Understanding Dilalah Amr and its Implementation in the Prayer Method among Muhammadiyah, Al Washliyah, and Nahdlatul Ulama[1]

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Abstract
To understand how the scholars of the Mazhab understand Dilalah Amr, both from the Qur'an and Hadith sources, the method used in determining a command (Amr) for obligation or others in the prayer ritual, and its implementation towards the procedures of performing the prayer ritual among the Muhammadiyah, Al Washliyah, and Nahdlatul Ulama communities. This research is a normative study with a literature research method using references from relevant literature related to Amr sourced from the Qur'an and Hadith verses. The jurists (Fuqoha) in understanding Dilalah Amr use several methods, namely: (1) using Qarinah Qauliyah and Haliyah, (2) giving weight to stronger evidence to be used as Qarinah, (3) using the method of Qiyas, (4) using the actions of the people of Madinah as reference, (5) using Ijma, and (6) using the method of Naskh. In relation to the prayer procedure of Muhammadiyah, they do not recognize the terms of pillars (rukun), obligatory (wajib), and recommended (sunnah) in prayer. What is recognized is the method of performing obligatory prayer. Meanwhile, among Al-Washliyah, they still use the terminologies of the scholars of Usul Fiqh such as pillars, obligatory, and recommended in prayer. Similarly, Nahdlatul Ulama adheres to the four Mazhabs.

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1. Introduction

The Qur'an is the Islamic law revealed for mankind, then explained by Prophet Muhammad (PBUH) both through his words and actions, which are called Sunnah. At the time when the Qur'an and Hadith were revealed, the Muslim community did not need regulations in obtaining a law, just as they did not need rules to understand their language, which is Arabic.[2]

After the passing of Prophet Muhammad (PBUH) and the development of Islam, where the Arab people began to interact with other nations, regulations were established for the Arabic language to preserve it as the language of the Qur'an and prevent foreign influences. The regulations developed by the scholars included Usul Fiqh, which discusses the sources of Sharia law and how it applies to the actions of the mukallaf (accountable individuals). Sharia law can be divided into two main categories, namely Taklif (obligatory) and Wa« (permissible).[3]

One of Allah's decrees that relates to the actions of mukallaf in the form of commands is referred to in Ushul Fiqh as Al-Amr. Understanding how Sharia law is established correctly requires the application of Ushul Fiqh principles. One Taklifi law that utilizes Ushul Fiqh principles is Al-Amr. Amr in Sharia law that involves Iqti«a (demanding action) found in both the Qur'an and Hadith has three indications. Firstly, it indicates obligation if there is evidence that the command implies obligation. Secondly, it indicates non-obligation if there is evidence that it is not obligatory. Thirdly, it indicates obligation if the Amr does not have any evidence at all, and the scholars refer to this as Amr.

One of the ways to simplify the three meanings of Amr mentioned above is to divide Amr into two parts, namely Amr without any qarinah which indicates obligation as explained above, and Amr with qarinah which can indicate obligation or other meanings. Imam Al-Amidi in his book even mentioned up to 35 meanings of Amr with qarinah.

Asyraf Muhammad stated in his book that words have stronger indications than actions. The actions of the Prophet that differ from his words do not invalidate his words, and do not negate their implementation. Sometimes his actions are specific to him and not for his ummah, but if not, then his actions are considered as qarinah which may change the obligation from fard to sunnah, or from haram to makruh.[4]

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[2] Septi Aji Fitra Jaya, "Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam," *JURNAL INDO-ISLAMIKA* 9, no. 2 (September 29, 2020): 204–16, https://doi.org/10.15408/idi.v9i2.17542.
[3] Nurul Mahmudah et al., "Hukum Wadh'i Dalam Sinkronisasinya Dengan Hukum Taklif," *El-Ahli : Jurnal Hukum Keluarga Islam* 1, no. 2 (January 15, 2021): 82–100, https://doi.org/10.56874/el-ahli.v1i2.118.
[4] Asyraf Muhammad Ibrahim Uaidat, *Taqr³b Al-Wu¡ -l Il± Ilmi Al-U¡ -l* (Mesir: Dar Al Kutub Al Ilmiyah, 2011).

There are three things that are essentially done by someone who is praying, as described by Azhari Akmal Tarigan:

1. Affirming Allahu Akbar.
2. Affirming Tahmid, tasbih, and Tahlil.
3. Affirming the Salam (greeting of peace).[5]

In the hadith of the Prophet Muhammad mentioned above, he commanded to perform the prayer as he performed it, because there is a command (amr) in it, and the command indicates a mandatory meaning, so everything done by the Prophet Muhammad should be mandatory. However, there are differences in understanding the dilalah amr related to the manner of performing the prayer between mandatory and Sunnah. For example, the recitation of Surah Al-Fatihah in the prayer, whether it is a Fardh, Rukun, or Wajib.

There are differences of opinion among the majority of scholars and the Hanafi school of thought regarding the recitation of Surah Al-Fatihah. There are different methods in understanding the dilalah amr or command to recite the verse in prayer. The majority see that hadiths that specify the recitation of Surah Al-Fatihah as evidence of the obligation to recite it, while the Hanafi school does not see it as evidence.

Another example is the recitation of the Iftitah or Tawajjuh prayer after Takbir before reciting Al-Fatihah. Looking at the different views of scholars regarding reciting the Iftitah prayer, why do they have different opinions on the ruling of reciting it, even though there are enough hadiths related to the Iftitah prayer and some of them are Sahih? Moreover, if we refer to the general hadith of the Prophet about praying as he prayed, it means that whatever the Prophet Muhammad SAW did in prayer is obligatory, including reciting the Iftitah prayer. However, the Maliki school of thought holds that reciting Iftitah is disliked (makruh). What method do they use so that they can have different views in applying the command of the Prophet Muhammad SAW? Another example is the recitation of the Qunut prayer, although it is recommended, scholars differ on whether it is recommended to perform Qunut during the Fajr prayer or not.

The Amr (command) included in this study refers to all commands that come from Allah SWT, namely the Quran which has definite establishment and designation, and also the commands of the Prophet Muhammad SAW. In order to use them, a study of the text must be conducted to determine the authenticity of a hadith, as well as to understand the meaning or indication of a hadith so that it can be practiced. In terms of indication, a hadith may point to a specific meaning, or it may indicate multiple meanings that can be understood in different ways.

[5] Azhari Akmal Tarigan, "Hikmah Menjemput Ibadah Sholat Ke Sidratul Muntaha," in *Buletin Taqwa* (Medan: Universitas Medan Area, 2019).

Furthermore, in addition to determining the meaning of Amr in the Quran and Hadith, the study also aims to understand the methods used by scholars in determining whether an Amr is obligatory, recommended, or otherwise. Moving on to Amr related to prayer, the researcher attempts to inventory most of the hadiths related to prayer and also look at the views of scholars of Usul, so that it can be concluded that one Amr may be considered obligatory in meaning, but in practice it may not necessarily be obligatory.[6]

Starting from the above problem, the researcher is interested in further examining what methods are used by the Ulama Mazhab in understanding the dilalah Amr, especially the four Ulama Mazhab, because these four Mazhabs are the reference for most Muslims in matters of fiqh and usul fiqh, so the researcher feels it is necessary to conduct further research on how the Ulama Mazhab establish dilalah amr as wajib, sunnah, or otherwise in matters of prayer. Furthermore, in the implementation level, the researcher also sees the need to examine several major Islamic organizations in Indonesia, so three major organizations were chosen, namely Muhammadiyah, Al-Washliyah, and Nahdlatul Ulama, because according to the researcher, these three organizations represent enough of the organizations in Indonesia. Muhammadiyah with its Majelis Tarjih and Tarjih method, Al-Washliyah which is based on the Shafi'i Mazhab in worship, and Nahdlatul Ulama which accommodates all the opinions of the Mazhabs, namely the four Mazhabs such as the Hanafi, Maliki, Shafi'i and Hanbali Mazhabs.

2. Research Method

This is a normative research study. The researcher used a library research method by utilizing references from literature that are relevant to and related to Amr derived from the verses of the Quran and the Hadiths of the Prophet Muhammad SAW.[7] The main focus of this research is on usul al fiqh, specifically on how to understand the Amr of the Prophet Muhammad SAW regarding prayer, whether it is used for obligatory, recommended, or other purposes, and how it is implemented. The type of data used in this study is qualitative data that is not in the form of numerical values and can be obtained from recordings, observations, interviews, or other written materials. The data sources used in this study are secondary data consisting of primary, secondary, and tertiary legal materials.[8] The primary legal materials used in this study are the verses of the Quran related to prayer and the Hadith books of the Prophet Muhammad SAW narrated by scholars such as Imam Bukhari, Muslim, and others. The secondary legal materials used in this study are Usul al-Fiqh books related to the Amr

[6] Nawir Yuslem, "Kontekstualisasi Pemahaman Hadis," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 34, no. 1 (2010): 3.
[7] Faisal Ananda Arfa and Watni Marpaung, *Metodologi Penelitian Hukum Islam* (Jakarta: Kencana Prenadamedia Group, 2016).
[8] Suteki and Galang Taufani, *Metodologi Penelitian Hukum* (Depok: Rajawali Press, 2018).

theme, the collection of decisions of Tarjih and Al-Washliyah fatwas. The tertiary legal materials used in this study include dictionaries, encyclopedias, and others deemed necessary. In collecting legal materials, the researcher used a literature/document study approach.,[9] where the researcher attempts to explore documents related to the research. In processing and analyzing the data, the researcher goes through several stages such as data reduction, data display, as well as drawing conclusions and verification.[10]

3. Results and Discussion

The Implementation of Dilalah Amr in the Prayer Procedures among Muhammadiyah Community

In the procedure of prayer, Muhammadiyah has a unique method in applying Dilalah Amr related to the Mahdhah worship of Salat. Among Muhammadiyah, it is not binding to a particular school of thought, although the opinions of the Imams of the schools of thought in determining the law can be accepted as long as they are in accordance with the Quran and Sunnah or other strong foundations.[11]

Regarding Salat, Muhammadiyah mentions in the preamble of the HPT book as well as in the book "Cara Salat" (The Procedure of Prayer).[12] The famous Hadith that commands to pray as the Prophet prayed, therefore here one cannot use analogy in prayer, nor can one add or subtract anything in prayer. For Muhammadiyah members, the term commonly used by the Mazhab Ulama, namely the pillars or obligations of prayer, is not mentioned. It is sufficient to use the term prescribed (masyru') or not prescribed. Therefore, the terms pillars, obligations or sunnah in prayer are not found in the Himpunan Putusan Tarjih (HPT) or the book of prayer procedures.[13]

The Majelis Tarjih has established some main principles in its Manhaj, which are applied in searching for the legal rulings of a particular issue. The council collects evidences related to the issue, either from the verses or hadiths. In its ijtihad process, the council adopts several methods: First, ijtihad Bayani, which is the attempt to obtain legal rulings from the probabilistic evidence by looking for the basis of interpretation or tafsir. Second, ijtihad Qiyasi, which is the effort to determine a certain issue that has no direct legal ruling, based on the similarity of illah (cause). Third, ijtihad Istishlahi, which is the attempt to

[9] Imam Gunawan, *Metode Penelitian Kualitatif; Teori Dan Praktek* (Jakarta: Bumi Aksara, 2017).
[10] I Made Pasek, *Metodologi Penelitian Hukum Normatif Dalam Justifikasi Teori Hukum* (Jakarta: Pranadamedia Grup, 2016).
[11] Pimpinan Pusat Muhammadiyah Majelis Tarjih, *Himpunan Putusan Tarjih* (Yogyakarta: Suara Muhammadiyah Press, 2016).
[12] Agung Danarta, *Cara Shalat Menurut Himpunan Putusan Tarjih Muhammadiyah: Telaah Terhadap Sumber Dan Kualitas Hadis* (Yogyakarta: Suara Muhammadiyah Press, 2019).
[13] Asjmuni Abdurrahman, *Manhaj Tarjih Muhammadiyah; Metodologi Dan Aplikasi* (Yogyakarta: Pustaka Pelajar, 2004).

determine the legal ruling of an issue that has no direct legal ruling, based on the benefits that will be achieved.[14]

Regarding the issue of intention, Muhammadiyah holds an opinion that is not far from the opinions of the scholars of the Mazhab, who state that it is required to have an intention when performing prayer and other forms of worship. In the Himpunan Putusan Tarjih (HPT), it is stated that a person who performs prayer must have a sincere intention in their heart. Not only prayer, but all forms of worship must be performed with intention. Since intention is a matter of the heart, it should not be uttered aloud, and there is no guidance from Prophet Muhammad (peace be upon him) on uttering it, although we are required to follow his example in performing prayer. Furthermore, Muhammadiyah follows the opinion of the majority of scholars, except for the Shafi'i Mazhab, which allows for the intention to precede the takbiratul Ihram.

Regarding Takbiratul Ihram, Muhammadiyah's opinion is not far from the majority of scholars, which states that it is required to raise the takbir, and in the Himpunan Putusan Tarjih (HPT), it is mentioned the procedure for raising the hands during the takbir based on the hadiths, namely: first, raising the hands parallel to the shoulders, second, raising the hands parallel to the ears, and third, raising the hands and thumbs parallel to the ears. Meanwhile, in reciting the Iftitah, it is required to recite it in prayer after the Takbiratul Ihram.

In reciting Al-Fatihah, the Himpunan Putusan Tarjih (HPT) mentions that Al-Fatihah is the core of every rak'ah. However, before reciting Al-Fatihah, one must recite Basmallah slowly during the silent prayer (salat sir) where the prayer recitation is whispered, for example, in the Dhuhr and Asr prayers. For the loud prayer (salat Jahr) where the recitation is done out loud and heard by the congregation, the Basmalah can be recited out loud or recited silently.

Regarding the issue of Qunut, Muhammadiyah disagrees with the opinion that Qunut is recommended to be recited during the Fajr prayer, as stated in the Shafi'i Mazhab. Qunut as a part of prayer is not exclusively emphasized only in the Fajr prayer. The Muktamar Tarjih also mentioned that the application of the hadith which narrates the merit of supplication in the qunut of Fajr is not justified.[15]

Muhammadiyah agrees with the Jumhur that it is required to sit between the two prostrations with the position of iftirasy, which means extending the sole of the left foot to the right while the buttocks sit on it, while the sole of the right foot is erected with the toes bent and pointing towards the Qibla. The right palm should be placed on top of the right thigh near the knee, while the left palm should be placed on top of the left thigh near the knee, with the fingers slightly apart and directed towards the Qibla, and the fingertips should reach the knee.

[14] Tarjih, *Himpunan Putusan Tarjih*.
[15] Tarjih.

Prayer or zikir during Ruku' and Sujud: Muhammadiyah agrees with the majority opinion that it is obligatory to make zikir or doa during the positions of ruku' and sujud. Tashahhud in the beginning and end of the prayer: Muhammadiyah, in the Himpunan Putusan Tarjih (HPT), determined that the way of Tashahhud in the beginning is iftirasy, and Tashahhud at the end is Tawarruk, by placing the left foot under the right foot while the right foot is upright with the toes bent and facing towards the qibla, and sitting with the buttocks stacked on the floor. Reading Salawat during Tashahhud: it is recommended to read Salawat before saying Salam and reciting the prayer for protection to Allah.

Closing the prayer is done by saying 'salam' while turning the head to the right and left in such a way that the cheeks are visible from behind. Salam is said after reciting the tashahhud, salawat, and ta'awwuz prayer. Salam is said twice, first while turning the face to the right so that the right cheek is visible to the congregation behind, and second while turning the face to the left so that the left cheek is visible to the congregation behind. Salam is said at the end of all prayers, whether performed individually or in congregation, and also at the end of two, three, or four rak'ah prayers.

The Implementation of Dilalah Amr in the Prayer Procedures among Al-Jam'iyatul Washliyah

Regarding the prayer procedure among the Al-Jam'iyatul Washliyah community as mentioned above, they follow the Shafi'i school of thought, and in case of differing opinions, they adopt the opinions of Imam An-Nawawi and Imam Ar-Rafi'i. The primary book of reference (mu'tamad) for them is the book "Minhaj At-Talibin" directly written by Imam An-Nawawi, and the book "Kanz Ar-Raghibin Syarh Minhaj At-Talibin" written by Imam Jalaluddin Al-Mahalli. Additionally, for fiqh matters, they refer to the book "Matan Taqrib" by Abu Syuja' and the book "Fath Al-Qorib" by Ibn Qasim.[16]

Regarding the issue of intention, Al-Washliyah adheres to the opinion of the majority (jumhur) that states intention is a pillar (rukn) of salah, and it is not valid to perform salah without intention. The intention is located in the heart and if performing the obligatory (fardhu) salah, there are three elements of intention: Qashd (intentional prayer such as saying "I intentionally"), Ta'arrudh (mentioning the obligatory prayer), and Ta'yin (specifying the obligatory prayer being performed). It should be noted that when someone says the statement of intention with their tongue, they have not yet begun their salah. Salah begins with saying the Takbiratul Ihram.[17]

[16] Ja'far, "Falsafah Pendidikan Al Jam'iyatul Washliyah," in *Falsafah Pendidikan Islami*, ed. Asrul and Ja'far (Medan: Perdana Publishing, 2016).
[17] Jalaluddin Muhammad bin Ahmad bin Muhammad Al-Mahalli, *Kanzu Ar-Raghibin Syarah Minhaj At-Tolibin* (Mesir: Dar Al-Minjah, 2013).

In the Shafi'i school of thought, Takbiratul Ihram is considered a rukun, and this is the reference for the Al-Washliyah community. The prayer begins by standing straight and facing the qibla while reciting Takbiratul Ihram, which is [Allahu Akbar]. When reciting it, both hands are raised to the level of the shoulders, with the fingertips level with the top of the ears, and the thumbs level with the bottom of the ears. One should also make the intention, saying: [I intend to perform the obligatory prayer, such as the four-rak'ah Zuhr prayer, for the sake of Allah].[18]

According to the Mazhab Syafi'i followed by the Al-Washliyah community, reciting the doa Iftitah is considered a Sunnah Haiah or a regular Sunnah, which means it is not mandatory to perform it and not reciting it does not require a prostration of forgetfulness. After reciting Iftitah, Al-Fatihah is recited. For the Al-Washliyah community who follow the Mazhab Syafi'i, reciting Al-Fatihah is considered a pillar (rukun) of prayer. On the other hand, reciting the Qunut prayer and the first Tashahhud in the Mazhab Syafi'i is considered a Sunnah Ab'adh, which means it is highly recommended to perform it and if it is missed due to forgetfulness, a prostration of forgetfulness is recommended. This is the guideline followed by the Al-Washliyah community.[19]

The practice of Takbir Berpindah (Intiqal), Dhikr in Ruku' and Sujud among the followers of Al-Washliyah who adhere to the Shafi'i school of thought are considered Sunnah Haiah or regular Sunnahs, while sitting between two prostrations, Tashahhud Akhir, Selawat in Tashahhud Akhir, and Salam are considered rukun or pillars in the Shafi'i school of thought, and this is the basis for the followers of Al-Washliyah. [20]

The Implementation of Dilalah Amr in the Prayer Procedures among Nahdlatul Ulama (NU) Community

In the NU organization, the institution that focuses on the study of religious issues is the Lembaga Bahtsul Masail. This institution gathers, discusses, and decides on issues that require legal certainty, with reference to the four schools of thought, namely Hanafi, Maliki, Shafi'i, and Hanbali. The Bahtsul Masail institution is divided into two sub-commissions, namely Bahtsul Masail Addiniyah Al-waqi'iyah (study of actual religious issues) and Bahtsul Masail Al-Maudhu'iyyah (study of conceptual religious issues), as well as Bahtsul Masail Addiniyyah Al-qanuniyah (study of religious issues related to the law).

In practice, the istinbath method of Bahtsul Masail NU is carried out to explore and determine a legal decision in fiqh. The use of qaul (opinions of imams of schools of thought) or wajah (opinions of followers of schools of thought), which is then called the qauli method, is the main method used in solving

[18] Ja'far, "Peran Al Jam'iyatul Washliyah Dalam Merevitalisasi Madhhab Shafi'i Di Era Kontemporer," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 13, no. 1 (2016): 1–29.
[19] Ya'kub, *Seluk Beluk Agama, Cet. 15*.
[20] Lubis, *Ilmu Fiqih, Cet. 10*.

religious issues, especially those related to fiqh, by directly referring to the texts of the books of imams or the books compiled by followers of the four schools of thought, although in practice it is dominated by Shafi'i books.[21]

In the practice of worship, especially in prayer, NU has its own distinct characteristics that are known as the Syiar Masjid Nahdiyyin. One of these characteristics is that after the adhan (call to prayer) is recited and before the prayer begins, there are praises to Allah SWT, salawat (invocation of blessings) to the Prophet Muhammad SAW, or moral advice for everyone. After the prayer, recitation of wirid (supplications) and du'a (prayers) together is led by the imam, followed by warm greetings and the recitation of salawat.[22]

Intention is one of the pillars of prayer according to the Shafi'i and Maliki schools of thought, and this opinion is also held by members of NU. However, there is an additional practice of verbalizing the intention before saying the takbir. The intention is in the heart, so it is not obligatory to verbalize it, but for the validity of the intention in worship, four conditions are required, namely, being a Muslim, having a sound mind (tamyiz), knowing what is intended, and there should be nothing that corrupts the intention.

Takbiratul Ihram is a qauli pillar (a pillar that involves speech) with which a person has entered into the series of worship of prayer and is prohibited from doing anything that could invalidate it. This means that the takbir prohibits a person who is praying from doing anything other than the movements and utterances of prayer. Some requirements to be considered in Takbiratul Ihram include the obligation to audibly recite the takbir for oneself, for those who have normal hearing. This obligation to audibly recite the takbir is the same as the obligation of qauli pillar such as reciting Al-Fatihah, tashahhud and salam. At the time of reciting the takbir, the intention of prayer is included in the heart. And this is the true intention of prayer. This means that if the intention of prayer is only spoken or recited before prayer without being included in the heart during takbiratul ihram, then the prayer is not valid.[23]

For the NU group, the sunnah of reciting the prayer of iftitah is performed after the takbiratul ihram and before the ta'awwuz in every prayer except for funeral prayer. The purpose of this is to shorten the prayer. Reciting Al-Fatihah is an obligation for NU members, even a congregational prayer participant is required to recite it. In the results of the Muktamar and other deliberations, when there is a question about the obligation to recite Al-Fatihah, it is stated that according to the authentic opinion and the Shafi'i school of thought, the congregational prayer participant must recite Al-Fatihah. This is not contrary to the verse that commands silence when the Qur'an is recited, because what is

[21] Noor Harisudin, *Pengantar Ilmu Fiqih* (Surabaya: Pena Salsabila, 2013).
[22] Masdar Farid Mas'udi, *Membangun NU Berbasis Masjid Dan Ummat* (Jakarta: LTM-NU, 2011).
[23] Muhammad Kukuh Anggrio, "Penggunaan Dan Praktik Hadis Zikir Setelah Salat Fardu Warga Nahdlatul Ulama (NU) Dan Jamaah Persatuan Islam (PERSIS)," in *Ungraduate Thesis* (Jakarta: Fakultas Ushuluddin Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020).

meant by the word of Allah is to prohibit speaking while listening to the recitation of the Qur'an, or prohibiting reading aloud behind the imam, not reciting Al-Fatihah for the congregational prayer participant.[24]

Regarding the Qunut prayer in the Fajr prayer as it was practiced in the past, there has been a difference of opinion among scholars of the various schools of thought as to whether it is recommended or not. However, when the interpretation of some scholars contradicts the opinion of others and the apparent meaning (zahirun nash) of the hadith text, the established ruling (taqrir) is in accordance with the opinion of the scholars based on the authentic hadith text. Therefore, the ruling on the Qunut prayer in the Fajr prayer is Sunnah Ab'adh, which means that it is a recommended voluntary act of worship, and if it is missed due to forgetfulness, it is recommended to perform the prostration of forgetfulness after sitting and reciting the final tashahhud before the salutation.[25]

The practice of Intiqal (moving the hands from one position to another) during the Takbir, as well as the remembrance of Allah (zikir) during the ruku' and sujud, are considered Sunnah among the NU community. Many supplications/praises (tasbih) can be recited during the ruku' and sujud, and it is recommended to add the phrase "wa bihamdih" at the end of each tasbih. Sitting between the two prostrations, reciting the final Tashahhud, reciting the Selawat in the final Tashahhud, and giving Salam are considered pillars (rukun) among the NU community, which is also the same as that followed by the Shafi'i school of thought.[26]

4. Conclusion

There are not many differences in the manner of performing the Salat between the Muhammadiyah, Al-washliyah, and NU communities concerning the application of Dilalah Amr. Among the Muhammadiyah, in resolving ijtihadiyyah issues, a collective ijtihad approach is taken. This group does not bind themselves to a particular Mazhab, but the opinions of Imam Mazhab in determining the law are acceptable as long as they are in line with the spirit of the Qur'an and Sunnah. Meanwhile, in the Al-washliyah community, the method of istinbat is stated in the organization's AD/ART. However, this provision only applies to the association, and members are free to expand and practice their knowledge and understanding. As for the NU community, the istinbath method is carried out by digging and establishing a fiqh law decision by taking the opinion of an Imam or Mazhab follower. This is the primary method used to resolve religious issues, especially those related to fiqh laws, although in practice,

[24] M. Sholeh Qosim and A. Afif Amrullah, *Tuntunan Shalat Ala Rasulullah Dilengkapi Dalil Fotonya* (Jakarta: LTM-PBNU, 2014).
[25] Hafiz Utsman, *Hasil-Hasil Keputusan Muktamar Dan Permusyawaratan Lainnya* (Jakarta: LTN-NU, 2010).
[26] Pengurus Besar Nahdlatul Ulama, *Keputusan Muktamar XXXII Nahdlatul Ulama* (Jakarta: Sekretariat Jendral PBNU, 2010).

it is dominated by the Shafi'i school of thought. For the Muhammadiyah, there is no concept of pillars (rukun), obligatory (wajib), and recommended (sunah) in Salat. The Muhammadiyah's known decision is the mandatory Salat method (kaifiatu Al-Salat Al-Maktubah), while the Al-washliyah and NU communities still use the Usul al-fiqh terms such as the pillars, obligatory, and recommended in Salat. Out of the twelve fiqh issues in the manner of Salat, where there are differences of opinion among the Mazhab scholars, there are not many differences found between Muhammadiyah, Al-washliyah, and NU, and there are many similarities. The only difference observed by researchers is on the issue of reciting the Qunut prayer in Subuh.

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