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# *MALEM SELASAN* ACTIVITY AS A STRATEGY OF ISLAMIC EDUCATION THROUGH *NADZOM FIQIH* (*FASHOLATAN*) IN THE COMMUNITY OF NGRUKEM BANTUL

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**Abstract**

As a santri village, Ngrukem village, Bantul, Yogyakarta needs to continue to develop various activities, both social, religious, and other activities, in order to improve the quality of its people. This research aims to determine the strategy of Islamic education through the Fiqih *Fasholatan* activities in Ngrukem Sewon Bantul village with the media *Nadẓom Fiqih* (*Fasholatan*) by KH. Nawawi Abdul Aziz. The researchers used qualitative research to understand this phenomenon. The subjects in this research were the *Nadẓom Fiqih* presenters and the Ngrukem village community, who participated in the evening prayer activities. At the same time, the object of the research focused on the evening prayer activities that studied *Nadẓom Fiqih* in Ngrukem Sewon Bantul Yogyakarta. The research results indicate that the evening prayer activities in Ngrukem village have a significant impact on the community of the Ngrukem regarding Islamic education, especially in the study of Fiqih *Fasholatan*. There are several approaches to Islamic education used for the community, namely a humanitarian approach, a participatory approach, a collaborative approach, a sustainable approach, and a cultural approach. Not only that, this activity has two critical impacts, namely educational impact and social impact on the community.

**Keywords***:* Islamic Education Strategy; Nadzaman; Fiqh; Society


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## INTRODUCTION

Fiqh is an important science, especially in everyday life. Currently, fiqh in everyday life is something that is often taken for granted by some people. Prayer, which is one of the pillars of religion in Islam, is the main thing for Muslims to know the law of prayer, prayer procedures, and taharah related to prayer and current life (Hasanah, 2018). Several clerics and ustads explained that the matter of prayer with the preaching that they made became a routine religious study in each particular region (Isrofil et al., 2015). As for the methods of previous scholars that are still used today, one of them is the lalaran method, which is packaged in the form of *nadzom*. *Nadzom* is one of the media for Islamic education preaching. One of the goals of *nadzom* is to help make it easier for the community to understand the Islamic education material that is delivered (Dewi, 2024).

The implementation of *nadzom* is usually by singing or memorizing it; in this way, it can foster a high spirit of learning, especially in learning the Islamic religion (Islami et al., 2023). The benefits of *nadzom* itself clearly contain religious values because it clearly reflects and describes religion, monotheism, morals, and noble ethics (Syafe'i et al., 2022). In community development, there are several models of Islamic education, one of which is by forming routine activities that contain elements of Islamic education in community life (Latip, 2021). Before entering the development stage, of course, it requires the right strategy to carry out Islamic educational activities.

Educational strategy is the process of determining the plans of top leaders that focus on the long-term goals of the organization, accompanied by the preparation of a method or effort to achieve these goals (Dhuka, 2022). The educational strategy itself consists of methods, techniques, and procedures that can ensure that education achieves the right educational goals (Yatminiwati, 2019). Discussing more deeply regarding Islamic education, Islamic education is a concept of thinking that is in-depth and detailed about educational issues based on Islamic teachings (Jamaluddin, 2022). Thus, the strategy of Islamic education is planning to achieve the goals of Islamic-based education by utilizing the empowerment of people who have the potential to improve the quality of Islamic education.

One of the strategies of Islamic education is to form routine activities in the community. It can be found, for example, in the village of Ngrukem Sewon Bantul, where routine activities are formed every *Malem selasan* called Malam Selasan. In this activity, the study discussed fiqh *fasholatan* with the media of *Nadzom Fiqh* by KH. Nawawi Abdul Aziz,

who historically was the first speaker in *Malam Selasan* activity. *Nadzom Fiqh*, written by KH. Nawawi Abdul Aziz became a reference for the enthusiasm of the local community to be more active in understanding the fiqh studied in *nadzom*. The material of the *Nadzom Fiqh* is delivered every *malem selasan* which eventually becomes a routine activity in the community of Ngrukem. The methods used in delivering *Nadzom Fiqh* in the Malam Selasan activity include the lecture method and the bil hal bil lisan method.

To provide a gap in this research, there are at least several previous studies that have similarities with this research, including research from Lutfi Afifudin entitled "Implementation of the *Lalaran* Method in Improving Memorization at the Fadllu Robbirrohiem Panggang Pulo Jepara Islamic Boarding School (Descriptive Study)". The results of his research show that the lalaran activity is carried out every day after the Isya prayer, precisely at 19.30-20.00 WIB. This activity begins with reading bismillah together and chanting *nadzom* together accompanied by songs (Afifudin, 2020).

Research by M. Syaripudin and Tamlikho entitled "Ethics of Seeking Knowledge in *Nadzom* Alala". The results of the study show that the *nadzom Alala* contains knowledge that discusses various ethics, such as ethics in seeking knowledge, ethics in choosing friends, and many more. These ethics are in order to obtain knowledge that is beneficial and blessed that all students desire. The *nadzom* is even memorized, and in it, there is the Arabic language supplemented with the Javanese language to make it easier for children to understand the *Alala* material (Syaripudin & Tamlikho, 2022). Furthermore, research by Ahmad Syafe'i, Deden Purnama Taufik, and Siti Alawiyah entitled "Implementation of the *Nadzom* Method to Increase Interest in Learning Religious Knowledge for Children during the Pandemic". The results of the study showed that the government's policy for non-face-to-face (online) learning using cell phones. A significant influence was found when online learning was increasingly in demand by children, especially for learning religious knowledge. The learning method using *nadzom* has a positive impact on children. *Nadzom* increases children's enthusiasm for learning religion. The distinctive lyrics and tones make it easier for children to memorize and recite them (Syafe'i et al., 2022).

From the various literature reviews above, no research has been found that seriously discusses the strategy of Islamic education in raising public awareness through the study of the Nadzam Fiqih Fasholatan. For that reason, this study aims to determine the strategy of Islamic education in the *Malem Selasan* activity using *Nadzom Fiqih (Fasholatan*) in the

community of Ngrukem Sewon Bantul and how the results of these activities impact the community. Thus, the researchers hope that this research study can benefit the wider community.

## METHODS

This research uses descriptive qualitative research. The characteristics of qualitative in this research are that the data is stated in a natural setting (Creswell, 2013). With qualitative research, researchers try to describe how the activity of Malam Selasan is one of the strategies of Islamic education in Ngrukem village by using the media of *Nadzom Fiqh* as a learning medium. This research broadly explains the process of the Malam Selasan activity and the impact felt by the community until now. The method used in this research is field research, which is research that studies phenomena in their environment naturally by observing the phenomenon to be used as a reference point for research.

This research process was conducted in Ngrukem Village, Sewon Bantul, by observing all the required data. The research subjects as research informants were the *Nadzom Fiqih* speakers, the community of Ngrukem village who participated in *malem selasan* season activities, and the administrators of the Ar-Ridlo Ngrukem mosque. The research objects studied were Eleven Night activities in Ngrukem Village, Sewon Bantul. In addition to the subjects and objects of research, the researcher used data collection techniques through the stages of observation, interviews, and documentation (Sugiyono, 2017). The observations carried out by the researcher were to directly follow *malem selasan* activities with the aim of obtaining a general picture of the process of these activities.

The next stage is the interview which is the primary data source in this research. The researchers conducted interviews with several research informants by asking questions related to the research topic being studied. The last stage of data collection is documentation, namely in the form of notes, books, photos, and the like, which are the secondary data sources for the study. The documentation carried out by the researchers is recording evidence of interviews with informants, the ongoing *Malam Selasan* activity process, the location of the *Malam Selasan* activity, and the *Nadzom Fiqh*, which is the medium for *Malam Selasan* study.

Researchers use the Miles and Huberman model in data analysis techniques. This model suggests that activities in qualitative data analysis are carried out interactively and continue continuously until complete so that the data is saturated. Activities in data analysis in this

model are data reduction, data display, and conclusion drawing/verification (Raco, 2018).

## RESULTS

### *Malem selasan* Activities as an Islamic Education Strategy through *Nadzom Fiqh* in the Community of Ngrukem Bantul

*Malem selasan* activity was formed in 1962 which at that time was led by KH. Nawawi Abdul Aziz as the speaker of the *Fiqh nadzom*. The implementation started at 20.00 WIB until finished. The activity was opened with the recitation of the Fiqh *Nadzom* several verses then continued with the study material presented by KH. Nawawi Abdul Aziz. The place where the activity was held was at the Ar Ridlo mosque which was the center of the community of the Ngrukem at that time until now.

Currently, *malem selasan* activities are continued by his son, KH. Muslim Nawawi, who then developed several things that were carried out in the *malem selasan* activities. These activities are currently added with *tahlilan* and joint prayers during the month of *ruwah* as a welcoming of the month of Ramadan. In that month, *malem selasan* activities are on holiday. In addition to *tahlil* and prayers, each community is required to bring snacks and say according to their respective divisions. The material for each activity is not only limited to the *Tafsir Ibriz* which previous speakers often studied. The material presented remains about the fiqh of *fasholatan*, but if there is a particular event, the material presented will discuss the event.

In delivering the material, KH. Muslim Nawawi used the methods that KH. Nawawi Abdul Aziz. These methods include:

1. Lecture Method

   The lecture method is a way of presenting material by oral explanation or direct speech to students. This method is still used in the teaching and learning process because it has existed since ancient times and has been used by teachers in teaching and learning activities (Nuraiha, 2020). The lecture method used by KH. Nawawi Abdul Aziz to deliver material is of a basic theoretical nature, requiring a first understanding of fiqh. Until now, KH. Muslim Nawawi has applied this method to the community.

2. *Bil Hal Bil Lisan* Method

The *bil hal* method is a method of preaching carried out by previous scholars by directly exemplifying the material through actions or actions that aim to provide a more realistic understanding to the community. At the same time, the *bil lisan* method is a method of preaching carried out using oral delivery, almost the same as the lecture method but more effective because it is combined with the *bil hal* method. The method used to convey *Nadzom Fiqh* emphasizes practice or direct examples to the community so that it is easy for each individual to understand and remember.

## DISCUSSION

### Strategy in Implementing Malem Selasan Activities in the Community of Ngrukem Bantul

From the research results explained above, the researcher here will reveal how the Islamic education strategy implemented by KH. Muslim Nawawi in *malem selasan* activities with various approaches. The strategy is carried out not only so that the community is able to gain knowledge in more depth, but also to provide enthusiasm in carrying out worship in their daily lives. Therefore, some of the Islamic educational approaches used in *malem selasan* activities can be explained as follows:

1. Humanistic Approach

Society has the potential to continue to develop and build itself (Novitasari et al., 2018). The humanitarian approach gives the audience a more important position because they are the main subjects in educational activities. This humanitarian approach provides freedom, responsibility, and creativity that are part of the audience or society (Kuswoyo, 2020; Qosim et al., 2024).

In the statement of Mr. SS, the administrator of the Ar Ridlo mosque at that time, KH. Nawawi Abdul Aziz was the only one who prayed at the mosque, but the founder of the mosque, who had a high spirit of learning, knew that he was a pious person and finally studied with KH. Nawai Abdul Aziz. Then, many people studied together at the mosque. With this statement, this humanitarian approach aims to develop the potential of people who have a high spirit of learning to become the

target of building Islamic education in the local community.

2. Participatory Approach

Participatory activities are an approach that invites the community to participate directly with existing activities. They are efforts to realize three important stages: program planning, implementation, and research or evaluation with activities that have been carried out (Sariah, 2012).

At that time, KH. Nawawi Abdul Aziz was not a native of Ngrukem village because his education was beneficial for the local community. Finally, the community asked him to open a teaching and learning center at the Ar Ridlo mosque, which was then well received by him. In 1964, with the support and cooperation of the community, KH. Nawawi Abdul Aziz began to establish activities that were carried out every Friday morning and *Malem selasan*. In addition, Islamic learning developed rapidly, which then established a *madrasah diniyah* as a place of learning for the youth of Ngrukem village. With this explanation, the participatory approach is closely related to the interests of the community who are willing to participate in shaping the activity until its implementation which is still maintained until now. The enthusiasm of the community for new things that are beneficial to the village is the reference point for the approach to be studied.

3. Collaborative Approach

In this approach, the community needs to cooperate with other parties, namely, they must be able to collaborate with the local community. Cooperation is an interaction structure designed to facilitate achieving common goals. Collaboration is a way of relating by respecting and appreciating each member (Priyono & Sinurat, 2020).

Here is the history of the form of cooperation that has been carried out by the community of the Ngrukem in order to achieve a common goal at that time. It happened when KH. Nawawi Abdul Aziz experienced a dilemma because he was going to move to Magelang and leave Ngrukem. All his preparations had been prepared, but there was an obstacle, namely the land certificates that had not been completed. In the end, the community of the Ngrukem immediately helped as much as possible. In 1968, the land and house belonging to H. Dahlan were donated free of charge to KH. Nawawi Abdul Aziz, finally, he and his family were able to live in a

new house.

Recitation activities at the Ar Ridlo Mosque are still ongoing and are carried out in the mosque foyer. KH. Nawawi is very grateful and grateful to the people of Ngrukem. He continues to carry out his routine as usual, and he also takes care of the congregation's routine recitations, which are carried out continuously (Mustofa & Dkk, 2017).

4. Continuation Approach

This approach is carried out continuously by involving the community directly as administrators. In 2014, the Ar Ridlo Mosque began to be urgent due to the increasing number of worshipers attending, then renovations were carried out, and a second floor was built; the community also worked together in the construction of the mosque, and in the end, it also had its mosque secretariat. KH. Nawawi Abdul Aziz, during his life, always gave a good example. He always gave an example to the community of the Ngrukem to perform prayers, namely by inviting male students to study the Koran and the congregation at the mosque. All forms of Al Qur'an reading activities are carried out at the Ar Ridlo Mosque; there is also a separate madrasah in the village for Al Qur'an reading activities for villagers and children.

In 2015, after the death of KH. Nawawi Abdul Aziz, the fiqh *nadzom*, which was initially his handwriting, was printed, and then it was made into a book to make it more practical. The routine recitation of the *malem selasan* activity is still carried out even though he has passed away and has not changed anything. Namely it is still consistently recited always to remember the fiqh material and the pillars of prayer. Not only is it used in the routine recitation of *malem selasan* activity, the material is used as a reference for lessons at the Madrasah Diniyah Al Furqon Ponpes An Nur.

5. Cultural Appoarch

An approach that focuses on acculturation that occurs in the local community, namely where this acculturation needs to adapt to the local culture that exists in the community to avoid obstacles that arise in activities (Purna, 2016; Rustam & Ichsan, 2020). The cultural approach taken by KH. Nawawi Abdul Aziz is the language used in presenting the *Nadzom Fiqh* (Javanese *fasholatan*), namely using the Javanese *ngoko* language. This language is the Javanese language used daily by the community of Ngrukem. So that the *Nadzom Fiqh* material is easy to read and understand, especially

for older people. The response given by the community of Ngrukem to the *Nadzom Fiqh* includes them becoming more enthusiastic about studying the science of *fiqh* in everyday life and being able to raise the spirit of learning for the community of Ngrukem until now.

**The Impact of Islamic Education Strategy through *Malem Selasan* Activities on the Community of Ngrukem Bantul**

The impact of the strategy is the influence of the existence of a form of educational strategy that has been carried out in a structured manner and all approach efforts that have been planned before being applied directly to the community (Latip, 2021). It is essential to optimize teaching and learning activities and achieve the desired learning objectives. The strategy of *Nadzom Fiqh* education for the community that is carried out is in the form of various approaches to attract and maintain the center of attention for learning. This Islamic religious education strategy is strengthened by an approach, namely the process of instilling Islamic religious values in the community to get closer and be able to understand the conditions of a community so that they can know the efforts that must be made in the future.

The impact of Islamic education strategies obtained from this study was generated by means of in-depth interviews with several informants as sources of information. Interviews were conducted by asking questions. Thus, it can be seen the impact or influence of Islamic religious education strategies with the existence of *malem selasan activities* through the study of the *Nadzom Fiqih* book in the community of the Ngrukem as follows:

1. Educational Impacts

   With education, society can be given a more focused outlook on life because it forms a simple mindset to be better. Through the education process, a person is able to do new things in society so that changes occur for the better. Islamic education certainly aims to increase faith and piety. Therefore, society also upholds Islamic education (Istiyani et al., 2021).

The following are the educational impacts that occurred in the community of the Ngrukem and its surroundings with the study of the *Nadzom Fiqih* Book held at the Ar Ridlo Mosque, including:

a. Developing Public Understanding of Religion

With the approach taken by KH. Nawawi Abdul Aziz to the community of the Ngrukem in delivering the *Nadzom Fiqih* Book, the noticeable impact is that the community of the Ngrukem readily accepts the material and religious knowledge in depth. Currently, *Nadzom Fiqih* is always remembered in the hearts of the community of the Ngrukem and its surroundings because the *nadzom*an song is embedded in the hearts of the community. The *nadzom*an uses the Javanese *ngoko* language, which is usually used by the community of the Ngrukem in everyday life, so that the material is easy to understand and practice directly. Another benefit of *Nadzom Fiqih* (Javanese *ngoko*) is that it makes it easier for people to memorize the pillars of prayer or a comprehensive explanation of prayer.

The recitation of the song from the *nadzom* has a very positive impact on the community of the Ngrukem, especially those who are elderly. That way, older adults can receive fiqh lesson materials quickly and tend to be more memorable. It means that material that is easy to understand will also be easy to practice directly. Not only that, the fiqh *nadzom* is still read at *malem selasan* activities at the Ar Ridlo Mosque even though sometimes the material in the study of the book has been completed. That way, it will make it easier for people to memorize the contents of the fiqh *nadzom*.

b. Improving the Quality of Islamic Education

With the various teaching and learning activities brought by KH. Nawawi Abdul Aziz in the community of the Ngrukem, especially *malem selasan* routine, the activity has a significant impact. It is felt by the community of the Ngrukem and its surroundings. The research is the study of the *Nadzom Fiqh* book, which contains (Javanese fasholatan) and is reinforced with the material of the Tauhid creed, such as the pillars of faith and the pillars of Islam.

The material is packaged briefly and taught with a good approach to the community so that the material is easy to understand and remember. As

explained by Mr. AH, *Nadzom Fiqh* is very influential because it can better recognize the laws of everyday Islam, such as ablution, prayer, and various discussions related to both. These are daily activities, so the study becomes a community need.

Based on the research results, it was concluded that the existence of this *Nadzom Fiqh* study was very influential in the community of the Ngrukem because the science of fiqh stated in *Nadzom Fiqh* was clear, namely the science that explains the laws of purification such as the procedure for ablution, the correct procedure for prayer, and so on. The science of fiqh itself is a science that explains all religious laws related to the actions of mukallaf and is sourced from the Qur'an and Hadith and is extracted from detailed evidence (Latip, 2021).

2. Social Impacts

Islamic education also has an impact on social impacts in society, because education has a role in society. Thus, education has a close relationship and is interrelated with each other. As time goes by, it must experience changes and continue to develop a society with Islamic teaching. The occurrence of social influence is also from the awareness of human nature that always wants to make better changes (Latip, 2021). The social impacts that occur in the community of the Ngrukem and its surroundings with the regular *malem selasan* religious studies using the *Nadzom Fiqih* (*Fasholatan*) media can be seen as follows:

a. Developing Ar Ridlo Mosque

All religious activities carried out at the Ar Ridlo Mosque, initially began with *malem selasan* religious study activities led directly by KH. Nawawi Abdul Aziz. Until now, various learning activities have continued to develop. It can be seen from multiple sources that his presence has dramatically influenced and enlivened the Ar Ridlo Mosque. Currently, the Ar Ridlo Mosque has experienced rapid development in terms of construction and others. It is undoubtedly due to good cooperation between the Islamic boarding school and the community.

In addition to religious activities of teaching and learning, KH. Nawawi Abdul Aziz also exemplifies the implementation of the 5 daily prayers in carrying out congregational prayers. He was not only able to revive the Ar Ridlo Mosque but also revived the Village of Ngrukem by building the An-Nur Islamic Boarding School, which has now developed rapidly so that its influence is very large for the people of Ngrukem and its surroundings.

b. Reminding Each Other

The social impact that occurs in the community of the Ngrukem and its surroundings with the routine study of the Tuesday evening through the Book of *Nadzom Fiqih* is as Mrs. SN said: "There is definitely a social impact. For example, when someone in a social activity forum asks about how to do the takbirotul ihram movement properly and asks about the procedure for ablution, the community will spontaneously answer by singing the *nadzoman fiqih* in that chapter."

The explanation above can be understood that with the existence of the *Nadzom Fiqh* study at the Eleventh Night activity, there is a significant and beneficial influence on the community of Ngrukem Bantul and its surroundings so that they remind each other. They spontaneously answer and chant *Nadzom Fiqh* according to the material asked.

c. Strengthening the Bonds of Brotherhood

The study in the mosque is a non-formal Islamic education that is held periodically and regularly and attended by the congregation. The activity aims to foster the community's Islam and develop a better relationship between humans and Allah SWT. It means that the study is able to build relationships between humans and each other, humans and their God, and humans and their natural environment. It is in order to foster a society that is pious to Allah SWT. Another social impact felt by the community of Ngrukem is that if there is a congregation that chants the *Nadzom Fiqh* wherever the place is, they think that they are one brother because they are framed by one guiding teacher, namely one teacher (KH. Nawawi Abdul Aziz). Thus, they believe that they are more close to each other's brotherhood and bind it with social ties.

## CONCLUSION

*Malem Selasan* activities in Ngrukem Bantul Yogyakarta have been running for a long time and continue to be preserved until now. The method used by KH. Muslim Nawawi in delivering the material in *malem selasan* activity is first, the lecture method that has been used since KH. Nawawi Abdul Aziz to the community. Second, the *bil hal and bil lisan* methods, namely conveying *Nadzom Fiqh* by prioritizing practice or giving examples directly to the community. There are many strategies in *malem selasan* activity, namely, a) a humanitarian approach (humanistic approach), b) a participatory approach, c) a collaborative approach, d) a continuous approach, and e) a cultural approach. This activity has a positive impact on the community, namely the educational impact and social impact. The educational impact is that education provides a more focused outlook on life because it forms a simple mindset of the community to be better. With the education process, a person is able to do new things in society so that changes occur for the better. As for the social impact in society, namely, Islamic education also has an impact on society because this education has a role in society. Another social impact felt by the community of the Ngrukem and its surroundings is that if there is a congregation that chants *Nadzom Fiqh* wherever they are, they immediately think that they are one brother, one teacher, namely KH. Nawawi Abdul Aziz. With that, they feel that their brotherhood is more potent.

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