data analysis involved thematic coding to categorize data into themes such as "parental teaching," "implementation difficulties," and "differences in prayer procedures." Triangulation was applied to cross-verify observations with interview data and documentation, ensuring the reliability and accuracy of the findings.

RESULT AND DISCUSSION

General Description of Research Object

The object of research researched and interviewed is homogeneous sources. Namely resource persons who have relatively the same qualifications and are bound by one religious understanding and organization of Muhammadiyah. According to Marshall, the minimum number of homogeneous informants who can be interviewed is between 5-25 interviewees (Martin Marshall, 2020). Meanwhile, according to Gues, at.al. that the number of homogeneous informants is between 6-12 people. (Guest, G., Bunce, A., & Johnson, n.d.) Based on the consideration of several qualitative research experts, the

researcher then determined the number of resource persons for the researcher to interview was 6 informants of parents and 3 children of Muhammadiyah families, namely: 1. Sun'an Miskan (SM), 2. Risman Muchtar (RM), 3. Daliman (DL), 4. Nandi Rahman (NR), 5. Parents (AT), 6. Zainal Abidin. (SAT), 7. Said Afdhal (SA), 8. Huda Setiaramawan (HS), and 9. Ira Iplar Irfani Rahmani

Prayer in the Perspective of *Tarjih*

The Muhammadiyah organization is understood as a social reform movement based on Islamic religious values. Internally, Muhammadiyah itself defines itself as "an Islamic movement, da'wah amar makruf nahi munkar and tajdid, sourced from the Quran and as-Sunnah, and based on Islam. (PP Muhammadiyah: AD Muhammadiyah, 2005. Article 4:1)

Therefore, Muhammadiyah is certainly involved in the study, interpretation and application of the teachings of Islam itself. For this purpose, in this Organization, a special assembly was held in charge of carrying out the responsibilities, which is now called the *Tarjih* and Tajdid Council, which is found at every level of the organization from the central level to the branches. (PP Muhammadiyah: BRM, 2005).

In Muhammadiyah, the meaning of *Tarjih* has undergone a development of meaning. Indeed, in the beginning in this organization, *Tarjih* was understood as it was in its original meaning in the science of ushul fiqh, namely "comparing in a deliberation the opinions of scholars (both from inside and outside Muhammadiyah including the opinions of imams) and then taking what is considered to have a stronger basis and reason. (Muhammadiyah Cadre Education Council, 2012)

Then this understanding has shifted due to the development of *Tarjian* activities in Muhammadiyah. *Tarjih* is no longer just defined as an activity of merely strengthening a proposition or choosing between existing opinions, but much broader so that it is identical or at least almost identical to *Ijtihad* itself. This is because in Muhammadiyah, through the *Tarjih* and Tajdid Councils, many *Ijtihad* are carried out on new problems that have not been responded to by the past fuqaha and have not been found in the old fiqh books.

In Muhammadiyah circles, *Tarjih* is not only limited to *Ijtihad* to respond to problems from the point of view of shari'i law, but also to respond to problems from the point of view of Islam more broadly, although it must be admitted that the portion of *Ijtihad* of sharia law is much larger. Therefore, in the Muhammadiyah environment, *Tarjih* is defined as every intellectual activity to respond to social and humanitarian problems from the point of view of Islam. From there, it appears that *Tarjih* means the same or almost the same as doing *Ijtihad* on a problem from an Islamic perspective.

The *Tarjih* Decision is the result of the collective *Ijtihad* of the *Tarjih* and Tajdid Muhammadiyah Council which functions as a guideline for worship and the life of the ummah based on the Qur'an and Sunnah al-maqbulah. This *Tarjih* decision covers various aspects, such as aspects of aqidah, muamalah worship and morals. In this context, the

researcher focuses on the discussion of prayer. The discussion of prayer in the *Tarjih* decision includes aspects such as the definition and legal basis of prayer, the legal requirements of prayer and prayer procedures.

Implementation of *Tarjih* Decision on Prayer in the Family

First; In this study, the researcher found that the object of the research understood well the decision of *Tarjih* related to prayer. According to Sun'an Miskan, he has read and understood well the content of the Muhammadiyah *Tarjih* decision on prayer. According to him, the decision of *Tarjih* regarding this prayer is in accordance with the sunnah of the Prophet. Because all decisions are based on strong evidences, namely the Qur'an and Al-Hadith, which are saheeh and makbullah. Therefore, the Sun'an Miskan can accept the *Tarjih* Decision as a guideline in practicing prayer. (Sun'an Miskan, 17-3-2025)

Second; Muhammadiyah parents teach worship procedures, practiced in congregational prayers in the family. They use the method of example, giving examples. Sometimes teaching in the form of stories, funny and interesting stories while instilling confidence. Since childhood, the family has been taught to memorize prayer readings together and continue to practice it in congregational prayer at home. Family members practice prayer according to *Tarjih*.

The first study by Hidayatullah et al. (2020) attempts to explore prayer education within the Muhammadiyah family in urban settings, showing how teachings are integrated into children's lives. However, there remains a gap in how families reconcile differences in Islamic interpretations and practices in diverse urban environments. Similar dynamics appear in other studies: for instance, Mu'ti (2023) argues that pluralistic contexts in Indonesia demand Islamic religious education that accommodates varying interpretations while fostering inclusion and understanding. In the multicultural village of Putrajawa, Selaawi Garut, parents face the challenge not only of transmitting worship practices like prayer and Qur'anic recitation but also of embedding values of tolerance among children when families come from different interpretative backgrounds (Mukhsin, Muslihudin, Mutaqin, & Nasir, 2024). Middle-class Muslim families in Indonesia are also reported to use non-formal Islamic educational institutions (like private tutoring) to support consistent religious practice amid modern influences and conflicting practices in the broader urban environment (Negotiating Islamic Identity Among Urban Middle-Class Muslims, 2023). Additionally, the phenomenon of "hijrah" among millennial urban Muslims in Greater Jakarta reflects how youths interpret religious practice—including prayer—in new ways, navigating both modern lifestyles and traditional obligations, which can lead to tensions when family expectations or local religious interpretations differ (Farchan & Rosharlianti, 2022). Thus, while educational background, family dynamics, and urban cultural diversity inform religious practice, there is a critical need for more empirical work that examines how differences in interpretation of prayer (such

as those prescribed by *Tarjih* decisions, jurisprudential schools, or local religious bodies) are addressed by families in urban settings like Jakarta.

Application of Moral-Moral Values: In Daliman's interview, he revealed that prayer can foster a disciplined attitude. The rules in sahalat worship already contain disciplinary values. There are conditions that must be met, there are times that must be fulfilled in carrying out prayers, there are pillars and kaifiyat that must be fulfilled. If all of this is done regularly, it will have an impact on the growth of discipline. Congregational prayer also teaches how to instill obedience to leaders. Such as the obligation to follow the priest, and must not precede the priest. Whatever the rank and position of a person, he must remain obedient to and follow the imam of prayer.

In addition, according to Daliman, prayer can also prevent heinous and unlawful acts as the meaning of Suart Al-Ankabut verse 45. This is what we apply to children, who can already understand the meaning of prayer reading. We invite them to learn to understand the meaning of their prayer readings and then apply them in their daily lives, for example; When in prayer we ask Allah to give guidance to the straight path, which is the way of those who are given pleasure and not the way of the angry and not the way of the misguided. After that, in its implementation, we must maintain the prayer, must be istiqamah so as not to violate our own prayer. We must take care of food, take care of clothes, take care of our shelter and maintain sociality, so that everything is in accordance with the content of our prayers to Allah.

In addition, prayer can also train patience. There are several signals in the practice of prayer that connote practicing patience. For example, prayer must be orderly and not arbitrary. Prayer must be tuma'ninah and should not be rushed, reading prayer readings must be tarltil and should not be greedy. So a Muslim who obeys prayer will emanate from his attitude of patience. In addition, prayer requires special prayer. A person is able to control his mind and heart in prayer, so he succeeds in facing challenges in prayer prayer. People who successfully practice patience are people who successfully face challenges, not people who avoid challenges. He is the one who tries with all his heart to control himself From temptations when praying, whether the temptations of the devil or the temptations of man or the temptations of the world.

CONCLUSION

The understanding of the Muhammadiyah family in DKI Jakarta on the *Tarjih* Decision on prayer varies, but especially the cadre members and leaders who are the sample of this study have understood and practiced the prayer in accordance with the *Tarjih* Decision. The implementation of the *Tarjih* Decision in the education of children in the Muhammadiyah family is carried out in two forms, namely the first practice of prayer according to *Tarjih*, where children are taught to read prayer by reading and memorizing, and are educated with affection through examples of direct practice, and if there are children who have not carried out prayers, various ways are carried out to

continue to carry them out; Second, the cultivation of prayer values that include spiritual values so that children feel responsible for performing prayers, moral values to stay away from immorality and do good to anyone, and social values to be able to get along well at home, outside the home, and with neighbors even though they are different ethnicities, customs, and religions. Future research could expand on this by exploring how the implementation of *Tarjih* decisions in different regions or communities may vary, especially in urban areas with diverse religious practices.

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