



The Prohibition of Sleeping After Dawn (A Study of Living Hadith in the Community of Batu Pennai Village, Daleman District, Bangkalan)

Sama'un¹, Moh Imron², Derr Xin³, Weng Martin⁴

¹ Sekolah Tinggi Ilmu Ushuluddin Darussalam Bangkalan, Indonesia

² Sekolah Tinggi Ilmu Ushuluddin Darussalam Bangkalan, Indonesia

³ American University of Sharjah, United Arab Emirates

⁴ Catholic University of Portugal, Portugal

Corresponding Author: Sama'un, E-mail; samaun@gmail.com

Article Information:

Received June 10, 2021

Revised June 19, 2021

Accepted June 26, 2021

ABSTRACT

The subject matter of this research is how the hadiths about the prohibition of sleeping after dawn that have lived traditions in the oral community of Batu Pennai village (a study of living sunnah in Batu Pennai village in Daleman sub-district Galis district Bangkalan)? The problems that will be solved in this study are: 1) How is the description of the hadith about sleeping after dawn 2) How is the form of hadith that has been traditionalized in Batu Pennai village, Daleman village, Galis sub-district, Bangkalan regency in daily life and 3) How is the practice of the hadith about the prohibition of sleeping after dawn in Batu Pennai village in Daleman village, Galis District, Bangkalan Regency. Living sunnah in this study is an oral living sunnah. The people of Batu Pennai village have an oral expression, which is actually a hadith. However, they express with different editorials with the same intention as what is conveyed by the Prophet's hadith. For example, "jek tedungan mareh sobbu e kaberris serret rajekkenah otabel lok smoothly rejekkenah" the expression has been orally traditioned however, they do not realize that what is conveyed by them is the Prophetic tradition

Keywords: *Batu Pennai, Oral Tradition, Prohibition*

Journal Homepage <https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/judastaipa/>

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How to cite: Sama'un, Sama'un., Imron, M., Xin, D., & Martin, W. (2021). The Prohibition of Sleeping After Dawn (A Study of Living Hadith in the Community of Batu Pennai Village, Daleman District, Bangkalan). *JUDASTAIPA: Jurnal Dakwah STAI Pariangan*, 1(1), 40–51. <https://doi.org/10.55849/jidc.v1i1.149>

Published by: Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

Hadith is the second source of Islamic law after the Qur'an (Hasannia, 2021). The Qur'an itself commands to follow the Prophet Muhammad as stated in the following verse.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say: obey Allah and the Messenger. If you turn away, then know that Allah dislikes those who disbelieve. (QS Āli Imrān, 3: 32)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Whoever obeys the Messenger (Muhammad), then indeed he has obeyed Allah. And whoever turns away (from that obedience) then (know) we did not send you (Muhammad) to be their guardian. (QS. al-Nisā', 4: 80).

Both verses emphasize that obeying Allah SWT by believing and following the demands and guidance contained in the Qur'an, both in the form of His commands and prohibitions or in the form of promises and threats (Friedman, 2018; Hassan, 2021; Pak, 2018). While obeying the Prophet Muhammad SAW by following his sunnah, namely every thing that has been practiced by the Prophet whether it is Tashri>' or ghayr al-tashri>'. By obeying the Prophet following all of his sunnah, he has automatically obeyed Allah (Çalgan, 2020).

In fact, not only the Qur'an that talks about it but in the Prophet's own hadith the Prophet emphasized as in his words as follows:

عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " تَزَكَّتْ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ "

Mālik reported that it had reached him that the Messenger of Allah (SAW) said: "I have left you two heirlooms, if you hold fast to them you will not go astray, namely: (Qur'an and al-Sunnah).

The above Hadith is very clear to us that as Muslims we must obey the Prophet Muhammad by following his sunnah. One of the sunnahs of the Prophet SAW that we need to obey and even maintain is about the prohibition of sleeping after dawn or in the morning. Based on the Prophet's hadith there is a moment in time that is in the morning (after the morning prayer) at this time the Prophet forbade his people to sleep. Because at this moment in the belief of one of the Madurese people is the moment of the opening of the door of fortune known as kebukkaeng rejekek, which is the time of the opening of fortune (Onay, 2021).

In the early hours of the morning there is a sunnah that has been taught by the Prophet Muhammad to his people to be carried out as a form of obedience and obedience to what was conveyed by the Prophet, namely the prohibition of sleeping after the morning prayer, what was conveyed by the Prophet has spread and has spread in a habit practiced by the community, known as "tradition", or hadith that has lived in the community so that events like this need to be cultivated and preserved (Husayn, 2019).

The description of the Hadīth about the prohibition of sleeping after dawn is as narrated by Imam Thābanī as follows:

إذا صليتم الفجر فلا تنموا عن طلب رزقكم (رواه الطبرني)

When you finish the Fajr prayer, then do not sleep and do not (be reluctant) to seek your livelihood.

The Hadith has illustrated to us that the morning (after the Fajr prayer) is the right moment to start activities to garner the blessings revealed by Allah on that day. So, what was taught by Rasulallah SAW from time to time, and we should emulate the habits of the Prophet SAW. By keeping this habit (not sleeping after dawn), we can take lessons from the struggles of the previous Prophets and Messengers. Their mission is basically the same, namely to uphold the Islamic aqeedah, organize human life and believe in the oneness of Allah SWT which is the most loving and the most merciful. Past events are a mirror for us to try to separate truth and falsehood, separate good and bad, in order to always be in His guidance (Istianah, 2019).

Indonesia is a country whose population consists of various religions, tribes, nations, customs, beliefs and cultures. They are spread throughout Indonesia from Sabang to Merauke. One of the tribes in this country is the Madurese tribe. The Madurese tribe is one of the tribes that has a variety of wealth and uniqueness in carrying out their customs or traditions and culture. One of the customs or traditions that are carried out regularly is oral tradition, in Madurese terms known as "caeng reng towah beklambeeng" (Sayadi, 2020).

The prohibition of sleeping after the morning prayer delivered by the Prophet SAW turns out, the hadith has lived in the oral tradition of the Daleman community, especially in the village of Batu Pennai, Daleman village, Galis sub-district, Bangkalan Madura. But they do not realize that what they have conveyed is the Prophet's hadith, even the editorial conveyed by the Batu Pennai village community is slightly different from the Prophet's hadith but with the same intention (Abbas, 2019). That is with the following editorial:

"Jek ampo tedungan mareh sobbu e kaberis lok smooth rejekkenah" Meaning: do not get used to sleeping after dawn. Because it can make riski not smooth.

So the object of the author's research is the hadith about the prohibition of sleeping after dawn which has become a delivery or word of wisdom in the Batu Pennai village community. The moment after dawn according to the belief of the Madurese people, especially in the village is the moment of the beginning of the opening of fortune.

After the morning prayer or better known as pamulaan kabukkaeng rejekkeh by not sleeping even if the ancients (embah-embah) forbade their children not to sleep after dawn, because, they believed, if sleeping after dawn would make their fortune not smooth, and make their thinking brain not smooth (not smart). This prohibition is actually pure advice or the language of the ancients or the hadith that was once conveyed by the Messenger of Allah SAW and it could be that what was conveyed by the elders was a form of hadith that had lived roaming in the mouth of the community (Latif, 2021).

Starting from the problems that occur above, in this study the author will examine how the description of the hadith about the prohibition of sleeping after dawn prayer has

spread in the mouth of the community, what makes the community still maintain the tradition conveyed by their ancestors about the prohibition of sleeping after dawn, and where they know about the prohibition of sleeping after dawn, and actually who first pioneered the tradition (Koca, 2019).

In this research, the author will examine the history of the growth of the language of prohibition of sleep after dawn prayer in the Batu Pennai village community and about what makes the Batu Pennai community maintain the oral tradition of the prohibition of sleep after dawn.

RESEARCH METHODOLOGY

This type of research is field research, namely direct tracing to the field, or the object of research to explore data related to oral traditions about the prohibition of sleeping after dawn in the beliefs of the Batu Pennai village community. In this study, researchers used historical and phenomenological approaches. According to Cresswell, the main purpose of phenomenology is to reduce individual experiences of a phenomenon to a description of its essence or universal essence (Groenland, 2019). For this purpose, qualitative researchers identify a phenomenon, for example the phenomenon of joged shalawat Mataram, suicide, Grebeg Mulud tradition, Ya Qawiyu apeman tradition in Klaten, hafidz al-Qur'an, and so on. The researcher collects data from individuals who have experienced the phenomenon, and develops a composite description of the essence of the experience for all the individuals. This description includes both "what" they experienced and "how" they experienced it.

RESULT AND DISCUSSION

Profile of Batu Pennai Village

Batu Pennai Village is one of the three villages in Lembanah hamlet of Daleman Village, Galis Sub-district, Bangkalan Regency, Madura. Daleman village consists of three elements of the population layer; first, the village in which there are hamlets. Second, the hamlets in which there are villages and the third is the village. So, there are three layers of society seen from the population structure. The name of Batu Pennai Village is taken from the name of a stone that looks like a pennai. Now, the stone that is the reference of the village name is extinct. This village is a very small village that is only inhabited by approximately 40 families.

Batu Pennai Village is now led by Ustd Marikan. He was appointed by the community to serve as a sepuh (old man) in the village. In fact, he is known as the first person to introduce the terms tahlilan, yasinan, and mustamian as well as the pioneer of their practice. He was also one of the first to practice Islamic traditions or Islamic values in the village.

Overview of the Hadith about the Prohibition of Sleeping After Fajr Prayer

Regarding the description of the Hadīth about the prohibition of sleeping after dawn in the books of Hadīth, in particular, in the mu'tabarah books of Hadīth such as the books of Imam Bukhāri, Imām Muslim, Abū Dawūd, Turmudhī and so on, it is very little mentioned (Kamoliddin, 2019). The researcher only found the following hadith narrated by Imam Thābārī:

إذا صليتم الفجر فلا تنموا عن طلب رزقكم (رواه الطبري)

When you finish the morning prayer, do not sleep and do not seek your livelihood.

So essentially, the above Hadīth indicates the prohibition and inadvisability of sleeping after the Fajr prayer. This statement is an expression that has been spoken for over a thousand years (Taufik, 2021). Yet the language is still alive and well. It is one of the many sayings of the Prophet that have become a tradition in the tongues of the people although sometimes the expression is different from what the Prophet said. But the purpose and intention (essence) are the same (A. Osman, 2019).

Forms of Oral Tradition in Batu Pennai Daleman Village, Galis Bangkalan

According to the Anthropology dictionary, it is the magical religious customs of a native life which includes cultural values, norms, laws and rules that are interrelated. Then it becomes a system or regulation that has merged with the concept of the cultural system of a culture to regulate human actions or actions in social life (Shammam, 2019).

So, it can be understood that tradition is a habit practiced by the community that runs continuously from the past until now. So that the habit is considered a law that cannot be circumvented and abandoned. As is the case in Batu Pennai village. There is a popular oral tradition mentioned by the community. They consider that the word is a word of wisdom conveyed by their ancestors which is inherent and traditional to this day. There are three expressions that researchers found in different wording. However, they have the same meaning (Abdelaal, 2019). The editorials referred to here are as follows:

1. Jek ampo tedungan gulakkuh (marenah sobbu) ekaberis lok smooth rejekkenah (Do not make a habit of sleeping after the morning prayer. Because it makes your blessings not smooth)
2. Jek ampo tedungan marenah sobbu ekaberis serret rejekkenah (Don't make a habit of sleeping after the morning prayer because it can make your fortune not smooth)
3. Jek ampo tedungan marenah sobbu ekaberis ghendeng (don't make a habit of building marenah sobbu because it makes your brain unintelligent).

From the various expressions above, the meaning of the expression or saying is; the prohibition of sleeping after the dawn prayer (Jamal, 2020; Mulyani, 2020; Sayadi, 2020). Because according to the beliefs of the people in the village, sleeping after dawn is a form of na'as action which in the text is very clear can "make your blessings not smooth or make your brain not smooth (stupid)." (Shidqi & Mudinillah, 2021).

The above expression is one of the expressions that lives and runs in Batu Pennai village. The people there do not realize that what has become a byword is a hadith that was once delivered by the Prophet Muhammad (Lumbantoruan et al., 2022). Because of the limited knowledge they have, especially in religious knowledge, they very clearly understand an event. And they assume that it is just a tradition that spreads continuously so that it reaches the ancestors and reaches us today (Dewi S et al., 2022).

According to the theory of living hadith science which is one of the disciplines that discusses the symptoms of hadith traditions in a group of people, as described in chapter two, the phenomenon that occurs in the Batu Pennai village community (the saying of the prohibition of sleeping after the morning prayer is) is one of the living hadith in the community or what is known as al-sunnah al-hay which in the science of living hadith if what trades is a speech, then the event is called living sunnah in the form of oral tradition (Mufid et al., 2022).

Batu Pennai villagers usually say this (Jek ampo tedungan gulakkuh (marenah sobbu) ekaberis lok lancar rejekkenah) to their children and grandchildren, in order to advise and teach their children not to sleep after the dawn prayer. Because, the people of Batu Pennai Village strongly believe that the moment after the dawn prayer is an appropriate moment for the beginning of raising the downfall of fortune.

History of Language Growth (Jek Ampo Tedungan Marenah Sobbu Ekaberis Serret Rejekkenah)

This expression (Jek ampo tedungan marenah sobbu ekaberis serret rejekkenah) is very precise or the same in meaning as what was conveyed by the Prophet Muhammad. However, the people of Batu Pennai Village do not know (Hikmah et al., 2022). They only know that the expression is the expression of their ancestors which is very sacred and obeyed by their grandchildren. So, the question then is who was the first person to pioneer the language so that the language spread so great until now. In fact, according to the researcher, if the language had been preserved as the hadith had been preserved. Then, the researcher believes that the language will have a sanad. Because seeing from the descent of the language until now (Gultom et al., 2022).

History is one of the disciplines that examines an event or as an actuality that may leave traces as evidence or evidence for the occurrence of these traces (Gabriela et al., 2022). These traces are recorded on objects, buildings, writings left behind, as well as oral testimony from witnesses, all of which are commonly referred to as sources of history. So the statement according to one of the informants is as follows:

According to informant ustz Marikan, he is one of the community leaders in the village said: This language, or expression (Jek ampo tedungan marenah sobbu ekaberis serret rejekkenah) if it is certain, the data is not clear. But in my opinion, there are two possibilities for the language to arise: first, from the ancestors. So, this language is passed down from time to time. second, this language is from previous teachers. Previous Quranic teachers who conveyed (Tri Wulandari & Adam Mudinillah, 2022).

According to Abdul Basit he said: The language of the prohibition of sleeping after dawn arose from the explanation of the book Ta'lim al-muta'allim by Imam Zarnujī because when I recited the book I found the exact same expression as what my grandmothers used to say. So, from that I concluded that what was conveyed by the ancestors was from this book (Hartini et al., 2022).

According to Limin, she is one of the locals who said: The language of the prohibition of sleeping after dawn which makes fortune not smooth that is believed by

the people of Batu Pennai village is just an expression that goes by, do not know the origin of what is certain is from the past (Kartel et al., 2022).

According to Ruhana, she is one of the people of Batu Pennai village said: The language of prohibition of sleep after dawn is only a language that runs and is traditional from the ancestors until now (Nopiana et al., 2022).

From the various statements above, it can be concluded that the origin of the language in the data is not clear for sure, that the language or expression is an oral tradition that runs from the past to the present. In the discipline of living hadith this kind of event is called living sunnah in the realm of oral tradition. This is because what is conveyed by the community is a Prophetic tradition that was conveyed about ten years ago (Amrina et al., 2022).

However, this (prohibition of sleeping after dawn) has now begun to lose its cultivation value because the community has less regard for the fatwas of their elders. The cause of all this is the environmental conditions that have been disturbed by a bad civilization, namely negative westernization (Demina et al., 2022).

The Expression (Prohibition of Sleeping After Fajr Prayer) as a Living Hadith Phenomenon

Hadith not only requires a religious approach that is ritual and mystical, but as a guide that when studied will help find values that can be used as guidelines for solving life problems. Thus, looking at the phenomenon of oral tradition in Batu Pennai village through a phenomenological approach (Mudinillah, 2019). The phenomenological approach is a scientific approach and research in examining subjective religious facts as well as thoughts, feelings, ideas, emotions, experiences, and so on from a person expressed in external actions, namely words and deeds. As explained in the previous chapter (Qureshi et al., 2022).

The religious values contained in the oral tradition in Batu Pennai village that have survived to this day that researchers have found are as follows (Keshav et al., 2022):

1. Bir al-walidain (filial piety to parents). The people of Batu Pennai village in particular are very protective of what was conveyed by their ancestors and is very sacred to be practiced regarding matters of religious advice such as the prohibition of sleeping after dawn prayer. This is a form of filial piety towards people in accordance with the words of the Prophet.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِأَبِي كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

Narrated Abū Bakr ibn 'Abī Shaibah, Abū Kuraib, Ibn 'Abī Umar, and the text belongs to Abī Kuraib. They said: Narrated Abū Mu'āwiyah from 'A'mash, from Abī 'Amrin al-Shaibanī, from Abī Mas'ūd al-Anṣarī The

Messenger of Allah said: "Whoever shows good to others will receive the same reward as the one who does it."

From the above Hadīth, it can be understood that the people of Batu Pennai village are very protective of the messages of advice conveyed by their ancestors. In fact, they are very sacred to always practice. With the abundance of merit that always runs and soaks the spirit of his parents. This is what researchers think is a form of devotion to parents (Afif et al., 2022).

2. Ihyā' al-Sunnah (traditionalizing or maintaining the sunnah). The people of Batu Pennai Village are very protective of what was conveyed by their ancestors (advice) and they even feel very sacred about it, because they strongly believe in the messages of their ancestors which if practiced will get good (rewards or blessings). After knowing that what was conveyed (which the people of Batu Pennai village considered only as advice) was the Prophet's hadith, they would be more enthusiastic about maintaining, preserving and practicing. This is in accordance with the words of the Prophet. حَدَّثَنِي زُهَيْرُ

بْنِ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي الضُّحَى، عَنْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَنَّ فِي عَبْدِ الرَّحْمَنِ بْنِ هِلَالِ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْإِسْلَامَ سُنَّةً حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ» ،

Zuhair bib Harb told me, Jarīr ibn Abd al-Ḥamīd told us, from al-'A'mas, from Mūsā ibn 'Abdillāh, ibn Yazīd and Abīḍuhā, from Abd al Raḥman ibn Hilāl al-'Absiy, Jarīr ibn 'Abdillah, the Messenger of Allah (SAW) said. Whoever initiates goodness (revives the sunnah) is good in Islam. Then practiced and practiced by people after him. Then that person gets the same reward as the person who practiced it, without reducing his reward at all. And vice versa, whoever initiates evil. Then practiced or practiced by people after him. Then he will get the same sin as those who practice it without reducing his sin one bit (Abdelkader, 2019).

CONCLUSION

The saying "jek ampo tedungan marenah sobbu e kabaris lok smooth rejekkeh" or the prohibition of sleeping after the morning prayer, is one form of oral tradition that lives in Batu Pennai village. However, the people there do not realize that what has become a byword is a hadith that was delivered by the Prophet about fourteen centuries ago.

In terms of the history of its birth, the language of the prohibition of sleeping after the morning prayer that has become a tradition in the Batu Pennai village community,

the data is not clear when it emerged. However, according to some of the villagers, the language of the prohibition of sleeping after the morning prayer is a language that has just been traditionalized from the past (ancestors) and until now.

In terms of phenomenology, the values contained in the oral tradition in Batu Pennai village so that the tradition is maintained to this day are first, their devotion to their parents. Second, their guardianship to always heed and practice the advice, especially the Prophet's traditions.

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