

Fiqh of Worship in the Context of Modern Life: Adaptation in the Implementation of Prayer in Public Places

Aprita pujiani¹, Ita Tryas Nur Rochbani²

¹Institut islam Al-Mujaddid Sabak (IIMS) Tanjung Jabung Timur, Indonesia

²STAI Ibnu Sina Batam, Indonesia

*e-mail: apritapujanipujiani@gmail.com

ARTICLE INFO

ISSN 3063 - 8933

Article history:

Accepted, 28/012/2024

Revision, 21/01/2025

Published, 30/05/2025

Volume 2, Issue 1, (May. 2025)

DOI;

<https://doi.org/10.61233/zijis.v2i1.16>

Keywords:

Fiqh of Worship, Prayer, Public Spaces, Modern Life, Adaptation

ABSTRACT

The implementation of prayer, as one of the pillars of Islam, has specific rules in Islamic jurisprudence (*fiqh*). However, the development of modern life has posed new challenges in practicing worship, particularly in performing prayers in public spaces. This study aims to analyze the adaptation of fiqh in the context of modernity, with a focus on the performance of prayer in public places. The research method used is literature study with a qualitative-descriptive approach. The results show that fiqh provides flexibility in performing prayer in public spaces, as long as the conditions and pillars of prayer are met. The discussion covers aspects of cleanliness, the direction of the Qibla, and the focus during prayer in public places. The conclusion of this study emphasizes the importance of a dynamic understanding of fiqh to maintain the continuity of worship amidst the demands of modern life. The implications of this study indicate that: (1) Fiqh education should emphasize the flexibility of worship in public spaces; (2) Public facility managers can provide suitable prayer spaces; and (3) Technological innovations, such as Qibla direction apps, can further facilitate the performance of prayer in public spaces.



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

Fiqh of worship is an integral part of Islamic teachings that regulate the procedures for carrying out worship in daily life, including prayer as one of the main pillars of Islam (Mutma'inah 2017). As a very essential worship, the implementation of prayer has certain rules that must be obeyed by every Muslim, both related to the conditions, harmony, and procedures for its implementation (Choli 2019). In the context of worship fiqh, the implementation of prayer has been regulated in detail in various classical fiqh books that serve as a guide for Muslims around the world. However, along with the development of the times and changes in people's lives, the practice of worship, especially prayer, is faced with new challenges, especially in the fast-paced and dynamic situation of modern life. One of the main challenges that arises is the implementation of prayer in public places, where limited space, time, and facilities are often obstacles.

Along with rapid urbanization and globalization, many Muslims live in densely populated urban areas, where spaces for worship, including prayer, are not always readily available (Haqq 2017). In this case, the biggest challenge is how to carry out prayer while still fulfilling the provisions of fiqh in public spaces that are often not ideal, such as in public

places, in office buildings, malls, or even on public transportation. This is important considering the obligation to pray five times a day, which cannot be postponed even in public places. Therefore, it is necessary to adapt to the implementation of prayer in public spaces in accordance with the times.

One aspect that needs special attention is the cleanliness of the place used for prayer. In the fiqh of worship, cleanliness is one of the valid conditions for prayer (Arif 2023; Busyro and Amin 2018). This is related to a place that must be free from uncleanness, so it is a challenge for Muslims who want to pray in public places that are sometimes difficult to ensure cleanliness. According to al-Shafi'i in his book *al-Umm*, cleanliness is a fundamental aspect in the implementation of worship, because it touches the purity of the soul and body of a Muslim. Therefore, ensuring that places of worship in public spaces meet hygiene standards is the first step in an effort to adapt prayer to modern living conditions.

The direction of the qibla is also an important factor in the implementation of prayer in public places. In fiqh, prayer must face the qibla, namely the Kaaba in Mecca. The direction of the Qibla has a central position in the implementation of prayer, and mistakes in determining the direction of the Qibla can cancel the prayer (Alfaruqi 2015). Dalam kehidupan modern, penggunaan teknologi telah banyak membantu umat Islam dalam menentukan arah kiblat (Mustaqim 2023). Some smartphone applications that are specifically designed to determine the direction of the Qibla make it very easy for Muslims to perform prayers, especially in public places that do not always have clear Qibla directions. Therefore, technology can be a tool that plays a very important role in supporting the implementation of prayers in accordance with fiqh.

One of the challenges that is no less important is maintaining solemnity in the implementation of prayer in public places. Valid prayers should be performed with full solemnity and focus, but conditions in public places are often filled with noise, crowds, and other distractions (Putri 2023). According to al-Ghazali in "*Ihya' Ulum al-Din*", solemnity in prayer is the essence of worship itself, because without solemnity, prayer loses its meaning and essence as a direct communication with Allah. In public spaces, maintaining focus and solemnity is a big challenge, because many external factors can interfere with concentration in worship (Luthfi 2020; Prianggono 2023).

Facing this challenge, worship fiqh provides room for flexibility. As explained by Ibn Qudamah in *al-Mughni*, Islamic fiqh provides leeway in some aspects of worship, including in the performance of prayers in certain places, as long as the basic principles of fiqh are still fulfilled. For example, even if the place is not ideal or full of distractions, as long as a person can perform the prayer correctly and meet the legal requirements, then the prayer is still accepted. Therefore, there is a need to understand the fiqh of worship dynamically, which can be adjusted to the situation and conditions of the times that continue to develop.

Along with the increasing use of technology, mobile phone-based applications that make it easier to determine the direction of the qibla and reminders of prayer times, as well as the provision of prayer rooms in various public facilities, are a form of modern adaptation that is relevant to the fiqh of worship. According to Dr. H.M. Hasyim Ash'ari in *Contemporary Fiqh*, modern technology can be a tool that supports the implementation of worship in accordance with the provisions of sharia, as long as it does not change the substance and basic principles in fiqh. Therefore, technological applications that make it easier for Muslims to worship in public spaces need to be developed and utilized optimally to meet the demands of

modern life without overriding religious values.

This research is important because it contributes to examining how the fiqh of worship, especially in the implementation of prayer in public places, can be adapted to face the challenges that arise due to the development of modern life. In this context, a broader understanding of the flexibility of fiqh in the public sphere can enrich the insight of Muslims in carrying out prayer while maintaining the purity and solemnity of worship. Therefore, this research is not only relevant for academics, but also has practical implications for Muslim communities who face challenges in carrying out worship in public spaces.

METHOD

The research method used in this study is a qualitative method with a literature review approach (Darmalaksana 2020). The qualitative approach was chosen because this research aims to deepen a deep understanding of the fiqh of worship in the context of modern life, especially the implementation of prayer in public places. Literature studies are carried out by examining various relevant literature, including classical fiqh books, scientific articles, and previous studies that discuss the adaptation of worship fiqh in the face of the development of the times and challenges in modern life. The literature used in this study will include the views of prominent scholars as well as contemporary thoughts related to the flexibility in the implementation of prayer in public spaces.

In the process of collecting data, the researcher will examine various sources of writings that discuss the fiqh of worship and practical challenges in its implementation in the public space, both in terms of cleanliness, qibla direction, and solemnity in prayer. The analysis process is carried out by grouping findings from various relevant literature, then analyzed descriptively to obtain a comprehensive understanding of the adaptation of fiqh in modern life. The researcher will also compare the views of fiqh experts related to the flexibility of worship in public places, as well as explore the application of technology that can help Muslims in carrying out prayers appropriately and in accordance with the sharia.

FINDINGS AND DISCUSSION

To facilitate understanding and reading, the results of the research are described and become discussion material. The following are the results of this study.

Result

The implementation of prayer as one of the pillars of Islam has certain rules in fiqh of worship that must be obeyed (Sarwat 2019). However, in the context of modern life that is all dynamic, various new challenges have arisen in carrying out worship, especially prayer, in public places. In many public places such as malls, stations, or terminals, Muslims are often faced with limited space and facilities to carry out worship correctly according to the sharia. In response to this challenge, worship fiqh provides room for flexibility in the implementation of prayer, provided that it meets the main requirements, namely cleanliness, qibla direction, and solemnity (Aizid 2018; Saleh 2022). This study aims to analyze how the adaptation of fiqh of worship is applied in the modern context, with a focus on the implementation of prayer in public places (Syaifi 2019). Some important factors that are of concern in this study are the use of technology to help determine the direction of the qibla, the provision of worship facilities in public places, and efforts to maintain solemnity in prayer in the midst of crowds. Here are the main findings of this study presented in the following table.

Table 1. Study summary results

Aspects	Findings
Cleanliness in Prayer in Public Places	Fiqh provides leniency in the implementation of prayer even in public places, as long as the place does not contain impurities or impurities that cancel the prayer. If there is any doubt, prayer can still be done with certain conditions, such as using prayer mats or avoiding places contaminated with unclean.
Qibla Direction in Prayer in Public Places	Technology, especially mobile-based apps that use GPS and compasses, help Muslims to accurately determine the direction of the Qibla in public places. The use of this technology does not reduce the validity of prayer, as long as the direction of the qibla is correct.
Solemnity in Prayer in Public Places	Solemnity in prayer can be affected by external distractions such as noise and crowds in public places. Fiqh provides leniency as long as Muslims try to maintain solemnity. Steps that can be taken are to choose a quieter time or look for a quieter corner in a public place.
Fiqh Flexibility in the Context of Modern Life	Fiqh of worship provides flexibility in dealing with certain conditions. The implementation of prayer in public places remains valid as long as it meets basic requirements, such as maintaining cleanliness, qibla direction, and solemnity.
The Role of Technology in Facilitating Prayer in Public Places	Technology plays an important role in facilitating the implementation of prayers, with applications that can show the direction of the qibla and the exact prayer time. The provision of facilities such as prayer rooms in public places is also supported by technology, such as mosques in shopping malls and transportation terminals.
Implications of Fiqh Education and the Provision of Public Facilities	Fiqh education needs to emphasize flexibility in worship in public spaces, so that Muslims can pray according to sharia even in public places. Public facility managers need to provide proper prayer rooms to make it easier for Muslims to worship.
Conclusion	Fiqh of worship shows flexibility in the implementation of prayer in public places. Technology and public facilities that support the implementation of prayer are very helpful for Muslims in carrying out worship in accordance with the sharia in modern life. A dynamic understanding of fiqh is very necessary so that worship remains legitimate and smooth in the public space.

The main findings of this study show that fiqh provides flexibility in performing prayers even in public places, by paying attention to three main aspects: cleanliness, qibla direction, and solemnity. Technology, such as the application of determining the direction of the qibla and prayer times, plays a major role in facilitating the implementation of prayers in public places. In addition, fiqh education needs to emphasize this flexibility, and the provision of public facilities that support prayer, such as prayer rooms in shopping malls and transportation terminals, is important. This research concludes that with a dynamic understanding of fiqh, Muslims can carry out worship in public spaces in accordance with the sharia, despite facing the challenges of modern life.

Discussion

The findings of this study regarding the flexibility of fiqh in the implementation of prayers in public places are in line with previous research which shows that fiqh of worship does provide leeway under certain conditions, including in terms of cleanliness and suitability of places of worship. Previously, in the study, it was explained that fiqh of worship is basically flexible as long as the basic conditions of prayer are met, such as cleanliness and the direction of the qibla (Ramadhan 2018). This study emphasizes that even though praying in public places, as long as the place is not contaminated with unclean and has met the requirements of cleanliness, the implementation of prayer is still valid. This shows that the fiqh of worship is not fixated on one format or fixed conditions, but rather on adaptation to the existing situation.

The results of this study related to the use of technology, such as the application of determining the direction of the qibla and prayer times, show significant progress in supporting Muslims to continue to carry out worship correctly even in public places. GPS-based applications for determining the direction of the qibla in places where it is not possible to use a manual compass are already part of modern solutions. This is also proven in this study, where technology has a big role in helping Muslims find the direction of the Qibla accurately and precisely. This technology, in the view of fiqh experts such as Al-Qardawi, does not reduce the validity of prayer, but rather makes it easier for Muslims to carry out their worship obligations in the modern era.

The biggest challenge in the implementation of prayer in public places is to maintain solemnity. External distractions, such as noise, crowds, or even a lack of a quiet space, can reduce the quality of solemnity in prayer. This is in accordance with the findings of this study which highlights the importance of maintaining solemnity, even though prayers are performed in public places. Fiqh provides leniency provided that a Muslim strives to maintain intention and focus in prayer, despite distractions (Ismail 2025). Maintaining solemnity in public places is indeed more challenging, but Islam does not burden its people with too heavy obligations, so there is leeway to adapt to the situation.

This research also highlights the important role of fiqh education which emphasizes flexibility in worship in public spaces. This is in line with the opinion of Shaykh Muhammad Al-Syarbini in his book *Mughni al-Muhtaj*, who stated that fiqh education must teach Muslims how to adapt to modern life, including in matters of worship. Therefore, it is hoped that fiqh education materials in schools and educational institutions will emphasize more on practical aspects that can be applied in daily life, including in the implementation of prayers in public places. This approach is expected to help Muslims feel more comfortable and confident in carrying out worship in the midst of the challenges of an increasingly complex era.

This research reinforces the importance of a dynamic and contextual understanding of fiqh, especially in the face of the demands of modern life. In this case, the adaptation of fiqh to the condition of public space is very important to maintain the continuity of worship. The findings of this study also show that the flexible application of fiqh and the use of technology in supporting worship not only makes it easier for Muslims, but also enriches their understanding of religion. As an implication of these findings, fiqh education should place greater emphasis on flexibility and practical solutions, while the provision of public facilities for worship is essential to support Muslims in carrying out their prayer obligations in public spaces.

CONCLUSION

In conclusion, this study shows that fiqh of worship provides flexibility in the implementation of prayer in public places, as long as basic conditions such as cleanliness, qibla direction, and solemnity are still considered. Technology, such as the application of Qibla direction and prayer times, plays an important role in facilitating the implementation of worship in public places, strengthening the understanding that worship fiqh can adapt to the needs of modern times. In addition, the importance of fiqh education that teaches flexibility and the application of fiqh in the context of daily life, including in public spaces, is very relevant. The provision of adequate worship facilities in public places is also an important step to support Muslims in carrying out prayers legally and solemnly. Therefore, this study emphasizes the importance of a dynamic understanding of fiqh to ensure the continuity of

worship in the midst of an increasingly complex and fast-paced life.

REFERENCES

- Aizid, Rizem. 2018. *Fiqh Keluarga Terlengkap*. Laksana.
- Alfaruqi, Daniel. 2015. "Akurasi Arah Kiblat Masjid Dan Mushalla Di Wilayah Kecamatan Payukumbuh Utara."
- Arif, Miftakhul. 2023. "Fiqh Al-Bi'ah: Studi Historis Konsep Kebersihan Dalam Literatur Fikih Klasik Dan Kontemporer." *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 4(1):22–43.
- Busyro, Busyro, and Saiful Amin. 2018. "Kedudukan Bak Pencuci Kaki Sebelum Masuk Dan Keluar Tempat Berwudhuk Dalam Tinjauan Fiqh Ibadah." *Al-Hurriyah: Jurnal Hukum Islam* 3(1):1–12.
- Choli, Ifham. 2019. "Pembentukan Karakter Melalui Pendidikan Islam." *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2(2):35–52.
- Darmalaksana, Wahyudin. 2020. "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan." *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Haqq, Andi Nurul. 2017. "Tinjauan Pengembangan Kawasan Permukiman Di Belopa Ibukota Kabupaten Luwu."
- Ismail, H. 2025. *Fikih Kontemporer*. PT Indonesia Delapan Kreasi Nusa.
- Luthfi, Awaluddin Linuwih. 2020. "Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Di MAN 1 Tangerang Selatan."
- Mustaqim, Riza Afrian. 2023. "Metode Penentuan Arah Kiblat (Analisis Terhadap Ketidakakuratan Arah Kiblat Masjid Agung Baitul Makmur Meulaboh Aceh Barat)."
- Mutma'inah, Siti. 2017. "Pendekatan Integratif: Tinjauan Paradigmatif Dan Implementatif Dalam Pembelajaran Fikih Di Madrasah Ibtidaiyah." *Elementary, Islamic Teacher Journal* 5:121–52.
- Prianggono, Fasya Rizqi. 2023. "Pengaruh Lingkungan Kerja Dan Work-Life Balance Terhadap Kepuasan Kerja Karyawan Melalui Budaya Organisasi Pada Kantor Pos Mojokerto."
- Putri, Nursamiah. 2023. "Problematisasi Pembelajaran Pendidikan Agama Islam Bagi Anak Tunagrahita Pada Materi Wudhu Di Tingkat SD Sekolah Luar Biasa (SLB) Negeri Padangsidempuan."
- Ramadhan, Nur Yasinta Rizki. 2018. "Bimbingan Shalat Lima Waktu Bagi Pasien Rawat Inap Di Rs Rumah Sehat Terpadu Dompot Dhuafa Bogor."
- Saleh, Aris Rahman. 2022. "Dimensi Keberagamaan Dalam Pendidikan." *Jurnal Jendela Pendidikan* 2(04):580–90.
- Sarwat, Ahmad. 2019. "Shalat Di Kendaraan."
- Syaifi, Mat. 2019. "Nilai-Nilai Pendidikan Islam Dalam Ibadah Puasa Ramadhan." *Jurnal Tarbawi* 7(2):1–29.